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Pepperdine University  
Graduate School of Education and Psychology

THE LEADERS OF BUSHIDO:  
A STUDY OF THE LEADERSHIP PRACTICES  
OF BLACK BELT MARTIAL ARTISTS

A dissertation submitted in partial satisfaction  
of the requirement for the degree of  
Doctor of Education in Organizational Leadership

by

Maya Joko

December, 2009

Farzin Madjidi, Ed.D. – Dissertation Chairperson

This dissertation, written by

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under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

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## DEDICATION

This dissertation is dedicated to my father, Richard Hahn, who first introduced to me the concept of the bushido spirit. Thank you for providing me with rich, invaluable experiences from the day I was born, which has allowed me to pave my own road. Without your wisdom, philosophy, unconditional love, and support, I would not be where I am today.

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## ABSTRACT

Martial arts is an all-encompassing discipline in which the teacher serves as a role model, guide, and leader. Black belt martial artists, especially the ones that teach, have a strong influence on the younger generation who admire and respect their teachers. In this way, martial artists are leaders who have the power to positively influence future leaders of our generation. Despite this fact, there is limited research on how martial arts training might contribute to the development of positive and effective leadership skills.

The purpose of this quantitative study was to determine if there were similarities and/or differences in the leadership styles of black belt martial artists. Kouzes and Posner's (2003) Leadership Practices Inventory (LPI-Self) was the instrument used to collect data on the participants' leadership practices. The LPI-Self is a self-report questionnaire that measures the frequency level of 5 leadership practices. The 5 leadership practices are: Modeling the Way, Inspiring a Shared Vision, Challenging the Process, Enabling Others to Act, and Encouraging the Heart.

The extent of these similarities and differences were also deduced on each of the 5 leadership practices rating scales according to Kouzes and Posner's standards. Differences in leadership practices based on gender, age, style of martial art, degree of black belt, and length of training were also analyzed. Differences between the demographics were assessed using ANOVA. The differences were considered statistically significant at a threshold of  $p < 0.05$ .

This study surveyed 145 black belt martial artists currently training and/or instructing in karate and/or taekwondo, in Los Angeles County. The findings of the study indicated that there were only slight or no differences in leadership practices of black belt martial artists compared to Kouzes and Posner's norms of the 5 key leadership practices. The study also revealed only small differences in leadership practices based on gender, age, style of martial art, degree of black belt, and length of training, as well.

These findings imply that incorporating a leadership development program as part of black belt training in order to increase positive leadership practices so as to train future black belt leaders, could be beneficial.

## Chapter I: Introduction

The popularity of the Eastern martial arts throughout the world remains a phenomenon. How it has managed to transcend through the barriers of every culture and race is still a mystery to us. It is estimated that 50 million people currently practice some form of martial art throughout the world (Yang, 1991), and this number is still growing steadily. So, what is it about martial arts that makes it so attractive and popular amongst the people? To someone who has experienced martial arts in some way, shape or form, or to one who has come in contact with a practitioner, the answer is pretty simple.

The main reason is that martial arts is not at all about fighting; it is about living. The martial arts teaches people positive and useful human qualities in every aspect of their life. When one accepts martial arts and the training thereof into their life, they can learn about “spiritual serenity, mental tranquility, and the deepest self-confidence” (Corcoran, 1992, p. 11) among many other qualities. It builds character, instills courage and promotes self-discipline. The longer one trains, these qualities and the self-confidence that is born from it, are permeated throughout every aspect of their life.

A considerable amount of evidence exists on the positive effects from martial arts training. People who continue to practice martial arts for extended periods are different from the average people who don't: they have a lower level of anxiety, an increased sense of responsibility, they are less likely to be radical, they have an increased level of self-esteem, and they are more socially intelligent (Finkenberg, 1990; Fuller, 1988; Nosanchuk, 1981; Trulson, 1986). Accordingly,



these traits were particularly prominent in those who had attained the rank of black belt or those who had been training for a prolonged period of time (Duthie, Hope, & Baker, 1978).

However, you don't have to be a black belt to reap the positive benefits from martial arts training. The color of the belt denotes the amount of effort one has put into his/her training. Earning any belt rank is a personal accomplishment and should not be something that is done in competition with, or to impress others. Martial arts is an individual activity where each student has their own specific goal, hence each individual will progress at different speeds. Because individual standards of excellence are set, there will be some students who will attain their black belts sooner than others.

These positive traits derived from martial arts training are particularly important and effective when instilled at an early age (Kurian, Verdi, Caterino, & Kulhavy, 1994). Martial arts instructors are regarded as gurus of their own kind and can have the kind of influence on children that parents or other authority figures do not. They are able to influence their students in a special way because they are prime examples of the kind of personal success that these students too may achieve in the future.

The student-teacher relationship in martial arts is a very unique one that can not be compared to other player-coach relationships in other sports. The amount of respect that a student has for their martial arts teacher is second to none. Because of the nature of this type of relationship, very often it is possible for the instructor to be capable of motivating their students to achieve things that

they have never thought possible. They are invaluable role models that every youth needs while progressing into adulthood.

This student-teacher relationship was very well-depicted in the movie, *The Karate Kid*, which was written by a veteran black-belt, Robert Mark Kamen, starring Noriyuki “Pat” Morita as Mr. Miyagi, the sensei, and Ralph Macchio as Daniel Laruso, his karate student. The film was released in June of 1984, and in 1985 was nominated for both an Oscar and a Golden Globe award. The movie made a huge impact on audiences of all ages, and the trilogy successfully made over \$250 million (Corcoran, 1992).

Robert Kamen did a brilliant job of demonstrating the unique relationship that can occur between a student, Daniel-san and his sensei, Mr. Miyagi. Mr. Miyagi does not teach him so much about fighting than he does valuable lessons about life in Daniel-san’s adolescent life. Movies such as these, is also the reason why martial arts has managed to enter the mainstream today and become so popular.

Each year, the industry has grown larger and larger and people from all ages, backgrounds and countries are training in different forms of the martial arts. In the traditional Eastern martial arts, it is believed that the internal rewards from training far outweigh the external. The history of martial arts is rooted in psychological and spiritual development, so it is understandable that there is increased Western interest and curiosity in this type of Eastern way to promote physical and mental health through the martial arts way (Weiser, Kutz, Kutz, & Weiser, 1995).

### *What are the Martial Arts?*

Martial arts is the term given to all fighting arts, including ones that use weapons and ones that do not, that originated from the Far East. There are hundreds of different types of martial arts, and within each martial arts is also a different style, called ryu, or system. All inclusive, it will amount to the thousands. They are taught and practiced world-wide, and most of them share similar techniques or styles in one way or the other. No style is better or superior than another, and each has its own advantages according to what the practitioner seeks from their training and school.

In general, the martial arts falls into two broad categories, which are percussive and non-percussive. The percussive styles predominantly use striking techniques by kicking or striking with the hands, elbows, feet, knees and head. Some well-known martial arts in this category are karate from Okinawa, tae kwon do from Korea and kung-fu from China. The non-percussive category includes arts that predominantly use throwing, locking and grappling. The concept of these styles is to gain control over an attacker without striking them by neutralizing the opponents' own aggressive actions. The arts that fall under this category are judo, aikido and jujitsu (Fuller, 1988).

Certain arts also incorporate that use of weapons in their training. This is mostly to preserve ancient traditions. The weapons are usually made of wood or metal, and firearms are never utilized. The arts deriving from China usually use the most sophisticated weapons which are grouped into six categories: short, long, soft, double, throwing, and miscellaneous (Lantz, 2002; Nosanchuk, 1981).

### *Philosophy*

The philosophies of each of the martial arts is closely intertwined with the histories of their country of origin. Kung-fu has its roots from the four philosophical systems in China: Confucianism, Taoism, Buddhism, and Chan. Chan is more commonly known as Zen. Zen is a Japanese philosophy that is the root of most of the classical Japanese martial arts (Lee, 1970).

Zen is a concept that was introduced to the Shaolin Temple in China from India by Bodhidharma, a monk, around A.D.600. Despite the length of time that has passed, the concepts are still clear and defined. Zen is not a philosophy or a religion. It has no universal creed or dogma. The essence of Zen, simply put, is “Don’t think, just do” (Lynn, 1994).

Zen is the ‘spiritual’ aspect of martial arts and is therefore the discipline that leads martial arts practitioners to move forward freely without feelings of fear or anxiety. It is a state of mind that allows martial artists to see their opponents as they actually are, no more or no less. This is extremely important to martial arts practitioners especially if their goal for training is to protect themselves from danger. In unfavorable circumstances, they are able to respond naturally but effectively and instantaneously, “without thinking” (Reifler, 1974).

The direct approach to Zen philosophy was extremely appealing to the samurai, members of a powerful military caste in feudal Japan for two main reasons (a) Zen requires one to act without thinking, and without looking back; and (b) it proposes that the enlightened man is utterly indifferent to life and death. Obviously, these ideas are ideal and attractive to warriors facing death on the

battlefield. A samurai who has attained mushin, or empty mind, through Zen training could face his opponents with a completely clear mind 'empty' of all preconceived notions, and emotions such as fear, doubt, guilt and hatred. This would enable the samurai to show no fear in their face to the enemy, and would be utterly indifferent to the prospect of death. This made them the ultimate and ideal warrior (Louis & Ito, 2006).

### *Martial Arts and Leadership*

Because the average person with no knowledge of traditional martial arts assumes that martial arts is all about fighting, it is not a common idea to think that martial artists are leaders amongst themselves. There is much supported research that martial arts training elicits positive changes in people, including boosting self-concept and self-esteem, among others (Columbus & Rice, 1998). These traits mentioned are actually some of the traits that effective leaders possess (Kolenda, 2001).

Many teachers focus on training students in the dojo/dojang in a way which enhances their functioning outside the dojo in terms of respect, discipline, nonaggression, and way of life. There are many positive aspects of martial arts training that focus on the provision of physical activity and group experience, the positive role model of the instructor, and the emphasis of training values such as respect, humility, responsibility, perseverance, and honor (Fuller, 1988; Nardi, 1981; Saposnek, 1980; Weiser et al., 1995).

The dojo/dojang provides an atmosphere in which students learn to socialize and interact with others. The dojo-kun, or rules and creeds of the dojo

are extremely similar to those needed for daily social interaction. Martial arts students are taught to obey these rules both in and out of the dojo/dojang. They are expected to respect the dojo/dojang, respect the teacher, and respect their fellow students. A principal of nonviolence and concern for other students is taught in traditional schools. What is written in the dojo-kun about living one's life and the treatment of others, is very similar to the rules that an effective leader must follow in order for their subordinates to produce positive results and come to respect their leader.

Konzak and Boudreau (1984) noted the systematic influence of meditation, rhythmic breathing and relaxation amounting to self-hypnosis, adherence to etiquette; constant group reinforcement; mutual help and criticism; and a sense of group cohesion with shared goals and ideology. Similarly, Konzak and Klavara (1980) noted that new students must learn the process of interaction in which the novice acquires a new social identity, learns appropriate role behavior, and conforms to the expectations of the group to which he aspires. The dojo provides an environment for students to develop and practice ways to interact positively and appropriately with others. This is almost exactly the same as one would need to do in a professional environment involving a leader and his subordinates.

By being involved in martial arts training, it builds positive characters in a person, which in turn is related to building positive behaviors as an effective leader. It might not be too far-fetched to deduce that black belt martial artists who

have been training in the art for quite some time have mastered these skills and possess some, if not all, of the qualities that make them a successful leader.

### *Problem Statement*

Fuller (1988) reported that martial arts have been largely neglected as a focus of any type of research due to the negative connotation that the public has about martial arts being all about fighting and destroying one's opponent. This negative public image of the martial arts is due to media often misrepresenting the martial arts in both form and intent by portraying martial artists as violent, non-spiritual, and unethical.

However, case studies and anecdotal reports from martial arts instructors, students, and mental health practitioners support the belief that there are psychological benefits to martial arts training (Glessner & Brown, 1988; Heckler, 1985; Nardi, 1981; Seitz, Olson, Locke, & Quam, 1990; Weiser et al., 1995). In addition, parents and educators have also reported the potential benefits of martial arts for children. Martial arts training for children especially could be viewed as formalized, refined systems of human potential training which provides interesting practical models and mechanisms for psychological intervention (Fuller, 1988).

The general public seems to have an idea that martial artists are fighters first before anything else. What people do not realize is that the learning of the martial arts is an all-encompassing personal discipline in which the sensei, or teacher, serves as a guide, leader, and therapist. Especially in traditional

dojos/dojangs there still exists a special relationship between the sensei and the student.

Because of the stereotype that martial arts is a “violent sport”, people do not recognize martial artists as leaders in their own way; there are many large martial arts organizations throughout the world where it is run by its practitioners. People also forget that black belt martial artists, especially ones that teach, come in contact with the younger generation everyday. Because of the specific nature in martial arts of the sensei/student relationship, there is a great sense of admiration and respect. A sensei automatically becomes a role model to students. In this way, martial artists are leaders who also have the power to positively influence future leaders of our generation. Unfortunately, there is little research done on how training in martial artists might contribute to the development of leadership skills for martial arts leaders.

Also, over the years since its development, James Kouzes and Barry Posner’s (1997) Leadership Practices Inventory (LPI) has managed to gain wide recognition and reliability in the field of leadership. However, the instrument has still yet to be used to identify leadership behaviors in the martial arts field, using successful martial artists. The identification of these leadership behaviors could greatly influence and assist current martial arts leaders to focus on and improve their leadership practices. It could also prove useful for future reference when identifying behaviors in future leaders as well.



### *Purpose of the Study*

Accordingly, this study sought to investigate whether black belt martial artists have similarly developed their leadership skills. Clark and Clark (1994) suggests that there is empirical evidence that using carefully chosen methodology of testing provides a better prediction of leadership ability than using only professional judgment. Hence, a leadership instrument, in this case the Leadership Practice Inventory (LPI) by Kouzes and Posner (2003), was chosen. Such instruments can provide accurate guidance in measuring leadership characteristics of advanced martial artists. Furthermore, the study sought to determine whether or not there are differences in leadership characteristics, as measured by the LPI, based on gender, age, years of training, and style of martial art.

### *Research Questions*

The following research questions informed this study:

1. What are the levels of leadership practices of selected black belt martial artists as measured by the LPI?
2. Are there differences in leadership practices, as measured by the LPI, based on gender, age, length of training, degree of black belt, and style of martial art among black belt martial artists?

### *Significance of the Study*

Although research in the area of martial arts has grown considerably over the years, there is still limited research with regards to leadership in the arena of martial arts. There are particularly very few studies conducted and research available to scholars and practitioners alike, as to what leadership practices are

most essential to success in leading martial arts schools, organizations and/or practitioners. This study attempted to fill that void by using the Leadership Practice Inventory developed by Kouzes and Posner (2003).

For the purposes of this study, the assumption will be made that the respondents, black belt martial artists, are effective leaders and therefore the study was based on successful martial arts leaders. After a careful analysis of the data, the leadership behaviors of successful martial arts leaders according to the five leadership behaviors as developed by Kouzes and Posner (1995), was revealed. These results will hopefully fill the literature gap to recognize martial artists as legitimate leaders as well.

The findings can also be used to evaluate current martial arts leaders and also to carefully select future martial arts leaders as well. In order for an organization to stay alive successfully, leaders must be aware of what leadership qualities best fit the particular organization and also be able to select the appropriate future leaders effectively. Because black belt martial artists, especially ones that instruct at their dojo/dojang, come in contact with the younger generation, they are more likely to be placed in situations where they are able to influence and direct future leaders of our generation.

#### *Limitations of the Study*

1. The researcher assumed that the participants will be cooperative and that all responses given will be truthful to their knowledge.
2. The impact of the researcher's personality, ethnicity, and family background was unknown.

3. The congruence between the participants' set of personal values and the organization's cultural values, were unknown.
4. The participant's family education, class and economic standing, which were not variables being studied, were not controlled.
5. The participant's religion, which was not a variable being studied, was not controlled.

#### *Definition of Key Terms*

*Bushido/Budo.* Meaning “way of the warrior”, is a Japanese code of conduct and a way of life, loosely analogous to the European concept of chivalry. It is a unique samurai philosophy that emphasizes frugality, loyalty, martial arts mastery, and honor unto death. Bushido developed between the 11<sup>th</sup> and 14<sup>th</sup> centuries as set forth by numerous translated documents dating from the 12<sup>th</sup> to 16<sup>th</sup> centuries.

*Dobok.* A martial arts uniform, often white but sometimes black or other colors, worn while practicing in Korean martial arts.

*Dogi.* A martial arts uniform, often white but sometimes black, worn while practicing in Japanese martial arts.

*Dojang.* A school or practice hall where tae kwon do, hapkido or other Korean martial arts are taught.

*Dojo.* A school or practice hall where karate, judo, or other Japanese martial arts are taught.

*Dojokun.* In Japanese martial arts, a set of rules or a creed that is generally posted at the entrance or the shomen (front) of a dojo that outlines student

behavior that is expected. In some styles of martial arts they are recited at the end of each class.

*Grand Master.* A person at the highest level of ability or achievement in any field. In martial arts, specifically in karate and taekwondo, a practitioner with a fifth dan (degree) black belt or above.

*Gyeokpa.* Techniques used to break boards for testing, training and martial arts demonstrations in Korean martial arts. Demonstrations often also incorporate bricks, tiles, blocks of ice or other materials.

*Gyeorugi.* 7-, 3-, 2- and 1-step sparring, free-style sparring, arranged sparring, and point sparring in Korean martial arts.

*Kata.* In Japanese martial arts, a sequence of pre-determined and choreographed routines of typical techniques which resemble real combat but are artistically non-combative or cooperative. Performed either with or without the use of a weapon.

*Kouhai:* In Japanese martial arts, a word used to address junior practitioners who started practicing the art after you have.

*Kumite.* 3-, 2- and 1-step sparring, free-style sparring, arranged sparring, or point sparring in Japanese martial arts.

*Martial arts.* Any of the traditional forms of Oriental self-defense or combat that utilize physical skill and coordination with or without weapons, such as karate, aikido, judo, kendo, jujitsu, or kung-fu etc.

*Obi.* A belt tied around the waist over the uniform which indicates the practitioner's rank, in Japanese martial arts.

*Pumsae/hyeong/teul.* In Korean martial arts, a sequence of pre-determined and choreographed routines of typical techniques which resemble real combat but are artistically non-combative or cooperative. Performed either with or without the use of a weapon.

*Randori.* Free-style practice in Japanese martial arts, similar to sparring but without resistance or attempt to counter the defender's techniques, sometimes with multiple attackers. Refers to a form of practice where a practitioner will defend against multiple attacks in quick succession without knowing how they will attack or in what order.

*Samurai.* A term for the military nobility in pre-industrial Japan. The word samurai is derived from the Japanese verb "saburau" meaning "to serve". A samurai is the servant of a lord.

*Senpai.* In Japanese martial arts, a word used to address senior practitioners or mentor figures who have been practicing the art longer than you have.

*Sensei.* In Japanese martial arts, a title used to refer to or address a martial arts instructor/teacher.

*Shihan/Hanshi.* An honorific title given to expert or senior instructors, in Japanese martial arts. Various martial arts organizations have different requirements for the usage of the title and the process of becoming one is completely style or organization specific, but in general it is a high title that takes many years to achieve.

*Tameshiwari.* Techniques used to break boards for testing, training and martial arts demonstrations in Japanese martial arts. Demonstrations often also incorporate bricks, tiles, blocks of ice, bats, or other materials.

*Tte.* A belt tied around the waist over the uniform which indicates the practitioner's rank, Korean martial arts.

### *Organization of the Study*

Chapter I introduces the topic, along with a brief history and the different styles of martial arts, presents the problem statement, discusses the purpose of the study and its limitations, and lists the definition of key terms.

Chapter II summarizes the literature review findings conducted in the following three main areas relevant to the topic in question: martial arts, leadership theories and Kouzes and Posner.

Chapter III discusses the research design. It also consists of a description of the participants and the interview process.

Chapter IV reports the research findings of this study after a process of thorough data collection. A discussion of the analysis of the data is also presented.

Chapter V presents the conclusions of this study. Topic suggestions for further research and study are also given.

### *Summary*

This chapter gave a brief introduction of what the martial arts are, where it stands today, and the philosophies behind them. A brief section about how martial arts and leadership are related was also included. The problem statement, purpose of the study, and the two research questions were mentioned, followed by the

significance and limitations of the study. Lastly, a definition list of key terms was provided, as this dissertation consists heavily of marital arts lingo in the Japanese and Korean languages.

