

## PEDAGOGY & PE

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# Fighting With No One: Reflections on Education, Aikido, and Peace

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### Abstract

Background. This paper is a reflection on *aikido* as a tool for teaching about elicitive conflict transformation and the larger field of peace and conflict studies.

Problem and aim. One of the central difficulties of teaching elicitive conflict transformation is that, as an adaptive and emergent method, it is non-prescriptive and therefore conventional didactics are inappropriate. The aim is to add to the existing corpus of literature on aikido and elicitive conflict transformation by combining the philosophical perspectives presented in this paper.

Method. The reflection builds on a comparison of Canadian First Nation’s philosophy, the Japanese martial art aikido, and the Heideggerian term *Verwindung* as complementary philosophical approaches that can potentially deepen the understanding of elicitive conflict transformation. From the starting point of the Indigenous Canadian perspective from the Hesquiaht Nation, the term *wiwikinkʼapi* is introduced, which means ‘fighting with no one.’ From there, aikido is presented as both a physical and spiritual practice that teaches non-aggression and balancing forces and it is compared to *Verwindung*.

Results. The three philosophical approaches have notable similarities that emphasize the core principles of elicitive conflict transformation: non-dualistic perception, self-awareness, and perpetual twisting.

Conclusions. The final remarks draw parallels between these reflections and the state of the art of elicitive conflict transformation.

### Introduction

This paper reflects on the martial art of aikido as a pedagogical tool to teach about peace and conflict transformation. A brief summary of elicitive conflict transformation (ECT) will be presented. This will be followed by a description of the concept *wiwikinkʼapi*, which served as the inspiration for this paper. Aikido will be briefly introduced and explained through the words of the founder. The Heideggerian term *Verwindung* will be brought forward and related to aikido and to *wiwikinkʼapi*. Finally, some concluding remarks will be offered.

Since the text includes some words in four different languages, some notes on conventions are required. Non-English words are italicized to differentiate them in the text. The author has treated “aikido” as a noun adopted into English and is thus written without macron, and is treated no longer as a proper noun, but as an accepted sport such as boxing or karate. Romanized Japanese words follow the Hepburn romanization and are

italicized, except when found in direct quotations. Words in German follow the standard convention that nouns appear with a majuscule. *Wiwikinkʼapi* follows the conventional standardized orthography of Nuu-chah-nulth.

The three concepts to be discussed describe possibilities of behaviour in conflict. Through these concepts, it is possible to imagine behaviour in conflict that engages the other, regardless of whether that other is perceived to be friend or foe; defends oneself without retaliating and therefore does not fuel the spiral of conflict; is strong but not aggressive; implies care for the other; and does not have a winner and a loser. Bringing these attitudes into interactions with others can make peaceful interactions more likely.

### Elicitive Conflict Transformation (ECT)

In the MA program in Peace Studies at the University of Innsbruck, Austria, instruction in aikido has been an

integral component of the curriculum for over a decade. The Peace Studies program in Innsbruck has defined itself by specializing in transrational peace philosophy, elicitive conflict transformation (ECT), and elicitive conflict mapping. With an emphasis on experiential learning, aikido has been used to teach about peace on a corporal level. It is martial art, or rather an art of peace as its founder conceived of it [M. Ueshiba 2007a], and the physical practice is itself an example of ECT.

The nexus of aikido and ECT has already been written about. The literature covers both aikido as a pedagogical tool teaching about ECT and the practice of aikido as an elicitive method itself. The notable starting point was the second volume of Wolfgang Dietrich's *Many Peaces Trilogy*, which was published in 2011 in German [Dietrich 2011] and then in 2013 in English [Dietrich 2013]. The state of the art of aikido and conflict transformation was more elaborately fleshed out in 2015 with the compilation *AiKiDô: The Trinity of Conflict Transformation*, edited by Winfried Wagner, published as part of the *Elicitiva* series, a project of the UNESCO Chair for Peace Studies to promulgate work combining Peace Studies and Humanistic Psychology [Wagner 2015]. Since aikido has already been tested and discussed as an educational tool for ECT, it is the intention of this text to add to the state of the art by bringing in the comparative concepts of *Verwindung* and *wiwikinkâpi'*.

