Journal of Martial Arts Research
DOI: https://doi.org/10.25847/jomar.conference.71

Learning With and From Aikido: Tranquillity, Empathy, and Nobility for Intercultural Communication Competence

Greet Angèle De Baets

English translation by the author of the original German version:
De Baets, G. A. (2026). *Lernen mit und aus dem Aikido: Ruhe, Empathie und Nobilität für interkulturelle Kommunikationskompetenz*. *Journal of Martial Arts Research, 9*, Article 68. https://doi.org/10.25847/jomar.conference.68

Abstract

This article highlights the pedagogical value that has emerged from an empirical study on the use of aikido as an embodied pedagogy in intercultural communication training. The underlying mixed-methods study with 73 participants was described in detail in another publication. The present article focuses on the analytical consolidation of its key findings. An aikido interaction model served as the theoretical framework. The analysis shows that, at a conceptual level, aikido offers a clear model for intercultural communication, while at a didactic level it provides a distinctive pedagogical approach. In the in-depth analysis of the empirical data, a specific pedagogical value becomes apparent. This added value manifests itself in three core concepts fostered through learning with and from aikido: tranquillity, cognitive empathy, and anthropocosmic nobility. These elements contribute to the development of communicative competence in intercultural contexts and open up new perspectives for the pedagogical reflection of aikido and potentially other martial arts.

aikido, applied martial arts, embodied pedagogy, intercultural competence

Zusammenfassung

Dieser Beitrag macht den pädagogischen Mehrwert sichtbar, der sich aus einer empirischen Studie zum Einsatz von Aikido als verkörperter Pädagogik im interkulturellen Kommunikationstraining ergeben hat. Die zugrunde liegende Mixed-Methods-Studie mit 73 Teilnehmenden wurde in einer anderen Publikation ausführlich dargestellt. Der Fokus liegt hier auf der analytischen Verdichtung zentraler Erkenntnisse. Als theoretischer Bezugsrahmen diente ein Aikido-Interaktionsmodell. Die Studie zeigt, dass Aikido auf konzeptueller Ebene ein klares Modell für interkulturelle Kommunikation bietet, während es auf didaktischer Ebene einen eigenständigen Zugang eröffnet. In der vertiefenden Auswertung der empirischen Daten wird ein spezifischer pädagogischer Mehrwert erkennbar. Dieser manifestiert sich in drei zentralen Konzepten, die durch das Lernen mit und aus dem Aikido gefördert werden: innere Ruhe, kognitive Empathie und anthropokosmische Nobilität. Diese Elemente tragen zur Weiterentwicklung kommunikativer Handlungskompetenz in interkulturellen Kontexten bei und eröffnen neue Perspektiven für die pädagogische Reflexion von Aikido und potenziell auch anderer Kampfkünste.

Aikido, angewandte Kampfkunst, verkörperte Pädagogik, interkulturelle Kompetenz

De Baets, G. A. (2026). Learning With and From Aikido: Tranquillity, Empathy, and Nobility for Intercultural Communication Competence [Lernen mit und aus dem Aikido: Ruhe, Empathie und Nobilität für interkulturelle Kommunikationskompetenz]. *Journal of Martial Arts Research*, *9*, Article 71. https://doi.org/10.25847/jomar.conference.71

This work is licensed under a Creative Commons Attribution 4.0 International and published in JOMAR | Journal of Martial Arts Research (ISSN 2567-8221) on **21 October 2026**.

Contact

Greet Angèle De Baets
UC Louvain Saint-Louis Bruxelles, Faculty of Economics, Social and Political Sciences and Communication
greet.debaets@uclouvain.be, greet@communicationdoctor.eu
https://orcid.org/0000-0002-4048-0470

1 Intercultural communication in focus

When professional people in businesses and organisations prepare for intercultural encounters, they often invest in learning the language of the host culture or of those with whom they will be interacting. In addition, they familiarise themselves with cultural customs, norms, and values. Such preparation undoubtedly has its merit. However, there is broad consensus in intercultural research that language and knowledge alone do not guarantee intercultural competence (Deardorff, 2006, p. 259).

