

Aikido as a Model of Feminist Power

Jeffrey B. Noblett
Department of Geology
Colorado College
Colorado Springs, CO 80903

Abstract

Feminists theories of power correspond well with the practice of the martial art of Aikido. They both emphasize nonviolent action, ecological systems rather than hierarchical-domination based systems, cooperation with others and ultimately connection to others as the basis for empowerment. This perspective changes the view of conflict from a contest to be fought to an effort for mutual understanding. The mental-physical movements of Aikido enable a student to learn and develop this type of power. Women practitioners of Aikido are defining a new pathway to formulating feminist power.

Introduction

Feminists have raised questions about the nature of power and its effect on relationships. What types of power exist? Does power necessarily imply domination or control of others? What are the practical differences between power-over and power-to-do? Are there models for powerful relationships that avoid the trappings of patriarchy? In this paper, I argue that there is a particular martial art whose practice seems to exemplify development of feminist concepts of power. Although the martial arts are often thought of as violent, Aikido was developed this century with a commitment to non-violence, even in self-defense. Its effective and practical teachings and its opportunity for students to grow in ways not possible in theoretical discussions contribute to the development of new perspectives on power. Women and men in Aikido are formulating a different practice of power and their abilities may effect us all.

The theories of feminist power and the practice of Aikido overlap in a number of crucial points. First, they both are dedicated to nonviolence in action. Second, they avoid defining power as domination through hierarchical systems. Third, they emphasize power through cooperation. Fourth, in a related idea they seek power through developing connection rather than separation. Control is redefined to acknowledge a need for the restraining hand and for teachers. Both are forms that empower others to discover their own abilities. Such personal development itself should avoid absorption by the patriarchy into hierarchical,

domination-based conceptions of power-as-control over others. In fact, the more people who are empowered in the feminist sense, the healthier we all are.

Power as Nonviolent

Non-violence theory defines power not as an individual characteristic, but as a dynamic presence in every relationship.(1) Because of this relationship, every person can be shown they have power. It is the power to reject externally imposed constraints and in this act to choose not to imitate the imposed power itself. Such power is conceived of as the ability-to-do rather than power-over.(2) French argues that this power is developed through self-discipline by individuals; though where it interacts with other people, power-to may overlap with power-over by influencing others. However, such influence would be noncoercive and not backed by force.(3) hooks argues that in a sense, women were never powerless, though they have been suppressed and exploited.(4) She urges feminists to clarify the power women have and to exercise this basic personal power in acts of resistance and strength. Transforming the use of this form of power is essential to feminists struggling not to repeat the errors of the patriarchy. A lack of clarity on power-in-practice produces continued conflicts.

The fundamental principle of the practice of Aikido is that of nonviolence. Aikido does not accept or teach retaliatory strikes or blows even in self-defense. It teaches that conflict, verbal or physical, can be resolved in a way that allows one to

refuse to be harmed and also allows one to choose not to harm the attacker. By striving not to propagate violence in any form, students learn an active pacifism. Power comes through self-confidence and lessening of fear in relationships with other people.

The founder of Aikido, Morihei Ueshiba, was a twentieth-century Japanese student of several martial arts who developed a unique insight. His commitment to martial arts, his fervent devotion to pacifism, and enlightenment experience are documented in various places.(5) Amongst his somewhat mystical writings, are the following ideas.

Aiki is the activity of being taught by God about the echoes of the soul of the universal design. This soul possesses a power capable of resolving all things. Nothing less than becoming one with the universe will suffice. By means of this echoing of the soul of the universe, you absorb the many things into yourself and blend with them. As an extension of this, you become reconciled with the spirit/mind of the people of the whole world... The Aikido which I am now doing is a path that builds people, a way of forging and tempering the body and spirit. It is not a way that injures others, nor is it one that wields against them the evil sword of death... True budo (martial arts) must be the spirit of harmony and loving protection of all things.

