AIKIDO AS A SOMATO-SPIRITUAL BASED PRAXIS FOR CONSTRUCTIVE HANDLING
OF SOCIAL CONFLICT: SURVEY OF AIKIDO PRACTITIONERS’ WORKPLACE
CONFLICT STYLES

by

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Abstract

Aikido as a Somato-Spiritual Based Praxis for Constructive Handling of Social Conflict: Survey of Aikido Practitioners’ Workplace Conflict Styles

by

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The perennial problem of poorly handled conflict in the workplace is detrimental to individuals and organizations. This study investigated whether training in the martial art of aikido is associated with efficacy in the constructive handling of social conflict in the workplace. Aikido practitioners ($N = 143$) from a diverse sampling of occupations participated in a battery of assessments. Aikido experience was primarily measured by cumulative hours of training. Core aspects of aikido were measured with the Body Insight Scale and the Spirituality in the Workplace Scale. The Rahim Organizational Conflict Inventory II was used to assess workplace conflict styles. Integrating style is regarded as the most efficacious in the constructive handling of conflict followed by compromising. Avoiding style is considered the least efficacious and dominating is next to last (obliging was not considered). Two of 9 hypotheses were supported; increases in both body insight and spirituality (interconnection with human beings subscale) were correlated ($p < .01$) with increased use of integrating style for conflict with peers, subordinates, and supervisors. Additionally, exploratory analyses revealed significant correlations for both body insight (subscales) and spirituality (total and subscales) with integrating style and compromising style. An interpretation of the findings is that aikido training focused on somato-spirituality is associated with efficaciousness in constructively handling workplace conflict. This research has clear implications for incorporating aikido in training programs for professions including management, peace officers, health workers, and educators.
Whatever you fight, you strengthen, and what you resist, persists.


When we change the way we look at things, the things we look at change.

Dedication

This piece of work is not dedicated to any particular person as is normally the custom. Rather, it is dedicated to Truth, Integrity, Interconnection, Acceptance, Purpose, Growth, Healing, Perseverance, Humility, Service, Presence, Mastery, and Love as these qualities live through any person who intends them.
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This dissertation took about 6 years of my life to complete. Some of the people that deserve acknowledgement came before I started this project and others during, nonetheless many more people, events, and beings than I can name provided motivation for this project, shaped and supported this project, and modeled ways of being that contributed to this project, therefore helped make this project what it is. I am not just speaking of the positive contributions, but also the negative which to my benefit exemplified what I do not want to recreate. As I wrote this dissertation on conflict and somato-spirituality I watched the school I received my graduate education from crumble around me. The destruction of this institution is due to the actions and inactions of many people, but the fault mostly lies at the feet of one man who appeared to walk away from his tyrannical actions consequence free. Amid this situation, I continuously asked, what is the aiki Way? The writing of this dissertation was indeed a spiritual journey that I shared with many travelers, some of which I acknowledge here.

Robert Frager Sensei cofounded the school from which I gained my graduate education. He passed to me, along with scores of other students, his knowledge of aikido, and for this I am grateful. This piece of work is a fruit borne by the tree he nurtured from seed. SueAnn McKean Sensei exemplified the power of woman. As part of her personal expression of the infinite variations of femininity she always showed openness to engagement in the complexities of authenticity. Brian Heery exemplifies dedication to living life in a way that may seem fanatical to an average person, but I believe that he is simply and humbly doing what is needed to answer a Calling; for me this is inspirational to witness. The presence of the late Hiroshi Kato Sensei provided an example of true mastery of an invisible path at a level that words could never begin to convey; this is a rare and precious gift that can only be repaid by also providing service as he
did. Morihei Ueshiba, the founder of aikido, a man I never met, yet I have benefited greatly from his revolutionary advancement of the evolution of human consciousness, the effects of which continue to ripple through humanity.

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I chose to perform a quantitative study because I wanted to take on a project outside my strengths that would test the limits of my intellect. If not for the unflinching corrections/tutelage/advisement couched in utter compassion and acceptance free of self-righteous judgment offered by Doug Oman, I might not have been able to bear venturing to my limits. I thank Paul Linden for lending his expertise and efforts in aikido and somatic education on this shared journey. David Lukoff, the chairperson of my dissertation, was a true servant leader with a particular skill for knowing when to encourage and when to give space. Katrina Rahn has been my most excellent boss and has smoothly run a library that was not the head, but the heart of a school of high learning; a place where I always felt welcome even when our school was in great turmoil. I am acquainted with many people, but few I call friend; I am happy to call
Sharon Hamrick, my coworker at the library and Yoko Noda, also a coworker, my friends. I also have had the pleasure of spending time with Yoko’s sons, Nathan and Zackary.

The best therapists I have worked with were much more than counselors or psychotherapists, they were healers of expert and master level. Each one operated unconventionally, not out of rebellion, but out of authenticity and integrity—the true bona fides of a healer in my opinion. The late Barbara Carraway was a strong, sagacious crone of great clarity who did not fear the anger of a raging youth. She exemplified stepping out of the box before I even knew there was a box. Tina Tinsley is a healer who chose to practice her art not for money, but simply because she loved doing it and wanted to be of service. She practiced, not in an office with all the adornments and illusions that professionals use to establish an air of authority, but rather in a tent in a forest. She not only lent me her wisdom in a time of need at a fraction of the cost of what her skills are worth, but she mentored me in stepping out of the invisible box and into intentional living; she also showed me the strength, for lack of a better word, of the feminine. Loic Jassy, a man of kindness and gentle wisdom, was a great support on my way to this starting this dissertation journey.

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Malmquist, a man who heals with his elbows with the sensitivity and accuracy of a phoebe and the strength of a bull.

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It has been my great pleasure to write these acknowledgements at the end of my dissertation journey. Partly because I could finally write whatever the hell I please into this paper, but mostly because it has filled me with the sweetness and sorrow of nostalgia for the many special people that contributed to this journey.
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Chapter 1: Introduction

Inability to constructively respond to conflict is a paramount problem for humanity (Ury, 1999). Conflict is ubiquitous and integral to social life taking place within and between nations, within and between ethnicities, within and between organizations, within and between groups, and within and between individuals. The workplace is a chief societal structure where this problem is poignantly exemplified, making the workplace a prime context for studying conflict.

Conflict affects individual workers at every level of an organization (subordinate, managerial, and executive), quality of the relationships between its members, and the organization as a whole. On an individual level conflict is a source of stress that can be detrimental to physical health, mental health, and well-being. Conflict can also lead to other effects such as job dissatisfaction and counterproductive work behaviors like theft, verbal abuse, and even violence. These individual and interpersonal issues resulting from conflict in turn can affect the organization as whole resulting in loss of productivity and revenue.

However, social conflict in and of itself need not be destructive. Rather, it is a widely held perspective that the attitudes, motivations, skills, and behaviors that parties bring to a conflict that largely determine if the conflict is destructive or constructive (Deutsch, 1994a).

The factors that result in yielding constructiveness from conflict are presently a topic of much interest in the field of conflict study. While there is a large theoretical literature concerning conflict, there are surprisingly few published studies that specifically look at the outcome of training people to use theoretically supported factors in constructively handling conflict in the workplace. However, these few studies do support the claim that training can improve interpersonal relations, psychological well-being, job effectiveness, and productivity (Davidson & Versluys, 1999; Haraway & Haraway, 2005).
The field of conflict study is still young and growing with much room for innovation (Pruitt, 2006). The study of conflict resolution and conflict management has mainly been limited to cognitive and affective aspects of conflict. Theorists Powell (2003) and Levine (2007) assert that spirituality and somatic elements can be significant factors in handling conflict constructively. Empirical studies have begun to reveal the potentials of spirituality in addressing human suffering and lost productivity resulting from poorly handled conflict in the workplace.

Spirituality is the transcendent and sacred perspective that concerns an individual’s connection to self, humanity, nature and all living things as well as to a higher power, and is a subject of primary interest in the field of transpersonal psychology (Caplan, Hartelius, & Rardin, 2003; Lajoie & Shapiro, 1992). Extending out of the work of well-known theorists such as Abraham Maslow, Carl Jung, and William James, the field of transpersonal psychology was established over 40 years ago. Since the inception of transpersonal psychology its researchers and theorists have ventured to investigate phenomena and practices of the world’s wisdom traditions. Many transpersonal researchers have investigated phenomena and practices that they found to be valuable through personal involvement. Thus, researchers of the transpersonal have ventured into areas of exploration generally unknown to or disregarded, pathologized, or condescended to by conventional psychology. These areas of investigation include, and are not limited to shamanism, altered states of consciousness and altered states technologies (e.g., entheogens, mask rituals, drumming), Buddhism, Sufism, contemplative Christianity, and the benefits and dangers of such. The transpersonal paradigm strives to abide by the scientific method while also rejecting reductionist interpretations and methodologies, yet simultaneously honoring and embracing different ways of knowing.
According to psychologist and researcher James Fadiman (2003),

Transpersonal psychology is the study, recognition, and use of the full range of human experiences. Its central assumption is that humans are physical-psychological-spiritual beings and that one aspect can be fully studied only in the context of the other aspects. (as cited in Caplan et al., 2003, p. 147)

Further, transpersonal psychology is concerned with somatic awareness as explained by transpersonal psychologist and researcher Jenny Wade: “[Transpersonal psychology] deliberately acknowledges mind-body integration, especially the need for exploring and acknowledging the inseparability of psyche and soma” (as cited in Caplan et al., 2003, p. 157). The definition and experience of soma is distinctly different from the definition and experience of a body; a body is experienced objectively whereas soma is a living subjective experience. The term soma entails somatic awareness (i.e., body insight) that is distinct from cognition. The present research study investigated both the spirituality and body insight of aikido practitioners; hence, this study fits squarely into the field of transpersonal psychology.

The nonviolent Japanese martial art of aikido may help to redress gaps in current methods of constructively handling interpersonal conflict. Aikido is a somato-spiritual based praxis that was developed with the express purpose of manifesting harmony where conflict exists (Stevens, 2001; Tohei, 1966). In fact, a fair amount of literature testifies to the value of aikido as praxis (that is, the enacting of principles) for the constructive handling of conflict (e.g., Dobson & Miller, 1978; Fuhr & Gremmler-Fuhr, 2003; Martin, 2004; Pater, 1989; Saposnek, 1985). There is a modest amount of qualitative and quantitative research concerning aikido training with mixed, but mostly interesting, promising, and practical results. For example, qualitative studies by both Epstein (1985) and Fraggianelli (1995) described how mental health therapists (N = 8 in both studies) believed that aikido training augmented their skill as therapists. In a quantitative study Edelman (1994) found that troubled youth (N = 15) benefited from aikido in relation to the
social conflict they were involved in at school and at home. There exists an extensive amount of written personal accounts of the successful use of aikido training in social situations and several theorists have written illustrated prescriptions for the application of various aspects of aikido in social settings, including in the workplace. Numerous publications have anecdotally documented benefits from aikido training and principles with specific populations, such as veterans with posttraumatic stress disorder (Aiki-Extensions, 2014), physically disabled persons (MacGugan, 1979), children diagnosed with Asperger’s syndrome (Levenson, 2003), trauma victims (Linden, 2002), persons dealing with abusive individuals in the workplace (Young, 2002), higher education students (Levine, 1991; Lukoff & Lu, 2005; Ritscher, 2006), Green Beret soldiers (Strozzi-Heckler, 1990), Master of Business Administration students (Clawson & Doner, 1996), and mental health professionals (Bear, 2002; Fuhr & Gremmler-Fuhr, 2003; Saposnek, 1985; Scheff, 1995; Windle & Samko, 1992). Further, the implementation of the practices and principles of aikido have been promoted for use in marketing strategies and tactics (Cotter & Henley, 1994; Cotter, Henley, & Pelham, 1997; Pino, 1999; Preston, 1999), as well as in approaches to leadership for business executives and managers (Baum & Hassinger, 2002; Clawson & Doner, 1996; Pater, 1989; Pino, 1999), community leaders (Mindell, 2000), and custody mediation professionals (Saposnek, 1986-1987).

Aikido training is the core bonding medium in the Middle East Aikido Project which has been going since 2004 with reported ongoing success (Aikidomideastpeace, n.d.). The Middle East Aikido Project partners with and supports the peace initiatives Salaam Shalom Aikido, The Peace Camp Initiative, Aikido Without Borders, Awassa Youth Center, and The Ethiopian Peace Dojo. These initiatives are cooperative ventures between groups beset by chronic political and social tensions (such as with Israelis and Palestinians which Salaam Shalom Aikido is specific
to) in order to build bicommunal ties and strengthen intercultural relations through training in aikido together. Last, several published articles state proposals for the use of aikido as an integral part of the curriculum for the education of gifted children (Choo & Jewell, 2001), for high school students (Miller-Lane, 2001), for higher education students (Kroll, 2008; Levine, 1991; Lukoff & Lu, 2005), and for theater actor training (Feldshuh, 1975; Torr & Bottoms, 2010).

Descriptive and theoretical literature on aikido claims that aikido training can be effective in developing the ability to potentiate the constructive handling of social conflict (e.g., Baum & Hassinger, 2002; Clawson & Doner, 1996; Dobson & Miller, 1978; Fuhr & Gremmler-Fuhr, 2003; Socha, 2004). Although the results are mixed (e.g., Delva-Tauliliili, 1995; Foster, 1997; Tapley, 2007), overall, the existing scientific research on aikido is supportive of this claim (e.g., Edelman, 1994; Epstein, 1985; Fraggianelli, 1995; Ingalls, 2003; Meriwether, 2007; Regets, 1990; Ritscher, 2006). However, this claim has not been directly tested. Given the supportive evidence for aikido training to positively affect people’s ability to constructively handle conflict, scientific investigation is clearly warranted.

“Does aikido training affect ability to constructively handle conflict in the workplace?” is the driving question of this study. Nine hypotheses were formulated to investigate if an association exists between aikido training and the constructive handling of nonviolent interpersonal dyadic conflict in the workplace. Because the stated purpose of aikido is to harmonize conflict, and training is the means to acquire and develop the ability to harmonize conflict, it stands to reason that as a practitioner’s experience in aikido increases, so will efficacy in harmonizing conflict; this developmental perspective of aikido training forms the basis for the first three hypotheses. Further, because two of the defining characteristics of aikido training are somatic awareness and spirituality, it also stands to reason that as these characteristics in a
practitioner increase, so will ability to harmonize conflict; this understanding forms the basis of
the next six hypotheses. The secondary hypotheses do not contain the developmental perspective
of aikido training. Rather, the secondary hypotheses are considered to be supportive of the
primary hypotheses. That is, the secondary hypotheses are a refined examination of the core
aspects of aikido training as it relates to the constructive handling of conflict. These nine
hypotheses are further explained below.

To investigate these hypotheses an online survey was implemented. Three standardized
self-report assessments were used: the Rahim Organizational Conflict Inventory II (ROCI-II;
Rahim, 1983; see Appendix A for a key to all abbreviations), Spirituality in the Workplace Scale
(SWS; Liu & Robertson, 2011), and the Body Insight Scale (BIS; Anderson, 2006). Measures of
aikido experience were also collected: two obvious measures of aikido experience that were used
are cumulative hours of training and aikido rank. However, cumulative hours of training rather
than rank was chosen to represent aikido experience as the independent variable in the primary
hypotheses because it seemed to be the most straight forward metric of experience and because
standards for advancing in rank can vary widely. Last, because the focus of aikido training can
vary among individuals and dojos on a spectrum between combat-oriented and harmony-oriented
a 1-item scale called the Combat-Harmony Scale (C-HS) was constructed to account for and
measure this variable. Exploratory analyses examined correlations that were not considered in
the hypotheses between participant’s combat-harmony orientation and other variables that were
assessed such as body insight, spirituality, and use of conflict styles.

The ROCI-II (Rahim, 1983) has five subscales each accounting for a conflict style.
Integrating style is widely considered as the most efficacious in constructively handling social
conflict in most workplace situations. Avoiding style is agreed to be the opposite in
efficaciousness with dominating next to last (Friedman, Tidd, Currall, & Tsai, 2000).

Compromising style is considered to be second to integrating; compromising is considered the most efficacious style when resources for integrating style are not possible (i.e., when time is limited). Obliging is in the middle regarding efficacy placing it in a grey area and was not considered in this study to reduce the scope and to increase clarity of concepts. The polarity entailed in integrating and avoiding are the clearest of the five styles, ergo, they were chosen for examination in the nine hypotheses. Dominating is somewhat more complex in general and was of interest in studying an aikidoist’s conflict style because aikido entails a degree of dominating for the purposes of manifesting harmony in conflict situations. Compromising style was not used in the hypotheses in order to reduce the scope, but was investigated in the exploratory questions. Conflict style scores were utilized as measures of efficacy in constructively handling conflict. Increasing scores for integrating style and compromising style as well as decreasing scores for dominating styles and avoiding styles were equated with greater efficacy in the constructive handling of conflict. The hypotheses of this study assume that efficacy in the constructive handling of conflict can be developed over time with training.

The first three hypotheses of this study are considered primary and the following six are considered secondary and supportive to the primary hypotheses. The primary hypotheses predicted that aikido experience was positively associated with integrating conflict style and aikido experience was negatively associated with dominating and avoiding conflict style. For the primary hypotheses, cumulative aikido training experience served as the independent variable. The stated purpose of aikido is to manifest harmony in conflict situations, but a standardized assessment for ability to establish harmony does not exist. For the purposes of this study, harmony is equated with potentiating (that is, augmenting the efficacy) the constructive handling
of social conflict; this was measured by assessing aikidoists’ conflict styles with the ROCI-II (Rahim, 1983).

Of the six secondary hypotheses the first three predicted that body insight is positively associated with integrative conflict style and negatively associated with dominating and avoiding conflict style. The last three predicted that spirituality is positively associated with integrative conflict style and negatively associated with dominating and avoiding conflict style. The secondary hypotheses do not suggest development as do the primary hypotheses; rather, the second hypotheses are a refined investigation of the main characteristics of aikido training.

In performing this study, the intent was to cast a little more light on aikido, on somatic awareness, and on spirituality relative to the constructive handling of conflict in the workplace. It is also a first step in understanding if and how aikido praxis can possibly contribute to resolving the significant problems created by poorly handled workplace conflict.
Chapter 2: Literature Review

Aikido as a somato-spiritual based praxis for constructively handling social conflict is the main focus of this chapter. However, for a full understanding of aikido praxis the first half of this chapter discusses contextual subjects relevant to aikido praxis. Key terms are defined followed by an elaboration of the problem of poorly handled conflict in the workplace. Somatic awareness and spirituality are then defined at length. The first half ends with qualifying the benefits of somatic awareness and spirituality as potentially valuable aspects of training in constructively handling workplace conflict. In the second half of the chapter a descriptive perspective of aikido is given starting with an overview that moves into a depiction of aikido as a somato-spiritual discipline for the constructive handling of social conflict. This is followed by an in depth examination and critique of theoretical and research (qualitative and quantitative) literature on aikido that is related to social conflict. The chapter concludes with a section tying all of the aforementioned topics together. For the sake of specificity and clarity this literature review begins with the preparatory task of succinctly defining key terms (see Appendix A for a key to all abbreviations).

Definition of Terms

Because there are many Japanese terms throughout this chapter that are not central to this dissertation they are not defined at this point. Even so, Japanese terms are italicized the first time each is used, indicating that each is defined in a glossary found in Appendix B. More importantly, there are several terms that are central to this study which are now defined.

A term derived from the arts, harmony is the term most often used in aikido literature to describe the purpose of aikido training. When a combination of sounds come together in a manner of complementary “tense” and “relaxed” moments forming a pleasing and consistent
whole, the sounds are said to be harmonious; in place of sounds, the same can be said of people’s actions and even latent constructs such as motivations. Harmony can mean to bring together into mutual accord, integrity, alignment, peace, congruence, collaboration, synchronization, coordination, cooperation, equilibrium, unification, reconciliation, and even to join that which seems to be in opposition. The definition of harmony goes beyond these synonyms as it is understood in Asian cultures such as in Japanese and Chinese culture (Stevens, 2001; Sundarajan, 2013). Sundararajan (2013) explains harmony as it is understood in Chinese culture.

Harmony, in contrast, is a particulate system of multiple constituents, which give rise to an emergent order of the whole. This holistic perception suggests that harmony is to be understood not in terms of any single term—such as unity, peace, or status quo—so much as a dialectic relationship between opposing terms—similarity and difference, uniformity and diversity, the one and the manifold, the parts and the whole. (p. 27)

The importance given to individuality in harmony suggests a unique part and whole relationship, in which “the individual is not eliminated by the whole, this marks the difference between harmony and sameness.” (pp. 26-27)

Harmony does not imply a utopian state of affairs. Rather, harmony is a dynamic living process of interconnected relationships within and between parties that changes relative to the context, much like confidence. The concept of harmony is not a goal that is eventually reached as an outcome, nor is it an event, rather it is better understood an ideal that can guide one’s actions in the present moment of an ongoing dynamic process.

Praxis, a term often used in philosophy, refers to the enacting, applying, engaging, and exercising of principles. Aikido praxis is the practicing of the principles of aikido inside and outside of the dojo in either situations of violence or everyday socialization.

Aikido is largely a somatic discipline. Somatic is defined as that which pertains to the body, especially as distinguished from cognition. The term somatic awareness refers to conscious attention of somatic phenomena such as sensory awareness and kinesthesia. The term somatic awareness is used interchangeably with body insight (a term taken from an instrument used in
this study titled the Body Insight Scale; Anderson, 2006). Somatic awareness is the lived experience of the world through the body as well as the lived experience of how we, as bodies, affect the world (Hanna, 1988). Somatic awareness is considered in the present research as a fundamental human condition that is the basis for a larger body of phenomena such as self-regulation and skillful volition of the soma. To define somatic awareness/body insight literature from various fields is drawn upon such as Somatics (a field of alternative medicine), somatic psychology and its subfield somatic psychotherapy, and philosophy. Somatic awareness/body insight and the fruits thereof are discussed in the Somatic Awareness section in Chapter 2, A Case for Somatic Awareness and Spirituality in Workplace Conflict section in Chapter 2, and in the Body Insight Scale section of Chapter 3. However, the scope of the research findings focuses on somatic awareness as defined by the Body Insight Scale (BIS; Anderson, 2006).

The actions and postures of the somatic training of aikido are a reflection and a manifestation of the spiritual principles of aikido. The subject of spirituality is developed in its own section as well as throughout the section on aikido. Spirituality is difficult to encompass in a definition, and there are many different definitions in psychology reflecting different emphases within psychology. Francis Vaughan (1991), author and transpersonal psychologist, explains:

Spirituality presupposes certain qualities of mind, including compassion, gratitude, awareness of a transcendent dimension, and an appreciation for life, which brings meaning and purpose to existence. Whereas spirituality is essentially a subjective experience of the sacred, religion involves subscribing to a set of beliefs or doctrine that are institutionalized. (p. 105)

Additionally, spirituality does not happen in isolation, but is foundationally relational. The quality of the relationship of intrapersonal aspects of the individual and the individual’s relationship to everything else defines spirituality. Liu and Robertson (2011) operationally classify the relationship of the individual to everything else in three correlated but distinct factors: (a) interconnection with a higher power, (b) interconnection with human beings, and (c)
interconnection with nature and all living things. Liu and Robertson’s choice of words for a spiritual relationship—interconnection—contains the qualities of intimacy, inseparability, bidirectionality where everything is connected, perhaps even point toward a nondual or an ultimately unitive view of reality, but maintains dualistic language in keeping with conventional perceptions of reality. Together, these definitions more or less parallel spirituality as it is outlined in literature on aikido.

Aikido is not a religion nor is the practice of aikido dependent on adherence to institutionalized doctrine. For instance, aikido training does not charge practitioners with the responsibility of living by the qualities named by Vaughan (1991). Rather, training provides an opportunity to learn to embody the qualities named above with a focus on conflict situation.

Just as spirituality is foundationally relational, so is conflict. Because conflict affects humanity, nations, organizations, families, and individuals, it is imperative to better understand conflict. However, because conflict is a ubiquitous social phenomenon, it is difficult to capture in a definition, ergo no definition is generally agreed upon (Rahim, 2011). Manifestations of conflict range over a spectrum from war to one-to-one interpersonal situations. Conflict can even take place intrapersonally, that is within an individual (e.g., between a desire and a moral belief).

In the literature on the field of conflict study, conflict is often used as an umbrella term encompassing a vast domain of phenomena that fundamentally involve two or more forces in opposition. For the purposes of this research the scope of conflict that was considered is within the following parameters—dyadic, social in nature, that may range up to, but stops before entering the domain of emotional, verbal, sexual, or physical violence. Violence is defined as behavior that is abusive and/or injurious. For the purposes of this research conflict has been defined as a *relationship between parties in a process of perceived incompatibility of behaviors*,

beliefs, affect, and/or motivations in which a constructive or destructive expression of this incompatibility manifests depending largely on the mix of competitive and cooperative interests and skills employed to enact those interests. This definition was compiled from several sources that are elaborated upon in the following section.

The term interpersonal refers to a social relationship or interaction between two or more people. The term intrapersonal refers to a subjective relationship or interaction between two or more aspects of the self (e.g., short term desire and long term goal—“I would like to take a hike on this beautiful day, but I should work on my dissertation”). The term social is used interchangeably with interpersonal. The theoretical basis of this research was that intrapersonal dynamics are intrinsic to the interpersonal dynamics; however, the focus of this study was on the interpersonal.

Actions applied in conflict are called tactics and can be either destructive or constructive. The term skill always refers to tactics that are constructive. A strategy may be understood as a framework populated with tactics that align with that particular framework. Finally, strategies for handling conflict are referred to as conflict styles. The use of the term harmony is appropriate to aikido, but is not suited for psychological research, hence, for the purposes of this study the phrases “manifesting harmony” or “movement toward harmony” are considered equivalent with “potentiating the constructive handling of conflict” or slight variations on this phrase. Potentiating the constructive handling of conflict entails the use of efficacious conflict styles.

Defining Conflict

When humans come together conflict is an inevitability, a given. The permutations of possible contexts for conflict are seemingly infinite and the significant factors that can be considered are innumerable. For such a multifaceted phenomenon, arriving at an operational
definition can be quite a difficult task. Conflict is an umbrella term encompassing a gargantuan variety of human experiences ranging from international conflict (e.g., war) to struggles between and within individuals. Due to the complexity of the human condition and the numerous combinations of relationships in the human experience in which conflict can arise, conflict is difficult to define. Thus it is helpful to start with some broad definitions of conflict, then narrow the scope to a manageable context. Each definition of conflict offered here contributes to a multifaceted understanding that resulted in a composite definition (see Definition of Terms section).

A seminal definition of conflict is given by Boulding (1962/1988), economist and academic author:

Conflict may be defined as a situation of competition in which the parties are aware of incompatibility of potential future positions and in which each party wishes to occupy a position that is incompatible with the wishes of the other. (p. 5)

Similarly, within the organizational literature Thomas (1976) explains, “[conflict] includes the perceptions, emotions, behaviors, and outcomes of the two parties, [where] one party perceives that the other has frustrated, or is about to frustrate, some concern of his” (p. 891). Thomas’ definition includes an emotional component of conflict which is a critical aspect of the human condition. The emotional aspect of conflict can be more abstract and fleeting than the cognitive, making the emotional aspect more difficult to identify and measure. Nevertheless, emotion is a prominent component in all varieties of conflict ranging from the seemingly insignificant differences (e.g., “that guy just rubs me the wrong way”) to entrenched struggles.

Scholars in the field of conflict management, Horowitz and Boardman (1994), define conflict by incorporating three major foci of psychology: “an incompatibility of behaviors, cognitions (including goals), and/or affect among individuals or groups that may or may not lead to an aggressive expression of this incompatibility” (p. 4). These three constructs are significant
in elucidating what takes place in conflict interpersonally and intrapersonally. Mischel, DeSmet, and Kross (2006) explain that in workplace conflict, “the relationship between one’s own set of goals and another’s are simultaneously positively interdependent and negatively interdependent” (pp. 303-304). This calls attention to how fellow employees need each other and can frustrate each other’s goals, hence the need for social skills to accomplish goals.

The stress of conflict in interdependent situations may be exacerbated when it is in the context of a person’s livelihood, which may augment the possibility of a person behaving reactively and irrationally. An important part of this definition is that conflict is not an event, rather, conflict is a process (Deutsch, 1994a; Rahim, 2011).

Rahim (2001), an expert and researcher in organizational conflict management, provides the following definition and understanding of why conflict happens as the theoretical basis of his conflict style assessment, the Rahim Organizational Conflict Instrument II (ROCI-II; 2004), used as the measure of the dependent variables in this study.

Conflict is defined as an interactive process manifested in incompatibility, disagreement, or dissonance within or between social entities (i.e., individual, group, organization, etc.). Calling conflict an interactive state does not preclude the possibilities of intraindividual conflict, for it is known that a person often interacts with oneself. Obviously, one also interacts with others. Conflict occurs when a (two) social entity(ies):
1. Is required to engage in an activity that is incongruent with his or her needs or interests;
2. Holds behavioral preferences, the satisfaction of which is incompatible with another person’s implementation of his or her preferences;
3. Wants some mutually desirable resource that is in short supply, such that the wants of everyone may not be satisfied fully;
4. Possesses attitudes, values, skills, and goals that are salient in directing one’s behavior but are perceived to be exclusive of the attitudes, values, skills, and goals held by the other(s);
5. Have partially exclusive behavioral preferences regarding their joint actions; and
6. Is interdependent in the performance of functions or activities. (Rahim, 2001, pp. 18-19)
All of the definitions given thus far tend to shade conflict as undesirable or illustrate the negative potentials of conflict. Deutsch (1973), social psychologist and a prominent scholar in the field of conflict resolution, points out that destructive behavior is one possible result of conflict, but that the conflict itself is not the cause of destructive outcomes. Deutsch argues that the source can often be traced to intrapersonal psychological factors (e.g., attitude, beliefs, reactivity, and so on) that influence behavior. In the process of conflict, by changing intrapersonal factors, the potential of constructiveness can be increased substantially (Deutsch, 1994b).

Deutsch (2002) explains that a large number of research studies indicate “that a cooperative process (as compared to a competitive one) leads to greater productivity, more favorable interpersonal and intergroup relations, better psychological health and higher self-esteem as well more constructive resolution of conflict” (p. 312). Still, in actuality most conflicts are motivated by a mix of cooperative and competitive goals (Deutsch, 1994a).

Addressing intrapersonal aspects of conflict Deutsch’s (1994b) crude law of social relations explains the dynamics of the interpersonal conflict process (the law is in italics followed by an elucidation).

*The characteristic processes and effects elicited by a given type of social relationship (e.g., cooperative or competitive) also tend to elicit that type of social relationship* [italics added]. Thus, cooperation induces and is induced by a perceived similarity in beliefs and attitudes, a readiness to be helpful, openness in communication, trusting and friendly attitudes, sensitivity to common interests and deemphasis of opposed interests, an orientation toward enhancing mutual power rather than power differences, and so on. Similarly, competition induces and is induced by the use of tactics of coercion, threat, or deception; attempts to enhance the power differences between oneself and the other; poor communication; minimization of the awareness of similarities in values and increased sensitivity to opposed interests; suspicious and hostile attitudes; the importance, rigidity, and size of the issues in conflict; and so on. (Deutsch, 1994b, p. 112)

Deutsch’s (1994b) crude law of social relations at first glance may seem to be an academic reframe of the obvious, therefore easily overlooked, although it is foundational to constructively
handling conflict. Expert and scholar on conflict in communications, Daniel Canary (2003) echoes this law explaining that, “The individual plays a huge role in the creation of his or her social realities” (p. 544). In the cocreating of social reality, the perspective and motivation a person brings to a situation can largely determine what is manifest in the meeting of two realities.

This is true of conflict big and small. Conflict is almost invariably defined in a manner that points at conflict which is of a degree large enough to cause an objectively observable problem. However, conflict can begin with a perceived or actual slight, insult, a lack or lapse in manners or protocol of social and cultural mores, or a lack of praise a person believes he is due, and so on. Even minor disputes that may seem innocuous taken in and of themselves can escalate cumulatively (in minutes or over the course of years) in a spiral of reciprocal provocations leading to significant impasses or worse, retribution or violence (Mischel, DeSmet, & Kross, 2006).

In contrast to the definitions of conflict given thus far that place emphasis on the interpersonal dynamic of conflict, Emmons (1999) conceptualizes conflict as originating from an intrapersonal perspective extending to the interpersonal. Emmons, a research psychologist on conflict writes, “Conflict refers to the situations in which a goal that a person wishes to accomplish interferes with the attainment of at least one other goal that the individual simultaneously wishes to accomplish” (p. 60). Emmons’ definition is given here to acknowledge the significance of the intrapersonal perspective on conflict and the complexity of this phenomenon. Emmons, King, and Sheldon (1993) explain:

The term intrapsychic [intrapersonal] conflict is a bit misleading. Conflicts do not occur in isolation. Interpersonal concerns account for substantial amounts of variance in intrapsychic conflicts. Conflicts over expressing emotion, fear of intimacy, deferring one’s own desires when they conflict with other’s wishes, and struggles over separation
versus connectedness are played out in interpersonal relationships. Intrapsychic conflicts are most often the internalized representation of interpersonal conflicts. (p. 547)

A distinction between intrapersonal and interpersonal is a false dichotomy where no actual division exists. However, these terms enable and simplify a discussion of human experience that would otherwise be unwieldy and convoluted. An investigation starting from the intrapersonal perspective is beyond the scope of this dissertation, thus focus is on interpersonal conflict with acknowledgement of the inseparability of intrapersonal aspects. Additionally, in contrast to the first few definitions given, Emmons’ definition does not portend a negative outcome. In fact, Emmons contends that a person’s proficiency with harmonizing conflicting is proportional to well-being, developmental level, and goal selection.

Through intrapersonal awareness and practice humans can learn to control reflexive reactions to conflict. Deutsch (1994a) points out that aspects of conflict such as attitude and communication can be controlled through intrapersonal awareness and practice. If a person communicates cooperativeness to another person, even when that person is acting overtly competitive, that can potentiate the possibility of evoking cooperation in the other person. Development is partly characterized with an increase in flexibility of perception and ability to choose what they put into a conflict thus affecting the manifest reality of the situation.

Derived from the definitions reviewed here, the following definition is a multifaceted fusion that is in alignment with the understanding of conflict within aikido. Conflict is a relationship between parties in a process of perceived incompatibility of behaviors, beliefs, affect and/or motivations in which a constructive or destructive expression of this incompatibility manifests depending largely on the mix of competitive and cooperative interests and skills employed to enact those interests.
**Defining Conflict Styles**

Affect, beliefs, motivation, and behavior are indispensable in describing and understanding the subtleties of how people handle dyadic conflict. However, individually taking each of these factors into consideration becomes unwieldy in studying conflict handling skills in a population. Currently, prevalent methods for investigating ability in handling conflict utilize a classification model of conflict strategies. In the context of business administration, Mary P. Follett (1940) was the first to classify a theoretical model consisting of five strategies that management uses in the workplace to deal with conflict.

Following a few reframes by various theorists, over 40 years later Rahim (1983) further evolved these strategies into a model of five styles of conflict management. Rahim is the only researcher to find empirical validation for a five component model, and each of his five styles—*integrating, obliging, dominating, avoiding, and compromising*—result from the combination of basic dimensions describing two independent motivational orientation dimensions of an individual during conflict: (a) degree (high or low) of concern for self, and (b) degree (high or low) of concern for others. Rahim explains that the appropriateness of each style or combination of styles is largely dependent on the context of the particular situation. Ability to apply efficacious conflict styles within a particular context is a measure of development, and development comes through experience.

One major aspect of context that Rahim’s (1983) model directly addresses are three organizational roles—subordinate, peer, and superior—that give rise to nine possible dyadic situations. Rather than viewing the conflict styles in a hierarchy, this model suggests that effectiveness in handling conflict is a matter of overuse, underuse, or appropriate use of a style or combination of styles within the dynamic of the authority differential of the roles of the parties.
involved. Context also includes that conflict style being employed by the person one is in conflict with. For example, an integrating style would not be appropriate in a conflict situation if time is short and/or the other party is not able or willing to engage in a collaborative process (Rahim, 2011), nor would integrating style likely be effective for use by a subordinate in conflict with a dominating supervisor. Following is an elaboration of Rahim’s (2011) five conflict styles.

Integrating style indicates high concern for both self and other. It involves openness to differing viewpoints, to exchange of information and insights, and to examination of differences to solve the problem in a creative manner that is fully satisfactory to both party’s interests. Integrating style entails collaboration, clarity, bringing all the components of the conflict into the open, directly addressing the issues of the conflict as well as confrontation and problem solving. Confrontation entails assertiveness in speaking openly about the issues and interests involved, clearing up misunderstandings, and analyzing the underlying causes of conflict. With integrating style, parties work collaboratively in exploring their differences on a problem, lending viewpoints that go beyond what each party could contribute on their own, thus transcending what was solely possible. Integrating style tends to be time consuming and is not generally considered effective with parties that are predominately of the avoiding and dominating styles (Rahim, 2011).

Obliging style indicates low concern for self and high concern for others. It involves unassertiveness, cooperativeness, accommodating, deemphasizing differences, emphasizing commonalities, sacrificing, reducing, or yielding one’s interests, concerns, needs, wants, aspirations, and/or benefits in order to satisfy the other party. Reaction to hostility or aggressiveness is with low hostility or possibly friendliness, with attempts to “smooth over the
situation,” absorb the conflict, and/or acquiescing to the other party’s point of view. Obliging can take the appearance of being selfless, generous, and charitable, also compliant even though, they would prefer not to. This style can be helpful in reducing relationship conflict and suggests a degree of commitment to problem solving. Obliging is not productive in resolving task conflicts (Rahim, 2011).

Dominating style indicates high concern for self and low concern for others. This style is associated with competing, aggressiveness, uncooperativeness, forcing the advancement of one’s position, trying to get the other party to concede, and holding a win-lose orientation. This is a power-oriented style, solely concerned with attaining an objective even at the other person’s expense, ignoring the needs and expectations of the other parties, using whatever tactics are needed to win or raise their own status, sometimes at any cost. Authority will be used to impose their positions commanding obedience. A subordinate may use tactics of deception and/or bringing other people siding with them who hold formal power into the situation, and so on. In contrast, dominating might mean standing up for your rights (i.e., against tyranny), defending a position perceived to be correct, or making time pressured decisions (Rahim, 2011).

Avoiding style indicates low concern for self and others. It is associated with suppression, withdrawal, postponement, “passing the buck,” evasiveness, sidestepping, and a “see no evil, hear no evil, speak no evil” strategy. A person using this style fails to meet their own needs and the needs of the other party. Lack of action and attention to conflict by leaders using this style can prevent or delay agreements and over time can result in ineffectiveness. Avoidance is widely considered to be counterproductive and ineffective (Rahim, 2011).

Compromising style indicates an intermediate level of concern for both self and other. When compromising, an individual is at an intermediate level of assertiveness and
cooperativeness. This style involves meeting a party half way in a concession or splitting the difference, finding an expedient middle position with both parties giving something up to make a mutually acceptable solution that only partly satisfies the competing interests of both parties (Rahim, 2011).

Each conflict style is considered to have a suitable context for use. People tend to use each of the five styles to varying degrees and in combination; hence, the ROCI-II (Rahim, 2004) measures a person’s use of each conflict style in a profile in the context of the dyad—peer, subordinate, supervisor.

Generally, integrating style is considered to be the most efficacious followed by compromising style. In most situations, avoiding style is considered to not to be effective and dominating style as the primary style is next to last in efficaciousness (Friedman, Tidd, Currall, & Tsai, 2000). The constructive handling of conflict entails the use of efficacious conflict styles in accordance with the differential authority of the dyadic relationship.

The two dimensions that determine each conflict style, concern for self and concern for others, are considered by Rahim (2011) to be basic motivators in handling workplace conflict. The motivations of human striving, goal pursuit, and the “imperative of purpose” (Klinger, 1998, p. 30) offer fundamental organizing factors giving directionality to human existence. Pursuit of purposive goals inevitability involves conflict which almost always is a mix of motives—competitive and cooperative (Deutsch, 1994b). According to Emmons (1999), these goals in part manifest in hierarchical fashion. At the bottom of the hierarchy people have little or no awareness/concern for the possibility of inclusion of the needs of people, nature, and all living things beyond their personal community in their choice and pursuit of goals. At the top of the hierarchy this awareness/concern motivates people’s choice of goals and strivings. Emmons
makes a distinction between low and high level goal strivers. Low level goal strivers are
concerned with personal well-being while high level strivers encompass goals that transcend the
personal in order to be inclusive of the greater well-being of other humans, nature, and all living
things. The later concerns, according to Emmons, can be considered spiritual.