In the context of international business communication, Du-Babcock and Tanaka (2013) emphasise the relevance of both linguistic and cultural competences. At the same time, Deardorff points out that intercultural competence is a complex construct that cannot be reduced to individual skills. Empirical studies show that even highly multilingual individuals may feel communicatively competent in certain situations, while in other contexts they may experience an inability to act when they are "out of place" (Blommaert et al., 2005, p. 198).

Research findings further suggest that neither second-language acquisition nor experience abroad alone can be regarded as decisive factors in developing intercultural competence. Rather, these abilities are secondary to fundamental motivational, cognitive, affective, and behavioural orientations that enable people to move within and across cultures (Deardorff, 2009, p. 15). Intercultural competence thus arises not primarily from knowledge about cultures, but from the ability to act appropriately in interactions.

The competences required for successful intercultural communication have been studied across various disciplines and described using different terms. Despite ongoing debate about their precise nature, there is agreement that intercultural competence comprises two central dimensions: effectiveness, understood as the ability to achieve goals, and appropriateness, understood as behaviour that is expected and accepted in a given context (Arasaratnam & Banerjee, 2011, p. 227). Deardorff summarises these perspectives by defining intercultural competence, at its core, as the skills, attitudes, and behaviours needed to improve interactions across differences — whether within societies, across differences such as age, gender, religion, socioeconomic status, and ethnicity, or across national borders (Deardorff, 2020, p. 5).

For the present study, this conceptual clarification is central. When intercultural communication is understood as interaction under conditions of difference, the focus shifts away from language or cultural knowledge towards the ability to regulate behaviour, shift perspectives, and remain able to act in situations where little common ground exists. It is precisely at these points that a connection emerges with aikido as a martial art and an embodied practice of interaction across cultures.

2 Embodied practice in intercultural communication training

The relevance of considering aikido in the context of intercultural communication training is supported by earlier research by De Baets and Van Praet (2023). In their study, based on expert interviews and a

review of the literature, they examined the similarities between aikido interaction and intercultural interaction. Both forms of interaction are characterised by a strong focus on intentional, conscious interaction, in which participants actively strive for harmony, seek mutual understanding, and develop sustainable ways of reaching understanding as the interaction unfolds.

The analysis of the expert interview study suggests that aikido as an embodied practice offers relevant insights for intercultural communication, particularly in training contexts. To make these insights systematically applicable, De Baets and Van Praet developed an aikido interaction model comprising eleven core principles based on their analysis (2024, p. 1105). The model (Figure 1) visualises the course of an interaction and illustrates the interrelationships between the individual principles. Interaction is understood not as a linear sequence of actions, but as a dynamic process structured through self- and co-regulation.

