

HISTORY

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Idokan in Cultural Dialogues: 70 years of activity (1948-2018)

Submission: 23.10.2018; acceptance: 10.01.2019

Key words: martial arts, history, cultural dialogue, organisation, Idokan

Abstract

Problem. This paper discusses the problems of cultural dialogues in the area of martial arts. It is linked to the 70th anniversary of *judo-do* (“extended road of *judo*”) and the traditions of the Idokan organisation. The theoretical perspective is mainly derived from the sociology and anthropology of martial arts and includes the Eliade/Tokarski theory of cultural dialogues.

Method. The main research method is an analysis of literature, both scientific and popular. Participant observation over more than 25 years (up to 2017) was also used. The author has also drawn on his own direct participation in the area for some of the factual analysis.

Results. The author distinguishes the successive stages, manifestations and effects of cultural dialogue. As a result of this research it may be concluded that intercultural encounter and dialogue have been through five stages in the Idokan tradition: 1) *judo-do* created by Julius Fleck; 2) the concept of *Ido* by Wally Strauss; 3) the Idokan Academy Europe; 4) *Honbu dojo* in Munich; 5) Activity of Idokan Poland Association (IPA). Between 1947 and 1954 organisational structures were being developed in a number of countries. Over the following 20 years the framework for the international federations including *jujutsu* and *judo*, was being established. Between 1970 and 1980, Strauss introduced the concept of *Ido* and developed an appropriate structure for Idokan. The achievements of the succeeding founders and leaders of Idokan contributed to intercultural dialogue in the Europe – East Asia – Australia triangle. It covered both their organisational activity and the creation of new ideas and direct teaching and popularization. This applies in particular to the elasticity, and thus universal concept, of *Ido*. The last stage is the international, successful activity of IPA.

Conclusions. The institutionalisation of teaching was developed as well as the introduction of teaching and master’s (technical and honorary) degree certification. Divisions within the *judo-do* federations and associations and Idokan have hindered their organisational development. However, the original ideas are still cultivated and developed further, especially in the IPA.

Introduction

Judo-do (the “extended road of *judo*”) is a specific style among the various martial arts and combat sports. It was created in Austria after World War II (between 1947-1949), as a new, European form of *judo* without the fight; as cooperation rather than competition, and as “a new and expanded way” [Velte, Matschke 2007: 110]. This included new throwing techniques and counter-techniques.

Shihan Colin McGrath¹ from Australia, a direct student of Wally Strauss, emphasised the role of Chinese martial culture in the *Ido*-idea of Strauss. He changed *judo-do* into *Ido*, where various techniques are used that

are altogether different from those used in *judo*. It is similar to a flexible martial art with *taiji quan* elements [cf. Sieber, Cynarski, Kunysz 2008].

The new *Ido* style contains old ideas and rules, which are exemplified in *jujutsu*, *karate* and *kobudo* techniques. Sieber and Cynarski combine *Ido* with the principles of the performed techniques (*aiki*, *ju-no ri*, *wa-no ri*, *ren-zoku waza*²), and the moral philosophy, and medicine of martial arts (*bujutsu ido*) [Sieber, Cynarski 2013: 61; Cynarski 2013; 2017]. As a teaching programme and educational system, *judo-do* has undergone transformation from modified *judo* to the Idokan Budo system (Jap. *idokan budo*), as it is taught today in the Idokan Poland Association (IPA).

¹ Personal communication with the author (Dec. 2013 – March 2014).

² These are the principles of harmonizing energy, flexibility, harmony and peace, and the use of technical combinations.

Dr Roland J. Maroteaux, French Grand Master of *aiki-jujutsu* (9 dan, *hanshi*) and philosopher, has written: “Martial arts should bring a vital balance between body and mind to a modern man. Learning self-defence is not only a physical matter. It is also a mindset, a philosophy of life, reflecting the great human values; i.e. to neutralize the violence that is in us, to channel his or her energy is the concern of every practitioner at any level. Being a man ‘seasoned’ in the harsh trials of life, enables him to follow his own way (*Do* [a moral way]) with honour and dignity. The ability to control his body and his mind against any unforeseen event both physical and verbal, is the primary objective in the field of martial arts” [2012: 10].

