

The Influence of Chinese Martial Arts Teaching on the Moral Quality and Achievement Motivation of College Students in China

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Abstract: The purpose of this dissertation is to investigate the effects of teaching Chinese martial arts on college students' moral quality and achievement motivation. Through an in-depth analysis of the relationship between Wushu teaching and the development of college students' comprehensive quality, we explored the potential role of Wushu teaching in enhancing students' moral standards and stimulating their achievement motivation. In this study, we clarified the status of wushu as a traditional cultural sport in university education through a literature review, and elaborated the unique teaching concepts and methods of wushu teaching. Then, we collected a large amount of empirical data on the role of wushu teaching in college students' moral quality and achievement motivation by means of a questionnaire survey. The results of the study show that by participating in Wushu teaching, college students show significant improvement in moral quality. Wushu emphasizes etiquette, respect, and self-discipline, and fosters positive moral values in students, making them more responsible and team-oriented in their daily lives. In addition, the practical requirements and skill enhancement of Wushu sports also stimulate students' achievement motivation to a certain extent, prompting them to pursue excellence and personal development. The teaching of Chinese Wushu had a positive impact on college students' moral quality and achievement motivation. This study provides a useful reference for university physical education, emphasizing that wushu, as an effective educational tool, helps to cultivate students' all-round development of moral quality and positive achievement motivation.

Keywords: Wushu; Students' Moral Quality and Achievement Motivation.

1. Introduction

China is one of the four great ancient civilizations, and the Chinese nation is also one of the greatest nations in the world. Over the long years of history, the Chinese nation, which is known for its diligence, bravery, kindness and wisdom, has gradually formed a traditional Chinese ethical culture that is rich in national characteristics and profound, which has profoundly influenced the history of the Chinese nation, and the ethics of traditional martial arts, as a part of the traditional ethical culture, has also played an important role in the historical development of the Chinese nation. As a part of traditional ethical culture, traditional martial arts ethics and morality have also played an important role in the historical development.

Promote the excellent moral tradition of the Chinese nation and contribute to the improvement of social morality. Wudu is a vivid embodiment of traditional ethics and morality in wushu, and the concept of wudu, which is in line with the idea of moral education in the new era, is the epitome of contemporary excellent traditional morality in wushu. Traditional wudao cultivation is mainly an individual behavior, emphasizing the sincerity of the practitioner and the cultivation of the body. The study of martial arts ethics and morality can enable martial arts practitioners to continuously strengthen their own learning and cultivation, and cultivate the virtues of benevolence and righteousness, loyalty to the country and love for the people, martial arts refinement, faithfulness and trustworthiness, and virtues that can help the whole world.

Achievement motivation is one of the key drivers of human behavior and learning. It refers to the intrinsic motivational

factors that motivate individuals to pursue success, seek a sense of accomplishment, and increase their sense of self-efficacy. Achievement motivation plays an important role in education, work, sports, and various life domains, as it not only stimulates interest in learning, but also helps individuals set challenging goals and persevere in the face of difficulties. Therefore, understanding the formation and influences of achievement motivation is of great value to the fields of education and social sciences.

Over the past few decades, researchers and scholars have explored achievement motivation extensively, encompassing individuals of different ages, cultures, and backgrounds. It has been found that achievement motivation is influenced by a variety of factors, including an individual's self-concept, goal setting, self-efficacy, and learning experiences. These factors can intertwine and work together to shape a person's level of achievement motivation.

Martial arts, as a traditional method of physical skill development, has been widely recognized and practiced worldwide. It is not only a physical activity, but also incorporates several cultural, philosophical and ethical aspects. Teaching martial arts provides a unique environment in which to study the formation and development of achievement motivation and how it plays a role in learning and competition.

In contemporary society, the cultivation of moral quality and achievement motivation has been one of the important tasks in the field of education. The cultivation of moral quality and achievement motivation in college students, as a pillar of the future society, is the key to social progress and stability. Chinese Wushu, as an ancient sport and cultural tradition, has long been recognized as an educational approach to help

develop individuals' moral quality and achievement motivation. However, to date, relatively few systematic studies have been conducted on the effects of Chinese Wushu teaching on college students' moral quality and achievement motivation. The purpose of this dissertation is to explore the effects of Chinese Wushu teaching on the moral quality and achievement motivation of contemporary college students, and to provide background and theoretical support for related research.