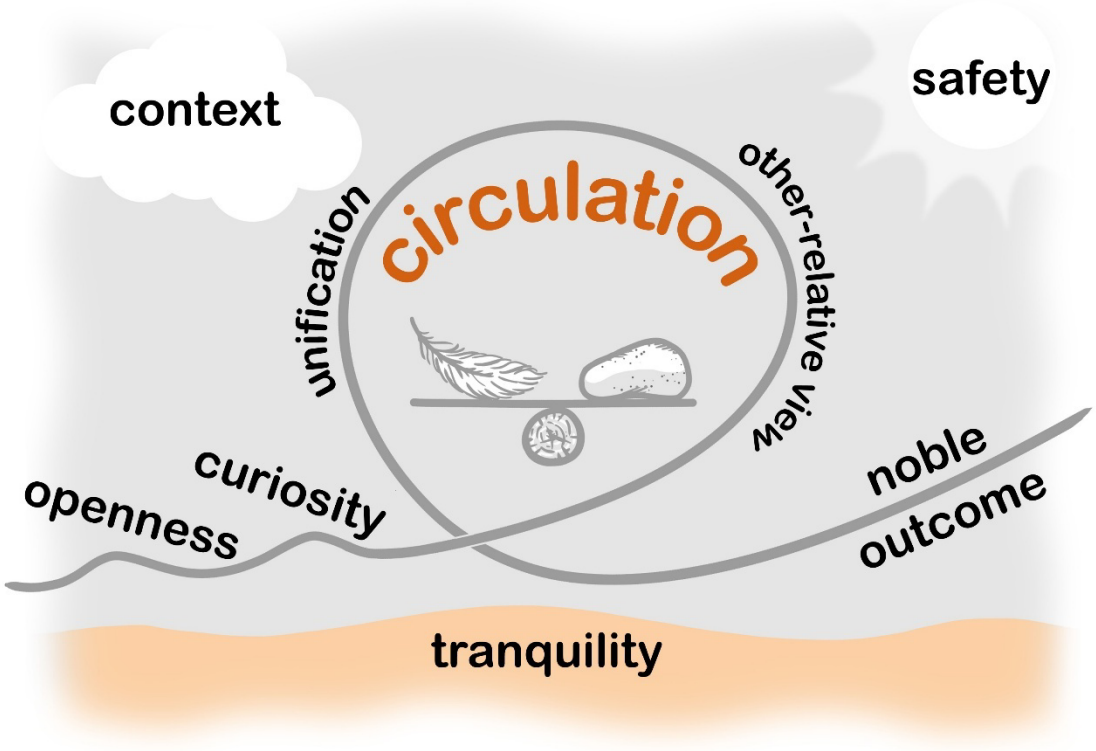

Figure 1: *The Aikido Interaction Model (De Baets & Van Praet, 2024).*

The interaction model is derived directly from aikido practice. Each of the eleven principles can be explained through specific physical techniques and movement patterns that are systematically practised in aikido. In this way, abstract principles of interaction are translated into physically experienced regulatory and interpersonal skills. Therefore, the principles are more than mere analytical categories, they function as dimensions of learning and practice that connect perception, action, and relationship-building.

Although this aikido interaction model is related to other conceptualisations of aikido principles, such as the models compiled by Wagner (2015), it differs from them in one crucial respect: it is based not primarily on pedagogical synthesis or reflective descriptions of practice, but on in-depth hermeneutic

expert interviews. The study was based on extensive interviews conducted in 2020 with twenty aikido experts from different countries around the world (De Baets & Van Praet, 2024).

The eleven principles of the model are: tranquillity, openness, curiosity, circulation, unification, other-relative view, context, safety, noble outcome, softness (feather), and toughness (stone). Taken together, they illustrate the dynamics of interaction and its regulatory properties. The principles are not to be understood as static values, but as process-oriented principles that are cultivated through aikido practice and applied according to the situation. In this form, the aikido interaction model provides a systematic account of how aikido fosters intercultural interaction competence. It offers an empirically grounded and theoretically compatible framework for analysing aikido not only as a martial arts discipline, but also as a coherent system of embodied interaction relevant to intercultural communication and training contexts.

However, aikido is not a homogeneous martial art; it encompasses a variety of styles and interpretations. While gentle, non-violent, and defensive forms of aikido are commonly taught, there are also schools that emphasise tough, combat-oriented techniques (Friedman, 2005). In this context, Husak (2012, p. 15) describes an ongoing debate between practitioners who understand aikido, in Ueshiba's sense, as an "art of peace" and those who primarily use the effectiveness of its techniques to dominate opponents, for example by inflicting pain or injury. This range can be described as a continuum between soft and tough styles of aikido.

The aikido interaction model used in this article emerged from a sample of aikido experts and, therefore, does not claim to represent all existing aikido styles or schools. At the same time, it is more differentiated than many existing aikido models, which are often derived from a single source, tradition, or teaching lineage. The underlying interviews included perspectives from different parts of this stylistic continuum and thus reflect the internal diversity of the martial art (De Baets, 2024).

Furthermore, it should be recognised that the movement forms and principles used in intercultural communication training are pedagogically simplified versions of aikido practice. They deliberately differ from the complexity and depth of what aikido practitioners learn and practise in the dojo. Aikido is not taught here in its full technical complexity, but in a reduced, functionalised, and contextualised form oriented towards interaction and regulation. In this sense, it constitutes a banalised form of aikido that, precisely through its simplification, becomes applicable to learning and training contexts outside the martial art. Accordingly, the underlying principles are described in general, non-jargon language, making them accessible to non-aikido practitioners and independent of style- or school-specific aikido terminology.