The *Idokan budo* system, as an educational programme, meets the demands of Maroteaux (as above). *Ido*, actually *bujutsu ido*, is also known as the medicine of martial arts [Cynarski 2012a: 48-65; 2012c]. It is in this form that *Ido* has been practised in the IPA since 1993 (for 25 years already). This kind of *budo* can also be treated as a ‘homocreative art’, which is useful to counteract ‘anthropological regression’ [Szmyd 2013]. It is also a vehicle to transfer values between civilizations. It brings back the partially forgotten ideals of nobility and honour, brotherhood and responsibility, discipline and respect for authority.

The theoretical background

The theoretical perspective used here is drawn primarily from the sociology of martial arts and the anthropology of martial arts [Tokarski 1989; Jones 2002a, b; Cynarski, Obodynski 2007; Green, Svinth 2010; Cynarski 2012a, b, d]. Because the phenomenon of martial arts, the warriors’ pathway and the systems of psychophysical improvement are all vehicles for dialogue it is worth mentioning here the concept of the *sociology of psychophysical systems of self-realisation* [Cynarski 2011b].

The proper “psychophysical system of self-realisation” is an educational curriculum or a ‘way’ which relates to spiritual development through physical and mental exercise, according to the teaching of a particular master (*sensei, guru*) and in the particular lineage” [Cynarski 2012b: 117]. How should we understand ‘martial arts’? As Cynarski [2012b: 117] writes: “It is neither rivalry nor direct confrontation but rather it is connected to the spiritual culture which defines a martial art. Martial arts are forms of psychophysical activity linked to a certain tradition of hand-to-hand fighting or using weapons, aimed at personal development and merging educational methods with improvement in the spiritual dimension”.

The paradigm of a systemic approach and an integral outlook on human nature allows for an understanding of the sense of being involved in ascetic and

psychophysical practices. Sociological theory should not shy away from the personal, psychophysical man. On the contrary, it should explain human social functioning in various action systems – of organism, personality, social system, and culture [Parsons 1951; 1971: 5] and conditions/factors – contextual, temporal and procedural [Misztal 2000: 16-21]. In addition, any social survey must maintain a methodological standard, which is ‘humanistic coefficient’ [Znaniecki 1918; 1952]. According to this methodology we should examine what the phenomenon to the community that we are studying is. Description and explanation made “from inside” is the most valuable material so to is the method of participant observation. Sociology is never free of values, and neutral sociological analysis does not exist. The new paradigm of social sciences [Cynarski 2014] is more suitable for our studies.

In addition to researching channels of transmission, borrowings and influences, adaptations and modifications, cultural collisions and dialogues, the Eliade/Tokarski theory of cultural dialogues [Tokarski 1989; 2006; 2011a, b] seems to offer the most suitable approach (because of its “explanatory power”). This theory regarding martial arts methods offers a valuable comparative analysis and accurate interpretation of cross-cultural research, about certain traditions and different perceptions, with adaptation to local conditions and mentality, etc. This theory identifies the problems of the directions of cultural influence, easternisation – westernisation, the functioning of martial arts in the process of cultural globalisation, ties with local traditions and national identity. It is worth taking into account the hypothesis of secondary impact, the cultural interest arising *from passion for a particular martial art* [Cynarski 2000a]. There are many examples of interest in Japanese culture, its history, language and cuisine for example, as a result of practising a form of the original *budo* – a collection of martial arts’ pathways.

