

FLUID ADAPTON MARTIAL ARTS

Laying the foundation for a straight path



Fluid Adaption Organisational Structure

By Mitch Bayliss November 2014

Introduction

Fluid Adaption remains a fledgling martial art, currently consisting of one local training group in Castlemaine Victoria, with a dispersed diaspora of experienced practitioners located around Melbourne. In 2008 due to the exploratory and evolving nature of the early of practice establishing Fluid Adaption as a system was consciously avoided. While the practice principles and drills slowly started to consolidate in 2011, initial transmission of Fluid Adaption as a martial arts style to new beginners was difficult, in part due to the open and unusually adaptive nature of the art and because it emerged from a group of highly experienced martial artists.

Since February 2013 Fluid Adaption has been taught to beginners in Castlemaine Victoria. During this time, the art has evolved further to become inclusive of all and any martial arts practice, allowing for development of new subsystems of Fluid Adaption based on the practice principles, all of which merge into an integrated system above at Black Belt and above.

This year, 2014, we have seen the further evolution of Fluid Adaption with a series of pre-grading training days leading to the Nidan 2014 grading day at which Sam Hopper successfully completed his Nidan, thereby setting the standard for emerging warriors to come. This grading day also the following experienced martial artists receive ranks and teaching titles. Currently the following members form the foundation of strength of Fluid Adaption:

<u>Name</u>	<u>Rank</u>	<u>Title</u>
Rick Gawel	Shodanho	-
Chad Horvath	Shodanho	Sempai
Leigh Fisher	Nidanho	Dai Sempai
Marshall Radcliff	Nidanho	Dai Sempai
Paul Lica	Nidanho	Dai Sempai
Gerry Simone	Nidanho	Dai Sempai
Sam Hopper	Nidan	Dai Sempai
Rob Grosso	Nidan	Dai Sempai
Alex Kontouris	Sandan	Dai Sempai
John Baruta	Godanho	Shihan
Andrew Ramacciotti	Godanho	Shihan
Karl Jenkins	Godanho	Shihan
Daryl Davis	Rokudan	Kyoshi

Anticipating growth, albeit very slowly, my intention is to establish over time the Castlemaine Training Group as the hub of Fluid Adaption

practice and as the seeding group for the spread of Fluid Adaption as a martial. The purpose of this current paper is to outline an organisational framework that will guide the future growth of Fluid Adaption, thereby laying the foundation for the system's straight path.

The Organisation of Practice

Aside from the Fluid Adaption club in Castlemaine Club and training sessions organised in preparation for grading, Fluid Adaption practitioners cross train in a range of other martial arts (e.g. MMA, Kick Boxing, Zen Do Kai, Goju Freestyle, Boxing, Kempo 5.0, AMOK), or engage in personal training, or back yard training with fellow martial artists. While this diversity of practice by Fluid Adaption members provides a challenge to establishing a Fluid Adaption coherent system, it also provides a wonderful adaptive advantage, as it is in diversity of practice Fluid Adaption finds strength and ongoing evolution of the system.

The following framework provides a way of sorting and integrating the broad range of martial arts practice that Fluid Adaption practitioners may actually be engaged.

- Complementary Systems** - *cross training in established martial arts systems that are complementary to Fluid Adaption practice*
- Foundation Systems** - *Established martial arts systems that integrate Fluid Adaption principles and thereby provide a entry point for new students to Fluid Adaption, and a pathway to Black Belt*
- Specialist Subsystems** - *Martial arts systems that are evolving into a possible future form of Fluid Adaption Foundation Practice, or systems developed by Fluid Adaption practitioners with a specialist focus*
- Integrated System** - *'The Warrior Path' Integrative training aimed interpersonal adaption and preparing Fluid Adaption practitioners for attempting black belt grades.*
- Contextual Practice** - *Workshops and seminars that support adaption to specific contextually based self defence situations*

The Bayliss Dojo's practice continuum below illustrates how I have organised Fluid Adaption practice using the above framework.