3 Empirical background

The analytical insights discussed in this article are based on a mixed-methods study described in detail in another publication (De Baets et al., 2025). Therefore, the aim here is not to reproduce the study design or findings in detail, but to outline the empirical framework from which the concepts analysed in the 2024 publication emerged.

The mixed-methods study investigated the use of aikido as an embodied pedagogy in intercultural communication training for professional people in businesses and organisations. The study involved 73 participants from different professional contexts, including employees, employers, and entrepreneurs. Participants were trained in four groups based on an aikido interaction model. Two groups

worked with embodied aikido exercises, while two comparison groups received only theoretical explanations of the underlying interaction principles.

Data were collected through observations and multi-stage surveys. The study shows that incorporating movement forms and principles from aikido makes intercultural communication training more engaging and supports retention. Participants reported increased attention and improved memory performance. Particularly during the first month after the training, improved retention was both subjectively perceived and empirically demonstrated. In addition to these learning effects, participants also reported high levels of satisfaction with both the clarity of the content — the aikido interaction model — and the embodied method.

However, the findings should be interpreted in light of one key limitation: the intervention consisted of only a single day of training, which may have limited the statistical detectability of changes in intercultural competence. At the same time, this limitation lends particular weight to the observed effects, as changes in attention and retention were already evident after such a brief intervention.

Against this background, aikido's embodied pedagogy offers a relevant approach to experiential, cross-cultural communication and interaction training. Its added value lies not so much in short-term measurable gains in competence as in fostering attention, retention, and model clarity, which facilitate the learning of effective communication with appropriate outcomes.

Building on these findings, the present article focuses on the analytical consolidation of the pedagogical added value that emerged from the mixed-methods training study. The analysis centres on three aspects that emerged as particularly relevant to learning with and from aikido and offer a complementary perspective on intercultural competence: tranquillity, cognitive empathy, and anthropocosmic nobility. No clear or systematically elaborated equivalents of these aspects can be identified in established competence models.

4 The added value of learning with and from aikido

Tranquillity as self- and co-regulation

In the present analysis, tranquillity is identified as a central aspect of learning with and from aikido as an embodied practice and makes a specific contribution to the reflection on intercultural competence. In the aikido interaction model, tranquillity is understood as a transferable regulatory skill that is not taken for granted but actively cultivated and applied situationally in interaction. It forms the core of self-regulation while also providing a prerequisite for co-regulation.

The model distinguishes fundamental attitudes such as openness and curiosity, which are central to intercultural interactions. Openness refers to an inviting, positive, and non-judgemental attitude that enables individuals to foster an other-relative view and act cooperatively. Curiosity functions as a driving force that motivates interaction, enables discovery, and initiates learning processes. However, both attitudes depend on a further fundamental prerequisite: tranquillity. Without this regulatory foundation, openness and curiosity can hardly be sustained in challenging situations.

In aikido, tranquillity is understood as an active, dynamic form of self-regulation that integrates centring, grounding, and alert presence in the present moment. This quality is cultivated through specific practices, particularly through work on posture, breathing, and concentration. Tranquillity is not a fixed

point, but a continuous spectrum that shifts according to the situation and is stabilised or destabilised through interaction with others.

At the same time, self-regulation provides the foundation for co-regulation. Interaction in aikido is inherently interpersonal and relies on the continuous exchange of physical, cognitive, and interactional signals that convey or challenge a sense of safety. As De Baets and Van Praet (2024) show in a separate analysis drawing on insights from the biobehavioural sciences, participants in intercultural communication courses can turn challenging interactions in a constructive direction when they learn to perceive, send, and respond to relevant safety signals. By embodying safety — for example through calm presence, clear orientation, appropriate distance, and controlled movement — co-regulation becomes possible.

The empirical findings of the underlying expert interview study and mixed-methods training study support these assumptions. In the expert interview study, tranquillity was highlighted in various forms by all the aikido experts interviewed. Moreover, in the mixed-methods training study, it was the most frequently reported learning outcome in the intervention groups.

