

Analysis of the Roles, Functions, and Values of Chinese Martial Arts



Cong liu¹, Fengwei Jia², Yuxian Cao³, Aihua Li², Hongwei Wang⁴, Rong Gao² & Guofeng Qu^{2*}

¹ College of Education for the Future, Beijing Normal University, Zhuhai, Guangdong, China

² College of Physical Education and Sports, Beijing Normal University, Beijing, China

³ Zhuhai Sun Yat sen University Affiliated Middle School, China

⁴ College of Physical Education, Northwest Normal University, Lanzhou, Gansu, China

Abstract: In recent years, the inheritance and dissemination of Chinese martial arts have experienced a lack of harmony, resulting in a failure to respond promptly and effectively to the diverse needs of society. From an integrated perspective, this paper analyses the functions, roles, and values of Chinese martial arts; it uncovers a disconnect in the academic understanding of the essential roles and functional values of Chinese martial arts, as well as a vague public comprehension of related concepts. The core role of Chinese martial arts lies in combat techniques, with their functions determined by the interaction between this essence and societal demands, while value is reflected in the positive outcomes of these functions. The roles, functions, and values of martial arts vary across historical periods, styles, and forms. A correct understanding of the roles, functions, and values of Chinese martial arts, along with timely adjustments and innovations in response to the demands of particular eras, is fundamental to promoting martial arts inheritance and development.

Keywords: Chinese martial arts, essence, role, function, value

1. Introduction

Chinese martial arts, a cherished heritage of traditional Chinese culture, play diverse roles in meeting the varied needs of different groups. For those with a “fitness” orientation in sports, martial arts enhance physical qualities such as muscle strength and agility (Sun, Tabeshian, Mustafa, & Zehr, 2024). Practitioners seeking “combat” skills find martial arts beneficial for improving striking power and evasive abilities. In the film and television industry, where the pursuit of “martial aesthetics” is paramount, martial arts enrich artistic expression. For educators involved in “curriculum teaching,” martial arts serve as a valuable resource to enhance physical education (Yu & Mantuhac, 2024). Local governments aiming to “promote” their regions use martial arts to highlight local characteristics. For government departments focused on “service”,

martial arts contribute to equalizing public services and enhancing national cultural confidence. Chinese martial arts must respond effectively to these diverse societal demands.

However, in recent years, the inheritance, dissemination, and research of martial arts have been marred by a lack of harmony. Macroscopically, while martial arts are celebrated as a “national essence” and a cornerstone of “Chinese traditional sports culture”, (Suo, Li, & Li, 2016) internal issues such as “cultural discount, (Zhao & Zhang, 2017)” “stigmatization”, (Li & Zhang, 2022)” and “normative loss (Zhang, Liu, & Wang, 2014)” have emerged. Microscopically, competitive martial arts routines have incorporated elements from Peking opera, gymnastics, and street dance, leading to a “circus-like” trend. Competitive martial arts have

Corresponding Author: Guofeng Qu

College of Physical Education and Sports, Beijing Normal University, Beijing, China

©The Author(s) 2025. Published by BONI FUTURE DIGITAL PUBLISHING CO.,LIMITED This is an open access article under the CC BY License(<https://creativecommons.org/licenses/by/4.0/>).

also been criticized for lacking traditional techniques and cultural depth (Li & Zhou, 2021). The intergenerational transmission of traditional martial arts is marred by sectarian disputes, and frequent “challenge matches” have sparked debates about the role of martial arts in combat. These issues suggest a possible disconnect between the essence of martial arts and the understanding of their functions, leading to the aforementioned “dissonant notes”.

In the context of nationwide fitness promotion, the health value of martial arts is lauded; however, the diminishing role of combat in martial arts is a concern that cannot be overlooked. This raises the question of how to highlight the combat aspect of martial arts, a key issue that must be addressed. Therefore, examining the causes and recognition patterns of the “dissonant notes” from an integrated perspective of “role, function, and value realization” is necessary, providing valuable insights into the inheritance, dissemination, and development of martial arts.