Bayliss Dojos Continuum of Practice

Integrated System	Fluid Adaption - Warrior's Path Black Belt Ranks, Titles & Honour Grades			
Foundation System	Ryu Ken Ku Karate-do Dragon Fist Void - Empty Handed Path			
Specialist Subsystems	Fluid Combat Reality Based Combative Fighting	Street Boxing Combat Sports Fighting	Fluid Defence Classical Form Based Self Defence	Warrior Zen Therapeutic Martial Arts
Complementary Systems (cross training)	Realty Based Approaches <i>e.g. Systema, Guided Chaos, Target Focused Training, Amok, Krav Maga</i>	Combat Sports Approaches <i>e.g. Boxing, Kickboxing, Muay Thai, Savet, Judo, Sports Jujutsu, Kendo</i>	Traditional Martial Arts <i>e.g. Goju Ryu, Zen Do Kai, Wing Chun, Kempo, Hapkido, Jujutsu, Iaido, Kobudo</i>	Therapeutic Approaches <i>e.g. Yoga, Tai Chi, Mindfulness, Body Orientated Psychotherapy</i>

In the above table, my approach has been to establish a system a foundation system that dovetails into the integrated black belt grading system of Fluid Adaption Warrior's Path thus provide a seamless transition from 10th Step - White Belt to 10th Degree Black Belt. Further I have developed four specialist arts that provide an alternative path to black belt and ultimately entry into Fluid Adaption Warrior's Path, and which also extend outward beyond Fluid Adaption encouraging cross training in complementary martial arts practices, and the bringing of new knowledge and practice back into my clubs and Fluid Adaption as a whole.

It is envisioned that as the core practice principles of Fluid Adaption become better understood and established that additional subsystems will emerge, as martial artists with pre-existing experience in other martial arts (e.g. Ninjitsu, Wing Chun, Tai Chi, Ju Jitsu), or existing members seek to seek to express their own individual of the martial arts, additional foundation systems or subsystems will emerge under the umbrella of Fluid Adaption.

Reflections on Organisational Structure

Politics are an inevitable feature of all martial arts organisations. The motto for the Melbourne Kendo club 'in skill opposed, in spirit united' sums up the natural tension within the martial arts. While united by a passion for the martial arts, martial artists often end up disagreeing about everything else. Students are initially united in practice under the guidance of their instructor, who often is regarded as all knowing and as having the final say on all things to do with the art. Then as

students mature and become instructors themselves, they begin to individualise and find their own expression of the martial arts. It is at this point that tension arises as differences emerge between the established order of centralised practice of the organisation and the mature practice of the individual. It is a growing desire for the power to control their own destiny that can lead experienced students/instructors to split from their mother style. The split can be initiated either by the individual martial artist who unable to reconcile the tension seeks the freedom offered by separation, or by the organisation which feels threatened by the agitation of the individual and unable to limit or control them, seeks to expel them. Like a child who has grown into an adult and leaves home, the mature martial artist leaves the safety of the mother style to explore other martial arts and/or to found a new martial art. A path that many have walked over the years and in this now open and hybrid world of practice I suspect many more will do in the future.

While still loyal to the student-teacher relationship, I stepped aside from my parent organisation, Zen Do Kai, due to a decision of the BJC that would ultimately limited the self determination of the Wildcat Division of whom I was a senior member. This was instigated by the appointment of a State Head over the Wildcat Division that sort to centralise power and limit/eliminate divergence of style and enforce conformity to a single expression of Zen Do Kai. This resulted in an 'our way or the highway' offer that the State Head put forward. Angered at the time as I was by the audacity of this approach and the loss of autonomy that it implied, I encouraged the Wildcat division to split and form a new martial art. When there was no support from the Wildcat Executive to breakaway, it left only one option for me... the highway.

Stepping out on my own with a small group of students and instructors I was very uncertain about which way to head, the one thing I did know was that I did not want to repeat the totalitarian experience I was leaving. However Zen Do Kai was not unique in this regard, most martial arts styles used a similar hierarchical and dictatorial approach to organisation, which from my experience was often embellished the negative aspects of those in power (e.g. egomania/obsessive self-interest, abuse of power, political control). Consequently over the years that followed I tried to implement alternative organisational structures based around ideas related to democracy and collective self-organisation. Without exception my alternative approaches have failed and perhaps represent my utopia about how I would like things to be rather than how they actually work and eventually the foundation of students I had at the time moved on. My instructor, Raff Lanciana, once said to me that the best system for martial arts is a benevolent

dictatorship and while I resisted the idea at the time it was said, I suspect this is actually how it works.