Features of cultural dialogue include cooperation, change and development. Cultural dialogue is established between the Asian teacher and his Western students, between the cultural source of a martial art and the cultural capital of a practitioner, or within the framework of the martial arts environment. Tokarski is the undisputed precursor to such research. We should also take account of the activity of martial arts’ institutions in cultural dialogue [Cynarski, Huzarska 2011] or the cultural dialogue achieved by the activity of martial arts’ institutions [Cynarski 2011c].

Method section

The problem of cultural dialogue is highlighted and addressed in this 70th anniversary year of the *judo-do* (“extended road” of *judo*), along with the traditions of

the Idokan organisation (1948³-2018). How does this dialogue appear within the Idokan organisation?

The primary research method for this study was content analysis. This involved systematically identifying the properties of texts related to the topic, both scientific and popular. The analysis of literature shows that the art (*judo-do*) is described mainly by authors who are also practitioners of the art. There is a limited number of experts in this field (*see: references*). The study analysed website content, official documents from various organisations, and popular texts [Krippendorf 2004].

In addition to content analysis, participant observation was conducted between 1992-2017. During that time, the author was a student and instructor as well as an advocate for the organisation in question. This is the basic qualitative method developed by the anthropologist Bronislaw Malinowski for his fieldwork in the Trobriand Islands [*cf. Emerson, Fretz, Show 2001*]. Therefore, the data was acquired, in part, by the author's direct participation. Information for this longitudinal study was derived, for instance, from the speeches of specialists as well as direct interviews [Slezak 2006]. This is thus a type of a monographic study of the problem.

Results; Stages of dialogue

(1) Julius Fleck was the creator of the concept of *judo-do*. He formed the "extended flexibility way" between 1947 and 1949. In 1954, the International World Jiu-Jitsu, Judo, & Judo-Do Federation (IWJF) was established. Until about 1970, tournaments in *judo-do* were held. *Judo-do* was treated as a European form of *judo*, in which, however, the element of a sporting contest was rejected. The talented *judoka* and wrestler Klinger-Klingerstorff (Baron Hubert Klinger von Klingerstorff, 1920-1998), promoted this new martial art and idea of the "extended way" in the German- and English-speaking world. The Idokan organisation today teaches a similar version to Fleck's original concept specifically the version taught by Klaus Hartel (10 dan) [Hartel 2012-2013].

(2) Fleck's successor was Dr Wally Strauss (10 dan) from Australia. Around 1974 he introduced the **concept of 'Ido'** (perpetual movement) and 'Idokan' (the house of the endless road, or the house of the infinite way). In the newly established *Ido / Idokan* system *jujutsu* technique was dominant, and modified *Kawaiishi judo* and elements of *taiji quan* were included. *Karate* was rejected as contrary to the principles of *Ido*. However, this is no longer restricted to a *judo-do*, and Fleck's concept has been developed in various martial arts – from *judo* and *jujutsu* to *taiji quan*.

Strauss pointed to the proximity of rules, the flow of *ki (qi)* and fluidity of movement, which likewise are implemented in "soft", "internal" martial arts like *aikido*, *taiji quan* and *Ido* [Australian ..., 2013]. He encouraged the teaching of effective self-defence and of using *randori* in training, but he was absolutely opposed to sports rivalry. He was particularly opposed to the cult of force and violence. As a political scientist, diplomat, intelligence officer and martial arts master, Strauss was critical of various myths. He believed that values such as honour, wisdom, and respect for life must be sought for in the heritage of Europe rather than in Asia. He was critical of the canon of *Bushido*, which in Japan in the 1940s was associated with chauvinism. Indeed, the effect of aggression in World War II is still clear in Sino-Japanese, antagonism which is a common motif in Chinese martial arts films. The idea of *Ido* and the *Idokan budo* system eliminates this antagonism here – this idea mainly refers to the universal values of warrior culture and European knights.