The specific meaning of ECT can be explained by a closer inspection of its three component words. Starting with the adjective, 'elicitive' refers to the idea that it is elicited out of or evoked from the context of the conflicting parties and their environs. Although it is a neologism that has not yet found its way into dictionaries, it is understandable with reference to the verb 'elicit.' The word 'conflict' may seem obvious, however it is understood in its etymological sense of a neutral 'coming together,' rather than the conventional negative connotations of conflict. The word 'transformation' is purposely used as a departure from previous epistemological frameworks of understanding conflict. In this way ECT differentiates itself from conflict prevention (stifling potentially creative energies), conflict management (a hierarchical and mechanistic management model), and conflict resolution (assuming that there is a right answer). The philosophy of ECT, therefore, is to use what is given and twist it into a new form as in the sense of *Verwindung*; in the spirit of Aikido, it is to engage the encounter and to enter and turn.

ECT is furthermore based on three key principles: correspondence, resonance, and homeostasis [Dietrich 2018: 36-53]. Correspondence means that the visible surface layer of conflicts, the episode, is influenced by interpersonal and intrapersonal aspects and those internal and external aspects correspond to one another. Resonance refers to the principle that our surface level conflicts are harmonic resonances of deeper (in terms of

internal) or higher (in terms of external) layers of conflict. Homeostasis implies that individual human beings as well as groups naturally strive for a dynamic equilibrium. The implications of these principles for the topic at hand are far-reaching and for this paper should be taken simply as a backdrop and as orienting principles.

Following the principles laid out in this perspective, peace is not the absence of conflict but lies in the process of how one deals with it. Peace is thus understood as a relational concept and human beings are always in relation with one another. Peace is then in constant flux just as our relationships are ever-changing. Peace needs to be balanced with every encounter. In this sense, peace is both ephemeral and perennial. This is reflected in the philosophy of aikido in that the harmony between *nage* and *uke*, between a perceived attacker and a potential defender, needs to be found in every encounter.

### Wiwikinkâpi'

The impetus for this paper came from the author's encounter with the Nuu-chah-nulth expression *wiwikinkâpi'*, meaning 'let them fight with no one.' There is an obvious parallel with the philosophy of aikido as it is reflected in the statement from Dietrich and Wagner: "As an art of peace, Aikidô is invincible because its practitioners do not enter into a fight with anything or anyone" [Dietrich & Wagner 2015: 11]. This encounter therefore opened up a new perspective on how to think about conflict and conflict transformation.

The expression is in the Nuu-chah-nulth language, an Indigenous North American language from the west coast of Vancouver Island. There are active revitalization efforts of the language and there are very few native speakers. The source of this knowledge is John Christian (J.C.) Lucas, an elder of the Hesquiaht Nation of the Nuu-chah-nulth tribes and a friend and mentor of the author. J.C. Lucas blends his Hesquiaht heritage, his Baha'i faith, and Lakota traditions into a syncretic shamanistic cosmivision. As such, *wiwikinkâpi'*, the word and the philosophy behind it, is an example of relational knowledge; Heidegger's work can be read by any university student, but until now, the idea of *wiwikinkâpi'* cannot be found in books. This is both a great opportunity, to share it with others, and a great responsibility, to present it genuinely. Since it is a relational knowledge, where it came from, when and under what circumstances, are essential for its interpretation. Ultimately, the interpretations presented here are solely the author's and do not attempt to express a definitive truth about Nuu-chah-nulth cosmivisions.

In his explanation, J.C. stressed three aspects to aid in the interpretation of *wiwikinkâpi'*. Firstly, there is the literal meaning. He recounted that in times of conflict, his elders had said to him, "*wiwikinkâpi'*" mean-

ing 'let them fight with no one.' Secondly, J.C. further explained that it meant neither fighting back nor running away, neither retaliation nor capitulation. Finally, he explained that it reflected an attitude towards how to receive a potential attack. In that way, an attack is as much defined by how it is received as by the intention of its delivery. For example, one can be intending to give a compliment, but the other may hear an insult. These three aspects of *wiwikink'api* also reflect principles that can be found in aikido.