Tranquillity takes on particular significance in intercultural contexts. Interactions where there is little common ground are often characterised by uncertainty, affective tension, and increased cognitive load. Tranquillity enables individuals to become aware of their own cognitive and physical states and reflect on how these influence their behaviour, while allowing space before responding or withdrawing from the interaction. In this sense, cultivating tranquillity fosters a deeper understanding of one's own self-regulation as a foundation for the ability to act in intercultural contexts.

As an aspect derived from aikido practice, tranquillity thus offers a complementary perspective on intercultural competence. By connecting self- and co-regulation through embodied safety signals, tranquillity adds a specific dimension to the understanding of intercultural competence that receives little explicit attention in established competence models and, therefore, represents a particular added value of learning with and from aikido.

Cognitive empathy and perspective-taking

Alongside tranquillity, cognitive empathy constitutes a second central aspect that can be derived from learning with and from aikido as an embodied practice. In the aikido interaction model, this aspect is particularly evident in the ability to establish connection: through circulating with others, sensitively reading situations, adapting appropriately between softness and toughness, adopting another perspective, and seeking temporary unification.

Perspective-taking is a central principle of connection in aikido and, at first glance, shows parallels with ethnorelative thinking and empathy in intercultural interaction. Ethnorelative perspectives contrast with ethnocentric views, which take one's own cultural perspective as the standard, and regard one's own view of the world as one among many possible perspectives. Empathy is considered a central element of intercultural competence (Calloway-Thomas et al., 2017, p. 36). According to Håkansson Eklund and Summer Meranius (2021), who systematically examined different definitions and understandings of empathy in a comprehensive interdisciplinary meta-analysis, empathy comprises four dimensions: understanding, self–other differentiation, feeling, and sharing. While understanding and self–other differentiation primarily involve cognitive effort, feeling and sharing are more strongly affective.

Particularly in intercultural interactions involving substantial barriers — such as post-conflict encounters — it becomes clear that affective empathy is not always readily available. Interactions between groups or societies with a history of violent conflict, such as Ukrainians and Russians or Israelis and Palestinians in a potential post-war society, are marked by deep-seated hurt and mistrust. In such contexts, directly experiencing or sharing the feelings of others is often difficult or possible only to a limited extent (Håkansson Eklund & Summer Meranius, 2021, p. 302–304).

Peaceful, non-violent encounters following a conflict can nevertheless form part of a process of moving from destructive towards constructive relationships, provided that they are based on gradual mutual recognition and acceptance (Heleta & Deardorff, 2017, p. 54–55). In this process, the cognitive dimension of empathy may initially be more accessible: recognising self–other differentiation, understanding, distinguishing between feelings, and maintaining a degree of objectivity. This cognitive dimension of empathy closely aligns with perspective-taking in the aikido interaction model.

Perspective-taking emphasises perceiving others in relation to oneself, viewing oneself from their perspective, and acknowledging existing inequalities in the process. It can develop into perspective shifting, which alters existing frames of interpretation and opens up new possibilities for action. Unlike purely communicative understandings of empathy, perspective-taking in aikido is embodied through physical interaction. Aikido combines cognitive perspective-taking with physical proximity, movement, and controlled unification with an opponent. This aspect gives the principle particular potency, as it involves physical engagement with another person who may be perceived as a threat. Aikido demonstrates that this form of cognitive and physical connection is a prerequisite for transforming opponents into partners and shaping interactions in ways that enable noble outcomes. Aikido practitioners experience how practices of perspective-taking and unification can change the rules of interaction. Connection is not created through disengagement or coercion, it is created through consciously entering the interaction, circulating, and adapting.

In challenging intercultural interactions, building connection begins with fostering cognitive empathy: facing others, engaging in interaction, and developing an understanding of other perspectives. On this basis, more stable emotional connections can develop over time, gradually enabling affective empathy. The investment in time and relations required for this is supported by a biobehavioural process that facilitates co-regulation and contributes to the gradual development of affective empathy (De Baets & Van Praet, 2024). This process may take years or even decades.

In summary, the forms of connection cultivated in aikido — particularly other-relative view, situationally appropriate adaptation between softness and toughness, and unification — foster empathy at least at a cognitive level. This aspect offers a complementary perspective on intercultural competence that extends beyond purely cognitive or affective models and highlights the importance of embodied interaction in understanding others.