Rahim’s (1983) model of conflict styles appears to be related to that of Deutsch (1994b)
and Emmons (1999). Rahim’s dominating style indicates high concern for self and low concern
for other and avoiding style indicates low concern for self and low concern for others. It seems
that dominating and avoiding conflict styles correspond to motivation by competitive interests
and low level goal strivers. Integrating style indicates high concern for self and high concern for
others, and compromising style shows intermediate concern for self and other. It seems that
integrating and compromising conflict styles correspond to motivation by cooperative interests
and high level strivers. Obliging style indicates low concern for self and high concern for others,
making this style the most problematic to map to Deutsch’s or Emmons’ spectrums. Because
obliging style is to the detriment of the self it cannot be considered transcendent and would
possibly correspond to off-middle toward low end goal striving. Obliging style is noncompetitive
and can appear like cooperating even though it is contrary to the person’s interests. Obliging
style seems to be a mix of superficial cooperativeness and latent competitiveness, and thus does
not neatly correspond to Deutsch’s or Emmons’ spectrum.

When people act from high concern for self and high concern for others or cooperatively,
this is indicative of psychological health and perhaps spirituality. Powell (2003) and Levine
(2007) assert that spirituality and somatic elements can be significant in handling conflict
constructively. Somatic awareness and spirituality are believed to give direction, motivation,
clarification, and instruction in the striving for fulfillment of purpose or what Emmons (1999) calls ultimate concerns.

The next section discusses the problems that can come from workplace conflict and the two sections that follow provide an understanding of somatic awareness and spirituality. These three sections culminate in a section arguing of the benefits of somatic awareness and spirituality in the workplace relative to the constructive handling of conflict. Next, there are two sections specifically on aikido and the chapter ends with an argument for the benefits of aikido praxis in the workplace.

**Poorly Handled Conflict in the Workplace**

Conflict affects an organization at every level—employees, management, and executives—and as a whole. In the workplace, poorly handled conflict can be a source of negative stress and negative stress is well-documented to affect well-being, physical health, and influence destructive behaviors. Collectively, it is possible that the effects of poorly handled conflict on individuals can adversely affect the productivity and bottom line of an organization.

Conflict is commonly a source of negative stress and interpersonal conflict in particular has been shown to be a leading workplace stressor in many professions (Bolger, DeLongis, Kessler, & Schilling, 1989; Hahn, 2000; Keenan & Newton, 1985; Liu, 2002; Narayanan, Menon, & Spector, 1999a, 1999b; Smith & Sulsky, 1995). For the individual, poorly handled workplace conflicts can result in undue negative stress, decreased job satisfaction, decreased health and well-being, and decreased quality of life (Cong & Spector, 2007; Haraway & Haraway, 2005). Studies suggest that prolonged exposure to undue stress in the workplace increases risk for musculoskeletal disorders such as neck pain, headaches, weight control problems, sleeplessness, gastrointestinal problems, compromised immune function,
psychological disorders such as depression (Frone, 2000; Tetrick, 2002), and cardiovascular
disease (Brotman, Golden, & Wittstein, 2007; Smith & Christensen, 1992).

Additionally, poorly handled interpersonal conflict is associated with increased work
disability (Appleberg, Romanov, Heikkila, Honkasalo, & Koskenvuo, 1996), insurance costs,
turnover, absenteeism, litigation costs (Haraway & Haraway, 2005), and counterproductive work
behaviors (CWB) such as theft, destruction of valuable property, sabotage, verbal abuse,
withholding of effort, lying, refusal to cooperate, and even physical assault (Ayoko, Callan, &
Härtel, 2003; Bruk-Lee & Spector, 2006; Daniel, 1984; Penney & Spector, 2005). In fact, an
alarmingly high level of violence exists in the workplace (Brooks, 2003) and much of this
violence is likely related to poorly handled conflict. “Since the 1980s, violence has been
recognized as a leading cause of occupational mortality and morbidity” (U.S. Department of
Health & Human Services, 2008). The Liberty Mutual Workplace Safety Index lists
assault/violent acts as the 10th cause of disabling work-related injuries, the rate of which has
increased from 0.9% in 2002 (Liberty Mutual, 2004) to 1.1% in 2008 directly costing businesses
$603 million (Liberty Mutual, 2010). The many impacts of poorly handled workplace conflict
among individuals can result in lost productivity and revenue for the organization as a whole
(Dana, 1984; Haraway & Haraway, 2005; Ramsey, 2005).

However, conflict is not necessarily destructive. According to Dan Dana (1988), a
scholar and expert in the field of conflict mediation, “Unmanaged conflict is the largest reducible
cost in organizations today, and the least recognized.” Conflict resolution studies have shown
training to be effective. Much of the academic literature concerning empirically validated forms
of conflict resolution appears to have been implemented and tested in colleges and grade schools
utilizing students as the participants (Davidson & Versluys, 1999; Heydenberk & Heybenberk,
Twenty-two hospital managers and supervisors completed a 6-hour training in conflict management and resolution (Haraway & Haraway, 2005). The Revised Occupational Stress Inventory was employed in a pre and posttest format with a 1 month gap between the end of training and the posttest. Significant changes were found in subscales for role overload, interpersonal strain, role boundary, and psychological strain. The study results showed improved work environment and stress levels among healthcare employees (Haraway & Haraway, 2005). Haraway and Haraway (2005) concluded that

the challenge to all organizations is not to try and eliminate conflict but to productively manage disagreements in an effort to increase effectiveness and efficiency. Toward that goal, conflict-management and resolution, skill, and abilities, have become essential management tools for managers and supervisors at all organizational levels. (p. 17)

The authors summed up the reason for the necessity of training in conflict skills: “unmanaged conflict causes negative, unintended consequences, and it creates physical, psychological, and behavioral stress in the workplace” (Haraway & Haraway, 2005, p. 11).

Exemplified by this study, training for the constructive handling of conflict is typically given to managers, not employees. This creates a culture where the burden of dealing with conflict between workers falls on management, reported to spend 26% of their work time dealing with conflict (Thomas & Schmidt, 1976). This statistic suggests substantial conflict among coworkers results in inefficient use of managerial time. Describing the wastefulness of this system and how it shows up in organizations McGrane, Wilson, and Cammock (2005) distinguished three routes by which conflict is usually dealt with—fight, flight, and intervention. Fight refers to undertaking grievance procedures and legal proceedings; flight is resigning from employment leaving the conflict behind unresolved; and intervention refers to the over-utilized
mechanism of third party arbitration. All three, McGrane et al. argue, are largely ineffective and/or costly.

McGrane et al. (2005) proposed a straightforward route for organizations to pursue in handling interpersonal conflict that is lacking attention in the theoretical and research literature—teaching conflict handling skills to employees so that they can handle the conflict between themselves. In fact, McGrane et al. claim that evidence shows that employees often prefer handling conflict on an informal one-to-one basis. This claim is partially based on a study by Jameson (1999) where employees selected discussion as “the most valuable, most ideal, and the most realistic dispute management strategy” (p. 166). Employees may have a preference for handling conflict directly among themselves, but the frequency of phenomenon such as CWB, bullying, and managerial intervention suggests a lack of skills among employees in resolving interpersonal conflict on their own.

A non-exhaustive review of conflict resolution and conflict management literature showed that training in systems for handling conflict addresses cognitive, affective, and behavioral aspects of conflict. Theorists Levine (2007) and Powell (2003) among others, argue for the inclusion of somatic awareness and spirituality because they are believed to be significant in constructively handling conflict. Somatic awareness and spirituality are both understood as inseparable parts of the human condition and any theory of conflict that does not include them is incomplete, thus missing out on the potential practical benefits of including them in training systems for constructively handling conflict. Developing the skills to constructively handle conflict is difficult, to say the least. Spirituality can offer a framework to channel and inform action. Spirituality can also provide ideals to guide actions in doing the difficult work of developing and enacting the skills needed to handle conflict constructively. Somatic awareness
offers direct experience of phenomena and alignment with spiritual principles, as well as readily grasped methods of self-regulation for handling powerful emotions. To provide a better understanding of the potentials of somatic awareness and spirituality in social conflict the following two sections define these topics.

**Somatic Awareness**

The term somatic or somato is derived from soma, an ancient Greek word (Hesiod period) meaning “living body” (Hanna, 1988, p. 20). A human can be observed from the outside such as in the field of behaviorism; from this third person perspective what is typically experienced is an object. Conversely, a human can be observed subjectively from the inside; from the first person perspective life is experienced as a soma. Thomas Hanna (1988), philosopher and innovator in a field of alternative medicine known as Somatics, explains, “This living, self-sensing internalized perception of oneself is radically different from the externalized perception of what we call a body” (p. 20). This perspective distinguishes somatic awareness from third person models in psychology such as Freud’s model of the psyche. According to scholar and psychologist Donald Bakal (1999), “Somatic awareness is the experiential equivalent of an integrated psychobiological state” (pp. 14-15).

Scholar and philosopher Mark Johnson (2009) lays out a simple fact that is often overlooked: “We humans are incarnate. Our embodiment shapes both what and how we experience, think, mean, imagine, reason, and communicate” (p. 20). Even though somatic awareness has received relatively little attention in mainstream psychology (Levine, 2007), Bakal (1999) states,

Somatics is a commonplace inner experience. It is readily discernible in the background of consciousness. Somatic awareness constitutes an innate wisdom that people have about their own psychobiological health. It involves utilizing sensory information that is readily available, and that when utilized can contribute to all aspects of health. (p. 4)
Somatic awareness is not to be confused with somatization, an expression of distress manifesting as physical symptoms that do not have a physical cause, which focuses solely on pathological phenomena (e.g., abdominal pain). Somatic awareness is a fundamental aspect of the human condition that is present in varying degrees while in waking states.

Beyond a certain point negative stress reduces cognitive (i.e., rational decision making) and communicative skills, faculties essential to handling interpersonal conflict constructively. Further, prolonged stress from conflict in the workplace has detrimental effects on health and well-being (Emmons, King, & Sheldon, 1993). Types and levels of stress can be identified through awareness of bodily sensations and even modulated with somatic based practices (e.g., deep breathing and progressive muscle relaxation). Rosemary Anderson (2006), research psychologist, theorizes that by developing body insight an individual can: (a) increase health and well-being, (b) better navigate the environment and achieve one’s needs such as for comfort and safety, (c) reduce tension and stress thus reduce potential for stress related diseases, (d) and know thyself existentially and spiritually, thus clarifying and informing life decisions and actions.

Anderson (2006) is also the creator of a measure of somatic awareness called the Body Insight Scale (BIS). She explains, “The underlying rationale for the BIS assumes that most people can increase awareness, and sometimes verbalization, of bodily sensations to enhance their overall health and well-being” (Anderson, 2006, pp. 359-360). Specialist in somatic education and 6th dan aikidoist Paul Linden (1994) explains: “Somatic education involves the whole human being, focusing in a practical way on the interactions of posture, movement, emotion, thought, self-concept, and cultural values” (p. 16). Linden and Anderson concur that through education, training, and practice somatic awareness, physical intentionality, and
emotional-regulation can be developed. Utilizing this insight, the soma is the primary vehicle for self-realization in spiritual pathways such as (but not limited to) yoga, tantra, and aikido.

Founder of a leadership training/coaching program and 6th dan in aikido, Wendy Palmer (1994) speaks to the relationship between somatic awareness and spirituality:

Being more present in our bodies also allows our spirit to more fully inhabit our being. Following and exploring our true path allows us to grow and learn in the physical, mental, emotional and spiritual realms. As we come more fully into our bodies, we are able to know and manifest our true purpose in life. (p. 15)

The aspects of somatic awareness/body insight are further elaborated upon in this chapter in a section titled A Case for Somatic Awareness and Spirituality in Workplace Conflict.

Additional information is in the Body Insight Scale section in Chapter 3.

Spirituality

Global exploration has brought to light an immense diversity of perspectives on spirituality, thus enriching and magnifying the complexity of understanding spirituality. Defining spirituality in a framework useful to researchers has proven to be difficult. Miller and Thoresen (2003) explain: “The concept itself is multidimensional and defies simple clear-cut boundaries. Therefore, it comes as no surprise that spirituality as a term tends to elude tight operational definition” (p. 27). In part the task is difficult due to the historically intertwined experience of spirituality and religion. Despite multitudinous problems, religion has traditionally provided the structure and direction for the incorporation and direction of concerns beyond the personal.

Until recently spirituality and religion have been inseparable. Contemporary society has taken on a new cultural dimension—spirituality outside of established religious institutions. Researchers and theorists in psychology have been working to understand the distinction between the two and operationally define each. Because the constructs of spirituality and religion
are overlapping and easily confused it is important that a distinction is made. Miller and Thoresen (2003) explain:

In one sense, religion is an institutional (and thus primarily material) phenomenon. Though often centrally concerned with spirituality, religions are social entities or institutions, and unlike spirituality, they are defined by their boundaries. Religions are differentiated by particular beliefs and practices, requirements of membership, and modes of social organization. What is spiritual or transcendent may be a central interest and focus, but religions are also characterized by other nonspiritual concerns and goals (e.g., cultural, economic, political, social). Thus, religion can be seen as fundamentally a social phenomenon, whereas spirituality (like health and personality) is usually understood at the level of the individual within specific contexts. (p. 27)

Aikido is considered a spiritually based martial art, and not a religion. To train in aikido requires no declaration of affiliation or loyalty, has no cosmology or mythical creation story, and no specific political, economic, or social agenda other than harmonizing conflict. Aikido does consist of a set of principles and practices, a path to follow, but has no specific prescription of do’s and do not’s in how to live life (e.g., The 10 Commandments). Aikido training can be undertaken for egoic purposes alone such as self-defense or aikido training can be undertaken as a spiritual practice. Where a practitioner lands on this spectrum largely is a matter of latent constructs such as motivation, purpose, belief, and intent of the individual practitioner.

One of the difficulties in measuring spirituality is the overlap with healthy existential psychological traits that behaviorally appear the same, but are insufficient to be considered spiritual. Emmons (1999) helps to distinguish existential health from spirituality.

Spirituality is typically defined quite broadly, with the term encompassing a search for meaning, for unity, for connectedness, for transcendence, for the highest of human potential. Religion and spirituality have generally been defined as that realm of life which is concerned with ultimate purpose and meaning in life, a set of principles and ethics to live by, commitment to God or a higher power, a recognition of the transcendent in everyday experience, a selfless focus, and a set of beliefs and practices that is designed to facilitate a relationship with the transcendent. (Emmons, 1999, p. 92)
Researchers are working on refining concepts, definition, and measures of spirituality. There is currently a wide diversity of concepts and definitions concerning spirituality under discussion via peer-reviewed publications, some of which are specific to the workplace.

Presented here as an example of this diversity, Giacalone and Jurkiewicz (2010) outlined 10 discrete dimensions of spirituality in the workplace: (a) Spiritual well-being, (b) spiritual transcendence, (c) spiritual development, (d) spiritual wellness, (e) spiritual needs, (f) spiritual distress, (g) spiritual intelligence, (h) spiritual self-consciousness, (i) spiritual growth, and (j) spiritual health. These 10 aspects of spirituality are seemingly comprehensive, but do not cover the foundation of many forms/expressions of spirituality (including aikido)—a relationship of interconnection. In discussing spirituality, Vaughan (2002) explains that “When we recognize our interconnectedness and interdependence, it becomes possible to view the world from multiple perspectives” (p. 23), an ability that is significant in the constructive handling conflict.

Existing psychological research is largely based on a Western conception of reality which is largely focused on the individual. However, many spiritual traditions’ perception of reality drastically differs from these categories of psychology and can possibly enrich the perspectives held in conventional psychology.

The significance of relationship is not completely foreign to conventional psychology. Attachment theory is a modern branch of psychoanalytic theory that places focus on the dynamics of long term human relationships. Further, it is well-supported that in psychotherapy and counseling, the greatest factor contributing to efficacy is not the modality of psychotherapy, but the quality of the client and therapist relationship known as the therapeutic alliance (Wampold, 2001). The interconnectedness of the individual to environment is also theoretically supported in a small, but growing contemporary field of psychology called eco-psychology. In
creating an assessment for workplace spirituality Liu and Robertson (2011) drew on Asian spirituality and found statistical support for a construct of spirituality in the workplace with “three correlated, yet distinct, factors: interconnection with a higher power, interconnection with human beings, and interconnection with nature and all living things” (p. 35). Considering the relational focus, this construct of spirituality appears to be the best match for measuring the association of aikido training to spirituality. There is a further elaboration on spirituality in the following section and in the section titled Spirituality in the Workplace Scale of Chapter 3.

A Case for Somatic Awareness and Spirituality in Workplace Conflict

The somatic elements of conflict have been almost entirely ignored in conflict theory in both the sociological and psychological literature, argues sociologist and professor Donald Levine (2007). Levine’s review of literature yielded six major sources of conflict: hostility level, reactivity, positional rigidity, moral righteousness, weakness of conflict aversive values, and weakness of external dampening factors. Levine (2007) explains that these sources almost entirely fail to explain “a way of connecting those dispositions with the constitutive systems of bodily organisms” (p. 43), with the exception of attachment theory in psychology. Attachment theory provides an explanation of the phenomenon of aggression that links its source to the hardwired neuropsychological processes of anxiety in the body as related to anxiety concerning attachments rather than an inherent drive of aggression. The lingering theory of drives has been disproven.

However, the study of somatic awareness can possibly offer substantive answers to the *how* questions of conflict (e.g., how does aggression arise, how does one reduce aggression) by directly putting the body back in the explanation. Because consciousness in humans operates in and throughout the body, the body can be viewed as a main part of all social processes, including
conflict. According to Levine (2007) there is a link in humans at the interface of the body and “the other action systems of action” (p. 47) which he defines as “the subsystem of action where the organism’s input of energies and the inputs from sources of meanings meet and interpenetrate” (p. 41).

Despite the conceptual language of conflict studies literature, bodies are undeniably and in no trivial way the medium by which the action of conflict is perceived and enacted. Even when the actions of conflict are put into motion through abstract mediums (e.g., peer reviewed articles, cyberspace) or by remote means over great distances (e.g., drone attacks), these actions all originate and terminate with bodies. When an action is initiated or is received in a conflict, it is the living body that is affected emotionally, cognitively, spiritually, biologically, somatically, hormonally, neurologically, mortally, so on and so forth, in a manner that is experienced subjectively. With particular attention to social conflict, the somatic perspective bridges a crucial gap between the map and the actual ground in conflict theory by putting embodiment back in the experience of conflict. Subjectively experienced somatic awareness is of high practical value because it is the basis for: (a) receiving information about the self and the world, (b) a particular type of knowing, (c) self-regulation of powerful biological reactivity, (d) enactment and development of somatic intelligence, and (e) development of intentional volition in skills involving the soma.

Somatic intelligence, the ability to solve problems through use of bodily based abilities, insight, and awareness, is fundamental to many professions and disciplines such as dancers, artists, actors, poets, athletes, martial artists, craftpersons (e.g., potters), carpenters, electronic technicians, law enforcement professionals, and fine embroiderers, surgeons, certain types of psychotherapists, and so on. Further, the value and potentials of somatic intelligence are often
unappreciated in many professions. For instance, organizational/staff development consultant and author Robert Pater (1989) explains in *The Black-Belt Manager* that for managers, awareness of and skillful use of nonverbal bodily based communication in situations of conflict, especially when emotions are exacerbated, is paramount in constructively handling conflict. Somatic intelligence starts with somatic awareness.

It was not until relatively recently that the significance of somatic awareness was recognized in the medical field for treatment purposes. For example, the management and reduction of chronic stress and pain in service of both physical and mental health through training in a secularized version of mindfulness meditation and yoga has been successfully pioneered and implemented by Jon Kabat-Zinn (2003). Mindfulness meditation is a training method for learning to focus awareness and attention in the present moment. Mindfulness meditation largely utilizes somatic awareness (Holland, 2004). Additionally, cognitive behavioral therapy, a prominent form of psychotherapy, has also embraced somatic exercises (e.g., progressive muscle relaxation, autogenic training) as chief methods for reducing negative stress (Varvogli & Darviri, 2011).

Scholastic definitions are important in studying conflict, but they do not convey the extreme somatically experienced emotional distress, tension, and anguish that can be the typical reaction to interpersonal conflict. Mischel, DeSmet, and Kross (2006) explain that reaction patterns are acted out in “situations in which the stimulus triggers a virtually uncontrollable automatic response. The central challenge for the individual is to overcome such reflexive automatic stimulus control with reflective self-control” (p. 299). Within the brain the amygdala reacts nearly instantaneously to threat whether it is an imminent physical danger or a social conflict reacted to as an existential threat. The later phenomenon is known as reactivity (Fuhr &
Gremmler-Fuhr, 2003). This causes a chain of autonomic and hormonal events cueing a behavioral reaction pattern of fight or flight. This also known as the hot go system which is simple, fast, reactionary, and emotionally governed.

Under high stress, specific things are often said and done during conflict that push specific psychological buttons, which in turn trigger hot, emotional reactions. Failure to exert self-control over such reactions can instigate similar hot responses from the other party, thus intensifying the conflict, further undermining efforts at self-control, and making cool, collaborative responses more difficult. (Mischel et al., 2006, p. 304)

Perhaps the most prominent emotion associated with destructive conflict is anger. Dana’s (2001) definition of conflict specific to the workplace makes specific note of this emotion: “A condition between or among workers whose jobs are interdependent, who feel angry, who perceive the other(s) as being at fault, and who act in a way that causes a business problem” (p. 5, italics added). As described in the conflict section violence is a large problem in the workplace that likely stems from conflict situations which involve anger. Raider, Coleman, and Gerson (2006) explain that in teaching conflict resolution skills workshops, “Anger is our main focus because it presents one of the biggest challenges to resolving conflict” (p. 713). Essential to constructively handling conflict in the workplace is the ability to regulate, even utilize the energy of one’s anger, and one’s reaction to other people’s anger.

To attenuate reactivity, Deutsch (1992) recommends learning one’s reactive patterns and taking responsibility for one’s emotions to prepare for the inevitable conflicts in life. Mischel et al. (2006) also contend that, “The balance between the hot and cool systems depends on several factors, the first of which is the developmental level of the individual” (p. 301). Self-regulation and collaborative behavior in conflict situations is not a natural reflex, it takes development and growth through training and practice. Mischel et al. (2006) theorize that

Individuals who can effectively self-regulate and cope with conflict in pursuing their goals can at least partially shape their lives and futures in constructive directions. It is
therefore important to understand the processes that enable self-regulation and willpower in the service of constructive conflict resolution. (p. 296)

Indeed, to understand, learn, and apply that which contributes to the constructive handling of conflict could significantly benefit every organizational member at every level of an organization, and in turn likely benefit an organization as a whole.

Though generally unknown in Western society, somatic awareness may prove to be an effective foundation for developing practical skills such as self-regulation and tension release relative to conflict as well as be a valuable source of practical insight about oneself and the world. Linden (2003) explains why somatic education is of practical significance relative to conflict.

Conflict, as it is usually experienced, includes fear and anger. When people are afraid or angry, they lash out and try to hurt the people who make them feel afraid or angry. Conflict resolution and peacemaking must start with controlling the emotions of fear and anger and go on from there to cultivating feelings of cooperation and harmony. The difficulty is that emotions are very difficult to control or cultivate when you think of them as mental events. But when emotions are looked at as body process that makes them more concrete and simpler to identify and manage. Working with the body is particularly effective because the body is tangible and observable. (Linden, 2003, p. 2)

Levine (2007) suggests that both yoga and aikido provide examples of somatically based forms of praxis for handling conflict constructively. Although not identified as such by Levine, aikido and yoga are also spiritual disciplines (as they were originally founded). The somatic aspects of aikido praxis in harmonizing conflict are discussed in the last two sections of this chapter.

In recent decades spirituality and religion had a vigorous reintroduction to the workplace and business in the US as signified by numerous articles in prominent business magazines and publication of hundreds of books. Specific to the workplace, the benefits of spiritually have been recognized by theorists and researchers of organizational development (Milliman, Czaplewski, & Ferguson, 2003; Mitroff & Denton, 1999a). Oman and Neuhauser (2012) posed the question, “Can spirituality and religious [RS] factors play a role in promoting occupational health and
well-being?” (p. 62). Based on an in depth examination of existing research Oman’s and Neuhauser’s (2012) response is that, “Emerging research in psychology, management, and other fields strongly support this possibility” (p. 63). Stemming from this examination on RS as it relates to the workplace, Oman and Neuhauser identified five broad pathways or causal mechanisms for RS positively affecting occupational health and well-being: health behaviors, psychological states, coping, social support, and psi. Due to mixed findings on psi Oman and Neuhauser did not include this causal mechanism in their stated conclusion.

In accord with the first four pathways, a modest amount of supportive research and theoretical evidence exists on aikido praxis in relation to handling conflict constructively that is estimated to show moderate strength face value. This evidence is critically reviewed in the second half of this chapter. Psi phenomena are a part of transpersonal psychology and are considered to be integral to aikido by many practitioners (but not all), and of course, the founder Morihei Ueshiba. Consideration of ki as a causal mechanism is in the scope of this research study. One of the instruments used, the Body Insight Scale, has a subscale called the Energy Body Awareness subscale that measures awareness of life force energy in and around the body.

Causal mechanisms appear to be affected by goals and purposes, in other words, motivation. Acting constructively in a conflict situation is largely determined by the motives of the parties involved which in most cases are a mix of cooperative and competitive goals according to Deutsch (1994a). Cooperativeness as compared to competitiveness, according to Emmons (1999) can be a measure of spirituality.

Deutsch (1994b) and Emmons (1999) contend that cooperativeness and the high level goals/ultimate concerns (e.g., spiritual goals) result in greater well-being and health. Emmons contends that persons who live out and act on concerns that go beyond egocentrism and one’s
immediate community have developed integrity of the personality through development to the highest levels.

The Emmons, Cheung, and Tehrani (1998) study suggest that spirituality fosters optimal health through a reduction of overall conflict, in that a commitment to a spiritually oriented lifestyle is one factor that appears to facilitate congruence, integration, and wholeness of the person. (Emmons, 1999, p. 130)

A qualitative study by Mitroff and Denton (1999a) found that managers believed spirituality to be essential in regard to a sense of connection. Employees who view the organization they work for as “more spiritual” felt freer to express their “complete selves” creatively, emotionally, and intellectually. Mitroff and Denton therefore concluded that an organizational culture which included a spiritual sense of connection, as a community, would be likely to experience a greater area of mutual benefit between the organization and its members.

Another quantitative study by Milliman, Czaplewski, and Ferguson (2003) found spirituality to have organizational benefit. Drawing on the results of their study, Milliman et al. concluded that the greater the spirituality of the individual the greater the commitment to the organization, intrinsic work satisfaction, job involvement, organizational based self-esteem, and a lower motivation to quit. Emmons (1999) explains that, “Spirituality does appear to be a motivating force in people’s lives. It seems likely that such motivational concerns would find expression in the goals that people report they are typically trying to seek in their everyday lives” (p. 91).

Emmons’ (1999) claim is supported by the unanticipated findings of a study by Ashar and Lane-Maher (2004) with mid and senior level executives of a federal government agency. People reaching executive level positions are generally regarded as having reached the goal of success in their profession. However, what the goal of success entails for these executives, considering that it is in a capitalist culture, is surprising.
Contrary to our expectation that the study’s participants define success in materialistic—money, positional power, and status symbols—terms, they used terms such as being connected, balance, and wholeness to define and describe success. Indeed, the participants linked the concept of success to spirituality and stated that to be successful one needs to embrace spirituality as well. (Ashar & Lane-Maher, 2004, p. 249)

Based on their findings, Ashar and Lane-Maher suggest a relationship between goal striving in one’s profession and spirituality. These executives appear to qualify as high goal strivers.

If success in the workplace is related to spirituality, and spirituality is a matter of a particular quality of relationship/connection, it follows that developing skill in the constructive handling of conflict is of crucial importance. Franklin Delano Roosevelt, 32nd President of the United States, is credited with the following quote even though he died before delivering this statement as part of the Jefferson Day Address: “If civilization is to survive, we must cultivate the science of human relationship—the ability of all peoples, of all kinds, to live together, in the same world, at peace” (Roosevelt, 1945). Roosevelt’s (1945) unequivocal admonition points out that the development of the ability to potentiate the constructive handling of conflict is paramount, and the workplace being a chief societal structure surely can benefit from a scientifically examined, yet innovative pathway.

Oman and Neuhauser (2012) appear to believe in Roosevelt’s (1945) statement as evidenced by their call for RS training in organizations at all levels.

Indeed, professional training in RS [religion and spirituality]/health may be a worthwhile organizational investment. Even initial training in spirituality/health perspectives could sensitize these professionals to otherwise unnoticed opportunities for organizational improvement. Over time, some occupational health professionals may acquire expertise in delivering spiritually-oriented interventions in the workplace. Those employed by smaller organizations may find external collaboration helpful for designing effective approaches. Professional efforts to foster workplace spirituality may also be beneficially informed by key findings from several decades of translational research on how to effectively integrate health promotion efforts across multiple worker, organizational, and community levels. (Oman & Neuhauser, 2012, p. 79)
All spiritual pathways have practices for learning, deepening, and living the principles of that pathway on a continual basis. A practice that fosters somatic awareness as part of a method that keeps one safe while simultaneously protecting the attacker appears to hold optimistic potential. Ueshiba (1985) explained that the ultimate purpose of aikido is to unite all of humanity as one family. A science of human relationships that focuses on constructively handling conflict is of paramount importance and practical value. Guided by spiritual principles combined with somatic awareness practices, the pathway of aikido may prove to be a valuable source of illumination in this endeavor.

**Aikido Overview**

The following is a noncritical overview of aikido based on literature and personal communications from several *sensei* (teachers) that reflects the original intent of Morihei Ueshiba (the founder) and the beliefs of a large segment of the members of the aikido community concerning the potentials of the somato-spiritual based aikido training and aikido praxis. Keep in mind that everything said about aikido actually refers back to the human beings who formed and enact the inert principles and practices that comprise aikido.

Compared with other martial arts such as Kung Fu (practiced for millennia), aikido is a contemporary development. Aikido was founded approximately five decades ago by Morihei Ueshiba *Ōsensei* (great teacher). In this short time, aikido has spread to dozens of countries around the world (Levine, 2003), attracting tens of thousands of practitioners. Ueshiba was born in Tanabe, Japan in 1883 and died in 1969 at the age of 85. After serving during the Russo-Japanese War, he left a promising military career. Bearing witness to the devastation of war likely affected Ueshiba deeply. Ueshiba spent much of his adult life developing a martial art designed to be constructive, rather than destructive; aikido is a martial art that is designed to not
only protect a practitioner from harm from an attacker, but to protect the attacker from harm as well. Ueshiba intended aikido to be a gift to all of humanity as a way of living together in a relationship of loving peace (Stevens, 1992).

Ueshiba’s study and practice of the religions Shinto, Shingon Buddhism, Zen Buddhism, and Ōmoto-kyō fundamentally informed his development of the philosophy and purpose of aikido (Olliges, 2008). Additionally, Ueshiba was transformed by three spiritual awakenings (Stevens, 1992), technically known in transpersonal psychology as peak experiences, one of which was most likely a unitive mystical experience or what is known in Zen Buddhism as satori. These awakenings profoundly influenced Ueshiba, contributing to the development of aikido (Heery, 2003; Olliges, 2008; Stevens, 1999). Ueshiba was inspired to transform his mastery of Kenjitsu (sword fighting), Hōzōin-ryu (spear fighting), Daitō-ryū Aiki-jūjutsu, and Judo (and to a lesser degree various other martial arts)—martial arts that use controlled violence (Stevens, 1987)—into the nonviolent martial art of aikido. The principles and practices of aikido are a syncretism of Ueshiba’s religious knowledge, mystic experiences, and proficiency in these forms of budo.

Budo is an umbrella term for the traditional fighting arts of Japan tempered by Japanese religion into disciplines of character development, cultivation of self and community, mind-body unification, and paths of self-realization/spiritual enlightenment. The kanji (Japanese written language characters) for bu in budo depicts an early Chinese weapon used by mass armies called a hoko, a spear with a hook (similar to the halberd) with a hand from above on the upper part of the hook and the character for stop written under the hook—simply put, meaning to stop the hoko. Do in budo means the method, the path, or the way. To sum up, the meaning of budo is the martial way or martial virtue of stopping conflict.
Even within the parameters of this definition the principles and practice of budo can vary greatly depending on the context and/or who is interpreting it. The way of martial virtue can entail crippling, domination, or destruction of one’s enemies for the establishment of peace. After Ueshiba’s spiritual awakenings, his perspective radically changed concerning the nature, purpose, and meaning of budo.

In Ueshiba’s budo there are no enemies. The mistake is to begin to think that budo means to have an opponent or enemy; someone you want to be stronger than, someone you want to throw down. In true budo there is no enemy or opponent. . . . True budo is the loving protection of all beings with a spirit of reconciliation. Reconciliation means to allow the completion of everyone’s mission. (Ueshiba, 1985, pp. 179-180)

Ueshiba’s quote illustrates how the philosophy and purpose of aikido is radically different from the martial arts from which aikido evolved.

When asked—what is aikido?—Ueshiba’s most frequent response was *masakatsu agatsu katsu hayabi*. A close translation of this Japanese phrase is, “True victory is victory over oneself, right here, right now!” (Stevens, 2001, p. 26). Stevens (2001) explains that the principles of aikido are “purity, serenity, gratitude, respect, harmony, love” (p. 71) and the purpose is “unification: between body and spirit, male and female, self and others, man and nature, and the individual and society. The work of Aikido is to link things together, to make things resonate” (Stevens, 2001, p. 71). The essence of this description is a relationship of harmony. When things resonate with each other they are interconnected. For example, in music, when the relationship of two instruments is in discord, they appear fragmented, separate, unpleasing, and do not resonate, but when the relationship of two conflicting entities has a balance of tension and relaxation, the resonance they make has a whole and pleasurable sound. Sundararajan (2013) explains that

In contrast to the original symmetry or equilibrium, in which uniformity and homogeneity loom large, harmony as dynamic equilibrium gives importance to diversity and differences. Whereas the original symmetry is an order of reality that is predicated upon the absence of difference, harmony as second symmetry is an emergent order that is contingent upon the shifting balance within the mix of differences. (p. 31)
Aikido training offers a way to strive toward developing beyond conceptual dichotomous relationships toward holistic being by supplying a method for practicing harmony in relationships where conflict exists. This essential component—relationship—is also contained in an articulation of the very title of the art of harmony.

_Ai-ki-do_ is actually three words. _Ai_ can be translated as harmony and/or love (Ueshiba, 1985). _Ki_ is a complex term loosely interpreted as spirit, life energy, mind energy, attention, awareness, animating force, cosmic energy, or ethereal essence. _Do_ is a method, the Pathway, or the Way of Life, of Nature; a concept that is shared by Taoists, Buddhists, Christians, and Muslims who often speak of the Path or Way. Therefore, it can be said that aikido is a spiritual practice of harmonizing the relationship between one’s mind, body, and spirit with the Way of Nature/Life (Stevens, 2001).

There are explicit strategies woven into aikido such as striving for nonviolence. However, there are no rules (H. Kato, personal communication, April 14, 2011), according to Kato _Shihan_, 8th dan, a direct student of the founder with over 50 years of aikido training experience. The appropriateness of the action an aikidoist takes depends on what the situation calls for. At one extreme, avoidance may be called for such as when an armed attacker is bent on harm or killing. In this situation, if possible, the wisest technique is to run away, evade, and escape. At another extreme, if no other option is available, a physically violent response may be what is necessary, although for the most part, avoidance and violence typically beget more violence. For this reason, aikido strategy and tactics generally focus on handling conflict nonviolently, thus potentiating the establishment of harmony.

In service of aikido’s fundamental strategy of establishing harmony there are no attacks, largely because attack incurs fear, aggression, and retribution. In service of establishing a
mindset of harmony creation in training, what is normally referred to as an “attacker,”
“opponent,” or “enemy” is called one’s “partner” (although this is not true in all dojos; P.
Linden, personal communication, May 6, 2014). Ideally, aikido training does not entail the
polarized viewpoint generally entailed in competing, winning, being right, or resistance.
“Harmony operates on the logic of both-and rather than either-or—the former is inclusive,
whereas the latter exclusive in relation to differences” (Sundararajan, 2013, p. 29). This
philosophy can be difficult to understand, let alone live as praxis. Gleason (1995) posits there is a
transformation that can come about from aikido training:

Once this confirmation [of the transformation] is made, however, we experience a totally
new way of relating to our life and our environment. There is a way of thinking that is
completely different from that which we have known. It is thinking with the whole body
and mind, without preconceived defense mechanisms or plans for success. (p. 71)

Aikido strategy favors no specific outcome other than bringing opposition into harmony.
This strategy is further clarified by the Buddhist aphorism, “Victory creates hatred, defeat creates
suffering. Those who are wise strive for neither victory nor defeat.” Kato Sensei expressed this
in a koan put forth as a guide for training: “Do not stop your own flow, don’t stop your partner’s
flow” (R. Frager, personal communication, November, 17, 2008). Attack is an attempt to
interrupt the process a person is engaged in, thus stopping the flow of energy. There is no way to
explain how to enact this or give a verbal interpretation of this koan, yet its continual exploration
in everyday life relationships is the basis of aikido praxis.

Training mainly takes place in a dojo in the form of handling physical conflict. Brawdy
(2001), aikidoist and researcher, writes, “Rather than teach its students to simply over-power
would-be attackers, the philosophy that underlies aikido encourages students to examine their
practice on the mat as metaphor for their participation in relationships beyond the dojo” (p. 2).
Training in the dojo is considered a microcosm of the macrocosm of life. Many sensei and
instructors overtly explain to students that what is taught in the dojo is to be transferred to all life situations and relationships as aikido praxis. Ueshiba explained (as translated by Stevens, 1999),

The Art of Peace begins with you. Work on yourself and your appointed task in the Art of Peace. Everyone has a spirit that can be refined, a body that can be trained in some manner, a suitable path to follow. You are here for no other purpose than to realize your inner divinity and manifest your innate enlightenment. Foster peace in your own life and then apply the Art to all that you encounter. (p. 13)

Aikido teachings maintain that conflict is a given of existence that can be reconciled through personal development. Aikido offers a way of self-development, a vehicle for a person’s potential that is to be applied consistently and pervasively (Tohei, 1966). Through the lens of aikido, conflict is not judged or categorized as good or bad; conflict is simply accepted as an inextricable part of life. A direct student of Ueshiba, aikido Shihan (senior instructor/master) Saotome (1993) says that, “Harmony does not mean that there are no conflicts, for the dynamic spiral of existence embraces both extremes. Conflict is the beginning of harmony as death is the beginning of life” (p. 68). Aikido training aims to teach a person to reframe conflict, be it a physical attack or a verbal insult (Dobson & Miller, 1978). Rather than merely viewing an attack as an attempt to harm, aikido teaches that the point of conflict is a point of connection, an opportunity for reconciliation (Tohei, 1966).

The spiritual principles of aikido maintain the ideal that violence need not be met with violence. There are no enemies in Ueshiba’s budo, only fellow human beings, each with a divine nature that is to be honored with reverence (Ueshiba, 1985). When training under the direct tutelage of Ueshiba, social psychologist and aikido 7th dan Robert Frager Sensei once asked Ueshiba, “What is the relationship of the nage [aikidoist/giver of the technique] to the uke [attacker/receiver of the technique]?” to which Ueshiba replied, “That of a parent to a child” (personal communication, January 26, 2006). This statement is replete with meaning. Ueshiba’s answer can be interpreted as the role of nage is to express love, compassionate discipline,
guidance, respect, assertiveness, and responsiveness, thus modeling and endorsing said qualities to a being (the uke) who has not yet developed the ability to act in this mature manner. Whichever way a parent or nage acts, say with aggression and violence or with compassion and respectful assertiveness, this action in effect models and endorses said action, hence that action will be responded to in kind, internalized, and/or likely passed on to others. Ueshiba’s metaphor also implies that to attack another human is an act of immaturity, even in self-defense. Therefore, the difference between dealing with conflict through aggression or through harmonious means is a matter of development. This is not meant as a negative moral judgment implying a lacking that should not be. Rather, it is a matter-of-fact acknowledgement of what is and the potential of what can be. Last, this reframe of conflict is an embodiment of the spiritual ideal: to harm another human is harm to one’s own family, even to harm oneself. The aim of aikido praxis is to seek the highest good for every human, even for those who enact violence.

Training utilizes the somatic channel to teach people how to embody the qualities needed to live life by the principles of aikido. “By my body’s action teach my mind,” eloquently written by Shakespeare (1891, Coriolanus, 3.2, p. 66), is a keystone principle of aikido training. Martin (2004) explains that in aikido training, “Learning takes place through the body, and the body itself acquires understanding and wisdom. The Japanese refer to this process as taitoku, from ‘tai’ meaning body and ‘toku’ meaning profit, learning, understanding, wisdom” (p. 239). Not only does training aim to increase body intelligence, it is ultimately a means to learn to will and discipline one’s mind. Ueshiba explained, “Aikido is not about moving your feet, it’s about moving your mind” (Levine, 2003, p. 1).

Aikido can be utilized to benefit the individual, but aikido was intended by Ueshiba as a pathway to transcend individual wants and needs to benefit the greater community of all beings.
In order to learn to transcend the many differences that appear to divide people, Stevens (2001) explains,

Aikido is never practiced for mere self-defense or individual spiritual development. Aikido is a social activity. There is no separation in Aikido training between people of different sexes, different colors, different sizes, and different ages. Everyone trains together, and you learn to deal with all manner of human beings. (p. 64)

Aikido principles are grounded in the somatic experience of training with a diversity of individuals where each aikidoist has the opportunity to learn to harmonize with differences. Training is an opportunity to learn to accept and work with differences rather than resist them. Ueshiba stated, “Aiki [the essential principle of aikido; see Appendix B] is not a technique to fight with or defeat the enemy. It is the way to reconcile the world and make human beings one family” (Ueshiba, 1985, p. 177). Practicing aikido principles transcends egoic needs in a spiritual act of service intending the ultimate goal of uniting all of humanity.