2. Differentiating the Concepts of Role, Function, and Value in Martial Arts

Investigating the roles, functions, and values of martial arts is a pivotal aspect of martial arts studies. Although these concepts may appear interconnected, they actually embody significant distinctions. Clarifying these concepts aids in a deeper understanding and study of martial arts, providing theoretical guidance for their continued development.

The term “role” is defined in the Modern Chinese Dictionary as the influence exerted on individuals or things, including its function and effect (Dictionary Editorial Room of the Institute of Language, Chinese Academy of Social Sciences, 2016). Here, the meaning of function is also included. “Function,” as explained in the same dictionary, refers to the beneficial impact produced by an object or method (Dictionary Editorial Room of the Institute of Language, Chinese Academy of Social Sciences, 2016). The Cihai Dictionary defines it as the capabilities and characteristics exhibited by the specific structure of an object within the context of

its internal and external system relationships (Xia & Chen, 2010). While there are similarities between roles and functions, a role is not inherently good or bad. In contrast, a function typically refers to the positive aspects of an object and relies on the object’s structure for its realization. The term “value” is commonly interpreted as a utility or positive effect (Jin et al., 2001). In various academic fields, value is associated with utility, referring to the actual benefits or interests it brings to people. Moreover, value is a relational category, reflecting the satisfaction of subjective needs by the attributes of the object (Lin, Yang, & Huang, 2003). Viewing martial arts as objects, their value to society is realized when their functions meet human needs. In other words, the function of martial arts is the foundation and basis for generating value.

Summarizing the usual meanings, the role of martial arts refers to their influence on people or things, encompassing both positive and negative impacts. The function of martial arts pertains to the beneficial capabilities and characteristics demonstrated by their specific structure within and outside the system, such as cultural, educational, military, and economic aspects. Ultimately, the value of martial arts signifies their positive utility, contingent upon realizing their functions.

3. Current Perceptions of the Roles, Functions, and Values of Martial Arts

3.1 Academic Cognitive Dissonance in the Essence and Functional Value of Chinese Martial Arts

The inherent attributes of a subject, in conjunction with societal demands, shape the development of its functions (Yang & Chen, 2013), which in turn underpin its value realization. To understand the functions and values of martial arts, one must start with their intrinsic properties. In academic circles, there is a consensus (Wen & Chen, 2002; Ma, 2003; Ma & Qiu, 2007) that combat is the core characteristic of martial arts, defining their fundamental role as a manifestation of combat skills. Hence, combat should be a pivotal consideration when discussing the functions and values of martial

arts. However, in the literature, combat is often relegated to a secondary position behind fitness and entertainment. For example, since the middle 20th century, “Martial Arts” textbooks have commonly highlighted the social functions of martial arts in fitness, self-defence, character cultivation, competition, and entertainment. Scholars such as Qiu Piheng have noted that as martial arts spread through the court and among the people, their fitness, artistic, and entertainment aspects have been enhanced, especially under the influence of Western sports, leading to a significant increase in the sports function and fitness value of martial arts (Qiu & Ma, 2005). From the perspective of Maslow’s hierarchy of needs and social development, Chen Guangjiu’s analysis suggested that in a peaceful society, although there is still a demand for combat skills, the primary value of martial arts has shifted towards fitness and entertainment (Chen, 2007). From the perspective of the modern development of martial arts and societal needs, fitness and entertainment have become the main values of martial arts. However, the essential role of combat is often overlooked in discussions of martial arts’ functions and values, leading to cognitive dissonance between combat and functional values. This long-standing dissonance has diluted martial arts’ combat effectiveness and led to a decline in its cultural identity, primarily due to the following factors.

