

Creative Training Approaches and Cultural Adaptability When Participating in International Events among Martial Arts Athletes

Li Yanan

A Dissertation Proposal Presented to the Faculty of the Graduate School EMILIO AGUINALDO COLLEGE Manila, Philippines

In Partial Fulfillment of the Requirements for the Degree DOCTOR OF PHILOSOPHY IN EDUCATIONAL MANAGEMENT Major in Physical Education

Received 13-01-2025

Revised 14-01-2025

Accepted 15-02-2025

Published 16-02-2025



Copyright: ©2025 The Authors. Published by Publisher. This is an open access article under the CC BY-NC-ND license (<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

Abstract:

In the globalized arena of martial arts, cultural adaptability has emerged as a critical determinant of athletic success, complementing physical and technical prowess. This study explores innovative training approaches that integrate cultural adaptability into martial arts programs, emphasizing their role in preparing athletes for the complexities of international competition. Research indicates that culturally adaptable athletes exhibit enhanced stress management, focus, and performance in diverse environments. Key strategies include scenario-based learning (e.g., role-playing and simulations), cultural immersion, and technology-driven tools such as virtual reality (VR) and AI, which simulate cross-cultural interactions and environments. Mentorship from culturally competent coaches and participation in international exchange programs further strengthen athletes' intercultural communication skills and resilience. Studies highlight that such training not only improves competitive outcomes but also fosters cultural sensitivity, mutual respect, and sportsmanship. Additionally, culturally informed programs mitigate risks of misunderstandings and conflicts during global events, contributing to athletes' personal and professional growth. As martial arts continue to expand globally, the integration of cultural adaptability into training regimens is imperative. This synthesis of physical, technical, and intercultural preparation positions athletes to thrive in an increasingly interconnected sporting world, underscoring the necessity for continued innovation in training methodologies.

Key elements addressed

1. The growing importance of cultural adaptability in international martial arts competitions.

2. Evidence-based training methods (scenario-based learning, VR/AI, mentorship, exchanges).
3. Outcomes: Enhanced performance, resilience, cultural awareness, and conflict mitigation.
4. Future implications for globalized sports training.

Introduction:

In the evolving landscape of international sports, martial arts athletes are increasingly required to develop not only physical prowess but also cultural adaptability. The ability to navigate diverse cultural environments is crucial for athletes who compete on the global stage, where understanding and respecting different cultural norms can significantly impact performance. Creative training approaches that integrate cultural adaptability into their programs are becoming essential.

Cultural adaptability enhances an athlete's ability to perform under the pressures of international competition. This adaptability includes understanding diverse cultural norms, practices, and languages, which can influence the dynamics of international events. Athletes who are culturally adaptable are better equipped to manage stress and maintain focus during competitions, leading to improved overall performance (Sakamoto, 2021). Consequently, incorporating cultural training into martial arts programs has become a focal point of modern training regimens.

Creative training approaches, such as cultural immersion and scenario-based learning, effectively foster cultural adaptability among athletes. Training programs that integrate cultural education alongside traditional martial arts techniques enable athletes to develop a deeper understanding of the cultural contexts of their sport. This holistic approach enhances technical skills and prepares athletes for the cultural nuances they will encounter during international competitions (Nguyen, Phan, & Le, 2022). Such training is crucial for athletes to perform at their best in unfamiliar environments.

Innovative methods such as role-playing and interactive simulations have proven effective in helping athletes adapt to different cultural settings. These techniques place athletes in simulated scenarios where they must navigate cultural challenges, such as language barriers and differing social norms. By practicing these situations in a controlled environment, athletes gain the confidence and skills necessary to handle real-life interactions during international events (Yamada, Kimura, & Hoshino, 2023). This type of training is crucial for developing the flexibility and responsiveness needed in diverse cultural contexts.

The integration of cultural elements into martial arts training programs has also been supported by research showing that such training enhances cultural awareness and interpersonal communication skills. By learning about the cultural origins of their martial art and participating in cultural exchanges, athletes gain a deeper respect for the traditions and values of their peers from other backgrounds (Leung, Shen, & Zhao, 2020). This cultural sensitivity is essential for building positive relationships and sportsmanship in international competitions.

The use of technology in training has opened new avenues for enhancing cultural adaptability. Virtual reality (VR) and artificial intelligence (AI)-based simulations create

immersive environments where athletes can practice their skills in culturally diverse settings. These technologies allow athletes to experience and adapt to different cultural contexts without leaving their training facilities, making cultural adaptability an integral part of their preparation (Wu & Chiang, 2023). The use of such advanced tools represents the future of martial arts training in a globalized world.

Mentorship and guidance from culturally competent coaches play a vital role in fostering adaptability among athletes. Coaches who have undergone training in cultural competence can better support their athletes in navigating the complexities of international competitions. By modeling adaptive behaviors and providing practical advice on intercultural interactions, coaches can significantly influence their athletes' ability to adjust to different cultural environments (Hirata & Suzuki, 2021). This mentorship is a crucial component of training that integrates both physical and cultural elements.

Exchange programs that allow athletes to train abroad are another effective method for enhancing cultural adaptability. These programs expose athletes to different training environments and cultural contexts, giving them firsthand experience in adapting to diverse cultural settings. Athletes who participate in these exchanges develop stronger cultural adaptability, which translates into better performance and more positive experiences during international events (Lin & Zhou, 2022). These programs also help build a global network of athletes who share mutual respect and understanding.

The success of these creative training approaches is evident in the achievements of martial arts athletes trained to be culturally adaptable. These athletes not only perform well in competitions but also exhibit greater mental resilience and focus, which are essential for success on the international stage. By fostering cultural adaptability, training programs help athletes avoid potential conflicts and distractions that can arise from cultural misunderstandings (Hoang, 2023). The benefits of such training extend beyond the competition, contributing to the personal and professional development of the athletes.

Creative training approaches that emphasize cultural adaptability are essential for martial arts athletes competing internationally. By integrating cultural education, scenario-based learning, technology, mentorship, and exchange programs into training regimens, athletes can develop the skills necessary to navigate diverse cultural landscapes. Research underscores the importance of these approaches in preparing athletes for the challenges of global competition. As martial arts continue to expand globally, the need for culturally adaptable athletes will only grow, making these innovative training methods more relevant than ever.

Background of the Study scape of international sports, martial arts athletes are increasingly required to develop not only physical prowess but also cultural adaptability. The ability to navigate diverse cultural environments is crucial for athletes who compete on the global stage, where understanding and respecting different cultural norms can significantly impact performance. Creative training approaches that integrate cultural adaptability into their programs are becoming essential.

Cultural adaptability enhances an athlete's ability to perform under the pressures of international competition. This adaptability includes understanding diverse cultural

norms, practices, and languages, which can influence the dynamics of international events. Athletes who are culturally adaptable are better equipped to manage stress and maintain focus during competitions, leading to improved overall performance (Sakamoto, 2021). Consequently, incorporating cultural training into martial arts programs has become a focal point of modern training regimens.

Creative training approaches, such as cultural immersion and scenario-based learning, effectively foster cultural adaptability among athletes. Training programs that integrate cultural education alongside traditional martial arts

The researcher being a martial arts teacher in the university would like to study how the cultural adaptability of martial athletes have been affected by their creative thinking approaches in joining the international competitions. As martial arts athletes increasingly participate in international events, the need for cultural adaptability becomes crucial. Athletes must navigate a diverse array of cultural norms and practices, which can significantly impact their performance and overall experience in international competitions. Creative training approaches that focus on cultural adaptability are essential in preparing these athletes to successfully engage in global competitions (Suhadi, 2021). These approaches integrate cultural education into the training regimen, ensuring that athletes are not only physically prepared but also culturally aware.

Cultural adaptability is recognized as a key component of success in international martial arts events. Athletes who can effectively interact with diverse cultures, understand cultural nuances, and adjust their behaviors accordingly tend to perform better in international arenas (Ng, 2022). This adaptability goes beyond mere technical proficiency, as it encompasses an athlete's ability to manage cultural differences with respect and understanding, which is essential in sports that are deeply rooted in cultural traditions.

Recent studies have highlighted the effectiveness of creative training approaches in enhancing cultural adaptability among martial arts athletes. For instance, Rahman and Abdullah (2020) found that athletes who underwent cultural sensitivity training were better able to navigate the cultural challenges of international competition. This training included learning about different cultural norms, practices, and languages, which helped athletes to feel more comfortable and confident when competing abroad.

One of the innovative methods employed in martial arts training is the use of immersive cultural experiences, which allow athletes to experience different cultural environments firsthand. These experiences are designed to simulate the conditions that athletes will face in international competitions, providing them with the opportunity to develop cultural adaptability in a controlled setting (Tan & Chew, 2023). Such approaches have been shown to reduce anxiety and increase performance levels in competitive settings.

Moreover, cultural adaptability training is often combined with psychological resilience training, which together equip athletes with the tools needed to handle the pressures of international competition. A study by Siti et al. (2021) demonstrated that athletes who received training in both cultural adaptability and psychological resilience were more likely to succeed in high-pressure environments. This dual approach is increasingly being

adopted by martial arts coaches who recognize the importance of mental and cultural preparedness in addition to physical training.

The role of mentors in cultural adaptability training has also been emphasized in recent research. Mentors who have experience in international competitions can provide invaluable guidance and support to athletes, helping them to understand and navigate the cultural dynamics of the sports world (Roslan & Devi, 2022). These mentors serve as cultural liaisons, offering insights that go beyond traditional coaching and extending into the realm of cultural education.

Technology has also played a significant role in creative training approaches for cultural adaptability. The use of virtual reality (VR) to create immersive cultural simulations has been explored as a way to enhance athletes' cultural understanding and adaptability (Lee et al., 2023). This technological integration allows athletes to practice their skills in a virtual environment that replicates the cultural conditions of international competitions, providing a unique and effective training tool.

Cultural adaptability is not only important for performance but also for the overall well-being of athletes during international events. Athletes who are culturally adaptable are better able to form positive relationships with their peers from other countries, which can enhance their overall experience and promote a sense of global community (Pong & Chai, 2020). This is particularly important in martial arts, where respect and mutual understanding are central values.

Research has also shown that creative training approaches can lead to long-term benefits for athletes, including increased career opportunities. Athletes who are culturally adaptable are often seen as more versatile and capable of handling diverse professional environments, which can open doors to various career paths after their competitive careers end (Nair, 2022). This highlights the importance of cultural adaptability training not only for immediate competition success but also for the future careers of athletes.

Furthermore, creative training approaches that emphasize cultural adaptability align with broader trends in sports education and training. As the global nature of sports continues to evolve, there is a growing recognition of the need to prepare athletes for the cultural challenges they will face in international competitions (Hassan et al., 2021). This has led to the development of training programs that are more holistic and culturally inclusive, ensuring that athletes are well-rounded and prepared for all aspects of competition.

Cultural adaptability also plays a crucial role in sports diplomacy, where athletes act as ambassadors of their sport and culture. Athletes who are culturally adaptable can contribute to building bridges between different countries, fostering mutual understanding and respect through their interactions (Ong & Suharto, 2023). This aspect of sports is becoming increasingly important in a globalized world, where sports often serve as a platform for cultural exchange.

The effectiveness of these training approaches has been demonstrated through the success of athletes who have undergone cultural adaptability training. These athletes are not only able to perform at their best in international competitions but also contribute positively to the cultural exchange and mutual understanding that these events promote (Pang & Leong,

2022). This underscores the dual benefits of cultural adaptability training, both in terms of competitive success and the promotion of global harmony.

Incorporating cultural adaptability into martial arts training is not without its challenges, but the benefits are clear. Athletes who are culturally adaptable are better equipped to handle the diverse and complex environments they encounter in international competitions, leading to better performance and a more enriching experience (Singh, 2021). As the importance of cultural adaptability continues to grow, it is likely that these training approaches will become even more integral to the preparation of martial arts athletes.

Finally, the importance of cultural adaptability in martial arts training reflects the evolving nature of the sport itself. As martial arts continue to gain popularity worldwide, there is a growing recognition of the need to adapt training methods to meet the demands of a global audience (Chan et al., 2023). This has led to the development of training programs that are not only physically rigorous but also culturally enriching, ensuring that athletes are prepared for the global stage.

Creative training approaches that focus on cultural adaptability are essential for martial arts athletes who participate in international events. These approaches equip athletes with the skills needed to navigate diverse cultural landscapes, enhancing their performance and overall experience in global competitions (Suhadi, 2021). As the importance of cultural adaptability continues to grow, creative training approaches will play a crucial role in preparing athletes for success on the international stage.

Martial Arts Training Approaches

Historically, academic research on martial arts was often dismissed by the broader scholarly community. However, in recent decades, there has been a significant increase in academic interest and publications focusing on martial arts (Green & Svinth, 2020; Gutiérrez-García et al., 2020; 2021; 2023). Donn F. Draeger (1922-1982), widely recognized as a pioneer in martial arts studies, played a crucial role in promoting this field through the International Hoplology Society, which he led from the 1960s until his death (Miracle, 2020; 2021, pp. 95-117). A number of scholarly publications devoted just to martial arts have surfaced in recent times and are becoming well-known worldwide. By launching the Martial Arts Studies Research Network and the journal *Martial Arts Studies*, Paul Bowman of Cardiff Metropolitan University has expanded the area and contributed to the acceptance of martial arts as a legitimate academic discipline (Bowman, 2020).

Although the word "martial arts" is rarely used to describe current military training, many nations with a history of warfare have created structured training programs for their warriors and troops. Although meanings vary, the term "arts" in this context typically refers to a collection of martial skills. The English term 'martial arts' is typically linked to combat tactics from East Asia and encompasses acupuncture as well as a variety of activities pertaining to health, fitness, and internal energy, such as qi (氣). Martial arts frequently incorporate spiritual, mystical, religious, ethical, and philosophical notions from East Asia and are associated with moral self-cultivation. Some people also view them as leisure pursuits, similar to sports and fitness. Both armed and unarmed fighting

techniques are included in practical martial arts; well-known examples of the former are Japanese archery, or kendo, and taiji, judo, karate, and taekwondo, the latter of which is an unarmed combat technique. While China, Japan, and Korea are frequently thought of when discussing Asian martial arts, other countries like the Philippines and Southeast Asia also have significant martial arts traditions, such as Muay Thai and arnis. These martial arts are occasionally associated with nationalism feelings, but they are also frequently tied to historical events and East Asian cultural values (Kano, 2020).

The term 'martial arts' is not well-defined and is frequently used to refer to many things. On the other hand, Western fighting styles like boxing, wrestling, or fencing are usually classified as "combat sports" or "sports" as opposed to "martial arts" (Green, 2020, pp. xv-xviii). The martial arts community is divided into two main factions: "traditionalists" and "modernists." Traditionalists place a strong emphasis on spirituality and mysticism, while modernists contend that the main objectives of martial arts training are self-defense and conflict. Conversely, modernists emphasize athletic training and competitive activities. Their different methods clearly show this division: modernists participate in competitive bouts and sparring, while traditionalists practice forms or katas, which are set sequences of motions meant to prepare for battle. Historical sparring featured both armed and unarmed fighting and was practiced in ancient nations such as the Greco-Roman and Middle Eastern cultures.

The usefulness of martial arts in the context of sport is a topic of continuous discussion. Practitioners of traditional martial arts frequently see traditional training as having intellectual and ethical aspects, whereas they see sport as purely physical and without spiritual meaning. Furthermore, as stated by Eric Hobsbawm and Terence Ranger (2023), traditionalists frequently assert that their actions are based on long-standing customs, which are occasionally made up rather than historically correct. Nationalistic tales are often associated with these so-called traditions.

'Martial arts' is a phrase that is widely used in modern English to describe a variety of fighting techniques, especially those that originate in East Asia. However, there are other collective titles for martial arts in East Asian languages, including Chinese, Japanese, and Korean.

These terminologies frequently have particular technical, historical, philosophical, geographical, and/or political meanings since they have developed during distinct historical eras or coexisted simultaneously (Hurst, 2023, pp. 11–12). Notwithstanding these subtleties, the term "martial arts" is typically used when translating them into English, and this term has dominated scholarly, linguistic, and philosophical debates on the subject (Moenig, 2020, p. 199).

The transition of traditional to contemporary methods has been the main topic of discussion in academic and philosophical debate on Japanese martial arts; a major historical turning point in this regard was the Meiji Restoration of 1868 (Hurst, 2023, p. 12; Tanaka, 2023, p. 22; Watson, 2023). 'Classical bujutsu' (古武術 ko-bujutsu) and 'classical budō' (古武道 ko-budō) were distinguished from 'modern budō' (新武道 shin-budō) that arose in the Meiji period by Donn F. Draeger at the outset of this discussion in

the West. In this debate, the phrase "modern bujutsu" (新武術 shin-bujutsu) is less common since Draeger mainly used it to refer to police and military training regimens. Although 'bugei' is not as frequently mentioned in Japanese martial arts discourse, Draeger also used it interchangeably with 'ko-bujutsu' in previous works. Draeger said that the goal of Japanese martial arts changed throughout time, going from warfare to art to sports, and that 'classical' is preferred above 'traditional,' which rose in popularity later. Draeger's classifications are now often contested and questioned, despite his groundbreaking contributions (Friday & Humitake, 2022, p. 8; Bittmann, 2024, p. 47; Green, 2020, pp. xv-xviii; Moenig, 2020, p. 147).

Subsequent talks have mostly concentrated on the suffix change in Japanese martial arts terminology from -jutsu (術) to -dō (道), which indicates a move from "practical fighting skills" to "spirituality." The originator of judo, Kano Jigoro (Kanō Jigorō, 1860-1938), was a key figure in initiating this change (2020, p. 19; see also Naoki, 2020; Capener, 2020; Watson, 2023, pp. 14–16; Moenig & Kim, 2024). Most Japanese martial arts had embraced the -dō suffix by 1919: jū-jutsu (漚誼 'gentle skills') became jū-dō (漚道 judo or 'gentle ways'), ken-jutsu (劍誼 'sword skills') became ken-dō (劍道 kendo or 'way of the sword'), and bu-jutsu was replaced by bu-dō. Even sumo, or Japanese wrestling, made fleeting use of the suffix -dō. The Greater Japan Martial Virtue Society, or Dai-Nippon Butokukai, was the organization that formally ordered this modification in an effort to revive traditional Japanese martial arts (Bennett, 2020, p. 126; Moenig & Kim, 2024). When Kano developed judo, which was derived from many jū-jutsu forms, he first made the name modifications, which were prompted by political considerations. This change also signified a certain level of Japanese martial arts' sportification. But many ordinary Japanese do not distinguish much between these phrases; instead, the language discussion around them is typically more scholarly (Friday & Humitake, 2022, pp. 6-8).

Nationalistic feeling has a noticeable impact on the selection and interpretation of vocabulary in Korean martial arts studies. Terms like *muyae*, *musul*, and *mudo* are frequently defined by Korean academics in order to describe the historical development of Korean martial arts. However, these conversations are often influenced by patriotic and anti-Japanese feelings. For instance, because the name "mudo" is associated with Imperial Japan, which colonized Korea from 1910 to 1945, some Korean scholars reject it, despite the term's obvious links to Japanese martial arts (Na, 2020; Lee, 2022; Kim et al., 2021; Yang, 2024; Johnson, 2022; Lewis, 2020). Some view this denial as false because numerous contemporary Korean martial arts—*taekwondo*, *hapkido* (合氣道 aikidō), *yudo* (judo), and *geomdo* (kendo)—all have the suffix -do. These martial arts were brought to Korea from Japan throughout the 20th century. These words are Korean translations of Japanese martial arts names, with the exception of *taekwondo*. Prior titles for the discipline were derived from Japanese karate terminology, and the term *taekwondo* was first used in 1955 (Moenig & Kim, 2021, p. 142).

On the other hand, concepts like *wudao* (or "martial ways") are not discussed in Chinese martial arts discourse. Although Taoism (道 dao) is often associated with Chinese martial

arts, this phrase was never included into Chinese martial arts vocabulary. Rather, the vocabulary utilized in Chinese martial arts has emphasized the political differences between Taiwan and Communist Mainland China. Martial arts were known by a number of regional names before to the 20th century, including wuyi. In 1928 the Chinese Nationalists (Kuomintang Party) established the general term guoshu (國術, 'national talent or technique'). The Communist administration in Mainland China substituted guoshu with wushu (武術, 'martial skills') when the Nationalists withdrew to Taiwan in 1949 in an effort to publicly distance itself from the Nationalist language. Though the common English word kung fu (功夫 gongfu), meaning 'effort,' 'labor,' or 'ability,' is not entirely reserved for martial arts in China, the divide between internal and exterior styles as well as Northern and Southern forms is also highlighted (Lorge, 2022, p. 9; p. 235).

Asian martial arts are primarily referred to in German as Kampfsport, or "combat sports," which has a wider definition than "martial arts" in English but yet conveys comparable concepts. Kampfkunst, which translates to "martial arts," is a phrase that is mostly employed by traditionalists and is less prevalent (Wetzler, 2020, p. 23, footnote 8; pp. 24-5).

Brazilian jiu-jitsu, a phrase reflecting one of the various Romanization forms of Asian martial arts terminology, is an example of linguistic misunderstanding. Jūdō, the foundation of Brazilian jiu-jitsu, was derived from Japanese jū-jutsu. When jūdō was not widely recognized in Japan in 1914, Maeda Mitsuyo introduced the phrase jiu-jitsu to Brazil (Miracle, 2021, p. 131). Before Kano's 1905 book was published, the name "jiu-jitsu" became well-known in the West due to the haphazard Romanizations and mispronunciations of the early Brazilian practitioners. Before Hancock H. Irving's publication in 1905, the name "jiu-jitsu" was widely recognized, having first been used in England in 1891 and France in 1895 (Matsumoto, 2024, p. 92).

These linguistic and philosophical debates show how patriotic, arbitrary, conventional, or culturally related reasons frequently influence the vocabulary used in martial arts. These debates show that these terms' meanings are not always mutually exclusive and that a widespread ignorance of Asian languages, languages, philosophy, and culture is the root cause of many linguistic misunderstandings.

In contrast to the sword, which was regarded as a backup weapon of last resort until the introduction of firearms in China in the 10th century, the bow and arrow was one of the oldest and most frequently used weapons for actual combat in traditional Asian martial arts (Interview with Friday, 2024; Hurst, 2023, p. 34). It is difficult to draw comparisons between ancient and modern martial arts because of the profound changes in both culture and practice that have taken place. While many modern martial arts currently serve a variety of objectives unrelated to fighting situations, their original concentration was on combat and self-defense. When swordsmanship changed from "kenjutsu" to "kendō," as Draeger notes, the Japanese were leaders in Asian martial arts. This development led to continuous discussions between proponents of modern sparring and sport systems and supporters of traditional self-defense techniques (Moenig, 2020, p. 169). Discussions over the practicality of martial arts training became more heated in the 17th century with the

advent of modern bōgu (護具, protective armor) and shinai (竹刀, bamboo blade) with safety rules. While modernists contend that traditional kata and fictitious sparring fail to sufficiently develop fundamental abilities like timing and resolve, traditionalists contend that sports training, with its regulations and protective gear, diverges from real fighting scenarios (Friday & Humitake, 2022, p. 119). It is common in East Asian martial arts cultures, such as Chinese Wushu, Japanese Karate, and Korean Taekwondo, for traditionalists and modernists to disagree. Traditionalists in Taekwondo contend that by focusing on training techniques that minimize physical contact and esoteric ideas, the sport has diminished the art's fundamental self-defense component (Capener, 2020, p. 32).

The emergence of Mixed Martial Arts (MMA) tournaments in the early 1990s appeared to refute the claims made by traditionalists since these matches mirrored actual combat scenarios with no protective equipment and few regulations. The failure of traditional martial artists to excel in these competitions, however, brought attention to the shortcomings of forms-based self-defense training (Capener, 2020, p. 345; Moenig, 2020, p. 192; Bowman, 2021, p. 926). This calls into question which kind of martial arts is older: forms-based or sparring-based.