Aikido is a non-aggressive form of self-defence that teaches how to receive an attack in a way in which no one is injured. The advice of J.C.'s ancestors from the west coast of Canada seems to echo the philosophy of aikido, which is rooted in East Asian traditions. Both these philosophies have similarities with the postmodern concept of *Verwindung*. The three together provide diverse perspectives that intertwine spiritual teaching, physical training, and academic contemplation that show different aspects of an approach to peace and conflict: one that fights with no one. Together, they show how a practice of aikido can be a multifaceted learning tool for ECT.

## Aikido

*Aikido* was founded in the early twentieth century by Japanese martial artist Morihei Ueshiba. The name aikido is composed of three Sino-Japanese characters. *ai* 合 meaning 'harmony,' *ki* 氣 meaning 'life energy,' and *do* 道 meaning 'the way' or 'discipline.' Therefore, Aikido can be translated as 'the way of harmonized energy.' It may be of further interest that the syllable *do* 道 ('the way'), is the same as the *Tao* in Taoism.

Aikido was inspired by a spiritual epiphany that, as related by Kisshomaru Ueshiba, "revolutionized the Founder's life and gave birth to Aikido" [K. Ueshiba 1985: 154]. Morihei Ueshiba recounts an episode in which he felt a connection with the divine and was compelled to develop aikido. *Budo*, as Morihei Ueshiba uses it here, refers to the Japanese martial arts.

[...] I knocked on the gates of various religions but I couldn't get any concrete answers.

Then in the spring of 1925, if I remember correctly, when I was taking a walk in the garden by myself, I felt that the universe suddenly quaked, and that a golden spirit sprang up from the ground, veiled my body, and changed my body into a golden one. At the same time my mind and body became light. I was able to understand the whispering of the birds, and was clearly aware of the mind of God, the creator of this universe.

At that moment I was enlightened: the source of *budo* is God's love — the spirit of loving protection for all beings. Endless tears of joy streamed down my cheeks.

Since that time I have grown to feel that the whole earth is my house and the sun, the moon and the stars are all my own things. I had become free from all desire, not only for position, fame and property, but also to be strong. I understood, "*Budo* is not felling the opponent by our force; nor is it a tool to lead the world into destruction with arms. True *budo* is to accept the spirit of the universe, keep the peace of the world, correctly produce, protect and cultivate all beings in Nature." I understood, "The training of *budo* is to take God's love, which correctly produces, protects and cultivates all things in Nature, and assimilate and utilize it in our own mind and body." [M. Ueshiba in K. Ueshiba 1984: 8]

It seems apparent here that Morihei Ueshiba's intention was to create a practice that was as much about spiritual discipline as it was about physical training. In fact, as Taitetsu Unno explains, the training of the physical form (*kata*) has the dual purpose of training the body and of spiritual mastery [Unno in K. Ueshiba 1984: 8]. "Ultimately," he further elaborates, "physical, psychological and spiritual mastery are one and the same" [Unno in K. Ueshiba 1984: 9].

Unlike other forms of fighting arts, there are no competitions in aikido. Kisshomaru Ueshiba, son of the founder, explains that "[...] *aikido* refuses to become a competitive sport and rejects all forms of contests or tournaments, including weight divisions, ranking based on the number of wins and the crowning of champions. Such things are seen as fueling only egotism, self-concern and disregard for others" [K. Ueshiba 1984: 15]. The spirit of aikido is not focused on conquering or defeating the enemy, rather, as the name suggests, coming into harmony with the other.

Aikido is characterized by circular movements. Rather than a head-on block and counterstrike, energy from an attack is transformed and redirected by engaging and turning; an attack is not blocked but redirected [Dietrich & Wagner 2015: 11]. Kisshomaru Ueshiba explains the evolution of aikido: "In ancient jujutsu they taught that "when pushed, pull back; when pulled, push forward" [K. Ueshiba 1984: 40-41]. In the spherical movements of *aikido*, this becomes, "when pushed, pivot and go around; when pulled, enter while circling" [K. Ueshiba 1984: 40-41]. In this sense aikido "twists" the understanding of ancient jujutsu as Kisshomaru Ueshiba presents it: aikido does not just use the attacker's energy against her in a linear fashion, but changes the vector. Entering while circling, *irimi*, is aikido's alternative to fighting: to enter and turn echoes *wiwikink'api*, as no one is there with whom to fight.