In training the majority of the time people pair up to practice the techniques demonstrated by the sensei or instructor. Each partner takes turns giving controlled attacks (thus receiving the aikido technique) and performing techniques. Each student repeatedly experiences conflict both in the role of attacker and the receiver of the attack with a variety of people. Aikidoists can experiment with new actions or test old actions on new types of people. Training in this manner enables a practitioner to experience immediate feedback concerning the effects of their actions.

The terms defense and offense are a good example of how words can be misleading, even cumbersome at times and cannot encompass the actual experience of aikido. In aikido literature the term self-defense is sometimes used for simplicity’s sake. However, the term defense has a connotation of resistance, blocking, and to bastion oneself. The term offense has a connotation of attack, aggressiveness, anger, and even violence. Ideally, aikido transcends the dichotomy of defense/offense.
Defense is transcended in aikido by moving in a manner whereby attacks are accepted such that neither aikidoist nor attacker is harmed. Offense is transcended in that there are no attacks in aikido. However, an aikidoist’s intent, energy, and body are almost always moving in a forward direction in connection to an attacker. Aspects of Aikido such as accepting an attack are difficult for an author to explain and a reader to conceptualize. However, when experienced kinesthetically, the somatic logic of these movements becomes readily apparent. Brawdy (2001) explains: “It is difficult to conceptualize the totality that is Aikido. Not easily reduced by rational thought, Aikido may be understood best through its actual practices” (p. 2). Not at all a symbol, theory, or concept, aikido is a lived ontological system, a somato-spiritual praxis to be applied in all areas of life.

When applying aikido praxis, the qualities and skills applied to handling a physical attack are considered to be metaphorical and isomorphic to handling social conflict (Fraggianelli & Lukoff, 2006; Miller-Lane, 2001). In other words, the same qualities and principles employed in moving one’s body and mind to perform a technique to handle a punch are in essence the same qualities used in handling a verbal attack (Fuhr & Gremmler-Fuhr, 2003; Martin, 2004; Saposnek, 1986-1987). For example, when dealing with a punch, an aikidoist shifts their body off the line of attack so that she avoids the physical blow while simultaneously turning to face the same direction as the attacker (this tactic is called tenkan). In the same manner, when handling, for instance a derogatory accusation, an aikidoist moves their mind in a manner that gets off the line of an insult, meaning they do not take the accusation personally and internalize the insult. The aikidoist then turns their perspective to a position of attempting to understand the person’s point of view and what the person is trying to achieve by attacking. In fact, an
The abundance of authors attest to the efficacy of aikido in handling a spectrum of interpersonal conflict situations ranging from everyday disputes to emotionally volatile situations.

The intent here is not to tout aikido as a deus ex machine or panacea for successfully handling all forms of conflict. Ueshiba stated, “The Art of Peace [a translation of the term aikido] is to fulfill that which is lacking” (Stevens, 1992, p. 23). His quote can be interpreted to mean that by training in aikido one can complement and supplement one’s ability in the developmental process of learning to potentiate the constructive handling of conflict with ever greater efficacy. Aikido training will not meet the needs and wants of every person or every situation. The authors of aikido literature can at times be zealous about the benefits they have enjoyed from aikido, and the philosophy and training methods are not going to appeal to everyone. Fortunately, many systems to develop and improve skills to constructively handle conflict exist to suit differing needs and wants. Conversely, without question many people are not interested in harmony or potentiating the constructive handling of conflict. Rather, some people are interested in avoiding, dominating, winning, being right, or revenge.

The ideals described in the overview of aikido are intended as guiding stars, not destinations. Moreover, for any system of handling conflict, aikido notwithstanding, a particular outcome cannot be guaranteed. Nonetheless, potential can be maximized by coordinating actions in a manner such that conflict is less likely to manifest or conflict is more likely to move toward harmony and constructiveness.

Seven main styles of aikido exist today, each with a somewhat different perspective on aikido philosophy, practice, and training. Each of the following styles was started by direct students of Ueshiba except for the last one in this list: Aikikai Foundation, Yoseikan, Yoshinkan, Shodokan, Shin Shin Toitsu (governed by the Ki Society), and Ibaraki (also unofficially known
as Iwama style). The Iwama style has split into two groups, one remaining with the governance of the Aikikai Foundation and the other, Shinshin Aikishuren Kai, becoming independent. Several less well recognized styles exist as well.

In passing on aikido from teacher to student the interpretation of what aikido is passes through the filter of the individual sensei/instructor, each with varying perspectives. Further, each individual student recreates what is being taught in accordance with their own personal filtering perspectives. This dynamic has resulted in aikido being practiced in styles ranging on a spectrum from soft flowing style, such as with the Ki Society Aikido to hard combat styles such as Yoshinkan Aikido. Shodokan Aikido, also considered a hard style, even has engaged in rule based competitions despite competition being expressly forbidden by the founder. Ueshiba believed competitions to be antithetical to the philosophy and purpose of aikido (Gleason, 1995). Aikido is a living system, in a sense a meme that is growing and changing. Aikido competitions exemplify the different ways that aikido has been interpreted in the short time since Ueshiba set the living example.

Authors of the literature reviewed in this dissertation generally do not state the styles of aikido in which they are trained. Albeit, the literature reviewed was selected because it is believed to be in alignment with the philosophy of the founder at the later end of his life, one that emphasizes harmony and connection as central to aikido training and praxis.

Although none of the published aikido literature for this study addresses the different styles contemporary aikido has manifest into, some online forums and articles discuss the differences. These discussions are often posited between the two polarities of hard and soft style, and to a lesser degree, externally and internally focused aikido, respectively. Hard style can be characterized as more martial and focused on body mechanics, precision of technique, leverage,
and angle of attack. Soft styles emphasize sensitivity, relaxation, flow, and connection. However, these distinctions can be stereotyping and may become nebulous at higher levels of skill. For example, at a certain skill level an aikidoist in a style characterized as hard/externally focused may change focus to aspects associated with soft style aikido to advance further. Seventh dan aikidoist John Stevens (Matrasco, 2009) commented in an interview that aikido is both hard and soft depending on what is appropriate to the situation. However, this refers to an ideal, not necessarily to what is being taught and learned in individual dojos which likely fall somewhere along a spectrum, rather than encompass the spectrum.

The online forums discussing this spectrum focus on effectiveness in violent conflict situations. However, this research study is not concerned with violent conflict; rather, it is concerned with social conflict. Thus far, no literature has been found that discusses possible differences that the influence of different styles of aikido training may have on everyday life situations. It is plausible to hypothesize that aikido taught and learned with a focus on one end of the spectrum may modify an aikidoist’s style of handling social conflict in the workplace.

Clearly, aikido is taught with a great amount of variation from dojo to dojo. A wide range of variation exists in individual aikidoists with regard to motivation and reasons why that person trains. In general, it is likely that aikidoists train at dojos that more or less align with their personal motivation and reasons for training, and in turn, that dojo’s style influences the aikidoist toward that style. Nonetheless, with such a range of variation among dojos and aikidoists, it appears necessary to capture this on a scale. To measure this variation the polarities—combat ready oriented and harmony oriented—have been chosen to represent two aspects of aikido that are believed to reasonably characterize the differences in the training orientation for different dojos and individual aikidoists. The popular colloquial terms hard and soft carry connotations
that can be contentious and do not adequately capture what this study was researching. This is discussed in detail in the Combat-Harmony Scale section of Chapter 3.

**Aikido—Theory and Research Introduction**

Numerous theorists have articulated how the principles and practices of aikido can be utilized in several different contexts or fields. These authors are conflict specialists, psychologists, psychiatrists, mediation professionals, professors, grade school teachers, aikido sensei, and so on. The next section contains a selection of theoretical literature that elucidates the understanding of aikido training as a somato-spiritual pathway to developing efficacious skills for potentiating the constructive handling of workplace conflict. This is followed by a section containing reviews of 18 research studies (mostly dissertations and theses) that investigated the effects of various aspects of aikido training. This research contains evidence of moderate strength linking aikido to several facets necessary to potentiating the constructive handling of conflict.

**Theory.** Gestalt therapists Fuhr and Gremmler-Fuhr (2003) propose the *Aikido Principle* in handling the phenomenon of reactivity. The physiological emergency reaction mechanism of fight and flight of the sympathetic nervous system (SNS) has evolved in humans to meet survival needs. Fuhr and Gremmler-Fuhr explain the concept of reactivity as the emergency activation of the SNS in everyday interpersonal situations where a conflict is perceived, but physical safety is not an immediate factor. “The contentious phenomena in communication we call reactivity often looks normal and probably have always been part of mankind. They include unfriendly interactions and outright fights, violations, and sufferings in personal and professional, and public situations at all levels” (Fuhr & Gremmler-Fuhr, 2003, p. 148). They point out that reactivity includes a variety of unconscious somatic reactions, nonverbal communication, and
increased stress; this can affect cognition and emotion thus skewing perception in a manner that augments resistance, defensiveness, and aggressiveness. All of this can affect interpersonal tensions and result in destructive behaviors.

Hence, the Aikido Principle is recommended for reactivity. This entails standing safe, being focused, and most importantly, consciously responding rather than reacting, in other words self-regulation. Fuhr and Gremmler-Fuhr (2003) explain that in aikido training a practitioner learns what is needed to successfully handle aggression arising intrapersonally and/or from another person. Self-exploration and acceptance of what is are two other recommendations that Fuhr and Gremmler-Fuhr suggest for handling reactivity. Although these are not categorized as part of the Aikido Principle, both are aspects of aikido.

Eric Oberg (1991), an aikido instructor, elucidates his experience of how he uses aikido training as a vehicle for self-exploration in learning to control reactivity.

The focus of aikido training is conflict resolution. This refers to external conflict and also the internal conflict we feel when faced with change. The object of aikido training is to become aware of the ways in which we defend against our own growth and change. It can strip off our layers of armor so that we are able to approach each experience and each person with openness and sensitivity. (Oberg, 1991, p. 54)

Oberg asserts that by focusing on the somatic experience of connection to other people, a person can develop along the continuum of ability to create harmony.

Reflecting on his own experience, Oberg (1991) points out that in training he often becomes aware of his own preconscious attitudes and the effects of his actions through the somatic channel: “I have a physical sensation that tells me when I am forcing a technique or trying to oppress my partner. My challenge is to listen” (p. 55). Somatic sensations can be difficult to verbalize (especially literally), nonetheless, he asserts that through repetition a person can learn to recognize sensations, understand what these sensations are expressing, and use them
to respond reflectively rather than reactively: “In a way, my training is a rehearsal for life and I do feel that it makes the performance go a little more smoothly” (Oberg, 1991, p. 56).

Similar to Oberg (1991), Thomas Crum (1987) writes about listening, transcendence of egocentric concerns, and curious exploration to deepen trust and build community. Crum is presenter and author in the field of conflict resolution, peak performance, and stress management who draws mainly upon aikido in addressing how to constructively handle conflict in personal and professional settings. Crum explains the utility of blending as an option in a conflict situation. By bringing in awareness a person can better perceive and explore available choices rather than succumb to unconscious knee-jerk defensive/offensive reactivity. Even when in direct opposition, blending is a way to keep connected without clashing or to soften clashes. Crum (1987) explains one way of blending in a social conflict situation: “In creatively resolving those everyday fights at home or in the office, the willingness to understand the other side is essential” (p. 138). To aid blending Crum additionally recommends engaging the perspective of discovery and curiosity for the sake of understanding rather than winning or proving oneself right. To do this, one can attempt to stand outside of the conflict and try to observe the situation objectively to see what one might discover. In the spirit of curiosity and discovery, Crum recommends being playful, fluid, and dynamic throughout the intercourse of conflict.

Crum’s (1987) suggestions sound like a sensible pathway for those committed to harmony and constructiveness, but enacting them can be a considerable matter. Moreover, when conflict involves physical threat the ante is upped to a whole other level. Philosopher John M. Atherton (2001) writes about the autonomic reactions when a person’s physical safety is actually threatened and the practicality of somato-spiritual aikido training. In this article concerning the actualization of ethics, Atherton presents the dilemma of holding a philosophical stance of
nonviolence while in a situation where violence is a high potential, such as a mugging. Drawing out the discrepancy between conceptualizing ethics and real life situations, Atherton argues that in the face of perceived violence even the most ethical individual is at risk of reactively reverting to blind violent aggression or inadvertently victimizing themselves if they lack the training to modulate such reactions. Beliefs that are not channeled through lived embodied experience simply cannot prepare a person for the unknown possibilities of life and limitations of our biology. Atherton (2001) explains,

> Body wisdom found in martial arts offers philosophers an experiential and kinesthetic view of conflict that supplements and compliments an academic or intellectual approach. More specifically, Aikido may prove a defensible, efficient vehicle for a robust ethic. Aikido can be particularly useful vehicle because it teaches embodied virtues. That is, it manifests the virtues in physical forms. Such immediacy and clarity allow persons to see how virtues relate to life’s physical needs. (p. 116)

Aikido training may enable a person to better control physical and emotional reactions, thus allowing that person to behave in accordance with a philosophy of nonviolence in situations that would otherwise trigger automatic behavioral reactions. Atherton (2001) expands on this, “Aikido teaches self-defense, but goes beyond self-centeredness to also protect the attacker. Such concern helps build community because it reduces the vectors of resentment that spread when violence is perpetuated” (p. 107). This strategy may be particularly helpful in the workplace with social conflicts in handling reactivity where a person has to interact with the same people day after day to accomplish interdependent goals.

In service of articulating how aikido can help with handling conflict situations, Philippe Martin (2004), environmental physicist, decision analyst, and aikido black belt has developed a model utilizing certain fundamentals of aikido to handle conflict. His transactional analysis model organizes aikido skills into what he calls the 4Cs model of conflict resolution:
Centering yourself, connecting with the aggressor, channeling the attack so that neither you nor your aggressor gets hurt, and safely concluding constitute four essential steps to reach a peaceful conflict resolution—even in the face of conflict potentially involving physical harm [emphasis added]. (Martin, 2004, p. 229)

Martin explains that overt conflict often results in a heart rate increase to levels that trigger survival reactions in which there is a narrowing of rational cognitive abilities and increased reactivity. The 4Cs deal directly with such physiological reactions so that one is able to consciously control reactivity rather than be controlled by it.

The first of the 4Cs, centering, is articulated in three parts: (a) breath, (b) anatomical posture, and (c) existential position. The last item, existential position, refers to consciously choosing and living cooperatively rather than competitively. According to Martin (2004), the somatic quality of centering may be the most significant aspect of resolving conflict. Centering is basically a state and quality of consciousness in which a person performs actions of mind and body as acts of will and not reactivity.

The second of the 4Cs is connecting. Martin (2004) explains that to handle conflict constructively a person must connect interpersonally and regain unity with the person the conflict is with, in order to establish a harmonious interaction. Conflict is jarring and can divide the integrity of a person’s actions from their existential position of intending to live harmoniously. Connecting is a somatic skill that can in part be understood as reflecting an intrapersonal state where one is intrapersonally connected to an intentional motivation and purpose.

The third of the 4Cs is channeling. To channel the energy of an attack is to receive and accept without blocking, retreating, resisting, or retaliating. Rather, channeling entails receiving and giving, giving and receiving, and letting go in a manner that is intended to be healing of the breach that an attack can create. Healing can come to a conflict situation through the
compassionate and respectful assertive act of channeling an attack so that neither the aikidoist nor the attacker is harmed.

The final aspect of the 4Cs is closing. Martin (2004) explains that closing happens when the parties in conflict have reached the potential for attunement and healing contained in the situation. Martin (2004) further clarifies by explaining that healing requires, “a definitive end-point to contain and wrap up a conflict situation, to seal the deal, so to speak and complete the interaction. In aikido, you close and reconcile with a throw or a pin. You always do” (p. 237). In the physical form of aikido, throwing an attacker or pinning them is not about winning a fight, rather it is the least harmful way to stop that person from harming anyone, including the attacker. Martin is not proposing that one verbally pins or throws the other person(s) when applying aikido in social conflicts. Rather, he proposes that closure be applied in a manner that suits the situation, perhaps with a handshake. Nonetheless, Martin emphasizes that closure is essential.

Aikido principles and practices have also been integrated into academic curricula with the aim of developing character and embodying ethics. Professor of sociology and aikido sensei Donald Levine (1991) argues that the budo ethos, specifically as formulated in aikido, can be a valuable addition to the liberal arts curriculum. A liberal arts education is intended to develop character and cultivate humanistic qualities. Levine created and taught an undergraduate sociology class at the University of Chicago on conflict theory that included the aikido perspective on conflict. Class lessons were split into theoretical and experiential halves. In the experiential half aikido training was integrated with discussions and exercises on various theories of conflict covered in the theoretical half. A dozen anecdotal reports given in the article suggest that this integration of abstract concepts with interactive somatic experiences provides critical, intimate, and rich educational perspectives on conflict.
Expanding on Levine’s (1991) successful venture, Jonathan Miller-Lane (2001) has developed and taught a high school social studies course on citizenship and world affairs by combining aikido training and principles with civic education. He explains the need for developing communication skills in service of unconstrained and respectful deliberation as a necessary part of democratic citizenship. “Aikido-as-civics” was implemented by Miller-Lane through reading, essay writing, discussions, deliberations, and presentations of the academic course content and daily training in aikido. The purpose of using these teaching tools was the development of critical democratic citizenship skills, such as listening, and making room for other opinions. In teaching this course Miller-Lane drew analogies between aikido and the employment of verbal discourse skills in the high conflict process of democratic political deliberation with the loyal opposition.

Similarly, Barry Kroll (2008), a professor of writing, authored an article explaining how aikido “affords a framework for understanding argument as harmonization rather than confrontation” (p. 451). Kroll provides excerpts from articles arguing controversial polemics as examples of how authors use tactics that are isomorphic to aikido practices. Kroll (2008) also teaches physical aikido basics to his college students in composition class arguing that “the movements of aikido provide a physical, bodily analogue for verbal argument, thereby tapping an alternative modality, inviting students to ‘think’ about patterns of argument with their muscles and sinews and joints” (p. 464). By exploring interpersonal conflict somatically via aikido exercises, Kroll believes that alternative types of intelligence are utilized giving students an opportunity to open up to novel perspectives and insights.

In the practice of aikido, physical goals and ethical/spiritual ideals are enacted simultaneously, so that every time a defender blends with an attacker—or the attacker receives a defensive maneuver—there is a bodily expression of connection, a physical statement of harmony. Perhaps the same sort of thing could happen when students argue
with adversaries. When they respond to a threatening proposal with minimal force, or enter to engage and redirect a criticism, or turn to stand beside their adversary, signifying an opportunity for dialogue and reconciliation, are they deploying defensive tactics—or are they practicing the art of peace [aikido]? (Kroll, 2008, p. 468)

Kroll thus suggests that there are more options available than dominating, obliging, or avoiding when dialoging on contentious issues.

The field of mental health can be characterized as being dedicated to transforming the effects of and/or the handling of conflict from destructive to constructive. Because psychotherapy can involve highly emotionally charged interpersonal experiences between the client(s) and the mental health professional, it is the responsibility of the mental health professional to be amply competent in the task of handling conflict in a manner that is therapeutic, in other words, constructive. Several mental health professionals have written about how the somato-spiritual practices and principles of aikido can inform the practice of psychotherapy in unique and powerful ways.

For example, the somatic aspects of aikido training can teach a person to maintain intrapersonal cognitive and emotional stability in the midst of turmoil without getting hooked into unproductive clashes or avoidance. Handling conflict in a constructive manner not only models mature behavior for a client to emulate, it is also the basis for developing trust, a safe environment, and a collaborative relationship, all of which are necessary for healing to take place. These authors cite aikido practices such as blending and extending as valuable in compassionately redirecting a client from a destructive course to empowering them to make healthy choices.

Researcher and sociology professor Thomas Scheff (1995) applied discourse analysis to three transcripts of psychotherapy sessions through three theoretical lenses: the sociology of emotions, family systems theory, and aikido. Scheff’s analysis points out a therapeutic skill that
is the social equivalent of the aikido practice of *getting off the line*. In the first scenario, Scheff details how a therapist moved off the mental line of a client’s verbal attack by choosing not to directly respond to the insult, then established a more productive line of communication with the client. The therapist noted the insult without reacting to it and then connected to the client by giving the client support in a manner that responded to the client’s issue behind the ego-defense action (i.e., the insult). With the appropriate timing and rhythm this was followed by asking a constructive question to clarify both of their perspectives, thus aligning them in collaboration.

Collaboration between clients and mental health professionals is commonly referred to as the “therapeutic alliance” and is widely recognized as the foremost significant factor in the psychotherapeutic healing process across all psychotherapeutic modalities (Wampold, 2001). The combined tactics of moving off the line, blending (described by the following author reviewed), and tenkan (described in the Aikido Overview section of this chapter) are understood as a means of establishing and sustaining an alliance by disarming an attack (ego defense tactic) and bringing the client and psychotherapist into alignment to cooperate in working for the same goal. Scheff (1995) writes, “The concept of harmony in Aikido can be translated into bond language: disarming an attack in a way that leads to harmony means repairing damage to the social bond” (p. 284). Scheff suggests that it is important to change subtle habits such as denial, evasion, innuendo, and learn to handle attacks (including passive-aggressive attacks) in a constructive manner in order to create, maintain, and/or heal the social bond/alliance. Self-development such as this takes determination and continual practice according to Scheff.

Donald T. Saposnek (1985, 1986-1987), a licensed psychologist, family mediator, and aikido sensei, advocates for the use of aikido principles by explaining how he uses them in his profession. The two articles he authored respectively address the utilization of aikido principles
with highly emotionally charged situations, that is, the mediation of child custody disputes and brief strategic therapy.

Aikido is composed of a multitude of fundamental skills, 11 of which Saposnek (1986-1987) describes by illustrating how each skill is applied to potentiating the constructive handling of conflict. These skills are blending, extending, leading, control, centering, using leverage, maintaining flexibility, preempting, presenting the unexpected, handling multiple challengers, and maneuvering without manipulating. Review of 1 of the 11 aikido skills follows to give a sense of the practical application of aikido to interpersonal conflict. Saposnek describes blending as a constructive alternative to defensive actions such as blocking, parrying, fleeing, or even counterattack.

An Aikidoist never confronts or clashes with the challenger. Instead, he or she accepts, joins, and moves responsively with the flow of the challenger’s energy in the direction in which it is going. Such blending quells resistance, because the Aikidoist offers nothing for the challenger to resist. The Aikidoist makes no use of external force or coercion but only the energy that is already within the challenger. Hence, the Aikidoist can successfully convert the challenger’s potential resistance into free energy that the Aikidoist can use to guide the challenger in more positive and constructive directions. (Saposnek, 1986-1987, p. 124)

Blending in the context of a social interaction entails listening, accepting, acknowledging, and empathizing with the other person’s point of view while simultaneously maintaining one’s own point of view (centering), then productively channeling the direction of the interaction. Saposnek’s explanation provides a clear understanding of how aikido can be used to efficaciously guide contentious social situations. However, real life is invariably messier than the explanations offered in literature. Keep in mind that in any situation the process that unfolds depends on the potential contained in the situation such as the abilities and developmental level of the professional as well as the developmental level of other people involved and their willingness to cooperate.
In his book on practicing psychotherapy, Stephen Gilligan (1997) describes the qualities necessary to perform effective psychotherapy by describing aikido practices, specifically centering, grounding, and open attention through the somatic channel. The significance of centering was described earlier by Martin (2004) in his 4Cs aikido model of conflict resolution. Here Gilligan (1997) underscores the importance of training in the development of centering, “This [centering] is a learned skill, not an automatic response. It involves the rigorous training of an alternative to the ‘fight or flight’ response wherein one loses one’s center; this third way is called ‘flow’ in aikido” (p. 86). Gilligan also suggests that the aikido practice of grounding may be particularly valuable in remaining open and responsive while listening to stories of abject suffering, even several in a row daily. To remain grounded in emotionally volatile situations Gilligan advises the aikido practice of never fixing one’s attention on the specifics of an attack. In other words, do not get drawn into or fixated on a client’s resistance tactics (i.e., blame, avoidance, insults), nor should one take such tactics personally. Another part of this is not getting bogged down in the content of a person’s story and keeping attention on the process. Gilligan’s negative wording (what not to do) in this aikido practice is the same as keeping open awareness, in other words, being mindful of the big picture and its shifting (or stuck) dynamics.

Rod Windle and Michael Samko (1992) explain how the practice of aikido and Ericksonian hypnosis/therapy parallel one another in essential similarities using variants of the same general skills. Centering in aikido is compared to the Ericksonian therapist trance. According to Windle and Samko the qualities of centering are also similar to the optimal state needed for performing therapy as described by Rogers, Freud, and Deikman, three renowned psychotherapy theorists. Also, blending in aikido practice is explained to be similar to Ericksonian utilization in trance and therapy. The practice of aikido and Ericsonian
hypnosis/therapy both utilize acceptance of what is given without resistance. By not opposing the client a sense of safety and trust, in other words, a bond or alliance or connection, is established creating an opportunity for the client to open up so that the process of healing can take place. Windle and Samko (1992) conclude by proposing that, “Training adapted from that offered in aikido could facilitate methods of anticipating and avoiding nonproductive clashes of power in the therapeutic encounter” (p. 269).

Clinical psychologist Richard Patterson (1987) draws on an archetypal image to illustrate the qualities in a developed mental health professional.

The humble therapist senses the power implicit in the role of therapist and much like the trained aikido warrior brings the power to bear in a selective manner and only to the extent necessary. The therapist taking a stance of humility does not deny the usefulness of his or her profession but knows that these skills permit him or her to participate in healing, not to cause it. Humility, then, is a critical stance in successful strategic therapy. (Patterson, 1987, p. 248)

Indeed, in aikido and psychotherapy alike, certain techniques/interventions can be damaging (physically and/or emotionally) if not applied responsively with skill. In training aikidoists are consistently challenged to practice openness, acceptance, proper timing, to relax in the face of attack, and apply appropriate force while being sensitive to caring for the attacker’s well-being. The difficulty of this is humbling. Being conscientious of the power one holds and using it responsibly is central to aikido and essential to be of service in the process of healing as a professional.

Dialectical Behavioral Therapy (DBT), an innovative psychotherapeutic approach that has empirically been shown as efficacious, also incorporates strategies from aikido. DBT is designed for working with patients diagnosed with borderline personality disorder, that is characterized as volatile and unstable both emotionally and behaviorally. In describing DBT, Marsha Linehan, Elizabeth Dexter-Mazza, and Constance Kehrer (2008), explain that “entering
the paradox” and “extending” are therapeutic interventions borrowed from aikido. In the dialectic of an aikidoist and an attacker, an aikidoist may paradoxically accept the attack without resistance then redirect the aggressive energy of the attack. Using the isomorphic DBT strategy known as “enter the paradox” a psychotherapist verbally reflects the client’s contradictions in behavior, beliefs, and affect back onto the situation at hand without offering any assistance in coping with the ensuing tension. Using the aikido tactic of extension a practitioner adds energy to an attacker’s kick or punch beyond its natural endpoint, thus leaving the attacker off balance and open to redirection. “Extending” in DBT entails drawing out a client’s short sighted perspective such as a threat of self-harm made in order to receive an inordinate amount of attention, thus unbalancing the client’s perspective and opening the client to compassionate redirection.

Jonathan Bear (2002) explains how he utilizes aikido as a psychiatrist on a daily basis in the treatment of patients experiencing psychosis. Bear claims to use the aikido skills of connecting, blending, and irimi (entering) with clients to form and maintain the therapeutic alliance when a client is in an episode of being ungrounded, agitated, anxious, distracted by hallucinations, and/or engrossed in confusion.

David Lukoff (2005), psychologist and professor, and Francis Lu (2005), psychiatrist and professor, coauthored an article citing the Institute of Transpersonal Psychology (presently named Sofia University), a graduate school where students of psychotherapy train in aikido as part of the core curriculum. Aikido classes are intended to develop mind-body integration as a supplement and complement of professional skills. Lukoff and Lu (2005) explain:

It [aikido] is a mind/body/spirit practice usually performed with a partner, and its interactions often mimic therapist-client interactions. Frager [ITP cofounder, professor, and sensei] describes how issues of projection and transference, as well as ways of dealing with conflict and closeness, arise in Aikido. For therapists, particularly during training, this provides an opportunity for self-examination, skill development, and growth. (p. 17)
Through mind-body integration it is believed that a person learns to listen to the intelligence of the soma and to utilize the soma with precision as a tool for performing psychotherapy.

Somatic education and education in self-defense can be complementary to psychotherapy on several issues. Somatic awareness and self-defense seem to be particularly suited to working with trauma, bullying, and abuse prevention. Linden (2002) leads workshops utilizing aikido with adults, children, and survivors of abuse to improve verbal and physical ability to protect themselves. In his teaching and writing Linden largely focuses on somatic awareness through use of aikido skills to inform and empower individuals towards peacemaking. Linden offers an example of a woman who had been severely sexually, physically, and emotionally abused by her father. By learning skills to defend herself with loving power, to stay present in her body, and to maintain healthy physical boundaries, according to Linden, she was able to develop a sense of safety resulting in healing and feelings of self-worth. Further, this woman was able to maintain a sense of moral integrity. By learning aikido tactics that were (mainly) nonviolent to handle the threat of abuse, she did not transgress the boundary that her father transgressed against her.

The foundation of the mental health profession and somatic education is relationship and communication. In parallel fashion, all workplace endeavors are built on relationship and communication. Developing the qualities needed for maintaining a quality relationship and functional communication are invaluable for success in any workplace goal. Several authors/theorists have proposed that aikido principles and practices can be employed in improving leadership ability, relationship ability, and communication skills for people at all organizational levels in service of building the bonds needed to live in a cooperative and productive community. Psychologist, author, and scholar Arnold Mindell (2000) explains,

The martial arts describe some of the attitudes the facilitator needs toward the group with which she is working. Aikido, especially, can be used as a new way to look at tension and
conflict, perhaps even giving us a way to get over our fears and become involved in tensions. (p. 60)

Mindell explains that aikido can teach leaders how to accept, connect to people, and embrace the energy inherent in conflict in order to build trust and confidence in that person’s ability to lead.

In writing *The Randori Principles: The Path of Effortless Leadership*, David Baum and Jim Hassinger (2002) applied aikido to interpersonal relations, decision making, and handling many varieties of conflict in organizations, business, and in communities. According to Baum and Hassinger, efficacy and economy of action starts with the aikido principle of *randori*. In Aikikai aikido randori commonly refers to a training activity in which an individual defends against multiple attackers in quick succession without knowing how they will attack or in what order. However, Baum and Hassinger (2002) define randori as follows: “to be in the right place, with the right technique, at the right time, with the right level of power” (p. xvii). Striving for this ideal can give vitality and integrity to a person’s actions and connect those actions to the larger community. “Randori—a full-powered presence—ultimately creates a bridge between inner and outer worlds, reconnecting us with the seat of our souls to better serve ourselves and others in healthier, more effective ways” (Baum & Hassinger, 2002, pp. vi-vii). Baum and Hassinger articulate the practical applications and the value of aikido principles in both mundane and crucial situations as a life path of successfully meeting continual change. One of many applications given is a randori apology. When called for, taking full responsibility for one’s actions or lack thereof with humility, empathy, openness, and without excuses or self-pity can clear away opposition and connect people in a powerful way according to the authors.

James Clawson and Jonathan Doner (1996) outline how they use aikido to teach the principles of leadership in executive education programs and to 2nd year master of business administration (MBA) students. Ki exercises developed by aikido Shihan Tohei are employed as
physical metaphors for the process and principles of leadership in organizations. Clawson and Doner (1996) explain: “By physical metaphors, we mean that we provide the participants with a clearly recognizable experience that has immediate and clear if parallel application to the intangible world of social relationships” (p. 188). The authors assert that ki exercises provide powerful tangible experiences for experimenting with and developing leadership skills by “coordinating the mind and body so they are acting in unison and harmony rather than in a disjointed, counterproductive, and unintended way” (Clawson & Doner, 1996, p. 185). Ki exercises entail learning to utilize the intelligence of the soma in connecting and blending with people. Hence, understanding and knowledge concerning relationships that may not be understood through conceptualization, verbal communication alone, or book learning arise through somatic awareness while practicing ki exercises: “Ki exercises demonstrate the power of the win/win philosophy in dramatic ways that discussion cannot generate” (Clawson & Doner, 1996, p. 186). Clawson and Doner report that out of a 15-session training program, aikido sessions rate at the highest or near the top with uniformly positive feedback by participants.

Aikido principles and practices are declared to be a valuable means of improving, not only leadership effectiveness, but also communication effectiveness with fellow employees. David Socha (2004), a software engineer and aikidoist, explains that it is not simply the technical aspects of the software development industry that determine success or failure, but actually in large part it is interpersonal cooperative interaction in complex human organizations. According to Socha (2004), “Because conflict resolution is at the heart of the aikido philosophy, aikido practice trains the body and mind to react to perceived attacks in a manner that takes care of the person being attacked, the attacker, and the conflict” (p. 4). Based on his personal experience of utilizing his aikido training daily in the workplace, Socha (2004) posits aikido as “a practice that
can enhance the effectiveness of software engineers, project managers, and other software
development professionals” (p. 3).

Hugh Young (2002), professional mediator, writes about the application of aikido
principles to challenging workplace relationships in his essay titled “Aikido and the Art of
Resolving Conflict With an Abusive Individual” which was presented at the American Bar
Association Section of Dispute Resolution Fourth Annual Spring Conference. Young (2002)
describes a model of different types of abuse laying out the whys and hows of the abuser-victim
relationship. According to Young, abusers attempt to demonstrate superiority by dysfunctionally
subverting or abusing another person by undermining self-esteem, social-esteem, and/or safety.
Young then goes on to describe the pros and cons of five strategies for negotiating conflict:
competition, avoidance, accommodation, compromise, and collaboration. Of these five strategies
the most effective is collaboration (which corresponds to integrating conflict style of the ROCI-
II), where people cooperate to satisfy most of each party’s interests and find equitable solutions
to conflicting issues, thus strengthening the relationship. Young goes on to explain that aikido
training is one way to learn the collaborative strategy.

Aikido is certainly about negotiating your relationship with an abusive individual, but its
highest purpose is creating a cooperative relationship with life. Through a great deal of
training, the Aikidoka [aikidoist] transforms his perspective on life to one that is
collaborative in nature. (Young, 2002, p. 9)

Throughout his essay Young utilizes a teaching story involving a tea master and a samurai bully.
Centered and connected, the tea master faces the existential threat from the bully samurai with
acceptance of whatever the outcome may come to be. The story ends harmoniously with a draw.
Neither person is defeated, neither is victorious, and both go on to live their lives, hopefully a bit
wiser. Workplace bullying is a type of conflict situation where emotional abuse is enacted. This
can be harmful to the employee in terms of stress and health and to the organization in terms of
counterproductive behaviors, lost productivity, and litigation (Ayoko, Callan, & Härtel, 2003; Rayner & Cooper, 1997). Young suggests aikido as a powerful way of learning to collaboratively negotiate the inevitability of conflict in life, including conflict with bullies in the workplace.

Communication through nonverbal or somatic channels can in part be explained through a relevant phenomenon concerning resonance behaviors and the mirror neuron system. In the book, *The Neuroscience of Human Relationships*, author Louis Cozolino (2006) includes an illustrative example of resonance behaviors using aikido. Resonance behavior happens when an individual reproduces an overt or internal action made by another individual. The mirror neuron system has been directly observed in the brains of primates and birds; brain activity consistent with this has been shown with fMRI technology in humans. The mirror neuron system has been functionally imaged in the dorsal premotor cortex, the intraparietal cortex, the parietal operculum (SII), and the superior temporal sulcus (Grezes, Armony, Rowe, & Passingham, 2003).

Mirror neurons have been shown to be linked to resonance behavior and are theorized to be broadly involved in empathy (Baird, Scheffer; & Wilson, 2011). To illustrate these mechanisms Cozolino (2006) gives an account of an aikido training experience where he was attacking an aikido master and was thrown without even being touched.

The aikido master moved in a series of subtle postures (all in the short time frame of perhaps one plus seconds) to which Cozolino (2006) attempted to adjust his posture, but instead lost his balance and fell down in the midst of his blitz. Cozolino (2006) explains that “Resonance behaviors triggered by mirror systems are automatic responses that are reflexive, implicit, and obligatory” (p. 200). Resonance behaviors triggered by mirror systems appear to be significant in nonverbal communication, reactivity and the Aikido Principle, as well as the therapeutic trance in Ericksonian hypnosis and connection in aikido. Cozolino (2006) believes, “With greater
control over mirror systems in the course of evolution, we can now inhibit some resonance behaviors, choose to emit others voluntarily, and use the information provided by our mirror circuitry in increasingly strategic ways” (p. 200). The theoretical and research literature on aikido appears to support a potential of developing abilities of and maintaining a quality of presence, acceptance, centeredness, groundedness, and connection within conflict situations through somato-spiritual aikido training. Cozolino’s explanation seems to support the understanding that these abilities and qualities can potentiate a conflict situation, be it with a bully supervisor, an unreasonable peer, or perhaps a passive-aggressive subordinate, so that the other party’s behaviors resonate with these somato-spiritual qualities and therefore can possibly move toward harmony. From this place it seems that the potential for compromise, cooperation, collaboration, and constructiveness can significantly be increased.

Although the authors thus far present convincing arguments, there are potential weaknesses. Harris Friedman (2005) has written an article about the danger of romanticism in the field of transpersonal psychology using aikido as a case example. Friedman points out that romanticism erodes rational and discriminating views in scientific inquiry, thus undermining transpersonal psychology and psychology in general. He goes on to posit six errors of romanticism—location, authority, time, ethnicity, narcissism, and transmission. Friedman accurately cites romanticism in biographical literature concerning Ueshiba’s life. Some of this literature contains anecdotal accounts of supernatural phenomenon performed by Ueshiba and makes hyperbolic and unverifiable boasts of Ueshiba being the greatest martial artist of all time, able to down any number of foes. Admittedly, some aikidoist authors have a penchant for overzealousness concerning their art and tend to opine in terms of ideals concerning aikido’s effects and potentials.
However, Friedman (2005) does not cite any errors concerning aikido in any research literature on aikido or transpersonal psychology. It seems that Friedman is confusing reports of transpersonal phenomena reported in aikido literature with literature from the field of transpersonal psychology. Even though Friedman fails to substantiate his claims of romanticism in the field of transpersonal psychology concerning aikido, his article nonetheless makes a good case for exercising healthy skepticism when investigating practices that appear to be transpersonal. The following scientific research on aikido, with the exception of two studies, provides supporting empirical evidence as to the efficacy of various aspects of the theoretical foundation of aikido as somato-spiritual praxis for constructively handling conflict.

**Research.** The focus now turns from theoretical understanding to a critical review of research studies from the fields of psychology and anthropology. Ten quantitative studies and eight qualitative studies have been chosen due to their bearing on the constructive handling of conflict. The following qualitative research explored somato-spiritual aspects of aikido such as centering, connection in community building, verbal discourse skills, interpersonal and intrapersonal skill building, and cultivating universal love. Each study is reviewed in chronological order within each respective section starting with the qualitative research.

**Qualitative.** Two dissertation studies focus on the relationship between aikido and psychotherapy. The first study was conducted by Robert Epstein (1985) who investigated a therapist’s experience of being centered, as learned through aikido training, as utilized in the therapeutic context. In other words, Epstein investigated the use of an aspect of aikido in the workplace. Epstein performed an open-ended interview with eight licensed therapists who were also aikido practitioners each with 3-9 years of training, then analyzed their responses with a phenomenological multistep method. Epstein summarizes the findings of his study.
Being centered is a lived bodily experience in the here-and-now (that is developmental in nature) and involves an expanded awareness in which the therapist feels balanced or unified physically, psychologically, and emotionally within the unique interpersonal context of the therapeutic relationship. Additional aspects of this experience included increased self-acceptance and self-trust, reliance on intuition, present-centered orientation, and a quality of consciousness that the present researcher termed “compassionate nonattachment,” which was associated with “centered” as opposed to “uncentered cognition.” (Epstein, 1985, pp. 1-2)

Being centered is a gestalt of a person’s somatic and cognitive attention that is simultaneously directed inward (intrapersonal) and outward (interpersonal). The skill of being centered is described not as static, but rather a dynamic process recreated moment to moment through conscious, relaxed, and willful awareness. Further, being centered is an ability that develops with practice over time along a continuum, and is distinct from being uncentered. According to the excerpts from participants’ reports (though not directly addressed by Epstein) being centered is essential to efficaciously performing psychotherapy, especially when the client is being contentious, labile, or highly emotional.