The first is the influence of the concept of “harmony” in traditional Chinese culture. As one of the cores of traditional Chinese culture, the concept of harmony is reflected in Confucianism’s “the use of rituals is to value harmony,” Daoism’s “following the way of nature, achieving unity between man and heaven,” and Buddhism’s “right view of the middle way.” This concept runs through the thought and practice of Chinese martial arts, becoming the cornerstone of its development (Wang & Wang, 2006). However, this emphasis on harmony has led to the dilution of the combative essence of martial arts, making it difficult for new practitioners to grasp the essence of combat (Sun, 2010), leading to dilemmas in physical conflicts and revealing the

inherent contradiction between its essence and functional value.

The second is the “adaptive” process in the development of Chinese martial arts. The evolution of martial arts is intricately linked to the social environment, and as society evolves, martial arts continuously adapt to new circumstances (Yin, 2014). The dilution of combat functions and the rise of fitness and entertainment reflect martial arts’ adaptation to societal changes. Owing to historical shifts and modern societal constraints, traditional martial arts have transitioned from a professional to amateur level, particularly in the realm of weapon martial arts (Cheng, Bai, & Cheng, 2022). Following the establishment of the People’s Republic of China, the emphasis on combat skills in martial arts was criticized by the mainstream, leading to the rapid development of competitive martial arts routines. Consequently, the practice of short weapon combat, which is inherently confrontational, has not been adequately promoted (Liu, 2021). Moreover, at the societal level, carrying weapons is prohibited by law, further limiting the development of weapon-based martial arts, which has declined to the point where powerful weapons are only displayed as “exhibits.” Only recently, within the context of advocating for the “Double Innovation” of excellent traditional culture and the “degymnastics” of martial arts, the National Sports General Administration Wushu Management Center has introduced a trial set of Wushu Bingdao (short weapon) competition rules (National Sports General Administration Wushu Sports Management Center, 2021), offering new opportunities for the development of weapon-based martial arts. However, whether the combative aspect of martial arts can be fully demonstrated still requires further validation through practical application.

Third, the combat failure of competitive martial arts under the “sports” category. Since the 20th century, martial arts have been included in the sports category (Yang, 2005), emphasising their athletic nature. However, the combat aspect of martial arts has not been fully displayed within the sports category, and the simplicity of routine and skill

techniques has limited practitioners' participation in competitive combat sports (Zhou & Yang, 2019). Additionally, Sanshou, as a product of martial arts adapting to the sportification trend while manifesting in the form of ring combat, has not achieved ideal development and has not fully integrated with traditional martial arts techniques, failing to effectively develop traditional martial arts combat (Qiao & Wang, 2021). Moreover, nonsports elements in martial arts, such as lethal strikes, have been excluded from competitive settings, leading to the combative aspect taking a secondary position in conceptual understanding.

Fourth, there are trade-offs in the international promotion of martial arts routines. In promoting martial arts routines internationally, more emphasis has been placed on performance rather than combat to meet the demands of international competitions. This choice has further deviated from the combat attributes of martial arts routines in their international promotion, deepening the cognitive bias regarding the essence and functional value of martial arts.

3.2 Public Ambiguity in the Perception of Chinese Martial Arts' Role, Functions, and Values

Previous research has often failed to clearly distinguish between the roles, functions, and values of Chinese martial arts, resulting in some conceptual ambiguity among the public. The main issues are as follows: First, the definition of martial arts value often overlooks its functions (Chen, 2008), simplifying the relationship between human needs and the attributes of martial arts and neglecting the importance of functional analysis, which leads to an idealized discussion of value. Second, the study of martial arts' functions overemphasizes diversity and comprehensiveness, resulting in a lack of focus on the dissemination process and a lack of specificity in teaching and communication (Ouyang, 2016), which is particularly evident in basic instruction. Beginners are often imbued with the notion of martial arts being "all-powerful," but the monotony and lack of specificity in practice can lead to a loss of interest. Third, the evaluation of the roles of the martial arts is often exaggerated, ignoring its potential negative

effects. The frequent occurrence of martial arts-related incidents in recent years can be attributed in part to exaggerated storytelling and media hype, as well as the blind pursuit of mystique (Cai, 2018), leading to the proliferation of misinformation such as "miraculous skills" and "masters." Additionally, extreme training methods and vicious competition between schools are significant factors contributing to the public's ambiguous understanding of martial arts.