2. Statement of the Problem

The purpose of this study was to investigate whether there is a correlation between the level of moral literacy and achievement motivation of students in martial arts classes at Guangdong University of Science and Technology and the length of time they have been studying martial arts. Based on the results of the questionnaire survey, we analyze the impact of wushu teaching on students' moral literacy, then make comments and suggestions for future wushu teaching reform.

Specifically, this study will answer the following research questions:

1. Survey of respondents' basic information?
 - 1.1 Age
 - 1.2 Sex
 - 1.3 Hours of martial arts practice per week
 - 1.4 Grade
2. What is the assessment of the respondents of their daily ethical behaviors in terms of the following:
 - 2.1 Courage
 - 2.2 Empathy
 - 2.3 Enterprising
 - 2.4 Integrity
 - 2.5 Justice
 - 2.6 Patriotism
 - 2.7 Striving
 - 2.8 Toughness
3. Is there significant difference on the assessment of the respondents of their daily ethical behaviors when profile is taken as test factors?
4. What is the assessment of the respondents on their level of motivation in terms of:
 - 4.1 achievement
 - 4.2 power
 - 4.3 affiliation
5. Is there significant relationship between the daily ethical behaviors and the level of motivation of the respondents?
6. Based on the results if the study, what program can be proposed?

3. Hypotheses

Hypothesis 1: There is no significant difference on the assessment of the respondents of their daily ethical behaviors when profile is taken as test factors.

Hypothesis 2: There is no significant relationship between the daily ethical behaviors and the level of motivation of the respondents.

4. Scope and Delimitation of the Study

This paper analyzes and verifies the effects of teaching Chinese martial arts on students' moral literacy and achievement motivation with the help of the literature review method of questionnaires.

The respondents were students studying Chinese Wushu at

Guangdong University of Science and Technology (GDIST), and this study had some scope and limitations in terms of formulating the research program and the direction of the study. The main purpose of this study was to verify the effect of Chinese Wushu teaching on the moral literacy and achievement motivation of the students studying Wushu in Guangdong University of Science and Technology (GDIST), so as to analyze and analyze the relationship between Chinese Wushu teaching and students' moral literacy and achievement motivation. The limitations of this study mainly lie in the information of the survey respondents such as age, gender, and length of time practicing wushu. This study will analyze the relationship between Chinese Wushu teaching and the moral literacy of contemporary college students by counting the moral literacy and achievement motivation scores of respondents who have studied Wushu for different lengths of time.

The participants in this study were randomly selected from the student species studying martial arts at Guangdong University of Science and Technology (GIST), the total number of students studying martial arts at GIST was 800, and 260 participants were randomly selected from these 800 students. The participants were secondary school graduates from various provinces and cities in China who had not participated in an effective physical education program and generally represented Chinese college students.

The paper for this study was for academic purposes only. In this paper, information about the respondents' data and test data collected by the researchers through questionnaires and other forms will be kept strictly confidential. The questionnaires were distributed and collected electronically through the Internet, which ensured the efficiency of the questionnaires. The analysis of the questionnaires and test data was processed using specialized data analysis software.

5. Research Design

The research in this paper utilized a comparative research method. Quantitative research methods such as descriptive statistics and analysis of variance (ANOVA) will be used to process the data in the research process of this study. The main source of research data is researcher-made questionnaire, which is closely related to the SOP of this study.

6. Sampling Method

The population of the study was 800 students enrolled in a Chinese martial arts elective program. The respondents of the study were randomly sampled and the "sample size calculator" was calculated when the confidence level was set at 95% and the margin of error was 5%, the minimum sample size was 260, which is statistically consistent with the minimum sample size required.

This study is for academic purposes only, the researcher gives due consideration to the privacy of the individual questionnaire, the questionnaire will be anonymous, even so, the questionnaire collects brief information collected by the surveyed and the data obtained from the survey will be kept strictly confidential.

7. RESULTS, ANALYSIS, AND DISCUSSIONS

This section discusses the results of the data gathering, summary of findings, conclusions, recommendations and

research output.