Anthropocosmic nobility and outcomes

Anthropocosmic nobility constitutes the third central aspect. It concerns how the effectiveness, appropriateness, and outcomes of interactions are evaluated and accounted for, particularly under conditions of cultural difference, power imbalance, and organisational goal orientation. In the aikido interaction model, nobility is closely linked to a broader understanding of context, safety, and outcomes and draws attention to the ethical dimension of intercultural interaction.

Communication in professional and business contexts is generally goal-oriented. It serves to pursue missions, advance interests, and achieve measurable outcomes. At the same time, those involved in intercultural interaction face moral and ethical challenges accompanying these objectives (Reinsch, 2022, p. 96). Two factors may hinder the development of reflective intercultural competence: first, interventions that could contribute to more mature intercultural communication practices are often neglected; second, business communication is frequently strongly oriented towards economic benefit, causing ethical considerations to recede into the background.

Against this background, the question arises as to how achieving goals in business or other professional contexts can be reconciled with moral and ethical requirements. Translated into the logic of aikido, this can be formulated as an apparent paradox: How can effectiveness be reconciled with appropriateness, or how can winning be reconciled with noble outcomes? The aikido interaction model offers an analytical approach by considering outcomes not exclusively in terms of success or failure, but also in terms of their quality and impact within the broader context.

A central point of reference here is an anthropocosmic worldview. This perspective understands human beings — and, by extension, individual groups — not as the centre of the world, but as part of a larger, interconnected system encompassing humanity, the Earth, and the cosmos (Jia & Jia, 2016). Such a perspective fosters sensitivity to historical contexts, power relations, inequalities, and different worldviews, while challenging colonial, ethnocentric, and chronocentric frames of interpretation. Although this orientation represents a lofty goal, it can support intercultural communication, at least in certain situations.

An orientation towards anthropocosmic nobility provides a non-material motivation for intercultural action. It directs attention beyond immediate interests and fosters a willingness to take responsibility for the long-term and far-reaching consequences of interactions. In this sense, it aligns with the call to understand intercultural communication research not only as an analytical endeavour, but also as an engaged one that contributes to the common good (Piller, 2025, p. 202–218). Connecting intercultural competence with such an ethical orientation opens up possibilities for taking on mediating, connecting, or transformative roles in intercultural contexts (Heleta & Deardorff, 2017, p. 60).

The significance of nobility becomes particularly apparent in aikido. As a martial art, aikido offers strategies for dealing with confrontation. Although aikido techniques have the potential to cause harm, they always offer a range of options: to neutralise, control, evade, let go, or connect. Many, though not all, aikido practitioners understand aikido not only as an effective form of self-defence, but as a practice aimed at guiding conflict towards resolution and wholeness. The ability to cause harm is simultaneously understood as a responsibility to seek harmony and choose outcomes that preserve nobility.

To analytically capture different forms of noble outcomes, the terminology of the Thomas–Kilmann conflict model provides a useful framework (Thomas & Kilmann, 2012). The model distinguishes five conflict-handling modes: competing, collaborating, compromising, avoiding, and accommodating. A noble outcome does not necessarily equate to winning or prevailing. Rather, depending on the situation, nobility may be found in any of these modes: in competing for self-protection, collaborating to integrate different concerns, compromising under time pressure, avoiding when the issue is of little importance, or accommodating to build social resources.

These forms of noble outcomes show parallels with notions of harmony and wisdom in various Asian contexts. An outcome may appear unwise from one perspective, yet be regarded as an expression of situational wisdom from another (Matthyssen, 2015, p. 22). In practice, strategies for achieving noble outcomes often aim to preserve the harmony of an individual, an organisation, or its wider environment. At best, they contribute to interpersonal, interorganisational, and ecological balance.

In summary, anthropocosmic nobility offers a complementary perspective on intercultural competence that places the quality of outcomes at its centre. Together with the previously discussed aspects of tranquillity and cognitive empathy, it illustrates how learning with and from aikido enables a holistic perspective on intercultural interaction — one that embeds ethical sensitivity, a sense of responsibility, and long-term orientation in communicative practice.