Splitting and forming new martial arts is a natural and positive process that has occurred since the beginning of the martial arts which enables further growth and development of martial arts over time, as martial artists adapt the practice of martial arts to the changing social context in which they exist. A resilient style/organisation therefore incorporates and harnesses this tendency for growth by incorporation of splitting into their organisational design. It takes a fearless and open organisation that can hold the tension between the need for centralised control and individual adaptive expression. Fluid Adaption seeks to be such a martial arts organisation.

It would appear that the best form of organisation for Fluid Adaption is to replicate a simple version of Zen Do Kai's organisational structure from the time before centralised control was initiated. This essentially was a clan based system based on instructor-student kinship lines integrated into a hierarchical organisational structure that provided a clear chain of command, with organisational authority based on rank, title, and operational power. The following structure is simple yet time tested by my parent organisation, Zen Do Kai, during my formative years in the martial arts.

The Bob Jones Corporation's Senjo

In considering emulating the organisational structure of Zen Do Kai in the period selected, I also had to consider the Senjo concept developed by the Bob Jones Corporation in the early 1980's. Senjo is translated as 'Battle Field Strategy' and was a multilayered symbolic system.

The Senjo integrated positions of power and specialisation based on the imperial/governmental structures and class systems of feudal Japan, integrated with various eastern esoteric systems of knowledge, along with other specialist knowledge such as colour symbolism, an understanding of the warrior's path, and black belt grading system. Focused on protection of the 'Shogun' who occupied the centre of the Senjo floor plan, the Senjo was ritualised into a bowing ceremony that was performed at black belt grading days.

While a brilliant and powerful potentially unifying concept that provided a basis for organisational structure, Senjo also contained a darker side that was to handicap the evolutionary drive of the Bob Jones Corporation. In this organisational framework the Shogun allocated his Samurai warriors positions of power that radiated out from the

centralised position and representing an extension of the Shogun's centralised power. In essence this made the Shogun all powerful, almost godlike, above and beyond all reproach.

The Shogun was responsible for placing those around him into positions loosely based on personality, rank, and organisational role. While I could take issue with many aspects of the Senjo: its geometric design, concept of power relationships, though to the implied personality basis of the positions; it was the power of the Shogun to place warriors into positions which was the most divisive aspect of the concept. In practice favouritism ruled over merit in deciding who sat where in the Senjo ceremony. Those most closest to the Shogun were most likely to be those who the Shogun favoured and regarded as loyal. Loyalty in effect meant sharing the same world view as the Shogun, being in agreement with the Shogun's decisions and being supportive and unlikely to challenge their authority. What more your position in the Senjo was at the whim of the Shogun, to challenge was to risk falling out of favour therefore face rejection and disgrace. In this environment, critical reflection was effectively lost.

The Wildcat Division had adopted Senjo as their method of organisation. In review, I could see that even with the benevolent doctoral care exercised by my teacher as the Wildcat Shogun, the implicit blindness imposed by concept and the slow erosion it created could not be avoided. Prior to stepping away from the Wildcat Division I handed back to my title and position within the Senjo, due in part of to the aforementioned concerns with Senjo, but mostly in protest and as self-sacrifice to encourage the Wildcats to drop the concept. My gesture was of course futile, such was my petulance at the time.

Having been first an enthusiastic of Senjo, then an active questioner of the concept, and for a long time having rejected the concept, I've looked at it afresh with pragmatic eyes so not to throw the baby out with the bath water. In doing so I've come to acknowledge that the concept was inclusive of a wide range of potential skills and attributes that extend beyond martial arts, it attempted to lay down a map guide everyone towards realisation of their own personal power, it provided recognition of organisation power to individuals within the system. I came to regard that Senjo was best seen as a developmental stage between 1st to 5th degree, where individuals learn to develop and exercise power in interpersonal relationships, more or less towards goals of self interest. Self interest is not an evil, but rather a step on the road, to realising one's potential and transcending duality, finding love for all life and working towards related towards higher goals of nurturing and healing, rather than controlling and harming.