(3) Strauss's *Ido* concept has been developed by successive leaders of Idokan. Hans Schollauf from Vienna was the 3rd leader and Grand Master. He emphasised the brotherhood and tradition of knightly Europe. He also recommended studying the life-histories of the great martial arts' masters, such as Musashi Miyamoto, but not uncritically. He practised *judo-do*, but also *taiji quan*. He taught an extended, benign path and an attitude of friendship in human relations, including international brotherhood. His **Academy Idokan Europe** promoted humanistic and universal ethical values. His co-worker was Hubert Klinger-Klingerstorff. Thanks to them the idea of *Ido* went to *shihan* Sieber and Germany, and – *via* Sieber – to Poland. The *Ido* philosophy was also developed later at the university level [Cynarski 1999; 2009: 38-85; 2012c; 2017; Sieber 2009].

(4) Among the accomplishments of Idokan leaders worth mentioning, is the inclusion of *karate* in the educational system, which was made by *meijin* Sieber. While classical Okinawan or Japanese *karate* do not fit the technical specifics for the soft varieties of martial arts, the style created around 1975 by Peter K. Jahnke is most compatible. This is *Zendo karate Tai-te-tao* [Jahnke 1992; Sieber, Cynarski 2002-2003]. Jahnke created this flexible style, akin to Chinese *kenpo* and *jeet kune-do*. The successor to his school was Lothar Sieber. Sieber has adapted this form of *karate* with the principles of *Ido* and introduced the second name of that style: *karate Idokan* [Shogun 1993; Sieber 1993b; 2001; 2011; Cynarski 1997; 1998b]; thus Sieber combined the ideas of Strauss and Jahnke. This tradition of the school and style has been operating for over 40 years [*cf. MK 1997; Cynarski, Sieber 2016*]. In addition, this is the same Grand Master Lothar Sieber who teaches parallel *iaido* and *kenjutsu*, *jujutsu* and *karate* by the rules of "perpetual movement".

Dai-soke Sieber (10 dan) leads the central *dojo* (**Honbu**) in Munich. People of different nationalities,

³ Sometimes the date 1947 is also used [see: Reguli, Cynarski 2017].

ances and religions, train in his school. Cooperation among members of this group is a factor leading to better understanding, and rejection of stereotypes. This is a practical form of intercultural dialogue centred on the practice of martial arts. It is an important fact for dialogue on an international scale, that this *dojo* is open and offers special hospitality to master-teachers. This makes it possible for martial arts instructors from different countries to attend the school [e.g. Blumentritt, Cynarski 2008]. Mrs Hannelore Sieber (9 dan), wife of the Grand Master, takes care of the family atmosphere at the school. Lothar Sieber is also an expert in *bujutsu ido*, so also has a consulting room for natural medicine. *Ido*, meaning martial arts medicine, has been incorporated into the Idokan tradition recently. Wally Strauss taught the techniques named *kuatsu* to restore consciousness (traditional revival techniques). However, martial arts medicine (Japanese: *bujutsu ido*) was not known at that time. It was developed only in the lineage Sieber – Cynarski. It is now a component of the system [Sieber 2002-2003; Cynarski 2010; 2012b: 48-65; Cynarski, Sieber 2015].

(5) In February 2013 Wojciech Cynarski received degree of 10 *dan judo-do/ ido*, the highest master degree from Lothar Sieber, as did Klaus Hartel, teaching the original *judo-do*. Since that time development of the *Ido* idea is particularly thanks to IPA. *Shihan* Cynarski, a direct student of Sieber, designed the curriculum of *kobudo* (referring to the legacy of Jahnke) and the related *aikijutsu* ideology. Thanks to him the idea of *judo-do/ido* went to Japan, where three experts in *aikido*, *goshinjutsu*, *judo* and *kendo* from the Japanese Academy of Budo (JAB) have recently received higher master's degrees in *Ido* from 'Idokan Poland' Association (IPA) [Ettlin 2013; Kubala, Cynarski 2013]. This was possible thanks to successful cooperation between IPA, IMACSSS (International Martial Arts and Combat Sports Scientific Society) and JAB, especially in science. IPA has been carrying out further research projects on martial arts' science informally since 1993, and in a formalised way since 2003.