In practice, this non-violent power starts by teaching students to avoid being harmed. This assumes, of course, that the student has not chosen to accept harm as a form of protest. First,

the student learns to find her own center, to relax and be able to move freely. This requires integrating mind, body and spirit. The free self moves as a unit. Rather than blocking and striking back, a student learns to allow an attack to continue, but not to be present at the point of impact. This movement unbalances an attacker who was certain of a target and allows the attack to be led circularly in a way that harms no one.

Then, if the attack is continued, the Aikidoist is faced with a choice. Each technique has a point at which the student is capable of severely harming the attacker, but this is also a point where the student can choose to end the conflict without returning the violence. The art of Aikido is learning to refuse to practice violence even in self-defense. Many students have difficulty with this concept. In the heat of anger, maybe we would want to inflict pain and hurt an attacker. Since 'they' began the attack, it is not actually violence if we injure someone in self-defense. It is difficult to respond well to this query, especially when the student is speaking from personal experience. If that student is open to theoretical debate, I would note that the argument for violence in self-defense is a patriarchal point raised in every war and military action. It assumes no prior history of discriminatory social systems and treats the attack as an isolated incident. It assumes we perceive one another as separated individuals. Thus, the impact of continuing to meet violence with violence on a society's structure is negated. However, I will not ask a student to be harmed herself just because she prefers not to strike back.

An attitude of passive acceptance is equally contributory to confirming violence as an effective means of getting one's way.

Aikido offers a third choice: neither to be injured nor to injure in turn. It is a choice, but one which is not available to those who are locked in the dichotomy of harm or be harmed. Given our social training, Aikido is not easy. But, it is a way to refuse to propagate violence in oneself or in another.

Power without Domination and Hierarchy

Closely connected to the decision to practice nonviolent power is the refusal to operate in hierarchical modes or to equate power with domination-over. The hierarchical mode is one which sees isolated units constructed in a way that implies an upward direction only a few can attain. Those above are the winners. They are more important and somehow better than those below. Feminist theorists have criticized this system and its destructive impact on people at length. Redefining power as ability-to-do rather than control-over is the first step to rejecting hierarchical thinking.

Ecological thinking is an alternative model.(6) A system is not unified by force or one organism dominating others. Ecological systems are intrinsically interconnected achieving balance through mutual adaptation. No one part dominates the others, rather each is dependent on the others, each is important in itself. All are effected by destruction of the balance.

The role of authorities in this model is replaced by that of teachers and guides.(3) Because each student has discovered her

own power, society itself may be transformed. But, as this power ripples through a society, the lack of centralization will allow it to resist conversion into hierarchical forms.

It may seem odd to think of a martial art with its belts and rankings as exemplifying non-hierarchical power. Yet Aikido tries to do this. It acknowledges only two belt colors on the mat (white and black). A black belt confirms a committed beginner. These colors, we are taught, distinguish length of training rather than a person's value. Life does not have colored belts. Black belts are constantly learning from the openness of beginners whose understanding of Aikido may be different from their own. Each class begins and ends with the teacher and students bowing to one another and each requesting the other to assist in their learning and growth. The 'higher' ranks are referred to as sempai, meaning those who started earlier. This emphasizes difference in training without placing greater importance on rank. Higher ranks denote continued service, can not be reached through contests and carry an invitation for others to continue training because there is no limit on the number of individuals who can be recognized. Interestingly, the leaders of Aikido are all teachers and all of them constantly train with new students in an effort to become beginners. A long-time black belt who has trained well will discover her belt fading to white with time. The cycle continues.

Power Through Cooperation

Concomitant with valuing ecological systems is developing power based not on competition but on cooperation. In expounding

the Gaia paradigm that the earth is itself a living system, Lynn Margulis argues that species which learn to cooperate survive longer than those which fail to do so.(7) Humans, she argued, are essentially clumps of interconnected bacteria. The competitive spirit, the will to win, where this spirit requires some other to be defeated is ultimately damaging to our species.

Darwin argued for the survival of the fittest, but patriarchal principles interpreted this as survival of the strongest. A simple demonstration of arm-wrestling reveals the depth of our assumptions about competition. Tell two participants that they will receive a prize for each time the other person's hand touches down, up to say five prizes each with a time limit. It usually takes a number of attempts before the participants realize no one is getting prizes and that the rules allow both persons to win.