3.3 Pronounced Subjectivity in Personal Perceptions and Evaluations of Chinese Martial Arts

The perception of martial arts' roles, functions, and values is marked by significant subjectivity, which is evident in three main aspects. First, there is an exaggeration of the cultural value of martial arts. For example, scholar Ma Jian's article highlighted the profound cultural heritage and unique artistic expression of martial arts, which he believes surpasses Western sports (Ma & Qiu, 2007). However, this view may overlook the cultural value of other sports, particularly Western ones, which exhibit a form of cultural arrogance. Second, compared with other fighting disciplines, martial arts are subjectively considered superior in combat content and depth. Li Fengzhi's perspective posits that martial arts embody the rich connotations of traditional Chinese culture and are the most comprehensive of international combat sports (Li, Zhu, Liu, & Meng, 2015). However, this assessment may lack objective factual support and is largely based on personal perceptions. Third, martial arts are more conducive to individual character development than other combat sports. It is commonly believed that martial arts emphasize moral cultivation, or "martial virtue," focusing on etiquette in competition rather than solely on victory. In contrast, Western combat sports are perceived as emphasizing excitement and utility (Cao, 2012). However, the principle of "stopping at the right moment" in Chinese martial arts does not imply that other combat sports necessarily seek extreme harm and that there are indeed martial arts practitioners with moral

failure. In summary, the evaluation of martial arts is subject to exaggeration and overstatement, which intensifies the ambiguity in understanding the roles, functions, and values of martial arts.

3.4 The concept of Chinese martial arts deviates from historical and sociological perspectives

Current research often focuses on cultural, ethnological, and philosophical perspectives, which, while deepening our understanding of martial arts culture, may deviate from social educational practices (Ni & Qiu, 2007). Martial arts are frequently viewed as tools for cultural salvation or as a physical philosophy; however, this perception should not be isolated from historical and sociological frameworks.

Historically, we traced the evolution of martial arts across different eras, examining their forms and functions and the rise and fall of martial arts. For example, the term “martial arts” first appeared in the Southern and Northern Dynasties period (420–479 AD) in Yan Yan’s “Huang Taizi Shi Zun Hui Zuo Shi” (Qu, 2017), which roughly translates to “ceasing martial arts and promoting civil administration,” indicating that martial arts were originally closely associated with combat skills (Artioli, Gualano, Franchini, Batista, Polacow, & Lancha, 2009), emphasizing personal cultivation. Modern martial arts is a product of historical and sociocultural influences, a recognition that aids in understanding their future development.

From a sociological standpoint, the differences between modern and historical contexts lead to varying demands for martial arts content, driving the development of their functions and values. In modern society, materialism and individualism dominate (Zhou & Tang, 2010), clashing with traditional martial arts values. Additionally, health has become a significant societal need, impacting the development of martial arts functions. Therefore, for the positive development of martial arts’ functions and values, addressing societal cultural conflicts and meeting the nation's health needs are essential.

4. Re-examination of the Roles, Functions, and

Values of Chinese Martial Arts

Chinese martial arts are renowned for their rich content and diverse forms, which have evolved into a unique theoretical and technical system over time. From a narrow perspective, focusing on martial arts techniques, the primary role is in combat, encompassing confrontation and defence-offense (Zhang, 2020). The fitness function is manifested through combat training, the competitive function is derived from the outcomes of combat confrontations, and the recreational function is realized through the mental enjoyment of combat activities. From a value perspective, this reflects our assessment of the effectiveness of these functions. In a broader sense, martial arts consist mainly of movements with combative significance (Yang & Cheng, 2013). Owing to the diverse historical, cultural, and social contexts in which different martial arts styles have emerged and developed, their roles, functions, and values exhibit significant variations.