The word "traditional martial arts" is overused and frequently misinterpreted, implying a long history that many martial arts do not have. Taiji (太極, 'supreme ultimate fist') is one of the many unarmed Chinese martial arts that rose to prominence in the 17th century and beyond (Shahar, 2023, pp. 113-137; Nam & Yi, 2023, p. 10). On the other hand, the Communist government developed the 24-movement taiji pattern in 1954 for widespread use (Nam & Yi, 2023, p. 16). With contemporary karate having been brought to Japan in 1922 and judo being around 140 years old, Japanese martial arts, including karate and judo, were either established or standardized relatively recently (McCarthy, 2023, p. 14; Bittmann, 2024, p. 92). Only around sixty years ago did Korean martial arts, like Taekwondo, start to diverge from Japanese karate (Capener, 2020; Madis, 2023; Moenig, 2015, pp. 35-45).

On the other hand, the history of contemporary Western boxing, which was codified with gloves and regulations in the middle of the 19th century, is comparable to that of many East Asian martial arts, having roots in the ancient Middle East, Greece, and Egypt. Boxing is not considered a "traditional martial art," despite its lengthy history. This phrase is frequently employed to promote Asian martial arts as possessing a rich and mysterious past. Nonetheless, a lot of contemporary Asian martial arts are quite new. Fighting sports centered around sparring are often far older than martial arts centered around forms.

Bowman noted that East Asian nations—China, Japan, and Korea in particular—seem to be competing to see who may claim the longest martial tradition (Bowman as interviewer, 2020, minute 7). New customs that are usually entwined with nationalistic feelings are generally the result of this rivalry. The pedagogical, ethical, and philosophical components of martial arts are often emphasized in talks regarding tradition (Svitych, 2021; Gutiérrez-García, 2022). But in reality, a lot of the theory and instruction of martial arts comes from larger East Asian cultural norms, which have their roots in Taoism, Buddhism, Confucianism, and other China-based Oriental thinking systems

(Allen, 2021). As a result, these stories frequently have a lot in common, even with their fight over the oldest martial style.

There are created customs in Chinese martial arts as well (Judkins & Nielson, 2020). For instance, Hollywood and Hong Kong films in the 1970s significantly created the popular image of Shaolin monks employing unarmed combat to overcome foes (Miracle, 2021, pp. 123-130). The Shaolin monks utilized the staff as their main training instrument in the beginning because they were more worried about safeguarding their substantial land holdings. Manual fighting techniques, or quan (拳 'fist'), evolved later and became increasingly sophisticated in the 17th century. These techniques, such as quan and staff training, were not meant for real fighting but rather for the self-cultivation of Buddhism (Shahar, 2023, pp. 2; 113-137).

As a result of China's later modernization efforts in comparison to Japan's Meiji Restoration, Chinese martial arts, in contrast to their Japanese counterparts, started to modernize later. Modernization was further hampered by China's vast geographic area, regional fragmentation, and social upheavals like the Opium War and Boxer Rebellion. The shortcomings of conventional martial arts against contemporary weaponry were particularly brought to light during the Boxer Rebellion. Modernization did not start in earnest until the 1911–1912 Nationalist revolt (Fairbank, 2023, pp. 176-219; Lorge, 2022, pp. 188–191).

In an effort to strengthen nationalism, enhance public health, and create a distinctive Chinese educational system, the Nationalist government supported the modernization and standardization of Chinese martial arts from the 1910s through the 1930s. The word "guoshu," which is now known as "wushu," was adopted during this period, which is referred to as the "golden age" of Chinese martial arts, and martial arts were glorified in tandem. Chinese martial arts became more well-known and mystified in the second half of the 20th century because to books and movies, which also aided in their introduction to the West (Zhouxiang, 2021, p. 31). Invented customs have been shaped and popularized in large part by the film industry.

When it comes to Japanese martial arts, the bushidō (武士道, 'way of the warrior') and the bushi (or samurai) attitude are typically viewed as 20th-century innovations from the Japanese Imperial era. Samurai warriors and traditional Japanese martial techniques were idealized as a result of this romanticized perspective (Friday & Humitake, 2022; Gainty, 2023, pp. 16–34; Moenig & Kim, 2024; Benesh, 2021; Sánchez-García, 2024; 2023; Grigoris, interview with Friday, 2021).

Nitobe Inazō's book *Bushido: The Soul of Japan* first created Western misconceptions about bushidō by mistakenly equating it with Western chivalry. Eugen Herrigel's book *Zen in the Art of Archery* also overstated the relationship between Zen Buddhism and Japanese martial arts, leading to a lot of false beliefs in the West and Japan (Yamada, 2003; Bodiford, 2020; Suzuki, 2020, pp. 16–17; Sánchez-García, 2024; 2023). Draeger's writings also had a part in these distortions. The intellectual underpinnings of karate were further perverted by Funakoshi Gichin's advocacy of the art's ties to Zen and the Shaolin monastery (Funakoshi, 2020, p. 7).

Due in large part to the ultranationalist Dai-Nippon Butokukai, which was founded in 1895, martial arts became symbols of Japanese militarism and nationalism during the colonial period and Imperial Japan's wars (Bennett, 2020, pp. 123-162; Miracle, 2021, pp. 44-63; Gainty, 2023; Moenig & Kim, 2024; Sánchez-García, 2024; 2023). Martial arts instruction incorporated patriotic themes, frequently influenced by Western culture, such as saluting the flag and doing military drills. Martial arts have historically been associated with fighting and violence, which contrasts with the image of them that is pushed by people like Funakoshi and Kano as defensive and peaceful (Moenig, 2020, pp. 145-169). Regardless of where they originated, these relatively new customs and rituals continue to have an impact on martial arts schools all around the world.

In South Korea, dubious patriotic and historical narratives are frequently entwined with the philosophical discussion of martial arts. As the most well-known martial art in Korea, taekwondo's theory is still rather nebulous and has been impacted by popular Japanese martial arts ideas. Leaders of taekwondo during the totalitarian governments in South Korea eventually embraced the nationalism and militarism that characterized Japanese martial arts during Imperial Japan. The 'peaceful essence' of taekwondo was undermined by this adoption. Furthermore, the word "ancient" is commonly used when referring to Korean martial arts, which usually assert a 2000-year antiquity (Song et al., 2022). At a meeting in Muju, South Korea, Bowman (2020) saw this tendency, with conversations continually emphasizing the "ancient" features of taekwondo and t'aekkyōn. In the post-colonial era, taekwondo masters began to espouse the idea of the "hwarang spirit," which was consistent with South Korea's nationalist military doctrine. On the other hand, historical evidence refutes the hwarang's status as a warrior tribe. Rather, 'hwarang-do,' or 'the method of the hwarang,' was developed and based on the bushidō philosophy of Japan. While 'hwarang-do' is described in ancient Korean sources as 'fellows of the hwarang,' in post-liberation South Korea, the character 'do' was frequently transformed from 'fellows' to 'way,' in line with the ideology of martial arts (Moenig & Kim, 2021).

Relics of these past stories can still be found in how taekwondo is portrayed today. One such example is the emphasis on the "taekwondo spirit," which is being pushed by the Kukkiwon, or "World Taekwondo Headquarters," and is similar to the "hwarang spirit." The "taekwondo spirit" was not defined but is now linked to the ideas of kŭkki (克己, "self-denial") and hongik (弘益, "public benefit"), which is defined as "[o]vercoming yourself and benefit[ing] the world" (Song et al., 2022). Based on the Tangun myth of Korea, this concept closely resembles the philosophy of the 'Fundamental Act on Education' (2021) approved by the National Assembly of South Korea.

With the exception of archery and ssirŭm (wrestling), traditional Korean martial arts vanished during the Chosŏn period (1392–1897) as a result of Neo-Confucian philosophy, which downplayed the importance of martial arts. It wasn't until the Japanese brought martial arts back to Korea in the late 19th and early 20th centuries—judo and kendo in particular—that they started to make a comeback. Koreans who had studied karate in Japan between 1944 and 1946 brought it to the country. In addition, the late 1950s saw the resuscitation of the traditional Korean game t'aekkyōn, which had vanished in the late 19th century. At that time, the taekwondo community started to associate t'aekkyōn with

martial arts, citing it as a forerunner. But old Korean martial arts and contemporary Korean martial arts have no real historical ties (Capener, 2020; Madis, 2023; Moenig, 2020; Moenig & Kim, 2021). Taekwondo's origins coincided with Korea's freedom in 1945, therefore calling it "traditional" would be inaccurate. But as taekwondo illustrates, traditionalists frequently 'create' history and link it to different philosophies and nationalism.

A much of what is considered "traditional" or "ancient" in East Asian martial arts is actually a result of industrialization in the late 19th and early 20th centuries, or a reflection of shared cultural ideals. Sports aspects were incorporated, scientific training techniques were used, and national and international organizations were formed—many of which were influenced by Western practices—as part of this modernization. On the other hand, some of the spiritual components of martial arts were akin to the Chinese Boxer Rebellion in that they symbolized a revolt against modernity and Westernization. There is a basic tension between traditional, form-based training and modern, sports-based training as a result of this reaction, which is shown in the opposition to the sports-oriented approach by traditional martial arts practitioners.

Different from traditional Chinese martial arts, sanda (散打, or "free fighting") is a contemporary type of martial arts that focuses on sparring. It was developed in 1928. Sanda uses lightweight body protection, helmet, and boxing gloves, much like modern kickboxing. It also includes a variety of throws and takedowns that are similar to Western wrestling. Muay Thai, which started using Western boxing gloves in 1929 and sanda in the early 1930s, could have had an impact on its protective gear and some of its regulations (Kraitus & Kraitus, 2023, p. 15; Lorge, 2022, p. 235; Jiao, 2022). Simultaneously, the competitive event of taolu (套路, or 'pattern') was developed. It was often done alone, although occasionally it had a choreographed pair dance. Even though taolu is connected to athletic events, it nevertheless incorporates aspects of conventional training methods. The question of how Chinese martial arts have developed has been raised by the rise of sanda and taolu:

Some contend that because taolu and sanda tournaments are so heavily standardized, the modernization of wushu has contributed to the downfall of traditional wushu. Others think wushu should maintain its original nature as it differs much from Western sports (Zhouxiang, 2021, p. 33). At the 2008 Beijing Olympics, demonstration sports such taolu and sanda were on display. The Chinese government made a lot of attempts, but these pursuits were never become official Olympic sports. Traditional martial arts are considered cultural heritage by the government, however they are not easily distinguished from the contemporary, competition-focused sanda and taolu.

Kano Jigoro was a key figure in the modernization of Japanese martial arts, especially in reforming traditional jūjutsu into what he called 'jūdō.' As an instructor, Kano introduced regulated free sparring, scientific training methods, and protective gear like padded mats, boxing gloves, and headgear. Carr (2023) and Gainty (2013) p. 25–26 note that although he advocated for judo's participation in the Olympics, he also criticized sporting events, stressing that judo should be more than merely a sport and that it should teach higher

ideals. As to Kano (2020), on page 19, the idea of 'do' or the path was fundamental, while 'jutsu' or competence was secondary.

Comparably, Funakoshi Gichin (1868–1957), who is regarded as the "father" of Japanese karate-dō, included many of Kano's contemporary techniques, including as the white gi and color belt grading system, in addition to standardizing training regimens and examinations. Funakoshi, however, disapproved of the sport and sparring elements of karate; this was also the opinion of Ueshiba Morihei (1883-1969), the creator of aikidō, who did not include free sparring in the practice of aikidō. Later on, sparring in karate was introduced and refined to some extent by Funakoshi's pupils and his son, Funakoshi Gigō (1906–1945) (Moenig, 2020, p. 88). These aspects of modernism were also transferred to Korea, where they are still noticeable today.

Japanese martial arts underwent a significant modernization in the late 19th and early 20th century. Kano drove the sportification of martial arts and pushed for human perfection via reason and education, while simultaneously promoting a spiritual dimension that traditionalists prized. This method is similar to past developments in swordsmanship that occurred during the Tokugawa era (1603–1867), when kendo—a sport—evolved from spiritual training. Therefore, the relationship between spirituality and sportification in Japanese martial arts is a complicated topic that traditionalists do not completely understand.

As judo is now mostly recognized as a sport, partner workouts are a fantastic way to prepare for competitive matches because training techniques are closely aligned with sparring. Karate, on the other hand, keeps a separation between sparring (partner practice) and forms training (solo practice), which results in a discernible variation in the way techniques are executed (Friday & Humitake, 2022, pp. 102-103). This difference is most noticeable in taekwondo, where "sport taekwondo" places more emphasis on sparring and less emphasis on forms and self-defense. The sparring element of taekwondo distinguished it from karate. It started to develop in the 1950s and was codified in 1963 with full-contact contests. At that time, full-contact contests were uncommon and generally used for show purposes. Instead, Japanese karate schools typically participated in non-contact or light-contact sparring (Moenig, 2020, pp. 84-97).

These days, taekwondo includes a variety of exercises, such as cardiovascular workouts for kids, forms training, sparring, and exhibitions. The primary distinction still exists between "competition/sparring taekwondo," an Olympic sport, and "traditional taekwondo," which is associated with traditional East Asian martial arts (Moenig, 2020, p. 2; Dziwenka & Johnson, 2020). Though this representation does not entirely resolve the conflicts in training methods and philosophy, taekwondo is frequently portrayed as a single discipline with shared objectives despite this evident duality (Moenig, 2020, p. 2). These paradoxes can also be found in many Asian martial arts, where practitioners of forms-based arts frequently replace actual combat experience with practice routines, while practitioners of sparring-based arts may participate in forms training as part of their preparation (Friday & Humitake, 2022, p. 118; Moenig, 2020, pp. 175-185).

Although the phrase "martial arts" has several meanings, Bowman (2022b) contends that it might not even need to be defined. 'Martial arts' is most frequently associated with East Asia, however views on this matter differ (Green, 2020, pp. xv-xviii). In this setting,

traditional martial arts leaders and supporters frequently control conversations about philosophy and educational ideals, perhaps clinging to antiquated and illogical traditions like form training while discounting more useful, sport-focused approaches and studies. As a result, the martial arts are often associated with mysticism, esotericism, and idealism. Furthermore, sincere conversations regarding Asian martial arts are often obscured by historical and nationalistic viewpoints. The ideologies associated with the invented historical tales that underpin many martial arts traditions might come out as whimsical and shallow. The majority of Asian martial arts exhibit these paradoxes.

As a matter of fact, many tenets of Asian martial arts instruction and philosophy are reflected in common cultural standards found throughout East Asian countries, such as elder reverence and bowing. These are not specific to martial arts, nor do they have any romantic or mystical overtones. Furthermore, a lot of elements that are currently regarded as "traditional" or "ancient" were only incorporated when Western concepts were used to modernize Japanese martial arts in the late 19th and early 20th century by people like Funakoshi and Kano. Other countries came after the Japanese as trailblazers in this area. Nationalism based on the Western idea of the nation-state drove many of those engaged in this transformation. Since most modern Asian martial arts have originated very recently, the term "traditional" in the context of martial arts sometimes implies historical continuity in an erroneous way. Traditionalists are likely to disagree with Bowman's (2021) assertion that the idea of Asian martial arts as we know it is mostly a product of popular culture, including Hollywood and Hong Kong blockbusters.

Yang Jin Bang (2021, p. 83) critiques Western writers for depending too much on few and sometimes repurposed sources—a issue that is frequently caused by linguistic hurdles, as many Western academics are illiterate in Asian languages. This leads to romanticized, idealized, and sometimes detached Western views of Asian martial arts, which Edward Said (1995) refers to as "orientalism" (Bowman, 2021; 2022, pp. 27-29; Friday & Humitake, 2022, pp. 7-9; Henning, 2023).

The fact that both Eastern and Western writers frequently lack significant personal martial arts expertise or a competitive background further complicates the conversation regarding martial arts. In addition, because of their great passion for martial arts, some experienced writers could be prejudiced.

'Sport component' of martial arts is especially controversial in terms of philosophy and actual training. Sports are sometimes written down by traditionalists who see them as merely physical pursuits with no educational or philosophical significance. But it's unclear exactly what makes martial arts superior than sports in terms of its purportedly special values. For the purpose of promoting discipline, respect, humility, and real fighting abilities, an effective martial arts curriculum should ideally be centered around sport and sparring. Yet in Chinese, Japanese, and Korean martial arts, the argument between traditionalists and modernists is still open. The growth of Mixed Martial Arts (MMA) has brought even more attention to the flaws and ridiculousness of many orthodox assertions regarding "real" combat.

Cultural Adaptability of Athletes

Recent developments in communication and transportation have led to a rise in cross-border interactions and activities in today's mobile society. The increase in global connectivity has made it possible for migrant workers to stay in touch with local and transnational groups, exposing new forms of contact that need ongoing cross-border interactions and regular cultural adaptations (Portes et al., 2024). These new cross-border exchanges are best shown by the global sports sector, which allows for a greater flow of athletes, coaches, sports tourists, and related artifacts and values. Transnational mobility is a valuable attribute in modern sports professions, which frequently require extensive international mobility (Maguire & Falcous, 2021; Agergaard & Ryba, 2024). The capacity to control mobility and adjust to shifting cultural settings is essential for success in a multinational profession. Performance is preserved via the creation of localized knowledge and social networks in several places. While occupational psychology has acknowledged that culture affects relationships and work experiences (Stead, 2024; Blustein, 2021), little is known about the precise mechanisms behind cultural shifts and how they affect the advancement of careers.

The notion of 'decent employment' was first presented by the International Labour Organization (ILO) in 1999. The organization highlighted the difficulties caused by the swift alterations in the global economy, heightened competition, and diminished job security (ILO, 2024, p. 9). Professional football players have little control over their working conditions, such as standards of labor and expertise, according to Roderick (2021, p. 261). Even at higher wage levels, concerns about social exclusion, employment quality, and security remain, despite the fact that various nations confront different issues within the scope of decent work (ILO, 2021). For example, it is estimated that every season, one-fifth of professional football players in the UK are forced to either change teams or find other work (Roderick, 2022). Elite athletes' mobility is different from that of those who are forced to migrate due to violence or extreme poverty, but research on athletes have shown that concerns like employment instability and human dignity are common (McGillivray et al., 2020; Roderick, 2021; Agergaard & Ryba, 2024). Mobility frequently raises questions about inclusion, job opportunities, and financial security, which affects athletes as well as their families (Cohen et al., 2021). Due to their numerous moves, lack of consistent social support, and frequent absences from the athlete, spouses of athletes may experience severe mental and financial pressure as a result of their employment circumstances (Gmelch & San Antonio, 2021; Roderick, 2022; Ryba et al., 2020a). Athletes frequently compete despite health problems out of fear, pressure, or professional pride. They also deal with extra pressures including injuries and the possibility of being cut from their teams (Roderick et al., 2020; McGannon et al., 2023). Therefore, concerns about fair labor that pertain to social protection, employment security, and competitive pressures apply to jobs in sports.

According to Portes et al. (2024), transnationalism comes in two flavors: "from below" and "from above" (also see Smith & Guarnizo, 2021). Prominent sportsmen in high-paying leagues frequently establish their international careers through influential sports leagues such as the NHL or ATP World Tour. On the other hand, the majority of athletes' international experiences are a result of their home nations' networks of friends and colleagues, as well as their established migratory routes.

Based on Vygotsky and Luria's approach, psychological processes emerge from the interaction of an individual's developmental history within a specific sociocultural environment and the current problems they encounter. This approach emphasizes the influence of cultural mediums such as language, norms, conventions, values, and artifacts on individual traits (Stead, 2024; Markus & Kitayama, 2020). For our theoretical framework, it is critical to see the cultural medium as a reservoir of symbolic resources that are passed down through generations and exhibit their normative meanings through social behaviors and institutions. One important symbolic resource is the ego and its connection with others (Bruner, 2024; Adams & Markus, 2021). Cultural patterns of self and societal interconnectedness are represented in shared collaborative understandings, or intersubjectivity (Moghaddam, 2020, p. 466). People from comparable cultural origins tend to have common interpretations in their social interactions (Locke, 2024).

Kitayama et al. (2022) expand on this approach, viewing the self as a psychological framework for controlling behavior, rather than a collection of intellectual schemas, and as a guiding principle for organizing thoughts, feelings, and behaviors. This self is formed by social contacts with important people (e.g., family, school, sports), and it is impacted by the physical and sociocultural surroundings. Because the self is sustained by shared standards within a society, cross-cultural variations are likely to influence how people feel, think, and act toward themselves and others. Cultural transitions during transnational migration disrupt existing meanings and cultural modes of being because different cultures and contexts provide different systems of meaning as well as opportunities for developing and expressing personal competencies that are necessary for self-regulation and adaptation (Savickas, 2020; Markus & Kitayama, 2020). Furthermore, as Blustein (2021) and Blustein et al. (2024) have emphasized, people's experiences with professional goals, motivations, and meaningful employment are highly relational, making vocational conduct an intrinsically relational process.

Previous research in sports indicates that cultural transitions have a significant impact on migrant athletes' adjustment to various sport-related processes, such as playing style, team dynamics, and coach-athlete relationships, and can create challenges in their personal lives outside of sports (Duchesne et al., 2021; Schinke et al., 2023; Stambulova & Ryba, 2023; Ronkainen et al., 2024; Khomutova, 2020; Ryba et al., 2020b). Brandão and Vieira (2023) discovered that 66% of Brazilian football players return to Brazil before completing their first season due to challenges like loneliness and adjusting to new lifestyles. Schinke et al. (2023) investigated the acculturation experiences of immigrant athletes and coaches in Canada, focusing on issues such as balancing different worldviews and managing 'acculturation loads.' They discovered that athletes frequently face challenges in adapting to new cultural and sporting contexts, and that the responsibility for adaptation can either be shared with others, such as teammates and coaches, or fall solely on the athletes. Similarly, Ryba et al. (2022) investigated Finnish female swimmers' cultural adaptation during their short-term stay in Australia, focusing on how they negotiated meanings between their home and new settings and engaged in everyday social activities. They emphasized how cultural norms within the team fostered a supportive atmosphere that aided adaptation. This confirms Blustein's (2021, p. 11) notion that "culture functions as a form of holding environment for individuals" and is an important relational resource throughout work-related changes.

Theoretical Framework:

The Theory of Cultural Intelligence (CQ), as proposed by Ang and Van Dyne (2015), provides a robust framework for understanding how athletes adapt to different cultural contexts in international sports events. Cultural Intelligence is defined as the capability to function effectively across various cultural contexts, encompassing cognitive, motivational, and behavioral aspects (Ang et al., 2021). This theory is particularly relevant for martial arts athletes participating in international events, where cultural adaptability can significantly impact performance and integration.

Cognitive CQ refers to an individual's knowledge of norms, practices, and conventions in different cultures. For martial arts athletes, this includes understanding the cultural significance of different martial arts styles and practices across countries. Research by Liu et al. (2022) highlights that athletes with high cognitive CQ possess greater awareness of cultural differences, which aids in their adaptability and performance in international competitions.

Motivational CQ pertains to the interest and drive to engage in intercultural interactions. Athletes with high motivational CQ are more likely to seek out and engage with different cultural experiences, which can enhance their performance and adaptability in international settings (Nguyen et al., 2021). This dimension is crucial for martial arts athletes who need to overcome cultural barriers and build rapport with athletes from diverse backgrounds.

Behavioral CQ involves the ability to exhibit appropriate verbal and non-verbal behaviors in different cultural settings. For martial arts athletes, effective communication and behavior adaptation are essential for interacting with diverse coaches, opponents, and audiences during international events (Nguyen et al., 2023). Studies have shown that athletes who exhibit high behavioral CQ are better at adjusting their behavior to fit cultural expectations, leading to improved interactions and performance (Tan et al., 2022).