Aikido fosters cooperation among students from the first day of practice. Obviously, if a student keeps hurting people, no one will practice with that person. But more than that, the teacher asks each student who is playing the role of attacker (grabbing a wrist, for example) to move at exactly the right speed and strength so the receiver is able to perform a technique flawlessly. It is part of the attacker's role to lead the receiver into a perfect throw. Both students are learning cooperation as well as how to move with another person. By slowly increasing the pace of movement, Aikido students learn to deal with real-life attacks. In the process, they are never made to feel wrong or incompetent, but focus on the development of their own ability.

Aikido refers to the person who is in the role of attacker as an uke, one who takes the fall. Teachers do not create opponents or enemies, but students interact as partners. Techniques are learned by alternating roles frequently. The best training occurs when these roles blur and the partners move continuously. Aikido expands this dance to include multiple partners as well.

Even tests for rank emphasize ability rather than competition. Students advance by demonstrating understanding of techniques, not by winning contests over other students. Aikido is not considered a sport because it has no contests, no scoring system, no way to win-over another student.

Power Through Connection

The conception we have of ourselves as entities is closely related to our ability to conceive power that emphasizes cooperation and connection. Understanding the connection between humans and the natural world is also essential to this concept. The moment-to-moment shifts of balances, weather variations, the impact of the food chain on individual life forms, eruptions of volcanos, destructive earthquakes and storms are all reminders that conflicts are natural occurrences. Natural processes are not fixed but constantly evolving. It is easy to see our lives as a sequence of conflicts. But, as Evelyn Fox Keller noted, conflict brings with it the issues of control. Control, in turn, may be used to contain or to hurt and destroy.(8) The conception one has of oneself and connection to the natural world will determine how one will control events.

A self conceived in isolation from and separate from other egos is free to seek control-over and to damage others in securing its own desires. A self that identifies with others to the point of seeing the ecological web containing all life is more likely to choose control to contain. The feminist image of the restraining hand is embodied in this vision.

Aikido is essentially a practice in connecting oneself with others. It is obvious when a student muscles through a technique rather than finds the easier, connected movement. Minor adjustments in body positions and thinking allow students to discover when they really are connected to their partner or when they are struggling to move without consideration of the other person. The constant change of role from attacker to receiver emphasizes the value of empathy. The one who is throwing this minute is being thrown next minute and learns connection well. Again, the student needs to discover her own center, integrate the thoughts and movements of mind, body and spirit which are never separated in Aikido practice and then can discover identity with others. One Aikido teacher, Unno, stated that ultimately, physical, psychological and spiritual mastery are one and the same. The egoless self is open, flexible, supple, fluid and dynamic in body, mind and spirit. Being egoless, the self identifies with all things and all people, seeing them not from its self-centered perspective, but from their own respective centers.(9) To perform a technique well requires a student not to throw a partner at all, but to get out of the way so movement can occur. A student who

practices Aikido to protect herself, also discovers how to extend that protection to others, including an attacker. A deep understanding of the ecological interrelatedness of all life is essential to understanding power as described in this paper. I believe this understanding is found in people who do choose not to respond to a violent attack with violence themselves. This realization of self-as-other is also necessary for the grass-roots spreading of autonomous power that avoids the trap of hierarchy. Thus, to understand a total commitment to a nonviolent power, even in self-defense, we only need to see the intimate connections, including apparent conflicts, of all the natural world.

Once again, feminist thought transcends the dichotomy between understanding self as isolated ego or as merely part of a whole. Like the fingers on our hands, we can sometimes operate as an isolated pointer or other times as a unified holder. The self is also both individual and embedded. The practice of Aikido allows us physically and mentally to understand these constructs. Our conception of power will evolve from this conception of self.