4.1 Roles, Functions, and Values of Martial Arts Differ across Historical Periods

Chinese martial arts have a profound history, emerging during the pre-Qin period, and are closely tied to the human struggle for survival. Combat, the essence of martial arts, originated directly from interpersonal conflicts. During the pre-Qin era, the primary role, function, and value of martial arts centred around combat, with the integration of martial arts and dances serving not only to display fighting skills but also to symbolize power and provide mental pleasure. As depicted in the “Classic of Mountains and Seas,” martial dances were a means to express the joy of victory. Moreover, martial arts were intertwined with primitive religion and witchcraft, as evidenced by the “Shi Ben,” which describes sword-throwing contests to select tribal leaders, illustrating the early functions of martial arts in religion, entertainment, and competition (National Sports General Administration Wushu Research Institute, 2012). Nonetheless, these functions are always subordinate to the core of combat.

The military function of martial arts is closely tied to its combat essence. According to scholar Li

Yindong, martial arts predated military skills in ancient times; during the era of cold weapons, they mutually enhanced each other. However, with the widespread use of firearms in military operations, the military value of martial arts diminished, resulting in the first crisis (Li, 2009). Throughout Chinese history, the military function of martial arts had persisted, serving the needs of tribes and nations. Concurrently, the political, competitive, entertainment, economic, and educational functions of martial arts also developed. Currently, as technology has advanced and firearms have replaced cold weapons, the military and combat functions of martial arts have waned. Nevertheless, societal openness and cultural integration highlighted the cultural and educational value of martial arts, as evidenced by its designation as “national art” during the Republic of China period, the advocacy for a “samurai spirit” by figures such as Liang Qichao, and its inclusion in the school education system.

In today’s society, characterized by highly developed information technology, the nature of war and the lifestyle of citizens have drastically changed. Sedentary behaviour and a static lifestyle have led to a significant reduction in physical activity, causing widespread health issues. In response to societal needs, martial arts have become paramount for their fitness and leisure functions. Moreover, with the state vigorously promoting competitive martial arts, their competitive function and value have been elevated to unprecedented levels.

4.2 Variations in Roles, Functions, and Values among Different Styles and Schools of Martial Arts

Styles of martial arts serve as the fundamental units of traditional martial arts, acting as carriers for the transmission and evolution of national culture and spirit. A martial art style not only is characterized by a relatively stable technical structure but also encompasses a clear evolutionary trajectory and a comprehensive theoretical system, forming a multifaceted physical culture (Tao, 2019). Within a broad style, such as Tai Chi, there are various schools, including Chen, Yang, Wu, Wu (Hao), and Sun.

Schools are social units within traditional martial arts that integrate and manage practitioners, form martial arts groups, and assume social responsibilities while delivering technical functions (Dai, 2011). For example, Yang-style Tai Chi was developed by Yang Luchan to cater to the preferences of the aristocracy for low-intensity physical activities, innovating with practices such as “slow and gentle movements, light and soft exercises, and heart-driven intention training,” thus creating a new martial art system suitable for the physically weaker. In contrast, Chen-style Tai Chi emphasizes a balance of hardness and softness, which is suitable for individuals with better physical conditioning. This adaptation to societal needs enhances the value of martial arts in specific functions. However, since each style has a well-established technical and theoretical system and early schools have contributed to its development, the functions and values of later schools are inevitably influenced by the existing styles and schools, indicating a “mentoring” effect of the predecessors on subsequent developments.

Moreover, although martial arts styles and schools are rooted in combat, their distinct characteristics are shaped by varying social and cultural contexts. Zhang Gonghuang indicated differences in breathing techniques among Changquan, Tai Chi, and Southern Fist, which affect their oxygen consumption. Overlooking these differences could hinder skill improvement and potentially cause physical damage or sports injuries (Zhang, Chen, & Wang, 2014). These variations in breathing techniques also result in different fitness roles and functions, conferring unique health values to each style. For example, the health value of Tai Chi for the middle-aged and older population is distinct from that of Changquan and Southern Fist, as evidenced by the popularization of simplified Tai Chi.