Manifestations and effects of cultural dialogue

Dialogue among international martial arts organisations is another valuable factor in cultural dialogue in this area. IPA has developed as a continuation of the activities of the Academy Idokan Europe based in Vienna. IPA cooperates with IMAF (International Martial Arts Federation, Japan), IMAS (Institute of Martial Arts and Science), IMACSSS, DDBV (*Deutscher Dan-Träger und Budo-Lehrer Verband e.V.*) and many other martial arts organisations and scientific institutions. There are organised joint training seminars, competitions, demonstrations, and scientific events. It has conducted broad,

international cooperation, scientific and publishing activities. IPA has published the "Ido Movement for Culture. Journal of Martial Arts Anthropology" since 2000. This Journal is also supervised by IMACSSS [Cynarski, Reguli 2014]. It probably provides the greatest promotion of the names '*Ido*' and '*Idokan*'.

What are the dimensions of dialogue to which we can point? Jones identifies three fundamental aspects of martial arts: combat, ritual, and performance, which "occur in any particular martial arts, but in varying degrees" [Jones 2002a: xiii]. In this approach an anthropological, individual sense of practising martial arts is stressed. In turn, in sociological terms the social context is strongly emphasised [Green, Svith 2010; Cynarski 2012b: 95-130]. Perception of martial arts on a global scale has been slightly changed; in interpersonal dialogue, and also in the intercultural (Europe – East Asia). A man sees the universal values of ancient warrior cultures. The archetypal pattern of the noble hero returns.

The history of *judo-do* and Idokan has made one big circle, from Vienna to Ringwood, Australia, and later through Strauss's decision it returned to Vienna. In this way, not only the original *judo-do*, but also modified *Ido* have been practised in Central Europe for 70 years. And the Strauss version (style) of *Ido* is still practised in Australia. In Austria, among others, Franz Strauss [n.d.; Strauss, Slopecki 2014], the holder of the 10 dan in *judo-do* (no relation to

Wally Strauss), taught it up to 2014 (born 1933, died 2014).

The second circle extends between Europe and Japan. Fleck's teacher was *sensei* Kishisaburo Ishiguro Sasaki. Since the Second World Scientific Congress of Combat Sports and Martial Arts in Rzeszow in 2010 and through the cooperation of the IPA, IMACSSS and JAB, *judo-do/ido* have become known in Japan. One 4th dan degree holder in martial arts is Professor Dr Taketo Sasaki, (no relation to K. I. Sasaki) holder of 8 dan *goshinjutsu* and 7 dan *Kodokan judo* [Kubala, Cynarski 2013] It can thus be concluded that after some modifications, the idea returned to Japan and was well received there. Prof. Dr Fuminori Nakiri, president of JAB, Prof. Dr Keith Kernspecht, president of the European Wing Tsun Organisation, Prof. Dr Abel Figueiredo, advocate for Japanese *Goju-ryu karate*, Doc. Dr Zdenko Reguli, of the Aikikai foundation, and *sensei* Hannelore Sieber, president of the Deutscher Jiu-Jitsu Ring "Erich Rahn" e.V., all received 20th Anniversary of Idokan Poland Medals. This demonstrates the good and quite extensive international cooperation of IPA among organisations [Sieber, Cynarski 2010; Cynarski 2013].

IPA at present includes most *Ido* masters of the highest rank, and its honorary president is *meijin* Lothar Sieber (10 dan). *Kaiden shihan* Cynarski, the direct student of Sieber, is its President and Technical Director, the person responsible for teaching. The openness of the same *Ido* idea and Idokan organisation to dialogue

is reflected in the international Dan Committee and the IPA, and the Committee for Scientific Research. These committees include representatives from different countries, varieties of martial arts, religions and political views, etc. IPA, as a co-organiser of international scientific congresses and martial arts galas, takes care of the diverse representation of martial arts and combat sports from different countries and cultures. It also refers to the traditions of the Czech and Polish Gymnastic Society "Falcon" (*Sokol*) [Reguli, Cynarski 2017].