## Chapter II: Literature Review

This chapter discusses the literature reviewed for this study. There are three main, general bodies of literature that were reviewed (a) martial arts, (b) leadership theories, (c) martial arts and leadership, and (d) Kouzes and Posner. The literature review helped to lay the foundation of this study.

### *History of Martial Arts*

In Asia especially, as the word martial implies, martial arts were military disciplines and a major part of a warrior's training. They were also taught by warrior-priests in Japan and China, who obviously had a religious component to the disciplines as well. Despite this history with religion, the martial arts are not a religious practice. For the most part, religion did not play a big part in the history of martial arts. The Shaolin Temple being the central birthplace of Chinese martial arts in the fifth century in China, was the only exception (Corcoran, 1992).

It is difficult to accurately trace back the origins of most Asian martial arts. This is due to lack of historical records, the secretive nature of the teacher-student relationships and political circumstances during much of its history. Martial scholars speculate using narrow range of theories, and using whatever information they can find from ancient times. Most of the evidence comes from ancient depictions in tombs, vases, sculptures, and paintings. Literary records are pretty much nonexistent as they were destroyed during the wars over the centuries (Corcoran).

Most of the martial arts that are practiced around the world today, transcended mainly from Okinawa, Japan, China and Korea. These did not



become popular internationally until judo was introduced to the world from Japan in the 1930's, karate, also from Japan, in the 1950s, and tae kwon do from Korea, in the 1960's (Corcoran, 1992). These were the beginnings of martial arts becoming global.

### *History of Martial Arts in Japan*

Most of Japan's early martial arts were developed from the samurai tradition. The samurai were feudal Japanese warriors who played an important part during the reign of the Tokugawa clan during the Tokugawa era (1600-1867). During this time, the samurai were placed in the service of the shogun, or military dictators, or stationed in the provinces under the command of various daimyo, or territorial lords. From the humblest foot soldier to the warriors in upper ranks, they all belonged to the same warrior class, or buke, and were known as bushi (Ribner & Chin, 1978).

A samurai's symbol was the sword, but his skills often included using the spear and bow, horsemanship, unarmed combat, and other military practices. Some researchers claim that as many as 10,000 martial arts ryu, or schools, existed during the time of the samurai period. They were predominantly schools of swordsmanship, spearmanship, and jujutsu, an unarmed art form (Ribner & Chin, 1978).

The samurai's principal function was to carry out any and all orders from their superiors to whom they had pledged their loyalty. Hence the Japanese word samurai, directly translates to "one who serves." To prepare for a lifestyle of serving their master, a samurai endured harsh training from childhood, mainly to

foster a complete disregard for their own life, and therefore, death. Because of this way of thinking, their viciousness and efficiency during combat was well-known. With no fear for death, they had nothing to lose, and so therefore, represented the most powerful and formidable kind of opponent to their enemies (Ribner & Chin, 1978).

The samurai studied bujutsu, or military arts. Bujutsu was said to be existent around 1868. These disciplines, whose main use was to fight an enemy in combat, were the basics from which the modern budo, or military way or way of fighting, came about. The budo are spiritually related systems whose main goal is the development of one's character (Louis & Ito, 2006).

Bujutsu eventually lost popularity and was taken over by budo. These "old" martial arts were eventually replaced by newer forms of it, eventually changing names as well. It is said that a couple of newer forms evolved from the older ones: judo from jujutsu, kendo, or "way of the sword," from kenjutsu, or the "art of the sword," and aikido, or "way of harmony," from aikijutsu, or the "art of harmony" (Louis & Ito, 2006).

In the early 20<sup>th</sup> century, Japanese martial arts groups invited the Okinawans to send a representative who could teach their highly developed technique of empty-hand fighting, or Okinawa-te, to Japan. In 1917 and once again in 1922, Gichin Funakoshi was chosen to demonstrate Okinawan karate at the annual Japanese exposition of martial arts (Corcoran, Farkas, & Sobel, 1993).

Funakoshi eventually ended up teaching at judo founder Jigoro Kano's Kodokan and at the Butokukai Military Arts College in Kyoto. Keio University in

Tokyo then became interested in this new art and soon Funakoshi was teaching on campus there as well. In time, more than 200 campus karate groups had emerged under Funakoshi's direct supervision, and that of his direct disciples. His students included virtually all of the subsequently important karate masters of Japan. His Shotokan style is the most widespread style of karate in Japan and throughout the world (Corcoran, 1992).

### *History of Martial Arts in Okinawa*

Okinawa is the birthplace of karate, originally known as Okinawa-te, tode, or te, meaning "hand." When Japan occupied Okinawa in 1609, they confiscated all weapons forcing Okinawans to retaliate with their bare hands and feet. The different Okinawan tode groups came together to unite in 1629, and this was how the new form, te, was created. Te, later evolved into three different styles called Naha-te, Shuri-te, and Tomari-te, which were named after the cities in which they began. Modern Okinawan karate as we know it is a blend of many philosophies and a mixture of Shuri-, Naha-, and Tomari-te. In the late 1800s and early 1900s, many students had multiple instructors and trained at multiple places (Haines, 1995).

The Okinawans also used farming tools as weapons. This became an art called kobu-jutsu, or the "art of weapons." This form consists of five weapons which are: the bo (staff), sai (truncheon), nunchaku (flail), tonfa (handle), and kama (sickle). Today, these weapons are used in training in conjunction with the Okinawan karate, to maintain ancient tradition. The modern name is kobudo, or the "way of the weapons" (Haines, 1995).

Almost all of the major karate styles in existence today were established between 1915 and 1940. In 1936, during a conference that brought many of the leading karate masters at that time, the name karate was officially given to the national martial arts of Okinawa. In 1945, when the Japanese surrendered from World War II, Okinawa became a U.S. territory and the site of several American military bases. The U.S. servicemen who were stationed there developed an interest in the art and started practicing as a pastime. It was these servicemen, who eventually attained their black belts and brought karate back to the United States upon their return, when many of them opened up their own schools around the country (Rielly, 1998).

Robert Trias, a sailor in the United States Navy who trained in the Solomon Islands, was the first practitioner to introduce karate to the West. He opened his first dojo, which was a judo and karate combination school, in Phoenix, Arizona in 1946. Henry Plee, an owner of a public relations agency in Paris, introduced karate in France, which started a trend in other European countries starting in 1950. Plee brought over Japanese karate masters from Japan to give seminars in Europe throughout the 1950s. Mas Tsuruoka introduced karate to Canada, when he opened up the first school in Toronto, at around the same time (Corcoran et al., 1993).

#### *History of Martial Arts in Korea*

The origin of Korean martial arts is not clearly documented. The first documented evidence was found in the Silla Dynasty (A.D. 668-935) in the Samguk Yusa which are the two oldest documents in Korean history. There,

hwarang warriors are mentioned, who trained in a form of hand-to-hand combat called Hwarang-do. These warriors were much like the samurais from Japan and followed strict philosophical and moral codes. They were very well known for their unwavering fighting spirit (Cook, 2006).

Subak was developed in the Koryo Dynasty (A.D. 935-1392), originally not a martial art but a sport to improve health. This was also mostly only practiced by warriors. A Subak instruction book was published in the Yi Dynasty (1392-1907) as a martial art, when it became popular in certain parts of the country. Eventually, Subak came to be known as Taekyon, a martial art, and practiced by not only the warriors by the general public (Cook, 2006).

In 1909, when the Japanese occupied Korea, all of the Korean martial arts were banned from practice to prevent Korean warriors from using these art forms to retaliate against the Japanese. Still, patriots came together in remote Buddhist temples to train and create underground revolutionary groups. Others fled to China or Japan to work, study and/or train. This is when they were introduced to kung-fun in China and karate in Japan (Cook, 2001).

When Korea was liberated from Japan in 1945, at the end of World War II, the Korean martial arts were revived as part of a national movement to restore the Korean traditions. Between 1945 and 1955, many kwans, or schools, of different styles of Korean karate were developed. Eventually, in 1955, these kwans came together to form tae kwon do, which translates to “art of punching and kicking.” Other styles that have since emerged are tang soo do and hapkido (Cook, 2001).

In the early 1960s, avid tae kwon do practitioners and masters launched a massive international campaign to spread tae kwon do around the world. Thousands of Korean instructors and masters, financed by the country, were dispatched all over the world to introduce the art. That is perhaps the reason why tae kwon do is one of the most, if not the most, popular practiced martial art in the world today. Tae kwon do has officially been named an Olympic sport and is one of Korea's national sport (Cook, 2001).

#### *History of Martial Arts in China*

It is not known when exactly kung-fu, the precursor of all Eastern martial arts, first surfaced. Early kung-fu was practiced secretly and only taught amongst family members who passed it on from generation to generation. Because it was done so discreetly for centuries, and actually still is in many places today, kung-fu's origin is still subject to debate. Some historians date it back to the Shang dynasty, in 16<sup>th</sup> century B.C., while others place it around 475-221 B.C. Others believe it evolved from practices in India, although Vajramushti, an Indian wrestling form, to which they believe it transcended from, was not a percussive art (Ribner & Chin, 1978).

Kung-fu first reached the United States in 1848, when Chinese laborers first migrated to the United States for the California Gold Rush. In 1863, when the Chinese immigrated to the United States as workers for the Central Pacific Railroad, its practice increased dramatically yet once again. Even though there were skilled kung-fu practitioners within this labor force, they trained secretly and only taught it to those of immediate ancestry. This continued until 1964, when the

late Ark-Yuey Wong first taught it to the non-Chinese in Los Angeles, when it became a worldwide boom in the early 1970s. Bruce Lee's fighting films and the Kung-Fu television series also helped to make it well-known (Corcoran, 1992).

### *Martial Arts Training and Its Benefits*

Research interest in the area of the benefits of training in martial arts has grown considerably in recent years. There has been much enthusiasm among martial art practitioners about the martial arts as a means of enhancing self-esteem, discipline, mental health and improving behavior (Cannold, 1982; Segal, 1981; Weiser et al., 1995). Martial arts are different than ordinary physical activities and have been empirically validated to have positive effects on self-esteem and self confidence, better management of both feelings of aggression and feelings of vulnerability, and decreased sleep disturbance and depression are some of the mental health benefits of martial arts training and practice (Finkenberg, 1990; Fuller, 1988; Nosanchuk, 1981; Trulson, 1986).

Reviews of the literature on the psychological effects of martial arts have supported the view that martial arts training have beneficial psychological effects (Columbus & Rice, 1991; Fuller, 1988; Weiser et al., 1995). The reason being that martial arts differ from the majority of other sports and fitness programs because they place a greater emphasis on the emotional/mental development of the individual participant rather than simply on the physical components (Egan, 1992). Some of the components of martial arts training that emphasize emotional/mental development include: meditation, breathing, relaxation, respect for the sensei, or instructor, ritual, and discipline.

Early research began to appear in the mid to late 1960s and was predominantly cross-sectional in nature and focused mainly on personality variables. Recent studies have begun to utilize longitudinal designs and have investigated the impact of martial arts on psychological concepts such as self-esteem and self-concept as well as behavioral variables such as aggression and delinquency. Research has addressed the benefits of martial arts training for normal individuals and individuals who suffer from mental or emotional difficulties as well (Egan, 1992).

Richman and Rehberg (1986) assessed karate students' self-esteem as a function of level of training and their self-perceptions regarding their training, ability, and potential as martial artists. The authors found that self-esteem was related to the students' self-perceptions regarding their abilities in the martial art. Overall, the authors concluded that the results showed a direct relationship between the students' self-perception regarding their abilities and their ratings of self-esteem.

Finkenberg (1990) investigated whether the self-concept of college women was affected by their participation in taekwondo classes. Significant differences were found on total self-concept scores and on certain self-concept subscales. The taekwondo group had significantly higher subtest scores at post-test on the physical, personal, social, identity, and satisfaction scales. These findings were all in the positive direction indicating positive effects for the taekwondo group. The authors concluded that martial artists are more self-



confident than those without training and that one or two months of karate training is sufficient to improve self-esteem.

Explanations in the literature regarding the psychological benefits of martial arts focus on the provision of physical activity and group experience, the positive role model of the sensei or instructor, and the emphasis in martial arts training on values such as respect, humility, responsibility, perseverance, and honor (Weiser et al., 1995). These positive attitudes and values become a model for the student, which can then be generalized to many arenas of living.

A considerable amount of evidence exists on the effects on dimensions of personality of those engaging in formal martial arts training (Fuller, 1988; Richman & Rehberg, 1986; Rothpearl, 1980). Kroll and Crenshaw (1970) found that karate students were more self-sufficient, reserved and detached than competitive American football players and wrestlers.

Research suggests that the longer an individual studies karate, the greater the affects. Duthie, Hope, and Baker (1978) utilized the Gough's Adjective Checklist and found that the self-confidence and achievement are higher for those martial artists that are superior as opposed to average. Additionally, a beneficial trend occurred following extended training in martial arts overall for beginner, intermediate, and advanced karate students (Rothpearl, 1979, 1980). The results showed that advanced participants were found more emotionally stable, lively, venturesome, imaginative, forthright, self-assured and more relaxed than those less experienced in martial arts. Since intelligence is usually regarded as a stable characteristic, improved reasoning ability resulting from enhanced concentration

and mental relaxation is believed to be the reason why intelligence seemed to increase for these karate students (Konzak & Boudreau, 1984).

Numerous studies have been conducted throughout the years that prove the positive effects of martial arts training, not only for adults but for children as well. By improving and increasing one's level of self-esteem, discipline, self-confidence, and positive behavior through training, one can also strive to be a better leader in all aspects of their life as well.

### *Styles of Martial Arts*

#### *Aikido*

Aikido is a Japanese martial art which was developed by Morihei Ueshiba in Tokyo in 1942. Aikido is translated as “the way of unifying (with) life energy” or as “the way of the harmonious spirit.” Ueshiba's main goal was to create an art that could be used by practitioners to defend themselves, while at the same time preventing their attacker from injury (Saotome, 1989).

Aikido is derived mainly from the martial art of Daito-ryu Aiki-jujutsu, but began to diverge from it in the late 1920s when Ueshiba's involvement, because of his involvement with the Omoto-kyo religion (Westbrook & Ratti, 1970).

Aikido techniques normally blend with the motion of the attacker, rather than directly opposing the attack. The aikidoka (aikido practitioner) redirects the attacker's momentum using minimum effort on their part, with various types of throws or joint locks (Saotome, 1989).

With the death of Ueshiba in 1969, the development of aikido was taken over by his son, Kisshomaru Ueshiba. He presides at the general headquarters and the International Aikido Federation, representing all the countries of the free world. Through this organization, the quality of the art and the black belt ranks are strictly regulated. More than 14 different sects of aikido exist today (Corcoran et al., 1993).

### *Brazilian Jiu-Jitsu*

Brazilian jiu-jitsu is a martial art and combat sport that focuses on grappling and especially ground fighting. The goal is to gain dominance over an opponent by using joint-locks and chokeholds to force the opponent to submit. The art is based on Kodokan judo and multiple ryu, or schools, or Japanese jujutsu. It was started by Mitsuyo Maeda, a Japanese judo expert and member of Kodokan judo, when he arrived in Brazil on November 14, 1914 (Peligro, 2003).

The key principle of Brazilian jiu-jitsu is that a smaller, weaker person using leverage and proper technique will be able to successfully defend themselves against a bigger, stronger opponent. Brazilian jiu-jitsu can be trained for self-defense, sport grappling tournaments with gi (short for dogi, or uniform) or no gi, and mixed martial arts (MMA) competition (Peligro, 2003).

### *Hapkido*

Hapkido is a Korean martial art that is a form of self-defense that uses joint locks, pressure points, throws, kicks, and other strikes. There are also forms using traditional weapons including short stick, cane, rope, nunchakus, sword and

staff which vary in emphasis depending on the particular tradition examined (Shaw, 1996).

The character hap means “harmony”, “coordinated”, or “joining”. Ki describes internal energy, spirit, strength, or power, and do means “way” or “art”, yielding a direct translation of “joining-energy-way”. It is most often translated as “the way of the coordinating energy”, “the way of coordinated power”, or “the way of the harmony” (Shaw).

Hapkido contains both long and close range fighting techniques. Kicking and hand strikes are used at longer ranges and pressure point strikes, jointlocks, or throws are used at closer fighting distances. Hapkido emphasizes circular motion, non-resisting movements, and control of the opponent. A practitioner’s goal is to gain advantage through footwork and body positioning, avoiding the use of strength against strength (Shaw).

### *Judo*

Judo is a modern Japanese martial art, or gendai budo, and combat sport that originated in Japan in the late 19<sup>th</sup> century. Judo translates to “gentle way.” Its founder is Jigoro Kano, who founded Kodokan judo, meaning a “place for teaching the way.” Judo was originally known as Kano Jiu-jitsu or Kano Jiu-do, and later as Kodokan Jiu-do or simply jiu-do or judo. In the early days, it was still being referred to as simply jiu-jitsu (Kano, 1994).

The object of judo is to either throw the opponent to the ground, immobilize or subdue with a grappling maneuver, or force an opponent to submit by joint-locking the elbow or by applying a choke. Strikes and thrusts by hands

and feet are allowed as well. Weapons defenses are also a part of judo but only in katas, or prearranged sequence of movements, and are not allowed in judo competition or randori, or free practice (Kano).

### *Jujutsu*

Jujutsu is a Japanese martial art consisting primarily of grappling techniques. It translates to “the art of softness.” Jujutsu was first developed by the samurai of feudal Japan as a method for dispatching an armed opponent in situations where the use of weapons was forbidden. Due to the difficulty of such a task just by using striking techniques, the most efficient methods for neutralizing such an enemy was to use the form of pins, joint locks, and throws. These techniques were developed around the principle of using an attacker’s energy against him, rather than directly opposing it (Mol, 2001).

The essence of jujutsu was effectiveness in combat. Methods were tested in duels and public competitions among members of various schools. Some schools often mentioned are: Tenjin-Shinyo-ryu, Takenouchi-ryu, Sousuishitsu-ryu, Kito-ryu, and Sekiguchi-ryu. These encounters were frequently lethal, and therefore not only improved weapons training but established the reputations of the survivors as well (Mol).

### *Karate*

Modern karate originated in Okinawa and was introduced to Japan in the early part of the 20<sup>th</sup> century by Gichin Funakoshi. From here it was spread world wide after World War II. There are a large number of styles in karate, mainly divided into Okinawan or Japanese styles. The most widely practiced ones

include: Goju-ryu, Isshin-ryu, Shorei-ryu, Uechi-ryu for Okinawan styles and Goju-ryu, Kyokushinkai, Shito-ryu, Shotokan, and Wado-ryue for Japanese styles (Corcoran et al., 1993).

Unlike other martial arts such as judo, aikido or jujutsu, karate is not a grappling art. Its practitioners learn to deliver blows with their feet and hands as well as many other parts of the body in blocking and defensive movements (Corcoran et al., 1993).

The color of the obi, or belt, indicates the grade of the practitioner wearing the belt. In all styles, dan, or degree, grades wear a black belt. These dan grades progress from first to usually 10<sup>th</sup> dan, the highest level in most styles. The color of the belt worn by kyu grades vary from style to style, with the white belt being used universally for beginners. Most styles also use the brown belt for the color just before black. In the kyu grades the progression is from highest to lowest. Most styles start with 10<sup>th</sup> kyu, which is white, and work towards first kyu, which is brown (Corcoran et al., 1993).

### *Kendo*

Kendo is the Japanese martial art of fencing. It translates to the “way of the sword.” Kendo originated more than 1500 years ago and was developed from traditional techniques of Japanese swordsmanship known as kenjutsu, or the art of the sword. The first references to kenjutsu are contained in the three volumes of the Kojiki, a medieval history book (Sasamori & Warner, 1964).

Kendo is practiced wearing traditionally styled clothing, a hakama, or divided skirt, with a tare, or apron. The keikogi is similar to the one used in judo,

but is worn tucked into the trousers. Hands and forearms are protected by kote, or wrist gloves, and the chest is covered by a do, or breastplate. The men, or head-gear, a steel visor and padded cloth are worn to protect the head, throat and shoulders (Sasamori & Warner).

The keikogi's color denotes grade. Kendo places less emphasis on rank compared to the other martial arts. A white keikogi indicates the lower kyu, or grades, beginning at sixth and progressing to first. A black keikogi denotes the higher dan, or rank, starting at first dan and working up to the 10<sup>th</sup>. From the fourth to the sixth dan, a kendoka is awarded the title of renshi, or polished expert, and from 8<sup>th</sup> to 10<sup>th</sup>, that of hanshi, or master.