4.3 Variations in Roles, Functions, and Values of Different Martial Arts Formats

According to the definition by the Wushu Sports Management Center of the General Administration of Sports of China, martial arts is a traditional sport

based on Chinese culture, centred on combat techniques, and comprising the main forms of routines, sparring, and training methods. These three forms differ in their combat content, functions, and values. Training methods in martial arts focus on demonstrating combat skills and power, with functions that include maintaining and enhancing combat abilities, showcasing physical fitness, and expressing confidence in combat. Their value is realized in aspects such as combat and fitness. In sparring, the role of martial arts is direct combat, with a more diverse range of functions, including winning in combat, improving fighting skills, comprehending the spirit of sparring, promoting physical health, and increasing mental enjoyment. The value of sparring is shaped by realizing these functions, encompassing combat, cultural, fitness, and recreational values.

In the case of routine-based martial arts, despite similarities in movement form, its roles, functions, and values align more closely with training methods. According to Tian Zhanwei and Hou Shengchuan, the essence of routine martial arts lies in demonstrating offensive and defensive manoeuvres rather than actual combat (Tian & Hou, 2023). This highlights the unique characteristics of routine martial arts in terms of action training and presentation, where the role is focused on the practice and demonstration of movements, and the function is aimed at training offensive and defensive intentions and showcasing one's spirit; thus, its value is realized in the effectiveness of training and demonstrations. Moreover, routine martial arts have incorporated elements of Chinese culture during their development, becoming a practice of body culture (Cao & Lyu, 2024). Scholars suggest that Chinese martial arts represent a cultural cultivation of the body, a physical embodiment of culture, expressing thought through bodily movements, shaping a worldview, conveying social ethics, and ultimately seeking spiritual transcendence (Jin, Wang, & Zhang, 2017). The integration of body culture enhances the function of routine martial arts in terms of physical cultivation, reflecting a pursuit of intrinsic spiritual

value. However, this pursuit of value is more internally focused and less focused on the direct role of combat.

5. Conclusion

As Chinese martial arts continue evolving, societal understanding of martial arts has also progressed. To address the disharmonies in the development of martial arts, it is essential to delve into their roles, functions, and values. While the essence of martial arts lies in combat, their functions are not static; instead, they are shaped by the interplay between their intrinsic roles and societal demands. The value of martial arts is realized through achieving these functions and their positive outcomes. Throughout different historical periods, the functions and values of martial arts have presented distinct characteristics: in the era of cold weapons, combat was central, accompanied by military, political, and entertainment functions; while in modern society, with changes in lifestyle and increased emphasis on health, the fitness, competitive, and recreational functions of martial arts have become more prominent. Different styles, schools, and forms of martial arts, such as training methods, sparring, and routines, each have unique roles and values. Training methods focus on cultivating combat skills and techniques and emphasize enhancing practical combat abilities, whereas routines prioritize the demonstration of movements and the intention of offense and defence. To advance the inheritance and innovation of martial arts, we must thoroughly understand their roles, functions, and values and adapt them according to the needs of the time. Only when the functions and values of martial arts align better with the era's development and meet the people's actual needs can martial arts truly step into a broader future.

Conflict of Interest

The authors declare that they have no conflicts of interest to this work.

Acknowledgement

This research was funded by: Beijing Normal University, Zhuhai Campus 2025 University-level

Teaching Construction and Reform Project - Exploration of the Influence Mechanism of Martial Arts Sports Teaching Practice on College Students' Self-identity Construction (jx2025078)