According to Epstein (1985), these research findings appear similar to the descriptions of optimal subjective states for performing therapy given by seminal authors of psychological literature, namely Freud, Bugental, Corlis and Rabe, May, Maslow, and Pearls. This similarity supports the theoretical validity of the findings. A review of excerpts from the transcripts shows good descriptive and interpretive validity. This gives credibility to the conclusions drawn by Epstein. Psychotherapy is a specialized workplace context to which Epstein carefully confines the study’s findings. Albeit, developing the skill of being centered seems highly applicable to any workplace situation as a central component of efficacious action.

While Epstein’s (1985) research explored aikidoists’ experience of practicing aikido outside the dojo, Renee Rothman (2000) explored aikidoists’ experience of practicing aikido inside the dojo. Rothman performed anthropological ethnographic dissertation research on the
somatic and social dynamics within the North Bay Aikido organization. Rothman’s focus was on connection, in other words the qualities of interpersonal relationship, constituting the North Bay Aikido community. More specifically, her study explores the role that nondominating, noncompetitive, cooperative tactility (i.e., touch), and kinesthesia (i.e., movement awareness) played in forming social cohesion and solidarity within the North Bay Aikido community.

Rothman (2000) concluded that the intimate somatic contact of training combined with the spiritual ethos produced a bond among aikidoists in this organization. She explains that aikidoists made connections symbolically, kinesthetically, and socially as they trained together for the mutual goal of self-cultivation. Rothman pointed out that the term connection entails a sensory experience of energetically and physically harmonious movements. She explained that in the act of connection community members “extend trust and honesty to one another, not just metaphorically but through physical attentiveness and responsiveness” (Rothman, 2000, p. 4). Rothman explained that recreating the interactive, intimate, and martial techniques of aikido with a partner entails emotional and social responsibility. Proper behavior was characterized as caring, cooperative, and sincere.

Despite its harmonious goals, aikido training can be emotionally and physically difficult. The intimacy of aikido training partnerships simulates emotional encounters from people’s lives off the training mat. Coping with self-doubt, fear, and distrust sometimes results in tears. Practitioners often report feeling as if they were reliving deeply troubling encounters between themselves and a parent, a boss, or even between themselves and the ways they operate in society. Aikido students practice the principle of non-violent resolution embodied in the techniques themselves as a way to discover and enact solutions to such encounters. (Rothman, 2000, pp. 4-5)

On the mat partners are receiving constant feedback concerning the effect of their actions in relationship to their partner. Rothman (2000) quotes a participant named Charles, who describes the experience of connection learned in aikido training: “You enter your partner’s nervous system to feel what they bring to the mat, but also to direct your energy into their
system” (p. 18). Rothman (2000) goes on to elucidate this somatic experience: “Practitioners learn to feel this connection kinesthetically and along with it they learn to feel how deeply they are extending and/or receiving care, cooperation, sincerity, and trust” (p. 19). Rothman’s work appears to have good validity in describing the phenomenon of connection in the North Bay Aikido community. This study documents that the community-building skills and ability to connect interpersonally that are discussed in the theoretical literature are fostered through somatic-spiritual training and are present in at least one dojo.

All organizations are fundamentally comprised of relationships between the members, relationships that are based on similar and shared goals. A sense of community between members of an organization could possibly motivate and inspire collaboration, trust, commitment, tolerance, and mutual support to work through the inevitable conflicts inherent in all relationships. It would be interesting to investigate if the members of the North Bay Aikido community transferred their experience and ability of connection to their workplaces.

From the community of law enforcement officers, Spector’s (2000) dissertation work explored the experience of awakening in the presence of impending danger. Spector interviewed eight policepersons with a semistructured phenomenological method and used his own autoethnography concerning 13 years of aikido training. Analysis of the data yielded four themes: (a) “experience of time as timeless moments,” (b) “a new way of being,” (c) “a change in worldview,” and (d) “a cognitive awareness developed through repeated experience.”

These four themes together result in the main finding of Spector’s (2000) research: “a state of expanded consciousness triggered by mind-body awareness increases the survival ability of police in critical situations, that mind-body awareness is a skill that improves with practice”
Spector concluded that this finding is relevant to other people in potential physically violent conflict situations.

Spector (2000) qualitatively analyzed the data through three lenses: Zen, aikido, and Maslow’s transpersonal theory of peak and plateau experiences. Spector taught a weekly 2-year long class in mind-body awareness to police officers consisting of Zazen meditation, progressive relaxation exercises, centering exercises, and aikido technique training. The participants were selected from the training based on ability to reflectively articulate their phenomenal experiences learned in the mind-body classes. Please note that the findings of this study are not reported as a causal result of the mind-body training. However, Spector explains in a retrospective statement, “I can’t say that the straight-up Aikido proved either effective or influential in helping them do their jobs. What did have a significant effect was the meditation and centering exercises” (M. Spector, personal communication, February 8, 2013).

Spector’s (2000) study shows the importance of qualitative research. A quantitative approach would probably not capture the police officers’ phenomenal experience because such experiences or states of consciousness are not typically accounted for in the conventional Western understanding of consciousness. However, a number of points are unclear as reported in Spector’s dissertation. Spector explained that his participants were chosen from a mind-body training class that involved aikido, but there is a foggy picture between this training and the research findings which is not adequately clarified. Spector also directly made a number of claims that are possible, but unsupported, such as Westerners typically being future oriented and Eastern people being present oriented. Such grand statements reduce validity of the theoretical foundation of the study and in turn the findings. Even so, the main finding is relevant to the
present study in that expanded and integrated somatic awareness that is developed through practice can improve efficacy in conflict situations.

Utilizing phenomenological methods (as delineated by Van Manen and Giorgi), Paul Brawdy’s (2001) research inquired as to what five aikidoists learned about themselves, others, and interpersonal relatedness through training. Among the participants, four are Aikido students (two men and two women) with 5 years minimum training, ranking at least second degree black belt with significant experience as instructors. The fifth participant (male) is an internationally known aikido sensei and confirmed Zen Master. Three invariant constituents associated with the underlying structure of Aikido’ pedagogy as identified by Brawdy (2001) are: “1) Commitment to the moment reflects a critical milestone in self-awareness, 2) An Aikido ‘lens’ renders the other transparent, 3) The focus of learning must be on mindful doing” (p. 9).

 Constituents one and three place emphasis on the importance of full presence and expanded awareness in the here and now. Both these constituents appear to have significant bearing as antecedents to self-regulation in constructively handling conflict.

On the other hand, constituent two appears to overreach the data. In general, the phenomenological method stipulates that researchers should strive for simplicity and use plain language. This study was about exploring the origin of kindness in relation to aikido. It seems a stretch to extrapolate something as profound as the origins of kindness from the data of this study. Judging from the excerpted participant quotes, the author extrapolated experiences that happened in the dojo and stated them in general terms that appear to extend to experience outside the dojo. There is no evidence to show that lessons learned in training transfer to other parts of the participants’ life situations. Nonetheless, this research should not be dismissed out of hand.
Utilized with the understanding of these limitations, this study’s results provide information that can be built upon.

In his dissertation Jonathan Miller-Lane (2003) also looked at the application of aikido to interpersonal relationships with a focus on contentious relationships. Specifically, Miller-Lane investigated whether the principles and practices of aikido may inform the facilitation of verbal disagreement in a discussion on civics within a high school social studies course. Having trained under a number of sensei who explicitly teach aikido as a form of physical discussion, Miller-Lane (2003) advocated skill building toward collaboration specifically with handling conflict in debate: “If conflict is normal and fecund, then learning to disagree constructively is critical” (p. 25). Like many of the theorists reviewed previously, Miller-Lane viewed the somatic aspects of aikido as relevant to and important for cultivating democratic discussion skills where all viewpoints are heard and considered. For instance, he describes the aikido skill of centering as analogous to having a voice in discussion.

In discussion having a voice refers to the ability to take and defend a position that is supported by specific facts and/or clear reasoning. Unlike a debate the purpose of presenting one’s position in discussion is not to win but to deepen one’s own and others’ understanding of the ideas and issues under consideration. In other words, to give voice to one’s perspective is a “centered” presentation of one’s position wherein a discussant is ready and willing to make an intellectual move to consider revising hypotheses in light of any new data or perspectives that have been heard. (Miller-Lane, 2003, p. 153)

In both aikido and in democratic discussion the aim is not to win, but to listen and respond reflectively while maintaining the integrity of one’s views and being open to revision. In aikido centering is complimented by the conjunctive use of connection, both of which are needed for productive discourse over divisive issues. Miller-Lane describes the aikido skill of connection as equivalent to listening in discussion.

In Aikido, one connects with a partner in order to be able to understand the direction of the disagreement and to identify a way to blend with the disagreer. In discussion, participants listen to a challenge in order to deepen understanding of the ideas under
consideration. By deepening their connection discussants in a seminar increase the likelihood of deepening understanding of the ideas, issues, and values of a text. Deepening connection in deliberation increases the likelihood of reaching a decision that maximizes mutual benefit. The connection/listening dimension is what distinguishes discussion from other forms of group talk where there is no such commitment to understanding the different perspectives that may be present and no willingness to seek a decision that responds to the needs of as many people as possible. (Miller-Lane, 2003, pp. 154)

When parties hold seemingly conflicting positions, Miller-Lane contends that irimi (entering), connection, and blending maximize the potential of a constructive outcome.

Employing the Grounded Theory method, Miller-Lane (2003) first gathered and analyzed data from interviews and field observations and then analyzed video of the interviews and footage from eight sensei teaching aikido in the dojo and five discussion leaders facilitating in their classrooms. The five social studies discussion leaders were shown edited video footage of all the sensei teaching aikido and asked what in the content of the footage might inform the facilitation and teaching of discussion in the classrooms. Analyzing the cumulative data Miller-Lane (2003) concluded that,

The principles and practice of Aikido may inform the facilitation of disagreement in classroom discussion. This conclusion strengthens the notion that movement and learning can be fruitfully combined for the learning of abstract concepts and adds the refinement that the specific principles of Aikido may inform the teaching of skills for constructive disagreement. (p. 152)

Miller-Lane’s research appears to have been an intensive process that produced a massive amount of data from which he offered a conservative interpretation. These results accord well with other theoretical and research literature on aikido.

Miller-Lane (2003) is not the only educator to bring aikido into the classroom of grade school students and examine the effects of aikido on the learning experience. Much the same as Miller-Lane and Rothman (2000), Jonathon E. Ingalls (2003) found aikido to have a positive effect on community building and interpersonal relations. Dissertation research by Ingalls
investigated the phenomenological experience of seven adolescents (ages 12 to 19) in practicing aikido for at least a year. The self-selected participants relayed their experience of aikido in open format interviews. A multistep phenomenological analysis finalized with a thematic analysis was performed resulting in three clusters that are integral to a comprehensive structure. Each cluster included a further elaboration into multiple themes.

The first cluster is *community*; the emergent themes of this cluster were the positive outcomes for participants from training in aikido and the benefit of having a mentor (sensei). The second cluster is *improved interpersonal relations*; the emergent themes of this cluster involve the emotional and physical application of aikido principles to interpersonal relationships and the utilization of aikido principles as guiding metaphors in everyday life. The third cluster is *intrapersonal*; the emergent themes of this last cluster related to participants’ development of intrapersonal attributes, such as increased confidence and discipline, greater calmness/relaxation, reduced aggression and competiveness, and the ability to be more loving. In addition to the main body of findings participants attributed a reduction of symptoms of psychological and physiological disorders (e.g., attention-deficit/hyperactivity disorder, obsessive compulsive disorder, and problems with motor control/coordination) to their aikido training. The findings appear to have good validity relative to the accounts of the participants. As can be plainly seen, the resultant themes of Ingall’s (2003) study indicate the potential value of aikido training in constructively handling conflict.

Brian Heery’s (2003) dissertation work delved into the world views of three senior aikidoists each with 25 years plus experience of training in and teaching aikido. Heery also included his own subjective experience of intensive training for 19 months in Japan. A heuristic inquiry uncovered a number of themes investigating the deep layers of meaning in each
participant’s reports of peak or mystical experience via aikido training. The essential theme was that of Original Play—this can be described as a spiritual ontological experience of the polarities of being and doing that are a priori (i.e., before one’s experience of conceptualizations and learned responses). It was also found that for the three participants it was deeply important to be in right relationship with the natural world, in other words, to practice aikido in everyday living in accord with Nature. Heery (2003) found three other themes: (a) “the necessity of being deeply present with one’s partner, (b) the activation of internal energies, and (c) the alteration of their subjective experience of time and space” (p. iii). Heery concluded that the data suggest that decades of dedicated training in aikido can lead to powerful transpersonal and transformative changes. A theme of profound change is echoed by a number of authors in the research and scholarly literature on conflict as a necessary part of developing the ability to potentiate the constructive handling of conflict.

Fraggianelli and Lukoff (2006) coauthored an article based on Fraggianelli’s (1995) dissertation research which investigated how the psychotherapy practice of eight psychotherapists is informed by aikido training (ranging from 8-30 years). Seven themes emerged from data collected in semistructured interviews which was thematically analyzed using Polkinghorne’s narrative method, a qualitative method informed by van Manen’s hermeneutic phenomenology. Themes 3, 4, 5, 6, and 7 are included here due to their direct applicability to the constructive handling of conflict:

Theme #3: The Aikido strategy of “getting off the line” creates a safe space within conflict. This feeling of safety allows one to be more completely present in Aikido and in therapy.
Theme #4: The Aikido strategy of blending by-passes resistance, and is metaphorically transferred and utilized in therapy.
Theme #5: The Aikido strategy of extension unbalances one’s partner, allowing for successful redirection and completion of techniques. Extension is utilized
psychologically in therapy to depotentiate resistance and to allow clients to fully explore their internal and interpersonal reality.

Theme #6: Takemusu transfers directly into the ability to be relaxed, present, flexible, and spontaneous in therapy while being connected with self and other.

Theme #7: Aikido and psychotherapy stem from the same source, love. Aikido is perceived as a synthesis of a martial art and a spiritual practice advocating love and peaceful resolution of conflict, which deeply affects their psychotherapy practice. (Fraggianelli & Lukoff, 2006, p. 166)

Fraggianelli and Lukoff are careful not to transgress the limits of the research by wording each individual theme within the context of psychotherapy. The interview data indicates that the participants believe that the skills taught in aikido training do transfer to the psychotherapy office.

Extrapolating from these results lends some support to the hypothesis that aikido training can transfer from the dojo to the workplace. Although the small number of participants does impact the study’s validity, the fact that each participant was a highly educated and licensed professional arguably lends credibility to their accounts. Upon examining the excerpts from the participant interviews the emergent themes appear to have good descriptive and interpretive validity.

Echoing Theme 7 of Fraggianelli’s (1995) research findings, Sandra Marie Olliges (2008) wrote her thesis on the lived and embodied experience of cultivating universal love for all beings through the practice of aikido. Each of the three participants included in the study had trained a minimum of 29 years in aikido. Olliges performed an in-depth semistructured interview using Giorgi’s phenomenological descriptive method of inquiry which delves deeply into the participants’ personal experience. Each participant claimed to experience an existential shift in their perception of reality resulting from a spiritual awakening through aikido training and praxis. Prior to the shift each participant viewed themselves as individual entities. The shift resulted in a change in the nature of the way each participant relates to other people, to their life
situation, to society, and to nature. Distilling the reports of the participants, Olliges (2008) concluded:

Aikido can be a transformational practice, resulting in a perceptual shift toward seeing oneself and the world as interconnected flows of energy. This perceptual shift gives rise to the ability to consistently extend love to others, which is an important part of the shift to a life-sustaining society. (p. 120)

According to Olliges (2008), the establishment of harmony stems from love. Olliges’ research on kanji showed a meaning of love in the particular Japanese character for *ai* in aikido that Ueshiba used in his calligraphy. According to Sardello (1992) love in aikido is similar to agape in Western culture: “Love is to have a heart and mind, the center of one’s being, that is attentive and caring, while also being receptive or receiving” (p. 13). The following excerpt from Olliges’ dissertation includes a quote by the author Robert Sardello that sheds light on the interconnectedness of love and conflict.

Sardello posited that, “love evolves in relation to conflict” (p. 64). He used the analogy that “Wisdom is to error as love is to conflict” (p. 64). In his view, conflict makes love stronger and provides it with dynamic momentum. (as cited in Olliges, 2008, p. 4)

Olliges explains that interpersonal conflict is often experienced simultaneously as an intrapersonal somatic phenomenon and that love can transform opposition and resistance to connection.

Olliges’ (2008) participants exemplified a radical dedication to aikido training that spanned multiple decades. However, motivation for training in aikido can vary widely and is not necessarily in alignment with the underlying principles intended by the founder, Ueshiba. In a sociology thesis, Michael Hopkins (2010) performed an ethnographic study on a Midwest college aikido club. Hopkins interviewed members and directly observed the activities of the club as a participant. Data analysis focused on gender differences in purpose as well as benefits and detriments of aikido training. Among the many findings Hopkins reports three motivations in
continued training. Participants reported motivation in accord with the express purpose of aikido of harmonizing conflict with particular benefits such as improved anger management skills. Some women reported increased assertiveness and several men reported increased sensitivity for women’s desire of how they want to be treated. These participant’s goals appear to be what Emmons (1999) would call high level goal strivers. This finding is in alignment with the hypotheses of the present study. Other participants reported their purpose as self-defense, physical fitness, or they simply enjoyed the preserved cultural traditions and aesthetics of aikido. These participant’s goals appear to be what Emmons would call low level goal striver. Part of these findings show direct applicability to potentiating the constructive handling of conflict.

Hopkins (2010) is careful to state that there are several subcultures in aikido, hence the findings of his study do not generalize to aikidoists as a population. The limitations and the diversity of findings of this study underscores the need to empirically study aikido on a much wider scale, across styles and subcultures to understand if aikido training is following the original purpose intended by Ueshiba for its practitioners.

The 10 qualitative studies reviewed here all provide evidence of possible efficacious effects of aikido training in a diversity of social spheres. From psychotherapy to the grade school classroom to everyday relationships in the participants’ lives, these studies’ findings resulted in themes of community building, increased interpersonal skills such as self-regulation and interconnectedness, and increased intrapersonal ability to connect with other people. All of these skills are significant in the constructive handling of conflict. Although the findings of each study are not generalizable beyond the experience of the participants, taken overall and combined with the theoretical literature, these studies provide promising support for the notion that aikido praxis
can have a positive and significant effect on the constructive handling of interpersonal conflict. The following review of quantitative studies on aikido further bolsters this understanding.

**Quantitative.** Evidence provided by qualitative research gives support to the understanding that the somato-spiritual based training of aikido can inform, enhance, teach, and even transform a person’s intrapersonal and interpersonal perspective, particularly with respect to conflict. Overlapping avenues of inquiry have been pursued quantitatively. Results were mixed, but the majority of findings were supportive showing moderate strength. Four studies concerning the effects of utilizing aikido training as an intervention are reviewed. The first two studies contained detailed reporting and analysis, and the second two were cursorily reported. These are followed by an in-depth review of four studies, two that examined interpersonal/intrapersonal development in relation to aikido training via the concept of self-actualization, and two studies on stress/anxiety and aikido training.

In his dissertation research, Razmig Badrig Madenlian (1979) found strong positive support for the implementation of aikido training with adolescent males with behavioral problems as compared to traditional therapy treatment and a control group. In a randomized pre/posttest study design Madenlian implemented a 16-week aikido training program intervention with a 2-hour session once a week. There were 66 participants total between the ages of 12 and 14 years of age randomly and evenly assigned to each of three groups: (a) aikido training group, (b) mental health treatment group, and (c) the control group.

Participants were initially selected by school personal and/or mental health professionals and/or parents due to behavioral problems that were characterized as withdrawn and physically awkward. The final screening criterion was a low score on the Jourard-Secord Body Cathexis Scale (BCS), a measure of satisfaction and/or dissatisfaction with parts or processes of the body.
The Piers-Harris Children's Self-Concept Scale (CSCS) was utilized as a measure of self-concept with a pretest and posttest format for all three groups. The internal consistency for the CSCS ranges .78 - .93 and retest reliability ranged from .71-.77—both are within acceptable ranges. In justification of the aikido intervention Madenlian’s (1979) literature review reports strong evidence that self-concept has pervasive and significant effects on the lives of adolescents and is not fixed, but changeable. Furthermore, research supports a positive correlation between self-concept and academic achievement as well as self-concept and physical activity programs.

The first group received 2 hours of aikido training collectively once a week for 16 weeks. The second group was provided 2 hours of traditional therapy once a week for 16 weeks by various mental health professionals employing various approaches including family therapy, individual therapy, and group therapy. The control group was placed on a waiting list.

The aikido group showed the largest gain in self-concept followed by the therapy group. In fact, the gain showed in the aikido group was significantly larger than that of the therapy group as compared to the control group. The control group showed no significant increase.

Perhaps the noncompetitive inclusive philosophy of aikido, the structured interpersonal touch required in training, and explorations of somatic awareness offered participants who were physically awkward and withdrawn an environment for expression and interpersonal interaction conducive to fostering a positive self-concept. Additionally, the martial art of aikido may offer an alternative “cool” in-group factor that is appealing to adolescent males that simultaneously is bolstering to self-image and identity. If this is so, this belief can be an excellent “buy-in” for teaching teens the constructive handling of conflict. Madenlian (1979) was careful to note that the findings only apply to the population who participated in the study. This study is in need of replication of the key findings. It would be desirable if further research includes retesting several
months after the intervention and use of a wider variety of research designs and use of assessments.

Another study involving troubled adolescents performed by Andrew J. Edelman (1994) reported substantial success. The study implemented a 12-week aikido based intervention program consisting of 40-minute sessions twice per week. This study involved 15 students attending an alternative high school with emotional disturbances and a history of violently disruptive and assaultive behaviors. This training program continually focused on nonviolent conflict resolution to deescalate and resolve physical and verbal disputes. Traditional aikido training was supplemented with autogenic relaxation strategies and techniques, anger control strategies, and simulations modeled after law enforcement live simulation training technologies, as well as individual and group confrontation management.

Edelman’s (1994) report showed a successful transference of the aikido training program lessons to the academic classroom and the adolescent’s home-life within the 12-week intervention period. Behaviors following the 12-week period were not reported. One outcome of the intervention was a marked change in respectful behaviors toward authority figures as reported by teachers and administrators. School staff reported four discernible changes in the participants: (a) cooperation and compliance of rules, (b) utilization of the conflict resolution techniques with nonparticipating students and participants even taught these strategies and tactics to nonparticipating students, (c) an increase in confidence and self-esteem characterized as nonboastful and humble, and (d) an increase in focus and concentration.

Success was predicated on four behavioral measures as recorded by staff on a behavioral summary chart with preset criteria during the 12-week period of aikido sessions. First, 11 out of 15 participants needed to refrain from disruptive classroom behaviors for the intervention to be
considered successful—14.33 participants refrained. Second, 12 out of 15 participants needed to refrain from verbal abuse toward staff and nonparticipating students for the intervention to be considered successful—14.83 participants refrained. Third, 13 out of 15 participants would refrain from physical assault to staff or other students for the intervention to be considered successful—an average of 15 out of 15 participants refrained. Fourth, 8 out of 15 participants would exhibit a reduction of school-wide disciplinary referrals for violent behaviors at the completion of the intervention for the intervention to be considered successful—10 of 15 participants exhibited a reduction at the end of the 12 weeks. The criteria were met in all four measures of success.

The participants reported a heightened ability to control their anger and aggression. In the training sessions the participants showed a divergence from normal unhealthy competitive behaviors such as taunting and ridicule. It was observed that the faster learners were helpful and patient with the slower learners in displaying a supportive spirit of solidarity and community. Verbal reports for the participants’ parents confirmed these same findings in the home and community. In fact, parents who were originally cautious about their child learning a martial art wanted their children to continue aikido training. In future studies like Edleman’s (1994), it would be desirable to see follow-up testing several months after the intervention as well as randomization of participants with a comparison and control group such as in Madenlian’s (1979) research.

In a study by Jorge Delva-Tauiliili (1995) aikido training was utilized in a 2.5 week long intervention with 21 boys, 9-12 years of age. Sessions were 45 minutes long and directly after school. The article stated that training was “every day” for 2.5 weeks, but it is unclear if this was 17 or 18 days and if this also included weekends. Pre and post tests were performed with the
Teacher’s Self Control Rating Scale and with an ad hoc 12-item aggressive behavior rating scale filled out by the boys’ teachers. The control group was kept on a waiting list. No significant differences were found between a brief aikido training group and a control group. Delva-Tauiliili concluded that the study was problematic for several reasons: methodological limitations such as lack of randomization, lack of adequate resources (e.g., training took place on the playground and was directly after school was dismissed), and the training period was likely too short to effect change.

Foster (1997) also investigated the effects of brief aikido training, 10 weeks, with university students in a beginners level course. Duration and frequency of the class was not reported. The aikido group \( (n = 20) \) was compared to a beginner karate training class \( (n = 24) \) and golf training class \( (n = 13) \) utilizing the following psychometrics: Self-Esteem Scale, the State-Trait Anxiety Inventory, and the Anger Expression Scales from the State-Trait Anger Expression Inventory, using a pre and posttest format. Foster hypothesized that aikido participants as compared to the other training groups would show a significant increase in self-esteem and decrease in anxiety and anger expression—this hypothesis was not supported. The researcher suggested future testing should test aikido practitioners over a course of several years.

For better understanding of the next two studies reviewed, a comparative description of self-actualization and aikido follows. Through a quasiscientific method of gathering data from his patients, Abraham Maslow (1968) defined self-actualization as “the ongoing actualization of potentials, capacities and talents, as fulfillment of mission (or call, fate, destiny, vocation), as a fuller knowledge of, and acceptance of, the person’s own intrinsic nature” (p. 31). Self-actualized individuals are characterized by qualities referred to as *metavalues*. Compassion, truth, dichotomy transcendence, goodness, honesty, meaningfulness, effortlessness, unity, love,
and acceptance comprise a select partial list of the metavalues named by Maslow. Further, Maslow explains that self-actualized people are characterized by increased acceptance of self and others, increased connection with humanity, and improved interpersonal relations.

The metavalues listed above are all explicitly stated principles and goals of aikido praxis (Stevens, 2001). These qualities have been stated repeatedly throughout the aikido literature reviewed thus far as constituents of aikido praxis and reported specifically as the resultant experience of training (Fraggianelli, 1995; Ingalls, 2003; Stevens, 2001). Aikido practitioners have reported that the somato-spiritual based training can channel and catalyze inherent potential in service of self-development (Brawdy, 2001; Heery, 2003; Olliges, 2008; Stevens, 2001). Having developed in isolation from each other the many parallels of self-actualization and aikido appear to transcend cultural boundaries, lending credence to the possible universality of these qualities as the high-end of human development. Maslow (1968) considered the development toward self-actualization as the main goal of life. Correspondingly, Ueshiba emphatically declared, “Life is growth. If we stop growing technically and spiritually, we are as good as dead” (Stevens, 1992, p. 13).

The relationship between aikido training and self-actualization was quantitatively tested by Regets (1990) by comparing three contrast groups consisting of 71 self-selected participants: 25 aikido practitioners, 21 karate practitioners, and 25 nonmartial arts exercisers. To assess self-actualization, Regets used a nonprojective personality measure called the Personal Orientation Inventory (POI; Shostrom, 1964). The POI is 150 items and is scored for two major scales called ratios and 10 subscales. The ratios are Time Competency ratio and Support ratio. These scales measure orientation to time and predominant reactions to time and served as the main indicator of self-actualization. The Time Competency ratio measures the degree to which a person is
oriented to the present, past, and/or future. The Support ratio scores measure a person’s interpersonal and intrapersonal orientation.

Each of the 10 subscales is stated briefly here.


2. Existentiality: Flexibility in applying self-actualizing values; the ability to situationally or existentially react.

3. Feeling Reactivity: Sensitivity and responsiveness to one’s own needs and feelings.

4. Spontaneity: The ability to freely react in a spontaneous manner, to be oneself.

5. Self-Regard: Acceptance of self because of one’s strengths as a person.

6. Self-Acceptance: One’s acceptance of self in spite of weaknesses or deficiencies.


8. Synergy: The understanding that commonly held opposites, (strength-weakness, anger-love), are not really opposites but are meaningfully related.

9. Acceptance of Aggression: The capacity to experience and express one’s own aggressiveness, as opposed to defensiveness, denial, and repression of aggression.

10. Capacity for Intimate Contact: Ability to develop meaningful relationships, unencumbered by expectations or obligations. (Regets, 1990, pp. 58-59)

Aikido practitioners scored significantly in a more self-actualizing direction on the Time competence and Support ratio scales than karate practitioners or exercisers. Additionally, the average aikido participants were found to be significantly more intrapersonally aware than the average comparison group participants. A two-way analysis of variance showed a greater main effect for the average aikido participants, than for the average karate or average exercise participants on the Support ratio scale, but not the Time Competency ratio scale. These findings
indicate that a greater relationship existed between the characteristics of self-actualization for the average aikido participant than for the average contrast group participant.

Regressive analysis did not show significance predictive factors hypothesized by Regets (1990), specifically, frequency of training per week, rank/level of achievement, duration of individual training sessions, number of years of practice, and measures of self-actualization for any group of respondents. Few differences were found between the karate practitioners and exercisers, yet the significant differences in the average aikidoist compared to the contrast groups (karate practitioners and exercisers combined) on most of the 10 subscales suggests that training in aikido may account for the contrast in scores for self-actualization.

They [aikido participants] appeared to be more in touch with personal needs and feelings and possibly are more able to express needs and feelings at self-actualizing levels compared to the contrast groups. All groups reported high self-regard yet some difficulty with accepting personal weakness by each group was noted. The Aikido respondents demonstrated more self-actualizing levels of awareness in their ability to transcend good-bad dichotomies. In addition they demonstrated more self-actualizing levels of the ability to have intimate contact and acceptance of personal aggressiveness than the comparison groups. (Regets, 1990, p. 91)

Based on these findings, one of several interpretations Regets (1990) reached is that, “Aikido respondents in this study are a segment of the population that values self-actualization and that aikido is an activity that probably supports the value and behaviors of self-actualization” (p. 103). In another interpretation of the findings Regets (1990) stated that perhaps,

Aikido participants are “metamotivated” (Maslow, 1982) or seeking a forum that supports the need and motivation for self-fulfillment to become everything that one is capable of becoming. Relative to the contrast groups, Aikido participants may possess these self-actualizing characteristics to a greater extent and may be attracted to or remain involved in the Aikido “way” because of these psychological orientations. (p. 98)

The qualities accounted for in the 10 subscales all appear to hold value in the multiple faceted set of abilities that can be brought to bear in constructively handling conflict. Based on the findings, Regets (1990) also surmised that, “The average Aikidoist in this study appeared to hold and be
able to flexibly apply self-actualizing values in their daily lives” (pp. 99-100). Undoubtedly this includes the workplace.

The POI has been endorsed for use as a research instrument (Tosi & Lindamood, 1975), but it is not without problems. The factor structure is well-identified and construct validity is good according to Tosi and Lindamood. However, there is pervasive item overlap in its subscales and reliability coefficients fall below scientific standards (i.e., 0.7) at a range of 0.21 to 0.73 in a meta-analysis of over 11,000 subjects in 107 studies (Hattie, 1986). Even so, the POI is the most widely used measure of tendency toward self-actualization. It has been used extensively in several hundred studies, and as of 1984, it has been widely used in clinical practice as an omnibus personality inventory.

There were a few aspects of the study that suggest some weaknesses in the results. For example, Regets (1990) used the average of the comparison groups combined to compare with the average of the aikido group rather than referring to the average of each comparison group individually. There are also the validity concerns for the POI reviewed above. Most importantly a low number of participants affect the finding’s validity. This study is in need of replication with a larger number of participants using variety of research designs and measures.

Contributing to the need for further and varied research on the relationship of aikido training and development of self-actualization, Hannon (1999) conducted a mixed methods study. For the quantitative portion Hannon utilized the Personal Orientation Dimensions (POD; Shostrom, Knapp, & Knapp, 1976) as a measure of self-actualization with a test-retest design. For the qualitative portion Hannon conducted a structured qualitative interview.

The POD is a refined and extended version of the POI, the assessment used by Regets (1990). The following is a list of the 13 scales of the POD with notation of scales that are
conceptually similar to the POI in parenthesis: Time Orientation (Time Competence), Core Centeredness, Strength (Self-Regard), Weakness (Self-Acceptance), Anger (Acceptance of Aggression), Love, Synergistic Integration (Synergy), Potentiation (Existentiality), Being, Trust in Humanity (Nature of Man-Constructive), Creative Living, Mission, and Manipulation Awareness. Hannon (1999) stated that he chose the POD over the POI because revisions (a) eliminate item overlap and the increased number of scales and items in the inventory are more comprehensive, (b) reflect current developments in the field of self-actualization, and that (c) Hannon believed these scales better account for the characteristics of accomplished martial artist.

A multiple regression was performed with the amount of active practice time in aikido as the predictor variable and the 13 scale scores of the POD as the dependent variable. Then a two-tailed test of significance was performed to determine the levels of significance. The initial group consisted of 48 participants who completed the POD. These participants averaged 32.95 months of aikido training with an average of training 3.58 times per week for 4.6 hours. The results for the initial testing group averaged significant change in a positive direction on levels of self-actualization on 10 of the scales, 4 at the $p < .01$ level (Weakness, Love, Potentiation, Mission) and six at the $p < .05$ level (Trust in Humanity, Creative Living, Manipulation Awareness, Synergistic Integration, Anger, Time Orientation). Three of the scales had nonsignificant outcomes (Core Centeredness, Strength, Being).

With the initial group testing, scales that showed a positive change at the $p < .01$ level were weakness, love, potentiation, and mission—“weakness” scale refers to the acceptance of personal limits and capacity to experience emotional hurt and vulnerability; “love” is an individual’s capacity to express warmth, tenderness, and affection; “potentiation” describes one’s flexibility and harmony in controlling one’s affect, cognitions, and soma; and “mission” looks at
an individual’s dedication to a life purpose. Scales that showed a positive change at the $p < .05$ level were time orientation, anger, synergistic integration, trust, creative living, and manipulation awareness—“time orientation” refers to being emotionally present in the here and now; “anger” refers to the ability to express and experience feelings of anger; “synergistic integration” is the reframing of opposites as complementary; “trust” entails an optimistic perspective that humans are essentially good and trustworthy; “creative living” is defined as living life as an art with an innovative and imaginative approach; “manipulation awareness” is the ability to recognize manipulative behavior in other people and oneself. Scales that elicited nonsignificant results included centeredness, strength, and being—“centeredness” is the utilization and trust of one’s feelings as a criterion for behavior; “strength” is the ability to experience and express one’s personal power, worth, sense of security, and competency; “being” refers to honesty in understanding and expressing one’s self with congruency between thoughts and feelings. Please note that “centeredness” as it is defined in the POD is completely different than “centering” or “being centered” as it is defined in aikido.

Due to attrition only 11 participants were retested. Ten of the participants were tested after 6 months and one participant at 12 months. The only significant change found in the retest group was on the Manipulation Awareness Scale at $p < .05$. Hannon’s (1999) test-retest results had an inadequate number of participants, thus lack the statistical power to be conclusive.

Interview questions were based on the six scales that were found to show significant change at the $p < .01$ level in the initial testing. Hannon (1999) reports that the qualitative findings were corroborative of the quantitative results and therefore support and add strength to the findings. Five actively training black belts were interviewed. The excerpts supplied from the participants showed a perception of aikido training and participation in the aikido community as
facilitating positive changes in their self and their life situation. Hannon (1999) concluded that
the results “gives some support to the hypothesis that the active practice of Aikido may
contribute to self-actualization over time” (p. v).

There are weaknesses in Hannon’s (1999) research that need to be considered. The
reviews of the POD do not endorse its use (Forest & Sicz, 1981; Hattie, Hancock, & Brereton,
1984). Coefficients for the test-retest of the POD ranged from .53 to .79 over a 1 week period
and from .55 to .72 for a 3 month period. Despite the revisions these numbers do not adequately
meet research standards. For these reasons, Hannon’s choice of instrumentation is dubious. Even
though the test-retest findings were inconclusive it is worth stating that 6 months, even 1 year is
a short time to capture appreciable developmental changes in self-actualization. The initial test
group of 48 is a low number of participants statistically speaking which calls the statistical power
of this research into question. Last, Hannon did not control for significant factors such as age in
his analysis, the results of which may have been of interest.

The findings from Reget’s (1990) and Hannon’s (1999) research do provide some support
for the theory that aikido is associated with aspects of self-actualization. Both researchers
conclude that aikido may attract self-actualizing people because the principles and practices align
with the qualities of self-actualization. Additionally, the somato-spiritual basis of aikido training
may help sustain and facilitate the metavalues of self-actualization. Many of the aspects of self-
actualization appear to be the same or similar qualities that the authors in the theoretical section
on aikido espoused as beneficial in potentiating conflict situations toward harmony.

A dissertation study by Howell Tapley (2007) involved a total of 278 participants from
26 dojos located in 13 different states across the continental US, and tested two hypothesizes
concerning aikido as a spiritual practice. Tapley (2007) hypothesized that a “daily spiritual
experience will explain variability in perceived stress, anxiety and somatic symptoms” (p. ii) and “aikido experience level as measured by belt rank will explain variability in perceived stress, anxiety, somatic symptoms and daily spiritual experiences” (p. ii). Regression analyses indicated that neither hypothesis was supported even after controlling for several demographics such as age, sex, race, education, and income. In addition, according to the Daily Spirituality Experience Scale aikidoists were found to have a less daily spiritual experience ($t = 4.83, p < .05$) than average. The study relied on Cohen’s 10-item Perceived Stress Scale (PSS), Spielberger’s 20-item Trait Anxiety Inventory (TAI) part of the State Trait Anxiety Inventory, the Patient Health Questionnaire-15 (PHQ-15), and the 16-item Daily Spiritual Experiences Scale (DSES).

Tapley’s (2007) study on aikido is noteworthy in that it is the first to directly study the association of aikido training to spirituality. Unfortunately, the instrument Tapley relied on to measure spirituality is troubling. The DSES is largely language in Judeo-Christian terms with half of the 16 items containing the word “God” (e.g., “I feel guided by God in the midst of daily activities”) as well as utilizing the terms “worship” and “religion.” It is doubtful that Judeo-Christian concepts are a normal part of training in most dojos, nor does such language appear in the aikido literature concerning the experience of aikido practitioners on average. Both spirituality and religion are vast subjects, each with a multitude of disparate semantic expressions that are difficult to capture in an instrument. The DSES appears to try and encompass both spirituality and religion as is apparent in item number five (e.g., “I find comfort in my spirituality or religion”); failing to delineate religion and spirituality in the instrument can possibly confuse the two topics for test subjects. Additionally, item 5 is clearly a variation of colloquial Christian doctrine that teaches followers to “find comfort in” Jesus. The expression of spirituality in aikido takes a very different form than Judeo-Christian doctrine and would likely not be captured by the
DSES. In short, the DSES seems to be a poor fit for measuring spirituality as expressed and taught in aikido and likely resulted in an inaccurate measure of spiritual beliefs as conveyed through aikido training.

Reliability statistics for the DSES and PHQ-15 do not exist, calling the validity of these assessments into question. Although the PSS and TAI are both among the most widely used instruments for measuring stress, the reliability of these assessments is problematic. The PSS demonstrated internal consistency, but test-retest reliability was questionable when the test period moved from 2 days, \( \alpha = .85 \), to 6 weeks, \( \alpha = .55 \). The TAI demonstrates high levels of internal consistency. Reliability coefficients for the TAI ranged from .71 for men and .75 for women for a 30-day timeframe. Reliability dropped to .68 for men and .65 for women at 60 days. These figures are all below the scientific standard for research of .80.

In the same year Tapley (2007) completed his dissertation, so did Margaret Meriwether (2007). Both studies were quantitative, measured stress in aikidoists, and even used two of the same instruments—Cohen’s Perceived Stress Scale (PSS) and the State-Trait Anger Expression Inventory, 2nd edition (STAXI-2; Tapley used the 1st edition). Meriwether (2007) also used the Vitality Plus Scale (VPS), the Positive States of Mind Scale (PSOM), and the Positive Affect-Negative Affect Schedule (PANAS).

Her study implemented two interventions that she calls cognitive aikido and physical aikido. In a controlled design 32 participants were tested in a pretest, midtest, and posttest format over 10 weeks with a 1.5 hour training session per week. Participants were split into two groups. The internal control group (11 participants) was conceptually taught aikido principles for sessions 1-5 and then trained in physical aikido for sessions 6-10. The treatment group (21
participants) reversed this order. Meriwether (2007) explains the primary and secondary hypotheses:

The central hypothesis is that physical aikido practice significantly decreases perceived stress. The secondary hypotheses are that physical aikido practice increases the awareness of positive physical and psychological states, and decreases reported physical discomfort, and negative psychological states. In other words, the underlying research question asks if the physical practice of aikido has more of an effect on the reported perception of psychological stress than cognitive learning about the philosophy of aikido. (p. 36)

The primary hypothesis was not supported, but interestingly both the cognitive and physical aikido groups’ perceived stress (i.e., PSS) was lowered at the 5 week midpoint. A significant effect at the $p > .05$ alpha level on three subscales from two instruments (i.e., STAXI-2 Angry Reaction; STAXI-2 Anger Control Index; POMS) was interpreted as confirmation for the secondary hypotheses. The physical group, in comparison to the cognitive group, showed a significant increase in the subscales of positive psychological states on the PSS, physiological states on the POMS at the midpoint (5 weeks), and a significant decrease in the subscales for angry feelings and angry behaviors on the STAXI-2 over the course of 10 weeks.