"Keep your movements circular," says aikido founder Morihei Ueshiba [M. Ueshiba 2007a: 116]. "Imagine a circle with a cross drawn through it. Place yourself in the center and stand there confidently in a triangular stance. Link yourself to the *ki* of heaven and

earth, pivot around the front foot, and guide your partner around that center” [M. Ueshiba 2007a: 116]. In this sense, the *aikidoka*, the aikido expert, becomes centred, both physically and spiritually, as the centre of the circular rotation, the point of calm in the swirling chaos. Morihei Ueshiba expresses the notion of rotation in poetic language:

Move like a beam of light:  
Fly like lightning,  
Strike like thunder,  
Whirl in circles around  
A stable center. [M. Ueshiba 2007a: 107]

One of the philosophical underpinnings of aikido is to learn to be always the centre point, the stable centre of the circular motion, and to be able to lead one’s partner around that centre. Practice of the techniques of aikido and knowledge of the theory behind it is a discipline that can help one to learn to be the centre. “When the rhythms of breath and aikido movements become harmonized with the rhythm of the universe,” as Kishomaru Ueshiba explicates, “one’s mind and body become centred and every movement becomes a spherical rotation” [K. Ueshiba 1984: 25]. When every movement is spherical rotation, the centre is always stable. If I am centred, the other may be off balance, but not I. If I am centred, it matters not what comes my way.

Aikido connects with the previous idea of *wiwikinkapi* because in neither case is there an opponent. It is said that in aikido, “there is no duality, no struggle, no opponent” [K. Ueshiba 1985: 14]. Both approaches, aikido and *wiwikinkapi*, depend on perspective. If I see a duality or a struggle, I will create one; if I see an opponent, I will create one. The point is to let them fight with no one — to blend in harmony with the other, dissolving the difference between attacker and defender, between *I* and *Other*. Morihei Ueshiba puts it in a poetic way:

Face any challenge head-on. When an attack comes head-on, employ the principle of “moon reflected on the water.” The moon appears to be really present, but if you strike the water, nothing will be there. Similarly, your opponent should find nothing solid to strike. Like the moonlight, envelop your opponent, physically and spiritually, until there is no separation between you. [M. Ueshiba 2007a: 129]

In aikido, the physical side of attaining the harmony between *nage* and *uke*, between the one who leads and the one who is led or thrown, is achieved through the circular motion, by entering and turning (*irimi*) or by pivoting and going around (*tenkan*).

Morihei Ueshiba referred to aikido as “the Art of Peace” [M. Ueshiba 2007a]. He would probably agree with J.C. Lucas since he says that the success of aikido

is that it fights with no one. “The Art of Peace is the principle of nonresistance. Because it is nonresistant, it is victorious from the beginning. Those with evil intentions or contentious thoughts are vanquished. The Art of Peace is invincible because it contends with nothing” [M. Ueshiba 2007a: 93]. Said again in other words: “There are no contests in the Art of Peace. A true warrior is invincible because he or she contends with nothing. Defeat means to defeat the mind of contention that we harbor within” [M. Ueshiba 2007a: 94]. This phrase, on the one hand, speaks to the fact that there are no organized competitions in aikido, and on the other hand, speaks to a concept that is at the heart of aikido: *masakatsu agatsu*, “true victory is self victory.” Just like fighting with no one, Morihei Ueshiba asserts here that the true warrior “contends with nothing.”

A noteworthy comparison of aikido and elements of peace studies came from Barry Kroll and his discussion of rhetoric [Kroll 2008]. “The lesson of aikido is that there are alternatives to fighting back that don’t result in submission or capitulation” [Kroll 2008: 464]. Kroll further explains that aikido does not avoid conflict, submit to intimidation, or subject itself to defeat [Kroll 2008: 453]. It is a practice that engages conflict, is capable and powerful, and is an alternative to a zero-sum perspective on conflict. Aikido provides a physical manifestation, a form and technique, of how it is possible to engage in an encounter that is potentially aggressive, and to transform the situation, not by fighting back, but by entering and turning, by pivoting, changing the direction of the energy, in a way in which no one is harmed.