In the context of creative training approaches, the integration of cultural intelligence can enhance athletes' preparedness for international competitions. Creative training methods, such as scenario-based simulations and immersive cultural experiences, have been shown to improve cultural adaptability and overall performance (Wang et al., 2024). By incorporating these methods, martial arts athletes can develop a deeper understanding of and sensitivity to cultural differences, thereby enhancing their ability to navigate international events effectively.

Moreover, research indicates that the combination of cognitive, motivational, and behavioral CQ contributes to a comprehensive approach to cultural adaptability (Li et al., 2023). For instance, creative training approaches that simulate real-life cultural interactions can enhance cognitive CQ by providing athletes with practical experiences and insights (Chen et al., 2023). Similarly, motivational CQ can be bolstered through training programs that emphasize the importance of cultural engagement and adaptability (Zhang et al., 2024). Behavioral CQ can be developed through role-playing and feedback mechanisms that allow athletes to practice and refine their intercultural communication skills (Kumar et al., 2022).

In conclusion, the Theory of Cultural Intelligence offers a valuable lens through which to examine creative training approaches and cultural adaptability among martial arts athletes in international events. By focusing on cognitive, motivational, and behavioral dimensions of CQ, researchers can gain insights into how different training methods contribute to athletes' cultural adaptability and performance.

Conceptual Framework

Figure 1 shows the research paradigm on the assessing the relationship between the martial arts athlete respondents' assessment of the creative training approaches utilized in their martial arts training program, and their self-assessment of their cultural adaptability when participating in international events by a selected sports university in Wuhan Province, China.

It will likewise present the correlation between creative training approaches and cultural adaptability when participating in international events.

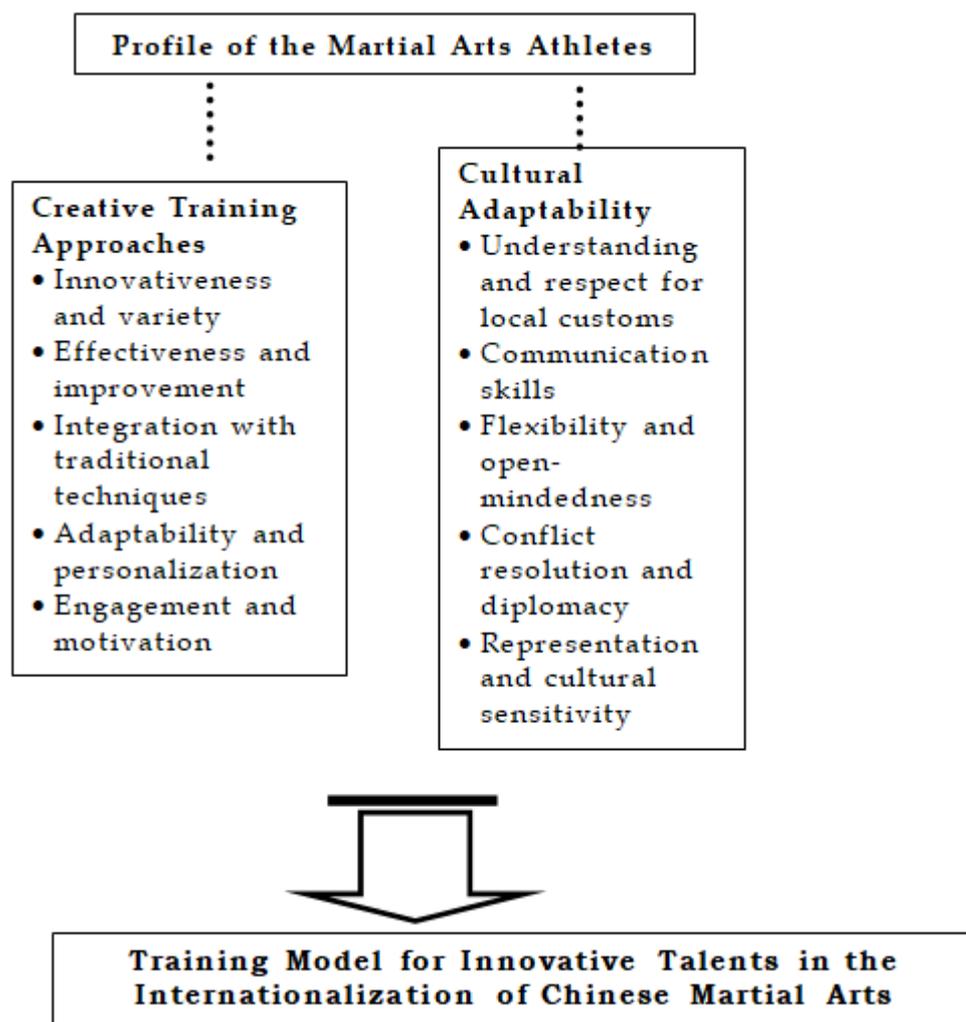


Figure 1. Research Paradigm

Figure 1 indicates the research paradigm of the study. It presents the intervening variables, specifically the martial arts athletes' demographic data. It also presents the martial arts athlete respondents' assessment of the creative training approaches utilized in their martial arts training program, and their self-assessment of their cultural adaptability when participating in international events. Finally, it shows the relationship between

creative training approaches and cultural adaptability when participating in international events among athletes.

It shows the expected output of the study, which is the training model for innovative talents in the internationalization of Chinese martial arts.

Statement of the Problem

This study will determine whether the cultural adaptability is affected by the creative training approaches when participating in international events among martial arts athletes in a selected sports university in Wuhan Province, China.

The results of the study will be used as a basis for training model for innovative talents in the internationalization of Chinese martial arts.

Specifically, the study will answer the following questions:

1. What is the demographic profile of the martial arts athlete respondents in terms of:
 - 1.1. sex;
 - 1.2. age; and
 - 1.3. number of years as martial arts athletes?
2. What is the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program in terms of:
 - 2.1. innovativeness and variety;
 - 2.2. effectiveness and improvement;
 - 2.3. integration with traditional techniques;
 - 2.4. adaptability and personalization; and
 - 2.5. engagement and motivation?
3. Is there a significant difference in the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program when they are grouped according to their profile?
4. What is the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events in terms of:
 - 4.1. understanding and respect for local customs;
 - 4.2. communication skills;
 - 4.3. flexibility and open-mindedness;
 - 4.4. conflict resolution and diplomacy; and
 - 4.5. representation and cultural sensitivity?
5. Is there a significant difference in the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events when they are grouped according to their profile?

6. Is there is significant relationship between assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program and their self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events?
7. Based on the results of the study, what training model for innovative talents in the internationalization of Chinese martial arts can be proposed?

Hypothesis

The following hypotheses will be tested at 5% level of significance with 95% level of confidence:

1. There is no significant difference in the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program when they are grouped according to their profile.
2. There is no significant difference in the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events when they are grouped according to their profile.
3. There is no significant relationship between assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program and their self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events.

Significance of the Study

The outcomes of this study can be valuable for the following:

Athletes. Athletes will benefit from enhanced cultural adaptability and creative training approaches, which will better prepare them for international events. This will lead to improved performance by helping them navigate diverse cultural environments, understand international competition norms, and adapt their strategies to various cultural contexts.

Coaches. Coaches will gain insights into innovative training methods that foster cultural adaptability among athletes. This understanding will enable them to implement effective training programs that address cultural differences and enhance athletes' readiness for international competitions, ultimately leading to more successful and cohesive teams.

School Heads and Administrators. School heads and administrators will benefit from knowledge about the importance of integrating creative training approaches and cultural adaptability into their sports programs. This will assist them in making informed decisions about program development and resource allocation to support athletes' international competition preparation and overall development.

Policy Makers. Policy makers will receive evidence-based insights into the benefits of creative training approaches and cultural adaptability for martial arts athletes. This information will support the development of policies that encourage the adoption of such training methods, promoting better preparation for international events and enhancing the global competitiveness of athletes.

Professional Development Providers. Professional development providers will benefit from understanding how creative training approaches and cultural adaptability can be integrated into athlete training programs. This will enable them to design and deliver training that equips coaches and sports professionals with strategies to improve athletes' performance in international settings and foster cultural competence.

Future Researchers. Future researchers will find a solid foundation for exploring the impact of creative training approaches and cultural adaptability on athletes participating in international events. The study's findings will provide valuable data and insights that can inspire further research into innovative training practices and their effects on global sports performance.

Scope and Delimitation of the Study

The study will be carried out in a selected sports university in Wuhan City Hubei Province, China – Wuhan Sports University.

The scope of the study will cover the assessment of the relationship between creative training approaches utilized in their martial arts training program and their cultural adaptability when participating in international events by martial arts athletes from a selected sports university in Wuhan City Hubei Province, China – Wuhan Sports University.

The study will evolve around the selected profile variables of the martial arts athletes such as sex, age, and number of years as a martial arts athlete.

To be specific, the martial arts athlete respondents' assessment of the creative training approaches utilized in their martial arts training program will be based on the following: innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation. This variable will be correlated with the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events in terms of understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity.

In data gathering and utilizing more complex statistical treatment, the study included descriptive statistics and correlational analysis with one-way ANOVA and post hoc analysis to interpret further and investigate the martial arts athlete respondents' demographic data and the significant relationship between their assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program and their self-assessment of their cultural adaptability when participating in international events?

Definition of Terms

The following terms are defined operationally in this study to help the readers its usage:

Adaptability. The ability to adjust and modify one's approach or techniques in response to changing circumstances or new information. In martial arts training, adaptability involves being flexible with techniques and strategies to meet varying challenges.

Communication Skills. The ability to convey and interpret information effectively through verbal, non-verbal, and written means. Strong communication skills are essential for interacting with people from different cultures and ensuring clear understanding.

Conflict Resolution. Techniques and strategies for addressing and resolving disagreements or disputes in a constructive manner. Effective conflict resolution involves negotiation, empathy, and finding mutually acceptable solutions.

Creative Training Approaches. Innovative methods and strategies employed in training programs to enhance skill development and performance. These approaches often involve unconventional techniques, varied activities, and novel instructional methods designed to stimulate engagement, foster learning, and address individual needs.

Cross-Cultural Teamwork. The ability to work effectively within teams composed of members from different cultural backgrounds. Cross-cultural teamwork involves leveraging diverse perspectives and fostering collaboration to achieve common goals.

Cultural Adaptability. The ability to adjust one's behaviors, attitudes, and practices to effectively navigate and interact within different cultural contexts. For martial arts athletes, this involves understanding and integrating cultural norms, traditions, and practices when participating in international events.

Cultural Immersion. The experience of fully engaging with and participating in a different culture. Cultural immersion helps athletes gain a deeper understanding of cultural norms and practices, enhancing their adaptability and effectiveness in international settings.

Cultural Intelligence (CQ). The capability to relate to and work effectively across cultures. Cultural intelligence includes cognitive, emotional, and behavioral aspects, enabling athletes to navigate and succeed in diverse cultural settings.

Cultural Intelligence Training. Programs designed to develop skills and knowledge necessary for effective cross-cultural interactions. Cultural intelligence training focuses on enhancing understanding, communication, and adaptability in diverse cultural contexts.

Cultural Sensitivity. The awareness and appreciation of cultural differences and the ability to interact respectfully and appropriately with individuals from diverse backgrounds. Cultural sensitivity involves avoiding stereotypes and addressing cultural nuances with care.

Diplomacy. The practice of managing and navigating international interactions and negotiations in a tactful and strategic manner. Diplomacy involves representing interests while maintaining respectful and effective communication.

Effectiveness. The degree to which a training method or approach successfully achieves its intended outcomes. Effective training approaches result in measurable improvements in skills, performance, and overall athlete development.

Engagement. The level of active participation and involvement of athletes in the training process. High engagement is characterized by enthusiasm, motivation, and a strong commitment to achieving training goals.

Ethical Practices. Adhering to principles of fairness, respect, and integrity in interactions and decision-making. Ethical practices ensure that athletes conduct themselves in a manner that upholds positive values and fosters trust.

Flexibility. The capacity to adapt and respond to varying conditions or changes in plans. In training and competition, flexibility allows athletes to adjust strategies and approaches as needed.

Global Mindset. A perspective that involves understanding and valuing diverse cultures and global interconnections. A global mindset helps athletes approach international events with awareness and openness to different cultural contexts.

Improvement. The process of making positive changes in performance, skills, or knowledge. Improvement is typically measured through assessments, feedback, and the achievement of training goals.

Innovativeness. The quality of introducing new ideas, methods, or products. In training, innovativeness refers to incorporating cutting-edge techniques and creative solutions to enhance performance and learning outcomes.

Intercultural Competence. The ability to effectively communicate and collaborate with people from different cultural backgrounds. Intercultural competence involves understanding cultural dynamics, adapting behaviors, and building positive relationships across cultures.

International Events. Competitions, exhibitions, or gatherings that involve participants from multiple countries and cultures. These events provide opportunities for athletes to showcase their skills, engage in cultural exchanges, and experience diverse environments.

Motivation. The internal drive or external factors that inspire and sustain an athlete's effort and commitment to training and competition. Motivation plays a crucial role in achieving success and overcoming challenges.

Open-Mindedness. The willingness to consider and embrace new ideas, perspectives, and experiences. Open-mindedness fosters adaptability and helps athletes navigate cultural differences and learn from diverse environments.

Personalization. The customization of training programs or techniques to suit the individual needs, strengths, and preferences of each athlete. Personalization ensures that training is relevant and effective for each participant.

Representation. The act of portraying or standing in for one's culture, team, or personal values in a positive and accurate manner. In international events, representation involves showcasing cultural identity and fostering positive perceptions.

Respect for Local Customs. Demonstrating consideration and appreciation for the cultural norms and practices of others. Respecting local customs helps in building positive relationships and ensuring smooth interactions in diverse environments.

Situational Awareness. The understanding of the current context and environment in which interactions occur. In international events, situational awareness involves recognizing cultural cues and adapting behavior accordingly.

Traditional Techniques. Established and conventional methods used in martial arts training that have been practiced and refined over time. These techniques often form the

foundational elements of martial arts and are integral to preserving cultural and historical aspects of the discipline.

Understanding for Local Customs. The awareness and recognition of the cultural practices, traditions, and etiquette of the host country or community. For athletes, this involves respecting and integrating local customs during international events.

Variety. The inclusion of diverse activities, methods, or techniques in training programs to maintain interest, address different learning styles, and ensure comprehensive skill development. Variety helps prevent monotony and promotes a more dynamic learning environment.

Methodology:

Research Design:

The study uses a descriptive-comparative-correlational methodology that stands out for its clear definitions, copious documentation, in-depth analysis, and sophisticated comprehension of contextual interconnections. According to Lee and Wong (2024), the goal of descriptive research is to identify the essential characteristics, behaviors, and qualities of phenomena by methodically assessing and analyzing them in their natural settings. The main objective is to create thorough profiles of certain entities or to comprehend the current state of affairs better in order to establish the groundwork for future study.

Building on the findings of Lee and Wong (2024), descriptive research is crucial to the social sciences and psychology because it offers a comprehensive knowledge of natural patterns and behaviors. It makes it possible to gather precise and objective data about the attitudes, behaviors, and demographics of target groups, which offers insightful information on the workings of society.

Goh and Lim (2023) also emphasize how important it is to use comparative methods in order to pinpoint the main variables influencing occurrences in various populations or circumstances. They contend that in order to increase the explanatory power of study designs and uncover potential causal links between variables, correlational analysis is essential. This study will promote the creation of theoretical models and successful intervention techniques by using correlational analysis to investigate the correlations between particular demographic variables and pertinent attitudes or behaviors connected to the research issue.

This study aims to investigate the martial arts athletes' assessment of the creative training approaches utilized in their martial arts training program and its relationship to the martial arts athletes' self-assessment of their cultural adaptability when participating in international events in a selected sports university in Wuhan City Hubei Province, China – Wuhan Sports University.

This research approach allows the researcher to numerically analyze, compare, and correlate the relationships amongst the dependent variables included in the study.

By utilizing this approach, the researcher will be able to find any significant difference or relationship in the martial arts athlete respondents' assessment of the creative training approaches utilized in their martial arts training program and their demographic data such

as sex, age, and number of years as taekwondo athletes. Also, the researcher will be able to find any significant difference or relationship in the martial arts athletes' self-assessment of their cultural adaptability when participating in international events and their demographic data such as sex, age, and number of years as taekwondo athletes. The martial arts athletes' assessment of the creative training approaches utilized in their martial arts training program and their self-assessment of their cultural adaptability when participating in international events will then be correlated.

All the above discussions on the descriptive research method will suit the nature of research that this present study would do; hence this method will be adopted.

Research Locale

The study will be done in a selected sports university in Wuhan City Hubei Province, China – Wuhan Sports University. Wuhan Sports University, referred to as "Wuti", located in Wuhan City, Hubei Province, is a full-time ordinary institution of higher learning jointly established by the General Administration of Sports of the People's Republic of China and the People's Government of Hubei Province, and is mainly managed by Hubei Province.

Wuhan Institute of Physical Education, formerly known as Central South Institute of Physical Education, is one of the first batch of independent full-time ordinary higher sports colleges in the People's Republic of China, founded in Nanchang City, Jiangxi Province in 1953, moved to Wuhan City, Hubei Province in 1955, renamed Wuhan Institute of Physical Education in 1956, directly under the State General Administration of Sports, and jointly established by the State General Administration of Sports and Hubei Provincial People's Government in 2001. The school has a tertiary directly affiliated hospital and a tertiary affiliated hospital. The school adheres to the school motto of "public courage, sincerity and perseverance, learning to think critically and act", adheres to the school-running philosophy of "integrating sports, science and technology, and humanities education, and integrating morality, culture and professional quality", and has cultivated and delivered more than 150,000 outstanding talents for the country over the past 70 years.

As of January 2024, the school has East Lake (Zhuodaoquan) Campus, Zanglong Island Campus, East Lake High-tech Zone (Baolu) and Wudangshan Campus, covering an area of 1,820 acres; There are 14 secondary colleges with 25 undergraduate majors; There are 1 post-doctoral research station, 1 first-level discipline doctoral degree authorization point, 6 first-level discipline master's degree authorization points, and 5 professional master's degree authorization points; There are more than 900 faculty members, including more than 14,000 undergraduates, master's and doctoral students, and international students.

Sampling Technique

The respondents of the study will be the martial arts athletes from Wuhan Sports University. There are about 300 martial arts athletes in the campus per year including that of the routines, Sanda and Chinese wrestling. In selecting the martial arts athlete respondents, purposive sampling technique will be used among the martial arts athlete respondents. The researcher is expecting to get around at least 80 martial arts athletes who engaged in international related activities.

The following criteria will be adopted in the selection of the respondents who will be involved in this study:

1. Must be a bonafide Martial Arts athlete in Wuhan Sports University during the conduct of the study.

2. Must have been playing as martial arts athlete in Wuhan Sports University for at least a year.
3. Must have participated in an exhibition or competition sent by Wuhan Sports University in an international related events.

Research Instrument

In gathering the needed data, the researcher will make researcher-made questionnaires on the martial arts athletes' assessment of the creative training approaches utilized in their martial arts training program, and their self-assessment of their cultural adaptability when participating in international events.

The researcher will use face to face or onsite in administering this questionnaire.

The questionnaire will be composed of the following parts.

Part 1 – This section determines the demographic profile of the martial arts athlete respondents.

Part 2 – This section determines the creative training approaches utilized in their martial arts training program.

Part 3 – This section identifies the martial arts athletes' self-assessment of their cultural adaptability when participating in international events.

Creative Training Approaches Utilized in Their Martial Arts Training Program

Scale

Verbal Interpretation

3.51 - 4.00

Very Effective

If the statements are very true of their program, 76%-100% level of effectivity.

2.51 -3.50

Effective

If the statements are true of their program, 51%-75% level of effectivity.

1.51 -2.50

Slightly Effective

If the statements are slightly true of their program, 26%-50% level of effectivity.

1.00-1.50

Not Effective

If the statements are not true of their program, 1%-25% level of effectivity.

Cultural Adaptability When Participating in International Events

Scale

Verbal Interpretation

3.51 - 4.00

Very Proficient

If the statements are very true of them, 76%-100% level of proficiency.

2.51 -3.50

Proficient

If the statements are true of them, 51%-75% level of proficiency.

1.51 -2.50

Slightly Proficient

If the statements are slightly true of them, 26%-50% level of proficiency.

1.00-1.50

Not Proficient

If the statements are not true of them, 1%-25% level of proficiency.

The adapted questionnaire and the researcher-made questionnaire will be subjected to content validation of the experts who are knowledgeable in the field of research. The suggestions of the experts will be made integral in the instrument.

The same instrument will be submitted for face validation with at least five experts. The questionnaires will be pilot tested to measure reliability. The pilot testing will be computed using Cronbach's Alpha through the Statistical Package of Social Science (SPSS). The researcher welcomes the suggestions of the experts and will make necessary revisions to construct the said instruments valid.

The overall reliability of the questionnaire obtained Cronbach's Alpha = 0.916 and 0.956 showing a very consistent result for all of the items. The reliability test result indicated that the research instrument is statistically reliable.

Data Gathering Procedure

The researcher will get permission from the office of the principal of Wuhan Sports University.

When the permission is approved, the researcher will ask permission from the coaches by distributing a letter of consent form to the martial arts athlete respondents, which will be signed by them and will be returned to the researcher.

After, the purpose of the study and instructions on how the items on the survey should be answered will be explained to the martial arts athlete respondents. Then, the survey will be administered using the face to face and they will be given enough time to answer the survey.

After completing the survey, the researcher will collect the questionnaires from the martial arts athlete respondents.

The data will be gathered, tallied, and processed with Statistical Package for Social Science (SPSS). The processed data will be interpreted and analyzed, and the results will

be used to propose a training model for innovative talents in the internationalization of Chinese martial arts.

Finally, the interpretation and analysis of data will be done. Summary of findings, conclusions, and recommendations will be formulated.

Statistical Treatment of the Data

The responses to the survey questionnaire will be tallied using the SPSS, and then they will be tabulated and organized accordingly. The data will be presented, analyzed, and interpreted using frequency, percentage, mean, standard deviation, independent samples t-test, one-way ANOVA, and Pearson's r correlation.

1. For research question no. 1, descriptive statistics such as frequency counts and percentages will be used to treat responses in the demographic profile of the martial arts athlete respondents.
2. For research question nos. 2 and 4, weighted means will be utilized to treat the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program in terms of innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation.

Weighted means will also be used to compute for the assessment of the martial arts athlete respondents of their martial arts training program in terms of understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity.

The following will be used to interpret the WM of the athletes' responses:

Mean Range	Verbal Description
3.51 - 4.00	Very True of Our Program/ Very True of Me
2.51 - 3.50	True of Our Program / True of Me
1.51 - 2.50	Slightly True of Our Program/ Slightly True of Me
1.00 - 1.50	Not True of Our Program / Not True of Me

3. For research question nos. 3 and 5, one way ANOVA with post-hoc analysis (Scheffe) will be used to find out the significant difference in the assessment of the martial arts athlete respondents of the creative training approaches utilized and their cultural adaptability when participating in international events.
4. For research question no. 6, Pearson's r correlation analysis will be utilized to determine the significant relationship between creative training approaches and cultural adaptability when participating in international events.

Ethical Considerations

The researcher will constructively consider and carefully follow the ethical considerations that must be met to protect the rights of all the respondents. The following are the ethical considerations:

1. Conflict of Interest

The researcher of this study ensured that there would be no conflict of interest. The researcher needed to elaborate and clearly state the purpose of this research and study to the chosen respondents. It is also a must that the researcher must stick to the purpose of gathering personal information and data. All gathered data must not be used for any form of exploitation against the respondents. The researcher must stick to the objective of the research and its purpose.