5 Conclusion

This article has shown that aikido as an embodied pedagogy can make a distinctive and, as yet, only partially systematised contribution to the development of intercultural competence. Drawing on an empirical study in the context of intercultural communication training, key learning outcomes were analytically consolidated and theoretically situated using the aikido interaction model. The aim was not to present the study design again, but to highlight the pedagogical added value of learning with and from aikido.

The analysis demonstrates that aikido offers a specific approach to intercultural interaction at both the conceptual and pedagogical levels. This added value is particularly evident in three aspects: tranquillity, cognitive empathy, and anthropocosmic nobility. These dimensions have received little or only fragmented systematic attention in established models of intercultural competence and broaden the understanding of intercultural interaction by adding regulatory, interpersonal, and ethical perspectives.

Tranquillity was identified as a regulatory capacity that enables self- and co-regulation and thereby provides a foundation for openness, attention, and the ability to engage in interaction. Cognitive empathy was identified as an embodied form of perspective-taking that supports the ability to act, particularly in challenging intercultural or post-conflict contexts, even when affective empathy is not (yet) present. Finally, anthropocosmic nobility draws attention to the ethical quality of outcomes, understood from a perspective in which human beings are regarded as inseparably connected to the cosmos rather than as its centre. It highlights how different types of outcomes may be considered noble depending on their context and their interpersonal and long-term implications.

At the same time, the study makes clear that the aikido used in intercultural or interactional training should not be equated with the full technical and stylistic practice found in the dojo. Rather, it represents a deliberately simplified and pedagogically functionalised form that conveys aikido principles in a reduced and contextualised manner. It is precisely this simplification that makes aikido applicable to communication and training contexts beyond the martial arts, without claiming to replace the complexity of dojo practice.

Against the background of current debates in martial arts research, the present article can be read as a theoretical intervention in questions of banalisation, recontextualisation, and the pedagogical adaptation of martial arts. The findings presented here suggest that pedagogical simplification does not

necessarily entail a loss of substantive depth. Rather, banalisation — understood as deliberate reduction, functional translation, and contextual shift — can open up analytical perspectives that often remain implicit in the full practice of aikido in the dojo.

In this process of recontextualisation, the aikido interaction model functions as an analytical instrument rather than as a substitute for dojo practice. It focuses, consolidates, and translates specific aspects of embodied interaction into pedagogically applicable forms. From a pedagogical perspective, the aikido interaction model points towards a form of embodied learning aimed primarily at regulation, perspective-taking, and an ethical orientation towards outcomes rather than technical mastery or performative excellence. The dimensions identified — tranquillity, cognitive empathy, and anthropocosmic nobility — can be understood as pedagogical crystallisation points that critically complement, rather than replace, existing models of intercultural, interactional, and communicative competence.

Martial arts can therefore be understood as theoretically productive systems of knowledge whose analytical and pedagogical relevance extends beyond the martial arts context. From this perspective, banalisation appears not as a narrative of loss, but as an epistemic strategy through which embodied knowledge becomes explicit, comparable, and accessible to interdisciplinary inquiry.

Finally, this opens up a broader avenue for research in martial arts studies: if aikido can be analytically described and pedagogically functionalised as a recontextualised practice, the question arises as to the extent to which other martial arts — with their specific techniques, logics of interaction, and ethical orientations — can also be systematically investigated as sources of embodied knowledge beyond combat. Furthermore, the analysis offers insights into the understanding of aikido itself.

Declaration on the use of generative AI

Generative AI models were used to assist with linguistic formulation and translation. The author retains full scholarly responsibility for the content and argumentation.

References

Arasaratnam, L. A., & Banerjee, S. C. (2011). Sensation seeking and intercultural communication competence: A model test. *International Journal of Intercultural Relations*, *35*(2), 226–233. https://doi.org/10.1016/j.ijintrel.2010.07.003

Blommaert, J., Collins, J., & Slembrouck, S. (2005). Spaces of multilingualism. *Language & Communication*, *25*(3), 197–216. https://doi.org/10.1016/j.langcom.2005.05.002

Calloway-Thomas, C., Arasaratnam-Smith, L. A., & Deardorff, D. K. (2017). The role of empathy in fostering intercultural competence. In D. K. Deardorff & L. A. Arasaratnam-Smith (Eds.), *Intercultural competence in higher education: International approaches, assessment and application* (pp. 32–42). Routledge.