As was previously mentioned, the topic of how aikido relates to the field of peace studies and specifically ECT has been discussed by Wolfgang Dietrich [Dietrich 2011: 234-244]. He emphasizes the relational nature of both peace and aikido. Human beings come together all the time and a disharmony of the interaction, a conflict or an attack, is only one of myriad possibilities. As Dietrich explains:

Each human encounter is a confrontation, a coming together of contact boundaries in motion, which more or less necessitates either a large demarcation or an inclusion of the other. The latter can mean communication, communion, or confluence, that is, agreement, unity, or flowing together. If the separating and segregating forces dominate in a meeting, a collapse of the meeting, a conflict, arises. Fighting and conflict are only specific kinds of meeting and relationship. Thence, the philosophy of *Aikido* orients itself toward the fundamental aspects of the inter-human relations, to the mental and spiritual values of human existence. [Dietrich 2011:236]

The trick and biggest challenge to learn through a practice of aikido is not to see an attack as an obstacle. It is just another meeting in the eternal stream of human

encounters. Turning it around, Master Ueshiba says, “opponents confront us continually, but actually there is no opponent there” [M. Ueshiba 2007a: 151]. Humans are constantly in relation, continually confronted, and one has the choice to see these human encounters as opponents to be defeated, or to see it as the philosophy of aikido teaches, that “actually there is no opponent there.”

One of the four common ways that peace can be understood is as harmony (the other three being justice, security, and truth) [Dietrich 2008]. This is a reflection of the principle of homeostasis in ECT [Dietrich 2018], and in the same way, the practitioners of aikido strive to come into harmony with the other. An instructor once mentioned that an attacker is a person who is looking for a teacher. An attacker is someone who is out of balance and in disharmony. The role of the *aikidoka* is to bring the other back into harmony safely. Done well, not only will no one get hurt, but there is potential for a healing effect as the disharmony of the attacker is brought back to harmonic resolution by the aikido practitioner.

One can get a good idea of the techniques and philosophy of aikido from reading books, however, the subjective experience of doing it for oneself is impossible to convey through text. Master Morihei Ueshiba has himself expressed this sentiment in verse:

*Ai-ki* cannot be exhausted  
By words written or spoken.  
Without dabbling in idle talk,  
Understand through practice.  
[M. Ueshiba in K. Ueshiba 1984: 76]

Any interested reader is therefore encouraged to investigate further. The only way to discover what aikido is really like is to try it.

## Verwindung

The notion of the circular motion that characterizes the movements of aikido has an analog in the concept of *Verwindung*. The term, from the German language, was coined by Martin Heidegger. It is a word created to contrast the vectoral limitations of the more common verb *überwunden*, meaning ‘to overcome.’ The interpretation presented here is based on Gianni Vattimo’s reading of Heidegger’s work. The concept has particular relevance because of postmodern approaches contemporary peace scholarship. Finally, I attempt to outline the connections of *Verwindung*, aikido, and peace studies.

*Verwindung* has been referred to as ‘twisting’ in English [Dietrich 2006: 17; Taylor 2009: 22]. The German root words of the verb, *wunden*, and the corresponding substantive, *Windung*, imply a circular motion. This idea of rotation can be seen by comparison with the English cognate ‘to wind,’ which is to move in a spiral course. In

the sense of preserving the expression of rotation, the translation to the English ‘twisting’ is an apt interpretation. The parallel concept of rotation provides the basis for the comparison of *Verwindung* with the philosophy of spherical rotation in aikido.

Heidegger used the term in reference to “overcoming metaphysics” [Heidegger 1973: 84]. It has been interpreted, as will be discussed, that Heidegger did not mean *over-coming* in the sense of defeating metaphysics and relegating it to the dust-bin of history; that would imply overcoming Being itself. He suggests that there is no escape from the fundamental questions of metaphysics and that overcoming (in the sense of *Verwindung*) means a constant *twisting*, a perpetual reinterpretation that neither rejects nor attempts to solve the problems of metaphysics.