Lower stress or more specifically, lower rate of angry feelings and behaviors, for the cognitive and physical aikido groups may be due to several possibilities. Perhaps separate exposure to the principles of aikido or to practice of aikido can lead to lower stress, and/or a group effect took place, and/or an expanded social contract led to lower stress, and/or a combination of some or all of these possibilities took effect.

There were five instruments with a total of 17 subscales used in the assessment battery. The PSS was reviewed in the previous study. The VPS is a self-report measure of perceived changes in physical wellbeing. Creators of the VPS claim good internal consistency (i.e., .81) and test-retest reliability over a 1 week period ($n = 38$), intraclass correlation coefficient of .87 (95% confidence interval = .76, .93) with a population of 662 older adults, exercisers and non-
exercisers, between the ages 40-94 (mean age 68.3, \(SD = 8.5\)). No independent reviews of the VPS were found.

The STAXI-2 is an extended and revised version of the STAXI, and consists of five scales, six subscales, and an Anger Expression Index. Internal consistency reliability alpha coefficients adequately ranged from .73 to .93 for the scales and .73 to .95 for the subscales. The normative sample consisted of 1,900 individuals ranging in age from 16 to 63 years. The STAXI-2 manual provides extensive validity information, but none on the STAXI-2 (Freeman & Klecker, 2003).

The PSOM, a 6-item scale, showed satisfactory levels of internal consistency. Cronbach’s alpha was .77 and the scale creators, Horowitz, Adler, and Kegeles (1988), report “appropriate findings in terms of convergent and divergent validity with social desirability scores and scores for negative moods” (p. 482).

Both the PA and NA scales of the PANAS possess adequate reliability as measured by Cronbach’s alpha, .89 and .85 respectively. The PA and NA indices have “distinct but moderately negatively correlated factors” (Crawford & Henry, 2004, p. 250).

In regard to the intervention, Meriwether’s (2007) description of the physical training segment of the quasi-experimental design did not appear to be representative of typical aikido training. This renders comparison to typical training questionable. Also, the results may reflect the participants’ relationship to the instructor rather than be a result of aikido training, but then again, this is a factor in every dojo. Meriwether did not collect data on aikido training experience, therefore did not factor this into her analysis. She stated that this may have been an influential factor.
Introduction to aikido is likely a stressful period. Aikido movements can be counter-
instinctual and awkward to reproduce, especially as a newcomer. Further, aikidoists are
challenged to continuously bring change to powerful natural reflexes (i.e., fight, flight, freeze)
and habitual patterns in a situation that is commonly synonymous with stress and anxiety—
conflict. Even at more advanced levels practitioners are continuously working to fulfill ever
greater levels of potential by being challenged to perform increasingly more difficult actions in
increasingly more difficult situations.

Aikido training is rarely presented in the literature as a practice that lowers general stress
levels. It is not surprising that results for investigating stress/anxiety as related to aikido training
were mixed. It is likely that there is a large amount of variability from dojo to dojo on this factor
that is largely dependent on what the sensei and instructors of that dojo choose to emphasize—
harmony or combat readiness. Rather, somatic aspects of aikido training aim to program the
mind and nervous system to achieve the minimal level of stress and tension (muscular and motor
nervous system activation) while maintaining maximum relaxation and calm in order to
maximize awareness and responsiveness in mind and body to the greatest degree each individual
is capable of within the context of conflict situations. Generally, aikido training does not seem to
be geared toward lowering the stress level overall (trait anxiety). Rather, practicing aikido is a
spiritual act of service where a person works toward learning to specifically handle stressful
conflict situations as calmly as possible to potentiate constructiveness.

**Conclusion.** Due to popularization in movies, aikido is fairly well-recognized as a
martial art. However, aikido praxis, especially applied to organizational conflict is a little known
topic. For this reason an extensive literature review was compiled to support and validate this
research. In the five decades since the introduction of aikido to the world, a healthy volume of
literature has been published and a modest number of research studies have been conducted concerning aikido. Much of this literature and research contributes to the understanding of aikido as praxis for facilitating the development of skills for constructively handling social conflict. Ability to potentiate the constructive handling of social conflict is multifaceted. Various facets of this ability run through the aikido studies reviewed here and the theoretical foundation of these studies findings is supported by an abundance of conceptual and anecdotal literature. Thus far, among the participants of these studies, some encouraging evidence has been provided showing that the ability to potentiate the constructive handling of social conflict is a matter of development that can be facilitated through somato-spiritually based aikido training.

The research on aikido is not without weaknesses—small sample size, lack of randomization, lack of replicated results with varied methods that utilize validated research instrumentation. Nonetheless, many of the multiple facets of potentiating the constructive handling of conflict are found clustered across these studies, and as a whole, this research on aikido presents an encouraging foundation to build upon for investigating somato-spiritual aikido praxis as it relates to handling conflict constructively in the workplace.

**Aikido Praxis in Potentiating the Constructive Handling of Conflict**

In Chapter 2 literature was separately reviewed on several threads such as conflict styles, social conflict, motivation, goals, poorly handled conflict in the workplace, somatic awareness, spirituality, aikido training, and aikido praxis. This section weaves these threads together into a single rope by calling attention to where the literature on aikido and conflict resolution/management interconnect and agree.

To begin, both the literature on aikido and on conflict resolution/management agree that conflict is an ongoing existential fact that is best met and utilized rather than denied or
eradicated. The aikido and conflict literature also agree that what a person puts into a conflict more or less determines what comes out. Therefore, a range of skills are needed to match the many different contexts of social conflict to potentiate constructiveness. The literature on aikido and conflict overlap a great deal in the skills recommended to constructively handle conflict. However, as will be shown, the emphasis that aikido training places on the combination of somatic awareness and spirituality (somato-spirituality) provides a valuable component to handling conflict constructively, a component that is novel to the study of conflict.

A substantial amount of current research shows that spirituality is strongly correlated to health and well-being in the workplace (Oman & Neuhauser, 2012). The founder Ueshiba designed aikido with spirituality as a core aspect. Integrating style shares all of the characteristics that describe spirituality, such as high concern for both self and other (Rahim, 1983). This characteristic can be said to be a basis for love. This characteristic is not sufficient to be considered spiritual which requires an interconnection with a higher power, but it does overlap greatly with the characteristics and motivations associated with spirituality. Integrating style shares many of the same characteristics that are described in several research studies investigating the characteristics developed in aikido training. One finding of the studies of Olliges (2008), Hannon (1999), and Fraggianelli (1995) is that aikido is indeed about cultivating and extending love. These are also the motivations of what Emmons (1999) calls high level goal strivers in seeking ultimate or spiritual concerns. It is interesting that greater use of integrating is not only shown to be related to lower stress (Friedman, Currall, & Tsai, 2000), integrating is also considered the most efficacious of the five conflict styles.

At the other end of the spectrum, anger is perhaps the single most difficult problem to deal with in a conflict situation. Whether anger is experienced intrapersonally, expressed
outwardly, or received from another person, anger can be difficult and problematic in constructively handling conflict. The findings of Meriwether’s (2007) study showed that among her participants, aikido training had a significant effect on awareness of positive physiological and psychological states and significantly decreased angry feelings and behaviors.

Hopkins (2010), Hannon (1999), Regets (1990), and Edelman (1994) had similar findings of improved anger regulation skills among each researcher’s respective sample of aikidoists. Another part of anger is aggression which is a tactic of dominating style. Aikidoists were shown in studies by Hannon and Regets to have a heightened ability to not be reactive and to be able to accept aggression, a quality that is of value in conflict situations.

The basis for integrating style, high concern for self and others, seems to be a basis for the social support of a healthy community. A sense of community in the workplace can help to augment the potential for functional operation of an organization according to Koch (1999) and Rossi and Shank (2000), experts in community development. Within the workplace functional relationships can be a key aspect in well-being and individual health, as well as organizational productivity. Miller-Lane (2003), Ingalls (2003), Olliges (2008), and Rothman (2000) concluded that among each of their respective samples of aikidoists, that aikido training promoted a sense of being a part of a healthy community and the actions that contribute to a healthy community. It is quite possible those aikidoists who have a healthy community in their dojo transfer this way of being to other areas of their lives such as the workplace. In fact, several aikidoists have authored articles testifying how aikido can be transferred to the workplace in service of strengthening community relationships (Clawson & Doner, 1996; Fuhr & Gremmler-Fuhr, 2003; Young, 2002).
Spread piecemeal over 11 studies, evidence supports an understanding that the somato-spiritual training of aikido facilitates the development of intrapersonal and interpersonal skills beneficial to potentiating the handling of conflict in a constructive manner. Seven of these skills are emotional regulation (including anger management), ability to reserve judgment when listening, sensitivity to other’s needs, assertiveness, acceptance of differences, compassion for other people, and ability maintain a collaborative strategy. Many of the do’s and do not’s of conflict skills compiled by Deutsch (1994b; see Appendix C for the full list) are these same skills.

Deutsch (1994b) advises, do not “Define a conflict as a ‘win-lose’ one when it is possible for both to win (i.e., know what type of conflict you are in)” (p. 117). The primary goal of aikido praxis is the manifestation of harmony (Brawdy, 2001; Olliges, 2008), which is more or less analogous to a win/win outcome. Another express aim of aikido praxis is restated in one of the skills laid out by Deutsch (1994b).

Avoid violence and use of threats even when one is very angry (i.e., know the harmful consequences of violence and how to actively channel your anger in ways that are not violent; learn to control the thoughts, feelings, and behaviors which are apt to stimulate violence in oneself or the other). (Deutsch, 1994b, p. 117)

This skill advocated by Deutsch (1994b) is repeatedly reiterated throughout the theoretical aikido literature by authors such as Atherton (2001), Linden (2003), Martin (2004), Oberg (1991), and Young (2002), and support of this skill was found in studies by Meriwether (2007), Hopkins (2010), Hannon (1999), Edelman (1994), and Regets (1990).

Communication is the stock-in-trade of teachers and mental health professionals whose workplace situation has conflict as a frequent occurrence. Deutsch (1994b) advises, “Listen and communicate honestly and effectively so that the underlying feelings as well as thoughts are clearly understood, and check continually one’s success in doing so (the feeling of being
understood and being understood are both important)” (p. 117). Teachers and mental health professionals in particular have reported positive effects of aikido training on listening abilities and communication skills (Bear; 2002; Gilligan, 1997; Linehan, Dexter-Mazza, & Kehrer, 2008; Lukoff & Lu, 2005; Scheff, 1995; Windle & Samko, 1992).

Facing even a dispute can be a terrifying proposition for some people and generally people rarely receive formal training or overt guidance in how to constructively handle conflict. Deutsch (1994b) advises,

Don’t avoid conflict; face it (i.e., learn the typical defenses you employ to evade the anxiety often associated with conflict; also learn what kinds of conflicts are best avoided—e.g., those that are inherently unresolvable and win-lose conflicts in which you will be a loser). (p. 117)

Training in the dojo is expressly a repeat learning opportunity in facing conflict and reflecting on how one reacts to conflict and experimenting with different ways of handling conflict with a diversity of different types of people (Rothman, 2000). Discernment in what tactic or strategy to utilize in a conflict situation requires the ability to enact a variety of responses. This requires knowing one’s patterns of reactivity as Deutsch (1994b) advises, having the awareness and ability to control knee-jerk reactions, and the development of a variety of social skills. Training in aikido somatic skills such as centering and connection can help in being discerning: coupling this training with corresponding training in communication skills such as in the studies by Epstein (1985) and Fraggianelli (1995) seemed to result in a combination that the participants found valuable. The results of Edelman’s (1994) study on teaching aikido to troubled youth showed a marked improvement in communication skills and behaviors as related to conflict.

Although avoiding and dominating are generally considered ineffective in handling social conflict, each does have an appropriate time and place. To employ the conflict style best suited to the context calls for flexibility and adaptability. The basic structure of aikido training
emphasized handling conflict rather than avoiding it, but avoiding (i.e., running away) physical conflict whenever possible is also taught. Dominating is an inherent aspect of aikido techniques for handling physical violence. If avoidance is not an option when a person physically attacks, dominating that person with a throw and a pin for a brief period of time with the intent of doing the least amount of harm possible seems to be the next best thing. However, this tactic of dominating is distinct from dominating style in the intent of the action. Dominating with a pin or a throw in keeping with aikido praxis is ideally performed with high concern for both self and other. When no other option is available at the moment of conflict (e.g., police intervention, escape) a pin or a throw done with the intent of stopping harm and establishing harmony is arguably a spiritual one.

In a social conflict the dynamics are different than with physical violence. Dominating in social situations can likely evoke reactions such as resentment, but its utility may be appropriate when the context calls for it such as when the other party acts in an asocial manner (e.g., making contemptuous remarks), a final decision needs to be made by a supervisor when time is a factor, a meeting becomes chaotic, or a subordinate’s actions call for dismissal. Training in performing an act of dominating with the intent of establishing harmony appears to be of utility.

All of the skills delineated thus far can be potentiated by mindfulness. Horton-Deutsch and Horton’s (2003) study on intractable social conflict found mindlessness to be the basic social process of working through conflict. Mindfulness—being present and aware in the here and now moment—is a constant lesson of training which is shown in studies by Regets (1990), Brawdy (2001), and Heery (2003) as a core aspect of aikido. In aikido mindfulness is taught through the somatic channel in practices such as grounding, volitional movement, and intentional breathing. There are many ways to not be in the moment that affects each person in a dyadic social conflict.
For example, imagine a conflict situation between persons A and B, where A is preoccupied with thoughts apart from the matter at hand or A is overwhelmed with emotion. B may perceive that A regards B as not important enough to be paid full attention to, thus possibly resulting in B being offended and increasing the destructive potential. Also, A may hold preconceived notions that are not reflected by the contents of the moment, thus biasing A’s actions. Mindfulness can likely increase one’s ability to see the content of the moment more clearly and respond to the reality of the immediate situation (i.e., as opposed to preconceived notions), thus potentiating constructiveness.

Mindfulness can also potentiate appropriate timing. “Timing is everything” is an adage of conventional wisdom that is plainly exemplified in activities such as cooking, the stock market, medical matters, martial arts, and potentiating the constructive handling of conflict situations. Potentiating is largely a matter of right timing. The apex of possibility for the cooked food to be delicious, for the making of money, and for the illness to be healed is a matter of right timing. In dealing with a physically violent aggressor, if one reacts too soon to a strike the attacker will readjust, hesitate and the consequence is obvious. Considering social conflict there are appropriate moments for confrontation and appropriate moments for avoiding a person or topic, an appropriate time for listening, and an appropriate time for speaking. Timing can be key in fulfilling the constructive potential of any given situation, and it requires that a person is aware in the here and now on a continual basis.

Mindful right timing in enacting conflict skills has shown to be potentiated by the somatically based keystone skill of centering (Epstein, 1985; Miller-Lane, 2003; Spector, 2000). Centering is a skill that enables a person’s awareness to be grounded both in their soma and the here-and-now moment. Somatic based aikido training offers a unique method of developing
ability to maintain relaxed muscles, aligned posture, and free breathing to potentiate relaxation, self-possession, self-regulation, and rationality, all of which can be foundational to communication skills and creativity in the context of conflict (Ingalls, 2003; Rothman, 2000).

Ueshiba’s statement, “A good stance and posture reflect a proper state of mind” (Stevens, 1992, p. 68) shows the principle of mind-body unification inherent in aikido. Emmons (1999) explains,

The debilitation effects of conflict on psychological well-being and physical health have been well-documented (see Emmons et al., 1993, for a review). The inability to resolve chronic conflicts is associated with poorer mental health, risk for physical illness, and relationship dissatisfaction. (p. 70)

Undoubtedly Emmons is referring to poorly handled conflict or when conflict is outside of the window of frequency and/or degree (i.e., trauma) that an average person can handle. On the other end of the spectrum psychologist, scholar, and researcher Richard Lazarus (1991) writes,

Whereas integration is tantamount to mental health, disconnection among the constructs of the mind is tantamount to psychopathology, dysfunction, and distress. The three constructs of the mind—cognition, emotion, and motivation—should generally be compatible, ideally in harmony; the mind as a system must also be in reasonable touch with environmental conditions; and actions should flow from this harmonious, coordinated system. (pp. 460-461)

This definition of well-being reflects the definition of ai-ki-do as three separate Japanese words given at the beginning of the Aikido Overview section. As a spiritual practice aikido was intended by the founder to be a means for bringing an individual’s mind, body, and spirit into dynamic equilibrium, (that is, harmony) while also bringing an individual into dynamic equilibrium with the Way of Nature/Life (Stevens, 2001). From this state it is much more likely that a person can handle even chronic conflict constructively

Deutsch (1994b) explains, “It appears that to become skilled in constructive conflict resolution and mediation, one needs intensive practice as well as appropriate knowledge and attitudes” (p. 119). As Deutsch (1994b) points out, development in something as difficult, yet imperative as conflict happens over time with effort. Weekly training in aikido (rather than
annual trainings for example) offers a continuous touchstone to realign with spiritual principles and further develop conflict handling abilities with the social support of a community. The aphorism “Learning is experience. Everything else is just information” (often credited, probably erroneously, to Einstein; Calaprice, 2005, p. 294) seems to fit the learning experience of aikido training, in contrast to reading or a lecture. Besides, the activity of training seems to be generally physically healthy, thus contributing to well-being. Concepts can inform experience, but actual learning that happens via experience in a soma has no substitute.

This concludes the argument for the value of aikido praxis in constructively handling workplace conflict. Destructive conflict is a considerable issue in the workplace, though conflict need not be destructive and can potentially be constructive. The research and theoretical literature presented thus far support the understanding that somato-spiritual aikido training can be a valuable pathway in the development of coping skills, self-regulation, healthy psychological states, and healthy behaviors. Further, aikido praxis applied in the workplace may indeed hold valuable practical potential in addressing the destructive effects of poorly handled workplace conflict. It is for these reasons that research on aikido praxis in the workplace is warranted. The next chapter explains in detail the methods undertaken to perform this research.
Chapter 3: Methods

This chapter details the correlational design of the present study, the data collection method and parameters, the instruments used to measure the factors under study, and the statistical analyses that were applied to the data. “Does aikido training affect ability to constructively handle conflict in the workplace?” is the driving question of this study. To investigate this question, nine hypotheses and eight exploratory questions were formulated.

The three primary hypotheses predicted an association between aikido training and three conflict styles—integrating, avoiding, and dominating. Each conflict style was measured relative to the three main workplace relationship dyads of hierarchical authority—conflict with (a) subordinates, (b) peers, and (c) supervisors. The secondary hypotheses posed six predicted associations between both body insight and spirituality to the conflict styles and their respective dyads.

Overview of Design and Approach

This study was designed as a first step in understanding the effects, if any, of aikido training upon people’s ability to constructively handle conflict. Participants were recruited from aikido dojos throughout the United States via e-mail, USPS mail, and fliers posted electronically on aikido websites, Facebook pages, and hardcopies in dojos. Participants were self-selected through convenience and snowball sampling. The advertising flier included a brief description of the inclusion criteria and the researcher’s contact information. Participants were required to be currently training in aikido, employed (full or part-time), have 6 months of work experience at 20 hours per week work minimum, be fluent in reading and speaking English, and be at least 18 years of age. Via the internet, each participant was required to e-sign an informed consent.
document, complete a screening questionnaire, a demographic questionnaire, and complete a battery of up to five psychometric instruments.

Data were collected via the internet based professional survey site Survey Monkey. Of the 192 people that entered the survey site for the study, 20 people did not meet the qualifying criteria, and 21 discontinued after the informed consent form. Then 128 complete sets of data (as appropriate to each participant’s hierarchical workplace position) were gathered along with 15 partial sets of data resulting in data gathered from 143 participants total.

**Measures**

The primary independent variable was total aikido experience as indexed by cumulative hours of training for each participant and was measured as a continuous variable. Aikido rank was also collected and analyzed, but was not part of the hypothesized associations. Secondary independent variables of body insight and spirituality were indexed with the Body Insight Scale and the Spirituality in the Workplace Scale; these scores were also measured as a continuous variable. The Combat-Harmony Scale is an additional independent variable that was considered in exploratory analyses. The dependent variable was a measure of the Rahim Organizational Conflict Inventory II. The following paragraphs provide details about each of these measures.

**Independent Variable**

**Cumulative hours of training and rank.** The primary independent variable was cumulative hours of training. The belt ranking system is well-known and is the official system for classifying an aikidoist’s level of skill. However, for research purposes rank is considered problematic as a measure for several reasons, whereas cumulative hours of training is a more straight forward measure (but is not without its own problems).
In further explanation, the ranking system in aikido starts with a pre black belt rank called *kyū* which continue into 10 degrees of black belt called *dan*. The number of *kyū* can vary from five to 10 depending on the dojo, but five degrees of *kyū* appear to be the general system. A *kyū* is earned after the first test is passed; a descending numeric order is assigned to increased rank with 1st *kyū* being the highest rank prior to black belt. To achieve each increased rank a certain number of training hours need to be logged in order to be eligible to test, where a specific set of skills and techniques respective to the rank are to be demonstrated. However, these hours can vary between styles of aikido and a student does not necessarily test right after the appropriate number of training hours is accrued. Additionally, the requisite skills and techniques vary from style to style. When it comes to dan testing, large amounts of time, usually several years and increasingly so with higher dan, pass between advancement from one dan to the next. Hours and rank are ostensibly related, however, rank as an ordinal measure can be unevenly distributed.

Some aikidoists decline to test for advancement in rank for various personal reasons, some sensei are not concerned with rank and neglect testing, and at times rank is bestowed for opaque reasons. Age, physical ability, and other factors may be taken into account in testing and bestowing a rank. In short, the criterion and standards for advancing in rank can vary drastically between dojos depending largely on the priorities of the sensei bestowing rank.

Because large amounts of training hours can go unaccounted for by using aikido rank as the independent variable, cumulative hours of training is being utilized as the primary independent variable. The item used to assess cumulative training data can be viewed in Appendix D, items 16 and 17. Rank data were also collected and analyzed to determine if a significant correlation exists with cumulative hours of training (see Appendix D, item 18).
**Body Insight Scale (BIS).** Rosemary Anderson (2006), creator of the BIS, uses the terms body intelligence and body insight rather than somatic awareness to increase accessibility to this subject. The BIS has undergone revisions since the introductory publication of the validity results of the BIS (2006). Formerly known as the Body Intelligence Scale, upon commercial publication of the instrument the BIS was retitled the Body Insight Scale (2011) to more accurately reflect what the scale measures. The items of the Body Intelligence Scale have been reduced from 32 to 18 items for the Body Insight Scale, keeping the items with the greatest internal consistency (R. Anderson, personal communication, June 13, 2011).

Response choices for the 18 items of the BIS are aligned along a 5 point, Likert-type scale format ranging from 1 (strongly disagree) to 5 (strongly agree). There is a sum score of 35 possible points for each subscale and 105 for the total score. The BIS includes negative items that are scored in reverse. The BIS yields a total score (BIS-T) and separate scores for the three subscales: Energy Body Awareness (BIS-E), Comfort Body Awareness (BIS-C), and Inner Body Awareness (BIS-I). The BIS scale scores are average scores. In scoring the BIS higher scores for each subscale and total score indicate greater body insight. The following are examples of items from the BIS, one from each subscale.

- **BIS-E:** I can voluntarily move my attention around in my body.
- **BIS-I:** I notice when I am relaxed and when I am not.
- **BIS-C:** I feel comfortable in the world most of the time.

Anderson (2006) published factor analysis figures for the original Body Intelligence Scale, but has not published revisions for the Body Insight Scale. In developing the BIS two hundred items were looked at in a Principal Components Factor Analysis and items with factors loadings below .36 were immediately discarded. Reported eigenvalues for Factors 1-4 are 37.38,
9.49, 7.94, and 4.78 respectively. The 32 items of the BIS show a factor loading ranging from .71 to .52 for Factor 1, .65 to .42 for Factor 2, and .36 to .48 for Factor 3. According to Anderson (2006), “Inspection of the eigenvalues and screen plot reveals a marked gap between the third and remaining factors. Factor 1 accounts for 18.69%, Factor 2 for 4.74%, and Factor 3 for 3.97% of the total variance for all factors” (pp. 362-363). Subscale alpha coefficients are .88 for BIS-E, .77 for BIS-C, and .82 for BIS-I. For the entire scale the Cronbach’s alpha is .89 which is above Nunnally’s (1978) standard of .80 for internal consistency for basic research and approaches the standard for applied settings.

According to Anderson, for all three factor analyses reported in 2006 for the Body Intelligence Scale, the factor loadings for each subscale should be equivalent or possibly better for the Body Insight Scale (R. Anderson, personal communication, May 19, 2012). Future reporting of factor analyses of the BIS should be specific to the revised 18-item version of the BIS. Test-retest reliability analysis and cross-validation with established psychometrics are also desirable.

The BIS was designed to address a considerable gap in the understanding and measure of well-being. Body insight is theorized to be a source of health, environmental safety and comfort, and a means to personal and spiritual development. Developed with the use of both quantitative and qualitative methods, the BIS is the only somatic psychometric that is concerned with holistic well-being rather than negative symptoms and pathology (Anderson, 2006). The three aspects of body insight addressed by the subscales BIS-E, BIS-C, and BIS-I are theorized to support the overall wellness of an individual.

The literature concerning aikido concurs with the three subscales of the BIS. The BIS-E subscale is directly related to in the title of the art of harmony itself, ai-ki-do. Ki is understood as
life force energy in and/or around the body. BIS-C is related to the relaxation of muscle tension sought as a fundamental goal of training. BIS-I is related to centering, another foundational aspect of aikido training. Thus, the BIS appeared to be well-suited for measuring the somatic factors of aikido praxis.

**Spirituality in the Workplace Scale (SWS).** Caroline Liu and Peter Robertson (2011) constructed, validated, and cross-validated a new theoretical measurement model of spirituality that is specifically designed for use by management for organizational research with employees at all levels. Several model versions were tested. Based on the results of confirmatory factor analysis utilizing structural equation modeling, the greatest support found was for a model with three correlated yet distinct aspects: interconnectedness with human beings (SWS-H), interconnectedness with nature and all living things (SWS-N), and interconnectedness with a higher power (SWS-HP), thus forming the three subscales of the SWS. Based on existing self-identity literature, spirituality is understood along a continuum composed of the following levels—individual self-identity, relational self-identity, collective self-identity, and transcendental self-identity. Self-identity is understood as both a fixed trait and a flexible state.

Spirituality is traditionally associated and often confused with religiousness. Many of the instruments available today to measure spirituality, or aspects thereof, do not make a clear distinction. Liu and Robertson (2011) clearly distinguish religiousness and spirituality with the understanding that religiousness is a component of spirituality. Religiousness is understood as corresponding to S3. Liu and Robertson (2011) conclude that their analyses suggests, “Spirituality incorporates and transcends religiousness” (p. 41).

The SWS consists of 16 randomly ordered items that are measured on a 5 point Likert-type format ranging from 1 (strongly disagree) to 5 (strongly agree) as a continuous variable (see
Liu and Robertson, 2011). The SWS utilizes a sum score for each subscale (SWS-H, SWS-N, and SWS-HP) and a total score (SWS-T). The three subscales of the SWS can be utilized independently and/or as a total score. All of the items are worded in a positive format such that responses positively correlate with their hypothesized factors. Higher scores on the subscales and the total score indicate greater spirituality. The following are examples of items from the SWS, one from each subscale.

- SWS-H: Humans are mutually responsible to and for one another.
- SWS-N: I sometimes feel so connected to nature that everything seems to be part of one living organism.
- SWS-HP: There is an order to the universe that transcends human thinking.

The SWS is based on literature on spirituality from the fields of management, social work, end-of-life care, social psychology, transpersonal psychology, psychology of religion, sociology of religion, and theology. The SWS was tested and cross-validated on independent samples. Survey data were collected from 2,230 individuals recruited through convenience and snowball sampling. All participants were working full or part time in an organization and at least 18 years old. Participants were solicited from management and university based business administration organizations to participate in an online survey. In an additional step to increase diversity, people from various ethnic and religious backgrounds were recruited via survey solicitation email.

To avoid errors of chance the total was divided into Sample 1 ($n = 200$), Sample 2 ($n = 1,015$), and Sample 3 ($n = 1,015$) for validation and cross-validation analyses. The measurement model displayed convergent validity, discriminant validity, face validity, structural reliability,
and content validity. According to Liu and Robertson (2011) discriminant validity supports a construct of a three factor model (M3) where each factor is correlated, but distinct.

The fit indices of the baseline model (M3) for both samples are adequate; for Sample 2, \(\chi^2 (101, n^2 = 1,015) = 1049.30, p = .00\), Goodness-of-Fit Index (GFI) = .88, Comparative Fit Index (CFI) = .86, Tucker-Lewis Index (TLI) = .86, Standardized Root Mean Square Residual (SRMR) = .07; for Sample 3, \(\chi^2 (101, n^3 = 1,015) = 967.09, p = .00\), GFI = .90, CFI = .89, TLI = .87, SRMR = .07. (Liu & Robertson, 2011, pp. 39, 41)

Cronbach’s alpha coefficients range from .74 to .90, indicating adequate internal consistency reliability for each SWS subscale. SWS-H has six items, \(\alpha_2 = .90, \alpha_3 = .89\); SWS-N has five items, \(\alpha_2 = .76, \alpha_3 = .74\); SWS-HP has five items, \(\alpha_2 = .82, \alpha_3 = .83\). “All indicators loaded significantly on their hypothesized factor, with each path coefficient greater than twice its standard error” (Liu & Robertson, 2011, p. 41). The measurement model of spirituality, according to the the following composite reliability values, demonstrates adequate convergent validity.

the three factors for both Sample 2 and Sample 3 are all above Fornell and Larcker’s (1981) recommended level of 0.7. The average variance extracted is at or above the recommended level of 0.5, except interconnection with human beings for both Sample 2 and Sample 3. (Liu & Robertson, 2011, p. 41)

Therefore, the sequence of non-invariant tests suggests that, for the two independent samples, the proposed measurement model of spirituality does not differ with respect to the number of factors, factor loadings, factor variances, factor covariances, and measurement error variances. The cross-validation provides support for the generalizability of the spirituality measurement across Sample 2 \((n = 1,015)\) and Sample 3 \((n = 1,015)\). (Liu & Robertson, 2011, p. 42)

A possible point of misunderstanding concerning the SWS that should be clarified concerns the focus of the items. The items are general to people’s life situations and do not at all concern the specific on-goings of the workplace as may be inferred from the instrument’s title. What makes this scale a measure of spirituality in the workplace is that it was purposely validated primarily on a population of organizational employees. Further testing of the SWS
should include test-retest reliability, investigation of the relationship to nomological constellation of well-defined constructs (as suggested by Liu & Robertson, 2011), and cross-validation with established research metrics. Because the SWS’s theoretical focus is on relationship and focuses on organizational employees for the purpose of organizational research, the SWS was thought to be particularly well-suited to measure the spirituality of aikido practitioners in association to the workplace context.

**Combat-Harmony Scale (C-HS).** A good deal of variation exists among dojos and even between individuals within the same dojo in focus and motivation for training in aikido. Some dojos and aikidoists are oriented toward handling violent conflict situations where other dojos and individuals are oriented toward manifesting harmony in a wider spectrum of life situations.

The C-HS was designed in collaboration by the researcher and Paul Linden specifically for the purposes of this study to determine participants’ perceived focus and motivation along a spectrum ranging between the poles of training with a combat ready orientation to training with a harmony orientation. Both poles of the C-HS are concerned with the context of training for dealing with physical conflict situations. The C-HS is a forced choice single item instrument. Participants were presented with these two statements:

- An important part of my aikido training is learning how to injure an attacker, if that is necessary to protect myself.
- A main focus of my aikido training is on practicing keeping my movement soft and protective of the attacker.

Participants were required to choose the statement they most identify with before moving to the next page. On the next page participants were asked to select a number best indicating the strength of their identification with the chosen statement. Choices ranged along a 5 point Likert-
type scale from totally agree to weakly agree. Scoring values for the C-HS ranges from 1-10 points, with 1-5 corresponding to the first bullet pointed statement and 6-10 corresponding to the second. The C-HS was created to explore whether or not the orientation of training for the sample of aikidoists in this study was a significant correlated to the other variables that were researched.

**Dependent Variable: Rahim Organizational Conflict Inventory II (ROCI-II)**

The ROCI-II (Rahim, 1983), a revised version of the ROCI-I, assesses a person’s conflict style relative to the formal authority position of the other party, that is, conflict with (a) subordinates, (b) peers, and (c) supervisors. There are three versions of this 28-item instrument (form A, B, and C); the language of each is target-specific to supervisors, subordinates, and peers, respectively. Each version of the scale is scored with the same procedure. The degree to which a person utilizes each of the conflict styles in a conflict situation is expected to differ depending on the formal authority level of the other person in the dyad, hence the conflict styles a person utilizes is understood as relative to the context of the situation. The three forms of the instrument were offered to participants who were instructed to choose the versions appropriate to their workplace situation (e.g., independent business owners did not take the inventory form for conflict with a supervisor, and entry level workers did not take the inventory form for conflict with a subordinate). Please note that this results in a varying number of participants in the correlational analysis of each of the associations postulated in the hypotheses and exploratory questions.

The ROCI-II is based on a five-style model—integrating, obliging, dominating, avoiding, and compromising. Each conflict style is a subscale. However, obliging was not utilized in this study for reasons that were explained in Chapters 1 and 2. The ROCI-II scores can produce a profile of each person’s use of each style by assigning a usage percentile to each conflict style.
The efficacy of an individual’s ability to handle workplace conflict is based on a profile of the degree to which each of the conflict styles is used relative to the workplace conflict dyad. However, for the purposes of this study the scores of the subscales (except obliging) are being utilized as continuous variables.

To assess a person’s scores for the conflict styles, participants were asked to rate the degree to which the given description reflects their behavior in a conflict situation along a 5 point Likert-type scale (1 = Strongly Disagree… 5 = Strongly Agree). Raw scores were averaged to determine the scores for each subscale (there is no total score for the ROCI-II). In scoring the ROCI-II, higher scores indicate greater use of a conflict style. Womack (1988) explains, “[the] ROCI-II is worded to elicit one’s behavior as indicated by general intentions or strategies” (p. 438). Womack (1988) goes on to say “the strategic perspective may better predict a person’s overall approach” (p. 439). Following are examples of items from the ROCI-II (form A, conflict with a supervisor), one from each subscale.

- Integrating: I try to investigate an issue with my supervisor to find a solution acceptable to us.
- Compromising: I use “give and take” so that a compromise can be made.
- Obliging: I give in to the wishes of my supervisor.
- Dominating: I use my authority to make a decision in my favor.
- Avoiding: I attempt to avoid being “put on the spot” and try to keep my conflict with my supervisor to myself.

The ROCI-II was developed and tested with a large managerial population and a collegiate population. The ROCI-II has the strongest overall psychometric properties of all conflict instruments and is the most widely used assessment in training and research. Womack
(1988) writes, “Only Rahim (1983) has been able to confirm the five-factor theoretical structure posited by Blake and Mouton” (p. 440). In a review of the ROCI-II, Weider-Hatfield (1988) find support for construct, concurrent, and predictive validity based on an overview of 10 studies using the ROCI-II scale. In a review of eight studies by Weider-Hatfield, Cronbach’s alpha, a coefficient for internal consistency, for each of the ROCI-II subscales ranged from .69-.89 for integrating, .68-.87 for obligating, .66-.81 for dominating, .61-.85 for avoiding, and .50-.74 for compromising (coefficients from studies that combine items from more than one scale were not used).

Limited evidence of the test-retest reliabilities of the subscales of the ROCI-II exists. College students tested ($N = 119; p < .0001$) at a 1 week interval yielded the following reliability coefficients for the five subscales: .83 for integrating, .81 for obliging, .76 for dominating, .79 for avoiding, .60 for compromising. Nunnally (1978) recommends as minimum alpha coefficient of .80 for basic research, so according to the coefficients of both internal consistency and test-retest correlations, good reliability for the subscales is shown, except for compromising subscale. Womack (1988) observed, “it is noteworthy that few instruments used for either organizational research or training actually meet these standards” (p. 439). On this point, Rahim (1995) argues that compared to other conflict instruments these estimates are satisfactory. The ROCI-II appeared to not only be the best self-report instrument available, but also was the best suited to the needs of this study.

**Research Hypotheses**

The driving question of this dissertation is: Does aikido training affect the development of ability to potentiate the handling of conflict constructively in social dyadic situations in the workplace? To investigate this question the hypotheses shown below were posed. Based on the
foregoing literature review this study sought to determine if associations exist between aikido training and conflict styles. Further, this study sought to determine if associations exist between both body insight and spirituality and conflict styles.

The first three hypotheses are considered primary and the following six are considered secondary hypotheses. The independent variable in the primary hypotheses, cumulative hours of aikido training, asserts a developmental perspective of aikido training in addressing the driving question. The secondary hypotheses are considered to be supportive of the primary hypotheses in that the independent variables of the secondary hypotheses, body insight and spirituality, are considered a refined investigation of two core characteristics of aikido training. This refined perspective does not entail a developmental perspective and as such they do not address the driving question as directly. For this reason Hypotheses 4 through 7 are considered secondary. See Table 1 below for a reference guide to the independent and dependent variables and their abbreviations or see Appendix A for a key to all abbreviations.

**Hypothesis 1** (H1). Aikidoists’ cumulative hours of training (measured as a continuous variable) will show positive association with integrating conflict style with (a) subordinates, (b) peers, and (c) supervisors.

**Hypothesis 2** (H2). Aikidoists’ cumulative hours of training (measured as a continuous variable) will show a negative association with dominating conflict style with (a) subordinates, (b) peers, and (c) supervisors.

**Hypothesis 3** (H3). Aikidoists’ cumulative hours of training (measured as a continuous variable) will show a negative association with avoiding conflict style with (a) subordinates, (b) peers, and (c) supervisors.
Hypothesis 4 (H4). Aikidoists’ SWS interconnection with human beings subscale score (measured as a continuous variable) will show positive association with integrating conflict style with (a) subordinates, (b) peers, and (c) supervisors.

Hypothesis 5 (H5). Aikidoists’ SWS interconnection with human beings subscale score (measured as a continuous variable) will show negative association with dominating conflict style with (a) subordinates, (b) peers, and (c) supervisors.

Hypothesis 6 (H6). Aikidoists’ SWS interconnection with human beings subscale score (measured as a continuous variable) will show a negative association with avoiding conflict style with (a) subordinates, (b) peers, and (c) supervisors.

Hypothesis 7 (H7). Aikidoists’ BIS total score (measured as a continuous variable) will show positive association with integrating conflict style with (a) subordinates, (b) peers, and (c) supervisors.

Hypothesis 8 (H8). Aikidoists’ BIS total score (measured as a continuous variable) will show negative association with dominating conflict style with (a) subordinates, (b) peers, and (c) supervisors.

Hypothesis 9 (H9). Aikidoists’ BIS total score (measured as a continuous variable) will show negative association with avoiding conflict style with (a) subordinates, (b) peers, and (c) supervisors.

This study also investigated the following exploratory questions.

Exploratory Question 1 (EQ1). Are cumulative hours of aikido training and aikido rank significantly correlated?

Exploratory Question 2 (EQ2). Is there a significant correlation between cumulative hours of aikido training and the BIS energy body awareness subscale scores, the BIS
comfort body awareness subscale scores, and the BIS inner body awareness subscale scores?

**Exploratory Question 3** (EQ3). Is there a significant correlation between aikido rank and the BIS energy body awareness subscale scores, the BIS comfort body awareness subscale scores, the BIS inner body awareness subscale scores, and BIS total scores?

**Exploratory Question 4** (EQ4). Is there a significant correlation between cumulative hours of aikido training and the SWS interconnection with a higher power subscale scores, the SWS interconnection with nature and all living things subscale scores, or SWS total scores?

**Exploratory Question 5** (EQ5). Is there a significant correlation between aikido rank and the SWS interconnection with a higher power subscale scores, the SWS interconnection with nature and all living things subscale scores, SWS interconnection with humans subscale scores, or SWS total scores?

**Exploratory Question 6** (EQ6). Is there a significant correlation between the Combat-Harmony Scale scores and the ROCI-II subscales (excluding obliging) scores, BIS (total and subscale) scores, and the SWS (total and subscale) scores, cumulative hours of aikido training, and aikido rank?

**Exploratory Question 7** (EQ7). Is there a significant correlation between the BIS (total and subscale) scores and ROCI-II conflict styles (excluding obliging) scores for conflict with supervisors, peers, and subordinates?

**Exploratory Question 8** (EQ8). Is there a significant correlation between the SWS (total and subscale) scores and conflict styles (excluding obliging) scores for conflict with supervisors, peers, and subordinates?
**Exploratory Question 9 (EQ9).** Is there as significant correlation between the SWS (total and subscale) scores and the BIS (total and subscale) scores?