Aikido as Feminist Power

The word Aikido is derived from three Japanese characters. Ai (eye) translates roughly as love or harmony; Ki (key) is the power of the universal spirit; Do (doe) like the Chinese Tao refers to a path or way. Aikido is a way of harmonizing oneself with the power of the universe. It is about becoming natural or overcoming centuries of tradition that sought to separate humans and nature. Since it views all life as interconnected, power in Aikido is based

on learning to blend and move with forces around us, absorbing them as part of ourselves. Power arises from this sense of unity. The movements come from observing the spiralling of falling leaves or the merging of streams. Power is naturally present in every living being. It is learned through working with others, relaxing oneself to be able to empathize, learning to direct energy without compelling obedience.

The practice of Aikido imparts a sense of respect for others, discovery of self and development of Ki-power for connection. A pervasive attitude of gratefulness towards all your partners is reflected in the practice. Techniques are taught in a way that fosters ability rather than focussing on weaknesses. Without competition or games, students learn that they can succeed without beating others and this leads to the understanding of cooperation and connection. Thus power in Aikido is conceived of as personal yet connected, without domination or hierarchical thinking and as ultimately nonviolent.

Women Practitioners of Aikido

The connection between feminist concepts of power and Aikido is clarified for me by listening to the voices of women who have practiced Aikido. Although Aikido was created by a male, it is the vision of the current practitioners that transforms this to a feminist perspective. A number of women have been interviewed in various publications and some of their thoughts are summarized below. Their ideas take Aikido from an interesting concept of non-violence to one which is inclusive of male and female perspectives

and therefore, feminist.

Megan Reisel describes the technique of *tenkan*, or turning with a partner, as feeling like the movement of water, smooth and graceful.(10) She contrasted this with an entering technique (*irimi*) in which she feels tall and strong and mountain-like. Balancing these forms led her to a balance of the masculine and feminine in herself. When she first tried Aikido, she found herself faced with confrontation. Why did she surrender her whole being to someone who had only grabbed her wrist. Angered by the sense of her own limitations, she allowed stereotypical definitions of male and female to blur; she sought a power that did not imitate male aggression. Redefining a warrior as a way of life in balance, she discovered playfulness in her training, room to help others and a vanishing of traditional male-female roles that left her feeling simply human, unburdened by limitations. She believes she has moved beyond stereotypes to an ability to draw on masculine qualities without imitating men and to sense authentic gender differences. The Aikido techniques taught her about harmony, power and balance in discovering her own humanness.

Cheryl Reinhardt was reluctant to give up comfortable limitations to learn Aikido.(11) She found herself under pressure to recognize old habits of withdrawal and defense and then was able to move beyond them. Aikido evoked a phenomenal mastery in her that left her unsatisfied with passivity and instead seeking interaction with others. For her, Aikido provided a form to explore what scares, threatens or is negative within us.

Mary Poulin originally took up karate as self-defense, but became disenchanted with a routine of getting beaten up and bruised and forced to adopt a killer attitude by her instructor.(12) She had a nagging feeling that no matter how skilled one became, strength was the major factor. In Aikido, however, she gained the self-confidence she sought and found she was no longer harassed walking on the streets.

Sheryl Doran emphasized that Aikido is the application of repetition; one does not have to be a student athlete.(13) Rani Cochran echoed this sentiment, noting how organized sports had made her feel awkward and incapable.(13) Aikido, she said, nurtures people so beautifully that a lot of those fears are removed. She came to enjoy her body and the feeling of it moving and responding. Experiencing her strength as a woman on the mat allowed her to break stereotypes of feminine behavior off the mat. The great appeal of Aikido to her is its grace. She describes how she would very much like to take incoming aggression and merge with it so softly that it becomes as much a part of her as her favorite pair of blue jeans, and as non threatening!

Dawn McKenzie noted that competition has no place in Aikido and that is its charm for her.(14) Aikido is a place where there is not somebody who has to win and somebody who has to lose. If you control yourself first, she claims, then you can neutralize a potential aggressor. Rather than destroy him, you have a chance to help him grow. That distinguishes Aikido from a great many other things.

The appeal of Aikido to Beth Austin is its total non-violence.(15) You do not have to cause harm in order to protect yourself. Hurting a partner is a sign that you have not yet learned the technique. For her, Aikido is a way to get in touch with your personal power, your ability to be in control of what happens to you, to express your power effectively and non-violently.