Gianni Vattimo has written extensively on the topic of dialectics and has interpreted the Heideggerian term [Vattimo 1994; Vattimo 1997; Vattimo 2006]. He characterizes a relation of *Verwindung* as “one of resigned acceptance of continuation, of distortion” [Vattimo 1997: 53]. In this sense, a relation of *Verwindung* accepts the situation as it is and yet is still able to distort it or turn it in another direction. The translator of Heidegger’s *The End of Philosophy* [Heidegger 1973], Joan Stambaugh, notes an example to clarify the difference between *verwunden* and *überwunden* (to overcome): “When something is overcome in the sense of *verwunden*, it is, so to speak, incorporated. For example, when one “overcomes” a state of pain, one does not get rid of the pain. One has ceased to be preoccupied with it and has learned to live with it” [Stambaugh in Heidegger 1973: 84]. This example can apply to aikido in that, in the meaning of *Verwindung*, the *uke* is not overcome in the sense of defeated but has been incorporated into the *nage*’s sphere of influence.

Norbert Koppensteiner summarizes Vattimo’s comparison of the conventional *überwunden* (to overcome) with *Verwindung* [Koppensteiner 2009]. “While the former carries the connotation of a step towards an increasingly accurate correspondence to the objective truth, the latter, while giving up on the notion of an objectively discernible true world, still accepts metaphysics as part of its heritage to which it resigns itself, but from which it also heals itself” [Koppensteiner 2009: 18]. In this interpretation, *Verwindung* is not trying to go any place in a linear trajectory but accepts, receives, integrates, and turns.

Wolfgang Dietrich discusses how the concept of *Verwindung* applies in the context of peace studies to postmodern interpretations of peace [Dietrich 2008: 297-317]. Dietrich explains that “*twisting* refers to the Heideggerian term “*Verwindung*,” interpreted by Gianni Vattimo as a non-dialectical form of overcoming characteristic of a post modern, pluralist notion of history” [Dietrich 2006: 17]. In this sense, *Verwindung* embraces pluralism. It is not an overcoming that supplants the

previous state, but is a kind of "overcoming" that is in dialogue with the previous state.

To apply it to the present discussion of aikido and *wiwikink'api'*, *Verwindung* is a process that does not "fight back" in the sense of overcoming but incorporates and "twists" in a new direction. The word can be useful in education as it helps to explain a philosophy that does not look to fight in direct opposition, rather seeks to spin or twist in a direction that may have been previously unknown or over-looked. This interpretation of *Verwindung* applies to aikido in the sense that the practitioner is not trying to defeat the opponent, to overcome or vanquish her, rather enter into a circular motion, incorporate her energy, and transform the interaction.

### Transrational Twisting

The term transrational is generally attributed to Ken Wilber in describing levels of consciousness that integrate and go beyond the limits of rationality in his evolutionary framework of the Kosmos [Wilber 2000: 210-261]. Transrational peace philosophy is the basis and ontological underpinning of ECT. The term means, as the prefix *trans-* implies, to go beyond the rational, neither rejecting it nor relying on it, but integrating it as part of a larger whole. Transrational approaches to peace are tools to imagine something beyond postmodern worldviews.

The postmodern condition is characterized by a rejection of, or a disillusionment with, the truths of modernity. Postmodernism is a backlash against modernity and is therefore ontologically dependent on modernity. The irony, the paradox of postmodern critique, is that any critique of the modern paradigm must be expressed in a rational manner. "Therefore," as Dietrich points out, "the fundamental question, how to overcome modernity, cannot be answered by the means of post modern thinking. This is the fundamental dilemma of post modern thinking as a tool of peace research" [Dietrich 2006: 12]. A transrational approach attempts to offer a new way to look at the ostensible paradox of postmodernity by not fighting with it.