7.1. Survey of Respondents' Basic Information in Terms of Age, Sex, Hours of Martial Arts Practice Per Week, and Grade

Table 1. Profiles of Respondents

Variable	Indicators	Frequency	Percentage
Age	18 years old and under	12	4.0
	19-20 years old	164	57.0
	21-22 years old	106	37.0
	23 years old and over	8	3.0
Sex	Male	120	41.0
	Female	170	59.0
Hours of Martial Arts Practice per Week	Less than 1-4 hours	134	46.0
	5-8 hours	85	29.0
	9-12 hours	30	10.0
	More than 12 hours	41	14.0
Grade	First Grade	67	23.0
	Second Grade	81	28.0
	Third Grade	92	32.0
	Fourth Grade	50	17.0
	Total	290	100.0

In terms of profiles, the above table disclosed that the majority of the respondents had an age from 19 to 20 years old. This result was followed by 21-22 years old. According to sex, the majority of them were female. Moreover, many of respondents spent less than 1-4 hours of martial arts practice per week. Lastly, the above profiles revealed that many of the respondents were in third grade followed by the second grade, first grade and fourth grade accordingly.

7.2. The Assessment of the Respondents of Their Daily Ethical Behaviors in Terms of the Following

7.2.1. Courage

Table 2 shows that in terms of courage, the assessments of respondents in their daily ethical behaviors yielded a composite mean score of 3.17 with a 0.79 corresponding standard deviation. This denotes that the respondents agreed with their courage as part of their daily ethical behaviors in martial arts studies. Of all the indicators, the highest mean score was 3.26 apparent by their willingness to protect and support their martial arts partner to ensure their safety, which was closely followed by their willingness to actively participate in movement and skill practice that requires courage and is not afraid to fail. Conversely, the lowest mean score was 3.08 similarly apparent by their willingness to try new martial arts techniques and push their physical and mental limits, and, being not afraid of competition and are willing to participate in tournaments and confrontations to learn and grow.

Xing Yupeng, Yu Xiaomeng, Xia Danxue, etc. believe that school wushu education refers to the development of wushu arranged into the school to promote, through the wushu to achieve the purpose of educating the students, to promote the internal and external harmonious development of the students' external physique and internal spirit of the internal and

external harmony of the development of the students; so that the students in the process of learning wushu, to enhance the physical fitness and health, to achieve the health and physical fitness, improve the personality of the purpose and role (Xing Yupeng, Yu Xiaomeng, Xia Danxue, 2022).

Table 2. Assessments of Respondents on the Daily Ethical Behaviors in terms of Courage

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Willingness to actively participate in movement and skill practice that requires courage and is not afraid to fail.	3.25	0.77	Agree	Certain extent	2
2. Being able to face one's fears and insecurities and not backing down because of fear.	3.23	0.73	Agree	Certain extent	3
3. Able to accept a certain level of blows and pain and will not stop because of pain.	3.12	0.79	Agree	Certain extent	4
4. Willing to try new martial arts techniques and push their physical and mental limits.	3.08	0.88	Agree	Certain extent	5.5
5. Are willing to protect and support their martial arts partner to ensure their safety.	3.26	0.77	Agree	Certain extent	1
6. Are not afraid of competition and are willing to participate in tournaments and confrontations to learn and grow.	3.08	0.82	Agree	Certain extent	5.5
Composite	3.17	0.79	Agree		

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

7.2.2. Toughness

Table 3 shows that in terms of resilience, respondents rated daily ethical behavior with a composite mean score of 3.10 and a standard deviation of 0.79. This indicates that respondents agree that their resilience is part of their daily ethical behavior in martial arts learning. The highest average score was 3.19, indicating that respondents were able to resist stress and remain calm and focused. The lowest average score was 3.03, indicating that respondents were able to tolerate physical pain and discomfort and would not withdraw easily.