Ranks, Titles & Honour Grades

The principle aim of Fluid Adaption training is to engage in practice that will facilitate successful adaption in both combat and life. Ranks and titles therefore generally indicate the progress of a practitioner towards an ever expanding ability to adapt in different spheres of martial arts practice. In considering the different ways adaption is expressed, Fluid Adaption makes the following distinctions with respect to ranks and titles.

- Rank: indicates over-all martial arts abilities including combative skills and mental abilities (e.g. fortitude, intent, control).
- Teaching Title: indicates the one's demonstrated ability in the teaching and knowledge of Fluid Adaption, and as generally the quality of their being a role model for others to follow.
- Honour Grades: signposts the stage of the journey that an individual martial artist is on relevant to their leadership role within the organisation of Fluid Adaption.

Ranking System

The black belt ranking system used in Fluid Adaption is used to measure progress and to provide feedback and incentives in training. As typical in the martial arts, the black belt ranking system of Fluid Adaption includes 10 full black belt degrees. In between the black belt degree's there are half steps or probationary grades that are also awarded.

Normally ranks are awarded after a student successfully passes a test or grading for rank. Ranks may also be awarded according to past experience and/or time on rank, especially when their extenuating circumstances necessitating this (e.g. advancing age, disease, or chronic injury). Experienced martial artists joining Fluid Adaption are assessed for a period of approximately 6-12 months before being given a Fluid Adaption rank, teaching title, or honour grade.

Black Belt Levels (Degrees):

- First Degree Black Belt
- Second Degree Black Belt
- Third Degree Black Belt
- Fourth Degree Black Belt
- Fifth Degree Black Belt
- Sixth Degree Black Belt
- Seventh Degree Black Belt
- Eighth Degree Black Belt
- Ninth Degree Black Belt
- Tenth Degree Black Belt

Stages of Development

The Fluid Adaption grading system charts a path for the lifelong learning that embodies the Fluid Adaption principles for adaption across the continuum from order to chaos and guides students towards the realisation of the Zen state of 'no-mind - fluid body' in practice and life. The grades are broadly organised around the three stages of developmental awaking:

Physical

Mind over body

Learning of martial arts skills & mindfulness of intrapersonal relationships

Grades from White Belt to Probationary 1st Degree Black Belt

Psychological

Body over mind

Selected strategic contextual application of martial arts skills & mindfulness of interpersonal relationships

Full 1st Degree Black Belt to 5th Degree Black Belt

Spiritual

No mind-Fluid Body

Fluid adaption in everyday life & mindfulness of ecological relationships

6th Degree Black Belt to 10th Degree Black Belt

Description of Belt Levels

The following descriptions provide a general guide as to the developmental task of a student on the Warrior's Path over the 10 degrees of Black Belt.

THE WARRIOR'S PATH

Shodan – 1st Degree Black Belt

'Earth'

QUIETLY CONFIDENT, EMOTIONALLY BALANCED AND AWARE OF ONE'S PHYSICALITY
AND SURENESS OF ACTION.

Nidan – 2nd Degree Black Belt

'Water'

FLUID ADAPTATION TO CHANGE

Sandan – 3rd Degree Black Belt

'Fire'

CLARITY OF MIND WITH A PASSIONATE, FORCEFUL EXPRESSION OF ENERGY

Yondan – 4th Degree Black Belt

'Wind'

AN OPEN-MINDED ATTITUDE AND CAREFREE FEELING EXPRESSED THROUGH ONE'S
ABILITY GROW, EXPAND, AND ENJOY FREEDOM OF MOVEMENT

Godan – 5th Degree Black Belt

'Void'

CREATIVE, SPONTANEOUS ADAPTATION NOT MEDIATED BY THOUGHT OR PHYSICAL
SENSES.