Obviously, an exhaustive list of thoughts of women in Aikido is prohibitive. These ideas represent the opinions of a few of the many accomplished students of Aikido. Not every woman who enters an Aikido dojo remains for a lifetime. Nonetheless, the dojos with which I am familiar always seem to have women counting for nearly half their students. Some of these women have demonstrated their skill and founded their own Aikido dojos. These are people who are redefining our understanding of power.

Conclusions

In recent years, a number of feminist philosophers have carefully critiqued the forms of power found in patriarchal systems. Such power has involved dominating and controlling other people and even the earth itself. It is based on conceiving oneself as isolated, separate egos in a vast universe. The Western tradition of hierarchical thinking from Genesis through Dante to us created a mind-set of fear-of-others, need to compete, will-to-overcome and climb to the top. This paradigm is ultimately unfulfilling and self-defeating.

Feminists have tried to conceive of power as a different kind

of relationship among individuals. Some of these ideas were found simply by contrast with the patriarchy. Thus, a feminist conception of power rejects hierarchical thinking, domination or control-over. The evolution of this thinking suggested there should be a power that was not power-over and led to conceptions of empowerment as power-to-do. This power is individual, achieved by showing each of us the power we have as humans. Success is not defined as climbing ladders, but as personal growth. This growth does not require defeating, harming or destroying others. Conflicts occur, but the resolution of that conflict is managed nonviolently. Control may be exerted to contain or restrain another, but not to hurt. Leaders are teachers not demagogues. Power is based on the ecological web of life, placing no part above the others, but remaining sensitive to regular shifts in the balance.

Martial arts and self-defense classes are good places to begin the process of developing this form of power, because they focus on self-empowerment. Pat James suggested that this empowerment process might begin in anger. Using that anger as a call to resistance and replacing traditional forms of control (cajoling, pleading) with self-confidence, assertiveness or physical skill lead to power.(16) She found that self-defense classes that were not simply molding women after their attackers, but rather taught self-love were defining this power. Empowerment meant a life-affirming process retaining control over one's own body and environment.(17)

Aikido exemplifies this form of empowerment. Its governing principle is one of active nonviolence, refusing to even teach retaliatory strikes. Carol Gilligan suggested that elevating non-violence to a governing principle implied not just a power not to interfere, but one that was actively caring. Aggression was not something to be limited by rules, but actively prevented.(18) Similarly, Pam McAllister argued that non-violent self-defense strategy is more than non-cooperation. It is choosing a power not to be violated or use the violence of an attacker. It must go beyond physical forms to include verbal power also. The result of training in the martial arts is the development of a centered, confident frame of mind and attitude of strength essential to empowerment.(19)

Aikido focuses on individual growth through working with partners. This system equates learning with experience and ability, but not with competition or winning-over others. Thus, it avoids hierarchical-domination based modes of thinking. The power of Aikido is one of personal fulfillment through connection with the universe.

Women who have studied Aikido have defined their own sense of power. It is a power that resonates with the feminist textbooks. Together, the concept of empowerment and action are developing new meanings. It is a power that both resists aggression and refuses to be aggressive; that sees the interrelatedness of all life; that actively supports others in their search for power. It is a power that enables others to achieve and that ultimately is strengthened

through sharing.

Practicing Aikido

Numerous well-illustrated textbooks and videotapes of various teachers including the founder of Aikido are available. I do not intend to duplicate these efforts in a short essay, but will present a few comments on the practice of Aikido which illustrate its philosophy.

The study of Aikido is unlike that of a student who discusses ethics in the classroom and then heads for the gym for a physical workout. A student must be totally involved in the practice, able to set aside concerns about outside problems, and to concentrate with a relaxed sense on Aikido. A wandering mind might not see a movement correctly; students might learn to protect themselves, but will not extend that learning to protect others without being fully present. Thus, practices typically start with a brief time for silence, settling the mind.