Table 3. Assessments of Respondents on the Daily Ethical Behaviors in terms of Toughness

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Able to endure physical pain and discomfort and will not back down easily.	3.03	0.83	Agree	Certain extent	6
2. Have the quality of perseverance, will study and practice hard for a long time and will not give up lightly.	3.12	0.77	Agree	Certain extent	3
3. Able to resist stress and remain calm and focused.	3.19	0.73	Agree	Certain extent	1
4. The ability to remain resilient in the face of adversity and setbacks, and not break down easily.	3.13	0.73	Agree	Certain extent	2
5. Willing to challenge their own physical and mental limits and to go beyond their own limitations.	3.05	0.86	Agree	Certain extent	5
6. Ability to maintain a high level of concentration during training and competition without distraction or interruption.	3.06	0.82	Agree	Certain extent	4
Composite	3.10	0.79	Agree	Certain extent	

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

The article "Moral Principles and Values in Martial Arts" discusses the moral principles and values of Chinese martial arts, including patience, respect, humility and integrity. The authors analyze the application of these ethical principles in martial arts practice and how they can help develop character and integrity in martial arts students (Li, M., 2018).

7.2.3. Striving

As can be seen from Table 4, in terms of effort, the comprehensive average score of respondents' evaluation of daily moral behavior is 3.08, and the standard deviation is 0.78.

This indicates that respondents agree that they work hard in martial arts learning as part of their daily ethical behavior. Among the indicators, the highest average score was 3.25.

Table 4. Assessments of Respondents on the Daily Ethical Behaviors in terms of Striving

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Dare to challenge difficult movements and skills, and constantly break through their own limits.	3.02	0.83	Agree	Certain extent	4.5
2. In the process of learning Wushu, they are able to maintain long-term persistence and perseverance, are not afraid of difficulties, and do not give up lightly.	3.09	0.76	Agree	Certain extent	3
3. Have high demands on their own Wushu skills and physical fitness, and always pursue a higher level.	2.99	0.82	Agree	Certain extent	6
4. Dare to compete with other competitors in martial arts competitions and practical exercises, showing a strong sense of competition.	3.02	0.79	Agree	Certain extent	4.5
5. Be able to consciously abide by discipline, complete training tasks on time, and continuously improve their martial arts level.	3.13	0.74	Agree	Certain extent	2
6. Be able to maintain an optimistic mindset in the face of setbacks and difficulties, adjust themselves positively and move forward.	3.25	0.71	Agree	Certain extent	1
Composite	3.08	0.78	Agree	Certain extent	

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

This performance is the ability to maintain an optimistic

attitude in the face of setbacks and difficulties, and actively adjust themselves to move forward; The lowest average score was 2.99. This performance for their own martial arts skills and physical fitness will still have higher requirements, and continue to pursue a higher level. The article, Moral Principles and Values in Wushu, discusses the moral principles and values of the Chinese martial arts, including patience, respect, humility, and integrity. The author analyzes the application of these moral principles in the practice of martial arts and how they can help develop the character and integrity of martial arts students (Li, M., 2018).

7.2.4. Enterprising

Table 5. Assessments of Respondents on the Daily Ethical Behaviors in terms of Enterprising

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Be brave to challenge themselves and constantly exceed their limits.	3.17	0.73	Agree	Certain extent	4
2. Persist in practicing and do not give up easily.	3.21	0.74	Agree	Certain extent	3
3. Actively participate in Wushu competitions and practical exercises, showing a strong sense of competition.	2.99	0.81	Agree	Certain extent	6
4. Self-discipline and self-improvement, complete training tasks on time, and continuously improve their martial arts level.	3.09	0.72	Agree	Certain extent	5
5. Be optimistic and respond positively to setbacks and difficulties.	3.27	0.68	Agree	Certain extent	1
6. Courageous to take responsibility and put in efforts for the success of the team.	3.22	0.71	Agree	Certain extent	2
Composite	3.16		Agree		

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

As can be seen from Table 5, in terms of aggressiveness, the comprehensive average score of respondents' evaluation of daily moral behavior is 3.16, and the standard deviation is 0.73. This indicates that respondents agree with their enterprising spirit as part of their daily ethical behavior in martial arts learning. In all indicators, the highest average

score is 3.27, which shows that the respondents are positive and optimistic, and they can actively cope with setbacks and difficulties.