Rokudan & Sichidan - 6th & 7th Degrees Black Belt

'Tai Chi'

Physical

AWARENESS OF THE OPPOSITES IN THEIR STATE OF CONSTANT CHANGE AND FLUX
FLUID ADAPTION AS EVERYDAY LIFE

Hachidan & Kudan 8th & 9th Degrees Black Belt

'Wang Chi'

Psychological

SEPARATION AND HOLDING OF THE OPPOSITES IN A STATE OF TENSION
ENLIGHTENMENT IN EVERYDAY LIFE

Judan - 10th Degree – Black Belt

'Wu Chi'

Spiritual

TRANSCENDENCE OF THE OPPOSITES AND RETURN TO THE NATURAL STATE OF
NOTHINGNESS
NOTHINGNESS IN EVERYDAY LIFE

Titles & Honour Grades

Titles and Honour Grades have been awarded in the martial arts since ancient times. They have been used to acknowledge rank, station or status. Ranks and Titles/Honour Grades are considered separately.

Teaching Titles

Teaching titles listed below, while usually given at the requirements associated with teach title in the table below, this is only a guide. Rank is mainly used to indicate "physical" competency, skill, time in grade, etc., teaching titles on the other hand focus on skills related to teaching and leadership. Teaching titles are awarded after observing a person's martial arts skills, his/her ability in teaching and understanding of martial arts and most importantly their function as a role model of skill and character.

The following are the teaching titles awarded in Fluid Adaption.

Sempai *Instructor*

Usually awarded to students at or near to the rank of probationary black belt who demonstrate a solid foundation of martial arts skill and show qualities of character related to being a warrior. In terms of teaching, Sempai are role models for other students in attitude and effort, with the demonstrated ability to lead sections of a class.

Dai Sempai *Senior Instructor*

Dai Sempai is awarded at 1st degree black belt or above to Sempai who demonstrate a solid base of fighting skill, the capacity to persevere under pressure, and a passion for continuous improvement in all aspects of the martial arts. They are typically the hardest working students of martial arts clubs, accepting tasks that require sustained effort and leadership skills, never shirking their responsibilities to the group, working tirelessly behind the scenes to ensure that a club and martial arts events runs well.

Sensei *Teacher*

The title of Sensei is usually awarded at full 2nd Degree black belt or above to Dai Sempai who have taken on the role of primary instructor at a martial arts club, and who have demonstrated their ability in both running a martial arts club and developing well rounded students.. The term Sensei literally means "one who has gone before," and implies a close bond between a student and their teacher.

Renchi *Master*

The title of Renchi is awarded to Sensei who are 3rd Degree black belt or above and a minimum age of 30 years, for expert teaching and demonstrated self mastery. Within Fluid Adaption Renchi may be

assistants to a Kyoshi, responsibly for running a section of the organisation.

Shihan *Master Instructor*

The title of Shihan is awarded to Renchi who are model instructors and who have demonstrated their willingness to take on positions of leadership and responsibility within the broader organisation of Fluid Adaption. Typically a Shihan will have responsibility for a number of martial arts clubs, each under a Sensei. This title is awarded at 4th Degree black belt or above, minimum age of 35 years.

Kyoshi *Master Teacher*

The "Kyo" in Kyoshi means "professor" or "philosophy". Therefore, Kyoshi equals a *professor* capable of teaching the *philosophy* of the martial arts. Kyoshi are teachers of Renchi (masters), with broad leadership responsible for ensuring the quality of martial arts practice in Fluid Adaption. The title of Kyoshi is usually awarded at 6th Degree black belt or above, minimum age of 45 years, in recognition as being a knowledgeable person in the art of Fluid Adaption.

Hanshi *Teacher of Teachers*

This is the highest level of teaching title awarded in Fluid Adaption. The title of Hanshi is awarded to Kyoshi of excellent character and reputation, who have made a significant contribution to the martial arts. Usually awarded at 8th Degree Black belt or above, and at a minimum age of 55 years and indicates that the person is a model teacher for others to follow in both martial arts and life in general.

Honour Grades

Honour grades acknowledge maturation of the martial arts student both personally and organisationally, and in part reflects the path walked by Sensei Bayliss in his own martial arts journey and broadly based on the Senjo (Battle Field Strategy) concept of Zen Do Kai.