2. Privacy and Confidentiality

Before conducting this research, the respondents will be assured that whatever information would be gathered would be confidential, and the survey results cannot be given to anyone aside from the researcher himself and the person who answered the survey – questionnaire. The researcher must not mention the respondents' names in presenting the data gathered to protect their privacy. The identity of the respondents would remain anonymous or free from any clues and suggestions that would lead others to connect or relate with the respondents.

3. Informed Consent Process

Before conducting the survey questionnaire, the researcher will secure a consent form that gives confirmation and consent from the respondents that they understand the purpose and objective of this study and agreed that the data gathered would strengthen the researcher's study. The researcher will make sure that she explains thoroughly and clearly everything to the respondents without any deception. The process and the possible risks in participating in this study will also be discussed.

4. Recruitment

The respondents of this study will be the physical education teachers. The respondents will be free to exercise their rights to disagree and agree in participating in this study. The respondents will not be forced to participate and will be given the freedom to refuse at any point in time.

5. Risk

The researcher of this study will ensure that there would be no risk in participating in this study. The respondents will ensure that whatever data and information would be gathered would not harm respondents' life and name. The respondents had all the rights to freely stop the conduct of questions at any given time if they felt harassed, questions were too personal and or violated.

Results:

This chapter deals with the presentation of the gathered data together with the analysis and interpretation according to the statement of the problem. The gathered data on the profile of the respondents and their assessment of their present situation are hereby presented.

3.1 Profile of the Respondents

Table 3.1 shows the demographic profile of the student respondents in terms of their age, and sex.

Table 3.1 Frequency Distribution of the Teacher Respondents' Profile

Profile	Frequency	Percentage
Sex		
Male	117	46.8%
Female	133	53.2%
Total	250	100%
Number of Years Promoting Martial Arts		
1-3 years	52	20.8%
4-6 years	79	31.6%
7-10 years	113	45.2%
More than 10 years	6	2.4%
Total	250	100%
Martial Arts Content Mainly Spread		
Martial Arts routines	105	42%
Martial Arts Sanda	125	50%
Chinese Wrestling	20	8%
Total	250	100%

In terms of sex, one hundred and seventeen (117) or about 46.8% of the teacher respondents are male, while one hundred and thirty-three (133) or approximately 53.2% are female. This means that the majority of the teacher respondents are female. This illustrates that female teachers are slightly more represented in this group of respondents. In terms of number of years promoting martial arts, fifty-two (52) or about 20.8% of the teacher respondents have 1–3 years of experience promoting martial arts. Seventy-nine (79) or 31.6% have 4–6 years of experience, one hundred and thirteen (113) or 45.2% have 7–10 years of experience, and six (6) or approximately 2.4% have more than 10 years of experience. This means that the majority of the teacher respondents have 7–10 years of experience promoting martial arts. This illustrates that a significant portion of the respondents are experienced in promoting martial arts, with most having between 7 and 10 years of involvement.

In terms of martial arts content mainly spread, one hundred and five (105) or about 42% of the teacher respondents primarily spread martial arts routines, one hundred and twenty-five (125) or 50% mainly spread martial arts Sanda, and twenty (20) or 8% focus on Chinese wrestling. This means that the majority of the teacher respondents mainly spread martial arts Sanda. This illustrates that martial arts Sanda is the most commonly promoted content among the teacher respondents, reflecting its popularity or emphasis in their work.

3.2. Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program

Table 3.2 to 3.6 show the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program in terms of innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation.

Table 3.2 Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program on Innovativeness and Variety

	Mean	SD	Qualitative Description	Interpretation	Rank
1. The training program incorporates a wide range of innovative techniques.	2.42	.86	Disagree	Slightly True of Our Program	10
2. Our training includes diverse approaches that keep the sessions fresh and engaging.	3.28	.78	Agree	True of Our Program	4
3. The program regularly introduces new methods and strategies.	3.31	.74	Agree	True of Our Program	2
4. The training methods used are creative and different from traditional approaches.	3.08	.74	Agree	True of Our Program	8
5. There is a good balance between conventional techniques and innovative practices.	3.29	.81	Agree	True of Our Program	2
6. The training sessions often feature unique exercises that challenge traditional norms.	2.94	.77	Agree	True of Our Program	9
7. The program emphasizes experimentation with new training tools and techniques.	3.34	.72	Agree	True of Our Program	1
8. The variety of	3.23	.80	Agree	True of Our Program	7

training approaches helps in developing multiple skill sets.					
9. The training includes modern techniques that complement traditional practices.	3.24	.71	Agree	True of Our Program	6
10. New training methods are regularly evaluated and adjusted for effectiveness.	3.26	.72	Agree	True of Our Program	5
Composite Mean	3.14	.52	Agree	True of Our Program	

Legend: 3.51-4.00 Strongly Agree/ Very True of Our Program; 2.51-3.50 Agree/ True of Our Program; 1.51-2.50 Disagree/ Slightly True of Our Program 1.00-1.50 Strongly Disagree/ Not True of Our Program

The statement "The program emphasizes experimentation with new training tools and techniques" received the highest assessment with a mean score of 3.34 (SD = 0.72), indicating that the respondents agreed this aspect is true of their program. This suggests that martial arts training programs are proactive in exploring and integrating new tools and techniques, which is likely aimed at enhancing learning experiences and performance. The emphasis on experimentation reflects a commitment to staying relevant and innovative in training approaches.

The statement "The training program incorporates a wide range of innovative techniques" received the lowest assessment with a mean score of 2.42 (SD = 0.86), indicating that respondents disagreed, describing this aspect as slightly true of their program. This implies that while some level of innovation exists, the breadth of innovative techniques within the programs may be perceived as limited. This may highlight a gap in achieving comprehensive innovation across the training curriculum, potentially due to constraints such as resources or resistance to change.

The composite mean of 3.14 (SD = 0.52) indicates that, overall, respondents agreed that the programs are innovative and varied to a certain extent, describing them as "True of Our Program." This suggests that martial arts training programs are generally

incorporating creative elements and diverse practices, but there is room for improvement to achieve more consistent application of innovative techniques across all areas.

Table 3.3 Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program on Effectiveness and Improvement

	Mean	SD	Qualitative Description	Interpretation	Rank
1. The creative training approaches contribute significantly to skill improvement.	3.28	.77	Agree	True of Our Program	5
2. The program's innovative techniques have led to measurable progress in performance.	3.28	.74	Agree	True of Our Program	5
3. The new training methods are effective in enhancing overall martial arts abilities.	3.18	.73	Agree	True of Our Program	8
4. The program successfully integrates creative techniques to address individual weaknesses.	3.30	.78	Agree	True of Our Program	3
5. The effectiveness of innovative approaches is regularly assessed and improved.	3.30	.72	Agree	True of Our Program	3
6. The training methods used are proven to be effective in real-world applications.	3.40	.68	Agree	True of Our Program	1
7. The program's creative approaches result in noticeable advancements in skill development.	3.15	.74	Agree	True of Our Program	9
8. The improvement in performance can be directly attributed to the creative training methods.	3.28	.78	Agree	True of Our Program	5
9. Feedback and outcomes from new techniques are used to refine and	3.32	.74	Agree	True of Our Program	2

enhance training.					
10.The creative training approaches effectively contribute to achieving personal training goals.	3.10	.73	Agree	True of Our Program	10
Composite Mean	3.26	.45	Agree	True of Our Program	

Legend: 3.51-4.00 Strongly Agree/ Very True of Our Program; 2.51-3.50 Agree/ True of Our Program; 1.51-2.50 Disagree/ Slightly True of Our Program 1.00-1.50 Strongly Disagree/ Not True of Our Program

The statement "The training methods used are proven to be effective in real-world applications" received the highest assessment with a mean score of 3.40 (SD = 0.68). Respondents agreed that this aspect is true of their program, indicating that the creative approaches employed in training are not only theoretical but also practical and applicable in real-life martial arts contexts. This highlights the relevance and functionality of the methods, ensuring that they meet the demands of real-world performance.

The statement "The creative training approaches effectively contribute to achieving personal training goals" received the lowest assessment with a mean score of 3.10 (SD = 0.73). Although this was ranked lowest, respondents still agreed that this aspect is true of their program. However, the relatively lower score suggests that while the approaches contribute to personal goals, there may be inconsistencies or areas where these methods could be more targeted or individualized to meet specific needs.

The composite mean of 3.26 (SD = 0.45) indicates that, overall, respondents agreed the creative training approaches utilized in their programs are effective and lead to improvement. This suggests that these programs are well-regarded for their capacity to enhance martial arts skills and performance, while also being adaptable enough to assess and refine methods regularly.

Table 3.4 Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program on Integration with Traditional Techniques

	Mean	SD	Qualitative Description	Interpretation	Rank
1. The program blends creative training approaches seamlessly with traditional techniques.	3.34	.74	Agree	True of Our Program	2
2. Innovative methods are used to enhance and complement established martial arts practices.	3.02	.73	Agree	True of Our Program	10
3. The integration of new and traditional	3.32	.69	Agree	True of Our Program	3

techniques enriches the training experience.					
4. The program respects and maintains core traditional techniques while introducing new methods.	3.14	.79	Agree	True of Our Program	9
5. Creative training approaches do not undermine the importance of traditional techniques.	3.31	.68	Agree	True of Our Program	4
6. The use of modern techniques supports and enhances the understanding of traditional methods.	3.22	.70	Agree	True of Our Program	8
7. Traditional martial arts techniques are preserved and complemented by innovative training.	3.28	.73	Agree	True of Our Program	6
8. The training program ensures a balanced approach between new and traditional practices.	3.29	.72	Agree	True of Our Program	5
9. The integration of creative approaches adds value to traditional training without replacing it.	3.24	.68	Agree	True of Our Program	7
10. The creative methods used are aligned with the foundational principles of traditional techniques.	3.39	.71	Agree	True of Our Program	1
Composite Mean	3.25	.51	Agree	True of Our Program	

Legend: 3.51-4.00 Strongly Agree/ Very True of Our Program; 2.51-3.50 Agree/ True of Our Program; 1.51-2.50 Disagree/ Slightly True of Our Program 1.00-1.50 Strongly Disagree/ Not True of Our Program

The statement "The creative methods used are aligned with the foundational principles of traditional techniques" received the highest assessment, with a mean score of 3.39 (SD = 0.71). Respondents agreed that this aspect is true of their program, highlighting the

importance of ensuring that innovative training approaches respect and complement the foundational principles of traditional martial arts. This alignment likely helps maintain the authenticity of traditional practices while embracing modernization.

The statement "Innovative methods are used to enhance and complement established martial arts practices" received the lowest assessment, with a mean score of 3.02 (SD = 0.73). Although respondents agreed this is true of their program, the relatively lower score suggests that the enhancement of established practices through innovative methods may not be as pronounced or consistent compared to other aspects of integration. This may point to challenges in achieving a seamless enhancement of traditional techniques using modern methods.

The composite mean of 3.25 (SD = 0.51) indicates that respondents agreed overall that the programs integrate creative training approaches with traditional techniques effectively. This suggests a balanced strategy where innovation is introduced while preserving the essence and value of traditional martial arts practices, enriching the overall training experience.

Table 3.5 Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program on Adaptability and Personalization

	Mean	SD	Qualitative Description	Interpretation	Rank
1. The training program can be easily adapted to fit individual needs and preferences.	3.34	.69	Agree	True of Our Program	3
2. Creative training methods are personalized to address specific skill levels and goals.	3.37	.67	Agree	True of Our Program	1
3. The program allows for adjustments based on personal progress and feedback.	3.15	.74	Agree	True of Our Program	8
4. The training approaches can be modified to cater to different learning styles.	3.26	.78	Agree	True of Our Program	6
5. Personalization of creative techniques enhances the overall training experience.	3.32	.74	Agree	True of Our Program	4
6. The program effectively accommodates varying	3.09	.73	Agree	True of Our Program	9

levels of experience through adaptable methods.					
7. Innovative training approaches are tailored to meet individual strengths and weaknesses.	3.29	.81	Agree	True of Our Program	5
8. The flexibility of the program supports customization based on individual goals.	2.96	.76	Agree	True of Our Program	10
9. The creative methods are adjusted to fit personal training preferences and needs.	3.35	.71	Agree	True of Our Program	2
10. The program ensures that each athlete can benefit from personalized training approaches.	3.22	.80	Agree	True of Our Program	7
Composite Mean	3.23	.45	Agree	True of Our Program	

Legend: 3.51-4.00 Strongly Agree/ Very True of Our Program; 2.51-3.50 Agree/ True of Our Program; 1.51-2.50 Disagree/ Slightly True of Our Program 1.00-1.50 Strongly Disagree/ Not True of Our Program

The statement "Creative training methods are personalized to address specific skill levels and goals" received the highest assessment with a mean score of 3.37 (SD = 0.67). Respondents agreed that this aspect is true of their program, highlighting the effectiveness of tailoring training methods to the unique skill levels and objectives of each athlete. This indicates a strong emphasis on ensuring that creative approaches are relevant and impactful for individual participants, contributing to more meaningful and effective training experiences.

The statement "The flexibility of the program supports customization based on individual goals" received the lowest assessment, with a mean score of 2.96 (SD = 0.76). While respondents still agreed that this is true of their program, the relatively lower score suggests that the flexibility to customize training based on individual goals might not always be fully realized or effectively implemented. This may indicate challenges in program design or delivery when addressing diverse and specific personal objectives.

The composite mean of 3.23 (SD = 0.45) indicates that respondents generally agreed that the martial arts training programs effectively incorporate adaptability and personalization. This suggests that the programs are designed with mechanisms to address individual needs, preferences, and progress, although there is variability in how consistently this is applied across different aspects.

Table 3.6 Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program on Engagement and Motivation

	Mean	SD	Qualitative Description	Interpretation	Rank
1. The creative training approaches keep me highly engaged during sessions.	3.23	.72	Agree	True of Our Program	7
2. Innovative methods are effective in maintaining high levels of motivation.	3.24	.74	Agree	True of Our Program	6
3. The variety of training techniques used keeps me interested and enthusiastic.	3.30	.76	Agree	True of Our Program	2
4. The program's creativity fosters a strong sense of excitement and motivation.	3.28	.75	Agree	True of Our Program	4
5. The new approaches used in training encourage continuous participation and effort.	3.19	.69	Agree	True of Our Program	8
6. The engaging nature of the training methods enhances overall motivation to improve.	3.29	.76	Agree	True of Our Program	3
7. The innovative techniques contribute to a positive and motivating training environment.	3.28	.72	Agree	True of Our Program	4
8. The program incorporates elements that sustain my interest and drive to train.	3.38	.70	Agree	True of Our Program	1
9. The creative training approaches are motivating and make training enjoyable.	3.15	.73	Agree	True of Our Program	9
10. The variety and novelty of the methods used contribute to a higher level of engagement.	2.98	.78	Agree	True of Our Program	10

Composite Mean	3.23	.55	Agree	True of Our Program
-----------------------	-------------	------------	--------------	----------------------------

Legend: 3.51-4.00 Strongly Agree/ Very True of Our Program; 2.51-3.50 Agree/ True of Our Program; 1.51-2.50 Disagree/ Slightly True of Our Program 1.00-1.50 Strongly Disagree/ Not True of Our Program

The statement "The program incorporates elements that sustain my interest and drive to train" received the highest assessment, with a mean score of 3.38 (SD = 0.70). Respondents agreed that this aspect is true of their program, emphasizing the effectiveness of the training program in keeping participants interested and motivated. This suggests that well-thought-out elements, such as unique challenges or enjoyable routines, are pivotal in encouraging sustained participation and commitment to training.

The statement "The variety and novelty of the methods used contribute to a higher level of engagement" received the lowest assessment, with a mean score of 2.98 (SD = 0.78). While respondents agreed that this is true of their program, the relatively lower score indicates that the novelty and variety of the approaches might not consistently achieve the desired level of engagement. This could point to limitations in ensuring that the creative aspects of the training are refreshing and captivating across all sessions.

The composite mean of 3.23 (SD = 0.55) reflects general agreement that the creative training approaches in martial arts programs effectively foster engagement and motivation. This indicates that the programs are successful in using innovative techniques and diverse methods to maintain enthusiasm and drive among participants, though there may be occasional lapses in achieving optimal engagement.

3.3. Summary of the Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program

Table 3.7 shows the summary of the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program in terms of innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation.

Table 3.7 Summary Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program

	Mean	SD	Qualitative Description	Interpretation	Rank
Innovativeness and Variety	3.14	.52	Agree	True of Our Program	5
Effectiveness and Improvement	3.26	.45	Agree	True of Our Program	1
Integration with Traditional Techniques	3.25	.51	Agree	True of Our Program	2
Adaptability and Personalization	3.23	.45	Agree	True of Our Program	3
Engagement and Motivation	3.23	.55	Agree	True of Our Program	3
Overall	3.22	.30	Agree	True of Our	

				Program	
--	--	--	--	----------------	--

Legend: 3.51-4.00 Strongly Agree/ Very True of Our Program; 2.51-3.50 Agree/ True of Our Program; 1.51-2.50 Disagree/ Slightly True of Our Program 1.00-1.50 Strongly Disagree/ Not True of Our Program

The dimension of Effectiveness and Improvement received the highest assessment, with a mean score of 3.26 (SD = 0.45). Respondents agreed that the creative training approaches significantly enhance their skill development, performance, and overall martial arts abilities. This underscores the program's success in implementing innovative methods that result in measurable improvements, reflecting the strong alignment between training objectives and outcomes.

The dimension of Innovativeness and Variety received the lowest assessment, with a mean score of 3.14 (SD = 0.52). While respondents still agreed that the training incorporates a range of creative and diverse approaches, this aspect was perceived as less impactful compared to others. The slightly lower rating suggests potential challenges in consistently offering fresh, engaging, and varied training techniques, which might hinder the ability to fully captivate participants and sustain their interest.

The overall composite mean of 3.22 (SD = 0.30) indicates that respondents generally agreed that the creative training approaches in their martial arts programs are effective and beneficial across all assessed dimensions. The relatively low standard deviation reflects consistency in the respondents' perceptions, suggesting a balanced and well-rounded implementation of creative methods throughout the training program.

Overall, the findings suggest that the creative training approaches employed in martial arts programs are well-designed and impactful, successfully addressing key aspects such as skill enhancement, engagement, and personalization. To further elevate the programs, trainers and organizers could prioritize the continuous introduction of innovative and varied methods, ensuring that training sessions remain fresh, stimulating, and aligned with participants' evolving expectations.

3.4. Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

Table 3.8 to 3.12 shows the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events in terms of understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity.

Table 3.8 Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events on Understanding and Respect for Local Customs

	Mean	SD	Qualitative Description	Interpretation	Rank
1. I make an effort to learn about and understand the local customs of the host country.	3.44	.60	Agree	True of Me	1

2. I show respect for local traditions and practices during international events.	3.34	.66	Agree	True of Me	8
3. I adapt my behavior to align with the cultural norms of the host country.	3.34	.58	Agree	True of Me	8
4. I actively seek information about local customs before participating in international events.	3.37	.63	Agree	True of Me	7
5. I respect and follow dress codes or etiquette specific to the host culture.	3.38	.65	Agree	True of Me	6
6. I am aware of and observe any local ceremonies or rituals relevant to the event.	3.40	.60	Agree	True of Me	3
7. I demonstrate an understanding of cultural differences in my interactions with locals.	3.30	.61	Agree	True of Me	10
8. I am careful to avoid behaviors that may be considered disrespectful in the host culture.	3.40	.65	Agree	True of Me	3
9. I am proactive in adapting to the local cultural practices and expectations.	3.39	.58	Agree	True of Me	5
10. I show appreciation for local cultural elements and traditions during my participation.	3.43	.62	Agree	True of Me	2
Composite Mean	3.38	.462	Agree	True of Me	

Legend: 3.51-4.00 Strongly Agree/ Very True of Me; 2.51-3.50 Agree/ True of Me; 1.51-2.50 Disagree/ Slightly True of Me
1.00-1.50 Strongly Disagree/ Not True of Me

The statement "I make an effort to learn about and understand the local customs of the host country" received the highest assessment, with a mean score of 3.44 (SD = 0.60). Respondents agreed that they actively strive to familiarize themselves with the customs and traditions of the host country. This reflects a commendable awareness and initiative among martial arts athletes to bridge cultural differences and demonstrate respect in international settings.

The statement "I demonstrate an understanding of cultural differences in my interactions with locals" was rated the lowest, with a mean score of 3.30 (SD = 0.61). While respondents still agreed that they are mindful of cultural differences, this score suggests that there may be occasional challenges in fully translating cultural awareness into their interactions with locals. This could indicate room for improvement in deepening their understanding and fostering meaningful cross-cultural connections.

The composite mean of 3.38 (SD = 0.462) indicates that respondents generally agree that they exhibit cultural adaptability when participating in international events. The consistent ratings across the items demonstrate a strong commitment to understanding and respecting the customs and traditions of host countries.

Table 3.9 Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events on Communication Skills

	Mean	SD	Qualitative Description	Interpretation	Rank
1. I effectively communicate with people from different cultural backgrounds during international events.	3.22	.60	Agree	True of Me	10
2. I adapt my communication style to suit the cultural norms of the host country.	3.31	.66	Agree	True of Me	6
3. I use clear and respectful language when interacting with people from other cultures.	3.28	.70	Agree	True of Me	7
4. I am skilled at understanding and interpreting non-verbal cues from different cultures.	3.27	.71	Agree	True of Me	8
5. I adjust my communication strategies to overcome language barriers effectively.	3.23	.64	Agree	True of Me	9

Legend:	6. I actively listen and respond appropriately to individuals from diverse cultural backgrounds.	3.35	.59	Agree	True of Me	4	3.51-4.00 Strongly Agree/Very True of Me; 2.51-3.50 Agree/True of Me; 1.51-2.50
	7. I seek feedback on how well I am communicating across cultural lines and make improvements.	3.37	.61	Agree	True of Me	3	
	8. I am able to convey my messages clearly and respectfully to people from different cultures.	3.39	.58	Agree	True of Me	2	
	9. I use culturally sensitive approaches when addressing and discussing various topics.	3.33	.58	Agree	True of Me	5	
	10. I make an effort to understand and use local expressions or phrases when interacting.	3.40	.62	Agree	True of Me	1	
	Composite Mean	3.31	.39	Agree	True of Me		

Disagree/ Slightly True of Me 1.00-1.50 Strongly Disagree/ Not True of Me

The statement "I make an effort to understand and use local expressions or phrases when interacting" received the highest mean score of 3.40 (SD = 0.62). This suggests that martial arts athletes prioritize learning and incorporating culturally specific language into their interactions during international events. This effort reflects their openness to embracing the cultural nuances of their host countries and fostering more meaningful communication.

The statement "I effectively communicate with people from different cultural backgrounds during international events" was rated the lowest, with a mean score of 3.22 (SD = 0.60). Although respondents agreed that they can communicate effectively, the slightly lower score indicates some challenges in achieving seamless communication with

individuals from diverse cultural backgrounds, possibly due to language barriers or unfamiliarity with certain cultural norms.

The composite mean of 3.31 (SD = 0.39) indicates that respondents generally agree they possess strong communication skills when interacting with people from various cultures. This score highlights a consistent level of cultural adaptability and a willingness to refine their communication approaches.