Contest ability, mental discipline, and technical knowledge will take a practitioner up to sixth dan, from which point, advancement must be obtained through teaching ability and service to the art. In order to attain the hanshi degree, a kendoka must conduct original research and take an examination that is approved by the board of the All Japan Kendo Association. The hanshi and renshi awards can only be authorized in Japan (Sasamori & Warner).

### *Kung-Fu*

Kung-fu is the generic term given to the hundreds of Chinese martial arts. It means simply "skill" or "ability." Kung-fu involves all systems created for combat, health development, or dance. Because of its 2000-year history, there are obviously a numerous amount of Chinese kung-fu styles. It is said to have been more than 400 types of kung-fu throughout China's history. Some types

emphasize kicking and punching, while others stress more subtle techniques (Kit, 2002).

There are three main types of kung-fu: for fighting, for show, and for health. Classification is usually through geographical origin (north or south China), philosophy or religious tenets (Buddhist, Taoist, etc.), and technical motion (linear or circular, hard or soft). The southern styles have a preference for techniques of strength and power. The northern styles tend to prefer soft, wide movements, often emphasizing the lower body (Kit).

A kung-fu uniform consists of a loose-fitting top called a sam, sometimes embellished with fancy designs, loose pants and soft-soled shoes. Wu shu practitioners have a tendency to wear fancier, brighter tops. Kung-fu practitioners do not wear a belt but a sash, that does not always denote rank (Kit).

The most popular forms of kung-fu are Shaolin, a northern style that derives from the Shaolin Temple, and tai chi chuan, a southern style that is predominantly practiced for health. Wing chun, which was the basic style practiced by Bruce Lee, has also become popular since his death (Corcoran, 1992).

### *Shorinji Kempo*

Shorinji Kempo is a martial art form of Kempo. It traces its origins more than 5000 years to ancient India, but its present form was founded by Doshin So in 1947, who incorporated Japanese Zen Buddhism to the fighting style. This form of Kempo can be both a religion and a fighting form, much like Shaolin Kung Fu, on which it is based (So, 1973).



Shorinji Kempo is a combination of karate, judo, and aikijujutsu built on a Kung Fu framework, except that this art has no killing moves because of its respect for life. It is a form of Kempo that emphasizes minimal damage whenever possible in all aspects of life by the practitioners (So).

The Buddhist influences of Shorinji Kempo emphasize cooperation and is almost exempt of the bias that competition brings- it will not allow this art to be turned into a competitive sport. Instructors are forbidden from making a profit from their tutelage and there are no ladder-based competitions. Shorinji Kempo competition relies only on paired demonstrations called embu where the accuracy and rhythm are compared (So).

Shorinji Kempo teaches a wide variety of techniques ranging from goho (hard techniques) such as kicks and punches, juho (soft techniques) such as grappling and throwing, to seiho (correcting methods) acupressure techniques for revival of unconscious persons. These three types of techniques are further divided into kogi (offensive techniques), bogi (defensive techniques), shuho (defense methods, mainly again soft techniques), tai gamae (body position), sokui ho (foot position), umpo ho (footwork), and tai sabaki (body movement) (So).

### *Taekwondo*

Taekwondo is a Korean martial art and combat sport. It is the national sport of South Korea, and its kyorugi, or sparring, is an official Olympic sporting event. It is regarded as the world's most popular martial art because of the number of practitioners currently involved in taekwondo. In Korean, tae means feet or kicking, kwon means hands or striking, and do means art, path, way, or method.

Therefore, taekwondo is loosely translated to “the way of the foot and fist” (Cook, 2006).

There are two main styles of Taekwondo: World Taekwondo Federation (WTF), which is practiced at the Olympics; and International Taekwondo Federation (ITF), which was founded by General Choi Hong Hi, the father of Taekwondo. Although there are great technical differences among the two taekwondo styles and organizations, they in general, emphasize kicks thrown from a mobile stance, employing the leg’s greater reach and power (compared to the arm). Circular motions that generate power are of central importance. Taekwondo training generally includes a system of blocks, punches, and open-handed strikes and may also include various take-downs or sweeps, throws, and joint locks (Cook, 2006).

#### *Traditional Leadership Theories*

This section discusses the traditional theories of leadership that Kouzes and Posner’s (1995) work is based on. Because there are a large number of theories that are existent today, only the traditional ones used by Kouzes and Posner (1995) will be used. They are: transformational leadership, contingency theory, path-goal theory, leader-member exchange theory, servant leadership, trait approach, skills approach, style approach, and situational approach.

#### *Transformational Leadership*

This theory, also known as the new leadership paradigm, is an encompassing approach that is used to explain a variety of leadership behaviors. As the name implies, it explains the relationship of a leader and its followers as a

complexly bound transformation process through values, ethics, standards, and long-term goals (Bryman, 1992; Northouse, 2004).

James MacGregor Burns (1978) is known for his research on transformational leadership. His idea of transformational leadership is one where the leader is highly concerned about their followers' motives so that they may better both the leaders' and followers' well-being at the same time.

Burns (1978) suggests that there are two types of leadership. They are: transformational leadership and transactional leadership. Transactional leadership refers to the leadership models that focus on the interactions of the leaders and followers, and the motivation behind it. Transformational leadership is a process where the leader and follower create a connection that increases the motivation and morality in both parties.

Transactional leadership is derived from transformational leadership because a transactional leader does not look at the individual needs or personal development of their followers. Transformational leaders, on the other hand, are concerned with motivating their followers by relaying their internal values and ideals to make them think that it is more important to support the greater good than their own self-interest (Kuhnert, 1994).

According to Northouse (2004), even though there is no clear set definition as to what transformational leadership really consists of in a particular situation, it does provide a general idea of leadership style that emphasizes ideals, inspiration, innovations, and individual concerns. Therefore, by including the idea of transactional leadership in this category, it broadens effective leadership to

include the personal and professional development and growth of their subordinates.

### *Contingency Theory*

This theory refers to matching the leader to specific, ideal situations that most fit the leader. The theory suggests that certain leaders excel in certain situations and that for optimal leadership to occur, it is best to match the leader with the most ideal situation. Thus, effective leadership is contingent on matching the leader to the setting (Fieldler & Chemers, 1974).

There are two different leadership styles within the framework of contingency theory. They are described as: task motivated and relationship motivated. Task related leadership refers to the leader mostly being concerned about how to attain a particular goal and get the task done. Relationship motivated refers to the leader being more concerned with creating positive interpersonal relationships with their followers in a particular setting (Northouse, 2004).

Contingency theory is defined through three factors in every situation. They are: leader-member relations, task structure, and position power. Leader-member relations refer to the amount of confidence, loyalty, and attraction a follower has for their leader. Task structure refers to how well a task and goal are defined and the instructions on how to carry them out. Position power refers to the amount of power to reward, or, to punish that a leader has over their subordinates. Overall, these three situational factors determine whether a certain situation in an organization is favorable or not (Fieldler & Chemers, 1974).

Contingency theory states that it is important for companies and organizations to place leaders in situations that most fit their strengths. When leaders are placed in a suitable context, they are able to perform at their optimal level. Contingency theory stresses the match between the leader and the situation but does not demand that every leader fit into every situation (Fieldler, 1964).

#### *Path-Goal Theory*

This theory places a focus on how leaders motivate their followers to accomplish goals. The main idea of this theory is that by increasing each individual's motivation level, you can increase employee satisfaction and enhance work performance. Path-goal theory emphasizes the leadership style with the characteristics of the subordinates. Subordinates are more likely to be motivated if they feel appreciated, if they believe their efforts will result in a positive outcome, if they believe that the payoffs for doing their work are worthwhile, and if they feel like they are capable of the work given to them (Northouse, 2004).

Followers are said to increase motivation and favorable results when they are given more payoffs for their work. When the rewards are high and favorable, they are willing to work harder. Leaders also should make the directions and instructions to a specific attainment of a goal, clear and understandable, with the appropriate coaching and direction. The leaders' job is to remove as many of the obstacles and roadblocks that prevent easy and timely goal attainment. They also need to make the work itself more meaningful for everyone so that the results are more personal and therefore self-satisfying (House & Mitchell, 1974).

There are four different leadership behaviors that constitute path-goal theory. They are: directive, supportive, participative, and achievement-oriented leadership. Directive leadership gives followers clear and explicit directions on how a certain goal must be attained, therefore sets a certain standard of performance. Supportive leadership gives followers the freedom to explore on their own, an effective way to attain goals. It stresses the followers' needs and well-being as well. Participative leadership allows followers to be involved in the decision-making process, allowing followers to have a say in what they have to do. Achievement-oriented leadership challenges followers to perform at their highest level to attain goals (Northouse, 2004).

Path-goal theory defines leaders to use any or a combination of all of those leadership styles, according to each unique circumstance. It suggests leaders to adapt their style to each different situation and according to the unique needs of the followers (House & Mitchell, 1974).

#### *Leader-Member Exchange Theory*

This theory focuses greatly on the relationships between the 'leader' and the 'members' of an organizational setting. It was originally referred to as the vertical dyad linkage, and as the name implies, looks at the nature of the linkages within an organization. There are two types of linkages: the in-group and out-group (Northouse, 2004).

Robbins (1998) states that usually because of time constraints on goal attainment, the leader selects members to be in the in-group and establishes a special relationship with them. They are trusted, receive special privileges, and

usually get most of the leader's attention. The out-group, on the other hand, is the rest of the members in the group not chosen by the leader to be in the in-group, and have artificial formal authority interactions. They are not given much of the leader's attention and rewards (Robbins).

According to Graen & Uhl-Bien (1995), high quality leader-member exchanges qualify more people into the in-group. The members in the in-group have higher performance evaluations, higher frequency of promotions, greater organizational commitment, greater employee participation, less turnover, and greater job satisfaction, especially with their superiors. The negative aspect of this whole idea is that whether you will be placed in the in-group or out-group is dependent on job performance and ability. Therefore, the out-group members have low job performance, high turnover, and lower job satisfaction (Robbins, 1998).

In-group members tend to do more than is required in their job description and have a higher commitment to goal attainment. Thus, leaders should strive to select more members into the in-group and develop high-quality leader-member exchanges with all of their subordinates, not only a select few. Leaders should attempt to build trusting relationships based on respect so that ideally, all the members become part of the in-group (Northouse, 2004).

### *Servant Leadership*

This theory was developed by Robert Greenleaf (1991) and originated from Herman Hesse's Journey to the East. This story is about Leo, a servant who helps others unconditionally. The power of his existence was not appreciated and

recognized until one day he disappeared. Greenleaf (1977) states that Leo was a servant above all, but was actually a noble leader in many different ways because of his guiding spirit and unconditional love to help for others.

The servant leader is servant first- it begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first. (Greenleaf, 1991, p. 22)

Greenleaf's (1991) theory of servant leadership suggests that the only way for a leader to change society is through its people, and persuading enough of them to want change and who are willing to help change it. He puts great emphasis of servant leaders to have listening skills, empathy, and unconditional acceptance of others and to view everyone as equals by working equally with the least privileged in society as well, by removing social inequalities where they exist (Graham, 1991). He claims that the best test for a servant leader is to ask: "Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (Greenleaf, 1991, p. 22).

Pollard (as cited in Hesselbein, Goldsmith, & Beckhard, 1996) suggests that servant leaders should be aware of the dignity and worth of all people when leading. Pollard's characteristics of a servant leader are one who are: (a) committed, (b) able to keep their promises, (c) able to listen and learn from their followers, (d) available, (e) willing to put themselves in the other person's shoes, (f) able to make things happen, (g) givers, not takers (h) those who have a



succession plan and develop future leaders, (i) able to promote diversity, (j) able to provide an environment in which people can learn and grow as they work and share together, (k) value driven and performance oriented, and (l) hopeful.

### *Trait Approach*

This theory focused on the idea that great leaders are born that way, and not made. The qualities and characteristics of such leaders were innate and not learned over time. This is the key to effective leadership. The trait approach does not focus on the followers or subordinates but the leaders themselves, and suggests that leaders with specific characteristics and traits are more effective in leading organizations (Northouse, 2004).

However, in the 1950s, this way of thinking started to be challenged for its validity by researchers. New research suggested that instead of the same traits that make an effective leader in all situations, the specific traits that are considered effective in one situation, might not necessarily work in another. It was concluded that the relationship between two people in a social situation was what made effective leadership, not a certain characteristic (Stodgill, 1948).

In 1948, Stodgill conducted a survey research that analyzed and synthesized more than 124 trait studies that were conducted between 1904 and 1947. The findings of this study indicated that no set of pre-qualified characteristics constitute an effective leader. Rather, depending on each specific situation, an effective leader will possess unique qualities that are ideal for that situation. Leadership is not a passive state, but one that results from the relationships between the leader and the followers (Stodgill, 1948).

In 1974, Stodgill once again conducted a second survey research that analyzed and synthesized 163 more new studies that compared the findings to the original survey conducted in 1948. Even though the first findings of the study indicated that situational factors were more important than personal factors, the second findings of this study argued that it was actually both situational and personality factors that determine effective leadership in organizations (Northouse, 2004).

Past and present research shows that there are many personal traits of an effective leader. Some of these characteristics include intelligence, self-confidence, determination, integrity, and sociability among many. These traits are said to be typically characteristic of effective leaders (Northouse).

#### *Skills Approach*

This theory focuses on the leaders themselves and emphasizes their skills and abilities instead of personality traits. The skills and abilities that this approach focuses on can be learned and developed over time. Even though personality is still considered an integral part of leadership development, their focus is on the knowledge and abilities of an effective leader (Northouse, 2004).

Research suggests that effective leadership depends on three basic personal skills. These are: technical, human, and conceptual. Technical skill refers to the skills needed to be proficient in a certain activity. Human skill refers to the social skills that one possesses. It includes the knowledge of other human beings and how to effectively correspond with them. Conceptual skill refers to the mental

aspect of a human being and is the ability to work with ideas and concepts (Katz, 1955).

The skills mentioned above are different in definition from traits or qualities mentioned earlier. Skills imply what leaders can accomplish whereas traits imply who leaders are. It is crucial for an effective leader to have a combination of all three skills, but depending on each unique situation, some skills may be considered more crucial than others (Northouse).

### *Style Approach*

This theory differs from the trait and skills approach in that it focuses more on the behavior of the leader, than characteristics or ability. The style approach pertains to the behaviors of the leader and not leadership per se. It looks closely at the leaders' actions toward their followers in specific situations (Northouse).

Northouse claims that the researchers studying the style approach conclude that leadership is composed primarily of task behaviors and relationship behaviors. Task behaviors aid in goal and objective accomplishment. Relationship behaviors aid in a positive work environment where the followers are able to perform at their optimal level. The style approach includes these two leadership behaviors and defines how they can be used most efficiently in specific situations.

The Leadership Grid, developed by Blake and Mouton (1985) is one of the most popular concepts that define the style approach. This grid illustrates how task behaviors and relationship behaviors of the leaders aid in goal accomplishment. Therefore, an effective leader combines their concern for

production and their concern for the people doing the work in an insightful manner. This combination produces five major leadership styles. They are: authority-compliance, country club management, impoverished management, middle-of-the-road management, and team management (Blake & Mouton).

The main idea of this theory is that an effective leader will know how to properly combine and balance task behavior and relationship behavior according to the situation at hand. This approach is said to positively influence their subordinates to do their work most effectively.

### *Situational Approach*

This theory focuses predominantly on the situation of each leadership opportunity. The researchers most commonly referred to when talking about the situational approach are Hersey and Blanchard (1993). They concluded that leaders should be versatile in their leadership behaviors and that they should be carefully selected after observing the factors of each circumstance.

To determine what style is most appropriate, a leader should evaluate the followers' determination towards a certain objective and their competence or ability to determine their own behavior. It is important to remember that since the followers' determination and competence fluctuate over time, the situational approach infers that the leadership styles needs to change as well to accommodate the changing needs of the subordinate group (Northouse, 2004).

There are four distinctive types of leadership styles in this approach that include both directive and supportive behaviors. They are: high directive-low supportive, high directive-high supportive, low directive-high supportive, and low

directive-low-supportive. High directive-low supportive refers to the leader being very focused on the accomplishment of the goal and giving specific directions to followers based solely on the attainment of this goal. High directive-high supportive refers to a style incorporating coaching styles that gives specific directions for goal attainment, but at the same time, being attentive to the followers' needs, emotional and social. Low directive-high supportive refers to a style that emphasizes more attention on the subordinates than the actual goal attainment. Although goal attainment is important and needs to be fulfilled, the focus is on supportive behavior of the followers so they may enhance and develop personal skills and abilities. Low directive-low supportive refers to a style where the followers are delegated total responsibility and charge and may choose their own ways of accomplishing the goal (Hersey & Blanchard, 1993).

Overall, this situational approach suggests that leaders can be effective in all and different types of situations when they can become versatile and insightful to each unique situation. It provides a model that suggests that leaders can adapt their behaviors according to the particular demands of each unique situation (Northouse, 2004).

### *Martial Arts and Leadership*

In the past three decades, substantial progress has been made in the study and research concerning leadership in sports (Horn, 2002; Sullivan & Kent, 2003). Although much of the research deals with how coaches' leadership styles affect athlete performance (Smoll & Smith, 1989) or how effective leadership behaviors could be learned through team sports (Chelladurai & Saleh, 1980), the

relationship between martial arts training and leadership is unique and unlike the training of any other sport.

Because of the focus on mind, body, and spirit, martial arts training can be used to teach principles of positive leadership skills and foster effective leadership behaviors. Clawson and Doner (1996) have been using aikido to teach principles of leadership in the MBA program at the University of Virginia since 1993.

Although there is no empirical data that aikido practitioners are better leaders than those who are not, the results have been uniformly positive, in that aikido practitioners feel more equipped to handle such negativity like confrontation or disagreements in the workplace.

In most styles of martial arts, there is an emphasis in spiritual development that is practiced and used, not only at the dojo/dojang but in everyday life as well. In aikido, there are powerful parallels between the principles and practice of aikido and the principles of practice of effective leadership. Aikido, which literally translates to “the way of harmony with energy,” focuses on harmonizing with and redirecting the force of an attack so it may be diffused to protect one’s self from harm and to keep from harming the attacker (Clawson & Doner, 1996).

In order to do this successfully, an aikido practitioner focuses on ki, or energy, development. Ki is a combination of one’s mental, spiritual, and physical energy. Ki development is the process of building a set of physical and mental skills with which one creates higher levels of coordination between the mind and body. Although this may be difficult to achieve and requires much practice and

training, once learned and understood, it can actually be used in the social and business aspects of life as well (O'Neil, 1997).

There is a tendency for people to approach disagreements with a win/lose mentality. The outcome is that one or both parties end up frustrated or hurt and it actually does not solve the disagreement. If one approaches a disagreement with a win/win motivation, there may be ways for both parties to end up with what they want. Although many people understand the concept at a mental level, it is usually very difficult to actually materialize it. Being familiar with this concept in aikido training allows one to approach business or professional disagreements in a more harmonious manner (O'Neil).

With practice, an aikido practitioner will be able to sense the ki of a situation. In self-defense, the defender must quickly determine the direction, speed, and force of the attack in order to respond with the most effective technique. Quite ironically, the ability to sense the ki of a situation is dependent upon one's own ki, because one extends their own ki in order to understand another's oncoming ki. This ability can be used in leadership as well. A good leader is capable of perceiving correctly the forces present in a situation so they can determine an effective response (Clawson & Doner, 1996). Peter Senge (1990) also discusses this concept that he terms "systems thinking" which is the ability to see beyond the present event or patterned behavior. The value of this type of thinking is the fact that what may seem like singular, unrelated events from a limited perspective are in fact dynamically interconnected within a larger system.

Similarly, Rowold (2006) concluded from his study of leadership behaviors in karate practitioners that those who are at the advanced level, or have been training for more than 5 years, exhibit effective transformational and transactional leadership skills.

Although karate's main focus does not involve deflecting the opponent's strength to use it against them, once again, it does have a spiritual development aspect in karate training that strengthens the inner core of human beings. Practitioners are constantly reminded of the 'rules' they must follow, not only inside the dojo, but outside as well. These "rules" therefore becomes the "rules of life" as well. These set of "rules", visibly posted in the dojo where everyone can see or sometimes (depending on the style of martial art) recited at the end of each training session, is called the dojo kun (Nagamine, 1976).