In addition to Chinese, Japanese and Thai martial arts the Polish tradition of historical fencing is also represented here [e.g. Cynarski 2008a, b; *Aiki Goshindo Kaishi* 2010; Sawicki 2011]. Thanks to these efforts, little-known forms of physical culture have entered the global imagination of martial arts fans and the world heritage of science. IPA practical and scientific activity is firstly connected with *jujutsu* and *karate* [cf. Sieber 2011; Sieber, Cynarski 2013; Cynarski 2018b], and also with *aikibudo* and *kobudo* [Sieber, Grzywacz 2015; Cynarski 2018a], *judo* [Cynarski, Slopecki 2012; Swider 2018], and *taekwondo* [Cynarski, Johnson 2017].

Discussion

Hubert Klinger-Klingerstorff, a direct disciple of Julius Fleck, began to popularise the martial art of *judo-do* [Klinger-Klingerstorff 2010]. The book on *judo-do* (understood as a higher school of martial art) was published in Vienna in 1951 in German, and then in English. At the same time *judo-do* was promoted within IWJF (the International World Jiu-Jitsu, Judo, & Judo-Do Federation) by Fleck [Cynarski 2009: 11-23]. Special credit should be given to Hans Schollauf [1990], and Lothar Sieber [e.g. Sieber 1989; 1993a; 2005; Sieber, Blumentritt 1992], the next leaders of the European and World Idokan organisations, for their efforts at further popularising these martial arts [Pawelec 2013a, b].

Since the establishment of Idokan associations in Poland and Germany, the history of *judo-do* and *Ido* has been studied and documented. In this process, martial arts are not only studied, but also developed – both in terms of technical (pedagogical) programmes, as well as ideological frameworks. "Ido – Ruch dla Kultury / Movement for Culture" (journal of the 'Idokan Poland' Association published since 2000, and now entitled "Ido Movement for Culture. Journal of Martial Arts Anthropology") publishes factual articles and thematic research studies [cf. Cynarski 2000b; Sieber, Cynarski 2004; Pawelec 2016]. Historical research by Idokan include the Idokan tradition in Europe, especially in Austria, Germany and Poland, biographies of masters of the IWJF, WJJC (the World Judo, Ju-Jitsu and Judo-Do Centre) federations and IEI (Idokan Europe International), explications of the Chinese elements in the *Idokan budo*

system taught today [Sieber, Cynarski, Kunysz 2008] and provides channels for the exchange of knowledge [cf. Cynarski 2006; Sieber 2013; Sieber, Cynarski 2013].

Among other areas of research and research perspectives worth mentioning are research into the spheres of martial arts ethos and martial symbolism [Cynarski 1998a; Sieber, Cynarski, Litwiniuk 2008]. This area explores the educational values and educational practices inherent in martial arts. It is significant that for European (Austrians, Germans, Poles) martial artists who practise arts of Asian origin, the study of these arts can be both a vehicle for the growth of patriotism and (simultaneously) tolerance for foreign cultural patterns [Cynarski, Sieber, Slopecki 2008; Sieber *et al.* 2009]. Martial arts that are most often a product of foreign cultures, are practised in Europe. Those cultural patterns are accepted here either in their original forms or after appropriate modification. In turn, martial arts teach Europeans to value hierarchy and respect tradition (as in the case of succession of Grand Masters generations).