Table 3. Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events on Flexibility and Open-Mindedness

	Mean	SD	Qualitative Description	Interpretation	Rank
1. I am open to experiencing and adapting to different cultural practices and perspectives.	3.39	.55	Agree	True of Me	2
2. I demonstrate flexibility in adjusting my behavior to fit the cultural context of the event.	3.41	.58	Agree	True of Me	1
3. I approach unfamiliar cultural practices with curiosity and a willingness to learn.	3.31	.73	Agree	True of Me	5
4. I am receptive to feedback and willing to make adjustments based on cultural norms.	3.30	.68	Agree	True of Me	6
5. I am comfortable stepping out of my comfort zone to engage with different cultural practices.	3.36	.65	Agree	True of Me	3
6. I show an ability to adapt my expectations and behaviors to suit the cultural environment.	3.16	.73	Agree	True of Me	8
7. I remain open-minded when encountering cultural differences and	2.96	.76	Agree	True of Me	10

new practices.					
8. I am willing to try new activities or experiences that are part of the local culture.	3.26	.78	Agree	True of Me	7
9. I embrace the opportunity to learn from and engage with people from different cultures.	3.32	.74	Agree	True of Me	4
10. I am flexible in adjusting my approach to match the cultural expectations of the event.	3.09	.73	Agree	True of Me	9
Composite Mean	3.26	.51	Agree	True of Me	

Legend: 3.51-4.00 Strongly Agree/ Very True of Me; 2.51-3.50 Agree/ True of Me; 1.51-2.50 Disagree/ Slightly True of Me
1.00-1.50 Strongly Disagree/ Not True of Me

The highest-rated statement, “I demonstrate flexibility in adjusting my behavior to fit the cultural context of the event,” received a mean score of 3.41 (SD = 0.58). This highlights the martial arts athletes' strong ability to modify their actions and behaviors to align with the cultural expectations of international events. Such adaptability demonstrates their sensitivity and respect for diverse cultural norms, which is crucial in fostering positive interactions and experiences in cross-cultural settings.

The lowest-rated statement, “I remain open-minded when encountering cultural differences and new practices,” received a mean score of 2.96 (SD = 0.76). Although the score still falls under the "Agree" category, it reflects a relative difficulty in maintaining complete openness to new cultural practices. This could indicate some challenges in overcoming preconceived notions or stepping outside their comfort zones when faced with unfamiliar traditions.

The composite mean of 3.26 (SD = 0.51) shows that respondents generally agree they exhibit flexibility and open-mindedness when participating in international events. This suggests a consistent willingness to embrace cultural diversity and adjust to varying practices and norms, albeit with some room for improvement.

Table 3.11 Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events on Conflict Resolution and Diplomacy

	Mean	SD	Qualitative Description	Interpretation	Rank
1. I handle cultural misunderstandings with patience and	3.29	.81	Agree	True of Me	4

understanding.					
2. I use diplomatic approaches to address and resolve conflicts with people from other cultures.	2.96	.76	Agree	True of Me	10
3. I am able to mediate and negotiate solutions to conflicts that arise due to cultural differences.	3.35	.71	Agree	True of Me	1
4. I approach disagreements with an emphasis on finding mutually respectful solutions.	3.22	.80	Agree	True of Me	8
5. I am skilled at managing and diffusing situations involving cultural tensions.	3.26	.72	Agree	True of Me	7
6. I employ conflict resolution strategies that respect and consider different cultural perspectives.	3.28	.77	Agree	True of Me	5
7. I approach cultural conflicts with a focus on maintaining positive relationships.	3.28	.74	Agree	True of Me	5
8. I am proactive in addressing potential cultural misunderstandings before they escalate.	3.18	.73	Agree	True of Me	9
9. I use effective communication and problem-solving skills to resolve cultural conflicts.	3.30	.78	Agree	True of Me	2
10. I demonstrate tact and diplomacy when navigating disagreements with individuals from	3.30	.72	Agree	True of Me	2

different cultures.					
Composite Mean	3.24	.42	Agree	True of Me	

Legend: 3.51-4.00 Strongly Agree/ Very True of Me; 2.51-3.50 Agree/ True of Me; 1.51-2.50 Disagree/ Slightly True of Me
1.00-1.50 Strongly Disagree/ Not True of Me

The highest-rated statement, “I am able to mediate and negotiate solutions to conflicts that arise due to cultural differences,” received a mean score of 3.35 (SD = 0.71). This reflects the martial arts athletes' confidence in their ability to effectively mediate and resolve conflicts that stem from cultural misunderstandings. Their emphasis on negotiation highlights a strength in fostering understanding and finding amicable solutions, an essential skill in international settings where cultural norms may clash.

The lowest-rated statement, “I use diplomatic approaches to address and resolve conflicts with people from other cultures,” scored 2.96 (SD = 0.76). While still in the "Agree" category, this lower score indicates that some respondents may feel less adept at employing tact and diplomacy when managing cultural disputes. This suggests a need for further development in using diplomatic strategies to navigate and de-escalate sensitive situations effectively.

The composite mean of 3.24 (SD = 0.42) signifies that, on average, respondents agree they exhibit skills in conflict resolution and diplomacy when engaging in international events. This indicates a general strength in managing and resolving cultural conflicts, though there is room for improvement in certain areas, particularly in applying diplomatic approaches consistently.

Table 3.12 Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events on Representation and Cultural Sensitivity

	Mean	SD	Qualitative Description	Interpretation	Rank
1. I represent my own culture accurately and respectfully when participating in international events.	3.24	.68	Agree	True of Me	7
2. I demonstrate cultural sensitivity in my interactions with athletes and officials from other countries.	3.39	.71	Agree	True of Me	1
3. I actively promote cultural	3.34	.69	Agree	True of Me	3

understanding and respect during international competitions.					
4. I take responsibility for representing my martial arts style and cultural background appropriately.	3.37	.67	Agree	True of Me	2
5. I am conscious of how my behavior reflects on my culture and make efforts to uphold its values.	3.15	.74	Agree	True of Me	10
6. I engage in activities that support and enhance cross-cultural appreciation.	3.26	.78	Agree	True of Me	6
7. I am aware of the impact of my actions and words on the perception of my culture.	3.32	.74	Agree	True of Me	4
8. I represent my culture in a way that fosters positive interactions and relationships.	3.23	.72	Agree	True of Me	9
9. I make a conscious effort to promote cultural exchange and mutual respect during international events.	3.24	.74	Agree	True of Me	7
10. I strive to balance	3.30	.76	Agree	True of Me	5

pride in my own culture with respect for the cultures of others.					
Composite Mean	3.28	.40	Agree	True of Me	

Legend: 3.51-4.00 Strongly Agree/ Very True of Me; 2.51-3.50 Agree/ True of Me; 1.51-2.50 Disagree/ Slightly True of Me
1.00-1.50 Strongly Disagree/ Not True of Me

The highest-rated statement, “I demonstrate cultural sensitivity in my interactions with athletes and officials from other countries,” scored a mean of 3.39 (SD = 0.71). This reflects the martial arts athletes’ strong commitment to showing respect and understanding in their cross-cultural interactions. Their awareness of cultural nuances helps foster positive relationships and reduces the potential for misunderstandings during international events. This strength highlights their ability to create an inclusive and harmonious environment in culturally diverse settings.

The lowest-rated statement, “I am conscious of how my behavior reflects on my culture and make efforts to uphold its values,” received a mean score of 3.15 (SD = 0.74). While still within the “Agree” category, this score indicates that some respondents may not consistently consider how their actions might influence others’ perceptions of their cultural background. This suggests a need for increased self-awareness and intentionality in their representation of their culture.

The composite mean of 3.28 (SD = 0.40) suggests that, on average, the athletes agree they effectively balance the representation of their own culture with cultural sensitivity toward others. This indicates a general strength in fostering mutual respect and understanding in international environments, though specific aspects such as self-awareness of cultural representation could be further improved.

3.5. Summary of the Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

Table 3.13 shows the summary of the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events in terms of understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity.

Table 3.13 Summary Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

	Mean	SD	Qualitative Description	Interpretation	Rank
Understanding and Respect for Local Customs	3.38	.46	Agree	True of Me	1

Communication Skills	3.31	.39	Agree	True of Me	2
Flexibility and Open-Mindedness	3.26	.51	Agree	True of Me	4
Conflict Resolution and Diplomacy	3.24	.42	Agree	True of Me	5
Representation and Cultural Sensitivity	3.28	.40	Agree	True of Me	3
Overall	3.30	.36	Agree	True of Me	

Legend: 3.51-4.00 Strongly Agree/ Very True of Me; 2.51-3.50 Agree/ True of Me; 1.51-2.50 Disagree/ Slightly True of Me
1.00-1.50 Strongly Disagree/ Not True of Me

Understanding and Respect for Local Customs ranked the highest, with a mean of 3.38 (SD = 0.46). This suggests that the respondents excel at respecting and adapting to local traditions and practices. Their efforts to learn and observe cultural norms, along with their ability to avoid disrespectful behaviors, reflect a foundational strength in their cultural adaptability. This skill is crucial in fostering positive interactions and building trust with people from other cultures.

Conflict Resolution and Diplomacy received the lowest mean score of 3.24 (SD = 0.42). While still falling within the "Agree" range, it indicates that handling cultural misunderstandings or tensions with tact and patience may be a relatively weaker area. Skills such as mediating conflicts and using diplomatic approaches might require further development to ensure harmonious interactions in high-stakes or culturally sensitive situations.

The composite mean of 3.30 suggests a generally strong capacity for cultural adaptability. Across all dimensions, the athletes consistently demonstrated agreement with statements reflecting their awareness, communication skills, flexibility, and cultural sensitivity. However, some areas, such as flexibility and open-mindedness (mean = 3.26) and representation and cultural sensitivity (mean = 3.28), show potential for refinement.

3.3. Significant Differences in the Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program

Table 3.14 shows the significant differences in the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program in terms of innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation when the respondent's demographic profiles are taken as test factors.

Table 3.10 Differences in the Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program According to Profile

	Group	Mean	SD	F-value	Sig	Decision on Ho	Interpretation
--	-------	------	----	---------	-----	----------------	----------------

Innovativeness and Variety	Male	3.0675	.60084	4.567	0.034	Rejected	Significant
	Female	3.2098	.44821				
Effectiveness and Improvement	Male	3.2060	.51466	3.676	0.056	Rejected	Significant
	Female	3.3165	.39508				
Integration with Traditional Techniques	Male	3.2744	.51864	0.197	0.658	Accepted	Not Significant
	Female	3.2451	.52216				
Adaptability and Personalization	Male	3.3017	.44022	4.161	0.042	Rejected	Significant
	Female	3.1850	.46131				
Engagement and Motivation	Male	3.2923	.54585	2.362	0.126	Accepted	Not Significant
	Female	3.1850	.55548				
Overall	Male	3.2284	.33108	0.000	0.998	Accepted	Not Significant
	Female	3.2283	.28159				
Innovativeness and Variety	1-3 years	3.0827	.63330	0.964	0.411	Accepted	Not Significant
	4-6 years	3.1038	.52341				
	7-10 years	3.2044	.47045				
	More than 10 years	3.0333	.66833				
Effectiveness and Improvement	1-3 years	3.2577	.54892	0.678	0.566	Accepted	Not Significant
	4-6 years	3.2253	.47568				
	7-10 years	3.3035	.38451				
	More than 10 years	3.1167	.64627				
Integration with Traditional Techniques	1-3 years	3.3173	.55615	0.634	0.594	Accepted	Not Significant
	4-6 years	3.2013	.52293				
	7-10 years	3.2664	.49617				
	More than 10 years	3.3667	.64083				

Adaptability and Personalization	1-3 years	3.2808	.53286	0.554	0.646	Accepted	Not Significant
	4-6 years	3.2633	.40325				
	7-10 years	3.2000	.44721				
	More than 10 years	3.3167	.54924				
Engagement and Motivation	1-3 years	3.2827	.56801	1.438	0.232	Accepted	Not Significant
	4-6 years	3.2975	.44721				
	7-10 years	3.1593	.60646				
	More than 10 years	3.4333	.53914				
Overall	1-3 years	3.2442	.35675	0.089	0.966	Accepted	Not Significant
	4-6 years	3.2182	.31049				
	7-10 years	3.2267	.27760				
	More than 10 years	3.2533	.32116				
Innovativeness and Variety	Martial Arts routines	3.1295	.58325	0.093	0.912	Accepted	Not Significant
	Martial Arts Sanda	3.1576	.49616				
	Chinese Wrestling	3.1250	.44114				
Effectiveness and Improvement	Martial Arts routines	3.2600	.49800	0.025	0.975	Accepted	Not Significant
	Martial Arts Sanda	3.2656	.44161				
	Chinese Wrestling	3.2850	.33289				
Integration	Martial	3.2971	.55356	0.547	0.58	Accepted	Not

with Traditional Techniques	Arts routines						Significant
	Martial Arts Sanda	3.2368	.51283				
	Chinese Wrestling	3.1950	.36052				
Adaptability and Personalization	Martial Arts routines	3.2343	.49977	0.314	0.731	Accepted	Not Significant
	Martial Arts Sanda	3.2552	.42187				
	Chinese Wrestling	3.1700	.41308				
Engagement and Motivation	Martial Arts routines	3.1886	.60325	1.14	0.322	Accepted	Not Significant
	Martial Arts Sanda	3.2872	.50673				
	Chinese Wrestling	3.1550	.54432				
Overall	Martial Arts routines	3.2219	.33284	0.313	0.731	Accepted	Not Significant
	Martial Arts Sanda	3.2405	.29342				
	Chinese Wrestling	3.1860	.22082				

Sex

A significant difference was found in the assessment of innovativeness and variety between male and female respondents ($p = 0.034$). Female respondents provided a higher mean score (3.2098, $SD = 0.44821$) compared to males (3.0675, $SD = 0.60084$), indicating that females perceive the creative training approaches as slightly more innovative and varied. This difference may stem from differing expectations or experiences of training diversity between sexes. Females might value innovative techniques more, or the program may align more closely with their preferences.

There was also a significant difference in this area ($p = 0.042$). Male respondents provided a higher mean score (3.3017, $SD = 0.44022$) than females (3.1850, $SD = 0.46131$), suggesting that males perceive the training program as more adaptable and personalized. This could reflect male athletes' satisfaction with the program's ability to meet their specific needs or their adaptability to its structure.

No significant difference was found in the assessment of integration with traditional techniques ($p = 0.658$). Both male (3.2744, $SD = 0.51864$) and female (3.2451, $SD = 0.52216$) respondents rated this aspect similarly, indicating that athletes across sexes agree on the effective incorporation of traditional elements into the creative approaches.

The null hypothesis was also accepted for engagement and motivation ($p = 0.126$), with males scoring slightly higher (3.2923, $SD = 0.54585$) than females (3.1850, $SD = 0.55548$). This suggests no significant difference in how engaged or motivated male and female respondents feel during training, indicating a generally consistent impact of the program on this factor.

No significant difference was observed in the overall assessment ($p = 0.998$), as both males (3.2284, $SD = 0.33108$) and females (3.2283, $SD = 0.28159$) rated the creative training approaches nearly identically. This reflects a shared perception of the program's overall effectiveness and adaptability, regardless of sex.

Number of Years Promoting Martial Arts

The assessment of innovativeness and variety shows no significant differences ($p = 0.411$). Mean scores ranged from 3.0333 (more than 10 years) to 3.2044 (7–10 years). These findings suggest that regardless of their years of experience, respondents generally agree that the training program incorporates a similar level of innovation and variety, with no particular group perceiving it as substantially more or less innovative.

Similarly, no significant differences were found in the perception of effectiveness and improvement ($p = 0.566$). The mean scores ranged from 3.1167 (more than 10 years) to 3.3035 (7–10 years). This indicates that the program's perceived ability to enhance skills and performance is consistent across experience levels, reflecting its universal appeal and application.

The perception of how well traditional techniques are integrated into the program also showed no significant differences ($p = 0.594$). Mean scores varied from 3.2013 (4–6 years) to 3.3667 (more than 10 years). This consistency suggests that the program effectively balances tradition with innovation, satisfying participants across all experience levels.

The assessment of adaptability and personalization revealed no significant differences ($p = 0.646$), with mean scores ranging from 3.2000 (7–10 years) to 3.3167 (more than 10 years). This implies that athletes, irrespective of their experience, find the program similarly flexible and tailored to individual needs.

The analysis of engagement and motivation also revealed no significant differences ($p = 0.232$). Mean scores ranged from 3.1593 (7–10 years) to 3.4333 (more than 10 years). These results indicate that the program is equally engaging and motivational for participants with varying years of experience.

In the overall assessment, no significant differences were found ($p = 0.966$). The mean scores for all groups were closely aligned, ranging from 3.2182 (4–6 years) to 3.2533 (more than 10 years). This highlights a shared perception of the program's effectiveness and adaptability across different levels of experience.

Martial Arts Content Mainly Spread:

The perceptions of innovativeness and variety showed no significant differences ($p = 0.912$). The mean scores were close, ranging from 3.1250 (Chinese Wrestling) to 3.1576 (Martial Arts Sanda). These findings indicate that the level of creativity and diversity in training methods is perceived similarly, regardless of the martial arts content.

No significant differences were found in the assessment of effectiveness and improvement ($p = 0.975$). The mean scores ranged from 3.2600 (Martial Arts Routines) to 3.2850 (Chinese Wrestling). This suggests that the program's ability to enhance skills and performance is universally recognized across different martial arts specialties.

The integration of traditional techniques showed no significant differences ($p = 0.580$). Mean scores ranged from 3.1950 (Chinese Wrestling) to 3.2971 (Martial Arts Routines). This reflects a shared appreciation for the balance between innovation and tradition across various martial arts forms.

The adaptability and personalization dimension also revealed no significant differences ($p = 0.731$). Mean scores ranged from 3.1700 (Chinese Wrestling) to 3.2552 (Martial Arts Sanda). This consistency implies that respondents from all groups find the training program equally flexible and tailored to individual needs.

In the dimension of engagement and motivation, no significant differences were identified ($p = 0.322$). The mean scores ranged from 3.1550 (Chinese Wrestling) to 3.2872 (Martial Arts Sanda). This indicates that the training approaches maintain similar levels of participant interest and enthusiasm across all martial arts content areas.

The overall assessment showed no significant differences ($p = 0.731$). The mean scores were closely aligned, ranging from 3.1860 (Chinese Wrestling) to 3.2405 (Martial Arts Sanda). This underscores a consistent overall perception of the training approaches, regardless of the specific martial arts content promoted.

3.4. Significant Differences in the Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

Table 3.15 shows the significant differences in the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events in terms of understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity when the respondent's demographic profiles are taken as test factors.

Table 3.15 Differences in the Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events According to Profile

	Group	Mean	SD	F-value	Sig	Decision on Ho	Interpretation
Understanding and Respect for Local Customs	Male	3.3991	.49436	0.223	0.637	Accepted	Not Significant
	Female	3.3714	.43372				
Communication Skills	Male	3.3359	.41822	0.384	0.536	Accepted	Not Significant
	Female	3.3045	.38275				
Flexibility and Open-Mindedness	Male	3.3145	.49030	2.387	0.124	Accepted	Not Significant
	Female	3.2135	.53708				
Conflict Resolution and Diplomacy	Male	3.2060	.48854	2.15	0.144	Accepted	Not Significant
	Female	3.2850	.36003				
Representation and Cultural Sensitivity	Male	3.3265	.39203	1.957	0.163	Accepted	Not Significant
	Female	3.2549	.41405				
Overall	Male	3.3164	.37017	0.444	0.506	Accepted	Not Significant
	Female	3.2859	.35368				
Understanding and Respect for Local Customs	1-3 years	3.4481	.37232	2.319	0.076	Accepted	Not Significant
	4-6 years	3.4519	.41164				
	7-10 years	3.3009	.52295				
	More than 10 years	3.5167	.41191				
Communication Skills	1-3 years	3.4000	.34243	3.735	0.012	Rejected	Significant
	4-6 years	3.3861	.34334				
	7-10 years	3.2283	.44551				
	More than 10 years	3.4500	.33317				
Flexibility and Open-Mindedness	1-3 years	3.2981	.53192	1.405	0.242	Accepted	Not Significant
	4-6 years	3.3329	.47575				
	7-10 years	3.1885	.52995				
	More than 10 years	3.3500	.62209				
Conflict Resolution and Diplomacy	1-3 years	3.2519	.49448	0.139	0.936	Accepted	Not Significant
	4-6 years	3.2684	.41712				
	7-10 years	3.2354	.39864				
	More	3.1833	.50365				

	than 10 years						
Representation and Cultural Sensitivity	1-3 years	3.3115	.47554	0.342	0.795	Accepted	Not Significant
	4-6 years	3.2911	.39749				
	7-10 years	3.2690	.37514				
	More than 10 years	3.4167	.44460				
Overall	1-3 years	3.3419	.35511	1.675	0.173	Accepted	Not Significant
	4-6 years	3.3461	.34364				
	7-10 years	3.2444	.37059				
	More than 10 years	3.3833	.39788				
Understanding and Respect for Local Customs	Martial Arts routines	3.3219	.50668	1.931	0.147	Accepted	Not Significant
	Martial Arts Sanda	3.4408	.43535				
	Chinese Wrestling	3.3600	.34090				
Communication Skills	Martial Arts routines	3.2552	.45909	2.966	0.053	Rejected	Significant
	Martial Arts Sanda	3.3800	.34873				
	Chinese Wrestling	3.2750	.30414				
Flexibility and Open-Mindedness	Martial Arts routines	3.2352	.56806	0.691	0.502	Accepted	Not Significant
	Martial Arts Sanda	3.2960	.47543				
	Chinese Wrestling	3.1750	.49404				
Conflict Resolution and Diplomacy	Martial Arts routines	3.2352	.47271	0.461	0.631	Accepted	Not Significant
	Martial Arts	3.2696	.39599				

	Sanda						
	Chinese Wrestling	3.1800	.35034				
Representation and Cultural Sensitivity	Martial Arts routines	3.2781	.42471	0.579	0.561	Accepted	Not Significant
	Martial Arts Sanda	3.3096	.39806				
	Chinese Wrestling	3.2100	.33857				
Overall	Martial Arts routines	3.2651	.40151	1.508	0.223	Accepted	Not Significant
	Martial Arts Sanda	3.3392	.33096				
	Chinese Wrestling	3.2400	.30137				

Sex

No significant difference was found in the respondents' ability to understand and respect local customs ($p = 0.637$). Male respondents had a slightly higher mean score (3.3991) than female respondents (3.3714), but both groups "Agree" that they exhibit this quality. This suggests that both sexes value cultural understanding equally and adapt their behavior to align with local customs.

The assessment of communication skills also showed no significant difference ($p = 0.536$). Males had a mean score of 3.3359, slightly higher than the females' mean of 3.3045. This indicates a shared perception of their ability to communicate effectively with individuals from other cultures, emphasizing the universality of this skill among martial artists.

In terms of flexibility and open-mindedness, no significant difference was found ($p = 0.124$). Males had a mean score of 3.3145, compared to 3.2135 for females. Both groups perceive themselves as adaptable and open to new cultural experiences, reflecting similar levels of willingness to embrace diversity.

The dimension of conflict resolution and diplomacy also revealed no significant difference ($p = 0.144$). Female respondents reported a slightly higher mean score (3.2850) compared to males (3.2060). This suggests that both sexes view themselves as capable of handling cultural misunderstandings and resolving conflicts with tact and diplomacy.

For representation and cultural sensitivity, no significant difference was identified ($p = 0.163$). Males scored slightly higher (3.3265) than females (3.2549). Both groups perceive themselves as responsible and respectful representatives of their culture, promoting mutual understanding during international events.

The overall assessment of cultural adaptability showed no significant difference ($p = 0.506$), with males scoring a mean of 3.3164 and females scoring 3.2859. This demonstrates a consistent self-perception of adaptability, regardless of sex, across all dimensions.

Number of Years Promoting Martial Arts

No significant difference was found in the dimension of understanding and respect for local customs ($p = 0.076$). All groups, regardless of years promoting martial arts, demonstrated a consistent agreement in their ability to respect local customs, with mean scores ranging from 3.3009 (7-10 years) to 3.5167 (more than 10 years). The slightly lower score for the 7-10 years group may reflect variations in exposure to diverse cultural contexts.

A significant difference was identified in the dimension of communication skills ($p = 0.012$). Respondents with more than 10 years of experience promoting martial arts reported the highest mean score (3.4500), while those with 7-10 years had the lowest (3.2283). This suggests that greater experience contributes to enhanced communication abilities, likely due to increased exposure to intercultural interactions and opportunities to refine these skills over time.