The dojo kun, or oath/creed, is a list of principles that one should follow as a martial artist. They are meant to be understood through lifelong personal experience and self-reflection, both inside the dojo during training and outside in daily life. Some of these creeds have been in existence since the beginning of martial arts, as history texts cite. The following are 20 rules for lifelong samurai training that young samurai were requested to handwrite, sign as a lifelong pledge, and memorize before officially starting their formal training:

1. Never lie.
2. Never forget to be grateful to one's Lord.
3. Never forget to be grateful to one's parents.
4. Never forget to be grateful to one's teachers.



5. Never forget to be grateful to one's fellow human beings.
6. Do nothing to offend gods, buddhas, and one's elders.
7. Do not begrudge small children.
8. Do not burden others with your own troubles.
9. There is no place for anger and rage in the Way.
10. Do not rejoice at the misfortune of others.
11. Do your best to do what is best.
12. Do not turn your back on others and only think of yourself.
13. When you eat, be mindful of the hard work of the farmers who grew the food. Never be wasteful of plants, trees, earth, or stones.
14. Do not dress up in fine clothes, or waste time on superficial appearance.
15. Always behave properly with good manners.
16. Always treat everyone like an honored guest.
17. To overcome ignorance, learn from as many people as possible.
18. Do not study and practice the arts just to make a name for yourself.
19. Human beings have good and bad points. Do not dismiss or laugh at anyone.
20. Strive to behave well but keep good actions hidden and do not seek the praise of others (Stevens, 2001).

Similar to this samurai oath, Gichin Funakoshi, the father of modern karate, and the first Okinawan master to teach karate in mainland Japan and establish the first Shotokan karate school in Tokyo, created the following 20 principles for karate:

1. Never forget that Karate begins and ends with respect.
2. There is no first attack in Karate.
3. Karate fosters righteousness.
4. First know yourself, and then know others.
5. Rather than physical technique, mental technique.
6. Let your mind roam freely.
7. Inattention and neglect cause misfortune.
8. Never think that Karate is practiced only in the training hall.
9. Karate is a lifelong pursuit.
10. Everything you encounter is an aspect of Karate; find the marvelous truth there.
11. Karate is like boiling water; if you do not keep the flame high (with continual training), it turns tepid.
12. Do not think about winning; think about not losing.
13. Respond in accordance to your opponent.
14. Wage the battle with natural strategy.
15. Regard your hands and feet as weapons.
16. Step out the door and you face 10,000 foes.
17. Learn various stances as a beginner, but then rely on a natural posture.
18. The traditional forms must be practiced correctly; real combat is another matter.
19. Never forget your own strengths and weaknesses, the limitations of your body, and the relative quality of your techniques.

20. Continually polish your mind (Funakoshi, Takagi, & Teramoto, 2003).

Presently, in shotokan karate training, a selection of five of these are considered their guiding principles and therefore dojo kun, and it is recited at the end of each training session. Goju-ryu karate has a selection of eight of these as their dojo kun. Some parts are written in a different way, but the notion and meaning of each of them is the same as what Gichin Funakoshi originally created (Funakoshi et al., 2003).

Another dojo kun that has spread world-wide and is translated and recited in multiple languages by its practitioners is the dojo kun for kyokushin karate which was created by Sosai Mas Oyama, the founder of kyokushin karate:

We will train our hearts and bodies for a firm unshaken spirit.

We will pursue the true meaning of the Martial Way,

So that in time our sense may be alert.

With true vigor, we will seek to cultivate a spirit of self-denial.

We will observe the rules of courtesy, respect our seniors, and refrain from violence.

We will follow our religious principles, and never forget the true virtue of humility.

We will look upward to wisdom and strength, not seeking other desires.

All our lives, through the discipline of Karate, we will seek to fulfill the true meaning of the Kyokushin Way (Lowe, 1999).

Although the wording may be different in all of the dojo kuns, the nuance of each of the oaths/creeds are similar in meaning. It requires the martial arts

practitioner to focus on developing skills through daily training from the inside spiritually, more than from the outside physically.

By paying close attention to what is being said in these dojo kuns, it becomes fairly clear that these characteristics being emphasized can directly be correlated to the characteristics of what constitutes an effective leader. Although a martial artist is required to use their skills at the dojo, and in daily life, the same skills can also be used in a professional setting or at a workplace.

The confrontation or disagreement example was used earlier when describing how aikido skills could be used by effective leaders, but knowing how to control emotions, knowing yourself before others, not attacking first, thinking about others and not only yourself, are also prime examples of characteristics that a successful leader should possess. After all, true leadership always comes from within and ultimately, the martial arts are not about fighting but focusing on developing the power of control, maintaining inner calmness under attack, and using concentration to attain goals, these same powers can be used by leaders as well, to be applied to their work and lifestyle (McNeilly, 1996).

Martial artists modify their movements and strategies for different opponents under varying conditions- effective leaders should do the same in their changing environment. As stated in the dojo kun, if you honor people, they will honor you. Loyalty is a two-way street. So if leaders are loyal to their employees, they in turn will be loyal to their leaders. Martial artists know that learning requires commitment to a lifelong process of trial and error. Just by knowing this, a leader will understand and become more patient while their employees learn and

develop their skills. Martial artists know that using direct force against a stronger opponent is not effective. If leaders can keep in mind that overpowering their employees does not create positive outcomes, they will be more efficient. Martial expertise combines a living philosophy with the development of physical techniques. No matter how many techniques they must learn, they will never forget the philosophical aspect of the art. Leaders should also constantly keep in mind their business philosophy, such as the organization's vision statement, especially when embarking on new projects and challenges. This will inspire and align the subordinates to increase team morale and motivation, as the leader's positive attitude and spirit permeates. These are just a few examples of the correlation between martial arts and leadership, but the *dojo kun* summarizes almost perfectly how an effective leader should think, feel, and act (Pater, 1999).

*Kouzes and Posner*

James Kouzes and Barry Posner (1995) have been partners in leadership research for more than 20 years. Their efforts have resulted in three published books and the creation of the Leadership Practices Inventory (LPI), among other contributions to the leadership field. As business partners, they have consulted for and trained employees at numerous Fortune 500 companies including ARCO, Bank of America, Dell Computers, Hewlett-Packard, and IBM.

James Kouzes is the chairman emeritus of the Tom Peters Company. He is also an Executive Fellow at the Center for Innovation and Entrepreneurship at the Leavey School of Business at Santa Clara University. He has received numerous

awards for his contributions to the training and development of leaders (Kouzes & Posner, 2002).

Barry Posner is the author of more than a hundred research articles published in professional journals and is an internationally renowned scholar and educator. He is the Dean of the Leavey School of Business at Santa Clara University. He is also a professor of leadership there. He received his Ph.D in Organizational Behavior from the University of Massachusetts; and has received numerous awards for his contributions to the training and development of leaders (Kouzes & Posner, 2002).

#### *Kouzes and Posner on Leadership*

Effective leadership consists of a set of identifiable skills and traits that most people can choose to have. They are not select traits that only charismatic or certain ideal leaders possess. Although like with any other learned skills, there are people who have a natural affinity towards it, but that does not necessarily mean that it can not be learned by anyone. If the general urge to become a better leader is there, you can do so via necessary study, reflection, and practice (Kouzes & Posner, 2002).

The general idea about leadership is that it is a relationship between people- those who aspire to lead and those who choose to follow. A successful leader gets along with their subordinates and is able to build and sustain positive relationships that encourage people to attain extraordinary goals under ordinary circumstances on a regular basis (Kouzes & Posner, 2002).

One of the main components of effective leadership that is overlooked frequently, is that leaders need to be sensitive and open to what people want in their leaders. Any kind of leadership practice, style or behavior will fail unless it is responsive to people and the qualities they demand in their leader. If this can be done, leaders and constituents can be positively connected (Kouzes & Posner, 2002).

Kouzes and Posner's (2002) study include what type of qualities people want in their ideal leader. Although many characteristics have been identified, only a few have been recurring over the years, and have been consistently named in the 20 years of research that Kouzes and Posner have conducted. Kouzes and Posner specifically identify four characteristics that people look for in their leader. They are: honesty, competence, forward-thinking, and inspiration. In order for the people to follow their leader willingly, they must have at least these four characteristics (Kouzes & Posner, 2002).

*Honesty.* In Kouzes and Posner's leadership studies that began in the early 1980s, honesty has always ranked at the top of the list. The percentages have varied in the past, but the final ranking has always been the same. Honesty has been selected the most often than any other leadership characteristic in the surveys they have conducted, and the research indicates that in a leader-constituent relationship, it is the single most important ingredient (Kouzes & Posner, 2002).

Leaders must also remember that just being honest does not qualify for an effective leader. A leader must not even appear to be dishonest, much less show

any form of action that leads one to believe that they may be somewhat deceiving. As the adage goes, “actions speak louder than words” and therefore, people will judge a leader’s behavior first, before believing what they hear. Consistency between word and deed is how people judge someone to be honest (Kouzes & Posner, 2002). Furthermore, it is important to remain consistent in all actions and behaviors, because this will lead to credibility, which is the foundation of leadership. Kouzes and Posner (1995) have found that credibility is the single most important determinant in whether constituents will follow a leader over time.

*Forward-thinking.* According to Kouzes and Posner’s (2002) research, people expect their leaders to know and understand in which direction they would like their organization to head in. This also means that an ideal leader will have a high regard for the future of their organization. More than 70% of the respondents in Kouzes and Posner’s (2002) surveys suggested that they seek a leader who has a futuristic way of thinking. Whether we understand that ability to be a vision, a dream, a calling, a goal or a personal agenda, it is important for leaders to know which direction they are heading if they want their subordinates to follow them in their journey (Kouzes & Posner, 2002).

The forward-looking thinking that Kouzes and Posner (2002) refer to is not just a happy-go-lucky optimistic way of thought, but a down-to-earth way of thinking that includes both common sense, reality, and a hopeful future that is not totally idealistic. Having a desirable future for an organization is important, but leaders must be realistic at the same time. The main idea is that leaders must have



a clear, positive direction in which they want their organization to progress toward, and they must also be able to relay this idea effectively as well.

*Competent.* One of the more important leadership characteristics is whether the leader is competent in getting what needs to be done, done. When people willingly follow a leader, they must believe that the person they are following are capable of getting them to the place where they want to end up; their goal. A leader's track record in achieving and accomplishing goals directly reflects their leadership competence (Kouzes & Posner, 2002).

The competency that Kouzes and Posner (2002) refer to is not some rare phenomenal ability that one needs to possess as a leader. In general, followers seek the basic knowledge and intelligence of fundamental principles of the industry that they are in. The time and effort that one puts to learn and understand the business, operation, and information is also just as important. As much as a leader's competence is important, it is also crucial for the leader to be able to bring out the positive competencies in each of his followers as well. Therefore, competency in this sense could also mean that a leader needs to be able to recognize and pull out abilities in his subordinates, as they create strong relationships with one another.

*Inspiring.* An ideal leader can not just be someone with a vision or dream that is sure about where they want the organization to go. They must also be enthusiastic and positive about the future and that the goals they have set will be for the better. Effective leaders must also at the same time be able to communicate these visions and goals in an attractive manner so that people will

be more encouraged and motivated to do a good job. If a leader can not inspire their subordinates to believe that they can accomplish what they are set out to accomplish, any vision or dream, no matter how good it is, is wasted (Kouzes & Posner, 2002).

It is important for leaders to be encouraging and enthusiastic so that followers may strive from that positive energy. It is equally important for leaders to retain this type of positive energy especially when things get rough or when things do not turn out the way the team has expected. Followers look to the leader for signs that let them know they can still believe and keep moving forward. A consistent positive behavior of the leader also indirectly suggests the level of the leader's commitment, passion and belief in his team (Kouzes & Posner, 2002).

#### *Kouzes and Posner's Leadership Theory*

Kouzes and Posner's (1995) leadership theory is based on value principles or practices. The Leadership Challenge was started in 1983 and hence resulted in the Leadership Practices Inventory (LPI). Kouzes and Posner studied people's behaviors when they were at their "personal best" when leading others. By asking ordinary people to describe extraordinary experiences, Kouzes and Posner found certain patterns of successful leadership.

By 1987, Kouzes and Posner had conducted and analyzed more than 550 surveys, each requiring from 1 to 2 hours of reflection. At the same time, a shorter, two-page form was completed by another group of 80 managers, and the researchers conducted an additional 42 in-depth interviews. In the initial study, they examined the cases of middle- and senior-level managers in private and

public sector organizations. Since the original surveys, they have expanded their research and collected thousands of additional cases. This expanded data collection included community leaders, student leaders, church leaders, government leaders, and hundreds of others in non-managerial positions.

Kouzes and Posner (1995) devised a personal-best leadership survey consisting of 38 open-ended questions such as:

1. Who initiated the project?
2. How were you prepared for this experience?
3. What special techniques and strategies did you use to get other people involved in the project?
4. What did you learn about leadership from this experience?

*Kouzes and Posner on Leadership Context*

Kouzes and Posner (2002) believe that effective leadership constitutes how leaders are able to change and influence others to do extraordinary things in ordinary situations. An effective leader is able to create an ideal climate in the organization where people are able to turn challenging opportunities into phenomenal success.

The fundamentals of leadership probably have not changed much and probably have been this way for centuries. Although nothing new has been discovered with regards to the content of leadership, the context of leadership definitely has. Kouzes and Posner (2002) came up with eight ways in which the context for leaders has changed. The ways are: heightened uncertainty, people

first, we're more concerned, social capital, global economy, speed, changing workforce, and search for meaning. A brief explanation of each follows.

*Heightened uncertainty.* This idea refers specifically to the events of September 11, 2001, when America was changed forever by the terrorist attacks. After this event, Americans who felt that they were safe in the most powerful nation of the world suddenly were struck with the reality that they actually might not be safe. In addition to the terrorist attacks, other events such as the burst of the New Economy's bubble, and the folding of Internet companies that once were increasing at lightning speed, have contributed to an overall feeling of worry and uneasiness for the future. Leaders wonder how they are supposed to lead in a time like this, when people are overwhelmed with uncertainty and fear. The definition of what was "normal" and "average" has definitely changed.

*People first.* Because of the events and downfalls mentioned above, the general public has changed their way of thinking in terms of what is most important in their lives. People who have always placed their work as first priority in their life, have re-evaluated their priorities and have placed family, friends and loved ones as their first priority. Therefore, a successful leader must understand and recognize these new concepts and be more aware of this transition by placing people's values and ideas first before profits.

*We're more concerned.* Technology has changed our world into one that we never believed would be possible. The Internet has allowed people to become connected in areas of the world that never seemed possible. Such technologies have made our life 10 times easier in terms of convenience, reliance and speed,

allowing us to become more cooperative and collaborative in the work place. The challenge then for leaders is to change their leadership style to match up with this ongoing change, which has made the traditional hierarchical system less traditional. It is important to think of innovative ways to take advantage of advanced technology but at the same time keep some of the traditions that are necessary.

*Social capital.* This is referred to as the collective value of people who know each other and what they will do for each other. In other words, they are the human networks that people possess. Before, knowledge replaced financial capital as the new economic resource, but now, social capital is the new resource of choice. Cash flow may be the measure of our ability to finance our work, but social capital is the measure of our ability to put that cash to good use.

*Global economy.* Economically, the world has now become a place without boundaries where people from all over the world are able to connect, easily, fast and efficiently. When global economics transcend boundaries, a global workforce is also created. A modern leader must now adapt their leadership to accommodate a world without boundaries that goes beyond one's cultural comfort zone.

*Speed.* Due to the advancement of technology, everything has become faster and more efficient. People expect things to be done quickly and this has gradually become the norm. The pace at which things work is still increasing at a phenomenal rate to this day. In a current culture where speed is a given, human relationships can not always be hurried, however. A leader must take into

consideration these two extremes of speed in technology and the genuine, quality interactions of human beings.

*Changing workforce.* A change in the workforce has been made from a stable, homogeneous workforce to one of diversity and customized approach to work. Trust is still the key to a good, functional relationship, but leaders are now required to build a trusting relationship with people who are less inclined to be trusting. This is due to the changing workforce that has been torn apart by mergers, acquisitions, restructurings, and layoffs. The question now is, “How do leaders create a trusting bond in this kind of economy?”

*Search for meaning.* More and more people have become increasingly aware or increasingly curious as to what their purpose is supposed to be in their life. Whether they are able to define it through religion, spirituality, faith, or soul, there is a growing trend to search for meaning in the workplace as well. Values and virtues are discussed more openly amongst people, and there is a growing increase in the yearning for a sense of higher purpose. Leaders must be aware of these changes and be able to provide appropriate climates so that people feel comfortable discussing these issues openly.

#### *Kouzes and Posner’s Five Leadership Practices*

Kouzes and Posner (1995) collected thousands of “personal best” stories based on the experiences people recalled when asked to think of a peak leadership experience. Although there were differences in each of the individual stories, an analysis of the personal best cases evolved into a model of leadership that consisted of what Kouzes and Posner now calls the five practices of exemplary

leadership. They are: modeling the way, inspiring a vision, challenging the process, enabling others to act, and encouraging the heart.

*Modeling the way.* Leaders establish certain principles concerning the way people should be treated and the way goals should be pursued. These people not only have to be followers but also include constituents, peers, colleagues, and customers as well. They create standards of excellence and then they themselves set an example for others to follow. Because most people do not handle change welcomingly, they might get overwhelmed which might stifle action. Therefore they set interim goals along the way so that people can achieve small wins as they work toward larger objectives. They unravel bureaucracy when it impedes action; they direct people in the right direction when they are unsure of which way to go or how to get there; and they create opportunities for victory for the people.

*Inspiring a shared vision.* Leaders believe that they can make a difference. They have a clear vision of the future, so they are able to create an ideal and unique image of what the organization has the potential to become. Through their magnetic personality and subtle persuasion, leaders help others to realize their dreams. They are able to portray their visions accurately and therefore able to get people to see the exciting possibilities that awaits for the future.

*Challenging the process.* Leaders are able to search and find opportunities to change the status quo. They are creative in finding ways to improve the organization. In so doing, they must also experiment and take risks. And because leaders understand that risk taking involves making mistakes and sometimes

failures, they accept and understand that these are inevitable but also are great learning opportunities.

*Enabling others to act.* Leaders foster collaboration and are able to build spirited teams. They have the special ability to recruit others to become involved. Leaders know that mutual respect and understanding is crucial and is what sustains a positive relationship. So they strive to create an atmosphere of trust and human dignity. They are capable of giving strength and power to others, making them feel capable.

*Encouraging the heart.* Leaders understand that accomplishing extraordinary things in organizations constitutes hard work. Therefore, in order to keep the hope and determination alive, leaders must recognize and acknowledge the contributions that each individual makes. In a functional winning team, all the members of the team need to share in the rewards of their efforts because it is a group effort and no individual should be rewarded more than another. Leadership needs to celebrate these accomplishments equally, and make people feel appreciated for what they have contributed.

#### *The Leadership Practices Inventory*

The five leadership practices model mentioned above was first published in *The Leadership Challenge* by Kouzes and Posner in 1983 (Kouzes & Posner, 1995). The development of the Leadership Practices Inventory (LPI) soon followed as a result of these studies. The LPI was developed through triangulation of qualitative and quantitative research. The five leadership practices (model the way, inspire a shared vision, challenge the process, enable others to act, and



encourage the heart) were all translated into leadership action and behavior statements that are measured by the LPI.

Each statement was originally based on a 5-point Likert scale, but was changed into a 10-Likert scale in 1999. A higher value represents more frequent use of a leadership behavior. The LPI consists of 30 statements with six statements for measuring each of the five key practices of exemplary leaders. The LPI takes approximately 8 to 10 minutes to complete.

Lewis (1995) reported that the LPI:

...demonstrates sound psychometric properties. Internal reliabilities for the five leadership practices, underlying factor structure across a variety of studies, and a setting demonstrating the LPI construct and concurrent validity. Findings are relatively consistent across people, gender, ethnicity and cultural backgrounds and organizational characteristics. The LPI has been noted to demonstrate powerful assessment of individuals' leadership capabilities, and demonstration for the five practices of exemplary leaders making a difference at the personal, interpersonal, small group, and organizational level. The LPI is quite robust in assessing individuals' leadership behavior and in providing feedback for developing and enhancing leadership capabilities. Overall, the five practices of exemplary leadership framework and the LPI contribute richly to the understanding of leadership process and in the development of leadership capabilities. (p. 557)

The Leadership Practices Inventory (LPI) has been used extensively for researching leadership in the business, secondary education, higher education, health care, public, nonprofit, and religious sectors. In higher education it has been used to research women administrators (Aaker, 2003; Brightharp, 1999; Burkhart, 1999; Gorenflo, 1994; Ottinger, 1990), college presidents (Bauer, 1993; Broome, 2003), chief faculty officers (Amnuckmanee, 2002); academic deans (Castro, 2003; Dauffenbach, 1995), athletic directors, head coaches (Armstrong, 1992; Coffman, 1999), and other mid-level and upper-level campus administrators (Grant, 2002; Spotanski, 1991; Taylor, 2001).