Table 1

*Quick Reference Guide for Variables*

<table>
<thead>
<tr>
<th>Independent Variables</th>
<th>Dependent Variables</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cumulative Hours of Aikido Training</td>
<td>Integrating conflict style subscale/ peers, subordinates, superiors</td>
</tr>
<tr>
<td>Rank</td>
<td>Compromising conflict style subscale/ peers, subordinates, superiors</td>
</tr>
<tr>
<td>SWS-T: Spirituality in the Workplace total</td>
<td>Dominating conflict style subscale/ peers, subordinates, superiors</td>
</tr>
<tr>
<td>SWS-H: Spirituality in the Workplace</td>
<td>Avoiding conflict style subscale/ peers, subordinates, superiors</td>
</tr>
<tr>
<td>SWS-H: Spirituality in the Workplace interconnection with human subscale</td>
<td></td>
</tr>
<tr>
<td>SWS-HP: Spirituality in the Workplace</td>
<td>C-HS: Combat-Harmony Scale</td>
</tr>
<tr>
<td>SWS-N: Spirituality in the Workplace interconnection with a higher power subscale</td>
<td></td>
</tr>
<tr>
<td>SWS-N: Spirituality in the Workplace interconnection with nature subscale</td>
<td></td>
</tr>
<tr>
<td>BIS-T: Body Insight Scale total</td>
<td></td>
</tr>
<tr>
<td>BIS-C: Body Insight Scale comfort awareness subscale</td>
<td></td>
</tr>
<tr>
<td>BIS-E: Body Insight Scale energy awareness subscale</td>
<td></td>
</tr>
<tr>
<td>BIS-I: Body Insight Scale inner body awareness subscale</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis of Data**

First, the demographics and aikido experience data of the sample were gathered. Number of participants, sex, race, job/occupation, aikido style, income bracket, position by organizational level, cumulative hours of aikido training, and aikido rank were aggregated and organized in tables by percentage, number of participants, and/or mean (particulars vary depending on the table).
Second, due to nonnormality of the data for aikido experience (cumulative hours of training and aikido rank) the Spearman test was used to analyze all of the correlations postulated in hypotheses 1 through 9 and exploratory questions 1 through 9. The alpha level for statistical significance was set .05 for H1-H9, EQ1-EQ9, and all additional analyses. All computations were executed with Statistical Package for the Social Sciences (SPSS) 15.0 software.

Last, because of the number of hypotheses and subhypotheses tested, evidence was evaluated in relation to the following two aggregates of “family-wise” null hypotheses. First, the family-wise null hypothesis was considered regarding the simultaneous truth of the three primary null hypotheses (H1-H3), which consist of 9 subhypotheses (H1a, H1b, H1c, H2a, H2b, H2c, H3a, H3b, H3c). The corresponding family-wise null hypothesis asserts that the null hypothesis of no relationship holds for all 9 primary subhypotheses. Evidence for rejecting this primary familywise null was deemed to occur if any of the 9 observed $p$-values was more extreme than the Bonferroni-corrected threshold of $\alpha/9 = .05/9 = .005556$. The Bonferroni correction is known to be a very conservative test: It is effective at controlling Type I error (mistaken rejection of null), but due to its conservatism can be vulnerable to high rates of Type II error (mistaken nonrejection of null).

A Bonferroni correction was used to test the “global” null hypothesis asserting that the null hypothesis of no relationship holds for all 9 hypotheses (consisting of 27 subhypotheses). Evidence for rejecting this global null was deemed to occur if any of the 27 observed $p$-values was more extreme than the Bonferroni-corrected threshold of $\alpha/27 = .05/27 = .00185$.

The global and familywise null should be evaluated because the simultaneous testing of many hypotheses increases the chance that at least one would be significant purely by chance. For example, if the null were true for all 27 subhypotheses, it would nevertheless be expected
that \( .05 \times 27 = 1.35 \) tests would be significant \( (p < .05) \) purely by chance. That is, the presence of one or two significant \( p \)-values for the tests of the subhypotheses does not in itself provide grounds for rejecting the global or familywise null hypotheses. Rejecting the familywise or global null on the basis of one or two significant subhypotheses provides far too liberal a test. However, as mentioned earlier, a test based on the Bonferroni-corrected threshold tends to go to the other extreme, and provide a highly conservative test of the familywise and global null. The degree of conservatism (Type II error) involved in using a Bonferroni-corrected threshold in this manner is related to the degree of statistical interdependence between the various hypothesis tested. Because conflict styles are often correlated between roles (supervisor, peer, and subordinate), and because of other relevant interdependencies in the data, these Bonferroni tests are indeed likely to be highly conservative, erring on the side of producing high rates of Type II error, that is mistaken nonrejection of the null, i.e., failure to detect relationships that do exist (Greenland, & Rothman, 1998).

**Participants**

**Recruitment.** Participants were a self-selected (nonrandom) sample of a specialized population and were recruited through convenience and snowball sampling. A letter of introduction (see Appendix E) along with a recruitment flier (see Appendix F) was mailed and emailed to aikido dojos throughout the United States. Several aikido associations such as the Aikido Association of America, California Aikido Association, and the United States Aikido Federation have websites containing a directory of affiliated aikido dojos where most of the affiliated dojos include either a postal address, email address, or website address with a contact widget. Through these sources hundreds of dojos were petitioned to distribute the flier and make
invitations for participation. The letter of introduction and flyer were also posted to aikido internet forums such as Aikiweb and Aiki Extensions newsletter.

Japanese/aikido etiquette requires a letter of introduction and endorsement from an aikido sensei addressing the sensei or head instructor of each dojo targeted for recruitment. The researcher drafted a recruitment letter (see Appendix E) that was edited, approved, and signed by Robert Frager Sensei, 7th dan. The letter requested that the head of the dojo would inform its members about the study as a volunteer opportunity with no pressure or obligation to participate. The letter also asked that the attached recruitment flier be printed and posted in their dojo. This letter and the flier directed aikidoists to a website and Facebook page for this study. To aid snowball sampling the letter and flier requested that the Facebook page be liked by the members of the dojo. Last, the letter made note that there is no compensation for participation other than knowing that participants have contributed to a better understanding of aikido in workplace socialization.

The researcher created a private Facebook page titled “Aikidoists Needed” and a private website, “https://sites.google.com/site/aikidoworkplacestudy” titled “Aikidoists Needed for Workplace Research Study” for the purposes of recruitment. The Facebook page included a link to the website, https://www.facebook.com/pages/Aikidoists-Needed-for-an-Online-Research-Study/513628595338285. The website had a direct link to the survey site and the username and password needed to take the survey. These websites contained detailed information concerning the study.

Recruitment fliers stated the basic inclusion criteria for participation, participation requirements, provided the researcher’s contact information (cell phone number and email address), the title of the Facebook page, and the website link. The flier instructed interested
recruits to contact the researcher for participation instructions. Potential participants who contacted the researcher received a letter of instruction (see Appendix G) in reply with a link to the survey site, the username, and the password. Recruits were given the opportunity to contact the researcher by phone or email to pose questions, concerns, and comments at any point in the participation process.

**Inclusion and exclusion criteria.** The following inclusion and exclusion criteria were utilized to ensure that participants gave informed consent, to reduce variability, and to reduce bias. The two key requirements of this population were: (a) active training in aikido and (b) currently working full or part-time in an organizational setting (as opposed to working from home) at the time of testing. Active training in aikido was defined as training once a week on average (this includes instructing). This was to heighten the potential of the aikidoist living the qualities believed to be taught through training. All levels of aikido experience were sought.

All varieties of employment or self-employment positions were welcome to participate. Recruitment efforts hoped to acquire a wide range of employment positions and professions throughout the United States from entry level workers to CEOs, from custodians to neurosurgeons, from hostesses to business entrepreneurs in order to gain a diverse variety of the American working population. However, employment and self-employment positions must be in an environment of regular in-person interactions with peers, subordinates, and/or supervisors. This was to ensure participants were basing their responses on current experience. Employees or business owners such as traveling salesman or people working from home via the internet were excluded.

To make sure that participants met the inclusion criterion of regular interaction with coworkers this was clearly stated in the recruitment flier (see Appendix F) and a screening
questionnaire encountered at the beginning of the survey (this is elaborated upon the following section) automatically stopped people that did not have regular interaction with coworkers from advancing to participate in the study (see Appendix H, item 3).

Additionally, participants had to be at least 18 years of age and to have been employed or self-employed for at least 6 months total at 20 or more hours a week (not necessarily at the same job). The requirement for past work experience was to heighten the possibility that participants will have had time to acquire familiarity with the expectations and challenges of the workplace.

This study was conducted in the English language. Fluency in speaking and reading English at a 12th grade reading level was necessary for the participant to ensure full comprehension of all requirements, instructions, and questions. Participation took place via the internet; hence participants needed a minimum level of computer and internet competence. People of all ethnicities and sexual orientations were welcome to participate in an effort to achieve a heterogeneous subject pool. In case a participant experienced a negative reaction to participation, they were instructed via the informed consent document to call 911 in the case of an emergency or to call the researcher who would provide a list of mental health resources.

**Procedure**

Interested recruits received the link to the survey, the username, and password from the researcher by personal email, cell phone, or from the private website for the study. When participants followed the link and entered the survey site they first encountered a screening questionnaire (see Appendix H). The five question screening questionnaire reflects the same criteria for participation that are indicated in the inclusion/exclusion criteria. The recruit was only able to move forward if they answered “yes” to each screening question. If the participant answered “no” to any of the five screening questions, the participant immediately encountered a
message politely explaining that they do not meet criteria for the study. Participants who met the screening requirements advanced to the informed consent document (see Appendix I) which must have been read and e-signed to advance. This was followed by the ROCI-II (form A, B, or C as was appropriate), the BIS, the SWS, and the C-HS, and last, the demographics and aikido experience questionnaire. The demographics and aikido experience questionnaire (see Appendix D) asked several specific questions concerning aikido experience and was placed last so as not to precipitate performance bias that might influence answers to the assessment instruments. One hour on average was estimated for participation time. Participants were informed that they were free to opt out of the study at any time while taking the survey, but once the survey was complete, the researcher had no way of connecting a person to a specific set of individual responses.
Chapter 4: Results

The driving question of this dissertation was: Does aikido training affect the development of ability to potentiate the handling of conflict constructively in social dyadic situations in the workplace? This question was investigated via three primary hypotheses (H1-H3) and six secondary hypotheses (H4-H9). Each hypothesis contains three subhypotheses specific to typical authority differentials of workplace relationships: conflict with (a) peers, (b) subordinates, and (c) supervisors. The nine hypotheses postulate 27 correlations in total.

In the following section descriptive statistics of demographics and aikido experience for the sample are presented. These include, but are not limited to number of participants, sex, race, job/occupation, income bracket, organization’s category, position by organizational level, aikido style, cumulative hours of aikido training, and aikido rank. Data for this information were aggregated and organized in tables by percentage, number of participants, mean, minimum units, maximum units, and/or standard deviation ( particulars vary depending on the table). All the information that was gathered and presented here is relative to the date of participation.

Descriptive Statistics of Demographics and Aikido Experience

All participants were self-selected, 18 years of age or older, work within the United States, speak and read English fluently, were employed (full or part time) or running a business they own in an environment with regular interaction with peers, subordinates, and/or supervisors. They have at least 6 months of total work experience working a minimum of 20 hours a week, and are currently training in aikido on average at least once a week (including instructing).

The modes of the sample showed that 60.2% were men, 78.7% were Caucasian/non-Hispanic, 11.9% earned between 60,001-75,000 annually, and 21.0% worked in educational/academic organizations, 3.5% were psychologists, 51.0% completed a
graduate/professional degree, 28.8% were lower tier management in their organizations’ hierarchy, 39.2% practiced Aikikai as main aikido style, and 15.4 % ranked 1st dan. Additionally, 127 of the 143 participants declared the dojo they mainly train in when they participated in the present study; this amounted to 100 different dojos.

Table 2

*Participants by Sex and Race*

<table>
<thead>
<tr>
<th>Participants</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>77</td>
<td>53.8</td>
</tr>
<tr>
<td>Women</td>
<td>51</td>
<td>35.7</td>
</tr>
<tr>
<td>Sex Missing</td>
<td>15</td>
<td>10.5</td>
</tr>
<tr>
<td>Total</td>
<td>143</td>
<td>100</td>
</tr>
<tr>
<td>African American</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>Asian</td>
<td>5</td>
<td>3.5</td>
</tr>
<tr>
<td>White</td>
<td>103</td>
<td>72.0</td>
</tr>
<tr>
<td>Latino/Hispanic</td>
<td>9</td>
<td>6.3</td>
</tr>
<tr>
<td>Mixed</td>
<td>6</td>
<td>4.2</td>
</tr>
<tr>
<td>Race Missing</td>
<td>18</td>
<td>12.6</td>
</tr>
<tr>
<td>Total</td>
<td>143</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 2 shows both sex and race. Most participants were men, but only by a small majority. Participants were asked to designate all racial categories that applied to them. An overwhelming majority of the participants identify as Caucasian, and African-Americans represented the smallest minority.

Participants were asked to list their highest level of education completed. Table 3 shows that most participants are highly educated, holding a graduate level or professional degree.
Table 3

*Participants by Highest Level of Education Completed*

<table>
<thead>
<tr>
<th>Education</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduate Degree/Professional Degree</td>
<td>73</td>
<td>51.0</td>
</tr>
<tr>
<td>High School or GED</td>
<td>7</td>
<td>4.9</td>
</tr>
<tr>
<td>Undergraduate Degree</td>
<td>39</td>
<td>27.3</td>
</tr>
<tr>
<td>Technical Degree</td>
<td>9</td>
<td>6.3</td>
</tr>
<tr>
<td>Missing</td>
<td>15</td>
<td>10.5</td>
</tr>
<tr>
<td>Totals</td>
<td>143</td>
<td>100</td>
</tr>
</tbody>
</table>

The list of occupations is too large to show here. See Appendix J for the complete list.

The occupations listed clearly show a vast and diverse array of the American workforce. From a list of 200 occupations, the highest percentage of participants list their occupation as psychologist (clinical and counseling) at 3.5% (n = 5), followed by physicians, computer software engineers, and program managers at 2.8%. The Other category was at 34.3%.

Participants were asked to specifically write in their occupation if it was not listed. This revealed three more psychotherapists/counselors; combined into a category of mental health professionals, the total is 8 participants.

Three participants identified in category the for Training, Development, and Teaching Profession, but an additional 8 participants filled in educator under the Other category starting at elementary school level and ranging beyond grade school (answers were not specific as to undergraduate, graduate, or other). Congregated, this group of educators exceeds the size of mental health professionals with 11 participants.
Table 4

*Participants by Organization Category*

<table>
<thead>
<tr>
<th>Organization Category</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other</td>
<td>32</td>
<td>22.4</td>
</tr>
<tr>
<td>Agriculture</td>
<td>1</td>
<td>.7</td>
</tr>
<tr>
<td>Education/Academic</td>
<td>30</td>
<td>21.0</td>
</tr>
<tr>
<td>Entertainment/The Arts</td>
<td>4</td>
<td>2.8</td>
</tr>
<tr>
<td>Financial services</td>
<td>8</td>
<td>5.6</td>
</tr>
<tr>
<td>Governmental</td>
<td>12</td>
<td>8.4</td>
</tr>
<tr>
<td>Healthcare</td>
<td>22</td>
<td>15.4</td>
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<tr>
<td>Hospitality</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>3</td>
<td>2.1</td>
</tr>
<tr>
<td>Religious services</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>Scientific research</td>
<td>4</td>
<td>2.8</td>
</tr>
<tr>
<td>Service industry</td>
<td>8</td>
<td>5.6</td>
</tr>
<tr>
<td>Transportation</td>
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<td>1.4</td>
</tr>
<tr>
<td>Missing</td>
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<td>10.5</td>
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<tr>
<td><strong>Total</strong></td>
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<td>100.1</td>
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</tbody>
</table>

Table 4 gives a less detailed, but more manageable breakdown of workplace categories. The highest percentage of participants marked the Other category, followed by education, then healthcare. The categories of both education and healthcare outsize almost every other occupational category by double.

Table 5 is a breakdown of participants by income brackets. The demographics questionnaire used brackets of 15,000 dollars, but for convenience’s sake the table is mostly in brackets of 30,000 dollars. Income ranged from 7.1% of the participants making 15,000 or fewer dollars per year to 2.1% of participants making over 300,001 per year. The highest percentage of
participants was in the 15,001-45,000 and the 45,001-75,000 dollar a year income brackets at 22.4% each.

Table 5

*Participants by Income Brackets for Annual Income*

<table>
<thead>
<tr>
<th>Income Brackets ($)</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-15,000</td>
<td>9</td>
<td>6.3</td>
</tr>
<tr>
<td>15,001-45,000</td>
<td>32</td>
<td>22.4</td>
</tr>
<tr>
<td>45,001-75,000</td>
<td>32</td>
<td>22.4</td>
</tr>
<tr>
<td>75,0001-105,000</td>
<td>26</td>
<td>18.2</td>
</tr>
<tr>
<td>105,001-135,000</td>
<td>9</td>
<td>6.3</td>
</tr>
<tr>
<td>135,001-165,000</td>
<td>9</td>
<td>6.3</td>
</tr>
<tr>
<td>165,001-195,000</td>
<td>4</td>
<td>2.8</td>
</tr>
<tr>
<td>195,001-240,000</td>
<td>3</td>
<td>2.1</td>
</tr>
<tr>
<td>240,001-255,000</td>
<td>1</td>
<td>0.7</td>
</tr>
<tr>
<td>300,001 and up</td>
<td>3</td>
<td>2.1</td>
</tr>
<tr>
<td>Missing</td>
<td>15</td>
<td>10.5</td>
</tr>
<tr>
<td>Total</td>
<td>143</td>
<td>100.1</td>
</tr>
</tbody>
</table>

Table 6 gives a breakdown of the place participants occupy in the organizational hierarchy of the American workforce. The highest percentage of participants identified as lower tier management at 28.8%. Even so, participants were remarkably widely spread across all four levels with double digit percentages in every category from top management to clerical/support/staff. Also, considering the pyramidal authority structure of most organizations there appears to be a high percentage of high level executives in this sample as compared to an average of what would be found in organizations.
Table 6

Participants by Organizational Hierarchical Level

<table>
<thead>
<tr>
<th>Level</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Top: President, Vice-President</td>
<td>19</td>
<td>13.3</td>
</tr>
<tr>
<td>Middle: Department Managers, Directors</td>
<td>31</td>
<td>21.7</td>
</tr>
<tr>
<td>Lower: Supervisors, Managers</td>
<td>40</td>
<td>28.8</td>
</tr>
<tr>
<td>Clerical/Support/Staff</td>
<td>38</td>
<td>26.6</td>
</tr>
<tr>
<td>Missing</td>
<td>15</td>
<td>10.5</td>
</tr>
<tr>
<td>Total</td>
<td>143</td>
<td>100.1</td>
</tr>
</tbody>
</table>

Turning attention away from the workplace and to aikido, Table 7 is a breakdown of participants’ main style. Not surprisingly Aikikai, the original school from which every other style is derived, comprises the largest grouping at 43.3%. Interestingly, the Other category is the second largest grouping at 29.1%. Table 7 provides an unabridged list of reported styles.

Table 7

Participants by Main Style of Aikido

<table>
<thead>
<tr>
<th>Main Aikido Style</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other (please specify)</td>
<td>37</td>
<td>29.1</td>
</tr>
<tr>
<td>Aikikai</td>
<td>55</td>
<td>43.3</td>
</tr>
<tr>
<td>Yoshinkan</td>
<td>4</td>
<td>3.1</td>
</tr>
<tr>
<td>Shodokan</td>
<td>4</td>
<td>3.1</td>
</tr>
<tr>
<td>Shin Shin Toitsu (governed by the Ki Society)</td>
<td>7</td>
<td>5.5</td>
</tr>
<tr>
<td>Ibaraki (unofficially called Iwama style) affiliated with Aikikai</td>
<td>7</td>
<td>5.5</td>
</tr>
<tr>
<td>Shinshin Aikishuren Kai (Iwama style)</td>
<td>3</td>
<td>2.4</td>
</tr>
<tr>
<td>Unknown</td>
<td>10</td>
<td>7.9</td>
</tr>
<tr>
<td>Missing</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>143</td>
<td>100.0</td>
</tr>
</tbody>
</table>
An ostensible measure of skill in aikido is rank. However, rank may be misleading from a statistical and empirical measurement perspective, especially when it comes to kyū ranks which may start at any number between 10 and 5 and possibly have very different standards for advancement depending on the dojo. No clear way to proceed in comparing kyū rank across dojos was apparent. To get a clearer measure of aikido experience participants were led through a procedure to calculate their cumulative hours of training.

Table 8 lists participants’ identified rank, mean training hours per rank, and standard deviation (SD). As can be seen the means were not strictly increasing, but do show an upward trend. The trend fluctuates a good deal for the kyū ranks (probably due to the perspective given above on the kyū system). Starting at the black belt level, a steady increase is shown until the 6th dan. The hours of training for 5th dan are an average of 6 participants; however, the data for 6th dan is based on only 1 participant who logged 15,510 hours of training.
Table 8

*Cumulative Training Hours by Aikido Rank (Lowest to Highest)*

<table>
<thead>
<tr>
<th>Aikido Rank</th>
<th>n</th>
<th>%</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>10th kyū</td>
<td>3</td>
<td>2.4</td>
<td>14</td>
<td>700</td>
<td>256.67</td>
<td>384.512</td>
</tr>
<tr>
<td>9th kyū</td>
<td>2</td>
<td>1.6</td>
<td>32</td>
<td>306</td>
<td>169.00</td>
<td>193.747</td>
</tr>
<tr>
<td>7th kyū</td>
<td>3</td>
<td>2.4</td>
<td>45</td>
<td>984</td>
<td>514.50</td>
<td>663.973</td>
</tr>
<tr>
<td>6th kyū</td>
<td>3</td>
<td>2.4</td>
<td>100</td>
<td>288</td>
<td>176.00</td>
<td>99.035</td>
</tr>
<tr>
<td>5th kyū</td>
<td>6</td>
<td>4.7</td>
<td>69</td>
<td>1208</td>
<td>446.83</td>
<td>410.178</td>
</tr>
<tr>
<td>4th kyū</td>
<td>8</td>
<td>6.3</td>
<td>128</td>
<td>1168</td>
<td>436.50</td>
<td>339.534</td>
</tr>
<tr>
<td>3rd kyū</td>
<td>10</td>
<td>7.9</td>
<td>288</td>
<td>2704</td>
<td>1121.20</td>
<td>884.353</td>
</tr>
<tr>
<td>2nd kyū</td>
<td>14</td>
<td>11.0</td>
<td>116</td>
<td>2500</td>
<td>1036.14</td>
<td>598.282</td>
</tr>
<tr>
<td>1st kyū</td>
<td>9</td>
<td>7.1</td>
<td>308</td>
<td>8800</td>
<td>2162.56</td>
<td>2680.895</td>
</tr>
<tr>
<td>1st dan</td>
<td>22</td>
<td>17.3</td>
<td>848</td>
<td>5040</td>
<td>2044.95</td>
<td>1105.175</td>
</tr>
<tr>
<td>2nd dan</td>
<td>16</td>
<td>11.8</td>
<td>1004</td>
<td>10200</td>
<td>2891.38</td>
<td>2213.641</td>
</tr>
<tr>
<td>3rd dan</td>
<td>10</td>
<td>7.9</td>
<td>2406</td>
<td>6738</td>
<td>4205.23</td>
<td>1303.168</td>
</tr>
<tr>
<td>4th dan</td>
<td>14</td>
<td>11.0</td>
<td>2000</td>
<td>12000</td>
<td>6175.75</td>
<td>3048.853</td>
</tr>
<tr>
<td>5th dan</td>
<td>6</td>
<td>4.7</td>
<td>5000</td>
<td>56295</td>
<td>15847.92</td>
<td>19913.479</td>
</tr>
<tr>
<td>6th dan</td>
<td>1</td>
<td>0.8</td>
<td>15510</td>
<td>15510</td>
<td>15510.00</td>
<td></td>
</tr>
<tr>
<td>8th dan</td>
<td>1</td>
<td>0.8</td>
<td>36896</td>
<td>36896</td>
<td>36896.00</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>128</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Descriptive Statistics for Main Study Variables**

This section covers the results of the simple correlations for H1-H9 and EQ1-EQ8. Table 9 displays descriptive statistics concerning the ROCI-II subscales, the BIS total and subscale scores, SWS total and subscale scores, C-HS scores and aikido experience (cumulative hours of training and rank). Each conflict style, integrating, compromising, dominating, and avoiding, (obliging which was excluded) is a subscale of the ROCI-II and each conflict style is considered within the context of a dyadic relationships with supervisors, with peers, and with subordinates.
Supervisor, peer, or subordinate indicates with whom the participants are in conflict, not the position the participants hold in an organization. For each measure the number of participants, the minimum scores, maximum scores, mean scores, and standard deviations are displayed.

Table 9

Descriptive Statistics of Four Assessments, Cumulative Hours of Aikido Training, and Aikido Rank (n, mean, & SD)

<table>
<thead>
<tr>
<th>Variable</th>
<th>n</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rahim Organizational Conflict Inventory II</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>conflict w/ a superior - integrating</td>
<td>127</td>
<td>1.86</td>
<td>5.00</td>
<td>4.34</td>
<td>.52</td>
</tr>
<tr>
<td>conflict w/ a superior - dominating</td>
<td>127</td>
<td>1.20</td>
<td>4.80</td>
<td>3.21</td>
<td>.67</td>
</tr>
<tr>
<td>conflict w/ a superior -avoiding</td>
<td>127</td>
<td>1.17</td>
<td>4.50</td>
<td>3.06</td>
<td>.70</td>
</tr>
<tr>
<td>conflict w/ a superior - compromising</td>
<td>127</td>
<td>1.75</td>
<td>5.00</td>
<td>4.08</td>
<td>.64</td>
</tr>
<tr>
<td>conflict w/ a peer - integrating</td>
<td>126</td>
<td>2.43</td>
<td>5.00</td>
<td>4.38</td>
<td>.47</td>
</tr>
<tr>
<td>conflict w/ a peer - dominating</td>
<td>126</td>
<td>1.00</td>
<td>5.00</td>
<td>3.21</td>
<td>.76</td>
</tr>
<tr>
<td>conflict w/ a peer - avoiding</td>
<td>126</td>
<td>1.17</td>
<td>4.67</td>
<td>2.96</td>
<td>.72</td>
</tr>
<tr>
<td>conflict w/ a peer - compromising</td>
<td>126</td>
<td>2.25</td>
<td>5.00</td>
<td>4.15</td>
<td>.54</td>
</tr>
<tr>
<td>conflict w/ a subordinate - integrating</td>
<td>62</td>
<td>3.71</td>
<td>5.00</td>
<td>4.38</td>
<td>.42</td>
</tr>
<tr>
<td>conflict w/ a subordinate - dominating</td>
<td>62</td>
<td>1.20</td>
<td>5.00</td>
<td>3.34</td>
<td>.78</td>
</tr>
<tr>
<td>conflict w/ a subordinate - avoiding</td>
<td>62</td>
<td>1.00</td>
<td>4.50</td>
<td>2.93</td>
<td>.76</td>
</tr>
<tr>
<td>conflict w/ a subordinate - compromising</td>
<td>62</td>
<td>2.25</td>
<td>5.00</td>
<td>4.04</td>
<td>.60</td>
</tr>
<tr>
<td>Body Insight Scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BIS-E</td>
<td>134</td>
<td>2.00</td>
<td>5.00</td>
<td>3.85</td>
<td>.66</td>
</tr>
<tr>
<td>BIS-C</td>
<td>134</td>
<td>2.50</td>
<td>5.00</td>
<td>3.98</td>
<td>.55</td>
</tr>
<tr>
<td>BIS-I</td>
<td>134</td>
<td>3.00</td>
<td>5.00</td>
<td>4.31</td>
<td>.39</td>
</tr>
<tr>
<td>BIS-T</td>
<td>134</td>
<td>3.06</td>
<td>4.78</td>
<td>4.05</td>
<td>.37</td>
</tr>
<tr>
<td>Spirituality in the Workplace Scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SWS-T</td>
<td>134</td>
<td>41.00</td>
<td>80.00</td>
<td>65.03</td>
<td>9.09</td>
</tr>
<tr>
<td>SWS-H</td>
<td>134</td>
<td>19.00</td>
<td>35.00</td>
<td>28.54</td>
<td>3.74</td>
</tr>
<tr>
<td>SWS-N</td>
<td>134</td>
<td>11.00</td>
<td>25.00</td>
<td>20.21</td>
<td>3.30</td>
</tr>
<tr>
<td>SWS-H</td>
<td>134</td>
<td>6.00</td>
<td>30.00</td>
<td>23.72</td>
<td>5.07</td>
</tr>
<tr>
<td>Combat-Harmony Scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>134</td>
<td>1.00</td>
<td>10.00</td>
<td>7.87</td>
<td>2.26</td>
<td></td>
</tr>
<tr>
<td>Aikido Experience</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cumulative training hours</td>
<td>127</td>
<td>14</td>
<td>56295</td>
<td>3317.14</td>
<td>6306.26</td>
</tr>
<tr>
<td>aikido rank (ordinal)</td>
<td>128</td>
<td>3</td>
<td>20</td>
<td>12.20</td>
<td>3.345</td>
</tr>
</tbody>
</table>
The number of participants conspicuously varies by each scale and subscale. As can be plainly seen the lowest \( n \) by a wide margin is the ROCI-II subscale for conflict with a subordinate which means that these participants hold the position of superior. This is reflected in Table 6 where it can be easily seen that supervisors hold the smallest percentage in the sample.

The C-HS was developed as a gross measure to investigate the participants’ beliefs about their intent underlying their training measured along a 10-point scale with combat readiness at the low polar end and harmony at the high polar end. This was included to explore if a harmony orientation was significantly correlated with the other variables under investigation (see Exploratory Question 6 and Table 24). Table 10 shows a breakdown of participants’ scores for the C-HS. Indeed, 85.8% of the participants agreed with the statement, “A main focus of my aikido training is on practicing keeping my movement soft and protective of the attacker.”

Table 10

<table>
<thead>
<tr>
<th>Score</th>
<th>( n )</th>
<th>%</th>
<th>Cumulative %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.00 Minimum</td>
<td>3</td>
<td>2.2</td>
<td>2.2</td>
</tr>
<tr>
<td>2.00</td>
<td>3</td>
<td>2.2</td>
<td>4.5</td>
</tr>
<tr>
<td>3.00</td>
<td>6</td>
<td>4.5</td>
<td>9.0</td>
</tr>
<tr>
<td>4.00</td>
<td>5</td>
<td>3.7</td>
<td>12.7</td>
</tr>
<tr>
<td>5.00</td>
<td>2</td>
<td>1.5</td>
<td>14.2</td>
</tr>
<tr>
<td>6.00</td>
<td>2</td>
<td>1.5</td>
<td>15.7</td>
</tr>
<tr>
<td>7.00</td>
<td>15</td>
<td>11.2</td>
<td>26.9</td>
</tr>
<tr>
<td>8.00</td>
<td>30</td>
<td>22.4</td>
<td>49.3</td>
</tr>
<tr>
<td>9.00</td>
<td>39</td>
<td>29.1</td>
<td>78.4</td>
</tr>
<tr>
<td>10.00 Maximum</td>
<td>29</td>
<td>21.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>134</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>
Hypotheses

The following section presents the articulated results for the nine hypotheses, each with its three subhypotheses. Spearman tests at a 95% confidence level were performed on Hypothesis 1 (H1) through Hypothesis 9 (H9) and on Exploratory Questions (EQ) 1 through 9.

Results are presented in sentence and tabulated format (Table 11 through Table 19) for H1 through H9 where Spearman’s rho ($\rho$), the probability ($p$), and number of participants ($n$) are given. Results for EQ1 through EQ5 are presented in sentence format and EQ2 through EQ9 are tabulated in Table 20 through Table 23. Within tables significant results at the .05 alpha level are indicated by a single asterisk (*) and by a double asterisk (**) at the .01 alpha level. Results for tests of familywise error rates are reported after the results for H3 (for testing the primary familywise null concerning H1-H3), and after results for H9 (for testing the global null concerning H1-H9).

Please note that the number of participants vary for each of the covariates. This is due to two reasons. First, 16 of the 143 participants did not complete the battery of assessments, having stopped at various points, they completed certain assessments and not others. Second, the Rahim Organizational Conflict Inventory II was presented in three versions in the survey and the version a participant completes is dependent on their place in the workplace hierarchy. For example, if a participant is an entry level employee their position in the organizational hierarchy entails that they do not have subordinates, so that participant would not complete the version of the ROCI-II for conflict with subordinates, but would complete the version for conflict with peers and supervisors; Consequently, there are different numbers of participants in the following correlations in accordance with participants’ hierarchical role as it matches to encountering conflict with supervisors, conflict with peers, and conflict with subordinates.
H1. Aikidoists’ cumulative hours of training (measured as a continuous variable) will show a positive association with integrating conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypotheses 1a (H1a) examined the association between cumulative hours of training and integrating style scores for conflict with subordinates. The relationship between these variables was nonsignificant (Spearman’s rho [\(\rho\)] = .026; \(p = .842; n = 62\)). Hypothesis (H1b) examined the association between cumulative hours of training and integrating style scores for conflict with peers. The relationship between these variables was nonsignificant (\(\rho = .038; p = .684; n = 118\)). Hypothesis 1c (H1c) examined the association between cumulative hours of training and integrating style scores for conflict with supervisors. The correlation between these variables was nonsignificant (\(\rho = .101; p = .289; n = 112\)). These findings fail to support any of the three parts of Hypothesis 1. See Table 11 for tabulated results.

Table 11

Findings for H1

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>(\rho)</th>
<th>(p)</th>
<th>(n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>H1a</td>
<td>Cumulative hours of aikido training</td>
<td>Integrating with subordinates</td>
<td>.026</td>
<td>.842</td>
<td>62</td>
</tr>
<tr>
<td>H1b</td>
<td>Cumulative hours of aikido training</td>
<td>Integrating with peers</td>
<td>.038</td>
<td>.684</td>
<td>118</td>
</tr>
<tr>
<td>H1c</td>
<td>Cumulative hours of aikido training</td>
<td>Integrating with supervisors</td>
<td>.101</td>
<td>.289</td>
<td>112</td>
</tr>
</tbody>
</table>

H2. Aikidoists’ cumulative hours of training (measured as a continuous variable) will show a negative association with dominating conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypothesis 2a (H2a) examined the association between cumulative hours of training and dominating style scores for conflict with subordinates. The relationship between these variables was nonsignificant (\(\rho = -.204; p = .111; n = 62\)). Hypothesis 2b (H2b) examined
the association between cumulative hours of training and dominating style score for conflict with peers. The relationship between these variables was nonsignificant ($\rho = -.082; \ p = .380; \ n = 118$). Hypothesis 2c (H2c) examined the association between cumulative hours of training and dominating style scores for conflict with supervisors. The relationship between these variables was nonsignificant ($\rho = .025; \ p = .797; \ n = 112$). These findings fail to support any of the three parts of Hypothesis 2. See Table 12 for tabulated results.

Table 12

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>H2a</td>
<td>Cumulative hours of aikido training</td>
<td>Dominating with subordinates</td>
<td>-.204</td>
<td>.111</td>
<td>62</td>
</tr>
<tr>
<td>H2b</td>
<td>Cumulative hours of aikido training</td>
<td>Dominating with peers</td>
<td>-.082</td>
<td>.380</td>
<td>118</td>
</tr>
<tr>
<td>H2c</td>
<td>Cumulative hours of aikido training</td>
<td>Dominating with supervisors</td>
<td>.025</td>
<td>.797</td>
<td>112</td>
</tr>
</tbody>
</table>

**H3.** Aikidoists’ cumulative hours of training (measured as a continuous variable) will show a negative association with avoiding conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypothesis 3a (H3a) examined the association between cumulative hours of training and avoiding style scores for conflict with subordinates. The relationship between these variables was nonsignificant ($\rho = -.155; \ p = .229; \ n = 62$). Hypothesis 3b (H3b) examined the association between cumulative hours of training and avoiding style scores for conflict with peers. The relationship between these variables was nonsignificant ($\rho = .160; \ p = .083; \ n = 118$). Hypothesis 3c (H3c) examined the relationship between cumulative hours of training and avoiding style scores for conflict with supervisors. The relationship between these variables was nonsignificant
These findings fail to support any of the three parts of Hypothesis 3. See Table 13 for tabulated results.

**Test of family-wise null for primary hypotheses (H1-H3).** The lowest $p$-value for the 9 subhypotheses contained within the three primary hypotheses was $p = .083$ (for H3b). Since this does not surpass the Bonferroni-corrected threshold of $0.05/9 = 0.0056$, we fail to reject the familywise null.

Table 13

**Findings for H3**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>H3a</td>
<td>Cumulative hours of aikido training</td>
<td>Avoiding with subordinates</td>
<td>-.155</td>
<td>.229</td>
<td>62</td>
</tr>
<tr>
<td>H3b</td>
<td>Cumulative hours of aikido training</td>
<td>Avoiding with peers</td>
<td>.160</td>
<td>.083</td>
<td>118</td>
</tr>
<tr>
<td>H3c</td>
<td>Cumulative hours of aikido training</td>
<td>Avoiding with supervisors</td>
<td>-.160</td>
<td>.093</td>
<td>112</td>
</tr>
</tbody>
</table>

**H4.** Aikidoists’ SWS interconnection with human beings subscale score (measured as a continuous variable) will show positive association with integrating conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypothesis 4a (H4a) examines the association between interconnection with human beings subscale scores and integrating style scores for conflict with subordinates. The relationship between these variables was significant ($\rho = .329; p = .009; n = 62$). Hypothesis 4b (H4b) examines the relationship between SWS interconnection with human beings subscale score and integrating style scores for conflict with peers. The relationship between these variables was significant ($\rho = .306; p = .001; n = 125$). Hypothesis 4c (H4c) examines the association between interconnection with human beings subscale scores and integrating style scores for conflict with supervisors. The relationship between these variables
was significant ($\rho = .264; p = .004; n = 118$). These findings support all three parts of Hypothesis 4. See Table 14 for tabulated results.

Table 14

**Findings for H4**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>H4a</td>
<td>SWS interconnection with humans</td>
<td>Integrating with subordinates</td>
<td>.329</td>
<td>.009**</td>
<td>62</td>
</tr>
<tr>
<td>H4b</td>
<td>SWS interconnection with humans</td>
<td>Integrating with peers</td>
<td>.306</td>
<td>.001**</td>
<td>125</td>
</tr>
<tr>
<td>H4c</td>
<td>SWS interconnection with humans</td>
<td>Integrating with supervisors</td>
<td>.264</td>
<td>.004**</td>
<td>118</td>
</tr>
</tbody>
</table>

H5. Aikidoists’ SWS interconnection with human beings subscale score (measured as a continuous variable) will show negative association with dominating conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypothesis 5a (H5a) examines the association between SWS interconnection with human beings subscale scores and dominating style score for conflict with subordinates. The relationship between these variables was nonsignificant ($\rho = - .027; p = .836; n = 62$). Hypothesis 5b (H5b) examines the association between SWS interconnection with human beings subscale scores and dominating style scores for conflict with peers. The relationship between these variables was nonsignificant ($\rho = .035; p = .702; n = 125$). Hypothesis 5c (H5c) examines the association between SWS interconnection with human beings subscale score and dominating style scores for conflict with supervisors. The relationship between these variables was nonsignificant ($\rho = .025; p = .785; n = 118$). These findings fail to support any of the three parts of Hypothesis 5. See Table 15 for tabulated results.
Table 15

*Findings for H5*

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>( \rho )</th>
<th>( p )</th>
<th>( n )</th>
</tr>
</thead>
<tbody>
<tr>
<td>H5a</td>
<td>SWS interconnection with humans</td>
<td>Dominating with subordinates</td>
<td>-.027</td>
<td>.836</td>
<td>62</td>
</tr>
<tr>
<td>H5b</td>
<td>SWS interconnection with humans</td>
<td>Dominating with peers</td>
<td>.035</td>
<td>.702</td>
<td>125</td>
</tr>
<tr>
<td>H5c</td>
<td>SWS interconnection with humans</td>
<td>Dominating with supervisors</td>
<td>.025</td>
<td>.785</td>
<td>118</td>
</tr>
</tbody>
</table>

**H6.** Aikidoists’ SWS interconnection with human beings subscale score (measured as a continuous variable) will show a negative association with avoiding conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypothesis 6a (H6a) examines the association between SWS interconnection with human beings subscale scores and avoiding style scores with subordinates. The relationship between these variables was nonsignificant (\( \rho = -.037; \ p = .777; \ n = 62 \)). Hypothesis 6b (H6b) examines the association between SWS interconnection with human beings subscale score and avoiding style scores for conflict with peers. The relationship between these variables was nonsignificant (\( \rho = .058; \ p = .523; \ n = 125 \)). Hypothesis 6c (H6c) examines the association between SWS interconnection with human beings subscale scores and avoiding style scores for conflict with supervisors. The relationship between these variables was nonsignificant (\( \rho = .013; \ p = .891; \ n = 118 \)). These findings fail to support any of the three parts of Hypothesis 6. See Table 16 for tabulated results.
Table 16

*Findings for H6*

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>H6a</td>
<td>SWS interconnection</td>
<td>Avoiding with subordinates</td>
<td>-.037</td>
<td>.777</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>with humans</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H6b</td>
<td>SWS interconnection</td>
<td>Avoiding with peers</td>
<td>.058</td>
<td>.523</td>
<td>125</td>
</tr>
<tr>
<td></td>
<td>with humans</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H6c</td>
<td>SWS interconnection</td>
<td>Avoiding with supervisors</td>
<td>.013</td>
<td>.891</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>with humans</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**H7.** Aikidoists’ BIS total score (measured as a continuous variable) will show positive association with integrating conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypothesis 7a (H7a) examines the association between BIS total scores and integrating style scores for conflict with subordinates. The relationship between these variables was significant ($\rho = .408; p = .001; n = 62$). Hypothesis 7b (H7b) examines the association between BIS total scores and integrating style scores for conflict with peers. The relationship between these variables was significant ($\rho = .343; p = .001; n = 125$). Hypothesis 7c (H7c) examines the association between BIS total scores and integrating style scores for conflict with supervisors. The relationship between these variables was significant ($\rho = .327; p = .001; n = 118$). These findings support all three parts of Hypothesis 7. See Table 17 for tabulated results.
Table 17

Findings for H7

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>ρ</th>
<th>p</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>H7a</td>
<td>BIS total</td>
<td>Integrating with subordinates</td>
<td>.408</td>
<td>.001**</td>
<td>62</td>
</tr>
<tr>
<td>H7b</td>
<td>BIS total</td>
<td>Integrating with peers</td>
<td>.343</td>
<td>.001**</td>
<td>125</td>
</tr>
<tr>
<td>H7c</td>
<td>BIS total</td>
<td>Integrating with supervisors</td>
<td>.327</td>
<td>.001**</td>
<td>118</td>
</tr>
</tbody>
</table>

**H8.** Aikidoists’ BIS total score (measured as a continuous variable) will show negative association with dominating conflict style with (a) subordinates, (b) peers, and (c) supervisors. Hypothesis 8a (H8a) examines the association between BIS total scores and dominating style scores for conflict with subordinates. The relationship between these variables was nonsignificant (ρ = -.128; p = .322; n = 62). Hypothesis 8b (H8b) examines the association between BIS total score and dominating style scores with peers. The relationship between these variables was nonsignificant (ρ = -.033; p = .715; n = 125). Hypothesis 8c (H8c) examines the association between BIS total scores and dominating style scores with supervisors. The relationship between these variables was nonsignificant (ρ = .083; p = .369; n = 118). These findings fail to support any of the three parts of Hypothesis 8. See Table 18 for tabulated results.
H9. Aikidoists’ BIS total score (measured as a continuous variable) will show negative association with avoiding conflict style with (a) subordinates, (b) peers, and (c) supervisors.