As pre-requisite to awarding honour grade in Fluid Adaption is the acknowledgement of a student's development towards recognition as a 'Bushi' or 'warrior'. For this reason honour grades are not awarded until a student has been awarded the minimum teaching title of Dai Sempai, with subsequent honour grades dependant in part on achievement of comparable teaching titles.

Building on this foundation of warrior hood, honour grades acknowledge individual growth in terms of organisational power and contribution to the martial arts. This can be either the growth of internal power associated with a warrior on a solo path seeking their

own self-enlightenment and contributing this knowledge back to the broader Fluid Adaption Organisation; or externally within their role as teachers and leaders growing and building the organisation.

The following honour grades recognise the development of external power

Daimyo Warlord

The honour grade of Daimyo is awarded to Bushi who established a strong martial arts club with a foundation group of black belts. A Daimyo may select a Family Crest or Mon to represent their clan.

Dai Daimyo Great Warlord

The honour grade of Dai Daimyo is awarded to Daimyo who having established a strong club with many black belts, also actively contributes to the leadership and development of the organisation. The honour grade of Daimyo may also be awarded to Daimyo whom in turn have black belts that gone on to achieve the honour grade of Daimyo themselves.

Shogun General

The honour grade of Shogun is awarded to Dai Daimyo accept significant leadership roles that support to the ongoing growth and development of the organisation (e.g. growing membership base, quality and development of martial arts practice). The honour grade of Shogun may also be awarded to Dai Daimyo whom in turn have black belts that gone on to achieve the honour grade of Dai Daimyo themselves.

These honour grades recognise the development of internal (spiritual) power

Ronin Masterless Warrior

This honour grade is awarded to Bushi who are breaking away from an established system as they seek to explore the martial arts in order to find answers to questions of meaning. This process of personal exploration leads to a broader view of the martial arts and towards attaining a greater level of personal fulfilment and authenticity in their expression of the martial arts and life in general.

Yamabushi Warrior-Monk

The honour grade of Yamabushi is awarded to Ronin who during have become spiritual awakened during their search and as a result have insight into the essence of the martial arts. Infused with this spiritual vest, Yamabushi typically challenge the assumptions of established

martial arts systems, and may go onto to establish their own system of martial arts.

Meijin *Wisdom*

It is expected that Ronin and Yamabushi will often exist on the fringe of Fluid Adaption as an organisation. This separation enables these Bushi the opportunity to develop unique understanding and insight into the nature of martial arts and life. The honour grade of Meijin is awarded to Yamabushi who has returned to within the organisation of Fluid Adaption and who now share the wisdom of their experience and help grow the martial art of Fluid Adaption forward.