#### *Summary*

This literature review focused on martial arts, the theories of leadership, martial arts and leadership, and leadership theories as claimed by James Kouzes and Barry Posner. Extensive research has revealed that martial arts training does contribute to positive character development, which in turn develops into effective leadership skills. Therefore, martial artists, especially black belt martial artists, who have trained and been schooled in their art for a period of time are leaders themselves since we assume that most of them possess the positive qualities that were identified in the research.

Some common leadership theories were also described and reviewed. These theories were conducted by other leadership authorities but still supported the five leadership practices, which are modeling the way, inspiring a shared vision, challenging the process, enabling others, and encouraging the heart, that Kouzes and Posner (2002) identified. The works of Kouzes and Posner were

reviewed in this literature review as well; the Leadership Practices Inventory (LPI) was created based on that research. This instrument will be used to identify and measure the leadership practices of black belt martial artists in this study.

### Chapter III: Research Design and Methodology

This chapter reviews the methodology that will be used to conduct this research. The research questions, participants of this study, the research instrument, how the data was collected, how the data was analyzed, assumptions of the study, and limitations of this study will also be discussed.

This study consists of using Kouzes and Posner's (2003) Leadership Practices Inventory (LPI), to identify and analyze the leadership characteristics of black belt martial artists currently training and/or instructing in karate or taekwondo in Los Angeles County. The purpose of this study was to determine whether or not there are similarities and/or differences in the leadership styles of black belt martial artists based on Kouzes and Posner's LPI. The extent of these similarities and differences were also deduced, according to the level of "high" (70<sup>th</sup> percentile) on each of the five leadership practices rating scales according to Kouzes and Posner's standards. Furthermore, gender, age, style of martial art, degree of black belt, and length of training of the black belt martial artists were also analyzed.

#### *Research Questions*

1. What are the levels of leadership practices of selected black belt martial artists as measured by the LPI?
2. Are there differences in leadership practices, as measured by the LPI, based on gender, age, length of training, degree of black belt, and style of martial art among black belt martial artists?

### *Participants in the Study*

The analysis unit in the study was one black belt martial artist in the Los Angeles area. A black belt martial artist, for the purposes of this study, was a person over the age of 18 currently training and/or instructing in karate or taekwondo, who has obtained at least their first dan (degree) black belt and has been training for a total of at least 5 years.

To determine the size of the population for the study, an informal investigation was conducted. First, the Los Angeles County Yellow Pages phone book was consulted to assemble a list of all martial arts school in Los Angeles County in January 2009. Any school teaching self-defense (i.e. krav maga, kuntao), a hybrid creation of multiple arts (i.e. kajukenbo, jeet kun do), and any of the non-budo styles (i.e. capoeira, sambo, muay thai) were eliminated from the list. A chart depicting the style taught at each school and the number of schools teaching that particular style was created (please see Figure 1). The results revealed that approximately 65% (64.9%) of martial arts schools in the Los Angeles area teach either karate or taekwondo (please see Table 2). As such, schools offering either of these two styles were selected for this investigation.

Next, a random sample of 10 of the 144 karate and taekwondo schools were contacted. Each school was asked to identify the number of black belt practitioners they have who are 18 years or older. The results indicated that each school, on average, has 17.7 black belt practitioners. As such, it is estimated that the total number of black belt practitioners in the study can be approximated to be  $N = 2549$  ( $17.7 \times 144 = 2548.8$ ).

Therefore, the population for this study consisted of 2549 black belt practitioners who attend any of the 144 martial arts schools in Los Angeles County that offer training in karate or taekwondo. This study investigated the entire population.

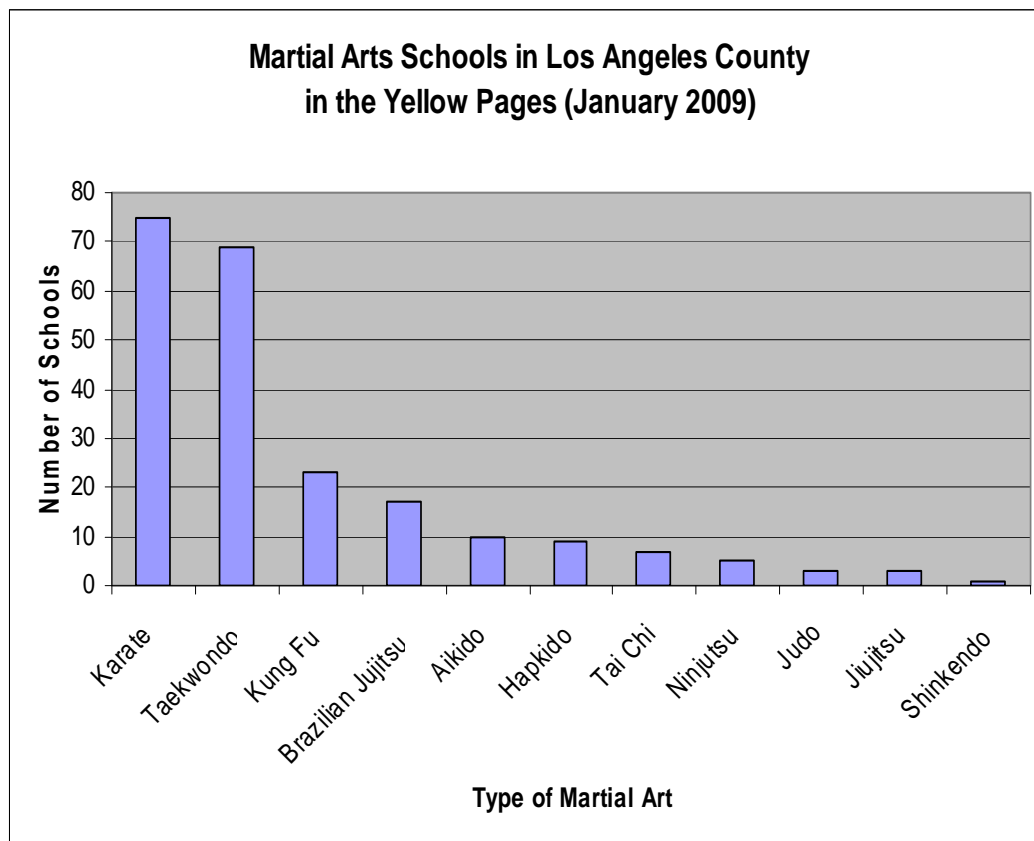


Figure 1. Number of martial arts schools in Los Angeles County as listed in the Yellow Pages.

Table 1

*Percentage of Martial Arts Schools in Los Angeles County as Listed in the Yellow Pages*

Art	# of Schools	%	Cumulative%
Karate	75	33.8	33.8
Taekwondo	69	31.1	64.9
Kung Fu	23	10.4	75.3
Brazilian Jujitsu	17	7.7	83
Aikido	10	4.5	87.5
Hapkido	9	4.1	91.6
Tai Chi	7	3.2	94.8
Ninjutsu	5	2.3	97.1
Judo	3	1.4	98.5
Jujitsu	3	1.4	99.9
Shinkendo	1	0.5	100.4
TOTAL	222	1	100

### *Research Instrument*

The primary measurement used for the study was the Leadership Practices Inventory (LPI) by Kouzes and Posner. The LPI uses the five-part model of leadership approach as identified by Kouzes and Posner (2002).

### *Instrumentation*

There are five categories of leadership in the LPI. They are:

1. Modeling the way.

2. Inspiring a shared vision.
3. Challenging the process.
4. Enabling others to act.
5. Encouraging the heart.

The LPI was created by Kouzes and Posner through a triangulation of qualitative and quantitative research methods and studies. The general framework is based on in-depth interviews and case studies written from personal-best leadership experiences. The five practices being referred to in the LPI are actions that were translated into behavioral statements. Following several repetitious psychometric processes, the LPI was created, and to this day, has been administered to over 350,000 individuals (Kouzes & Posner, 2002).

The LPI consists of 30 statements representing the five leadership practices. There are six questions each pertaining to each of the five practices. The statements are entirely equal in weight and no question has more weight than another. The respondents are asked to rate themselves on their leadership behaviors using a Likert scale from 1 to 10, corresponding to “almost never” to “almost always.” From these responses, a score is derived in each of the five criteria, ranging from 6 to 60. Each of the practices is assessed individually. The LPI does not measure a total leadership quality, so there is no cumulative score that corresponds to an entirely single leadership quality.

The LPI is an instrument that was created and copyrighted by Kouzes and Posner in 1997. Because this is a legitimate instrument used by professionals around the country, the proper permission was obtained in order to reproduce and



use the instrument for this particular research. This researcher obtained permission to use the LPI within the scope of this study. The official permission document is in Appendix B of this dissertation.

When using an instrument such as the LPI, it is important to acknowledge two basic principles of measurement that are common for all methods. They are validity and reliability. These principles are used to choose instruments and to evaluate adequacy of data collection (McMillan & Schumacher, 2006).

Instrument validity refers to how reasonable, meaningful and appropriate the inferences and uses made on the basis of scores from the instrument are. Validity is a judgment of the appropriateness of a measure for specific inferences, decisions, consequences, and uses that result from the scores that are generated (McMillan & Schumacher, 2006).

The LPI is considered a valid instrument. The instrument items measure content areas using factor analysis. The results from these analyses conclude that the LPI contains five factors which are the items within each factor corresponding more among themselves than they do with the other factors. This was done using principal component analysis with varimax rotation and Kaiser normalization. The results provide consistent and continued empirical support for these leadership behaviors which are grouped within these five practices (Kouzes & Posner, 2002).

Reliability refers to the consistency of the measurement. This means that the results need to be similar over different forms of the same instrument or in different occasions of data collection. An instrument is considered reliable if it

has little error and unreliable if it has frequent errors. The error can be measured by estimating how consistently a trait is assessed (McMillan & Schumacher, 2006).

The LPI is considered a reliable instrument. It has a low error rate because the self-test portion of the LPI ranges over each of the five leadership categories from .75 to .87 in reliability on the Cronbach Alpha (Kouzes & Posner, 2002). Reliabilities over .70 are considered acceptable on an overall scale of .00 to .99 (McMillan & Schumacher, 2006).

The LPI has been used consistently and extensively in research. Since its creation it has proven itself to be a valid and reliable instrument. In several reviews of leadership instruments, the LPI has received high ratings from researchers. In one assessment of 18 different leadership instruments, the LPI was the only one to receive a top score in psychometric soundness and ease of use (Huber, 2000). In another study, the conceptual scheme that the LPI is based off of was considered to have excellent reliability and validity. Because of its factor analyses and multiple regressions, the structural and concurrent validity of the LPI is strong (Leong, 1995). The LPI is highly regarded in both the academic and practitioner world, and it has been applied in many organizational settings (Sashkin & Rosenbach, 1998).

#### *Data Collection Procedures*

Upon receiving permission from Kouzes and Posner to use the Leadership Practices Inventory (LPI) as the instrument for this study, the entire survey was replicated on Survey Monkey. Survey Monkey is an online survey tool that

enables people of all experience levels to conduct surveys quickly and easily. No personally identifying information was requested on the survey and no identifiers were used that linked the respondent to their answers. Survey Monkey automatically forwarded all raw data from the survey to the creator of the survey.

As the survey was completed online with no possibility for the researcher to connect a certain response with an individual, an informal consent form was posted on the site before starting the survey. Participants read the consent form and checked the appropriate box (accept or reject) without their signature, that certified that they have read and agree to the terms of the study and consent to participate in the research. A copy of the informed consent posted online is included in Appendix C.

A cover letter was created that consisted of an introduction of the researcher, a brief explanation of the study, and a request for voluntary participation in this study by completing a 30-question survey online. Potential participants were reassured that the results will be reported as an overall data, and that no responses will be publicly exhibited, identified, or released. It also encouraged participants to be candid in their answers. A copy of the cover letter is included in Appendix D.

A post-card sized flyer/information sheet was also created. This included a very brief introduction to the study, the URL to the website that the potential participant will go to in order to complete the survey, and brief instructions on what the participant must do. A copy of this flyer/information sheet is included in Appendix E.

The cover letter and 25 flyers/information sheets were included in a single envelope and sent to each of the 75 karate dojos and 69 taekwondo dojangs in Los Angeles County that were listed on the Yellow Pages in January, 2009. A separate note was included for the dojo operator that explained why the dojo/dojang was chosen for the research. This note also included instructions to post the cover letter at a visible location at the dojo/dojang and to inform all of their current black belt practitioners that are over the age of 18 about the survey. A copy of the note is included in Appendix F.

On the 8<sup>th</sup> day after the envelopes were sent out, a follow-up phone call and/or email was sent, reminding dojo operators of the study to encourage their black belt practitioners to complete the survey. Another phone call and/or email was sent to the same dojo operators 5 days after the first phone call/email. All surveys returned within 3 weeks of the date that the envelopes were sent out, or when 255 responses (10% of 2549 karate and taekwondo black belt practitioners in Los Angeles County) were collected; whichever came first, was included in this study. A copy of the follow-up/reminder email is included in Appendix G.

### *Data Analysis*

#### *Research Question One*

Each LPI was scored according to the five key leadership practices areas. Descriptive statistics was used to portray the results. This included the mean, standard deviation, range, and percentile. Respondents were required to rate their order of the degree to which they engage in each of these five practices, and they were compared to Kouzes and Posner's established standards.

Average scores of participants were compared to the norms reported by Kouzes and Posner. In addition, using a two-tailed *t*-test, a *p*-value was reported. It is noted that application of inferential statistics to a non-random sample is problematic; however, this step is profound here as not to generalize the finding to a larger population, but to inform future researchers.

#### *Research Question Two*

For each demographic characteristic (gender, age, style of martial art, and length of training), average scores for each of the five leadership characteristics of the LPI was calculated. The average score for each characteristic was compared among the sub-groups in each demographic characteristic. Using the Analysis of Variance (ANOVA), a *p*-value and the results of a post-hoc test when *p*-value is significant was reported. It is noted that application of inferential statistics to a non-random sample is problematic; however, this step is profound here as not to generalize the finding to a larger population, but to inform future researchers.

#### *Assumptions of the Study*

1. Respondents who complete the LPI instrument will answer all questions truthfully and to the best of their knowledge and ability.
2. By virtue of the mere fact that the respondents have acquired their black belt, all martial artists selected in this study have gone through an extensive martial arts training program and are well versed in their art in terms of values, meanings and an understanding of the martial arts. It is also assumed that they are effective leaders for the purpose of the study.

### *Limitations of the Study*

1. Only black belt martial artists who choose to participate in this study will complete the LPI instrument. This means that there is a possibility that there may be a difference in opinion and/or leadership style of black belt martial artists who choose not to complete the instrument. However, this could be said for almost all types of research that uses surveys. A high percentage response rate should mitigate any concerns for this fact, however.
2. Since this study only uses the LPI-Self, which is the version used when evaluating one's own self, the way the respondents view themselves may not necessarily be an accurate depiction of who they actually are. Furthermore, although the respondent is assured by the researcher that results are confidential and individual results will never be publicly revealed, respondents still may be a little wary and untrusting of how confidential this test could be. If this happens to be the case, there is a possibility that the respondent will answer according to how they feel they should be behaving, instead of how they actually behave.
3. The population being studied in this research is black belt martial artists who are currently training and/or instructing in karate or taekwondo in the Los Angeles County area only. Black belt martial artists in other parts of the state or country might not fit the profile of the respondents studied in this research. This issue is addressed later in this dissertation under the recommendations for further study section.

4. This study is limited to a minute component of the private sector therefore, by design, completely ignores other components of the private sector and the public sector entirely. This issue is addressed later in this dissertation under the recommendations for further study section.
5. As mentioned earlier in this chapter, although the LPI is considered reliable and valid, it is only one instrument out of many that are available. As such, one instrument alone can not possibly provide the kind of data that would be available, had multiple instruments been used. This issue is addressed later in this dissertation under the recommendations for further study section.
6. For the LPI instrument responses used in this study, numerical values were calculated on an interval scale. Kouzes and Posner (2002) treat their data as interval, and it was therefore necessary to mirror their approach in order to make meaningful interpretations. Notwithstanding, this researcher wishes to make it known that there exists disagreement in professional research circles in regard to the viability of using Likert scale responses as interval data. In such cases, it is recommended that researchers replicate the process, but maintain an awareness of the limitation of such an approach (McCall, 2001).
7. Since the LPI will be completed online, this study limits black belt martial artists to only those who have access to the Internet and have at least the basic computer skills needed to complete a survey on the website. This issue is addressed later in this dissertation under the *Recommendations for Further Study* section.

### *Summary*

This chapter reviewed the methodology of this research. This study investigated and determined the leadership styles and practices of black belt martial artists who are currently training and/or instructing in karate or taekwondo in the Los Angeles County area. The LPI instrument was used to determine these factors. Furthermore, the gender, age, length of training, and style of martial art were also studied to determine if there were differences in leadership styles between these characteristics.



## Chapter IV: Research Results

This chapter describes the findings and data analysis of this research. It includes a review of the purpose statement and research questions, data collection procedures, characteristics of the respondents, description of the instrument, and analysis of the findings with regards to the research questions. The chapter concludes with a summary of the findings.

### *Purpose Statement*

The purpose of this study was to determine if there are similarities and/or differences in the leadership styles of black belt martial artists currently training and/or instructing in karate or taekwondo in Los Angeles County, based on Kouzes and Posner's Leadership Practices Inventory (LPI). The extent of these similarities and differences was also deduced, according to the level of "high" (70<sup>th</sup> percentile) on each of the five leadership practices rating scales according to Kouzes and Posner's standards. Furthermore, gender, age, style of martial art, degree of black belt, and length of training of the black belt martial artists were also analyzed.

### *Research Questions*

As mentioned throughout this dissertation, the two research questions that helped to inform the study were the following:

1. What are the levels of leadership practices of selected black belt martial artists as measured by the LPI?

2. Are there differences in leadership practices, as measured by the LPI, based on gender, age, length of training, degree of black belt, and style of martial art among black belt martial artists?

#### *Data Collection Procedures*

After successfully completing the Institutional Review Board (IRB) process, the researcher was given permission to proceed with data collection. Permission was also received from Kouzes and Posner to use the Leadership Practices Inventory (LPI) as the instrument for this study. The entire survey was replicated on Survey Monkey, an online survey tool. The consent form and respondent demographics questions were also posted as part of the survey along with the LPI.

The information packet, containing the cover letter, instructions for the dojo operator, and 25 flyers, were sent out to each of the 75 karate dojos and 69 taekwondo dojangs in Los Angeles County that were listed on the Yellow Pages in January, 2009. Out of the 144 packets that were mailed, 19 were returned as 'undeliverable' to the researcher.

Exactly 1 week after the information packets were sent out (on the 8<sup>th</sup> day), 48 emails were sent out reminding dojo operators of the study to encourage their black belt practitioners to complete the survey. The email addresses were obtained from the respective website URLs that were listed on the Yellow Pages along with their martial arts school information. Six of these emails were returned to the sender as undeliverable email addresses. At the same time, phone calls with the same reminder were made to the rest of the 96 schools without email

addresses. Of these 96 schools, 17 of them no longer had phone numbers that were still being used for their business.

Five days after the first email or phone call was made, another reminder email was sent to the 42 schools and reminder phone calls were made to the 79 schools with current listed phone numbers. The entire data collection ended after 3 weeks of the packets being mailed out to the respective martial arts schools.

#### *Characteristics of the Respondents*

A total of 172 surveys were completed and collected at the end of the 3<sup>rd</sup> week from the data collection start. Of these surveys, 145 of them were eligible to be included in this study. The 27 surveys that were omitted did not qualify due to incomplete survey responses, non black belt practitioners, or practitioners training in another martial art other than karate or taekwondo.

#### *Gender*

Of the 145 respondents, 17 of them (11.7%) were female and 128 of them (88.3%) were male, as depicted in Figure 2.