Regarding conflict, it is common to use language such as "overcoming," "solving the problem," or "moving forward." This same language is applied to (post)modern discourse, however, these metaphors are bound by the trappings of modernity. "Overcoming" or "defeating" (post)modernity implies a fight of polarized forces, one pitted against the other; "solving the problems" of postmodernity is a positivist approach that implies that a solution exists, like a key to a keyhole, it will be unlocked and the harmonious status quo will be returned; "to get past" (post)modernity or "moving forward" are metaphors that are dependent on a linear chronosophy, a hallmark of modern cosmovisions. The common denominator of these metaphors is that they imply fighting

against (post)modernity to overcome, defeat, and move past. In fighting back, oppositional energy is given, a counter-force is created, and therefore a dichotomy is created, reminiscent of Newton's Third Law of Motion, of opposing forces. This can be applied to the existential imbroglio of postmodern thought: it is fighting against modernity. It is not possible to overcome (post)modernity, however, it may be possible to "overcome," to twist in the sense of *Verwindung*, to include modernity and to twist into something else.

The ideas presented in this paper (*wiwikink'api'*, aikido, *Verwindung*) and the discussion of fighting with no one do not posit an escape from (post)modernity. The idea of looking for an escape is the same kind of linear thinking that characterizes (post)modern paradigms. What they offer is a different interpretation; a way to dance with conflict. They are not an escape; they are ways to engage that, by entering and turning, let the others fight with no one.

### Aikido and ECT

From the perspective of ECT, peace is not the absence of conflict, rather conflict is a naturally occurring and inevitable part of the human experience. Whether or not the perceiving subject experiences peace depends on the process of how one responds to conflict. As a corollary of these precepts, engaging with the three concepts discussed in this paper can prepare a potential student to better incorporate the philosophy of ECT. *Wiwikink'api'* presents the idea, following what Paul Ricoeur might argue [Ricoeur 1992], of dissolving the dualist separation of Self and Other, or in other words, fighting with no one. Aikido provides a physical manifestation of engaging equanimously with arising encounters. *Verwindung* offers a way of thinking that has no final solution, rather a constant and unfinished re-imagining.

The idea of *wiwikink'api'* is in itself an approach to conflict transformation and as such is a complement to aikido. *Wiwikink'api'* does not imply apathy or ignorance with respect to a conflict, rather one fights with no one by being centred like the *aikidoka*. Neither is *wiwikink'api'* about being passive and fighting with no one in the sense of avoiding conflict, running away, or cowering. It is actively giving nothing to fight with by *twisting* the situation or by entering and turning in the style of aikido.

A practice like aikido trains the body to react in a manner that is both gentle and strong at the same time. It may raise the question of how can a practice of aikido help me in my daily life in dealing with my boss, my children, my parents, my spouse, or my co-workers? They are not giving me a literal punch to the gut, so how does this training apply to my daily life? Following the ECT principle of correspondence [Dietrich 2018], that the

microcosm and the macrocosm reflect one another, how one carries one's body reflects one's inner life, and it is of course a recursive relationship in that one's inner life is represented in the way one uses the body. That our internal subjective experiences and our external objective experiences are mirrors of one another is a tenet of energetic traditions the world over, including yogic philosophy, the kalachakra, and contemporary approaches such as system theory [Dietrich 2008]. Learning to "enter and turn" in the dojo, to react to an attack as if it was not an attack, just like walking past a lamppost, will help one to do that outside of the training hall. Conversely, learning the philosophy of aikido, learning to "let go," not to fight back, in one's life, will help in improving one's technique.

Conflict can manifest itself in myriad ways and the philosophies discussed in this paper can be applied to all of them; it can be a punch or it can be speaking ill of someone. The teachings of aikido can be helpful to think about conflict in new ways. Barry Kroll wrote a paper comparing aikido with rhetoric technique, advocating seeing the argument from the perspective of the other rather than direct rebuttal [Kroll 2008]. As an example of how people have found aikido affect their lives, Kisshomaru Ueshiba cites the reflections of a student: "One reason I continue at the dojo," she said, "is because of the harmonious atmosphere. I get to practice with various kinds of people, and there is no rivalry, because no one wins or loses. This has affected my own attitude to others, I try to work with others and listen more carefully to what they have to say" [K. Ueshiba 1984: 58]. These small examples hopefully show that a familiarity with aikido can change how one views peace and conflict.