These honour grades recognise the organisational leadership and integration

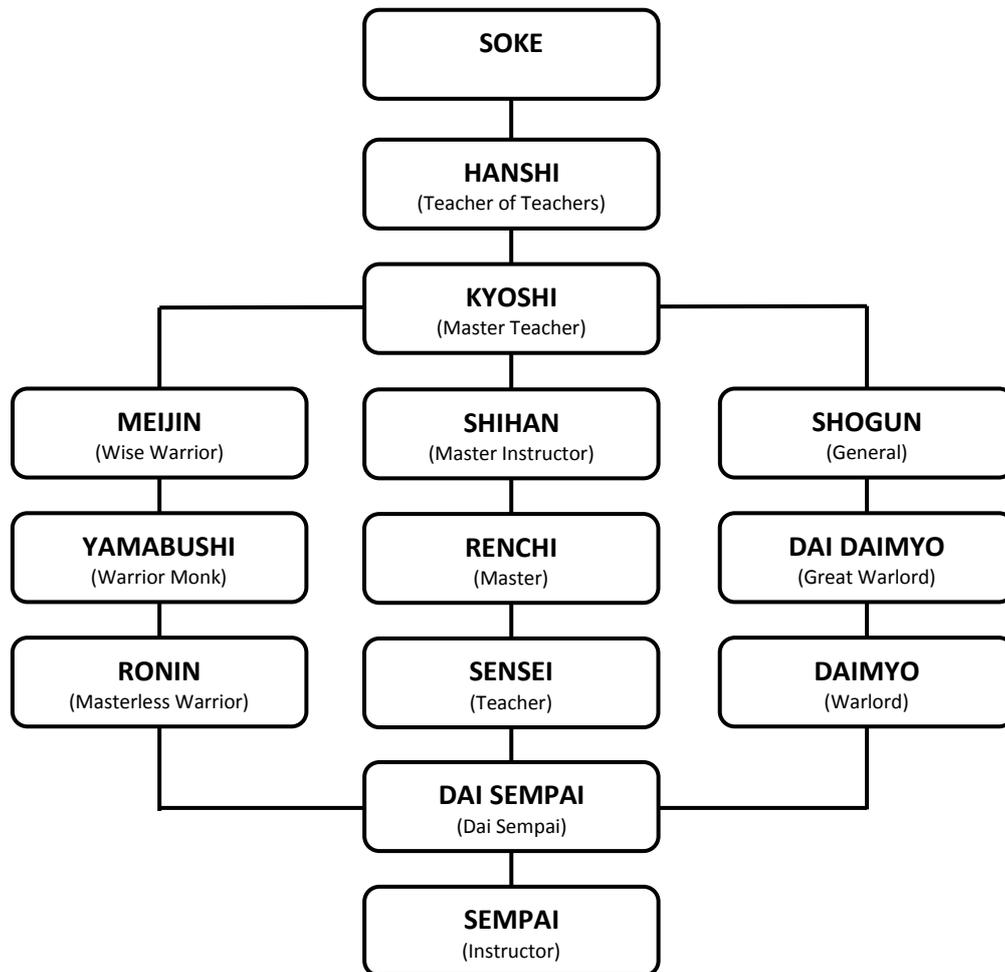
Hatamoto *Most Trusted*

This honour grade is awarded to Bushi of any rank or title who have the trust of the Soke and report directly to the Soke on all matters. Hatamoto may hold significant leadership roles in Fluid Adaption and in the absence of the Soke, may have delegated authority to act on the Soke's behalf. Hatamoto typically have the quality of balance in the character and able to blend spiritual wisdom with insight and exceptional leadership.

Soke *Founder/Family Head*

This is the title is awarded to Bushi within Fluid Adaption who is recognised as the leader of an established family or clan and who take on a significant leadership role in organisation as a whole.