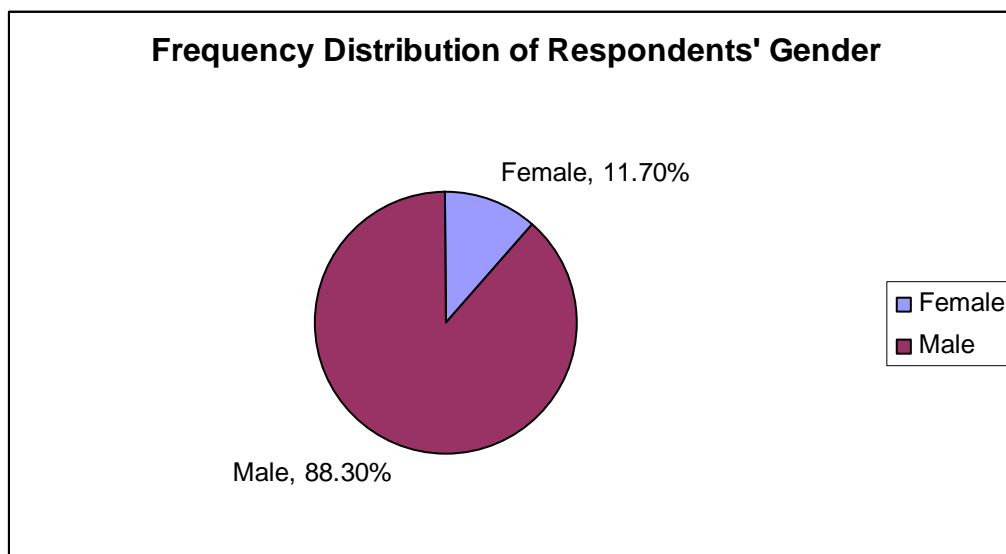
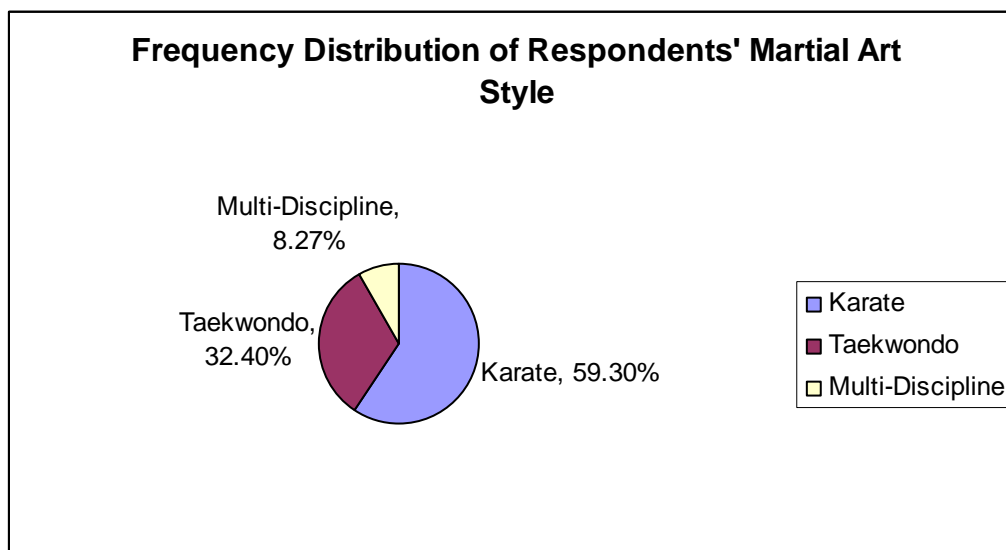


Figure 2. Frequency distribution of respondents' gender.

### *Martial Arts Style*

Of the 145 respondents, 85 of them (59.4%) were karate practitioners, 47 of them (32.9%) were taekwondo practitioners, and 11 of them (7.7%) were practitioners in both karate and taekwondo. This distribution is depicted in Figure 3.



*Figure 3.* Frequency distribution of respondents' martial art style.

### *Age Group*

Of the 145 respondents, the most number of people belonged to the 31-35 age group (29 or 20%), followed by the 36-40 age group (22 or 15.2%). The age group with the least number of respondents was the 66-70 age group (1 or 0.7%). No respondents were under the age of 18 or over the age of 70. The exact distribution of the age groups is depicted in Figure 4 and Table 2.

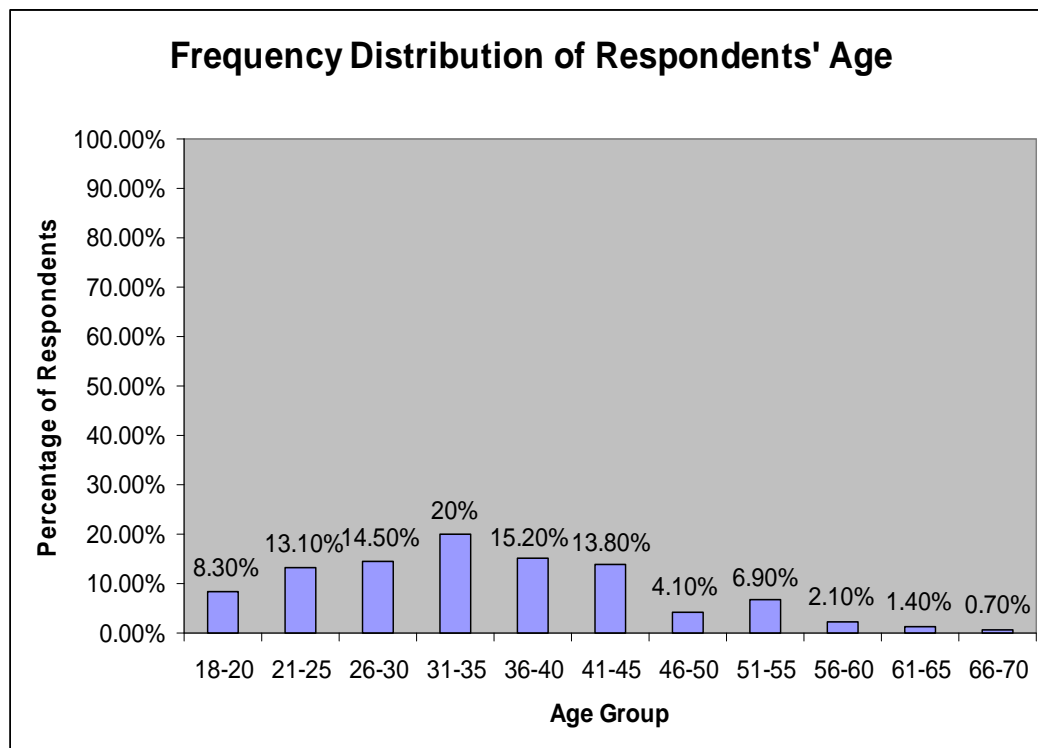


Figure 4. Frequency distribution of respondents' age.

Table 2

*Percentage of Respondents' Age Groups*

Age Group	# of Respondents	%	Cumulative %
18-20	12	8.3	8.3
21-25	19	13.1	21.4
26-30	21	14.5	35.9
31-35	29	20	55.9
36-40	22	15.2	71
41-45	20	13.8	84.8

*(table continues)*

Age Group	# of Respondents	%	Cumulative %
46-50	6	4.1	89
51-55	10	6.9	95.9
56-60	3	2.1	97
61-65	2	1.4	99.3
66-70	1	0.7	100
TOTAL	145	100	100

#### *Years of Training*

Of the 145 respondents, the most number of people had been training for 5-10 years (52 or 36.6%), followed by 11-20 years of training (48 or 33.8%). There were 18 respondents (12.7%) with five years of training, which was the minimum number of years of training to qualify for the study. The highest number of years of training was 59 years, indicated by one (0.7%) practitioner. No one with more than 59 years of training responded to the survey. Of the 145 respondents, 3 respondents did not indicate their number of years of training. The exact distribution of the number of years of training is depicted in Figure 5 and Table 3.

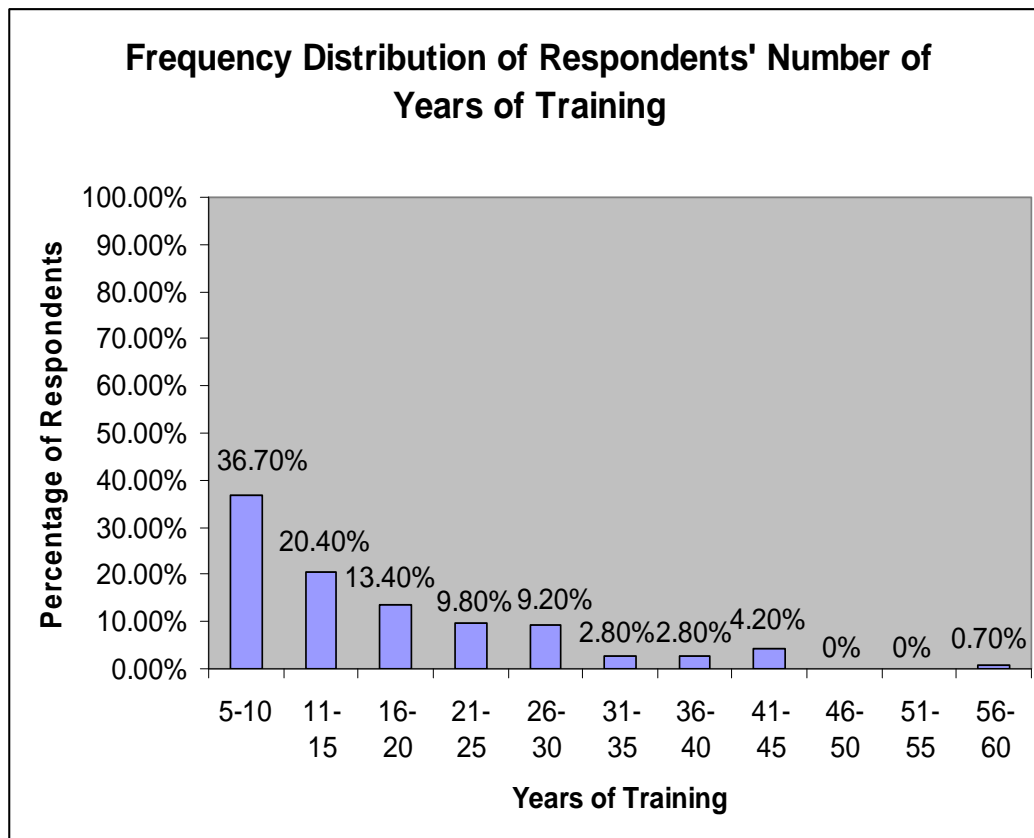


Figure 5. Frequency distribution of respondents' number of years of training.

Table 3

*Percentage of Respondents' Years of Training*

Years of Training	# of Respondents	%	Cumulative %
5-10	52	36.7	36.7
11-15	29	20.4	57.1
16-20	19	13.4	70.5
21-25	14	9.8	80.3

(table continues)

Years of Training	# of Respondents	%	Cumulative %
26-30	13	9.2	89.5
31-35	4	2.8	92.3
36-40	4	2.8	95.1
41-45	6	4.2	99.3
46-50	0	0	99.3
51-55	0	0	99.3
56-60	1	0.7	100
TOTAL	142	100	100

#### *Respondents' Black Belt Degree*

Of the 145 respondents, the most number of people (63 or 44.1%) had first degree black belts followed by second degree black belts (31 or 21.7%). The least number of people (3 or 2.1%) had seventh or eighth degrees. No one higher than an eighth degree black belt responded to the survey. Of the 145 respondents, two indicated they were black belts but did not indicate the degree of their black belt. The exact distribution of the degree of the respondents' black belt is depicted in Figure 6 and Table 4.



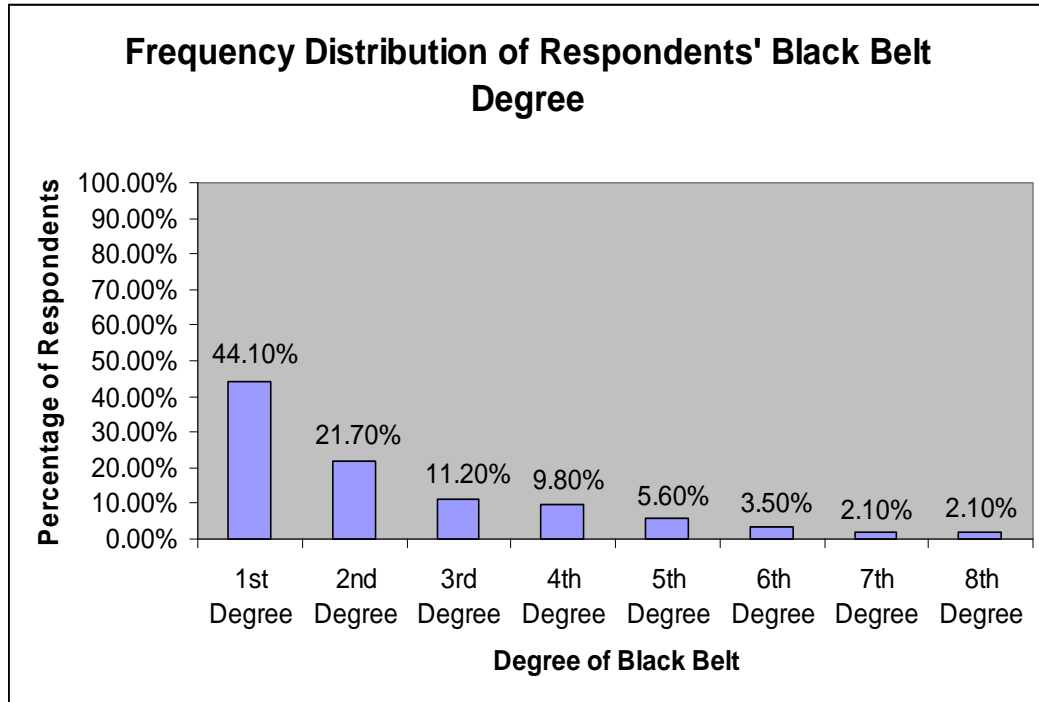


Figure 6. Frequency distribution of respondents' black belt degree.

Table 4

*Percentage of Respondents' Black Belt Degree*

Black Belt Degree	# of Respondents	%	Cumulative %
1 <sup>st</sup> Degree	63	44.1	44.1
2 <sup>nd</sup> Degree	31	21.7	65.8
3 <sup>rd</sup> Degree	16	11.2	77
4 <sup>th</sup> Degree	14	9.8	86.8
5 <sup>th</sup> Degree	8	5.6	92.4
6 <sup>th</sup> Degree	5	3.5	95.9

*(table continues)*

Black Belt Degree	# of Respondents	%	Cumulative %
7 <sup>th</sup> Degree	3	2.1	98
8 <sup>th</sup> Degree	3	2.1	100.1
TOTAL	143	100	100

### *Description of the Instrument*

The Leadership Practices Inventory Self (LPI-Self), third edition, by James Kouzes and Barry Posner (2003), was the survey instrument used for this study. The LPI consists of 30 statements that measure five different leadership practices according to Kouzes and Posner. The respondents were asked to read the statements and determine how frequently they engaged in the behavior described.

The LPI consists of six statements for each of the five identified leadership practices, for a total of 30 statements. The five identified leadership practices are: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. A 10-point Likert scale is used to determine the respondent's answer: 1= almost never, 2= rarely, 3= seldom, 4= once in a while, 5= occasionally, 6= sometimes, 7= fairly often, 8= usually, 9= very frequently, and 10= almost always.

### *Analysis of the Findings*

The raw data collected from the survey was exported into the Statistical Package for Social Sciences (SPSS) program to yield the following results and analyses as related to the research questions.

Research Question One: What are the levels of leadership practices of selected black belt martial artists as measured by the LPI?

Each LPI was scored according to the five key leadership practices areas. A two-tailed *t*-test was used in SPSS to derive the mean, standard deviation, minimum, maximum, range, median, mode, interquartile range and skewness. A brief explanation of what these values mean follows.

The arithmetic mean, or mean, is the value obtained after adding all the values of the variables and then dividing that number by the number of values there were. In this case, it signifies the average score of all the respondents combined. The minimum and maximum are the values that occurred that are the lowest and highest values, respectively. In this case, the minimum would be the lowest score that any of the respondents scored, and the maximum, the highest (McCall, 2002).

The range is the difference between the highest and lowest scores in the distribution. The median is the middle value of the variable when the values for the variable have been ranked from highest to lowest or lowest to highest. The mode is a value or group of values of a variable or attribute that occur the most often. Such was the case for Challenge the Process and Encourage the Heart, it is possible for the mode to not exist in a data set (McCall, 2002).

The standard deviation is a numerical value that indicates the average of deviations from the arithmetic mean. The deviations are squared, totaled, averaged, and then the square root is taken to get the measure back to the original

units. The interquartile range is the dispersion among the middle half of the scores when the data have been ranked or ordered (McMillan & Schumacher, 2006).

When the distribution of scores is fairly symmetrical, the mean, median, and mode values tend to be about the same. When this occurs, it is referred to as a normal distribution. However, when the distributions are unsymmetrical, skewness occurs. With skewed distributions, the measure of central tendency is the determining factor. When distributions are positively skewed, most of the scores are at the low end of the distribution with only a few high scores. Hence, if a distribution is negatively skewed, most of the scores are located at the high end of the distribution with only a few low scores (McMillan & Schumacher, 2006).

The values for each of the above categories within the five leadership practices are summarized in Table 5.

Table 5

*Distribution of Scores in Each of the Five Leadership Practices*

	Model the Way (MTW)	Inspire a Shared Vision (ISV)	Challenge the Process (CTP)	Enable Others to Act (EOA)	Encourage the Heart (ETH)
M	47.93	42.66	46.69	50.12	48.78
SD	7.41	10.34	7.99	6.68	8.02
Minimum	24	16	24	24	17
Maximum	60	60	60	60	60
Range	36	44	36	36	43
Mdn	49	44	48	51	50
Mode	53	47		54	

*(table continues)*

	Model the Way (MTW)	Inspire a Shared Vision (ISV)	Challenge the Process (CTP)	Enable Others To Act (EOA)	Encourage the Heart (ETH)
Interquartile Range	10	15	11.5	9	9
Skewness	-0.80	-0.64	-0.62	-1.03	-1.21

The highest mean score was in the Enable Others to Act category with a score of 50.12. The lowest mean score was in the Inspire a Shared Vision category with a score of 42.66. A mode did not exist in the Challenge the Process and Encourage the Heart categories. The values in all five leadership practices for skewness were negative numbers, indicating that most of the values lie at the higher end of the distribution with only a few low scores.

The mean, median, and standard deviation of the selected black belt martial artists in each of the five leadership practices were then compared against Kouzes and Posner's norms for the LPI-Self. Table 5 summarizes the comparison.

Table 6

*Black Belt Martial Artists vs. LPI-Self Norms*

	Black Belt Martial Artists			LPI-Self Norm			Cohen's d	Effect
	M	Mdn	SD	M	Mdn	SD		
Model (MTW)	47.93	49.00	7.41	47.02	48.00	7.10	-0.009	
Inspire (ISV)	42.66	44.00	10.34	44.34	45.00	8.79	-0.243	Small
Challenge (CTP)	46.69	48.00	7.99	46.11	47.00	7.22	-0.076	
Enable (EOA)	50.12	51.00	6.68	49.40	50.00	6.42	-0.018	
Encourage (ETH)	48.78	50.00	8.02	47.10	48.00	8.20	0.207	Small

Mean scores for the selected black belt martial artists were compared to that of the norms of the LPI-Self, third edition, provided by Kouzes and Posner (2003), by calculating Cohen's  $d$  in Effect Size calculations. Cohen (1988) defined effect sizes as "small,  $d = .2$ ," "medium,  $d = .5$ ," and "large,  $d = .8$ " stating that "there is a certain risk inherent in offering conventional operational definitions for those terms for use in power analysis in as diverse a field of inquiry as behavioral science" (p. 25).

Accordingly, small differences can be concluded to exist in the categories of Inspire a Shared Vision, where martial artists scored lower than the LPI-Self norm and Encourage the Heart, where martial artists scored higher than the LPI-Self norm. The other three categories, Model the Way, Challenge the Process, and Enable Others to Act, did not have any differences. In other words, there were no major significant differences between the leadership practices of selected black belt martial artists compared to that of the norm reported by Kouzes and Posner. As well, the levels of leadership characteristics of selected black belt martial artists as measured by the LPI is considered 'moderate' and do not qualify for a 'high' ranking which must fall into at least the 70<sup>th</sup> percentile according to Kouzes and Posner's database.

Research Question Two: Are there differences in leadership practices, as measured by the LPI, based on gender, age, length of training, degree of black belt, and style of martial art among black belt martial artists?