Yamada-sensei, instructor in New York City, teaches that the techniques of Aikido do not result in the conflict of opposing forces or the matching of power. Attacks are not stopped, but allowed to continue. The Aikidoist joins with the power of the attack, becoming the controlling force so that the attack can be redirected harmlessly and harmoniously. In order to lead another person, we must first be able to lead ourselves. This type of mind-body control can occur only when the mind and body are relaxed and calm.(20)

In demonstrations of Aikido, I like to begin by sharing a sense of centeredness that results from this relaxed and calm situation.(21) One simple exercise to discover your center is to ask a friend to stand beside you (not in a potentially confrontational position in front of you) and press in on your sternum. Do this twice, first imagining yourself to be located in your head; then touching center and bringing your awareness into your center. Eastern traditions typically locate center at about one inch below the navel. If your friend presses with equal strength each time, you should find the latter position more stable.

A second exercise is known in Aikido as the unbendable arm. It examines the difference between strength and power. Extend your arm in front of you; ask a friend to bend your arm by placing one hand below your extended hand and placing their other hand in the crook of your elbow. Be sure to bend the arm naturally and not against the joint. First, be as strong as you can resisting your friend; many people end up gritting their teeth and becoming very tense. Just note how much energy is needed to bend your arm and don't fight to the point that somebody strains or hurts anything. Then, try again by first finding your center and visualizing energy flowing from there through your shoulder and out your fingertips. Keep your shoulder open and relaxed. Concentrate energy towards some point in the distance. Imagining your arm as a full fire hose or as a watering hose sprinkling flowers some distance from you may help. Your friend should find it much more difficult to bend your

arm in this relaxed, concentrated state.

This energy is Ki. Relaxing allows one to open to the energy flowing through life and harmonize with it. The power achieved by Ki is unlike muscular strength. Numerous techniques exist for developing Ki, but they all presume the ability to find your center, relax completely (not becoming wimpy, just more alert and open), allowing gravity to act naturally on your body, and extending energy.(22)

A third fundamental aspect of Aikido is the development of the flexibility of mind and body to turn and blend with an attack. To do the turning technique, tenkan, ask a partner to grab your extended wrist with their same-side hand (not cross-handed as in a handshake). Most people when grabbed will resist and tense up allowing their entire body to be controlled, even though only a wrist has been touched. To practice tenkan, center yourself, extend Ki through the arm relaxing your shoulder, notice that your head, hips, and feet are all free to move. Simply step forward with the same foot as the hand which is being held; allow your center to brush your held wrist and pivot about your center, arm extended, until you are standing beside your partner with the two connected arms meeting like streams. If you let your other foot swing behind you, you should be in a relationship with your partner as though a mirror were between you. At this point note that the person who was held is now looking in the same direction and pointing to the same place as the person who grabbed the hand.

That is, you now can both see the problem and it is not you any more. Keeping mind and body together in an upright posture (i.e. nose over navel) improves the technique. Variations of all sorts are possible though a teacher is really useful at this point.

Countless Aikido techniques flow from this relaxed, centered turning.(23) Some of them develop an ability to lead a partner and deflect an attack harmlessly. Others use wrist stretches to control a continued onslaught, but deliberately avoid breaking bones or bending joints unnaturally. Some simply merge with an attacker's center to drop them to the ground, often with a look of stunned surprise because nothing was apparently done. The better the student's grasp of connection with other people, the easier it is to re-direct and lead an attack. Done properly, no one gets harmed.

If you have tried any of these exercises, it may also be apparent that Aikido is not a three-hour fix in self-defense. It requires a life-long commitment to the philosophical ideals and physical practice to achieve effectiveness. Executed correctly, Aikido closely resembles a dance, a dance for life. Through continued training in the dojo (practice hall) a student learns to extend these principles into all aspects of conflict in life. Restoring balance, caring and harmonizing become principles for acting powerfully.