References

- Sun, Y., Tabeshian, R., Mustafa, H., & Zehr, E. P. (2024). Using Martial Arts Training as Exercise Therapy Can Benefit All Ages. *Exercise and Sport Sciences Reviews*, 52(1), 23-30.
- Yu, L., & Mantuhac, I. H. P. B. (2024). Martial Arts in Physical Education and Student Self-Regulation. *International Journal of Education and Humanities*, 16(3), 316-321.
- Suo, J. G., Li, J. L., & Li, M. T. (2016). The logical inquiry of the concept of martial arts. *Journal of Wuhan Sports University*, 50(3), 68-72.
- Zhao, M. Y., & Zhang, K. (2017). The causes and avoidance of "cultural discount" in the cross-cultural communication of martial arts. *Journal of Nanjing Sports Institute (Social Science Edition)*, 31(4), 66-71.
- Li, G. G., & Zhang, C. N. (2022). The process of stigmatization and strategies for elimination of traditional martial arts in the new media era. *Journal of Capital University of Physical Education and Sports*, 34(5), 531-537.
- Zhang, Y. Z., Liu, H., & Wang, J. (2014). Cultural anxiety and identity: Cultural dislocation in the foreign communication of Chinese martial arts. *Sports and Science*, 35(4), 51-54.
- Li, D. M., & Zhou, Y. W. (2021). On the inheritance and innovation of competitive martial arts culture in China. *Sports Culture Guide*, (5), 1-6+20.
- Dictionary Editorial Room of the Institute of Language, Chinese Academy of Social Sciences. (2016). *Modern Chinese Dictionary* (7th ed.). Beijing: Commercial Press.
- Xia, Z. N., & Chen, Z. L. (2010). *Cihai*. Shanghai: Shanghai Dictionary Press.
- Jin, B. H., et al. (Eds.). (2001). *Philosophy Dictionary*. Shanghai: Shanghai Dictionary Press.
- Lin, C. D., Yang, Z. L., & Huang, X. T. (2003). *Psychology Dictionary*. Shanghai: Shanghai Education Press.
- Yang, W. X., & Chen, Q. (2013). *An Introduction to Sports*. Beijing: Higher Education Press.
- Wen, Z. H., & Chen, Z. Y. (2002). A study on the value orientation of the "essence of combat" in traditional Chinese martial arts in the 21st century. *Journal of Chengdu Sport University*, (06), 16-19.
- Ma, M. D. (2003). On "Wuxue". *Sports Culture Guide*, (08), 23-26.
- Ma, J., & Qiu, P. X. (2007). Analysis and reflection on the existence of martial arts - A discussion on the development of martial arts. *Sports Science*, (05), 92-96.
- Qiu, P. X., & Ma, W. G. (2005). The contemporary significance of martial arts culture research and educational research. *Sports Culture Guide*, (04), 18-20.
- Chen, G. J. (2007). Viewing the value of martial arts from Maslow's hierarchy of needs. *Journal of Shanxi Normal University (Physical Education)*, (03), 77-79.
- Wang, G. Z., & Wang, G. (2006). On the harmonious Chinese martial arts. *Sports Culture Guide*, (12), 81-82.
- Sun, G. (2010). Examining the psychological causes and harmonious thoughts of the beauty of martial arts combat from the perspective of "violent aesthetics". *Journal of Xi'an Physical Education University*, 27(03), 317-321.
- Yin, B. C. (2014). The inheritance and innovation of martial arts culture from the perspective of cultural ecology. In *Sports Cultural Heritage Proceedings* (pp. 308-318). Chinese Society of Sports Science.
- Cheng, X., Bai, Z., & Cheng, D. L. (2022). The reasons why traditional martial arts are difficult to combat and their development path. *Sports Science Journal*, 29(05), 34-39.
- Liu, Z. H. (2021). A theoretical interpretation of the historical formation of Chinese martial arts Bingdao. *Martial Arts Research*, 6(11), 34-38.
- National Sports General Administration Wushu