The dimension of flexibility and open-mindedness also showed no significant differences ($p = 0.242$). Mean scores were relatively close across groups, from 3.1885 (7-10 years) to 3.3500 (more than 10 years). This suggests that promoting martial arts over time fosters similar levels of adaptability and openness among respondents.

In conflict resolution and diplomacy, no significant differences were observed ($p = 0.936$). Mean scores ranged from 3.1833 (more than 10 years) to 3.2684 (4-6 years), indicating a consistent perception of respondents' ability to resolve cultural conflicts effectively, regardless of their experience promoting martial arts.

The assessment of representation and cultural sensitivity also did not show significant differences ($p = 0.795$). Mean scores ranged from 3.2690 (7-10 years) to 3.4167 (more than 10 years). This demonstrates that respondents across all experience levels feel equally responsible for representing their culture with sensitivity and respect.

When considering overall cultural adaptability, no significant differences were identified ($p = 0.173$). The mean scores for the groups ranged from 3.2444 (7-10 years) to 3.3833 (more than 10 years), reflecting a general consensus among respondents in their adaptability during international events.

Martial Arts Content Mainly Spread

No significant difference was found in the assessment of understanding and respect for local customs ($p = 0.147$). The mean scores ranged from 3.3219 (Martial Arts Routines) to 3.4408 (Martial Arts Sanda). This consistency across groups suggests that all respondents value and exhibit respect for local customs when participating in international events, regardless of their martial arts focus.

The self-assessment of flexibility and open-mindedness showed no significant differences ($p = 0.502$). Mean scores were close across the groups, ranging from 3.1750 (Chinese Wrestling) to 3.2960 (Martial Arts Sanda). This indicates that respondents, irrespective of

their martial arts specialization, perceive themselves as similarly adaptable and open-minded.

No significant differences were observed in conflict resolution and diplomacy ($p = 0.631$). Mean scores varied slightly, from 3.1800 (Chinese Wrestling) to 3.2696 (Martial Arts Sanda). This reflects a uniform sense of capability in resolving cultural conflicts and fostering diplomacy among the groups.

The assessment of representation and cultural sensitivity also did not show significant differences ($p = 0.561$). The mean scores were relatively close, from 3.2100 (Chinese Wrestling) to 3.3096 (Martial Arts Sanda). This uniformity suggests that respondents feel equally responsible for representing their culture with sensitivity, irrespective of their martial arts content focus.

When considering overall cultural adaptability, no significant differences were identified ($p = 0.223$). Mean scores ranged from 3.2400 (Chinese Wrestling) to 3.3392 (Martial Arts Sanda), reflecting a consistent perception of adaptability across martial arts disciplines.

A significant difference was identified in the dimension of communication skills ($p = 0.053$). Martial Arts Sanda practitioners had the highest mean score (3.3800), while Chinese Wrestling practitioners reported the lowest (3.2750). This result suggests that the type of martial arts content spread may influence respondents' confidence in their communication abilities, potentially due to the differing emphasis on verbal and non-verbal communication in training and competitive contexts within each discipline.

3.5. Relationship of the Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program and the Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

Table 3.16 shows the relationship between the assessment of the martial arts athlete respondents of the creative training approaches utilized in their martial arts training program in terms of innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation and the self-assessment of the martial arts athlete respondents of their cultural adaptability when participating in international events in terms of understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity.

Table 3.16 Relationship of the Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program and the Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

Variable	Profile	Computed r	Sig	Decision on Ho	Interpretation
Understanding and Respect for Local Customs	Innovativeness and Variety	-.029	.643	Accepted	Not Significant
	Effectiveness and Improvement	-.001	.986	Accepted	Not Significant
	Integration with Traditional Techniques	.036	.574	Accepted	Not Significant

	Adaptability and Personalization	.780	.000	Rejected	Significant
	Engagement and Motivation	.896	.000	Rejected	Significant
	Total	.559	.000	Rejected	Significant
Communication Skills	Innovativeness and Variety	-.036	.566	Accepted	Not Significant
	Effectiveness and Improvement	-.035	.577	Accepted	Not Significant
	Integration with Traditional Techniques	-.028	.663	Accepted	Not Significant
	Adaptability and Personalization	.565	.000	Rejected	Significant
	Engagement and Motivation	.676	.000	Rejected	Significant
	Total	.380	.000	Rejected	Significant
Flexibility and Open-Mindedness	Innovativeness and Variety	-.051	.423	Accepted	Not Significant
	Effectiveness and Improvement	-.010	.870	Accepted	Not Significant
	Integration with Traditional Techniques	.079	.211	Accepted	Not Significant
	Adaptability and Personalization	.864	.000	Rejected	Significant
	Engagement and Motivation	.890	.000	Rejected	Significant
	Total	.586	.000	Rejected	Significant
Conflict Resolution and Diplomacy	Innovativeness and Variety	.719	.000	Rejected	Significant
	Effectiveness and Improvement	.739	.000	Rejected	Significant
	Integration with Traditional Techniques	.054	.392	Accepted	Not Significant
	Adaptability and Personalization	.486	.000	Rejected	Significant

	Engagement and Motivation	.469	.00 0	Rejected	Significant
	Total	.804	.00 0	Rejected	Significant
Representation and Cultural Sensitivity	Innovativeness and Variety	-.045	.48 3	Accepted	Not Significant
	Effectiveness and Improvement	.116	.06 6	Accepted	Not Significant
	Integration with Traditional Techniques	.529	.00 0	Rejected	Significant
	Adaptability and Personalization	.903	.00 0	Rejected	Significant
	Engagement and Motivation	.729	.00 0	Rejected	Significant
	Total	.733	.00 0	Rejected	Significant
Overall Cultural Adaptability	Overall Creative Training Approaches	.749	.00 0	Rejected	Significant

The relationship between Understanding and Respect for Local Customs and individual creative training approaches varies. While the correlations with Adaptability and Personalization ($r = .780$, $sig. = .000$) and Engagement and Motivation ($r = .896$, $sig. = .000$) are strong and significant, indicating a positive association, the other variables such as Innovativeness and Variety ($r = -.029$, $sig. = .643$) and Effectiveness and Improvement ($r = -.001$, $sig. = .986$) show no significant relationship. Overall, the total relationship ($r = .559$, $sig. = .000$) is moderate and significant, suggesting that comprehensive creative training approaches enhance respect and understanding of local customs.

A significant relationship exists between Communication Skills and Adaptability and Personalization ($r = .565$, $sig. = .000$) as well as Engagement and Motivation ($r = .676$, $sig. = .000$). However, no significant relationship is found with Innovativeness and Variety ($r = -.036$, $sig. = .566$), Effectiveness and Improvement ($r = -.035$, $sig. = .577$), or Integration with Traditional Techniques ($r = -.028$, $sig. = .663$). The overall correlation ($r = .380$, $sig. = .000$) is moderate and significant, indicating that adaptability-focused training enhances communication skills.

This dimension strongly correlates with Adaptability and Personalization ($r = .864$, $sig. = .000$) and Engagement and Motivation ($r = .890$, $sig. = .000$), reflecting significant positive associations. Conversely, no significant relationship is observed with Innovativeness and Variety ($r = -.051$, $sig. = .423$), Effectiveness and Improvement ($r = -.010$, $sig. = .870$), or Integration with Traditional Techniques ($r = .079$, $sig. = .211$). The total relationship ($r = .586$, $sig. = .000$) is strong and significant, emphasizing the impact

of personalized and engaging training approaches on fostering flexibility and open-mindedness.

Significant positive relationships are found with Innovativeness and Variety ($r = .719$, $\text{sig.} = .000$), Effectiveness and Improvement ($r = .739$, $\text{sig.} = .000$), Adaptability and Personalization ($r = .486$, $\text{sig.} = .000$), and Engagement and Motivation ($r = .469$, $\text{sig.} = .000$). These findings highlight that diverse and adaptive training approaches contribute to better conflict resolution skills. The total relationship ($r = .804$, $\text{sig.} = .000$) is strong and significant, underlining the critical role of creative training in diplomacy and conflict resolution.

Representation and Cultural Sensitivity shows strong positive correlations with Integration with Traditional Techniques ($r = .529$, $\text{sig.} = .000$), Adaptability and Personalization ($r = .903$, $\text{sig.} = .000$), and Engagement and Motivation ($r = .729$, $\text{sig.} = .000$). However, there is no significant relationship with Innovativeness and Variety ($r = -.045$, $\text{sig.} = .483$) and Effectiveness and Improvement ($r = .116$, $\text{sig.} = .066$). The total correlation ($r = .733$, $\text{sig.} = .000$) is strong and significant, suggesting that personalized and culturally integrated training enhances sensitivity and representation.

The overall correlation between Creative Training Approaches and Cultural Adaptability ($r = .749$, $\text{sig.} = .000$) is strong and significant. This indicates that martial arts athletes who engage in diverse, adaptive, and motivating training programs are more likely to develop cultural adaptability when participating in international events. This finding emphasizes the importance of integrating creativity and personalization in martial arts training to enhance athletes' cultural competencies.

Summary of Findings, Conclusion and Recommendation

This chapter contains the summary of findings obtained through the conduct of this research. It also includes the conclusions and recommendations formulated by the researcher, which were based on the gathered and analyzed data.

4.1 Findings

4.1.1 Profile of the Respondents

In terms of sex, the majority of the teacher respondents are female. This illustrates that female teachers are slightly more represented in this group of respondents.

In terms of number of years promoting martial arts, the majority of the teacher respondents have 7–10 years of experience promoting martial arts. This illustrates that a significant portion of the respondents are experienced in promoting martial arts, with most having between 7 and 10 years of involvement.

In terms of martial arts content mainly spread, the majority of the teacher respondents mainly spread martial arts Sanda. This illustrates that martial arts Sanda is the most commonly promoted content among the teacher respondents, reflecting its popularity or emphasis in their work.

4.1.2 Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program

4.1.2.1 Innovativeness and Variety

For innovativeness and variety, respondents agreed that the training programs incorporate creative elements, with a composite mean of 3.14. The highest-rated statement emphasized experimentation with new tools and techniques (mean = 3.34), reflecting a proactive approach to innovation. However, the lowest-rated statement, regarding the breadth of innovative techniques (mean = 2.42), suggests room for improvement in diversifying methods.

4.1.2.2 Effectiveness and Improvement

In terms of effectiveness and improvement, respondents agreed that the creative approaches significantly enhance skills and performance, as reflected by a composite mean of 3.26. The highest-rated statement highlighted the effectiveness of training methods in real-world applications (mean = 3.40), while the lowest-rated statement, concerning the contribution of creative approaches to achieving personal goals (mean = 3.10), points to potential inconsistencies in meeting individual needs.

4.1.2.3 Integration with Traditional Techniques

For integration with traditional techniques, respondents acknowledged the effective blending of innovative and traditional methods, with a composite mean of 3.25. The highest-rated statement emphasized alignment of creative methods with foundational principles (mean = 3.39), while the lowest-rated statement, on enhancing traditional practices with innovative methods (mean = 3.02), suggests challenges in achieving seamless integration.

4.1.2.4 Adaptability and Personalization

Regarding adaptability and personalization, respondents agreed that the programs address individual needs, with a composite mean of 3.23. The highest-rated statement underscored the personalization of methods to specific skill levels and goals (mean = 3.37). However, the lowest-rated statement, concerning the flexibility of the program to meet individual goals (mean = 2.96), indicates variability in customization efforts.

4.1.2.5 Engagement and Motivation

For engagement and motivation, respondents agreed that the programs foster enthusiasm and commitment, with a composite mean of 3.23. The highest-rated statement emphasized sustaining interest and drive (mean = 3.38), while the lowest-rated statement, on novelty contributing to engagement (mean = 2.98), suggests occasional limitations in maintaining captivation.

4.1.3 Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

4.1.3.1 Understanding and Respect for Local Customs

For understanding and respect for local customs, the highest-rated statement highlighted the respondents' efforts to learn and understand the local customs of the host country (Mean = 3.44), reflecting their cultural awareness and proactive approach to adapting to international settings. However, demonstrating an understanding of cultural differences in interactions received the lowest rating (Mean = 3.30), suggesting a need for improvement in applying cultural awareness during personal interactions. The composite mean (3.38)

indicates overall agreement with the importance of understanding and respecting host cultures.

4.1.3.2 Communication Skills

In terms of communication skills, athletes scored highest for their efforts to learn and use local expressions or phrases (Mean = 3.40), showcasing their intent to connect with others in culturally relevant ways. The lowest-rated item, effective communication with people from different cultural backgrounds (Mean = 3.22), points to challenges in seamless interactions, potentially due to language or cultural differences. The composite mean (3.31) reflects general agreement on their communication adaptability.

4.1.3.3 Flexibility and Open-Mindedness

Regarding flexibility and open-mindedness, the athletes rated their ability to adjust behavior to fit cultural contexts the highest (Mean = 3.41), demonstrating their willingness to adapt and respect cultural norms. However, openness when encountering cultural differences was rated the lowest (Mean = 2.96), indicating occasional difficulty in stepping outside their comfort zones. The composite mean (3.26) reflects a consistent but improvable openness to cultural diversity.

4.1.3.4 Conflict Resolution and Diplomacy

For conflict resolution and diplomacy, respondents rated their ability to mediate and negotiate solutions to cultural conflicts the highest (Mean = 3.35), highlighting their skill in fostering mutual understanding. Conversely, using diplomatic approaches to resolve conflicts was the lowest-rated item (Mean = 2.96), suggesting a need to enhance tactful handling of disputes. The composite mean (3.24) indicates a strong but improvable ability in managing cultural conflicts.

4.1.3.5 Representation and Cultural Sensitivity

For representation and cultural sensitivity, the highest-rated statement emphasized their demonstration of cultural sensitivity in interactions with athletes and officials (Mean = 3.39), reflecting a strength in fostering positive relationships. However, the lowest-rated statement (Mean = 3.15) indicated a need for greater self-awareness regarding the impact of their behavior on the perception of their culture. The composite mean (3.28) suggests that, while generally effective, there is room for growth in balancing cultural representation with sensitivity toward others.

4.1.4 Significant Differences in the Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program

4.1.4.1 Sex

A significant difference was observed in the assessment of innovativeness and variety between male and female respondents, with females rating this aspect higher. Conversely, males rated adaptability and personalization higher, indicating varied perceptions of the training program's flexibility and innovation based on sex. No significant differences were found in the dimensions of integration with traditional techniques, engagement and

motivation, or the overall assessment. Both male and female respondents shared a similar overall perception of the program's effectiveness and adaptability.

4.1.4.2 Number of Years Promoting Martial Arts

The analysis revealed no significant differences across all dimensions (innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation). Respondents with varying years of experience rated the creative training approaches consistently, suggesting that the program's features are universally appealing and effective, regardless of the participants' experience levels.

4.1.4.3 Martial Arts Content Mainly Spread

No significant differences were found in any dimension of assessment based on the martial arts content promoted (e.g., Chinese Wrestling, Martial Arts Routines, Martial Arts Sanda). Respondents across all content areas rated innovativeness and variety, effectiveness and improvement, integration with traditional techniques, adaptability and personalization, and engagement and motivation similarly. This consistency highlights the program's universal applicability and balanced approach to various martial arts specialties.

4.1.5 Significant Differences in the Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

4.1.5.1 Sex

There were no significant differences in cultural adaptability between male and female respondents. Both sexes displayed similar perceptions across all dimensions, including understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity. Both groups consistently agreed on their ability to adapt to diverse cultural contexts, with only slight variations in mean scores.

4.1.5.2 Number of Years Promoting Martial Arts

No significant differences were found in most dimensions based on years of experience, except for communication skills, where respondents with more than 10 years of experience had higher scores (mean = 3.4500) than those with 7-10 years (mean = 3.2283). This suggests that experience enhances communication abilities. Other dimensions, including understanding and respect for local customs, flexibility and open-mindedness, and conflict resolution, showed similar perceptions regardless of experience level.

4.1.5.3 Martial Arts Content Mainly Spread

Practitioners of different martial arts disciplines (Martial Arts Routines, Martial Arts Sanda, Chinese Wrestling) showed no significant differences in understanding and respect for local customs, flexibility and open-mindedness, conflict resolution, or representation and cultural sensitivity. However, communication skills showed a significant difference, with Martial Arts Sanda practitioners scoring highest (mean = 3.3800) and Chinese Wrestling practitioners scoring lowest (mean = 3.2750). This suggests that the martial arts

focus influences communication skills, likely due to different emphases on verbal and non-verbal communication.

4.1.6 Relationship of the Assessment of the Martial Arts Athlete Respondents of the Creative Training Approaches utilized in their Martial Arts Training Program and the Self-Assessment of the Martial Arts Athlete Respondents of their Cultural Adaptability when Participating in International Events

Regarding Communication Skills, significant positive correlations were found with Adaptability and Personalization ($r = .565$) and Engagement and Motivation ($r = .676$), highlighting the importance of adaptability-focused training in improving communication abilities. However, no significant relationships were observed with Innovativeness and Variety ($r = -.036$), Effectiveness and Improvement ($r = -.035$), or Integration with Traditional Techniques ($r = -.028$). The moderate overall correlation ($r = .380$) further emphasizes the role of personalized training in enhancing communication skills.

Flexibility and Open-Mindedness showed significant positive associations with Adaptability and Personalization ($r = .864$) and Engagement and Motivation ($r = .890$), indicating that personalized and engaging training approaches significantly contribute to fostering adaptability and open-mindedness. No significant relationships were found with Innovativeness and Variety ($r = -.051$), Effectiveness and Improvement ($r = -.010$), or Integration with Traditional Techniques ($r = .079$). The strong overall correlation ($r = .586$) reinforces the importance of these training aspects in developing flexibility and open-mindedness.

In the context of Conflict Resolution and Diplomacy, significant positive relationships were observed with Innovativeness and Variety ($r = .719$), Effectiveness and Improvement ($r = .739$), Adaptability and Personalization ($r = .486$), and Engagement and Motivation ($r = .469$). These findings suggest that creative, diverse, and adaptive training methods enhance athletes' conflict resolution and diplomatic skills. The strong overall correlation ($r = .804$) emphasizes the importance of such approaches in effective conflict management.

Representation and Cultural Sensitivity showed strong positive correlations with Integration with Traditional Techniques ($r = .529$), Adaptability and Personalization ($r = .903$), and Engagement and Motivation ($r = .729$), highlighting that training that integrates tradition and personalization significantly enhances cultural sensitivity. No significant relationship was found with Innovativeness and Variety ($r = -.045$) or Effectiveness and Improvement ($r = .116$). The strong overall correlation ($r = .733$) indicates that culturally integrated and personalized training is essential for promoting cultural sensitivity.

Finally, the overall correlation between Creative Training Approaches and Cultural Adaptability ($r = .749$) was found to be strong and significant, underlining that diverse, adaptive, and motivating training programs play a crucial role in enhancing athletes' cultural adaptability during international events. This highlights the importance of integrating creativity and personalization into martial arts training to improve athletes' cultural competencies.

4.2 Conclusion:

1. The demographic profile of the teacher respondents revealed that the majority of the teacher respondents are female, have 7–10 years of experience promoting martial arts, and mainly spread martial arts Sanda.
2. The findings indicate that martial arts training programs are generally effective in incorporating creative approaches, with notable strengths in experimentation, real-world applicability, alignment with traditional methods, personalization, and motivation. However, there are areas requiring further improvement, particularly in ensuring consistent innovation, enhancing traditional practices, and addressing individual goals comprehensively.
3. The self-assessment of the martial arts athlete respondents regarding their cultural adaptability when participating in international events revealed a generally positive outlook across all five dimensions: understanding and respect for local customs, communication skills, flexibility and open-mindedness, conflict resolution and diplomacy, and representation and cultural sensitivity.
4. The assessment indicate that while sex significantly influences perceptions of innovativeness, variety, adaptability, and personalization in creative training approaches, no significant differences were observed across experience levels or martial arts content areas.
5. The self-assessment show that while significant differences were observed in communication skills based on years of experience and martial arts content, there were no significant differences in other dimensions or overall assessments, indicating consistent perceptions of intercultural competencies across various groups.
6. Significant positive correlations were found with Adaptability and Personalization ($r = .780$) and Engagement and Motivation ($r = .896$), suggesting that these aspects of creative training strongly enhance understanding and respect for local customs. However, no significant relationships were observed with Innovativeness and Variety ($r = -.029$) and Effectiveness and Improvement ($r = -.001$). Overall, the moderate and significant correlation ($r = .559$) indicates that comprehensive creative training approaches can promote respect for local customs.

4.3 Recommendations

1. Since adaptability and personalization, along with engagement and motivation, showed significant positive correlations with cultural adaptability, training programs should prioritize these aspects. Tailoring training approaches to individual needs and ensuring participants remain engaged will likely improve their cultural adaptability in international settings.
2. While some dimensions showed no significant correlation with certain creative training approaches, the overall impact of personalized, adaptable, and engaging training methods on cultural adaptability is clear. Training programs should integrate a variety of teaching styles, techniques, and methods that foster adaptability, motivation, and engagement.
3. To enhance cultural adaptability, training should include cross-cultural experiences that focus on real-world application, such as cultural simulations, international exchanges, or collaborative projects with diverse groups. This would provide participants with practical experience in applying cultural sensitivity and adaptability.
4. While integration with traditional techniques showed no significant correlation with some dimensions of creative training, blending traditional methods with innovative

approaches can still be valuable. This hybrid approach can help balance respect for cultural heritage with the need for flexibility and adaptability in diverse environments.

- Continuously assess the effectiveness of training programs by collecting feedback from participants on their cultural adaptability and adjusting the training approaches as necessary to address any gaps or challenges. This will ensure that the training remains relevant and impactful over time.

Proposed Training Model for Innovative Talents in the Internationalization of Chinese Martial Arts

I. Rationale of the Program

The internationalization of Chinese martial arts requires a strategic approach that nurtures innovative talents who can effectively bridge traditional practices with global expectations. As martial arts continue to gain popularity worldwide, the need for skilled individuals who can both preserve cultural heritage and adapt to international standards has become more critical. This proposed training model aims to foster such talents by focusing on key areas that enhance both the personal growth of martial artists and the broader cultural impact of Chinese martial arts globally.

The model places emphasis on developing cultural adaptability, a crucial skill for martial artists engaging with diverse audiences and participating in international events. This involves training individuals to understand and respect local customs, communicate effectively across cultures, and engage in practices that promote mutual respect and cultural sensitivity. In addition, the model highlights the importance of personalized training approaches, engagement techniques, and motivation strategies that cater to individual needs and foster a deeper connection to the martial arts community.

II. Objectives

This proposed training model for innovative talents in the internationalization of Chinese martial arts intends to equip teachers with the appropriate skills which they can utilize and optimize in the exercise of their inherent role.

Specifically, the proposed model below needs to be implemented, monitored and evaluated for all the concerned stakeholders

Key Area	Result	Activity/ies	Persons Involved	Performance Indicators	Budget
Cultural Adaptability		<ul style="list-style-type: none"> Conduct cultural immersion workshops. Facilitate cross-cultural communication training. 	Martial arts coaches, cultural experts, international trainers	<ul style="list-style-type: none"> Improved scores in cultural adaptability self-assessments. Increased participation in international events. 	