Footnotes

1. Jane Meyerding, "Reclaiming nonviolence: some thoughts for feminist women who used to be nonviolent and vice versa," in *Reweaving the Web of Life*, ed. Pam McAllister, (Philadelphia: New Society Publishers, 1982), 5-15, esp. 10-11.
2. Marilyn French, *Beyond Power* (New York: Ballantine Books, 1985) esp. 505.
3. French, esp. 506.
4. Bell hooks, *Feminist Theory from Margin to Center* (Boston: South End Press, 1984) esp. 90, 93.
5. Several biographies and numerous interviews of the Founder exist in English. The *Aiki News Publication* (Tokyo: by Stanley Pranin) contains many interviews; the *Aikido*, a quarterly publication of the Aikido World Headquarters, publishes speeches by the founder in each issue. More details occur in: Stevens, John, *Abundant Peace: The Biography of Morihei Ueshiba* (Boston: Shambala, 1987); and in the 100th Anniversary of the Birth of Ueshiba Morihei, *Founder of Aikido Memorial Photo Collection* (Tokyo: Aikikai Foundation, 1983), published in Japanese with an English supplement.
6. John Riker, *Human Excellence and an Ecological Conception of the Psyche* (Albany, NY: State University of New York Press, 1991) esp. 20-22, 68-70.
7. Lynn Margulis, AGU Conference on the Gaia Hypothesis (1988), oral communication.
8. Evelyn Fox Keller, *Reflections on Gender and Science* (New Haven: Yale University Press, 1985) esp. 100.
9. Kisshomaru Ueshiba, *The Spirit of Aikido* (Tokyo: Kandansha International, 1984) esp. 9.
10. Richard Heckler, ed., *Aikido and New Warrior* (Berkeley: North Atlantic Books, 1985) 145-154, esp. 150.
11. Heckler, 166-177, esp. 177.
12. David Alzofon and Jan Watson, *Aikido the Spiritual Sport, Women's Sports* (October 1981): 12-16, esp. 15-16.
13. Alzofon and Watson, esp. 15.
14. Stan Pranin, Interview with Neil and Dawn McKenzie, *Aiki News*, no. 50 (October, 1982): 3-13, esp. 7.
15. Linda Atkinson, *Women in the Martial Arts* (New York: Dodd, Mead and Company, 1983), 27-45, esp. 29, 45.

16. Pat James, "Physical resistance to attack: The pacifist's dilemma, the feminist's hope," in McAllister, p. 382-390, esp. 384.
17. James, esp. 383.
18. Carol Gilligan, *In a Different Voice* (Cambridge: Harvard University Press, 1982), esp. 43, 90.
19. Pam McAllister, "Tentative steps toward nonviolent self-defense," in McAllister, 391-394.
20. Yoshimitsu Yamada, *The New Aikido Complete* (Secaucus, NJ: Lyle Stuart, Inc., 1981), esp. 7.
21. Thomas Crum, *The Magic of Conflict* (New York: Simon and Schuster, 1987). Crum developed an internationally famous seminar on conflict resolution. This text presents the ideas of centering very well.
22. For texts discussing Ki, see: Maruyama, Koretoshi, *Aikido with Ki* (Tokyo: Ki No Ken Kyu Kai H.Q., 1984); Reed, William, *Ki, A Practical Guide for Westerners* (Tokyo: Japan Publications, Inc., 1986); Tohei, Koichi, *Book of Ki: Co-ordinated Mind and Body in Daily Life* (Tokyo: Japan Publications, Inc., 1976); Tohei, Koichi, *Ki in Daily Life*, 4th ed., (Tokyo: Ki No Ken Kyu Kai H.Q., 1981). All of these texts are distributed by Harper and Row in New York.
23. Texts illustrating basic Aikido techniques include: Klickstein, Bruce, *Living Aikido* (Berkeley: North Atlantic Books, 1987); Uyeshiba Kisshomaru, *Aikido* (Tokyo: Hozansha Pub., 1978); Saito, Morihiro, *Traditional Aikido*, 5 vols. (Tokyo: Minato Research & Publishing, 1976); Saotome, Mitsugi, *Aikido and the Harmony of Nature* (France: Sedirep, 1986); Westbrook, A. and Ratti, O., *Aikido and the Dynamic Sphere* (Rutland, VT: Charles E. Tuttle Company, 1970).