- Sports Management Center. (2021). "Wushu Bingdao Competition Rules" [EB/OL]. (2021-02-03)[2024-11-5]. <http://www.sport.gov.cn/wszx/n14665/c978050/content.html>
- Yang, J. Y. (2005). Discussing the development trend of martial arts in the 20th century. *Sports Science*, (07), 53-58+62.
- Zhou, Y. P., & Yang, J. Y. (2019). The process of weakening traditional martial arts combat and ways to enhance it. *Sports Science Journal*, 26(06), 41-45.
- Qiao, F. J., & Wang, G. (2021). Philosophical thinking on traditional martial arts: Reality, causes, problems, and countermeasures. *Journal of Shandong Physical Education Institute*, 37(03), 50-56.
- Chen, G. J. (2008). A theoretical study on constructing the value system of martial arts. *Journal of Wuhan Sports University*, (03), 51-55.
- Ouyang, Y. (2016). The "comprehensiveness" of martial arts functions and its global development. *Martial Arts Research*, 1(10), 16-18.
- Cai, B. Z. (2018). Bad phenomena and trends in martial arts culture research. *Journal of Beijing Sport University*, 41(02), 130-138.
- Li, F. Z., Zhu, Y., Liu, Y., & Meng, Y. P. (2015). Research on the problems of domestication and alienation in the international communication of Chinese martial arts culture. *Journal of Wuhan Sports University*, 49(10), 56-61.
- Cao, S. Y. (2012). A comparative study of traditional combat cultures between the East and the West. *Boxing (Sports Forum)*, 4(12), 91-94.
- Ni, Y. K., & Qiu, P. X. (2007). Educational research on inheriting martial arts culture from a sociological perspective. *Sports Science*, (11), 15-20.
- Qu, G. F. (2017). From killing to health preservation: The path of "survival" in Chinese martial arts. Beijing Sports University Press.
- Artioli, G. G., Gualano, B., Franchini, E., Batista, R. N., Polacow, V. O., & Lancha Jr, A. H. (2009). Physiological, performance, and nutritional profile of the Brazilian Olympic Wushu (kung-fu) team. *The Journal of Strength & Conditioning Research*, 23(1), 20-25.
- Zhou, X. L., & Tang, J. W. (2010). Reform, utilitarianism, confusion: Exploring the faith crisis of young college students in the new era. *Literature Circle (Theoretical Edition)*, (11), 262-263.
- Zhang, L. (2020). Interpretation of the concept of "combat" in martial arts. *Journal of Xi'an Physical Education University*, 37(02), 213-217.
- Yang, J. Y., & Cheng, L. P. (2013). Establishing the concept of generalized martial arts under the guidance of the "Great Martial Arts View". *Journal of Shanghai University of Sport*, 37(04), 88-93.
- National Sports General Administration Wushu Research Institute. (2012). History of Chinese martial arts. People's Education Press.
- Li, Y. D. (2009). On the historical origin of martial arts and military affairs. *Journal of Beijing Sport University*, 32(12), 5-8.
- Tao, S. X. (2019). Analysis of the origin and development of Tai Chi Chuan from the perspective of fist types. *Martial Arts Research*, 4(10), 40-42.
- Dai, G. B. (2011). Martial arts: The culture of the body. People's Sports Publishing House.
- Zhang, G. H., Chen, P. P., & Wang, H. J. (2014). Research on the breathing methods and their application in Wushu Changquan movement. *Boxing (Wushu Science)*, 11(06), 57-58.
- Tian, Z. W., & Hou, S. C. (2023). Combat or defense: On the essential attributes and influence of Chinese martial arts. *Sports Science Research*, 37(06), 91-98+109.
- Cao, X., & Lyu, H. (2024). Motivational drivers and Sense of Belonging: unpacking the persistence in Chinese Martial Arts practice among international practitioners. *Frontiers in Psychology*, 15, 1403327.
- Jin, Y. Z., Wang, G., & Zhang, Z. L. (2017). Chinese martial arts: A cultural practice of the body

based on the perspective of body philosophy.

Journal of Beijing Sport University, 40(04),
127-132+145.

How to Cite: Liu, C., Cao, Y., Jia, F., Li, A., Wang, H., Gao, R., & Qu, G. (2025). Analysis of the Roles, Functions, and Values of Chinese Martial Arts. *Journal of Global Humanities and Social Sciences*, 6(6), 330-339
[https://doi.org/ 10.61360/BoniGHSS252018940612](https://doi.org/10.61360/BoniGHSS252018940612)