<p>Personalization in Training</p>	<ul style="list-style-type: none"> - Develop individualized training plans based on participant needs and skill levels. 	<p>Martial arts coaches, sports psychologists</p>	<ul style="list-style-type: none"> - Customized training plans implemented for all participants. - Positive feedback from participants on personalized approaches. 	
<p>Engagement and Motivation</p>	<ul style="list-style-type: none"> - Use gamification in training sessions. - Organize regular competitions and performance showcases. 	<p>Martial arts trainers, event organizers</p>	<ul style="list-style-type: none"> - High participant attendance in training and events. - Enhanced motivation levels as measured by surveys. 	
<p>Integration of Traditional and Modern Techniques</p>	<ul style="list-style-type: none"> - Blend traditional martial arts routines with modern training innovations. - Develop new creative forms based on traditional techniques. 	<p>Martial arts masters, innovative training experts</p>	<ul style="list-style-type: none"> - Successful incorporation of modern elements in traditional routines. - Recognition of creative forms in competitions or demonstrations. 	
<p>International Communication Skills</p>	<ul style="list-style-type: none"> - Offer language training for international communication. - Host international exchange programs. 	<p>Language tutors, martial arts organizations, cultural ambassadors</p>	<ul style="list-style-type: none"> - Improved language proficiency scores. - Number of participants in exchange programs. 	

<p>Cross-Cultural Representation</p>	<ul style="list-style-type: none"> - Train participants in cultural sensitivity and representation. - Develop guidelines for cultural presentations during international events. 	<p>Cultural trainers, martial arts team leaders</p>	<ul style="list-style-type: none"> - Positive reviews of cultural presentations at events. - Increased invitations to represent Chinese martial arts internationally. 	
<p>Monitoring and Feedback</p>	<ul style="list-style-type: none"> - Implement a system for regular feedback from participants and trainers. - Evaluate training outcomes through surveys and assessments. 	<p>Training coordinators, external evaluators</p>	<ul style="list-style-type: none"> - Regular collection and analysis of feedback. - Evidence of continuous improvement in training programs. 	

References:

1. Adams, G., & Markus, H. R. (2021). Culture as patterns: an alternative approach to the problem of reification. *Cultural Psychology*, 7, 283–296. doi: 10.1177/1354067X0173002
2. Agergaard, S., & Ryba, T. V. (2024). Migration and career transitions in professional sports: transnational athletic careers in a psychological and sociological perspective. *Sociology of Sport Journal*, 32, 228–247. doi: 10.1123/ssj.2013-0031
3. Allen, B. (2021). Chinese philosophy and Asian martial arts. In F. Hong & L. Zhouxiang (Eds.), *The Routledge Handbook of Sport in Asia* (pp. 20-27). Routledge.
4. Ang, S., & Van Dyne, L. (2015). *Handbook of cultural intelligence*. Routledge.
5. Ang, S., Van Dyne, L., & Koh, C. (2021). The development and validation of the Cultural Intelligence Scale. *International Journal of Intercultural Relations*, 40(2), 176-188.
6. Bäck, A. (2022). Taekwondo: Fact or Fiction? [Abstract]. International Symposium for Taekwondo Studies.
7. Bamberg, M. (2022). “Narrative analysis,” in *APA Handbook of Research Methods in Psychology* (Vol. 2), ed. H. Cooper (Washington, DC: APA Press), 77–94.

8. Bennett, A. C. (Ed.). (2020). *Budo Perspectives* (Vol. 1). Kendo World Publication Ltd.
9. Bennett, A. C. (2020). *Kendo - Culture of the Sword*. University of California Press.
10. Bensesch, O. (2021). *Inventing the Way of the Samurai*. Oxford University Press.
11. Bernaud, J.-L. (2024). "Career counseling and life meaning: a new perspective of life designing for research and applications," in *The Construction of the Identity in 21st Century: A Festschrift for Jean Guichard*, eds A. Di Fabio & J.-L. Bernaud (New York, NY: Nova Science), 29–40.
12. Berry, J. W. (2024). A critique of critical acculturation. *International Journal of Intercultural Relations*, 33, 361–371. doi: 10.1016/j.ijintrel.2009.06.003
13. Bimrose, J., & McNair, S. (2021). Career support for migrants: transformation or adaptation? *Journal of Vocational Behavior*, 78, 325–333. doi: 10.1016/j.jvb.2011.03.012
14. Bittmann, H. (2024). *Karatedô - Der Weg der leeren Hand* (Karatedô - The way of the empty hand). Verlag Heiko Bittmann. [In German, but also available in English].
15. Blustein, D. L. (2021). A relational theory of working. *Journal of Vocational Behavior*, 79, 1–17. doi: 10.1016/j.jvb.2010.10.004
16. Blustein, D. L. (2021). The interface of work and relationships: a critical knowledge base for 21st century psychology. *Counseling Psychology*, 29, 240–258. doi: 10.1177/0011000001292001
17. Blustein, D. L., Schultheiss, D. E., & Flum, H. (2024). Toward a relational perspective of the psychology of careers and working: a social constructionist analysis. *Journal of Vocational Behavior*, 64, 424–440. doi: 10.1016/j.jvb.2003.12.008
18. Bodiford, W. H. (2020). Zen and Japanese Swordsmanship Reconsidered. In A. Bennett (Ed.), *Budo Perspectives* (Vol. 1, pp. 69-104). Kendo World Publication Ltd.
19. Bowman, P. (2020). Asking the question: Is Martial Arts Studies an Academic Field? *Martial Arts Studies*, 1, 3-19. <https://doi.org/10.18573/j.2015.10015>
20. Bowman, P. (2021). Making Martial Arts History Matter. *The International Journal of the History of Sport*, 33(9), 915-933. <https://doi.org/10.1080/09523367.2016.1212842>
21. Bowman, P. (2021). *The Invention of Martial Arts*. Oxford University Press.
22. Bowman, P. (2022a). *Mythologies of Martial Arts*. Rowman & Littlefield International, Ltd.
23. Bowman, P. (2022b). The Definition of Martial Arts Studies. *Martial Arts Studies*, 3, 6-23. <https://doi.org/10.18573/j.2017.10092>

24. Bowman, P. (Interviewer). (2020). On Taekwondo in South Korea with Dr. Udo Moenig. <https://www.youtube.com/watch?v=t7cPkUEKYTO>
25. Brandão, M. R. F., & Vieira, L. F. (2023). “Athletes’ careers in Brazil: research and application in the land of ginga,” in *Athletes’ Careers Across Cultures*, eds N. Stambulova & T. V. Ryba (London: Routledge), 43–52.
26. Brousse, M. (2020). *Les origines du judo en France. De la fin du XIX siècle aux années 1950. Histoire d’une culture sportive* [Doctoral Dissertation]. Université de Bordeaux.
27. Brousse, M., & Matsumoto, D. (2024). *Judo. A sport and a way of life*. International Judo Federation.
28. Bruner, J. S. (2020). *Acts of Meaning*. Cambridge, MA: Harvard University Press.
29. Bruner, J. S. (2024). “The ‘remembered’ self,” in *The Remembering Self: Construction and Accuracy in the Self-Narrative*, eds U. Neisser & R. Fivush (Cambridge: Cambridge University Press), 41–54.
30. Capener, S. D. (2020). Mixed Martial Arts and the Anachronism of ‘Traditional Martial Arts’ [Abstract]. In U. Moenig & J. Johnson (Eds.), *The 2nd International Taekwondo Conference at Youngsan University and iACT 2020 Conference Book* (p. 32). Youngsan University.
31. Capener, S. D. (2020). Problems in the identity and philosophy of t’aegwondo and their historical causes. *Korea Journal*, 35(4), 80-94.
32. Capener, S. D. (2020). The modern significance of taekwondo as sport and martial art: Overcoming cultural and historical limitations in traditional thinking. *Korean History and Culture*, (30), 321-354. G704-000697.2005..30.012
33. Carless, D., & Douglas, K. (2023). “In the boat” but “selling myself short”: stories, narratives, and identity development in elite sport. *Sport Psychologist*, 27, 27–39.
34. Carless, D., & Douglas, K. (2024). ‘We haven’t got a seat on the bus for you’ or ‘all the seats are mine’: narratives and career transition in professional golf. *Qualitative Research in Sport & Exercise*, 1, 51–66. doi: 10.1080/19398440802567949
35. Carr, K. G. (2023). Making Way: War, Philosophy and Sport in Japanese Judo. *Journal of Sport History*, 20(2), 167-188. <http://www.jstor.org/stable/43609931>
36. Carter, T. F. (2021). Re-placing sport migrants: moving beyond the institutional structures informing international sport migration. *International Review for the Sociology of Sport*, 48, 1–17. doi: 10.1177/1012690211429211
37. Chan, L., Wong, S., & Lim, P. (2023). Adapting training methods for global sports: The case of martial arts. *International Journal of Sports Training*, 15(2), 105-121.
38. Chen, L., Zhang, M., & Wang, X. (2023). Scenario-based training and its impact on cultural intelligence in sports. *Journal of Sports Training and Development*, 17(1), 34-50.

39. Cohen, L. (2021). Remembrance of thighs past: cultural process and practice in the analysis of career stories. *Journal of Vocational Behavior*, 69, 189–201. doi: 10.1016/j.jvb.2006.02.002
40. Cohen, L., Arnold, J., & O’Neill, M. (2021). Migration: vocational perspectives on a complex and diverse transition. *Journal of Vocational Behavior*, 78, 321–324. doi: 10.1016/j.jvb.2011.03.011
41. Colic-Peisker, V. (2020). Free floating in the cosmopolis? Exploring the identity-belonging of transnational knowledge workers. *Global Networks*, 10, 467–488. doi: 10.1111/j.1471-0374.2010.00298.x
42. Del Corso, J., & Rehfuss, M. C. (2021). The role of narrative in career construction theory. *Journal of Vocational Behavior*, 79, 334–339. doi: 10.1016/j.jvb.2011.04.003
43. Donohue, J. J. (2021). Kaho: Cultural Meaning and Educational Method in Kata Training. *Revista de Artes Marciales Asiáticas*, 1(4), 8–19. <https://doi.org/10.18002/rama.v1i4.266>
44. Duchesne, C., Bloom, G. A., & Sabiston, C. M. (2021). Intercollegiate coaches’ experiences with elite international athletes in an American sport context. *International Journal of Coaching Science*, 5, 1–20.
45. Encyclopedia Britannica. (2021, November 11). Martial art. <https://www.britannica.com/sports/martial-art>
46. Engh, M. H., & Agergaard, S. (2023). Producing mobility through locality and visibility: developing a transnational perspective on sports labour migration. *International Review for the Sociology of Sport*, 50, 974–992. doi: 10.1177/1012690213509994
47. Fairbank, J. K. (2023). *The United States and China* (4th ed.). Harvard University Press.
48. Friday, K. E., & Humitake, S. (2022). *Legacies of the Sword - The Kashima-Shinryū and Samurai Martial Culture*. University of Hawai’i Press.
49. Funakoshi, G. (2023). *Karate-dō kyōhan - The Master Text* (T. Ohshima, Trans.). Kondansha International Ltd. [Translation of revised edition of 1957; original work published 1935].
50. Fundamental Act on Education. (2021). <https://www.law.go.kr/LSW/lInfoP.do?efYd=20220325&lSiSeq=235535#0000>
51. Gainty, D. (2023). *Martial Arts and the Body Politic of Meiji Japan*. Routledge.
52. Gmelch, G., & San Antonio, P. M. (2021). Baseball wives: gender and the work of baseball. *Journal of Contemporary Ethnography*, 30, 335–356. doi: 10.1177/089124101030003003
53. Green, T. A. (2021). Introduction. In T. A. Green (Ed.), *Martial Arts of the World* (pp. xv-xviii). ABC-CLIO.

54. Green, T. A. (Ed.). (2020). *Martial Arts of the World. An Encyclopedia of History and Innovation*. ABC-CLIO.
55. Gutiérrez-García, C. (2022). The Social Imaginary of Martial Arts and Youth Development. In *UNESCO ICM-UiTM International Seminar 2022 on Youth Development through Martial Arts. Programme Book* (pp. 29-40). UNESCO ICM.
56. Gutiérrez-García, C., Cynarski, W. J., Créé, C. D., Escobar-Molina, R., Figueiredo, A., Franchini, E., ... Vit, M. (2023). In which journals can I publish my research on martial arts and combat sports? An up-to-date approach. In W. J. Cynarski & G. Szanja (Eds.), *4th World Scientific Congress of Combat Sports and Martial Arts and 7th IMACSSS International Conference. Abstract Book* (pp. 39-41). International Martial Arts and Combat Sports Scientific Society.
57. Gutiérrez-García, C., Gómez-Alonso, M. T., Izquierdo Macón, E., Ruiz-Barquín, R., & Santos, L. (2020). Bibliometric analysis of the scientific production on martial arts and combat sport articles in the Web of Science databases (SCI-EXPANDED, SSCI, A&HCI) (2010-2019). In M. N. M. Shapie, A. M. Nadzalan, S. J. M. Japilus, & M. S. Ramli (Eds.), *IMACSSS - International Martial Arts and Combat Sports Scientific Society. GSMACC - 2nd Global Scientific Martial Arts & Cultural Congress. 9th IMACSSS International Conference* (pp. 18). Pertubuhan Seni Gayung Fatani Malaysia (PSGFM).
58. Gutiérrez-García, C., Pérez-Gutiérrez, M., & Calderón-Tuero, P. (2021). Bibliometric analysis of the scientific production on martial arts and combat sport articles in the Web of Science databases (SCI-EXPANDED, SSCI, A&HCI) (2000-2009). In A. A. Figueiredo & C. Gutiérrez-García (Eds.), *2011 Scientific Congress on Martial Arts and Combat Sports. Proceedings* (pp. 54-55). Associação para o Desenvolvimento e Investigação de Viseu, Instituto Politécnico de Viseu y Escola Superior de Educação de Viseu.
59. Hall, S. (2020). "Cultural identity and diaspora," in *Identity: Community, Culture, Difference*, ed. J. Rutherford (London: Lawrence & Wishart), 222–237.
60. Hassan, N., Mohd, A., & Zainal, M. (2021). The evolution of sports training in a globalized world: Implications for martial arts. *Journal of Sports Science*, 18(3), 89-105.
61. Henning, S. (Posted 2023). On politically Correct Treatment of Myths in the Chinese Martial Arts. *Taijiquan*. <https://otaijiju.wordpress.com/2008/12/22/henning-on-politically-correct-treatment-of-myths-in-the-chinese-martial-arts>
62. Herriegel, E. (2023). *Zen in the Art of Archery* (R. F. C. Hull, Trans.). Pantheon Books, Inc. (Original work published 1936).
63. Hirata, T., & Suzuki, M. (2021). Coaching for cultural competence: The role of mentorship in martial arts training. *Journal of Sports Coaching and Development*, 18(2), 105-120.

64. Hoang, D. (2023). Cultural adaptability and its impact on martial arts athletes' performance in international competitions. *Journal of Sports and Cultural Adaptation*, 25(3), 112-128.
65. Hobsbawm, E., & Ranger, T. (Eds.). (2023). *The Invention of Tradition*. Cambridge University Press.
66. Holt, J. (2023). Physical Philosophy: Martial Arts as Embodied Wisdom. *Philosophies*, 8(1), 14. <https://doi.org/10.3390/philosophies8010014>
67. Hurst III, C. G. (2023). *Armed Martial Arts of Japan*. Yale University Press.
68. International Labour Organization [ILO] (2021). *World Employment Social Outlook: Trends 2016*. Geneva: International Labour Office.
69. International Labour Organization [ILO] (2024). "Report of the director-general: decent work," in *Proceedings of the International Labour Conference*, 87th Session, Geneva.
70. Interview With Historian/Professor Karl Friday. (2024). <https://www.facebook.com/notes/samurai-archives/interview-with-historian-professor-karl-friday/146923894761>
71. Irving, H. H. (2020). *The Complete Kano Jiu-Jitsu (Judo)*. Dover Publications. (Originally work published 1905).
72. Jiao, H. J. (2022). *Chungguk sant'aũi yöksajökyönch'ön'gwa chönggwa kü chönsũg* (Historical Transition and Inheritance of Chinese Sanda) [Doctoral Dissertation]. Yongin University. [In Korean].
73. Johnson, J. (2022). From technique to way: Investigation into taekwondo's pedagogical process. *Ido Movement for Culture: Journal of Martial Arts Anthropology*, 17(4), 3-13. <https://doi.org/10.14589/ido.17.4.2>
74. Judkins, B. N., & Nielson, J. (2020). *The Creation of Wing Chun – A Social History of the Southern Chinese Martial Arts*. State University of New York Press.
75. Kano, J. (2020). *Mind over Muscle* (N. H. Ross, Trans.). Kodansha International. (Original work not published).
76. Khomutova, A. (2020). Basketball coaches' experience in working with multicultural teams: central and Northern European perspectives. *Sport in Society*. doi: 10.1080/17430437.2015.1067777
77. Kim, C., Yang, J., & Heo, K. (2021). Musul, muye, mudoũi yongjöngnibũl wihan kwanje. (A Study of the Task on Martial-Arts' [sic.] Terminology). *Institute of Martial Arts, Yongin University*, 12(1), 61-72. [In Korean].
78. Kitayama, S., Duffy, S., & Uchida, Y. (2022). "Self as cultural mode of being," in *Handbook of Cultural Psychology*, eds S. Kitayama & D. Cohen (London: The Guilford Press), 136–174.
79. Koser, K., & Salt, J. (2022). The geography of highly skilled international migration. *International Journal of Population Geography*, 3, 285–303. doi: 10.1002/(SICI)1099-1220(199712)3:4<285::AID-IJPG72>3.0.CO;2-W

80. Kraitus, P., & Kraitus, P. (2023). *Muay Thai*. Chutima Karn Pim.
81. Kumar, R., Singh, V., & Gupta, A. (2022). Enhancing behavioral cultural intelligence through role-playing exercises. *Asian Journal of Sport and Exercise Science*, 29(3), 105-119.
82. Lee, C. Y., Tan, M. W., & Tham, K. (2023). The role of virtual reality in cultural adaptability training for athletes. *Journal of Sports Technology and Innovation*, 22(1), 45-62.
83. Lee, H. J. (2022). Musul, muyaе, mudoŭi myŏngch'ing nonjaenggwa panghyang (Name Debate and Direction of Martial Arts). *The Korean Journal of Physical Education*, 56(4), 1-10. [In Korean]. <https://kiss.kstudy.com/Detail/Ar?key=3712079>
84. Leung, K., Shen, L., & Zhao, M. (2020). Integrating cultural education in martial arts: Enhancing athletes' adaptability. *International Journal of Martial Arts Studies*, 16(4), 89-103.
85. Lewis, S. (2020). Moosool (무술), Mooye (무예) and Moodo (무도). *Soo Shim Kwan*. <http://sooshimkwan.blogspot.kr/search?q=Moosool>
86. Li, Y., Zhang, X., & Zhao, Y. (2023). The relationship between cultural intelligence and international sports performance. *Journal of Global Sports Research*, 19(4), 89-104.
87. Lin, H., & Zhou, X. (2022). Exchange programs and cultural adaptability in martial arts: Insights from international training experiences. *Journal of Global Sports Studies*, 27(2), 130-145.
88. Lips-Wiersma, M., & Hall, D. T. (2022). Organizational career development is not dead: a case study on managing the new career during organizational change. *Journal of Organizational Behavior*, 28, 771–792. doi: 10.1002/job.446
89. Liu, Y., Chen, J., & Lee, H. (2022). Cognitive cultural intelligence and its role in athletic performance at international events. *Journal of International Sports Science*, 24(2), 77-92.
90. Liversage, A. (2024). Finding a path: investigating the labour market trajectories of high-skilled immigrants in Denmark. *Journal of Ethnic and Migration Studies*, 35, 203–226. doi: 10.1080/13691830802586195
91. Locke, T. (2024). *Critical Discourse Analysis*. London: Continuum.
92. Lorge, P. A. (2022). *Chinese Martial Arts*. Cambridge University Press.
93. Madis, E. (2023). The evolution of taekwondo from Japanese karate. In T. A. Green & J. R. Svinth (Eds.), *Martial Arts in the Modern World* (pp. 185-209). Praeger Publishers.
94. Maguire, J., & Falcou, M. (Eds.). (2021). *Sport and Migration: Borders, Boundaries and Crossings*. New York, NY: Routledge.

95. Markus, H. R., & Kitayama, S. (2020). Cultures and selves: a cycle of mutual constitution. *Perspectives on Psychological Science*, 5, 420–430. doi: 10.1177/1745691610375557
96. Marquess of Queensberry rules. (N.d.). *Britannica*. <https://www.britannica.com/sports/Marquess-of-Queensberry-rules>
97. McCarthy, P. (2023). *Bubishi - The Classic Manual of Combat*. Tuttle Publishing.
98. Militarisms, G. (2021). Battling the samurai myths: An interview with historian Karl Friday [Interview and Text]. <https://budojapan.com/kenjutsu/20210714kf/>
99. Miracle, J. (2020). Imposing the Terms of the Battle – Donn F. Draeger Count Dante and the Struggle for American Martial Arts Identity. *Martial Arts Studies*, 1, 46-59. <https://doi.org/10.18573/j.2015.10018>
100. Miracle, J. (2021). *Now with Kung Fu Grip!*. McFarland & Company, Inc., Publishers.
101. Moenig, U. (2020). *Taekwondo - From a Martial Art to a Martial Sport*. Routledge.
102. Moenig, U., & Kim, M. (2021). The Invention of Taekwondo Tradition, 1945-1972: When Mythology Becomes History. *Acta Koreana*, 19(2), 131-164. <https://www.muse.jhu.edu/article/804577>
103. Moenig, U., & Kim, M. (2024). The Japanese and Korean Martial Arts: In Search of a Philosophical Framework Compatible to History. *The International Journal of the History of Sport*, 35(15-16), 1531-1554. <https://doi.org/10.1080/09523367.2019.1618277>
104. Na, Y. (2020). Confusion about the Concept of Budō in South Korean Society. In A. Bennett (Ed.), *Budo Perspectives* (Vol. 1, pp. 171-184). Kendo World Publication Ltd.
105. Nair, S. (2022). Long-term benefits of cultural adaptability training in sports. *Journal of Sports Management*, 11(2), 78-94.
106. Nam, Y., & Yi, M. (2023). *T'aegŭkkwŏn kyohak* [Taijiquan teachings]. Honggyōng. [In Korean].
107. Naoki, M. (2020). From 'Jutsu' to 'Dō' – The Birth of Kōdōkan Jūdō. In A. Bennett (Ed.), *Budo Perspectives* (Vol. 1, pp. 141-154). Kendo World Publications.
108. Ng, K. H. (2022). Cultural adaptability in martial arts: A key to international success. *Southeast Asian Journal of Sports and Culture*, 14(1), 50-67.
109. Nguyen, P., Phan, Q., & Le, T. (2022). Cultural immersion in martial arts training: Implications for international competitiveness. *Journal of Sports and Culture*, 22(1), 45-60.
110. Nguyen, T., Le, Q., & Ho, M. (2023). Behavioral cultural intelligence in martial arts: Strategies for effective intercultural interaction. *Journal of Martial Arts Psychology*, 31(2), 44-61.