7.2.5. Patriotism

Table 6. Assessments of Respondents on the Daily Ethical Behaviors in terms of Patriotism

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Spread the positive energy of the country and build up the image of the country in social media and daily interactions	3.51	0.66	Strongly Agree	Very Great Extent	5.5
2. Endeavor to learn the history and culture of the country and understand the development and evolution of the country.	3.51	0.62	Strongly Agree	Very Great Extent	5.5
3. Care about the country's ecological environment, actively participate in environmental protection actions, and maintain the beauty of the country.	3.51	0.61	Strongly Agree	Very Great Extent	5.5
4. Be aware of national security and report suspicious behavior to maintain the stability and peace of the country.	3.58	0.60	Strongly Agree	Very Great Extent	1.5
5. Understand the importance of national defense, pay attention to national defense construction, and support the country's military.	3.58	0.61	Strongly Agree	Very Great Extent	1.5
6. Pay attention to international affairs, understand the country's international status and international relations.	3.55	0.63	Strongly Agree	Very Great Extent	3
Composite	3.54	0.62	Strongly Agree	Very Great Extent	

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

The lowest average score is 2.99, and even this lowest score

is also reflected in the respondents' ability to actively participate in martial arts competitions and practical exercises, and still show a strong sense of competition.

As can be seen from Table 6, in terms of patriotism, the comprehensive average score of respondents' daily moral behavior is 3.54, and the standard deviation is 0.62. This indicates that respondents strongly agree that their patriotism is part of their daily moral behavior in martial arts learning. The respondents have a sense of national security. They will actively report suspicious behaviors, maintain national stability and peace, understand the importance of national defense, attach importance to national defense construction, and support the national army. The highest average score in these aspects is 3.58. They will pay attention to international affairs, understand their country's international status and international relations. The lowest score was 3.51, with respondents spreading the country's positive energy and building the country's image in social media and daily interactions. They will try to learn the history and culture of the country and understand the development and evolution of the country. And they also care very much for the ecological environment of the country, and actively participate in environmental protection actions to maintain the beauty of the country.

Qi Zhenguang, Zhao Guangsheng, Guo Yucheng believe that "martial arts moral education can cultivate patriotism, is an important goal to achieve the Chinese dream of the great rejuvenation of the Chinese nation, and is the pursuit of life value" (Qi Zhenguang, Zhao Guangsheng, Guo Yucheng, 2019).

Xu Feng et al. believe that Wude culture has the value of carrying forward excellent traditional culture, enhancing national cohesion and cultivating harmonious ideology. They also point out that the spiritual essence of Wude culture such as serving the country and the unity of knowledge and action can enhance the timeliness of ideological and political education in colleges and universities and enhance students' cultural confidence (Xu Feng, 2019).

7.2.6. Justice

As can be seen from Table 7, in terms of justice, the comprehensive average score of respondents' evaluation of daily moral behavior is 3.53, and the standard deviation is 0.63. This indicates that respondents strongly agree with their righteous actions as part of their daily ethical behavior in martial arts learning. The highest average score is 3.58, which shows that the respondents adhere to the moral principles and do not violate the moral code in the face of temptation or difficulties, while the lowest average score is 3.46, which is also a relatively high score. The result shows that the respondents can actively participate in volunteer activities or volunteer work, give back to the society, and help people in need.

Wang Gang, Han Jinqing, and Hou Liankui pointed out that Chinese martial arts have unique advantages and significant value in the fundamental task of education for moral education, which is manifested in the Chinese nature of cultural connotation, the righteousness of moral education, the wisdom of the knowledge structure, the physical behavior of sports, the aesthetic nature of the exercises and demonstrations, and the skillful mastery of the labor (Wang Gang, Han Jinqing, and Hou Liankui, 2019).

Table 7. Assessments of Respondents on the Daily Ethical Behaviors in terms of Justice

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Abide by their ethical code in practicing and competing, e.g., not using improper means or cheating their opponents.	3.53	0.64	Strongly Agree	Very Great Extent	4.5
2. Hold fast to moral principles and do not violate their ethical code when faced with temptation or difficulties.	3.58	0.61	Strongly Agree	Very Great Extent	1
3. Be willing to stand up to unjust behavior and uphold fairness and justice.	3.53	0.61	Strongly Agree	Very Great Extent	4.5
4. Strictly abide by the rules of martial arts competition and practice, and do not violate the rules of competition.	3.54	0.61	Strongly Agree	Very Great Extent	3
5. Actively participate in volunteer activities or volunteer work to give back to the community and help those in need.	3.46	0.68	Agree	Certain Extent	6
6. Resolutely oppose bullying behavior, stand by the side of the victim, and do not condone or participate in bullying behavior.	3.57	0.62	Strongly Agree	Very Great Extent	2
Composite	3.53	0.63	Strongly Agree	Very Great Extent	