The evolution of the idea of *Ido* is studied [Cynarski 2011a; 2012c], as well as institutional development and cooperation between organisations [e.g. Cynarska, Cynarski, Slopecki 2008; Cynarska 2013]. It is implemented to the greatest extent under successive research projects carried out by the IPA's international Committee of Scientific Research [Cynarski *et al.* 2011; Cynarski, Sieber 2012] and from the perspective of the humanistic theory of martial arts. Among the research on the development of other organisations we have found historical studies of *taekwondo*, *judo*, and kick-boxing organisations [e.g. Sik, Lee 1999; Blach, Cynarski, Litwiniuk 2004; Cynarski, Zieminski 2010]. But, that research was about martial arts that have evolved into combat sports. A more appropriate comparison is to study the institutionalization of martial arts that have remained strictly martial arts: for instance, *aikido* and *aikijutsu* institutions, where the traditional techniques and ideas are generally preserved [cf. Forster 1986; Dykhuizen 2000; Cynarski, Obodynski 2005].

In the work of Cynarski and Litwiniuk [2011], the authors point out that martial arts organisations achieve different levels of institutionalization. This is due to factors such as:

1. **Institutional stability** of a given martial arts organisation as confirmed by its unchanged name, the stable position of a formal or informal leader, who supports the institution with his authority, the regularity of organised events, publications issued etc. The level of institutional development is also displayed by the adapting of classical martial arts for the purpose of teaching children and teenagers within physical education classes or extra-curriculum classes. It applies to both Sato's attempts (*Nihon jujutsu*) and those made by the representatives of 'Idokan Poland' Association (*Idokan Yoshin-ryu budo*) [Cynarski 1997; 2009] as well as in

the case of the leaders of classical *aikijutsu*, although to a smaller degree.

2. **Divisions, new adaptations and modifications** of the material taught in martial arts centres are probably unavoidable, although they may anticipate the end of classical traditions, and they are proof that martial arts are still alive. Thanks to this *budo* evolves, develops. One may also expect that the time will come for the tendency to unite the martial arts movement into larger, more stable organisations will increase.

3. The new age of the world movement was begun with the **founding of the International Martial Arts and Combat Sports Scientific Society, IMACSSS**, in February 2010. It is the first scientific society established in order to study and conduct research on martial arts, combat sports and related systems. It brings together practitioners, experts and academics from around the world. The goal of IMACSSS activity is to develop knowledge and integrate the research community of the martial arts” [Cynarski, Litwiniuk 2011: 51].

We can be in agreement with the results of research in the area of activity of martial arts institutions for cultural dialogue [Cynarski, Huzarska 2011] or/and about cultural dialogue through the activity of martial arts institutions [Cynarski 2011c]. The conclusions are similar. But, the stages of evolution in the organisation (and levels of dialogue) are novel in the overview presented above. This line of research should be continued.

Summation and conclusions

In the tradition of Idokan, intercultural encounters and dialogue take place in several stages. Between 1947 and 1954 the development of organisational structures in several countries was seen. The next 20 years refer to activities conducted within the frameworks of international federations, including *jujutsu* and *judo*. Between 1970 and 1980 Wally Strauss introduced the concept of *Ido* and developed an appropriate structure for Idokan.

The achievements of successive Idokan leaders contributed to intercultural dialogue in the triangle represented by Europe, East Asia, and Australia. It was connected through their organisational activity, the creation of new ideas, direct teaching and popularisation. This applies in particular to the original notion of remaining the “flexible”, and thus universal *Ido* concept.

The standardisation of teaching was developed which eventually led to the introduction of teaching and master’s degree (technical and honorary) certification. Dialogues have been achieved in these areas for 70 years on different scales and at different levels. This applies to: *Honbu dojo* and trainees here; cooperation in the triangle comprised of Europe, East Asia, and Australia; in the area of teaching and martial arts changes; and scientific cooperation within the framework of the IPA.

Divisions within federations and associations of *judo-do* and Idokan hinder organisational development. However, the main idea of *Ido* (the principles of performed techniques, the moral philosophy and the medicine of martial arts) is still cultivated and developed further, especially in the ‘Idokan Poland’ Association. The last stage is the international, successful activity of IPA.

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