De Baets, G. A. (2024). Je Suis Pas Tatamisé: Five Spectrums of Variation in the Narratives of 20 Aikido Experts Worldwide in 2020. *Martial Arts Studies*, *15*, 25–37. https://doi.org/10.18573/mas.184

De Baets, G. A., Plevoets, K., Decock, S., & Van Praet, E. (2025). The Potential of Aikido in Intercultural Business Communication Training: A Mixed-Methods Analysis of Embodied Pedagogy. *Journal of Experiential Education*, *49*(2), 441-473. https://doi.org/10.1177/10538259251397872

De Baets, G. A., & Van Praet, E. (2023). Harmony and common ground: Aikido principles for intercultural training. In I. Kecskes (Eds.), *Common Ground in First Language and Intercultural Interaction* (pp. 305–336). De Gruyter Mouton. https://doi.org/doi:10.1515/9783110766752-014

De Baets, G. A., & Van Praet, E. (2024). Aikido's self-regulation and co-regulation: A promising embodied pedagogy for intercultural communication training. *Sport in Society*, *27*(7), 1094–1117. https://doi.org/10.1080/17430437.2023.2286018

Deardorff, D. K. (2006). Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education*, *10*(3), 241–266. https://doi.org/10.1177/1028315306287002

Deardorff, D. K. (Eds.). (2009). *The Sage handbook of intercultural competence*. Sage Publications.

Deardorff, D. K. (with Unesco). (2020). *Manual for developing intercultural competencies: Story circles*. Routledge, Taylor & Francis Group.

Du-Babcock, B., & Tanaka, H. (2013). A Comparison of the Communication Behaviors of Hong Kong Chinese and Japanese Business Professionals in Intracultural and Intercultural Decision-Making Meetings. *Journal of Business and Technical Communication*, *27*(3), 263–287. https://doi.org/10.1177/1050651913479918

Friedman, H. L. (2005). Problems of Romanticism in Transpersonal Psychology: A Case Study of Aikido. *The Humanistic Psychologist*, *33*(1), 3–24. https://doi.org/10.1207/s15473333thp3301_2

Håkansson Eklund, J., & Summer Meranius, M. (2021). Toward a consensus on the nature of empathy: A review of reviews. *Patient Education and Counseling*, *104*(2), 300–307. https://doi.org/10.1016/j.pec.2020.08.022

Heleta, S., & Deardorff, D. K. (2017). The role of higher education institutions in developing intercultural competence in peacebuilding in the aftermath of violent conflict. In D. K. Deardorff & L. A. Arasaratnam-Smith (Eds.), *Intercultural competence in higher education: International approaches, assessment and application* (First edition, pp. 53–63). Routledge.

Husak, G. (2012). *Zen Communication—A Cross Cultural Approach to Mindfulness, Appropriate Response, and Flow in Dyadic Interactions* [MA thesis]. Minnesota State University.

Jia, Y., & Jia, X. (2016). The Anthropocosmic Perspective on Intercultural Communication: Learning To Be Global Citizens Is Learning to Be Human. *Intercultural Communication Studies*, *XXV*(1), 32–52.

Matthyssen, M. (2015). Zheng Banqiao's *Nande hutu* and "the Art of Being Muddled" in Contemporary China: Guest Editor's Introduction. *Contemporary Chinese Thought*, *46*(4), 3–25. https://doi.org/10.1080/10971467.2015.1067426

Piller, I. (2025). *Intercultural communication: A critical introduction* (Third edition). Edinburgh University Press.

Reinsch, N. L. (2022). To Summon the Future. In J. Forman, *The Business Communication Profession* (First edition, pp. 85–104). Routledge. https://doi.org/10.4324/9781003274421-6

Thomas, K. W., & Kilmann, R. H. (2012). *Thomas-Kilmann Conflict Mode Instrument* [Dataset]. American Psychological Association. https://doi.org/10.1037/t02326-000

Wagner, W. (Ed.). (2015). *AiKiDô: The Trinity of Conflict Transformation*. Wolfgang Dietrich, UNESCO Chair for Peace Studies.