After the average scores for each of the five leadership practices of the LPI were calculated, the average scores were compared among the sub-groups in

each of the demographic characteristics. The Analysis of Variance (ANOVA) was used and a  $p$ -value was derived. The results of a post hoc test when  $p$ -value was significant were also reported.

Research Question Two, Part A: Is there a difference in leadership practices of selected black belt martial artists, as measured by the LPI, based on gender?

Table 7

*p-Values for Each of the Five Leadership Practices Based on Gender*

Leadership Practice	$p$ -Value
Model the Way (MTW)	0.60
Inspire a Shared Vision (ISV)	0.88
Challenge the Process (CTP)	0.85
Enable Other to Act (EOA)	0.85
Encourage the Heart (ETH)	0.41

\*Statistically significant at  $p < 0.05$

Since all of the  $p$ -values in this demographic are greater than 0.05, it can be concluded that there was no difference in leadership practices based on gender among the selected black belt martial artists.

Research Question Two, Part B: Is there a difference in leadership practices of selected black belt martial artists, as measured by the LPI, based on age?

Table 8

*p-Values for Each of the Five Leadership Practices Based on Age*

Leadership Practice	<i>p</i> -Value
Model the Way (MTW)	0.000033*
Inspire a Shared Vision (ISV)	0.000027*
Challenge the Process (CTP)	0.003266*
Enable Others to Act (EOA)	0.009590*
Encourage the Heart (ETH)	0.000182*

\*Statistically significant at  $p < 0.05$ .

All of the *p*-values in this demographic are less than 0.05, therefore it was statistically significant in all five leadership practices. It was the most significant in the Inspire a Shared Vision practice. In Model the Way, the 18-20 age group scored the lowest ( $M = 39.42$ ), followed by the 56-60 age group ( $M = 44.33$ ). Those in the 61-65 age group scored the highest ( $M = 56.5$ ), with the 41-45 age group scored the next highest ( $M = 52.45$ ). Although the chronological order is a little skewed, it can be concluded that the older the respondent, the higher the score.

In Inspire a Shared Vision, those in the 18-20 age group scored the lowest ( $M = 30.83$ ), followed by those in the 56-60 age group ( $M = 35.33$ ). Those in the 66-70 age group scored the highest ( $M = 55$ ), with the 61-65 age group scoring the next highest ( $M = 52.5$ ). Overall, those who were 21-40 and 46-55 scored higher than 18-20 year olds, but lower than those who were 41-45 or over 60 years old.



In Challenge the Process, those in the 56-60 age group scored the lowest ( $M = 39$ ), followed by the 18-20 age group ( $M = 40.58$ ). Those in the 61-65 age group scored the highest ( $M = 54.5$ ), followed by those in the 41-45 age group ( $M = 52.55$ ). Overall, those who were 21-40 and 46-60 and over 66 scored higher than 18-20 and 56-60 year olds, but lower than those who were 41-45 and 61-65 years old.

In Enable Others to Act, those who were 18-20 scored lowest ( $M = 45.17$ ), followed by those in the 56-60 age group ( $M = 45.67$ ). Those in the 61-65 age group scored the highest ( $M = 57$ ), followed by those in the 66-70 age group ( $M = 55$ ). Although slightly skewed, the general trend is that the older the black belt martial artist, the higher their score was.

In Encourage the Heart, those who were 18-20 scored lowest ( $M = 39.25$ ), followed by those in the 56-60 age group ( $M = 44.67$ ). Those in the 61-65 age group scored the highest ( $M = 56.5$ ), followed by those in the 41-45 age group ( $M = 53.65$ ). Although slightly skewed, the general trend is that the older the black belt martial artist, the higher their score was.

Research Question Two, Part C: Is there a difference in leadership practices of selected black belt martial artists, as measured by the LPI, based on length of training?

Table 9

*Pearson Correlations Coefficient (r) Values for Each of the Five Leadership Practices Based on Length of Training*

Leadership Practice	Correlations Coefficient (r)	Coefficient of Determination ( $r^2$ )	
Model the Way (MTW)	0.42	0.1764	(17.6%)
Inspire a Shared Vision (ISV)	0.33	0.1089	(10.9%)
Challenge the Process (CTP)	0.23	0.0529	(5.3%)
Enable Others to Act (EOA)	0.24	0.0576	(5.8%)
Encourage the Heart (ETH)	0.26	0.0676	(6.8%)

When  $r$  is a low positive number, it represents a low positive correlation; correlations between zero and 0.49 are considered low and correlations between 0.51 and 0.99 are considered high because correlations can range from -1.00 to +1.00. Therefore the relationship becomes stronger as the correlation nears -1.00 or +1.00.

The highest  $r$  value, which is for Model the Way indicates that 17.6% of the change in this leadership practice can be explained by the number of years of training. On the same token, the lowest value, which is for Challenge the Process indicates that 5.3% of the change in this leadership practice can be explained by the number of years of training.

Research Question Two, Part D: Is there a difference in leadership practices of selected black belt martial artists, as measured by the LPI, based on the degree of the black belt?

Table 10

*p-Values for Each of the Five Leadership Practices Based on Degree of Black Belt*

Leadership Practice	<i>p</i> -Value
Model the Way (MTW)	0.004047*
Inspire a Shared Vision (ISV)	0.012766*
Challenge the Process (CTP)	0.38
Enable Others to Act (EOA)	0.52
Encourage the Heart (ETH)	0.12

\*Statistically significant at  $p < 0.05$ .

As the *p*-values for Challenge the Process, Enable Others to Act, and Encourage the Heart are all greater than 0.05, it can be concluded that there was no difference in these three leadership practices based on the degree of the black belt among the selected black belt martial artists. However, it is significant for Model the Way and Inspire a Shared Vision because both of these values are less than 0.05.

Scores indicate that for Model the Way, those who were first degree black belts scored the lowest ( $M = 45.50$ ) than all the other groups, followed by fourth degree black belts who scored the second lowest ( $M = 47.86$ ). Those with eighth degree black belts scored the highest ( $M = 55.33$ ).

Scores indicate that for Inspire a Shared Vision, those who were first degree black belts scored lower ( $M = 39.3$ ) than those with second degree or

higher black belts ( $M = 43.78$  or higher). Those with eighth degree black belts scored the highest ( $M = 54.67$ ).

Research Question Two, Part E: Is there a difference in leadership practices of selected black belt martial artists, as measured by the LPI, based on style of martial art?

Table 11

*p-Values for Each of the Five Leadership Practices Based on Style of Martial Art*

Leadership Practice	<i>p</i> -Value
Model the Way (MTW)	0.63
Inspire a Shared Vision (ISV)	0.78
Challenge the Process (CTP)	0.82
Enable Others to Act (EOA)	0.24
Encourage the Heart (ETH)	0.70

\*Statistically significant at  $p < 0.05$ .

Since all of the *p*-values in this demographic are greater than 0.05, it can be concluded that there was no difference in leadership practices based on the style of martial art among the selected black belt martial artists.

#### *Summary of Findings*

This chapter reported the findings and analyses of this research. One hundred and seventy two surveys were collected, of which 145 survey results were utilized for this study. After a review of the purpose statement and research questions, the data collection procedures were explained at the beginning of the

chapter and the break down of the characteristics (gender, age, length of training, degree of black belt, and style of martial art) of the respondents were presented.

The answer to research question one revealed that selected black belt martial artists' average scores on the LPI-Self differed only by 1.7 scores at the most, compared to the norms provided by Kouzes and Posner. Cohen's *d* suggested that there were small differences in Inspire a Shared Vision and Encourage the Heart, with Cohen's *d* of -0.243 and 0.207 respectively. The rest of the three leadership practices, Model the Way, Challenge the Process, and Enable Others to Act, did not have any differences.

There were no strong significant differences observed in the data. The levels of leadership characteristics of selected black belt martial artists as measured by the LPI are considered 'moderate' and did not qualify for a 'high' ranking, which must be above the 70<sup>th</sup> percentile.

The answer to research question two based on the differences in the five leadership practices against the different demographics are summarized in the five tables.

Table 12

*Differences in Model the Way (MTW) Scores Based on Certain Demographic Variables*

Variable	<i>p</i> -Value	Finding
Gender	0.60	No differences in MTW scores based on gender. Male & female black belt martial artists scored similarly in MTW.

*(table continues)*

Variable	<i>p</i> -Value	Finding
Age	0.000033*	There is a positive relationship between age and MTW scores. The older the black belt martial artist, the higher the MTW scores.
Yrs of Training	0.000000*	There is a positive relationship between years of training and MTW scores. The longer the years of training, the higher the MTW scores.
Degree of Black Belt	0.004047*	There is a positive relationship between degree of black belt and MTW scores. The higher the degree of black belt, the higher the MTW scores.
Style of Martial Art	0.63	No differences in MTW scores based on style of martial art. Karate and taekwondo black belt martial artists scored similarly in MTW.

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\*Statistically significant at  $p < 0.05$ .

Table 13

*Differences in Inspire a Shared Vision (ISV) Scores Based on Certain**Demographic Variables*

Variable	<i>p</i> -Value	Finding
Gender	0.88	No differences in ISV scores based on gender. Male and female black belt martial artists scored similarly in ISV.
Age	0.000027*	There is a positive relationship between age and ISV scores. The older the black belt martial artist, the higher the ISV scores.
Yrs of Training	0.00007*	$r = 0.33$ . There is a low positive relationship between years of training and ISV scores. The longer the years of training, the higher the ISV scores. $r^2 = (0.33)^2 = 0.1089$ or 10.9%.
Degree of Black Belt	0.012766	There is a positive relationship between degree of black belt and ISV scores. The higher the degree of the black belt, the higher the ISV scores.

*(table continues)*

Variable	<i>p</i> -Value	Finding
Style of Martial Art	0.78	No differences in ISV scores based on style of martial art. Karate and taekwondo black belt martial artists scored similarly in ISV.

\*Statistically significant at  $p < 0.05$ .

Table 14

*Differences in Challenge the Process (CTP) Scores Based on Certain*

*Demographic Variables*

Variable	<i>p</i> -Value	Finding
Gender	0.85	No differences in CTP scores based on gender. Male and female black belt martial artists scored similarly in CTP.
Age	0.003266*	There is a positive relationship between age and CTP scores. The older the black belt martial artist, the higher the CTP scores.

*(table continues)*



Variable	<i>p</i> -Value	Finding
Yrs of Training	0.005887*	$r = 0.23$ . There is a low positive relationship between years of training and CTP scores. The longer the years of training, the higher the CTP scores. $r^2 = (0.23)^2 = 0.0529$ or 5.3%.
Degree of Black Belt	0.38	No differences in CTP scores based on degree of black belt. All black belts, regardless of degree, scored similarly on CTP.
Style of Martial Art	0.82	No differences in CTP scores based on style of martial art. Karate and taekwondo black belt martial artists scored similarly in CTP.

\*Statistically significant at  $p < 0.05$ .

Table 15

*Differences in Enable Others to Act (EOA) Scores Based on Certain*

*Demographic Variables*

Variable	<i>p</i> -Value	Finding
Gender	0.85	No differences in EOA scores based on gender. Male and female black belt martial artists scored similarly in EOA.

*(table continues)*

Variable	<i>p</i> -Value	Finding
Age	0.009590*	There is a positive relationship between age and EOA scores. The older the black belt martial artist, the higher the EOA scores.
Yrs of Training	0.004823*	$r = 0.23$ . There is a low positive relationship between years of training and EOA scores. The longer the years of training, the higher the EOA scores. $r^2 = (0.23)^2 = 0.0529$ or 5.3%.
Degree of Black Belt	0.52	No differences in EOA scores based on degree of black belt. All black belts, regardless of degree, scored similarly in EOA.
Style of Martial Art	0.24	No differences in EOA scores based on style of martial art. Karate and taekwondo black belt martial artists scored similarly in EOA.

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\*Statistically significant at  $p < 0.05$ .

Table 16

*Differences in Encourage the Heart (ETH) Scores Based on Certain**Demographic Variables*

Variable	<i>p</i> -Value	Finding
Gender	0.41	No differences in ETH scores based on gender. Male and female black belt martial artists scored similarly in ETH.
Age	0.000182*	There is a positive relationship between age and ETH scores. The older the black belt martial artist, the higher the ETH scores.
Yrs of Training	0.001969*	$r = 0.26$ . There is a low positive relationship between years of training and ETH scores. The longer the years of training, the higher the ETH scores. $r^2 = (0.26)^2 = 0.0676$ or 6.8%.
Degree of Black Belt	0.12	No differences in ETH scores based on degree of black belt. All black belts, regardless of degree, scored similarly in ETH.

*(table continues)*

Variable	<i>p</i> -Value	Finding
Style of Martial Art	0.70	No differences in ETH scores based on style of martial art. Karate and taekwondo black belt martial artists scored similarly in ETH.

\*Statistically significant at  $p < 0.05$ .

### *Summary*

This chapter gave a brief review of the purpose of the study and research questions. A description of the instrument and analysis of the data were reported. The data presented for the two research questions were analyzed and reported in narrative and table format.

## Chapter V: Summary of Findings, Conclusions, and Recommendations

This final chapter briefly summarizes the findings, draws conclusions from the data analyses, reports the limitations of the study that may have affected the results, and provides recommendations for further studies or research areas related to the field of martial arts and leadership.

### *Summary of Findings*

One hundred and forty five survey results were utilized for this study. Of the 145, 17 (11.7%) were female and 128 (88.3%) were male. 85 (59.4%) were karate practitioners, 47 (32.9%) were taekwondo practitioners, and 11 (7.7%) were practitioners in both. The distribution of respondents' age ranged from 18 to 70, with the most number of people (29) belonging to the 31-35 age group (20%), followed by the 36-40 age group (22 or 15.2%). There was one respondent in the 66-70 age group (0.7%).

The respondents' number of years of training ranged from 5 years to 60 years. Most of the respondents (52) had been training 5-10 years (36.7%), followed by 11-15 years (29 or 20.4%). There were no respondents who had been training 46-55 years. There was one respondent who had been training 56-60 years (0.7%).

The respondents' degree of their black belt ranged from first degree to eighth degree. Most of the respondents (63) had their first degree black belt (44.1%), followed by second degree black belts (31 or 21.7%). There were three respondents respectively who had obtained their seventh or eighth degree black belts (2.1%).

The LPI average scores in the five key leadership practices areas for the selected black belt martial artists did not differ much from the norms reported by Kouzes and Posner (2003). The lowest mean score was in the practice of Inspire a Shared Vision with a mean score of 42.66. The highest mean score was in the practice of Enable Others to Act with a mean score of 50.12. The frequency of the five leadership behaviors from the most to the least for the selected black belt martial artists were as follows: Enable Others to Act, Encourage the Heart, Model the Way, Challenge the Process, and Inspire a Shared Vision, which was exactly the same order as that of Kouzes and Posner's order of norms.

The mean scores in all five key leadership practices for the black belt martial artists was at the "moderate" level and did not qualify as a "high" score due to all scores falling below the 70<sup>th</sup> percentile. Effect size analysis was conducted to examine differences between the scores of black belt martial artists and LP-Self norm scores across the five practices that the LPI measures. The results indicated no differences between the two groups on Model the Way, Challenge the Process and Enable Other to Act.

Cohen's *d* suggested that there were small effects in Inspire a Shared Vision and Encourage the Heart, with Cohen's *d* of -0.243 and 0.207, respectively. In Inspire a Shared Vision, the martial artists scored lower than the LPI-Self norms. And in Encourage the Heart, the martial artists scored higher than the LPI-Self norms.

There were no differences in leadership practices based on gender and style of martial art. There was no difference in leadership practices based on the

degree of black belt for Challenge the Process, Enable Others to Act, and Encourage the Heart. However, there was a positive relationship between leadership practices for Model the Way and Inspire a Shared Vision.

As for age and length of training, the results were consistent in that all five leadership practices had a positive correlation with the demographics. Therefore, it can be concluded that the older the black belt martial artist, the more years of training they will have had, and the higher frequency they will have to exhibit each of the five leadership practices.

### *Conclusions*

The results from this study indicate that martial arts training does not in fact provide supplemental leadership training for more frequent behaviors of effective leadership. It also implies that martial artists are not necessarily better or more effective leaders compared to those who do not train in the martial arts.

Surprisingly, the order of frequency in which individuals display the leadership behaviors in each of the five leadership practices were exactly the same as that of the norm reported by Kouzes and Posner (2003). Although the mean scores in each of the five leadership practices differed above and below slightly, when ranked from highest to lowest, the order of frequency was the same as the order of frequency of the norms. This goes to suggest that despite the fact that black belt martial artists, especially if they are instructors, have a unique setting in which to display their positive leadership characteristics, they are actually no different in terms of possession of effective leadership practices, than an average

individual who does not participate in any form of martial arts training or instruction.

The findings indicated that there were no differences in leadership practices based on gender or style of martial art. There was a positive correlation for the leadership practices based on degree of black belt (but only for two out of the five key leadership practices), age and years of training, but the differences were not major. And although these correlations existed, the mean scores in all five leadership practices still fell in the 'moderate' range and did not qualify for a 'high' ranking. The overall perspective remains that black belt martial artists' level of positive leadership skills is the same as that of an average individual without any martial arts training.

Perhaps, because of the generalized fact that the majority of martial artists are not full-time martial artists who spend most of the day instructing and/or running a martial arts school/organization, it can be deduced that the frequency in which effective leadership behaviors are exhibited in a martial arts setting are limited. Therefore, unless their fulltime occupation allows them to exhibit and acquire such leadership behaviors, it would make sense that their leadership development is the same as that of an average individual without any martial arts training.

Traditional martial arts philosophy and training is fairly rigid in nature, with not much space for creativity or individuality. The strict hierarchical system or the training systems and methods used are some examples. Having mentioned this, it then makes sense that the mean scores for Inspire a Shared Vision ranked



the lowest. It was also the only score that the selected black belt martial artists scored below the norm.

Kouzes and Posner's (2002) theory of leadership development as a learned skill-set proved true in this research. The number of years of training and the degree of black belt obtained (because it takes longer to obtain a higher degree black belt) all correlate with the age and an elongated period of time. Therefore, it can be assumed that the longer one has lived their life, the more advanced leadership skill-set they will possess. The results indicated that there was a positive relationship between the number of years of training, the practitioner's age, and the degree of the black belt obtained with an increase in frequency of the leadership practices. The older the practitioner, the higher their scores; the longer the years of training, the higher their scores; and the higher degree of black belt they had, the higher their scores (although this was only true for two out of the five leadership practices).

Lastly, the results from this research have shown that martial artists are just average, ordinary people with no outstanding leadership skills or practices compared to the norm. As mentioned in Chapter I, black belt martial artists by being senseis, are considered mentors and role models who have great influence to the younger generation who will eventually serve as the leaders of our future. In this retrospect, the black belt martial artists have an opportunity to instill positive leadership skills in young adults because they are in a position where they are highly influential to the younger generation. How can black belt martial

artists relay and model these effective leadership practices when they themselves do not possess the ability?

Leadership development training could be extremely beneficial for black belt martial artists and especially to those who are dojo operators or head of martial arts organizations. Due to the continuous increase of popularity of the martial arts, practitioners are increasing consistently, as well as different martial arts organizations that stem from different styles and schools. In order to keep an organization alive and effective, it is pertinent for their leaders to have the right skill-set needed in order to maintain positive productivity and continued positive growth. Incorporating an effective leadership development program as part of their martial arts training, particularly to the black belts who instruct and come in contact with the younger generation who are our future leaders, will ensure development of positive leadership practices that are beneficial to everyone involved, as well as for themselves.

#### *Research Limitations*

Although this study was carefully conducted by using random sampling and statistical techniques, this study is not without its limitations. The following limitations may have affected the results of this research:

1. The most primary limitation is that all variables were not under complete control. Due to a snow-balling effect, the survey URL and its information may have been passed around to martial artists not training in the Los Angeles area.

2. Because all surveys were completed anonymously, it was possible for one respondent to complete multiple surveys.
3. This study was conducted in the localized area of Los Angeles County. However, only a small percentage of black belt martial artists who qualify for the study chose to participate in the research. Also, since the LPI instrument was to be completed online, it limited the respondents to only black belt martial artists in Los Angeles County who have access to the internet and have the basic computer skills needed to complete a survey on a website. Therefore, the findings of this study are not generalizable to all black belt martial artists in Los Angeles County, other parts of the United States, or other countries. However, generalizing the results was not the purpose of this study.
4. The accuracy of the data used in this study may have been affected by the self-reporting procedures of the survey. Only the LPI-Self survey was used, which is a self-report instrument. Since people do not always do, act, or feel what they say they will do, act, or feel, using self-report surveys may be perceived as a limitation.
5. Although confidentiality was assured, respondents may have still been untrusting of the level of confidentiality, therefore providing the possibility that respondents may have answered according to how they should be behaving instead of how they actually are.