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

7.2.7. Integrity

Table 8. Assessments of Respondents on the Daily Ethical Behaviors in terms of Integrity

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Students are expected to show up on time for Wushu training classes and not to be late or leave early.	3.54	0.59	Strongly Agree	Very Great Extent	4
2. Observe the rules and discipline of Wushu training, including obeying the instructor's directions and class schedule.	3.49	0.63	Agree	Certain extent	5.5
3. Reflect honestly on their skill level and physical condition without exaggeration or hyperbole.	3.49	0.64	Agree	Certain extent	5.5
4. Respect the privacy of the instructor and classmates and not disclose confidential information within the individual or team.	3.56	0.62	Strongly Agree	Very Great Extent	3
5. Honor commitments made to coaches or team members and not break them lightly.	3.58	0.61	Strongly Agree	Very Great Extent	2
6. Refrain from cheating in exams or competitions and uphold the principle of fair competition.	3.59	0.61	Strongly Agree	Very Great Extent	1
Composite	3.54	0.62	Strongly Agree	Very Great Extent	

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

7.2.8. Empathy

Table 9. Assessments of Respondents on the Daily Ethical Behaviors in terms of Empathy

Indicators	Mean	SD	Adjectival Description	Interpretation	Rank
1. Are willing to assist each other in practicing and help other students to overcome problems, rather than focusing only on their own progress.	3.50	0.67	Agree	Certain extent	1
2. Actively listen to and understand the perspectives and needs of others during group practice or instruction from the instructor.	3.47	0.67	Agree	Certain extent	2.5
3. Cares about the physical condition of other students, showing concern and offering help if someone is injured or unwell.	3.47	0.67	Agree	Certain extent	2.5
4. Be willing to share their skills and knowledge to help other students improve.	3.45	0.67	Agree	Certain extent	6
5. Respects everyone's different skill levels and will not ridicule or discriminate against less skilled students.	3.47	0.67	Agree	Certain extent	2.5
6. Will encourage other students and provide support and motivation when they are challenged or struggling.	3.46	0.64	Agree	Certain extent	5
Composite	3.47	0.67	Agree	Certain extent	

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

As can be seen from Table 8, in terms of honesty, the comprehensive average score of respondents' daily moral behavior is 3.54, and the standard deviation is 0.62. This indicates that respondents strongly agree with their integrity as part of their daily ethical behavior in martial arts learning. It is worth noting that not cheating in exams or competitions, adhering to the principle of fair competition, keeping promises to coaches or team members, and not easily breaking them are the highest average scores, and the highest score is as high as 3.59 points, indicating that respondents can do a good job in integrity. The lowest score is also 3.49, which indicates that respondents are honest about their skill level and physical condition in terms of following the rules and discipline of martial arts training, including obeying the instructor's instructions and class schedule, and not

exaggerating or exaggerating.

Based on the oral history of martial artists, Qi Zhenguang et al. elaborated the connotation of the inheritance of martial virtues such as benevolence, righteousness, faithfulness and courage, and put forward theoretical countermeasures to strengthen martial virtues education (Qi Zhenguang, Zhao Guangsheng, Guo Yucheng, Guo Kuan-Guo, Li Shoupei, 2019).

As can be seen from Table 9, in terms of empathy, the comprehensive average score of respondents' daily moral behavior is 3.47, and the standard deviation is 0.67. This indicates that respondents agree with their empathy as part of their daily ethical behavior in martial arts learning. Among all the indicators, the highest average score was 3.50, which indicated that respondents were willing to help each other

practice and help other students overcome problems, rather than focusing only on their own progress. The lowest average score was 3.345, indicating a willingness to share their skills and knowledge to help other students improve.