Hierarchy of Titles in Fluid Adaption

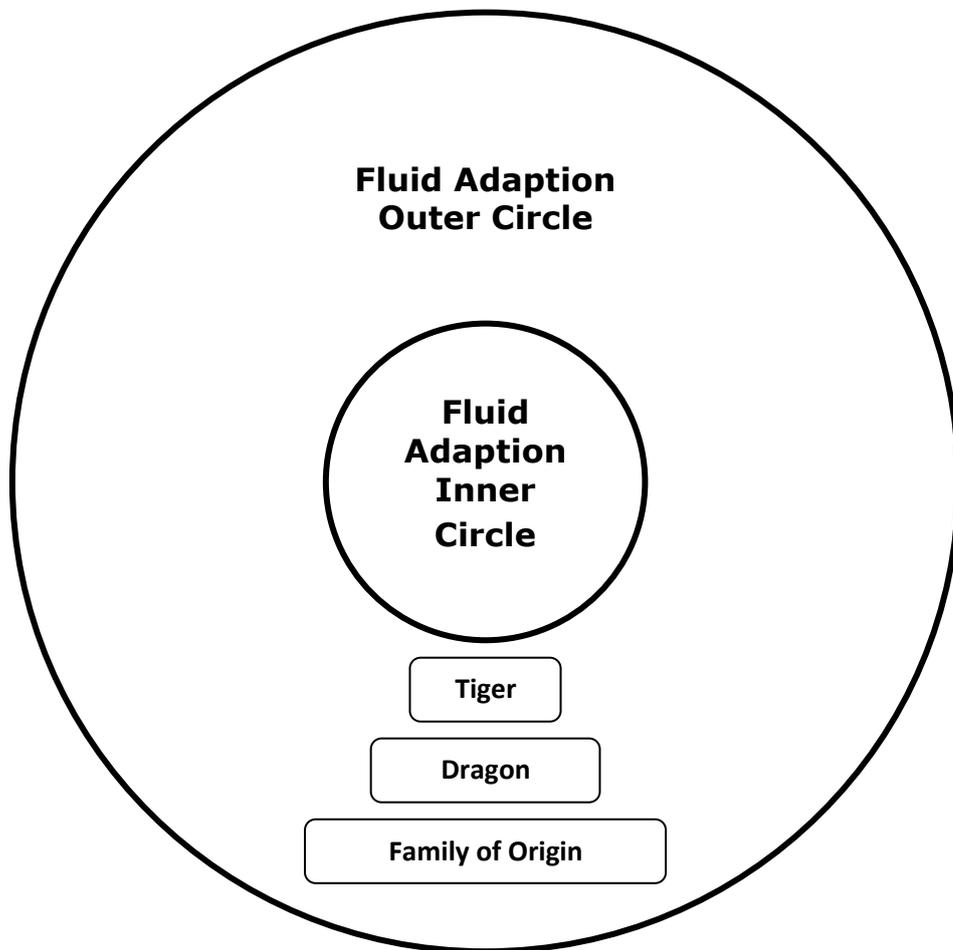


Clan Based Structure

The clan structure of Fluid Adaption closely follows the aforementioned system of ranks, titles and honour grades. Clans can also be referred to as 'Houses' or 'Divisions' or 'Tribes' within Fluid Adaption. Clans as a system of organisation date back to feudal times and at one time or another have existed in all communities across the world and still exist today. A clan is a group of people lead by a chieftain and united by actual or perceived sense of kinship and descent. Clans provide members with a sense of shared identity, common history, and ancestral lineage, often adopting an emblem, such as a shield or logo, to represent the clan.

The clan system adopted by Fluid Adaption to provide organisational structure is roughly aligned with that of feudal Japan in the sense that the clans are organised in a hierarchy, according to their proximity to

the centralised power of the royal and noble elite. In Fluid Adaption the clans are placed into 5 groupings that acknowledge broad Fluid Adaption membership though to family groupings, demonstrated leadership within Fluid Adaption, and finally into the inner circle of Fluid Adaption. Organisation of the Fluid Adaption Clans from the outside in is as follows:



Descriptions of the Clan grouping are:

1. **Fluid Adaption Outer Circle** All students training in a system under the Fluid Adaption umbrella become members of the Fluid Adaption family. These students may wear the Fluid Adaption emblem on their training and street apparel. On a Karate Gi, the Fluid Adaption emblem occupies the left lapel.
2. **Family of Origin** In addition to the Fluid Adaption emblem, each club instructor having been awarded the teaching title of Sensei or above, and who has been given warrior status and awarded the honour of Daimyo/Ronin and above, may award their own family emblem to their students. Students may wear their family emblem

on their training and street apparel. On a Karate Gi, the Family emblem occupies the left lapel.

3. **Dragon** - This emblem is awarded by the Fluid Adaption Chief to senior members of Fluid Adaption who demonstrate adaptive creativity in their martial arts practice with a focus on continuous improvement. This emblem is worn on the right shoulder of a Karate Gi.
4. **Tiger** – This emblem is awarded by by the Fluid Adaption Chief to senior members of Fluid Adaption who foster unity and solidarity within the membership of Fluid Adaption and who strive to achieve the broader goals of Fluid Adaption. This emblem is worn on the right shoulder of a Karate Gi. It is assumed that the Dragon has been awarded before the Tiger, however if not then both the Tiger and Dragon are awarded together.
5. **Fluid Adaption Inner Circle** - This emblem is awarded by the Fluid Adaption Chief to senior members of Fluid Adaption of Kyoshi or above who transcend the family grouping system to become a member of the Fluid Adaption family governing the whole of Fluid Adaption. This emblem is worn on rear towards the top of a Karate Gi top.

Conclusion

While no framework for developing a resilient style/organisation is perfect, especially one that is inclusive of need for centralised control, while simultaneously embracing individual adaptive expression and the need to form new systems by senior members. Yet this is what the Fluid Adaption Organisational Framework described here attempts, and in doing so hopes to lay down a straight path for the future of Fluid Adaption. Time will tell the success of this or not.

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Fluid Adaption