6. Only one survey instrument was used to measure the level of leadership practices. If multiple instruments had been completed by the same individuals, a different set of results may have been yielded.

*Author's Notes*

After having completed the study in its entirety and analyzed the results, I have come to some conclusions and phenomena of my own, based on my own multicultural background and upbringing. Having studied and trained in martial arts in both the United States and in Japan, as well as having worked in a corporate environment, some personal assumptions and explanations of the results can be made based on what the results from this study have yielded.

The concept of martial arts, its training styles and the way the Japanese conduct business, in my opinion, are inter-related in several ways. Japanese society requires individuals to conform to a specific group and follow its rules without rebellion. Business is conducted in such a manner that emotion of any sort should be concealed, most often keeping the opposite party in mystery of how they might make their next move. They are very polite and respectful to each other, most often to a point where they have completely ignored their own preferences or opinions so as not to offend others, creating a façade that enables them to conduct business smoothly but at the same time, getting the results they want in the end. Business is conducted in such a way that one party loses and the other wins, there isn't usually a common ground where both parties could benefit.

This same concept and way of living can be seen in martial arts in Japan as well. The hierarchical system that exists in the martial arts world is very strict

and always followed without fail. There are negative consequences, however small they may be, associated to all misbehavior stemming from not abiding by the rules set or not knowing what is expected from each subordinate. In the way of any martial art, no practitioner is ever 'good enough' because there is always something new to be learned.

On the contrary, I have noticed that in general, business in America is conducted in a less structured environment where people are encouraged to express their opinions and be themselves, from my personal observations. The atmosphere is more friendly and relaxed, with fewer rules and less strict environment. It is also common for business deals to end in such a way that all parties involved could benefit from it in one way or another.

This same concept of behavior can be observed in martial arts in the United States as well. The hierarchical system is not as strictly enforced, and it can be more of an ability-based structure instead of determining hierarchy through the number of years of training or the color of the practitioner's belt. Martial arts training and its system are less rigid and more creative in nature, allowing practitioners to grow in ways that are not always observed by an average practitioner.

From this thought process, I realized that if this same study were conducted in another country, not particularly just in Asia, a completely different set of results could have been yielded. It is an interesting fact that although the same martial art is being studied, depending on which country the practitioner is training, and what cultural upbringing this practitioner may have, influences how

they train and what they can take from training in martial arts, into their environments outside of the martial arts school.

It then makes sense that the results that were yielded from this study were the way they were. The LPI norms presented by Kouzes and Posner (2003) were based on participants in America, so therefore, it should not differ much when the martial arts practitioners were based in America (although as stated in the *Limitations* section, this can not be totally guaranteed). If my assumptions that there are many correlations in the Western way of business dealings and the way martial arts is viewed and practiced are correct, then the results of this study should have been the way it came out.

Obviously, these are my own thoughts and conclusions based solely on my personal experiences, philosophy, and observations. Although I have training experience in multiple martial arts in both countries, these are just observations made by only one individual and I understand that these conclusions can not be generalized to the entire group or population.

For me, this study has enlightened me to many different aspects of martial arts. It has brought up a plethora of questions and different ideas related to martial arts and cultural perspectives of training style, system, and philosophies that can be studied further in order to fully understand what martial arts encompasses, so that it may enhance one's training for the better and also how they choose to live their life... the martial way.

### *Recommendations for Further Study*

As with any narrowly focused study, there were certain issues that may have affected the results of this study. After a complete analysis, it can be concluded that martial arts training and leadership development/training can be beneficial, both to each individual and also to each of the specific martial arts organizations. Based on the results of this study, the following research ideas and methodologies are given as recommendations for further research involving black belt martial artists and leadership practices and training:

1. The LPI-Self instrument could be administered only to the dojo operators and black belt instructors of a particular martial arts school, and the LPI-Observer instrument administered to multiple martial arts students of the same school. This will probably yield more accurate leadership practices results in terms of black belt martial artists' leadership practices with regards to how they view their own leadership styles as opposed to how they actually lead.
2. In the same light, other leadership style/personality instruments could be administered to the same population. Multiple instruments could be used on the same population to see if different instruments yield different results.
3. The same methodology could be used to measure leadership practices of martial arts practitioners in different parts of the state, in different states in the U.S. or even in foreign countries. Results could be compared and

contrasted to see if martial artists training in the same martial art in different areas of the world have similar leadership characteristics.

4. Instead of conducting research on practitioners in multiple martial art styles, select only one type of martial art, and quite possibly one style (ryu) within that martial art. The training program and years of training required to obtain a black belt differs, sometimes greatly, within each of the different styles of martial arts. Therefore it is not possible to categorize all martial art practitioners on the same platform just because they have obtained their black belt. By selecting black belt martial arts practitioners from only one particular style, a more accurate set of leadership characteristics results may be yielded.
5. The same methodology could be used to measure the leadership characteristics for practitioners training in the non-traditional martial arts forms or similar combat sports that are not considered traditional martial arts (e.g., wrestling, sumo, savate, capoeira) and compared to the data for leadership characteristics for those training in the traditional martial arts.
6. A controlled group could be used to administer the LPI to black belt martial artists. The same group could be used to administer the same instrument, a certain number of years later. Kouzes and Posner (2002) state that leadership is a learned set of skills. Therefore, according to Kouzes and Posner, these groups of martial artists would score higher on the LPI after a period of time, since they will have learned more about leadership over time.



7. The LPI could be administered to young adult black belt martial artists who are of a certain age. To see if martial arts training does assist with leadership development skills, the LPI could then be re-administered to the same individuals after a certain number of years, to see if their LPI scores increase over time with continued martial arts training.

### *Summary*

This study utilized a sample population of karate and taekwondo black belt martial artists currently training in the Los Angeles County area. Kouzes and Posner's (2003) Leadership Practices Inventory- Self (LPI-Self) was used as the instrument to determine what levels of leadership practices the sample population would score according to Kouzes and Posner's standards. Differences in leadership practices were also compared against five demographics- gender, age, years of training, degree of black belt, and the style of martial art. Two research questions were identified and answered by the analysis of the data derived from the LPI.

There were no significant differences in leadership practice scores for selected black belt martial artists compared to the norms reported by Kouzes and Posner. Also, black belt martial artists did not score in the "high" level, or 70<sup>th</sup> percentile, in any of the five leadership practices, but in the "moderate" range in all categories.

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APPENDIX A

Human Participants Protection Certificate and Approval



## Completion Certificate

This is to certify that

**Maya Joko**

has completed the **Human Participants Protection Education for Research Teams** online course, sponsored by the National Institutes of Health (NIH), on 02/28/2007.

This course included the following:

- key historical events and current issues that impact guidelines and legislation on human participant protection in research.
- ethical principles and guidelines that should assist in resolving the ethical issues inherent in the conduct of research with human participants.
- the use of key ethical principles and federal regulations to protect human participants at various stages in the research process.
- a description of guidelines for the protection of special populations in research.
- a definition of informed consent and components necessary for a valid consent.
- a description of the role of the IRB in the research process.
- the roles, responsibilities, and interactions of federal agencies, institutions, and researchers in conducting research with human participants.

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APPENDIX B

Permission Letter to Use the LPI





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April 1, 2009

Maya Joko  
(via email)  
Maya.Joko@xxxxxx.xxx

Dear Maya Joko,

Thank you for your request for permission to use the Leadership Practices Inventory (the "Work") in an online survey setting such as Survey Monkey.

*The Use:* You may place the LPI questions into a password-protected online survey setting and may collect data based on those questions.

1. Permission is granted for this Use, however, no rights are granted to use any content that appears in the Work with credit to another source.
2. Credit to the Work will appear as follows: *The Leadership Practices Inventory, 3rd Edition*. Copyright 2007 by John Wiley & Sons, Inc. All rights reserved. Reprinted by permission of John Wiley & Sons, Inc.
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4. This license is nontransferable. The license shall automatically terminate if you fail to exercise the rights hereunder to use the Work for the specified term, or comply with the terms herein.
5. You agree to supply us with a copy of your research results, and any papers you write based on this research when your project is completed.

Sincerely,

/signed electronically/

Debbie Notkin  
Legal Department  
dnotkin@wiley.com

APPENDIX C

Website Informed Consent Form

## INFORMED CONSENT

As part of completing a dissertation on the subject matter of leadership and martial arts, you have been selected, as an expert in this field, to participate in this short online survey. It is expected that this survey will take less than 10 minutes to complete.

Please be aware of the following:

1. The purpose of this study is to examine the leadership behaviors of black belt martial artists.
2. There are no known risks to participants from participating in this study.
3. The input you provide will be received anonymously, meaning it is not possible for the researcher, or anyone else, to determine who participated in the study. Your identity will not be revealed in any publication that may result from this project.
4. Input received will only be used in conjunction with completing a dissertation and will be held by the researcher in the strictest of confidence, and maintained in accordance with applicable state and federal laws.
5. You can stop taking the survey at any time without penalty or loss of benefits to which you are otherwise entitled.
6. Your participation is totally voluntary and you may choose not to participate in this research.
7. In the event of physical injury resulting from the research procedures in which you are to participate, no form of compensation is available.
8. You will not be contacted further in any way.

The knowledge gained from this study will provide valuable data to the study of leadership in martial arts.

If you should have any questions or concerns regarding this research, please do not hesitate to contact me at [mjoko@xxxxx.xxx](mailto:mjoko@xxxxx.xxx) or (XXX) XXX-XXXX. You

may also contact Dr. Farzin Madjidi, supervising faculty for this research at [farzin.madjidi@pepperdine.edu](mailto:farzin.madjidi@pepperdine.edu) for other questions or concerns about this research. If you have questions about your rights as a research participant, you may contact Dr. Doug Leigh, Chairperson of Graduate and Professional Schools IRB Office, Pepperdine University at [doug.leigh@pepperdine.edu](mailto:doug.leigh@pepperdine.edu).

If you would like documentation linking you with the research and wish to sign an informed consent form, please email me at [mjoko@xxxxx.xxx](mailto:mjoko@xxxxx.xxx).

Checking the appropriate box below will serve as an indication that you are a black belt karate or taekwondo martial artist currently practicing in Los Angeles County who has been training for at least five years, and are above the age of 18. It will also indicate that you have read and agree to the terms of the study and consent to participate in the research described above.

I understand that your time is valuable, and I thank you in advance for your participation in this important process!

## APPENDIX D

### Introduction and Research Information Letter to Participants

Dear Participant,

I am a doctoral student at Pepperdine University, in the process of completing my dissertation in partial fulfillment of the requirements for the degree of Doctor of Education in Organizational Leadership. I am currently conducting research in the leadership practices of black belt martial artists in Los Angeles County.

The purpose of this study is to determine whether there are similarities and/or differences in the leadership styles of black belt martial artists based on gender, age, style of martial art, and length of training.

Participation is voluntary and you are not compensated for your time. Since this is a voluntary process, you may elect not to participate.

The potential risk of this study is minimal. Discomfort associated with this study is no more than that experienced during the normal course of a day. The potential benefits of your participation include providing valuable data to the study of leadership in martial arts.

An internet company will be used to conduct the survey. Survey Monkey is an online survey tool that enables people of all experience levels to conduct surveys quickly and easily. With the permission of the creators of the instrument, James Kouzes and Barry Posner, the Leadership Practices Inventory has been replicated on Survey Monkey for this particular research only. No personally identifying information will be requested on the survey and no identifiers will be used that will link you to your answers. All information gathered in this study will be held in strict confidence and you will not be identified in any way.

If you choose to participate, you will be required to answer 5 questions about your martial arts background and 30 questions that will identify and measure your personal leadership practices. The frequency of its use is measured on a 10-point

rating scale from 1 (almost never) to 10 (almost always). You will choose the number that best applies to you for each statement. The survey will take no more than 10 minutes to complete.

Below is the URL to the secure site where the survey is located. Please feel free to contact me by email at [mjoko@xxxxxx.xxx](mailto:mjoko@xxxxxx.xxx) or by telephone at (XXX) XXX-XXXX with any questions or concerns regarding this study.

[www.surveymonkey.com/xxxxxxx](http://www.surveymonkey.com/xxxxxxx)

To ensure confidentiality, a password is required to enter the site to complete the survey. The password for this survey is: xxxxxxxxxxxx.

Thank you in advance for your time and cooperation in this very important process.

Respectfully,  
Maya Joko

APPENDIX E

Flier/Information Card to Participants



Dear Participant,

As part of completing a dissertation on the subject matter of leadership and martial arts, you have been selected, as an expert in this field, to participate in this short online survey. It is expected that this survey will take less than 10 minutes to complete.

Below is the URL to the secure site where the survey is located:

[www.surveymonkey.com/xxxxxxx](http://www.surveymonkey.com/xxxxxxx)

To ensure confidentiality, a password is required to enter the site to complete the survey. The password for this survey is: xxxxxxxxxxxx.

Please feel free to contact me by email at mjoko@xxxxxx.xxx or by telephone at (XXX) XXX-XXXX with any questions or concerns regarding this study.

I understand that your time is valuable, and I thank you in advance for your participation in this important process.

Maya Joko, Doctoral Candidate  
Pepperdine University

APPENDIX F

Instructions for Dojo Operators

Dear Dojo Operator,

I am a doctoral student at Pepperdine University, in the process of completing my dissertation in partial fulfillment of the requirements for the degree of Doctor of Education in Organizational Leadership. I am currently conducting research in the leadership practices of black belt martial artists in Los Angeles County.

Your contact information was obtained from the Yellow Pages directory. Your martial arts school was selected to be a part of my research because 1) your school is located in Los Angeles County and 2) your martial arts school teaches either karate or taekwondo.

I would like to ask for your help and support in my research by asking you to have as many of your current black belt practitioners who are above the age of 18, to complete a leadership survey online. I have enclosed in this packet, a participant letter which explains the purpose and details of this study and 25 fliers with the survey URL. If I may please ask you to post this letter in a visible area in your school and pass out the fliers to your black belts, I am most appreciative.

Please do not hesitate, for yourself or your black belts, to contact me with any questions or concerns. My contact information is listed below as well as on the participant letter and flier.

I understand that your time is valuable, and I thank you in advance for your time and effort in this important process.

Respectfully,

Maya Joko, Doctoral Candidate  
Pepperdine University  
Email: mjoko@xxxxx.xxx  
Tel: (XXX) XXX-XXXX

APPENDIX G

Reminder Email to Dojo Operators

Dear Dojo Operator,

This email is to remind you that if you did not already have your black belt practitioners participate in the short, online survey regarding the leadership practices of black belt martial artists that was sent to you a week ago, their input is still desired.

Just to remind you, the purpose of this study is to determine whether there are similarities and/or differences in the leadership styles of black belt martial artists based on gender, age, style of martial art, and length of training. The knowledge gained from this study will provide valuable data to the study of leadership in martial arts.

Since the results of the survey do not identify the participant, the researcher is unaware of who has already submitted their responses. If you have already had your black belt practitioners complete the survey, thank you again for your time and effort. However, if you haven't yet but still wish for their views to be considered, please forward this email to your black belt practitioners or print out the flier attached to this email and pass them out. The following link will take you to the survey site:

[www.surveymonkey.com/xxxxxxx](http://www.surveymonkey.com/xxxxxxx)

Password: xxxxxxxxxxx

Please do not hesitate to contact me with any questions or concerns regarding this research.

Thank you for your consideration. You will not be contacted again regarding this matter.

Respectfully,

Maya Joko, Doctoral Candidate  
Pepperdine University  
(XXX) XXX-XXXX

APPENDIX H

Leadership Practices Inventory- Self (LPI-Self) Questionnaire

BEST-SELLING AUTHORS OF THE LEADERSHIP CHALLENGE

**K O U Z E S**  
**P O S N E R**

**LEADERSHIP  
PRACTICES  
INVENTORY**



THIRD EDITION

**SELF**

# LPI<sup>SELF</sup>

## Leadership Practices Inventory

by JAMES M. KOUZES  
& BARRY Z. POSNER

### INSTRUCTIONS

Write your name in the space provided at the top of the next page. Below your name, you will find thirty statements describing various leadership behaviors. Please read each statement carefully, and using the RATING SCALE on the right, ask yourself:

#### “How frequently do I engage in the behavior described?”

- Be realistic about the extent to which you actually engage in the behavior.
- Be as honest and accurate as you can be.
- DO NOT answer in terms of how you would like to behave or in terms of how you think you should behave.
- DO answer in terms of how you typically behave on most days, on most projects, and with most people.
- Be thoughtful about your responses. For example, giving yourself 10s on all items is most likely not an accurate description of your behavior. Similarly, giving yourself all 1s or all 5s is most likely not an accurate description either. Most people will do some things more or less often than they do other things.
- If you feel that a statement does not apply to you, it's probably because you don't frequently engage in the behavior. In that case, assign a rating of 3 or lower.

For each statement, decide on a response and then record the corresponding number in the box to the right of the statement. After you have responded to all thirty statements, go back through the LPI one more time to make sure you have responded to each statement. Every statement *must* have a rating.

The RATING SCALE runs from 1 to 10. Choose the number that best applies to each statement.

- |    |   |                 |
|----|---|-----------------|
| 1  | = | Almost Never    |
| 2  | = | Rarely          |
| 3  | = | Seldom          |
| 4  | = | Once in a While |
| 5  | = | Occasionally    |
| 6  | = | Sometimes       |
| 7  | = | Fairly Often    |
| 8  | = | Usually         |
| 9  | = | Very Frequently |
| 10 | = | Almost Always   |

When you have completed the LPI-Self, please return it to:

---



---



---

Thank you.



Your Name: \_\_\_\_\_

To what extent do you typically engage in the following behaviors? Choose the response number that best applies to each statement and record it in the box to the right of that statement.

- |  |                      |
|--|----------------------|
| 1. I set a personal example of what I expect of others.  | <input type="text"/> |
| 2. I talk about future trends that will influence how our work gets done.  | <input type="text"/> |
| 3. I seek out challenging opportunities that test my own skills and abilities.   | <input type="text"/> |
| 4. I develop cooperative relationships among the people I work with.   | <input type="text"/> |
| 5. I praise people for a job well done.  | <input type="text"/> |
| 6. I spend time and energy making certain that the people I work with adhere to the principles and standards we have agreed on.                          | <input type="text"/> |
| 7. I describe a compelling image of what our future could be like.   | <input type="text"/> |
| 8. I challenge people to try out new and innovative ways to do their work.   | <input type="text"/> |
| 9. I actively listen to diverse points of view.  | <input type="text"/> |
| 10. I make it a point to let people know about my confidence in their abilities.   | <input type="text"/> |
| 11. I follow through on the promises and commitments that I make.  | <input type="text"/> |
| 12. I appeal to others to share an exciting dream of the future.   | <input type="text"/> |
| 13. I search outside the formal boundaries of my organization for innovative ways to improve what we do.   | <input type="text"/> |
| 14. I treat others with dignity and respect.   | <input type="text"/> |
| 15. I make sure that people are creatively rewarded for their contributions to the success of our projects.  | <input type="text"/> |
| 16. I ask for feedback on how my actions affect other people's performance.  | <input type="text"/> |
| 17. I show others how their long-term interests can be realized by enlisting in a common vision.   | <input type="text"/> |
| 18. I ask "What can we learn?" when things don't go as expected.   | <input type="text"/> |
| 19. I support the decisions that people make on their own.   | <input type="text"/> |
| 20. I publicly recognize people who exemplify commitment to shared values.   | <input type="text"/> |
| 21. I build consensus around a common set of values for running our organization.  | <input type="text"/> |
| 22. I paint the "big picture" of what we aspire to accomplish.   | <input type="text"/> |
| 23. I make certain that we set achievable goals, make concrete plans, and establish measurable milestones for the projects and programs that we work on. | <input type="text"/> |
| 24. I give people a great deal of freedom and choice in deciding how to do their work.   | <input type="text"/> |
| 25. I find ways to celebrate accomplishments.  | <input type="text"/> |
| 26. I am clear about my philosophy of leadership.  | <input type="text"/> |
| 27. I speak with genuine conviction about the higher meaning and purpose of our work.  | <input type="text"/> |
| 28. I experiment and take risks, even when there is a chance of failure.   | <input type="text"/> |
| 29. I ensure that people grow in their jobs by learning new skills and developing themselves.  | <input type="text"/> |
| 30. I give the members of the team lots of appreciation and support for their contributions.   | <input type="text"/> |