Hypothesis 9a (H9a) examines the association between BIS total scores and avoiding style scores for conflict with subordinates. The relationship between these variables was nonsignificant ($\rho = -.096; p = .457; n = 62$). Hypothesis 9b (H9b) examines the association between BIS total scores and avoiding style score for conflict with peers. The relationship between these variables was nonsignificant ($\rho = -.072; p = .427; n = 125$). Hypothesis 9c (H9c) examines the association between BIS total scores and avoiding style score for conflict with supervisors. The relationship between these variables was nonsignificant ($\rho = -.079; p = .395; n = 118$). See Table 19 for tabulated results.

Test of global null for all hypotheses (H1-H9). The lowest $p$-value for the 27 subhypotheses contained within the nine a priori hypotheses was $p = .001$ (for each of H4b, H7a, H7b, and H7c). Because each of these surpasses the Bonferroni-corrected threshold of $0.05/27 = .00185$, there is evidence for rejecting the global null, and inferring that relationships do indeed exist between hypothesized variables, above and beyond what would be expected by chance.
Table 19

Findings for H9

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>H9a</td>
<td>BIS total</td>
<td>Avoiding with subordinates</td>
<td>-.096</td>
<td>.457</td>
<td>62</td>
</tr>
<tr>
<td>H9b</td>
<td>BIS total</td>
<td>Avoiding with peers</td>
<td>-.072</td>
<td>.427</td>
<td>125</td>
</tr>
<tr>
<td>H9c</td>
<td>BIS total</td>
<td>Avoiding with supervisors</td>
<td>-.079</td>
<td>.395</td>
<td>118</td>
</tr>
</tbody>
</table>

Exploratory Questions

Further correlations of variables of this study that were not hypothesized were investigated in Exploratory Questions (EQ) 1 through 9. As part of this study’s novel investigation into aikido praxis in the constructive handling of social conflict in the workplace an assessment was utilized titled the Combat-Harmony Scale (C-HS). The C-HS is specific to aikido training. Descriptive statistics from the C-HS are aggregated in Table 9 and 10, and results of Spearman correlational tests are presented in EQ6, Table 24.

The exploratory questions investigated 159 correlations in total with mixed results. One hundred four of the correlations were not supported and 55 were supported (over 1/3), 11 at a 95% confidence level and 44 at a 99% confidence level. The Bonferroni-correction (.05*159 = 7.95) shows that 7.95 significant correlations ($p < .05$) are expected to be merely by chance.

**EQ1.** Are cumulative hours of aikido training and aikido rank significantly correlated? In a two-tailed Spearman test, cumulative hours of training and rank were found to be significantly correlated ($\rho = .854$, $p = .001$, and $n = 127$).

**EQ2.** Is there a significant correlation between cumulative hours of aikido training and the BIS energy body awareness subscale scores, the BIS comfort body awareness subscale
scores, and the BIS inner body awareness subscale scores? A two-tailed Spearman test revealed that cumulative hours of aikido training were found to be significantly correlated with BIS-C scores ($\rho = .212, p = .017, n = 127$), but not with the BIS-E scores ($\rho = .109, p = .221, n = 127$) or the BIS-I scores ($\rho = -.055, p = .542, n = 127$).

Table 20

<table>
<thead>
<tr>
<th>Aikido Experience</th>
<th>Body Insight Scale</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cumulative Hours of Training</td>
<td>BIS-C</td>
<td>.212</td>
<td>.017*</td>
<td>127</td>
</tr>
<tr>
<td>Cumulative Hours of Training</td>
<td>BIS-E</td>
<td>.109</td>
<td>.221</td>
<td>127</td>
</tr>
<tr>
<td>Cumulative Hours of Training</td>
<td>BIS-I</td>
<td>-.055</td>
<td>.542</td>
<td>127</td>
</tr>
</tbody>
</table>

EQ3. Is there a significant correlation between aikido rank and the BIS energy body awareness subscale score, the BIS comfort body awareness subscale scores, the BIS inner body awareness subscale scores, and BIS total scores? In a two-tailed Spearman test aikido rank was found to be significantly correlated with BIS-T scores ($\rho = .229, p = .009, n = 128$) and BIS-C scores ($\rho = .228, p = .010, n = 128$), but aikido rank was not significantly correlated with BIS-I scores ($\rho = .084, p = .354, n = 128$) or with BIS-E scores ($\rho = .138, p = .122, n = 128$).

Table 21

<table>
<thead>
<tr>
<th>Aikido Experience</th>
<th>Body Insight Scale</th>
<th>P</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aikido Rank</td>
<td>BIS-T</td>
<td>.229</td>
<td>.009**</td>
<td>128</td>
</tr>
<tr>
<td>Aikido Rank</td>
<td>BIS-C</td>
<td>.228</td>
<td>.010**</td>
<td>128</td>
</tr>
<tr>
<td>Aikido Rank</td>
<td>BIS-I</td>
<td>.084</td>
<td>.354</td>
<td>128</td>
</tr>
<tr>
<td>Aikido Rank</td>
<td>BIS-E</td>
<td>.138</td>
<td>.122</td>
<td>128</td>
</tr>
</tbody>
</table>

EQ4. Is there a significant correlation between cumulative hours of aikido training and the SWS interconnection with a higher power subscale scores, the SWS interconnection with
nature and all living things subscale scores, or SWS total scores? No significant correlations were found with a two-tailed Spearman test between cumulative hours of aikido training and the SWS total scores ($\rho = -.081, p = .366, n = 127$), the SWS interconnection with nature and all living things subscale scores ($\rho = -.060, p = .502, n = 127$), or SWS interconnection with a higher power subscale scores ($\rho = -.119, p = .182, n = 127$).

Table 22

*Findings for EQ4*

<table>
<thead>
<tr>
<th>Aikido Experience</th>
<th>Spirituality in the Workplace Scale</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cumulative Hours of Training</td>
<td>SWS-T</td>
<td>-.081</td>
<td>.366</td>
<td>127</td>
</tr>
<tr>
<td>Cumulative Hours of Training</td>
<td>SWS-N</td>
<td>-.060</td>
<td>.502</td>
<td>127</td>
</tr>
<tr>
<td>Cumulative Hours of Training</td>
<td>SWS-HP</td>
<td>-.119</td>
<td>.182</td>
<td>127</td>
</tr>
</tbody>
</table>

**EQ5.** Is there a significant correlation between aikido rank and the SWS interconnection with a higher power subscale scores, the SWS interconnection with nature and all living things subscale scores, SWS interconnection with humans subscale scores, or SWS total scores? No significant correlations were found with a two-tailed Spearman test between aikido rank and the SWS total scores ($\rho = .049, p = .587, n = 128$), the SWS interconnection with nature and all living things subscale scores ($\rho = .024, p = .788, n = 128$), SWS interconnection with humans subscale scores ($\rho = .109, p = .221, n = 128$), or SWS interconnection with a higher power subscale scores ($\rho = -.011, p = .898, n = 128$).
Table 23

Findings for EQ5

<table>
<thead>
<tr>
<th>Aikido Experience</th>
<th>Spirituality in the Workplace Scale</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aikido Rank</td>
<td>SWS-T</td>
<td>.049</td>
<td>.587</td>
<td>128</td>
</tr>
<tr>
<td>Aikido Rank</td>
<td>SWS-N</td>
<td>.024</td>
<td>.788</td>
<td>128</td>
</tr>
<tr>
<td>Aikido Rank</td>
<td>SWS-H</td>
<td>.109</td>
<td>.221</td>
<td>128</td>
</tr>
<tr>
<td>Aikido Rank</td>
<td>SWS- HP</td>
<td>-.011</td>
<td>.898</td>
<td>128</td>
</tr>
</tbody>
</table>

EQ6. Is there a significant correlation between the Combat-Harmony Scale scores and the ROCI-II subscale (excluding obliging) scores, BIS (total and subscale) scores, and the SWS (total and subscale) scores, cumulative hours of aikido training, and aikido rank? Table 20 presents tabulated correlations between C-HS scores and the ROCI-II subscales scores (excluding obliging), BIS (total and subscale) scores, and the SWS (total and subscale) scores, cumulative hours of aikido training, and aikido rank. Twenty-two correlations were analyzed with a two-tailed Spearman test and six were found to be significant, one at the .05 alpha level and six at the .01 alpha level.
### Table 24

**Findings for EQ6**

<table>
<thead>
<tr>
<th>Combat-Harmony Scale</th>
<th>Conflict Styles</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>C-HS</td>
<td>integrating/ supervisor</td>
<td>.141</td>
<td>.128</td>
<td>118</td>
</tr>
<tr>
<td>C-HS</td>
<td>integrating/ peer</td>
<td>.028</td>
<td>.155</td>
<td>125</td>
</tr>
<tr>
<td>C-HS</td>
<td>integrating/ subordinate</td>
<td>.172</td>
<td>.181</td>
<td>62</td>
</tr>
<tr>
<td>C-HS</td>
<td>compromising/ supervisor</td>
<td>.144</td>
<td>.120</td>
<td>118</td>
</tr>
<tr>
<td>C-HS</td>
<td>compromising/ peer</td>
<td>.164</td>
<td>.068</td>
<td>125</td>
</tr>
<tr>
<td>C-HS</td>
<td>compromising/ subordinate</td>
<td>.325</td>
<td>.010*</td>
<td>62</td>
</tr>
<tr>
<td>C-HS</td>
<td>avoiding/ supervisor</td>
<td>.060</td>
<td>.519</td>
<td>118</td>
</tr>
<tr>
<td>C-HS</td>
<td>avoiding/ peer</td>
<td>.116</td>
<td>.199</td>
<td>125</td>
</tr>
<tr>
<td>C-HS</td>
<td>avoiding/ subordinate</td>
<td>.102</td>
<td>.432</td>
<td>62</td>
</tr>
<tr>
<td>C-HS</td>
<td>dominating/ supervisor</td>
<td>-.166</td>
<td>.072</td>
<td>118</td>
</tr>
<tr>
<td>C-HS</td>
<td>dominating/ peer</td>
<td>-.056</td>
<td>.533</td>
<td>125</td>
</tr>
<tr>
<td>C-HS</td>
<td>dominating/ subordinate</td>
<td>-.096</td>
<td>.457</td>
<td>62</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Combat-Harmony Scale</th>
<th>Body Insight Scale</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>C-HS</td>
<td>BIS-E</td>
<td>.258</td>
<td>.003**</td>
<td>134</td>
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<tr>
<td>C-HS</td>
<td>BIS-T</td>
<td>.258</td>
<td>.003**</td>
<td>134</td>
</tr>
<tr>
<td>C-HS</td>
<td>BIS-C</td>
<td>.116</td>
<td>.181</td>
<td>134</td>
</tr>
<tr>
<td>C-HS</td>
<td>BIS-I</td>
<td>.079</td>
<td>.365</td>
<td>134</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Combat-Harmony Scale</th>
<th>Spirituality in the Workplace Scale</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>C-HS</td>
<td>SWS-T</td>
<td>.400</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>C-HS</td>
<td>SWS-H</td>
<td>.396</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>C-HS</td>
<td>SWS-N</td>
<td>.381</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>C-HS</td>
<td>SWS-HP</td>
<td>.324</td>
<td>.001**</td>
<td>134</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Combat-Harmony Scale</th>
<th>Aikido Experience</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>C-HS</td>
<td>cumulative hours of training</td>
<td>-.061</td>
<td>.498</td>
<td>127</td>
</tr>
<tr>
<td>C-HS</td>
<td>aikido rank (ordinal)</td>
<td>.044</td>
<td>.621</td>
<td>128</td>
</tr>
</tbody>
</table>
**EQ7.** Is there a significant correlation between the BIS (total and subscale) scores and ROCI-II conflict styles (excluding obliging) scores for conflict with supervisors, peers, and subordinates? The correlations between BIS-T scores and integrating style scores are not included in Table 21 because they were hypothesized associations (H7). The correlations listed in Table 21 and Table 22 were analyzed with a two-tailed Spearman test. Thirty-nine correlations were tested and 12 were found to be significant, three at the .05 alpha level and nine at the .01 alpha level.

Table 25

*Findings for EQ7*

<table>
<thead>
<tr>
<th>Body Insight Scale</th>
<th>ROCI-II Conflict Styles</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIS-T</td>
<td>compromising/ supervisor</td>
<td>.216</td>
<td>.019*</td>
<td>118</td>
</tr>
<tr>
<td>BIS-T</td>
<td>compromising/ peer</td>
<td>.281</td>
<td>.002**</td>
<td>125</td>
</tr>
<tr>
<td>BIS-T</td>
<td>compromising/ subordinate</td>
<td>.385</td>
<td>.002**</td>
<td>62</td>
</tr>
<tr>
<td>BIS-E</td>
<td>integrating/ supervisor</td>
<td>.192</td>
<td>.037*</td>
<td>118</td>
</tr>
<tr>
<td>BIS-E</td>
<td>integrating/ peer</td>
<td>.173</td>
<td>.053</td>
<td>125</td>
</tr>
<tr>
<td>BIS-E</td>
<td>integrating/ subordinate</td>
<td>.156</td>
<td>.226</td>
<td>62</td>
</tr>
<tr>
<td>BIS-E</td>
<td>compromising/ superior</td>
<td>.131</td>
<td>.158</td>
<td>118</td>
</tr>
<tr>
<td>BIS-E</td>
<td>compromising/ peer</td>
<td>.149</td>
<td>.097</td>
<td>125</td>
</tr>
<tr>
<td>BIS-C</td>
<td>integrating/ supervisor</td>
<td>.239</td>
<td>.009**</td>
<td>118</td>
</tr>
<tr>
<td>BIS-C</td>
<td>integrating/ peer</td>
<td>.289</td>
<td>.001**</td>
<td>125</td>
</tr>
<tr>
<td>BIS-C</td>
<td>integrating/ subordinate</td>
<td>.390</td>
<td>.002**</td>
<td>62</td>
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(continued)
<table>
<thead>
<tr>
<th>Body Insight Scale</th>
<th>ROCI-II Conflict Styles</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIS-C</td>
<td>compromising/ supervisor</td>
<td>.155</td>
<td>.093</td>
<td>118</td>
</tr>
<tr>
<td>BIS-C</td>
<td>compromising/ peer</td>
<td>.208</td>
<td>.020</td>
<td>125</td>
</tr>
<tr>
<td>BIS-C</td>
<td>compromising/ subordinate</td>
<td>.385</td>
<td>.002**</td>
<td>62</td>
</tr>
<tr>
<td>BIS-C</td>
<td>avoiding/ supervisor</td>
<td>.032</td>
<td>.735</td>
<td>118</td>
</tr>
<tr>
<td>BIS-C</td>
<td>avoiding/ peer</td>
<td>-.044</td>
<td>.624</td>
<td>125</td>
</tr>
<tr>
<td>BIS-C</td>
<td>avoiding/ subordinate</td>
<td>-.153</td>
<td>.234</td>
<td>62</td>
</tr>
<tr>
<td>BIS-C</td>
<td>dominating/ superior</td>
<td>-.038</td>
<td>.682</td>
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</tr>
<tr>
<td>BIS-C</td>
<td>dominating/ peer</td>
<td>-.108</td>
<td>.229</td>
<td>125</td>
</tr>
<tr>
<td>BIS-C</td>
<td>dominating/ subordinate</td>
<td>-.155</td>
<td>.230</td>
<td>62</td>
</tr>
<tr>
<td>BIS-I</td>
<td>integrating/ supervisor</td>
<td>.268</td>
<td>.003**</td>
<td>118</td>
</tr>
<tr>
<td>BIS-I</td>
<td>integrating/ peer</td>
<td>.316</td>
<td>.001**</td>
<td>125</td>
</tr>
<tr>
<td>BIS-I</td>
<td>integrating/ subordinate</td>
<td>.329</td>
<td>.009**</td>
<td>62</td>
</tr>
<tr>
<td>BIS-I</td>
<td>compromising/ supervisor</td>
<td>.172</td>
<td>.063</td>
<td>118</td>
</tr>
<tr>
<td>BIS-I</td>
<td>compromising/ peer</td>
<td>.252</td>
<td>.005**</td>
<td>125</td>
</tr>
<tr>
<td>BIS-I</td>
<td>compromising/ subordinate</td>
<td>.172</td>
<td>.181</td>
<td>62</td>
</tr>
<tr>
<td>BIS-I</td>
<td>avoiding/ supervisor</td>
<td>.050</td>
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<td>BIS-I</td>
<td>avoiding/ peer</td>
<td>.028</td>
<td>.753</td>
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</tr>
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<td>BIS-I</td>
<td>avoiding/ subordinate</td>
<td>.004</td>
<td>.976</td>
<td>62</td>
</tr>
<tr>
<td>BIS-I</td>
<td>dominating/ superior</td>
<td>.081</td>
<td>.385</td>
<td>118</td>
</tr>
<tr>
<td>BIS-I</td>
<td>dominating/ peer</td>
<td>.013</td>
<td>.888</td>
<td>125</td>
</tr>
<tr>
<td>BIS-I</td>
<td>dominating/ subordinate</td>
<td>-.120</td>
<td>.353</td>
<td>62</td>
</tr>
</tbody>
</table>

**EQ8.** Is there a significant correlation between the SWS (total and subscale) scores and conflict styles (excluding obliging) scores for conflict with supervisors, peers, and subordinates? Thirty-nine correlations were tested and 18 were found to be significant, 5 at the .05 alpha level and 13 at the .01 alpha level. See Table 26 for tabulated results of correlations analyzed with a two-tailed Spearman test.
Table 26

Findings for EQ8

<table>
<thead>
<tr>
<th>Spirituality in the Workplace Scale</th>
<th>ROCI-II Conflict Styles</th>
<th>$\rho$</th>
<th>$p$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>SWS-T</td>
<td>integrating/ supervisor</td>
<td>.284</td>
<td>.002**</td>
<td>118</td>
</tr>
<tr>
<td>SWS-T</td>
<td>integrating/ peer</td>
<td>.274</td>
<td>.002**</td>
<td>125</td>
</tr>
<tr>
<td>SWS-T</td>
<td>integrating/ subordinate</td>
<td>.257</td>
<td>.043*</td>
<td>62</td>
</tr>
<tr>
<td>SWS-T</td>
<td>compromising/ supervisor</td>
<td>.382</td>
<td>.001**</td>
<td>118</td>
</tr>
<tr>
<td>SWS-T</td>
<td>compromising/ peer</td>
<td>.372</td>
<td>.001**</td>
<td>125</td>
</tr>
<tr>
<td>SWS-T</td>
<td>compromising/ subordinate</td>
<td>.391</td>
<td>.002**</td>
<td>62</td>
</tr>
<tr>
<td>SWS-T</td>
<td>avoiding/ supervisor</td>
<td>.015</td>
<td>.872</td>
<td>118</td>
</tr>
<tr>
<td>SWS-T</td>
<td>avoiding/ peer</td>
<td>.070</td>
<td>.441</td>
<td>125</td>
</tr>
<tr>
<td>SWS-T</td>
<td>avoiding/ subordinate</td>
<td>.052</td>
<td>.687</td>
<td>62</td>
</tr>
<tr>
<td>SWS-T</td>
<td>dominating/ superior</td>
<td>-.017</td>
<td>.857</td>
<td>118</td>
</tr>
<tr>
<td>SWS-T</td>
<td>dominating/ peer</td>
<td>-.003</td>
<td>.977</td>
<td>125</td>
</tr>
<tr>
<td>SWS-T</td>
<td>dominating/ subordinate</td>
<td>-.055</td>
<td>.671</td>
<td>62</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>integrating/ supervisor</td>
<td>.226</td>
<td>.014*</td>
<td>118</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>integrating/ peer</td>
<td>.212</td>
<td>.017*</td>
<td>125</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>integrating/ subordinate</td>
<td>.168</td>
<td>.193</td>
<td>62</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>compromising/ supervisor</td>
<td>.267</td>
<td>.002**</td>
<td>118</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>compromising/ peer</td>
<td>.284</td>
<td>.001**</td>
<td>125</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>compromising/ subordinate</td>
<td>.213</td>
<td>.097</td>
<td>62</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>avoiding/ supervisor</td>
<td>.052</td>
<td>.576</td>
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<td>.554</td>
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<td>SWS-HP</td>
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<td>SWS-HP</td>
<td>dominating/ superior</td>
<td>-.016</td>
<td>.859</td>
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<td>SWS-HP</td>
<td>dominating/ peer</td>
<td>-.035</td>
<td>.702</td>
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</tr>
<tr>
<td>SWS-HP</td>
<td>dominating/ subordinate</td>
<td>-.047</td>
<td>.720</td>
<td>62</td>
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</tbody>
</table>

(continued)
**EQ9.** Is there a significant correlation between the SWS (total and subscale) scores and the BIS (total and subscale) scores? Sixteen correlations were tested and 13 were found to be significant. Twelve of the 13 significant correlations were significant at the .01 alpha level. See Table 27 for tabulated results of correlations analyzed with a two-tailed Spearman test.
Table 27

*Findings for EQ9*

<table>
<thead>
<tr>
<th>Spirituality in the Workplace Scale</th>
<th>Body Insight Scale</th>
<th>P</th>
<th>p</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>SWS-T</td>
<td>BIS-T</td>
<td>.407</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-T</td>
<td>BIS-E</td>
<td>.469</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-T</td>
<td>BIS-C</td>
<td>.089</td>
<td>.309</td>
<td>134</td>
</tr>
<tr>
<td>SWS-T</td>
<td>BIS-I</td>
<td>.272</td>
<td>.002**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>BIS-T</td>
<td>.354</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>BIS-E</td>
<td>.340</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>BIS-C</td>
<td>.179</td>
<td>.039*</td>
<td>134</td>
</tr>
<tr>
<td>SWS-HP</td>
<td>BIS-I</td>
<td>.222</td>
<td>.010**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-N</td>
<td>BIS-T</td>
<td>.484</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
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<td>BIS-E</td>
<td>.658</td>
<td>.001**</td>
<td>134</td>
</tr>
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<td>BIS-C</td>
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<td>SWS-N</td>
<td>BIS-I</td>
<td>.308</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-H</td>
<td>BIS-T</td>
<td>.313</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-H</td>
<td>BIS-E</td>
<td>.332</td>
<td>.001**</td>
<td>134</td>
</tr>
<tr>
<td>SWS-H</td>
<td>BIS-C</td>
<td>.048</td>
<td>.578</td>
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</tr>
<tr>
<td>SWS-H</td>
<td>BIS-I</td>
<td>.245</td>
<td>.004**</td>
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</table>
Chapter 5: Discussion and Conclusion

This study is the first to use the scientific method to investigate the relationship of the martial art of aikido to the constructive handling of social conflict in the workplace. Moreover, this research is the first to quantitatively show a relationship between both spirituality and somatic awareness (i.e., body insight) and the constructive handling of social conflict. Aikido was founded and designed by Ueshiba with a focus on somatic awareness and spirituality for the purpose of harmonizing conflict. Training in aikido generally takes the form of handling physical conflict, nonetheless, a fair amount of literature and research exists claiming that the somato-spiritual principles and practices of aikido praxis transfer to the social sphere of life. This study sought to empirically investigate this claim and was an initial step in exploring the question: Does aikido training increase ability to potentiate the constructive handling of conflict in social dyadic nonviolent workplace situations?

The workplace was chosen as the context of this study due to the importance of the workplace in peoples’ lives and because of the detrimental, yet correctable, effects of poorly handled conflict for organizational members and organizations. For this research, harmony was equated with potentiating the constructive handling of conflict which was measured by assessing aikidoists’ conflict styles. Decreasing scores on dominating and avoiding conflict styles and/or increasing scores on compromising and integrating conflict styles were interpreted as efficacious handling of conflict in a constructive manner.

Nine hypotheses (H) and nine exploratory questions (EQ) were posed and investigated with data gathered from 143 participants in an online survey. All of the participants were aikidoists from within the United States with varying amounts of aikido experience. Hypotheses 1, 2 and 3 were considered primary hypotheses because each one is a direct expression of the
driving question. Hypotheses 4-9 are secondary because they are considered a refined exploration of the core aspects of aikido, but a less direct expression of the driving question. Each of the nine hypotheses was composed of three subhypotheses that accounted for conflict with peers, conflict with subordinates, and conflict with superiors. Ergo, there were 27 correlations posed in total for the nine hypotheses. One hundred fifty-nine correlations in total were posed in the exploratory questions.

To summarize the findings, the primary hypotheses (H1-H3) were unsupported (with no individual \( p < .05 \), and a failure to reject the familywise null of null associations for all primary hypotheses). However, the secondary hypotheses (H4—H9) had mixed results, four hypotheses (H5, H6, H8, and H9) were unsupported and two hypotheses (H4 and H7) were fully supported at the 99% confidence level. Specifically, Hypothesis 4 contained three correlations that were supported and Hypothesis 7 contained three correlations that were supported. Further, the global null hypothesis—the hypothesis that null associations exist for all 27 subhypotheses—was clearly rejected. Our study therefore presents solid evidence in favor of some of the hypothesized relationships between the measured variables—in particular, in favor of Hypothesis 4 and Hypothesis 7. Details of each hypothesis and the findings are discussed below.

The exploratory questions investigated 159 correlations in total with mixed results. One hundred four of the correlations were not supported and 55 were supported (over 1/3), 11 at a 95% confidence level and 44 at a 99% confidence level. Although the significant correlations were found with 95% and 99% confidence that they are not happening by chance, because of the number of correlations posed, 7.95 correlations are expected to be significant merely by chance, also known as, Type I errors (false positives). Patterns in the findings for the exploratory
questions are discussed below as well as interpretations of the findings for the hypotheses and exploratory questions.

The hypotheses and exploratory questions investigated various associations of nine variables. They were aikido experience (measured by cumulative hours of training and rank), aikido training orientation (combat/harmony), four different conflict styles (integrating, compromising, dominating, and avoiding), somatic awareness, and spirituality.

The primary hypothesis postulated an association between aikido experience and three different conflict styles: integrating, dominating, and avoiding. Hypothesis 1 postulated that as cumulative hours of aikido training increased that integrating style scores would also increase for conflict with subordinates, peers, and supervisors. Hypothesis 2 postulated that as cumulative hours of aikido training increased that dominating style scores would decrease for conflict with peers, subordinates, and supervisors. Hypothesis 3 is the same as Hypothesis 2 except the conflict style was avoiding. It was surprising that all three hypotheses were not supported and is in contrast to the theoretical literature on aikido. However, these findings do not mean the theory that generated the hypotheses is not true, it just means that they were not supported in the current study, for any of many possible reasons. The primary hypotheses of this study were an attempt to investigate if a general pattern exists among a sample of aikidoists. This general pattern assumed that people generally start aikido training with poor to moderate ability to constructively handle conflict and that ability to constructively handle conflict increases with aikido experience. This pattern was not supported. However, other patterns were supported that tell a different story concerning aikido training than was originally conceived by the researcher.

One interpretation of why the primary hypotheses were not supported concerns the people’s intentions for training in and teaching aikido. Some people train in and teach aikido for
the purpose of harmonizing conflict as the founder Ueshiba intended. For example, the studies that showed aikido training as having a positive effect on intrapersonal and interpersonal qualities relative to the constructive handling of conflict obviously had instructors who believed in aikido as being praxis for harmonizing physical and social conflict. However, over the course of performing the present research it became apparent that people train in and teach aikido for a variety of reasons that have nothing to do with what Ueshiba intended. For example, members of a college aikido club reported that they train in aikido for many varied reasons (Hopkins, 2010) aside from somatic awareness or spirituality. In the present study, 14.2% of this sample of aikidoists identified as training primarily for the purpose of being combat ready rather than for the purpose of manifesting harmony. In addition, it is likely that people across the United States train primarily or solely for reasons such as exercise, to learn about an aspect of Japanese culture, for socialization, to be part of a community, and/or even to learn the discipline that a martial art can offer.

This evidence suggests that a considerable percentage of people who train in and teach aikido do so for reasons other than learning aikido praxis for harmonizing conflict. These variations were not addressed in the theoretical literature on aikido that was reviewed for this study and may possibly be a confounding variable that was not accounted for in this study and may have affected the results for the primary hypotheses. The researcher did try to account for variations in aikido training through use of the Combat-Harmony Scale (C-HS), a 10 point Likert-type scale with one item that forced a choice between combat oriented and harmony oriented. Perhaps this assessment was too gross to adequately capture an effect with the aforementioned variations. Results for the C-HS are discussed in more detail below.
The secondary hypotheses were the same structure as the primary hypotheses in that they investigated integrating, dominating, and avoiding style for conflict with peers, subordinates, and supervisors (as the dependent variable). However, the secondary hypotheses investigated both somatic awareness and spirituality rather than aikido experience (as the independent variables).

Hypothesis 4 postulated that as spirituality (in particular, interconnection with human beings) increased that integrating style scores would also increase for conflict with subordinates, peers, and supervisors. In Hypothesis 5 it was postulated that as spiritual interconnection with human beings increased that dominating style scores would decrease for conflict with subordinates, peers, and supervisors. Hypothesis 6 is the same as the Hypothesis 5 except the conflict style was avoiding. The last three hypotheses, Hypothesis 7, 8, and 9, follow the same structure as Hypotheses 4, 5, and 6, only spiritual interconnection with human beings is replaced with somatic awareness (total).

Hypotheses 4 and 7 were found to be fully supported. Hypothesis 4 postulated an association between aikidoists’ interconnection with human beings and integrating style in conflict with peers, subordinates, and supervisors. Hypothesis 7 postulated an association between aikidoists’ somatic awareness (total) and integrating style in conflict with peers, subordinates, and supervisors. Ergo, there were three associations for each hypothesis, six total, that were fully supported. The unsupported inverse association in Hypothesis 5 (interconnection with human beings) and Hypothesis 8 (total somatic awareness) involving dominating style was not totally unexpected. The literature on conflict and on aikido show dominating style to be a complex phenomenon, whereas avoiding is regarded as unequivocally ineffective. For this very reason an unsupported inverse association in Hypothesis 6 (interconnection with human beings) and Hypothesis 9 (total somatic awareness) involving avoiding style was surprising.
The findings on Hypotheses 4 and 7 were expected, but initially confusing in relation to the primary hypotheses being unsupported. The secondary hypotheses were originally conceived of as supportive of and a refinement of the primary hypotheses. However, a new understanding arose in regard to aikido training in the light of the primary hypotheses being unsupported. This is discussed below in combination with discussing the results of the exploratory questions.

The exploratory questions (EQ) postulated numerous associations between the variables in this study. There are far too many to cover individually, but patterns in the findings will be pointed out. These patterns indicate direction for future research and value for practical application which are discussed in the contributions section of this chapter.

Results for EQ1 revealed a stronger relationship between accumulated hours of aikido training and aikido rank than the researcher expected. Exploratory Questions 2, 3, 4, and 5 altogether posed 14 correlations between aikido experience (training hours and rank) and both spirituality and somatic awareness. The seven correlations posed between aikido experience and spirituality were unsupported; this accords with Tapley’s (2007) findings of an unsupported hypothesized relationship between aikido rank and spirituality. Of the seven correlations posed in between aikido experience and body awareness, three were significant, one at the 95% confidence level and two at the 99% confluence level.

The Combat-Harmony Scale (C-HS) was used to investigate if correlations existed between a practitioner’s orientation toward aikido training (combat or harmony) and aikidoists’ conflict style as well as the other variables under investigation (i.e., somatic awareness, spirituality, and aikido experience). See Table 24 for a complete list. We felt strongly enough about the idea that aikido orientation would be related to ability to constructively handle conflict that we designed the CH-S specifically for this research. Surprisingly, marginal evidence was
found between aikido orientation and conflict styles. Also, an association between aikido orientation and aikido experience was not found. However, a pattern was revealed of four correlations between aikido orientation and spirituality that were significant at the 99% confidence level. That is, for this sample of aikidoists, decreasing combat orientation/greater harmony orientation correlated with greater spirituality. Additionally, two out of four correlations between aikido orientation and somatic awareness were revealed to be significant at the 99% confidence level. Again, the patterns revealed in the results for this sample of aikidoists involve somatic awareness and spirituality in relation to the constructive handling of conflict.

A large number of correlations were investigated in the next two exploratory questions (EQ6 and EQ7), 39 correlation for each question. Exploratory Question 7 investigated correlations between somatic awareness and four conflict styles (see Table 25). The assessment for somatic awareness, the Body Insight Scale (BIS), produces a total-body awareness score and scores for three subscales: energy-body, comfort-body, and the inner-body. Exploratory Question 8 investigated correlations between spirituality and four conflict styles (see Table 26). The assessment for spirituality in the workplace produces a total spirituality score and scores on three subscales: interconnection with humans, interconnection with nature and all living things, and interconnection with a higher power. Exploratory Questions 7 and 8 posed correlations with integrating, compromising, dominating, and avoiding conflict styles for conflict with peers, subordinates, and supervisors (for each style). For EQ7, 12 of 39 correlations were significant, 3 at the 95% confidence level and 9 at the 99% confidence level. Eleven of the 12 significant correlations for somatic awareness were with integrating style and compromising style. For EQ8, 18 of 39 correlations were significant, 5 at the 95% confidence level and 13 at the 99% confidence level. All of the significant correlations for spirituality were with integrating style and
compromising style. For this sample of aikidoists, there appears to be a pattern between somatic awareness and both integrating and compromising conflict styles for conflict with peers, subordinates, and supervisors, as well as between spirituality and both integrating and compromising conflict styles for conflict with peers, subordinates, and supervisors.

The last exploratory question, EQ9, investigated correlations between spirituality and somatic awareness. This exploratory question posed every permutation between the total scores and subscale scores for the Body Insight Scale and the Spirituality in the Workplace Scale. Of the 16 correlations posed 13 were significant, 1 at the 95% confidence level and 12 at the 99% confidence level. All three of the nonsignificant correlations involved the comfort-body subscale.

For this sample of aikidoists, what this finding means is that as one variable (somatic awareness or spirituality) increased, so did the other. According to the assessment scores, aikidoists with the highest scores on one variable (e.g., somatic awareness) also had the highest scores on the other (e.g., spirituality) and participants with the lowest scores on one variable had the lowest scores on the other. These findings accord perfectly with the theoretical and research literature on aikido. As intended by founder Ueshiba, aikido is composed of somatic practices (e.g., mindful movements, postures, and body based awareness) that are considered expressions of the spiritual principles of aikido. These two core aspects of aikido are considered integral. Because somatic awareness and spirituality were highly correlated for this sample, the significant findings for Hypothesis 4 and Hypothesis 7 can be interpreted as interconnected, rather than discrete findings. For this reason the term somato-spiritual is apt in describing aikido praxis.

These findings on somatic awareness and spirituality in association with the constructive handling of workplace conflict are novel. Somatic awareness is theorized to be the foundation of controlling automatic, powerful, a possibly destructive reactions (i.e., reactivity, anger, fear) to
social conflict, thus enabling rational thought, understanding, and constructive action. The spiritual principles of aikido provide a framework and a direction for actions enabled by somatic awareness. Hence, the two work together as somato-spiritual praxis in constructively handling conflict as is evidenced by many significant correlations with the efficacious conflict styles, integrating and compromising.

“Does aikido training affect ability to constructively handle conflict in the workplace?” was the driving question of this study. For this sample of aikidoists, which come from 100 different dojos across the US, aikido experience was not found to be associated with efficacious conflict styles. These finding were contrary to what the researcher originally believed. However, the significant findings of Hypotheses 4 and 7 as well as Exploratory Questions 7, 8, and 9 do align with the claims about Ueshiba’s aikido. These findings reveal that for this sample, aikidoists that were shown to have greater spirituality and greater somatic awareness also showed greater efficaciousness in constructively handling workplace conflict. In the 1960’s Ueshiba designed aikido training as pathway to developing somato-spiritual praxis with the intent of reconciling conflict harmoniously, but as aikido exists today there are distinct variations in intentions for training. The significant findings appear to support a more sophisticated and subtle understanding than was originally conceived. An interpretation of these findings is that, it is not aikido training in general that is associated with ability to constructively handling workplace conflict; rather it is aikido as somato-spiritual training that is associated with ability to constructively handling workplace conflict. The evidence suggests that a focus on somato-spirituality in aikido training is associated with development in constructively handling workplace conflict. In a wider sense the findings can be interpreted as providing evidence that a focus on somato-spirituality as it is conceived in aikido is warranted for inclusion in trainings
(not just aikido) for conflict resolution and conflict management. The last interpretation of the findings is that the somato-spiritual conflict skills of aikido for handling violent conflict that are learned in a dojo can transfer to social areas of life, specifically the workplace. In other words, the evidence supports the understanding that somato-spiritual aikido training for handling a punch can become aikido praxis and applied to social conflict.

As Deutsch (1994b) pointed out, to develop ability to constructively handle conflict takes effort and dedication; this is arguably also true of focusing on spirituality and somatic awareness. Deutsch’s Crude Law of Social Relations (1994a) seems to be analogous to this interpretation of the results—what a person puts into a situation generally determines what comes out. In making claims about aikido, the authors of the theoretical aikido literature never claimed that aikido training will result in increased efficacy for constructively handling social conflict. Rather, they wrote that aikido training affords an experience and an opportunity to learn lessons that are challenging, but are made more accessible through the somato-spiritual practices of aikido training.

Further refinement in the understanding and interpretation of the findings is dependent upon the parameters and justifications of the parameters of this study which are discussed in the next section. This is followed by suggestions for future research and contributions to aikido, psychology and transpersonal psychology, and the field of conflict study specific to the workplace. Additionally, specific groups and professions are named that may profit from this research. To conclude, the researcher offers his personal reflections on the benefits he has gained from training in aikido.
Research Parameters

Details of the parameters of this study and the scope of the research design are discussed in the following section. They give a fuller understanding of how these choices funneled and filtered data, why each choice was made, and how they shaped the results.

Delimitations. This study investigated a specialized population, aikidoists, and did not make comparisons to other populations such as people who train in other martial arts, practice mind-body disciples (e.g., yoga) or other disciplined forms of movement (e.g., dance), exercise (e.g., jogging), are sedentary, or are trained in conflict resolution/management (e.g., nonviolent communication). At this point in the research such comparisons would be overly complex, but can be considered in future research.