Table 10. Overall Assessments of Respondents on the Daily Ethical Behaviors

Variables	Composites			Rank
	Mean	SD	Interpretation	
Courage	3.17	0.79	Agree	5
Toughness	3.10	0.79	Agree	7
Striving	3.08	0.78	Agree	8
Enterprising	3.16	0.73	Agree	6
Patriotism	3.54	0.62	Strongly Agree	1.5
Justice	3.53	0.63	Strongly Agree	3
Integrity	3.54	0.62	Strongly Agree	1.5
Empathy	3.47	0.67	Agree	4
Overall	3.32	0.70	Agree	--

Scale: 4.00-3.51=Strongly Agree/Very Great Extent; 3.50-2.51=Agree/Certain Extent; 2.50-1.51=Disagree/Slight Extent; 1.50-1.00=Strongly Disagree/No Extent

Table 11. Differences in the Assessments of Daily Ethical Behaviors by Respondents' Age

Variables	Mean				F-value	sig	Decision Ho	Interpret
	18 & <	19-20	21-22	23 & >				
Courage	2.72	3.07	3.35	3.63	6.820	.000	Reject	Significant
Toughness	2.74	2.96	3.31	3.58	7.972	.000	Reject	Significant
Striving	2.65	2.96	3.31	3.38	8.277	.000	Reject	Significant
Enterprising	2.83	3.06	3.32	3.56	6.045	.001	Reject	Significant
Patriotism	3.47	3.46	3.64	3.85	3.082	.028	Reject	Significant
Justice	3.61	3.43	3.66	3.88	4.993	.002	Reject	Significant
Integrity	3.71	3.46	3.64	3.67	2.763	.042	Reject	Significant
Empathy	3.43	3.37	3.63	3.52	4.489	.004	Reject	Significant
Overall	3.15	3.22	3.48	3.63	5.555		Reject	Significant

Legend: at 0.05 level of significance

Using ANOVA or F-Test, the differences in the assessments of the daily ethical behaviors of respondents in martial arts studies when grouped according to age obtained significant findings in terms of courage, toughness, striving, enterprising, patriotism, justice, integrity and empathy. The null hypothesis was rejected at a 5% level of significance. This implied that the ethical behaviors of the respondents in martial arts studies varied in terms of age grouping.

Using a Sheffe Test, the post-hoc ANOVA analysis in the differences of the assessments of respondents on their ethical behaviors in martial arts studies yielded significant findings with the following pairs of age groupings per variable such as: **1) courage** as evident by 18 years old and below vs. 21-22 years old and 23 years old and above and vice-versa, 19-20 years old vs. 21-22 years old and vice-versa; **2) toughness** as evident by 19-20 years old vs. 21-22 years old and vice-versa; **3) striving** as evident by 18 years old and below vs. 21-22 years old and vice versa and, 19-20 years old vs. 21-22 years old and vice versa; **4) enterprising, patriotism, justice and empathy** as evident by 19-20 years old vs. 21-22 years old and vice-versa and; **5) integrity** as evident by 18 years old and below vs. 21-22 years old and vice-versa.

8. Conclusion

1. The influence of martial arts not only stays in the level of physical exercise, but also covers the psychological, moral and behavioral levels of individuals, and then affects their overall development.

2. Martial arts is not only a series of skills and movements, but also a traditional culture focusing on ethics. In the value

As can be seen from Table 10, among all the variables, the highest score of the respondents' daily moral behavior in wushu research is 3.54, and the highest score variables are Patriotism and Integrity. The third most popular variable is Justice, which has a score of 3.53. The variable Empathy ranked fourth at 3.47, with a score of 3.47. The variable Courage came in fifth with a score of 3.17. Variable Enterprising ranked sixth, with a score of 3.16. The variable Toughness ranks 7th with a score of 3.10. The variable Striving ranks 8th with a score of 3.08. Overall, the respondents reached a consensus on ethical behavior in martial arts research, with an overall score of 3.32 and a standard deviation of 0.70. Respondents showed an overall homogenous assessment with a small standard deviation.

7.3. Difference on the Assessment of the Respondents of Their Daily Ethical Behaviors when Profile is Taken as Test Factor?

system of martial arts, principles such as respect, discipline, and perseverance are considered core to the training.