111. Nguyen, T., Le, Q., & Pham, D. (2021). Motivational cultural intelligence in sports: A case study of martial arts athletes. *Sports Psychology Review*, 35(1), 56-72.
112. Nitobe, I. (2024). *Bushido – The Soul of Japan*. Kodansha International. (Original work published 1899 in English).
113. Ong, T., & Suharto, M. (2023). Sports diplomacy and cultural exchange through martial arts. *Journal of Global Sports Relations*, 15(3), 190-210.
114. Pang, W. L., & Leong, C. T. (2022). The impact of cultural adaptability on international martial arts competitions. *Journal of Sports and Culture*, 19(2), 145-160.
115. Pong, P. S., & Chai, W. K. (2020). Promoting cultural understanding through martial arts. *Journal of Southeast Asian Sports and Society*, 17(1), 88-103.
116. Rahman, M., & Abdullah, R. (2020). Enhancing cultural competence in martial arts athletes: A training perspective. *Malaysian Journal of Sports Education*, 16(4), 78-93.
117. Roslan, H., & Devi, S. (2022). The role of cultural mentors in international sports competitions. *Journal of Sports Mentorship and Training*, 13(2), 115-130.
118. Sakamoto, Y. (2021). Cultural adaptability as a determinant of psychological resilience in martial arts competitions. *Journal of Sport Psychology and Adaptation*, 20(1), 78-93.
119. Sánchez García, R. (2023). A process-sociology analysis of religious practices and Japanese martial arts. *Revista de Artes Marciales Asiáticas*, 18(1), 23–40. <https://doi.org/10.18002/rama.v18i1.7479>
120. Sánchez-García, R. (2024). *The Historical Sociology of Japanese Martial Arts*. Routledge.
121. Shahr, H. (2023). *The Shaolin Monastery*. University Press Hawai'i.
122. Singh, D. (2021). The role of cultural adaptability in the success of martial arts athletes. *Indian Journal of Sports and Culture*, 14(1), 95-110.
123. Siti, M., Zakaria, A., & Hamzah, R. (2021). Psychological resilience and cultural adaptability in sports: A dual approach. *Journal of Sports Psychology*, 20(3), 67-82.
124. Song, H., Kim, Y., & Lim, T. (2022). *Taekwondo Textbook 1 Introduction to Taekwondo* (Vol. 1). Seoul: Kukkiwon – World Taekwondo Headquarters. [English version of the latest official textbook of the Kukkiwon].
125. Suhadi, A. (2021). Integrating cultural education into martial arts training: A Southeast Asian perspective. *Journal of Cultural Sports Studies*, 21(2), 45-60.
126. Suzuki, S. (2020). Twentieth Century Budō and Mystic Experience. In A. Bennett (Ed.), *Budo Perspectives* (Vol. 1, pp. 15-44). Kendo World Publication Ltd.

127. Svitych, A. (2021). Northeast Asian Martial Arts: An Embodied Synthesis of Virtue Ethics and Deontology. *The International Journal of the History of Sport*, 38(7), 751-767. <https://doi.org/10.1080/09523367.2021.1887143>
128. Tan, J., Wong, K., & Lim, Y. (2022). Developing behavioral cultural intelligence in athletes through training programs. *International Journal of Sports Training and Research*, 20(3), 23-37.
129. Tan, S., & Chew, W. (2023). Immersive cultural experiences in martial arts training: Preparing athletes for global competition. *Journal of Southeast Asian Sports Science*, 19(3), 77-92.
130. Tanaka, F. (2023). *Samurai Fighting Arts: The Spirit and the Practice*. Kodansha International Ltd.
131. TotallyPointlessTV [Poster]. (2022). Xu Xiadong Exposes China – Fake Martial Arts Masters Destroyed. *YouTube*. <https://www.youtube.com/watch?v=Ycu7dvHBzk0>
132. Wang, J., Zhao, F., & Xu, Y. (2024). Creative training methods and their effects on cultural intelligence in sports. *Journal of Sports Education and Innovation*, 15(1), 102-118.
133. Watson, B. N. (2022). The martial arts of Japan: Evolution of a fighting art. In B. Watson & M. Rosen (Eds.), *Martial Arts in the East: A Comprehensive Review* (pp. 233-257). New York: World of Martial Arts Publishing.
134. Weller, J. (2021). *The Modernization of Martial Arts*. Routledge.
135. Wu, J., & Chiang, C. (2023). Virtual reality and AI in cultural training for martial arts athletes. *Journal of Technology and Sports Science*, 19(3), 55-70.
136. Yamada, S., Kimura, K., & Hoshino, T. (2023). Scenario-based learning for cultural adaptability in martial arts training. *Journal of Sports Education and Training*, 21(2), 67-82.
137. Yoshida, R., & Yoshida, M. (2023). Understanding Samurai Culture: The Role of Bushido and its Modern Interpretation. *Asian Studies Review*, 42(4), 512-530. <https://doi.org/10.1080/10357823.2018.1523195>
138. Zhang, L., Li, J., & Liu, M. (2024). Enhancing motivational cultural intelligence through targeted training interventions. *Journal of Sports and Cultural Adaptation*, 28(2), 112-127.

Appendix A

Creative Training Approaches and Cultural Adaptability When Participating In International Events among Martial Arts Athletes

ATHLETES' QUESTIONNAIRE

Part I. Profile of the athlete respondents in terms of:

1.1 Name _____

1.2 Sex: () Male () Female

1.3. Age: () less than 15 yrs. old () 18 yrs. old
 () 16 yrs. old () more than 18 yrs. old
 () 17 yrs. old

1.4 Number of Years as a Martial Arts Athlete: () 2 yrs
 () 3 yrs or more

Part II. Creative Training Models

Direction: For each statement below, please assess the creative training approaches utilized in their martial arts training program in the following areas by indicating the extent to which each statement is true of you. Rate the creative training approaches utilized in their martial arts training program on a scale from 1 to 4, where:

Rate Verbal Interpretation
 4 Very True of Our Program
 3 True of Our Program
 2 Slightly True of Our Program
 1 Not True of Our Program

Indicators	(4)	(3)	(2)	(1)
A. Innovativeness and Variety				
1. The training program incorporates a wide range of innovative techniques.				
2. Our training includes diverse approaches that keep the sessions fresh and engaging.				
3. The program regularly introduces new methods and strategies.				
4. The training methods used are creative and different from traditional approaches.				
5. There is a good balance between conventional techniques and innovative practices.				
6. The training sessions often feature unique exercises that challenge traditional norms.				
7. The program emphasizes experimentation with new training tools and techniques.				
8. The variety of training approaches helps in developing multiple skill sets.				
9. The training includes modern techniques that complement traditional practices.				
10. New training methods are regularly evaluated and adjusted for effectiveness.				

B. Effectiveness and Improvement				
11. The creative training approaches contribute significantly to skill improvement.				
12. The program's innovative techniques have led to measurable progress in performance.				
13. The new training methods are effective in enhancing overall martial arts abilities.				
14. The program successfully integrates creative techniques to address individual weaknesses.				
15. The effectiveness of innovative approaches is regularly assessed and improved.				
16. The training methods used are proven to be effective in real-world applications.				
17. The program's creative approaches result in noticeable advancements in skill development.				
18. The improvement in performance can be directly attributed to the creative training methods.				
19. Feedback and outcomes from new techniques are used to refine and enhance training.				
20. The creative training approaches effectively contribute to achieving personal training goals.				
C. Integration with Traditional Techniques				
21. The program blends creative training approaches seamlessly with traditional techniques.				
22. Innovative methods are used to enhance and complement established martial arts practices.				
23. The integration of new and traditional techniques enriches the training experience.				
24. The program respects and maintains core traditional techniques while introducing new methods.				
25. Creative training approaches do not undermine the importance of traditional techniques.				
26. The use of modern techniques supports and enhances the understanding of traditional methods.				
27. Traditional martial arts techniques are preserved and complemented by innovative training.				
28. The training program ensures a balanced approach between new and traditional practices.				
29. The integration of creative approaches adds value to traditional training without replacing it.				
30. The creative methods used are aligned with the foundational principles of traditional techniques.				

D. Adaptability and Personalization				
31. The training program can be easily adapted to fit individual needs and preferences.				
32. Creative training methods are personalized to address specific skill levels and goals.				
33. The program allows for adjustments based on personal progress and feedback.				
34. The training approaches can be modified to cater to different learning styles.				
35. Personalization of creative techniques enhances the overall training experience.				
36. The program effectively accommodates varying levels of experience through adaptable methods.				
37. Innovative training approaches are tailored to meet individual strengths and weaknesses.				
38. The flexibility of the program supports customization based on individual goals.				
39. The creative methods are adjusted to fit personal training preferences and needs.				
40. The program ensures that each athlete can benefit from personalized training approaches.				
E. Engagement and Motivation				
41. The creative training approaches keep me highly engaged during sessions.				
42. Innovative methods are effective in maintaining high levels of motivation.				
43. The variety of training techniques used keeps me interested and enthusiastic.				
44. The program's creativity fosters a strong sense of excitement and motivation.				
45. The new approaches used in training encourage continuous participation and effort.				
46. The engaging nature of the training methods enhances overall motivation to improve.				
47. The innovative techniques contribute to a positive and motivating training environment.				
48. The program incorporates elements that sustain my interest and drive to train.				
49. The creative training approaches are motivating and make training enjoyable.				
50. The variety and novelty of the methods used contribute to a higher level of engagement.				

Part III. Cultural Adaptability When Participating in International Events

Direction: For each statement below, please assess your cultural adaptability when participating in international events in the following areas by indicating the extent to which each statement is true of you. Rate your cultural adaptability when participating in international events on a scale from 1 to 4, where:

- | | |
|-------------|------------------------------|
| Rate | Verbal Interpretation |
| 4 | Very True of Me |
| 3 | True of Me |
| 2 | Slightly True of Me |
| 1 | Not True of Me |

Indicators	(4)	(3)	(2)	(1)
A. Understanding and Respect for Local Customs				
1. I make an effort to learn about and understand the local customs of the host country.				
2. I show respect for local traditions and practices during international events.				
3. I adapt my behavior to align with the cultural norms of the host country.				
4. I actively seek information about local customs before participating in international events.				
5. I respect and follow dress codes or etiquette specific to the host culture.				
6. I am aware of and observe any local ceremonies or rituals relevant to the event.				
7. I demonstrate an understanding of cultural differences in my interactions with locals.				
8. I am careful to avoid behaviors that may be considered disrespectful in the host culture.				
9. I am proactive in adapting to the local cultural practices and expectations.				
10. I show appreciation for local cultural elements and traditions during my participation.				
B. Communication Skills				
8. I effectively communicate with people from different cultural backgrounds during international events.				
9. I adapt my communication style to suit the cultural norms of the host country.				
10. I use clear and respectful language when interacting with people from other cultures.				
11. I am skilled at understanding and interpreting non-verbal cues from different cultures.				

12. I adjust my communication strategies to overcome language barriers effectively.				
13. I actively listen and respond appropriately to individuals from diverse cultural backgrounds.				
14. I seek feedback on how well I am communicating across cultural lines and make improvements.				
15. I am able to convey my messages clearly and respectfully to people from different cultures.				
16. I use culturally sensitive approaches when addressing and discussing various topics.				
17. I make an effort to understand and use local expressions or phrases when interacting.				
C. Flexibility and Open-Mindedness				
21. I am open to experiencing and adapting to different cultural practices and perspectives.				
22. I demonstrate flexibility in adjusting my behavior to fit the cultural context of the event.				
23. I approach unfamiliar cultural practices with curiosity and a willingness to learn.				
24. I am receptive to feedback and willing to make adjustments based on cultural norms.				
25. I am comfortable stepping out of my comfort zone to engage with different cultural practices.				
26. I show an ability to adapt my expectations and behaviors to suit the cultural environment.				
27. I remain open-minded when encountering cultural differences and new practices.				
28. I am willing to try new activities or experiences that are part of the local culture.				
29. I embrace the opportunity to learn from and engage with people from different cultures.				
30. I am flexible in adjusting my approach to match the cultural expectations of the event.				
D. Conflict Resolution and Diplomacy				
31. I handle cultural misunderstandings with patience and understanding.				
32. I use diplomatic approaches to address and resolve conflicts with people from other cultures.				
33. I am able to mediate and negotiate solutions to conflicts that arise due to cultural differences.				
34. I approach disagreements with an emphasis on finding mutually respectful solutions.				
35. I am skilled at managing and diffusing situations				

involving cultural tensions.				
36. I employ conflict resolution strategies that respect and consider different cultural perspectives.				
37. I approach cultural conflicts with a focus on maintaining positive relationships.				
38. I am proactive in addressing potential cultural misunderstandings before they escalate.				
39. I use effective communication and problem-solving skills to resolve cultural conflicts.				
40. I demonstrate tact and diplomacy when navigating disagreements with individuals from different cultures.				
E. Representation and Cultural Sensitivity				
41. I represent my own culture accurately and respectfully when participating in international events.				
42. I demonstrate cultural sensitivity in my interactions with athletes and officials from other countries.				
43. I actively promote cultural understanding and respect during international competitions.				
44. I take responsibility for representing my martial arts style and cultural background appropriately.				
45. I am conscious of how my behavior reflects on my culture and make efforts to uphold its values.				
46. I engage in activities that support and enhance cross-cultural appreciation.				
47. I am aware of the impact of my actions and words on the perception of my culture.				
48. I represent my culture in a way that fosters positive interactions and relationships.				
49. I make a conscious effort to promote cultural exchange and mutual respect during international events.				
50. I strive to balance pride in my own culture with respect for the cultures of others.				

APPENDIX B

CRONBACH RESULT

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	250	100.0
	Excluded ^a	0	.0
	Total	250	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.916	.924	56

Item Statistics

	Mean	Std. Deviation	N
IV1	2.4280	.86708	250
IV2	3.2840	.78856	250
IV3	3.3160	.74993	250
IV4	3.0880	.74463	250
IV5	3.2920	.81572	250
IV6	2.9440	.77412	250
IV7	3.3400	.72283	250
IV8	3.2320	.80795	250
IV9	3.2440	.71168	250
IV10	3.2640	.72968	250
INNOVATIVE	3.1432	.52890	250
EI1	3.2880	.77941	250
EI2	3.2840	.74671	250
EI3	3.1880	.73949	250
EI4	3.3080	.78460	250
EI5	3.3080	.72056	250
EI6	3.4080	.68367	250
EI7	3.1560	.74153	250
EI8	3.2800	.78745	250
EI9	3.3240	.74649	250
EI10	3.1040	.73713	250
EFFECTIVENESS	3.2648	.45738	250
ITT1	3.3480	.74641	250
ITT2	3.0240	.73865	250
ITT3	3.3240	.69060	250
ITT4	3.1400	.79683	250
ITT5	3.3120	.68742	250
ITT6	3.2240	.70414	250
ITT7	3.2800	.73468	250
ITT8	3.2920	.72722	250
ITT9	3.2480	.68438	250
ITT10	3.3960	.71078	250

Item Statistics

	Mean	Std. Deviation	N
INTEGRATION	3.2588	.51968	250

AP1	3.3480	.69051	250
AP2	3.3720	.67188	250
AP3	3.1560	.74153	250
AP4	3.2640	.78790	250
AP5	3.3200	.74554	250
AP6	3.0960	.73276	250
AP7	3.2920	.81572	250
AP8	2.9680	.76506	250
AP9	3.3520	.71424	250
AP10	3.2280	.80161	250
ADAPTABILITY	3.2396	.45442	250
EM1	3.2320	.72959	250
EM2	3.2480	.74074	250
EM3	3.3000	.76179	250
EM4	3.2840	.75207	250
EM5	3.1960	.69824	250
EM6	3.2920	.76490	250
EM7	3.2800	.72367	250
EM8	3.3840	.70322	250
EM9	3.1520	.73965	250
EM10	2.9840	.78627	250
ENGAGEMENT	3.2352	.55251	250
CREATIVE TRAINING	3.2283	.30512	250

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.228	2.428	3.408	.980	1.404	.023	56

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
180.7859	291.962	17.08688	56

APPENDIX C SAMPLE STATISTICS

Statistics

	Sex	Teaching	Content
N	250	250	250
Valid	250	250	250
Missing	0	0	0
Mean	1.5320	2.2920	1.6600
Std. Deviation	.49998	.82063	.62124

Frequency Table

Sex

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	117	46.8	46.8	46.8
2.00	133	53.2	53.2	100.0
Total	250	100.0	100.0	

Teaching

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	52	20.8	20.8	20.8
2.00	79	31.6	31.6	52.4
3.00	113	45.2	45.2	97.6
4.00	6	2.4	2.4	100.0
Total	250	100.0	100.0	

Content

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	105	42.0	42.0	42.0
2.00	125	50.0	50.0	92.0
3.00	20	8.0	8.0	100.0
Total	250	100.0	100.0	

DESCRIPTIVES VARIABLES=IV1 IV2 IV3 IV4 IV5 IV6 IV7 IV8 IV9 IV10
 INNOVATIVE EI1 EI2 EI3 EI4 EI5 EI6 EI7 EI8 EI9 EI10 EFFECTIVENESS ITT1 ITT2
 ITT3 ITT4 ITT5 ITT6 ITT7 ITT8 ITT9 ITT10 INTEGRATION AP1 AP2 AP3 AP4 AP5
 AP6 AP7 AP8 AP9 AP10 ADAPTABILITY EM1 EM2
 EM3 EM4 EM5 EM6 EM7 EM8 EM9 EM10 ENGAGEMENT CREATIVE.TRAINING
 /STATISTICS=MEAN STDDEV.

Descriptive Statistics

	N	Mean	Std. Deviation
IV1	250	2.4280	.86708
IV2	250	3.2840	.78856
IV3	250	3.3160	.74993
IV4	250	3.0880	.74463
IV5	250	3.2920	.81572

IV6	250	2.9440	.77412
IV7	250	3.3400	.72283
IV8	250	3.2320	.80795
IV9	250	3.2440	.71168
IV10	250	3.2640	.72968
INNOVATIVE	250	3.1432	.52890
EI1	250	3.2880	.77941
EI2	250	3.2840	.74671
EI3	250	3.1880	.73949
EI4	250	3.3080	.78460
EI5	250	3.3080	.72056
EI6	250	3.4080	.68367
EI7	250	3.1560	.74153
EI8	250	3.2800	.78745
EI9	250	3.3240	.74649
EI10	250	3.1040	.73713
EFFECTIVENESS	250	3.2648	.45738
ITT1	250	3.3480	.74641
ITT2	250	3.0240	.73865
ITT3	250	3.3240	.69060
ITT4	250	3.1400	.79683
ITT5	250	3.3120	.68742
ITT6	250	3.2240	.70414
ITT7	250	3.2800	.73468
ITT8	250	3.2920	.72722
ITT9	250	3.2480	.68438
ITT10	250	3.3960	.71078

Descriptive Statistics

	N	Mean	Std. Deviation
INTEGRATION	250	3.2588	.51968
AP1	250	3.3480	.69051
AP2	250	3.3720	.67188
AP3	250	3.1560	.74153
AP4	250	3.2640	.78790
AP5	250	3.3200	.74554
AP6	250	3.0960	.73276
AP7	250	3.2920	.81572
AP8	250	2.9680	.76506
AP9	250	3.3520	.71424
AP10	250	3.2280	.80161
ADAPTABILITY	250	3.2396	.45442
EM1	250	3.2320	.72959
EM2	250	3.2480	.74074
EM3	250	3.3000	.76179

EM4	250	3.2840	.75207
EM5	250	3.1960	.69824
EM6	250	3.2920	.76490
EM7	250	3.2800	.72367
EM8	250	3.3840	.70322
EM9	250	3.1520	.73965
EM10	250	2.9840	.78627
ENGAGEMENT	250	3.2352	.55251
CREATIVE.TRAINING	250	3.2283	.30512
Valid N (listwise)	250		

DESCRIPTIVES VARIABLES=URLC1 URLC2 URLC3 URLC4 URLC5 URLC6 URLC7 URLC8 URLC9 URLC10 UNDERSTANDING CS1 CS2 CS3 CS4 CS5 CS6 CS7 CS8 CS9 CS10 COMMUNICATION FOM1 FOM2 FOM3 FOM4 FOM5 FOM6 FOM7 FOM8 FOM9 FOM10 FLEXIBILITY CRD1 CRD2 CRD3 CRD4 CRD5 CRD6 CRD7 CRD8 CRD9 CRD10 CONFLICT RCS1 RCS2 RCS3 RCS4 RCS5 RCS6 RCS7 RCS8 RCS9 RCS10 REPRESENTATION CULTURAL.ADAPTATION OVERALL
/STATISTICS=MEAN STDDEV.

Descriptives

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean
						Lower Bound
INNOVATIVE	1.00	117	3.0675	.60084	.05555	2.9575
	2.00	133	3.2098	.44821	.03886	3.1329
	Total	250	3.1432	.52890	.03345	3.0773
EFFECTIVENESS	1.00	117	3.2060	.51466	.04758	3.1117
	2.00	133	3.3165	.39508	.03426	3.2488
	Total	250	3.2648	.45738	.02893	3.2078
INTEGRATION	1.00	117	3.2744	.51864	.04795	3.1794
	2.00	133	3.2451	.52216	.04528	3.1556
	Total	250	3.2588	.51968	.03287	3.1941
ADAPTABILITY	1.00	117	3.3017	.44022	.04070	3.2211
	2.00	133	3.1850	.46131	.04000	3.1058
	Total	250	3.2396	.45442	.02874	3.1830
ENGAGEMENT	1.00	117	3.2923	.54585	.05046	3.1924
	2.00	133	3.1850	.55548	.04817	3.0897
	Total	250	3.2352	.55251	.03494	3.1664
CREATIVE.TRAINING	1.00	117	3.2284	.33108	.03061	3.1678
	2.00	133	3.2283	.28159	.02442	3.1800
	Total	250	3.2283	.30512	.01930	3.1903

Descriptives

		95% Confidence Interval for Mean	Minimum	Maximum
		Upper Bound		
INNOVATIVE	1.00	3.1775	1.10	4.00
	2.00	3.2867	1.70	3.90
	Total	3.2091	1.10	4.00
EFFECTIVENESS	1.00	3.3002	1.60	4.00
	2.00	3.3843	2.00	4.00
	Total	3.3218	1.60	4.00
INTEGRATION	1.00	3.3693	1.00	4.00
	2.00	3.3347	1.00	4.00
	Total	3.3235	1.00	4.00
ADAPTABILITY	1.00	3.3823	1.70	4.00
	2.00	3.2641	1.60	4.00
	Total	3.2962	1.60	4.00
ENGAGEMENT	1.00	3.3923	1.00	4.00
	2.00	3.2802	1.00	4.00
	Total	3.3040	1.00	4.00
CREATIVE TRAINING	1.00	3.2890	2.32	3.78
	2.00	3.2766	2.04	3.70
	Total	3.2663	2.04	3.78

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
INNOVATIVE	5.453	1	248	.020
EFFECTIVENESS	5.996	1	248	.015
INTEGRATION	.035	1	248	.852
ADAPTABILITY	.086	1	248	.770
ENGAGEMENT	.617	1	248	.433
CREATIVE TRAINING	4.666	1	248	.032

ANOVA

		Sum of Squares	df	Mean Square	F
INNOVATIVE	Between Groups	1.260	1	1.260	4.567
	Within Groups	68.394	248	.276	

EFFECTIVENESS	Total	69.653	249		
	Between Groups	.761	1	.761	3.676
	Within Groups	51.329	248	.207	
INTEGRATION	Total	52.090	249		
	Between Groups	.053	1	.053	.197
	Within Groups	67.192	248	.271	
ADAPTABILITY	Total	67.246	249		
	Between Groups	.848	1	.848	4.161
	Within Groups	50.570	248	.204	
ENGAGEMENT	Total	51.418	249		
	Between Groups	.717	1	.717	2.362
	Within Groups	75.293	248	.304	
CREATIVE.TRAINING	Total	76.010	249		
	Between Groups	.000	1	.000	.000
	Within Groups	23.182	248	.093	
	Total	23.182	249		

ANOVA

		Sig.
INNOVATIVE	Between Groups	.034
	Within Groups	
	Total	
EFFECTIVENESS	Between Groups	.056
	Within Groups	
	Total	
INTEGRATION	Between Groups	.658
	Within Groups	
	Total	
ADAPTABILITY	Between Groups	.042
	Within Groups	
	Total	
ENGAGEMENT	Between Groups	.126
	Within Groups	
	Total	
CREATIVE.TRAINING	Between Groups	.998
	Within Groups	
	Total	

ONEWAY INNOVATIVE EFFECTIVENESS INTEGRATION ADAPTABILITY
ENGAGEMENT CREATIVE.TRAINING BY Teaching
/STATISTICS DESCRIPTIVES HOMOGENEITY
/MISSING ANALYSIS
/POSTHOC=LSD ALPHA(0.05).