Because the participants were self-selected, the findings of this study may not be representative of all aikidoists in the United States. Although a random selection of participants is statistically more powerful, this was not possible due to the specialized nature and relatively small size of the aikido population. Findings are delimited to individuals who speak and read English fluently. Providing translations of the testing instruments was beyond the researcher’s resources. At the time of participation participants were required to be at least 18 years old with a 6 months’ total of 20 hours or more per week of work experience so that the data collected did not include people who do not have a minimum degree of experience in the work-a-day world. The participants were required to be employed or self-employed full or part-time as well as actively training in aikido once a week on average. This delimitation was set so that responses were based on current experience so as to yield more accurate responses as opposed to answers that may be affected by nostalgic bias where certain aspects of work or training are diminished and other aspects emphasized. Also, the age requirement was set at 18 years of age or older so
that participants were adults able to legally give informed consent. It seemed unlikely that
enough people under 18 years of age would meet the both the work experience and aikido
training experience requirements to equal the effort of acquiring parental permission for minors
to participate.

It can be argued that aikido philosophy can also be learned via books or lecture. This
study was concerned with individuals who were active in somatic based training in techniques
and practices because it wanted to examine the association of somato-spiritual practices to
conflict styles, not cognitive based associations to conflict styles.

Students at Sofia University (formerly the Institute of Transpersonal Psychology) were
purposely excluded from participation in this study for two reasons. First, said students are
required to take a course in aikido training simultaneous with taking classes in psychological
theory and psychotherapeutic skills training. For Sofia students, aikido is a required class which
may have differing associated factors from aikidoists who self-motivate to train and pay dues.
Also, Sofia students are required to keep journals about their experiences, read articles about
aikido, and training is for the most part with a class full of beginners. Second, the researcher was
a teaching assistant for the aikido class at Sofia University during the data gathering phase of this
study where he regularly interacted with the aikido class students. Thus, Sofia University
students were purposely excluded in order to control for possible confounding factors and
participant bias.

The spectrum of conflict phenomena is vast. The domain of interpersonal conflict was
delimited to dyadic social relationships within a workplace organization. The domain did not
include customer relations or relationships with members of separate organizations (e.g.,
salesman supplying paper to an organization), relations that take place primarily via the phone or
internet, nor did the domain include violent conflict situations, emotionally, sexually, or physically, because disparate dynamics are likely to be at play in said situations compared to the social domain investigated in this study.

Conflict styles relative to the workplace were assessed through self-report measures. This study did not seek to gain the following: the assessment of participants’ supervisors, coworkers, subordinates, friends, or family of the participants’ ability in handling conflict; direct observation of the performance efficacy or ability to apply conflict skills of participants in handling conflict in real time in specific situations or longitudinally; assess outcome measures relative to conflict such as productivity, stress level, or health correlates (e.g., blood pressure). Data from all of these possibilities would be valuable, but each was beyond the available resources, especially with such a specialized and spread out population.

The researcher is a 40-year-old Caucasian man with a nidan (2nd degree black belt) in aikido and over 10 years of involvement in this martial art. He has found aikido to be a great vehicle in facilitating his ability to handle conflict constructively, for self-realization, maturation, mind-body integration, and striving to fulfill his life purpose. The researcher’s participation and interest in aikido is a potential source of bias.

Limitations. In posing nine hypotheses (with three subhypotheses each totaling 27 correlations) and nine exploratory questions this study made multiple comparisons, thus raising the likelihood of familywise errors, that is false positives (Type I errors). The sample was self-selected, so the results and descriptive statistics may not generalize to the aikidoist population in the United States. Because the design of this study is correlational, no causality can be inferred from the results.
Conflict is a multifaceted phenomenon that can be affected by more factors than can be accounted for with the self-report assessments used in this study. Hence, results of this study may have been different with more sophisticated means of assessment. The assessments used in this study are of limited scope. For example, the ROCI-II does not account for varying circumstances such as high stress situations versus low stress situations.

Further, the self-report instruments used in this study rely on honesty and accuracy from participants. Accuracy in the reporting of cumulative hours of training may be limited by errors in recall. A series of questions was set up to minimize error for participants in calculating cumulative hours of training (see Appendix D, items 15, 16, and 17), but errors are inevitable. Additionally, participants’ answers invariably reflect self-image in varying degrees, which may not correspond to the opinions of other parties or whether the participant is actually applying what they are claiming. The self-report answers given may have been a matter of echoing aikido rhetoric, in-group identification with the aikido community, and/or investment in an aikidoist self-image that does not necessarily reflect actual behaviors. Weider-Hatfield (1998) explains, “To date, little research has examined the effectiveness of the ROCI-II in predicting conflict behaviors. Most studies focus instead on respondents’ propensities to behave and their perceptions of the behaviors they employ” (p. 360). Although self-report instruments are extensively used in psychology research, they are generally regarded as having reliability problems. This study was reliant upon the limited research available and peer-reviewed theory as to the efficaciousness of each conflict style in the constructive handling of conflict.

**Strengths.** Interaction between the researcher and participants almost exclusively took place via the internet and data collection solely took place over the internet with little to no active communication between the researcher and the participants. Participation over the internet
was believed to limit participant and researcher bias which is a strength of this study. The sample showed good diversity in terms of participants’ positions in the organizational hierarchy, participants’ occupations, aikidoists from different dojos, and aikido styles.

Self-report assessments are known to have reliability problems. In response to this Rahim (2004) explains the reliability analysis the ROCI-II underwent in regard to social desirability or response distortion bias.

Pearson correlations between the five subscales of the ROCI–II and impression management, social desirability, and lie scales were computed with data from the collegiate sample. Table 23 portrays the results. Of the 60 correlations, only 7 were statistically significant. Although these correlations were significant, they were marginal, which ranged between (+) – .09 and (+) – .20. The correlations indicate that the five subscales of conflict styles are free from social desirability or response distortion bias. (Rahim, 2004, p. 44)

The ROCI-II has the strongest overall psychometric properties of all conflict instruments and is the most widely used assessment in training and research.

**Future Research**

A simple next step in research could be to perform effect size analysis of the results of this study, as well as further analyses of the immense amount of data that were gathered. The many variations that analyses could take may contain unseen patterns yet to be discovered.

Another step in research could be to isolate individual aikidoists, who scored high on the SWS, BIS, and ROCI-II integrating subscale and compromising subscale, and perform semistructured interviews. Results of a thematic analysis could help to flesh out the bare bones statistical results and bring to life an in depth understanding of the motivation, personality characteristics, and the antecedents related to the findings of this study. Also, this interview could attempt to uncover these aikidoists’ understanding of aikido, if and how they believe their aikido skills transfer to the workplace, if and how they benefited from applying aikido praxis in...
the social sphere, if and how they have been informed by aikido relative to the social sphere, and
the particulars of if and how they apply aikido praxis in the workplace, illustrated with
anecdotes.

Another logical but more involved next step in research could be undertaken in a
longitudinal pre/post format that utilizes the same or equivalent instruments used in this study in
investigating the relationship of both spirituality and somatic awareness to ability to
constructively handle conflict. This could include a detailed chronicle of the lesson plans as well
as a brief psychological profile and qualitative interview of the instructor. This study could
include various combinations of comparison groups including a control group, groups that
represent variations on aikido training, and non-aikido group variations.

Non-aikido comparison groups would include other somato-spiritual disciplines such as
yoga, tai chi, or tracking (nature awareness). Other comparison groups could include somatic
disciplines that are not spiritually based (e.g., ballroom dancing), or people who consider
themselves spiritual/religious who do not have a corresponding somatic practice nor are
recipients of accredited training in conflict resolution/management.

Measures in this research ideally could include not only data from assessment
instruments, but also reach beyond to directly observe behaviors of participants in conflict
situations. Additionally, this research could include reports from people in the social sphere of
the participants such as family, friends, and coworkers including supervisors, peers, and
subordinates.
Contributions

The next few sections discuss the contributions of this study. Domains considered are the martial art of aikido, three academic fields (psychology, transpersonal psychology, conflict study), and the workplace.

**Aikido.** The present study is one of dozens concerning aikido, yet it is the first to look directly at the aim and purpose of aikido praxis. The scientific method is a powerful tool in dispelling romanticism, bias, assumptions, and prejudice, as well as illuminating hidden patterns in a mass of overwhelming detail. The findings are valuable information for prospective and current aikido practitioners in choosing a dojo that aligns with their values and aims. That is, if a person’s interest in aikido is to learn to manifest harmony, this research suggests that they may want to seek out an aikido communitydojo that emphasizes the development of somatic awareness and spirituality. Further, the findings can be valuable for instructors and sensei who teach aikido as a somato-spiritual discipline with the purpose of manifesting harmony in conflict situations in better understanding aikido from an objective viewpoint. Last, the gatekeepers for organizations require empirical evidence before they are willing to consider implementing new approaches. For those who want to bring aikido to organizations such as schools or businesses for training or therapeutic purposes, this study provides supportive evidence for such endeavors.

**Psychology and Transpersonal Psychology.** The exploration of the human mind via philosophy and spiritualityreligion is ancient. Yet, as humanity advances into the unknown territory of the present age and cyberization, secular spirituality and somatic awareness have just begun to come into the purview of psychology. Only recently, conventional psychology has taken up the study of spiritualityreligion and wisdom traditions as a topic of interest. In the last decades, conventional psychological research has taken a conservative, organized, and
materialist approach to the study of spirituality/religion. Whereas over the last 40 years, scholars of transpersonal psychology have launched investigations into greatly diverse and esoteric areas, albeit with a less conservative stance in regard to the assumed nature of the universe and consciousness, casting a wide investigative net with a more explorative approach—as of 2014 the present study is one of the latest.

Venturing into exotic paradigms is not without danger of romanticism and idealization. This can result in unexamined assumptions, hence the need for rigorous and candid investigation. The wisdom tradition of aikido has been a natural focus of transpersonal psychology for decades. This is likely due to the conviction in the practical value of aikido training by people affiliated with the field of transpersonal psychology. Until the present study, an investigation had not been conducted into the claims of aikido as a martial art of harmony. The first benefit of this study is adding to the knowledge base of an art that is closely associated with the field of transpersonal psychology. This research also adds a quantitative study to the annals of a field that is inclined toward qualitative research and adds supportive evidence to the edifice of transpersonal psychology.

Investigations into far reaching areas such as aikido hold the hope of invigorating, enlightening, and even disrupting established perspectives as well as providing technologies for understanding the human condition that yield innovative and practical approaches to handling the perennial problems humanity faces. The findings of this study slightly expand the knowledge base of psychology into the positive end of the spectrum of somatic awareness (an area practically untouched by research) and spirituality. Of course, this is relative to a paramount problem for humanity, the inability to constructively handle conflict. At its least, this problem negatively affects quality of life and at its worst, threatens humanity’s very existence (e.g.,
nuclear annihilation). The findings of this study hopefully provide intriguing evidence that kindles interest and spurs the actions of theorists and researchers in psychology or other fields of social science.

**Field of conflict study specific to the workplace.** The field of conflict study is young and growing, with much room for innovation. A chief social structure of Western culture where innovation is needed is the workplace. Interpersonal nonviolent conflict in the workplace is a source of negative stress for the individual and can result in behaviors that are detrimental to the organization. Dana (1988) asserts “Unmanaged conflict is the largest reducible cost in organizations today, and the least recognized” (Workplace Conflict, n.d., para. 1). Spirituality and somatic awareness can be significant factors in handling conflict constructively according to theorists Powell (2003) and Levine (2007). Mitroff and Denton (1999b) boldly claim that spirituality may be the ultimate competitive advantage of organizations. However, neither spirituality nor somatic awareness, let alone somato-spirituality, have been quantitatively researched in relation to conflict. This study opens an avenue that can be further explored in the investigation into the relationship of spirituality and somatic awareness (separately and in combination) as valuable aspects of the human condition relative to constructively handling conflict.

Several members of the education and mental health professions have written about the value of aikido as a complement and supplement to their profession and the people they serve. This research provides prime information for social workers, counselors, psychiatrists, psychologists, professors, grade school teachers, leadership trainers, communication seminar instructors, and various health professionals (i.e., physicians, physician assistants, and nurses), peace officers, team building consultants, and military personnel. Further, this research can be
used to guide and shape tactical and strategic training for workers, managers, and executives by human resources trainers as well as guide and shape the strategic structuring or restructuring of organizations to function more harmoniously.

**Personal Reflections of the Researcher.**

Here, I present the benefits of my 10 years of aikido training as an example illustrating the value of aikido as somato-spiritual based praxis. I have and always have had a high awareness of and sensitivity to conflict. This has affected me greatly, to the point of guiding choices that define my life. Amid the conflicts of my life, I have been following a golden gossamer to what I intuitively knew was a better way. This golden gossamer has led me to explore many better ways, but aikido was a game changer.

Aikido offered a new perspective and a pathway that was revelatory for handling the conflicts in my life. Aikido training availed options to the riddle of conflict that were not available through cognition and could only be worked out through a somatic practice that aligned with my belief system. I do not consider aikido *the solution*. In fact, aikido has many limitations and by no means did aikido fix me, my problems, or the controversies I am involved in. However, it is a pathway better than anything I had ever previously encountered.

Aikido has been highly instructive in following the dictum “know thyself” and surprisingly much of this learning has taken place through the somatic channel. As an aspiring clinical psychologist, I continuously enrich and expand my basic psychotherapeutic skills through aikido training. Both practices intertwine like the double helix strands of DNA where each is catalyzing the other. Fundamentals of aikido such as centering, blending, grounding, flow, and extending inform psychotherapeutic skills such as the therapeutic alliance, maintaining a therapeutic presence, empathy, sensitivity to emotional dynamics, counter transference,
listening, assertiveness, boundary awareness, and boundary setting. In turn my psychotherapeutic knowledge and ability renders the isomorphic somato-spiritual aikido practices and techniques available for translation into the social sphere. Then again, to confine these abilities to psychotherapy is narrow; these abilities benefit every aspect of my life.

Lastly, an unexpected, yet remarkable transformation came through aikido. With the rite of passage of becoming a shodan, I passed through a threshold opening to greater confidence, purpose, freedom, and responsibility. More recently as a nidan, I continue to travel this path.

**Conclusion**

The perennial problem of poorly handled conflict in the workplace is detrimental to individuals and organizations. However, this is a problem that can be reconciled with proper training. The martial art of aikido was founded on the spiritual principle of manifesting harmony and many aikidoists claim that various aspects of aikido training are applicable in social situations. This begs the question: Does aikido training affect the development of ability to potentiate the constructive handling of conflict in social dyadic situations in the workplace?

As an initial step in answering this question, this study investigated whether training in aikido was associated with efficacious conflict styles as used in the workplace. Six predicted associations (in Hypothesis 4 and Hypothesis 7) were supported: as both somatic awareness and spirituality increased so did the use of integrating style with peers, subordinates, and supervisors ($p < .05$ and $p < .01$). Exploratory analyses showed 12 similar significant correlations between somatic awareness and both integrating style and compromising style, as well as 17 significant correlations between spirituality and both integrating style and compromising style. These two styles are considered the best styles for handling workplace conflict. Also, somatic awareness
and spirituality are two core aspects of aikido where each is integral to the other forming somato-spirituality.

These findings indicate that as spirituality and somatic awareness increased, efficaciousness for constructively handling conflict also increased. For this sample of aikidoists \((N = 143)\), the findings as a whole provide supportive evidence linking the core aspects of aikido praxis with ability to constructively handle social conflict in the workplace.
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Appendix A: Key to Abbreviations

4Cs: model utilizing certain fundamentals of aikido to handle conflict: *centering, connecting, channeling, concluding*

BIS: Body Insight Scale

BIS-T: Body Insight Scale total

BIS-I: Body Insight Scale inner awareness subscale

BIS-E: Body Insight Scale energy awareness subscale

BIS-C: Body Insight Scale comfort awareness subscale

CWB: counterproductive work behaviors

DSES: Daily Spiritual Experiences Scale

DV: dependent variable

EQ: Exploratory Question

H: Hypothesis

IV: independent variable

PANAS: Positive Affect-Negative Affect Schedule

PHQ-15: Patient Health Questionnaire-15

POD: Personal Orientation Dimensions

POI: Personal Orientation Inventory

PSOM: Positive States Survey

PSS: Perceived Stress Scale

ROCI-II: Rahim Organizational Conflict Inventory II

SNS: sympathetic nervous system

STAXI: State-Trait Anger Expression Inventory
STAXI-2: State-Trait Anger Expression Inventory (2nd ed.)

SWS: Spirituality in the Workplace Scale

SWS-T: Spirituality in the Workplace Scale total

SWS-H: Spirituality in the Workplace Scale interconnection with humans subscale

SWS-HP: Spirituality in the Workplace Scale interconnection with a higher power subscale

SWS-N: Spirituality in the Workplace Scale interconnection with nature subscale

TAI: Trait Anxiety Inventory

VPS: Vitality Plus Scale
Appendix B: Aikido Terms Glossary

(Japanese words are noted with an *)

**acceptance** – to be aware of a mental or physical object while letting that object be as it is without attempt to change, resist, help, control, or righteously judge that object directly or indirectly.

*Ai* – harmony, love, to come together, to come into accord, integration to join, to blend or unify.

*Aiki* – this a term in and of itself and is central to aikido. Aiki is a metaphysical principle held to be transcendent and immanent throughout the universe unifying all things, where the budo of aikido is but one expression. Aiki is living in right relationship, integrating and harmonizing one’s energy with the energies of the Universe. Ueshiba defined aiki as, “The life force that brings things together; it is the optimal process of unification that operates in all realms, from the vastness of space to the tiniest atom” (Stevens, 2001, p. 29).

*aikido* – a spiritual praxis of coming into harmony with the Way of Nature through the unification of one’s mind, body, and life path. Also known as the Art of Peace, aikido is a martial art designed to handle conflict in a nonviolent way.

*aikidoist* – one who practices aikido; same as aikidoka.

*aikidoka* – this is a loanword used in the US, it means one who practices aikido; the same as aikidoist.

**blending** – maneuvering in a manner that maintains connection to a partner(s) without impeding the maneuvering of one’s partner(s) or one’s own maneuvering.

*budo* – the way of the martial arts. A syncretism of traditional fighting arts and spiritual practice into disciplines of character development, self and community cultivation, mind-body unification, and paths of self-realization/spiritual enlightenment. One translation of the term budo is interpreted as to stop the spear or stop the attack; in other words, to resolve the conflict, yet this resolution also entails domination of one’s opponents.

*budo* (as defined by Ueshiba) – After Ueshiba’s spiritual awakening, his perspective radically changed concerning the nature, purpose, and meaning of budo. True budo is the loving protection of all beings with a spirit of reconciliation.
**centering** – a dynamic state of consciousness in which clarity of cognitive, emotional, somatic, and spiritual awareness is optimized, self-integrity is maintained, and one’s actions are mindful and reflective as opposed to reactive.

**connection** – to focus one’s attention upon a person, place or thing (including intangibles, e.g., an opinion) with benign motivation.

*do* – “a way of life (subjectively and/or objectively),” the “Way or Path of Nature.” The kanji (character) that represents Do is the same character the Taoists use to refer to the mysteries of Nature. Ueshiba is quoted as saying, “The Way is like the veins that circulate blood through our bodies, following the natural flow of the life force” (Stevens, 2001, p. 30). “Master Ueshiba also compared the Way with water, which always seeks the best course, flowing around obstacles, offering no resistance” (Stevens, 2001, p. 30).

*dan* – a 10 level aikido ranking system. Dan is commonly known as degree of black belt.

*dojo* – hall for training, place of purification.

**expanding** – to will one’s presence/awareness to grow larger in a spherical manner.

**extending** – 1. to will one’s physicality and/or one’s attention to grow so that it connects with a specified person, place, or thing including intangibles (e.g., an opinion). 2. To aid a process in reaching a natural conclusion.

**flow** – nonresistance; movement (mental and/or physical) that does not clash, yet maintains connection in relationship to an object (mental or physical). It is the aikido alternative to fight or flight.

**gathering** – physical movement and/or ki movement that draws or attracts objects (mental of physical) toward one’s center.

**getting off the line** – the mental and physical act of responding, not reacting, by moving off of the vector of attack while still maintaining connection with the attacker. The attack can be a punch, an insult, or a passive-aggressive act, but the response is isomorphically the same. The mental aspect of getting off the line involves not taking the attack personally. The aikidoist establishes a new line of connection, even support, to handle the situation that connects to the center of the attacker. For example, if a client fires an insult at the therapist, the therapist moves off of the mental (emotional and cognitive) line of the client’s verbal attack and does not respond directly to the insult. Rather, the therapist notes the insult and chooses to create a new line of connection to the client by first giving support to the client and then asking the client a
constructive question to clarify both their perspectives so that they align in cooperating on the issue.

**grounding** – to be open and responsive somatically and mentally with a fully embodied relaxed and ready presence.

*hara* – the belly; the physical and spiritual center of the body.

**harmony** – harmony is a living process, a dynamic equilibrium that fluxuates within in a range of degrees much like a person’s confidence. Further, harmony is not a goal that is eventually reached, but a spiritual ideal that one endeavors from moment to moment; to bring into mutual accord, integrity, alignment, peace, congruence, collaboration, synchronization, coordination, cooperation, equilibrium, unification, reconciliation, and to join that which is seemingly in opposition.

*Hozoin-ryu* – a traditional school of Japanese martial arts specializing in the art of spearmanship founded by Hōzōin Kakuzenbō In’ei (1521–1607) in c. 1560.

**honor** – to respect a person’s autonomy, be it their way of being or individual actions and choices (or consequences of actions and choices) without interference, undue influence, unsolicited help, or righteous judgment.

**humility** – the quality of being humble, modest, sincere, honest, reverential, cordial, and never being arrogant, contemptuous, rude, or even self-abasing; realizing that one’s life, time, perspective, and energy is of equal value to all others; an accurate and realistic assessment of one’s power and influence, and responsible wielding of such in a manner that is constructive and never destructive.

*irimi* – entering

*juijitsu* – is a Japanese martial art and method of close combat for defeating an armed and armored opponent in which one uses no weapon, or only a short weapon.

*judo* – is a modern martial art and combat sport created in Japan. Its most prominent feature is its competitive element, where the object is to either throw or take down one’s opponent to the ground, immobilize or otherwise subdue one’s opponent with a grappling maneuver, or force an opponent to submit by joint locking or by executing a strangle hold or choke. Strikes and thrusts by hands and feet as well as weapons defense are a part of judo, but only in pre-arranged forms (kata) and are not allowed in judo competition or free practice.

*kanji* – characters comprising the written Japanese language.
*kendo* – Japanese martial art of the sword.

*ki* – a complex term loosely interpreted as spirit, life energy, mind energy, animating force in and around the body, cosmic energy, or ethereal essence.

*koan* – a riddle of sorts without a set answer that consists of a story, dialogue, question, or statement, the meaning of which cannot be understood by rational thinking, but may be accessible through intuition.

**leading** – to guide, direct, or influence a person’s attention in a constructive direction (physical or mental).

**love** – acceptance without judgment.

*masakatsu agatsu katsu hayabi* – a phrase in Japanese used by Ueshiba to describe the essence of aikido; a close translation of this Japanese phrase is “True victory is victory over oneself, right here, right now!” (Stevens, 2001, p. 26).

*musubi* – to connect (see connect for a full description)

*nage* – aikidoist executing a technique

*nidan* – second degree black belt

**nonresistance** – a way of being in connection/relationship to a derogatory, even violent party that influences in a nonviolent/peaceful direction without attempting to directly change, subvert, or stop the party itself.

**open attention** – majority of attention is not fixated upon any one object (mental or physical) in awareness; awareness is spherical through all available senses accompanied by flowing thought and emotion.

*Ósensei* – great teacher

**presence** – a mind-body state that is grounded and aware, relaxed and ready while one is simultaneously aware of both intrapersonal phenomena (e.g., intuition, proprioception) and the outer environment to the greatest capacity possible in the present moment; this entails being grounded in one’s body with sensitivity to one’s senses and inner dialogue at a minimum with the content of cognition focused on the happenings of the present moment.

*randori* – a full-powered presence, to be in the right place, with the right technique, at the right time, with the right level of power; also, randori is a training exercise where an aikidoist is dealing with multiple attackers in rapid succession.
relaxing – reduction of muscular tension (including diaphragm) and mental anxiety catalyzed by
deepening of breath and an anatomically efficient posture; to be relaxed is to be ready to and able
to move in any direction (physically and/or mentally) in the present moment with maximum
efficiency and efficacy and minimum effort.

rhythm – movement with a pattern of alternating gathering and expanding with each peak and
trough ending organically.

*satori – awakening or enlightenment

self-exploration/reflection – observation, examination, analysis, experimentation with oneself
for the purpose of becoming aware of one’s immediate emotions and general patterns of
emotions, immediate thoughts and general thought patterns, personality characteristics,
tendencies, abilities, potentials, skills, limitations, attractions, repulsions, triggers, passions, and
shadow material.

*sensei – teacher; in formal aikido etiquette, an instructor is recognized as sensei at 7th dan.

*shihan – an honorific title used for senior instructor or expert. The term is frequently used
interchangeably with English terms such as “master instructor.”

spontaneity – the state of acting naturally without effort or predetermination.

*taitoku – from “tai” meaning body and “toku” meaning profit, learning, understanding,
wisdom; somatic wisdom.

*takemusu – spontaneously dealing effectively, safely, and compassionately with conflict,
social or violent, by remaining relaxed, present, and flexible in connection with self and other.

*tenkan – a blending tactic that usually starts from facing one’s partner in opposing positions;
one performs a 180 degree turn pivoting on the lead foot so that one is facing the same direction
as one’s partner, while maintaining connection, and minimally changing the partner’s body
position.

timing – the optimal moment and optimal speed for an action.

*uke – the attacker/ person receiving the technique

unification of mind-body – to bring the mind and body into alignment; to operate as one unit.
Appendix C: Skill List for Constructively Handling Conflict

What Not to Do in a Conflict . . .
1. Define a conflict as a “win-lose” one when it is possible for both to win (i.e., know what type of conflict you are in).
2. Avoid violence and use of threats even when one is very angry (i.e., know the harmful consequences of violence and how to actively channel your anger in ways that are not violent; learn to control the thoughts, feelings, and behaviors which are apt to stimulate violence in oneself or the other).
3. Avoid attacking the other’s pride, self-esteem, security, his/her identity, or those with whom s/he identifies (i.e., attack the other’s behavior or ideas, not the other).
4. Don’t confuse your “positions” with your “interests” (your initial positions on an issue may be opposed but not your real interests).
5. Avoid ethnocentrism: understand and accept the reality of cultural differences (i.e., what you take to be self-evident and right may not seem that way to someone from a different cultural background and vice versa).
6. Don’t neglect your own interests or the interests of others (i.e., communicate your interests clearly and firmly to the other, and listen attentively and empathetically to the other’s expression of his/her interests).
7. Don’t avoid conflict; face it (i.e., learn the typical defenses you employ to evade the anxiety often associated with conflict; also learn what kinds of conflicts are best avoided—e.g., those that are inherently unresolvable and win-lose conflicts in which you will be a loser).
8. Avoid black-white thinking as well as stereotyping and demonizing the other during heated conflict (i.e., learn to be alert to bias, misperceptions, and misjudgments that commonly occur during heated conflict).

What to Do in Conflict . . .
1. Find common ground between oneself and the other (by identifying shared values, interests, friends, etc. to help establish cooperative bonds).
2. Listen and communicate honestly and effectively so that the underlying feelings as well as thoughts are clearly understood, and check continually one’s success in doing so (the feeling of being understood and being understood are both important).
3. Take the perspective of the other (skills in putting oneself “in the shoes of the other” can be enhanced through role reversal).
4. Social problem-solve. This involves learning to do several things: (a) *Reframe* the conflict so that it is perceived as a mutual problem requiring cooperative effort; (b) *Define* the conflict through identification of the incompatible intentions, values, interests, goals, needs, or beliefs; (c) *Diagnose* the conditions and circumstances which reduce or emphasize the incompatibilities; (d) Search for or invent fair *options* that lead to mutual gain; (e) *Evaluate* and select among the options the one that is viewed as fair and best meets the legitimate needs of the parties involved.
5. Develop methods for dealing with difficult conflicts so that one is not helpless not hopeless when confronting those who are more powerful or those who use dirty tricks.
6. Know oneself and how one typically responds in different sorts of conflict situations so that one can control habitual tendencies that may be dysfunctional. (Deutsch, 1994, pp. 117-118)
Appendix D: Demographics and Aikido Experience Questionnaire

1. Name (choose a pseudonym):
2. Sex: Female or Male
3. City and state of residence:
4. Ethnic Heritage (check one or more): Black/African American; African; Asian; European; Caucasian; Native Hawaiian/Pacific Islander; Alaskan Native/Indigenous American; Latino/Hispanic
5. Highest Level of Education Completed: Elementary School (K-8); High School or GED; Undergraduate Degree; Technical Degree; Graduate Degree/Professional Degree
6. On average I work _______ hours a week.
7. Chosen profession:
8. Current occupation:
9. The name of your functional area or work group:
10. Your position by organizational level: Top; Middle; Lower; Clerical/Support/Staff
11. Your organization’s category: Manufacturing; Transportation; Merchandising; Education; Healthcare; Hospitality industry; Financial services; Service industry; Other

12. Income bracket: {0-15,000}; {15,001-30,000}; {30,001-45,000}; {45,001-60,000}; 60,001-75,000}; {75,0001-90,000}; {90,001-105,0001}; {105,001-125,000}; {125,001-140,000}; {140,001-155,000}; {155,001-170,000}; {170,001-185,000}; {185,000-200,000}; 200,001-215,000}; {215,001-230,000}; {230,001-245,000}; {245,001-260,001}; {260,001 and up}
13. Have you received formal training in conflict management, conflict resolution, or conflict transformation? yes or no. If so, how many hours cumulatively: _________________.
14. Current Dojo and approximately how many years have you trained at that particular dojo. Please indicate in years/including half years (e.g., 6.5 years)?
15. Date (month and year) started aikido training (if not known exactly give your best estimate):
16. Total number of training sessions total (estimate to the best of your ability). Please follow the next few steps to help guide you to an accurate figure.
a) Years and months spent training. If # of months is not known exactly, please round down to three months (e.g., 4 years, 9 months). Please note, this does not mean how many years since you started, so do not include time that you have taken off from training.
b) Please multiply the number of years by 12; then add the number of months to the answer (if applicable).
c) The frequency of times you train per week likely fluctuates. Please estimate an average number of times and multiply this number by the answer from line 17. b).
d) Last, don’t forget to add in any seminars or training camp sessions that you may have attended. For example, if your normal training sessions are 1.5 hours long and the seminar was 6 hours over 2 days then you should add on 4 training sessions to your total. This is your final answer.

17. Total number of hours of training total (I will walk you through arriving at the most accurate figure possible):
a) Are your training sessions 1 hour, 1.5 hours, or 2 hours (or another amount of time) on average? An average can be calculated by adding up the number of hours you train a week or a month, then divide that number by the number of training sessions. Say you train one hour a week and attend a special 1.5 hour session once a month (e.g., 1 hour + 1 hour + 1 hour + 1 hour + 1.5 hours = 5.5 hours. 5.5 ÷ 5 training sessions = 1.2 hours per training session on average).
b) Please take the final number from line 17 and multiply this number by the average time of your training sessions.

18. Your aikido rank: (number of kyū in adult rank system at your dojo ____); 10th kyū; 9th kyū; 8th kyū; 7th kyū; 6th kyū; 5th kyū; 4th kyū; 3rd kyū; 2nd kyū; 1st kyū; 1st dan; 2nd dan; 3rd dan; 4th dan; 5th dan; 6th dan; 7th dan; 8th dan; 9th dan; 10th dan.

19. Main style of aikido training if known: unknown; Aikikai; Yoseikan; Yoshinkan; Shodokan; Shin Shin Toitsu (governed by the Ki Society); Ibaraki (unofficially called Iwama style) affiliated with the Aikikai Foundation; Shinshin Aikishuren Kai (Iwama style); other ________.

20. Other aikido styles trained in that are not your main style (include only if have more than 2 months of training in a particular style): unknown; Aikikai; Yoseikan; Yoshinkan;
Shodokan; Shin Shin Toitsu (governed by the Ki Society); Iwama style (an unofficial title) affiliated with the Aikikai Foundation; Shinshin Aikishuren Kai; other _______.

21. Other martial arts you have trained in for more than 3 months: ________________.

22. Are you currently training in other martial art(s) more than once every 2 weeks?

23. Would you like to receive a copy of the completed study? Yes       No
Appendix E: Letter of Introduction

Dear Sensei or Instructor:

My name is Robert Frager, I am an Aikido teacher, 7th Dan Aikikai Hombu Dojo, and a professor at Sofia University (formerly the Institute of Transpersonal Psychology), a graduate school located in Palo Alto, California.

I am writing on behalf of my Aikido student Christopher J. Schalge (shodan) who is currently in the process of carrying out his dissertation research concerning Aikido. Would you please inform your students about this study. All levels of experience are needed starting from one training session to advanced ranking. Participation is completely voluntary. We hope participation will contribute to the understanding of Aikido training on social interactions in the workplace.

All information gathered for the study will be strictly confidential! Requirements and instructions for participation are on the flyer attached to this email. Kindly print the flyer, post it in your dojo, and inform your students of the study. You can also support the study by liking the Facebook page "Aikidos Needed". The simplest way to participate is to go to the following website, https://sites.google.com/site/aikidoworkplacetestudy. Feel free to share this link with your students and fellow aikidosists. If you have any questions feel free to contact the lead researcher, Christopher. Your assistance in recruitment and your participation is greatly appreciated. Thank you.

Sincerely,

Robert Frager, Ph.D., 7th Dan Aikido

Lead Researcher: Christopher J. Schalge, M.A. (650) 248-3970; cschalge@gmail.com
Dissertation Chairperson: David Lukoff, Ph.D. (650) 493-4430 ext. 300; david.lukoff@sofia.edu
Sofia University (650) 493-4430; www.sofia.edu
Appendix F: Recruitment Flier

Aikidoists Needed for an Online Research Study on Interaction in the Workplace

Your participation is strictly confidential, guaranteed! Not one bit of identifying information will be shared with anyone (especially your workplace).

- Are you fluent in reading and speaking English?
- Are you currently working full or part-time in a setting where you regularly interact with other coworkers, a supervisor, or supervisees?
- Are you 18 or older with 6 months of experience working at least 20 hours a week?
- Are you currently working in the United States?
- Are you currently training in Aikido at least once a week on average?
- Are you willing to volunteer about 1 hour of your time answering questions online?

If the answer to these questions is yes, you qualify!

Your participation is extremely valuable in providing much needed insight into better understanding the role aikido training plays in workplace interactions. Participants will receive a summary of research findings as well as an extensive literature review on aikido.

Christopher Schalge, M.A.
Graduate student at Sofia University (formerly the Institute of Transpersonal Psychology)

To participate visit the website
https://sites.google.com/site/aikidoworkplacestudy/

Also, please like the Facebook page “Aikidoists Needed” or contact the lead researcher for a link or additional information
(650) 248-3970; cschalge@gmail.com
Appendix G: Instruction Letter for Participation

Hello Aikidoka,

Your participation in this study is greatly appreciated. Participation has been made as simple and easy as possible. All information and answers you supply are strictly confidential! Absolutely no identifying information will be shared with anybody or used in the study report.

Please feel free to forward this letter with the link to the study to any of your aikido students or aikidoist you know personally. This link will take you to a secure survey site: https://www.surveymonkey.com/s/B2NOVJR. When you arrive at the study website enter the password: workplace. Also, please visit the website for the study, https://sites.google.com/site/aikidoworkplacetestudy. This website contains anything and everything about the study including the direct link to the survey site given above. Lastly, please like the Facebook page “Aikidoists Needed” to help spread the word.

You will be asked to complete up to seven sets of questions; this will take less than one hour. Instructions will be given every step along the way. Thank you again for your participation.

Domo Arigato Gozaimasu,

Christopher Schalge, M.A.
Appendix H: Screening Questionnaire

1. Are you fluent in speaking and reading English?

2. Are you 18 years old or older?

3. Are you currently working full or part-time in an environment with regular interaction with coworkers, subordinates, or supervisors?

4. Do you have 6 months of total work experience of working a minimum of 20 hours a week?

5. Are you currently training in aikido once a week on average?

Upon completion of this questionnaire, if the participant answered no to any of these questions the following statement will appear in response: Your willingness, time, and effort to participate in this study are greatly appreciated. By answering no to any of the last five questions you have indicated that you do not meet the necessary criteria for participation in this study. I apologize for any misunderstanding or inconvenience and sincerely hope that you will consider participation in future studies. Thank you and have a pleasant day.
Appendix I: Informed Consent Document

To the participant in this research:

Thank you for your interest in participating in this dissertation study.

You have been invited to participate in a study designed to explore social relations in the workplace. Your participation is entirely voluntary and there is no pressure to participate in the study.

The benefit of participating in this study is that you will contribute to the progress of understanding socialization in the workplace.

Prior to participation the informed consent document must be read, understood, and signed. Your participation consists of filling out up to seven questionnaires. This will take about 1 hour and will be completed online. You will be asked to fill out up to seven brief questionnaires. The first questionnaire will concern the criteria for participation. The next few questionnaires concern social relations at work; there will be up to three of these questionnaires depending on your workplace situation. The next questionnaire will be about somatics (subjective physical/psychological experiences) and then a questionnaire about spirituality. Last will be a demographics questionnaire.

For the protection of your privacy, all information received from you will be kept confidential as to the source and your identity will be confidential. All information from questionnaires and the informed consent documents will be assigned code numbers to protect your identity. All information will be initially collected a secure password protected professional website, then stored on a password protected flash drive. The researcher is the only person who will have access to your identity. In the reporting of information in public material, any information that might identify you will be altered to ensure you’re anonymity.

The design of this study minimizes any potential risks to you. Although it is unlikely, psychological distress may result from your participation. If you experience any unpleasant reactions while participating in this study, please stop the activity and inform the researcher. For emergency purposes, the researcher, Christopher Schalge can be reached on his cell phone or by email. The researcher has a list of resources that can be provided if needed. If at any time you have any concerns or questions, I will make every effort to discuss them with you, answer your questions, and inform you of options for resolving your concerns either by phone or email.

Christopher Schalge is conducting this dissertation study under the auspices of the Institute of Transpersonal Psychology. If you have any questions or concerns please call or email, Christopher Schalge, at (650) 248-3970/ cschalge@gmail.com, the dissertation chair, David Lukoff at (650) 493-4184 ext. 300 or the chair of Research Ethics Committee at the Institute of Transpersonal Psychology, Frederic Luskin at (650) 493-4184 ext. 256.

If you decide to participate in this research, you may withdraw your consent and discontinue your participation during the data collection phase of the study for any reason without penalty or
prejudice. After the data collection phase your personal data will no longer be linked to your
name and the researcher will not be able to identify your information.

At the end of the study questions you will be asked if you wish to receive a copy of the study's
results. If you wish to receive the research please check the yes box and a digital copy of the
finished dissertation will be emailed to you.

I attest that I have read and understood this form and had any questions about this research
answered to my satisfaction. My participation in this research is entirely voluntary. My signature
indicates my willingness to be a participant in this research.

(Please print a copy of this document for your records.)

________________________________________________________________________________
Participant's Name (please print)

________________________________________________________________________________
Participant's Signature

________________________________________________________________________________
Researcher’s Signature

Christopher Schalge, M.A.
(650) 248-3970
cschalge@gmail.com
298 Bush Street
Mountain View, CA 94041
Appendix J: Unabridged List of Participants’ Occupations

Table J1

Participants’ Current Occupation

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<th>Occupation</th>
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<tr>
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<td>1.4</td>
</tr>
<tr>
<td>Agricultural Technician</td>
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<td>.7</td>
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<tr>
<td>Chemist</td>
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<td>.7</td>
</tr>
<tr>
<td>Civil Engineer</td>
<td>1</td>
<td>.7</td>
</tr>
<tr>
<td>Computer and Information Systems Manager</td>
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<td>.7</td>
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<td>.7</td>
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<tr>
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<td>.7</td>
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<tr>
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Occupations Written-in Under “Other”

1. Instructional Designer
2. Nonprofit Director, animal welfare
3. Operations Director, Behavioral Health Company
4. Video producer and editor
5. Web Architecture, Design & Development
6. Nonprofit executive
7. Mediator, consultant, somatic practitioner, coach
8. Private Investigator
9. Acupuncturist & clinical research manager
10. Animal rescue shelter manager
11. Logistics/Courier
12. Educator
13. Physicist
14. Air traffic control
15. Creative Director (Art) Advertising
16. Meat and Deli Clerk
17. Aikido Instructor / Film maker
18. Histotechnologist
19. Teacher
20. Marketing copywriter
21. Fire Safety Manager
22. Insurance Safety Consultant
23. Full time student
24. Teacher elementary level: aikido, academics, and behavior management
25. Hospice work (Latino Cultural Liaison)
26. Consultant
27. Researcher on Drug addiction
28. University Professor
29. Acupuncturist
30. Sales - Healthcare
31. Educational Researcher
32. Musician
33. Educator
34. Professional Clinical Counselor
35. Intern @ Medical Technology Marketing Research firm
36. Priest
37. Teacher
38. Business owner
39. Alliance Manager - research collaborations
40. Teacher
41. Airline Operations
42. Minister
43. Office management and accounting
44. Commercial Real Estate Broker: Dojo Owner
45. Cofounder of technology startup, and president of an aikido non-profit
46. Commercial Furniture Designer
47. Academia - Aerospace engineering
48. Psychotherapist & Educator
49. Psychotherapist