3. The training method of martial arts has a positive impact on the development of students' personality. Martial arts emphasizes not only the training of the body but also the tempering of the mind.

4. The unique educational value of martial arts also lies in its shaping of students' positive attitude towards life. In martial arts training, students experience setbacks, successes, difficulties and victories, which makes them more appreciative of the results of every effort. This positive attitude to life can play a positive role in their academic and professional life, making them more responsible and positive attitude.

5. Wushu cultivates students' pursuit of success. Through continuous improvement and challenge of their own skills, students gradually build confidence in their own abilities. This confidence not only affects their performance in the martial arts arena, but also inspires their desire to pursue excellence in other aspects. This positive motivation drives students to study and work harder and contribute more to the development of individuals and society.

6. Promoting and strengthening the position of Chinese martial arts teaching in university courses will provide strong support for cultivating more positive and noble talents.

Chinese martial arts teaching has a significant positive impact on the moral quality and achievement motivation of college students. Practicing martial arts is not only a kind of sports exercise, but also a kind of moral ethics and personality quality cultivation.

Table 12. Post Hoc ANOVA Test on the Differences in the Assessment of Daily Ethical Behaviors by Respondents' Age

Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			2.72	3.07	3.35	3.63
Courage	18 & <	2.72			*	*
	19-20	3.07			*	
	21-22	3.35	*	*		
	23 & >	3.63	*			
Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			2.74	2.96	3.31	3.58
Toughness	18 & <	2.74				
	19-20	2.96			*	
	21-22	3.31		*		
	23 & >	3.58				
Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			2.65	2.96	3.31	3.38
Striving	18 & <	2.65			*	
	19-20	2.96			*	
	21-22	3.31	*	*		
	23 & >	3.38				
Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			2.83	3.06	3.32	3.56
Enterprising	18 & <	2.83				
	19-20	3.06			*	
	21-22	3.32		*		
	23 & >	3.56				
Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			3.47	3.46	3.64	3.85
Patriotism	18 & <	3.47				
	19-20	3.46			*	
	21-22	3.64		*		
	23 & >	3.85				
Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			3.61	3.43	3.66	3.88
Justice	18 & <	3.61				
	19-20	3.43			*	
	21-22	3.66		*		
	23 & >	3.88				
Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			3.71	3.46	3.64	3.67
Integrity	18 & <	3.71			*	
	19-20	3.46				
	21-22	3.64	*			
	23 & >	3.67				
Variables	Age	Mean	18 & <	19-20	21-22	23 & >
			3.43	3.37	3.63	3.52
Empathy	18 & <	3.43				
	19-20	3.37			*	
	21-22	3.63		*		
	23 & >	3.52				

**Pair with Significant Difference at a .05 level.*

9. RECOMMENDATIONS

1. Include martial arts in all university courses in China: Promote Chinese martial arts as a compulsory or elective course in universities, so that more students can benefit from the moral education of martial arts and the cultivation of achievement motivation.

2. Strengthen the status of martial arts teaching in universities: promote martial arts as a compulsory or elective course in universities, so as to promote more students to benefit from the moral education of martial arts and the cultivation of achievement motivation.

3. Strengthen the construction of martial arts coaches: improve the professional level of martial arts coaches to

ensure that they can effectively teach martial arts skills while focusing on the cultivation of students' moral quality and achievement motivation.

4. Organize martial arts training activities for martial arts beginners specifically for college students: Cooperate with martial arts schools to set up workshops, seminars and training programs specifically designed for college students to meet the needs of college students more specifically.

5. Strengthen research: Further study the long-term impact of Chinese martial arts teaching on the moral development and achievement motivation of college students, so as to provide a more specific and in-depth understanding and provide more targeted programs for future teaching and training.

6. Improve martial arts training conditions: Universities are

encouraged to invest in the necessary facilities and equipment to ensure that students can receive high-quality martial arts training, so as to better play the role of martial arts in enhancing moral character and achievement motivation.

7. In-depth study of long-term impact: Further research should be conducted to explore in depth the long-term impact of Chinese martial arts teaching on the moral development and achievement motivation of college students, in order to provide a more specific and in-depth understanding and provide more targeted programs for future teaching and training.

8. For farther study, conduct a qualitative study to enhance the moral quality and achievement motivation of wushu students.

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