## Conclusion

Aikido teaches that the true victory is self-victory. This is a theme running through this paper: the ECT principle of correspondence stems from the ancient aphorism that knowing oneself is knowing the universe [Dietrich 2018]; fighting with no one, in the sense of *wiwikinkāpi* is firstly self-victory; and in aikido, reflected in *masakatsu agatsu*, the inner and outer struggles are one and the same [M. Ueshiba 2007a]. In the end, one can learn to fight with no one by learning about oneself. One of the missions of aikido, in the words of Master Morihei Ueshiba, is precisely to teach people how to fight with no one by learning about themselves. "Victory means to utterly defeat the mind of contention that exists within. My mission is to teach how to accomplish that feat" [M. Ueshiba 2007b: 30]. The self-victory of overcoming (in the sense of *Verwindung*) one's own inner tendency towards violence can be done in any of a plethora of ways — aikido is just one.

Aikido is a way; it is not *the Way*. This paper has attempted to make clear, by comparing aikido to other realms of philosophy, that aikido exists within a plurality of philosophies and approaches to peace. Aikido has been a part of many students' learning journeys within the context of the Innsbruck master's program in Peace Studies. It is thus to be presented as a useful pedagogical tool, however, by no means should it be understood as a superior one. As Aikido is open to people of all religions, nations, or cultural and national backgrounds, anyone who is interested in meeting themselves should be encouraged to investigate its practice.

Including the physical body in pedagogical practice is essential to an understanding of ECT and aikido fully integrates corporal learning. Considering aikido from a perspective of transrational peace philosophy combines mind, body, and spirit in an integral practice. The body is activated by the physical training, the mind is activated by the theoretical musings found in this paper, and the spirit is activated by the feelings of beauty that come with the other two. It has been a valuable contribution to the curriculum of the Innsbruck Peace Studies program for providing a concrete way of enacting approaches to peace rather than only theorizing about them. The final hope is that the three concepts presented here, *Wiwikinkāpi*, aikido, and *Verwindung*, can be used as teaching tools help build the skills to live in harmony with others and thus a more peaceful life both individually and collectively.

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## Walka z nikim: refleksje na temat edukacji, aikido i pokoju

**Słowa kluczowe:** transracjonalny, transformacja wywołanych konfliktów/sporów, *wiwikinkapi*, *verwindung*, postmodernizm, poruszanie się dookoła/rotacja

### Abstrakt

Tło. Niniejszy artykuł jest refleksją nad aikido jako narzędziem nauczania o transformacji wywołanego konfliktu/sporu oraz jest częścią większego pola badań nad pokojem i konfliktem. Problem i cel. Jedną z głównych trudności nauczania transformacji wywołanego sporu jest to, że jako metoda adaptacyjna i emergentna nie ma charakteru normatywnego, a zatem konwencjonalna dydaktyka jest niewłaściwa. Celem pracy jest poszerzenie istniejącego korpusu literatury na temat aikido i transformacji wywołanego sporu poprzez połączenie perspektyw filozoficznych przedstawionych w niniejszym artykule.

Metoda. Refleksja opiera się na porównaniu kanadyjskiej filozofii *First Nation*, japońskiej sztuki walki aikido i heideggerowskim określeniem *Verwindung* jako komplementarnych podejść filozoficznych, które mogą potencjalnie pogłębić zrozumienie ewolucyjnej transformacji wywołanego sporu. Wychodząc z punktu początkowego perspektywy rdzennych mieszkańców Kanady-Narodu Hesquiaht, wprowadzony został termin *wiwikinkapi*, co oznacza "walczyć z nikim". Stąd aikido jest przedstawiane, jako praktyka fizyczna i duchowa, która uczy nieagresji i sił balansowania i jest porównywana do filozofii *Verwindung*.

Wyniki. Te trzy filozoficzne podejścia mają znaczące podobieństwa, które podkreślają podstawowe zasady transformacji wywołanego sporu: niedualistyczną percepcję, samoświadomość i ciągle poruszanie się dookoła.

Wnioski. Końcowe uwagi wskazują na podobieństwa między tymi refleksjami a stanem sztuki transformacji wywołanego sporu.