


The hierarchy theory of *wushu* and the seven ideology conception and spiritual connotation

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Abstract

The article uses the theoretical tool of the 'contrastive hierarchy of the wushu' and the comparative research method in the context of promoting the excellent Chinese traditional culture, tracing the streams from the 'I Ching', and separating the wujia school from the soldier skill. The results are summarised in the seven ideology of the wujia school, which are discussed in comparison with the ideology of the hundred schools of thought. Conclusion on the spiritual content of the wujia school and its six-character approach. The aim is to redefine the concept of wu, elevate it to a cultural level and raise its academic status, contribute to the construction of the theoretical system of Chinese wushu, remedy the dilemma of the lack of 'soul' in the development of Chinese wushu in the new era, promote the reform of Chinese wushu into 'deep water', and provide a theoretical reference for the construction of a strong Chinese sporting nation.

Keywords: Buddhism • Confucianism • connotation • Legalism

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The hundred schools of thought – a general term for the academic schools of thought during the pre-Qin period in ancient China.

The wujia school – one of the hundred schools of thought was founded by Wei Zi.

Confucianism – one of the hundred schools of thought, is also known as the Confucian school and was founded by Confucius.

Taoism – one of the hundred schools of thought, is also known as the Taoist school and was founded by Laozi.

Buddhism – one of the hundred schools of thought, is also known as the Buddhist school and was founded by Sakyamuni.

Legalism – one of the Hundred Schools of Thought, is also known as the School of Legalism and was founded by Guan Zi.

Wudao – is the way of cultivation at the level or sphere of the cultural field of martial concepts, systems, behaviours, and substances.

INTRODUCTION

The article introduces the basic concepts of the *wujia* school, the basic contents of the *wujia* school and the criteria for the representatives of the *wujia* school, which will help readers understand the theory of the hierarchy theory and the core values of the *wujia* school.

What is the wujia school

The *wujia* school traces back to the ancient Chinese philosophy the book of 'I Ching' [1], combs out the twelve academic schools of the hundred schools of thought in the pre-Qin Dynasty, separates the content of *wushu* from the soldier skills in the 'Soldier School', and then endows *wushu* with the philosophy of cultural connotation, thought and life cultivation, and studies the academic schools related to *wushu*, known as the '*wujia* school' (referred to as '*wujia*'), which is included in the thirteen schools of thought.

Conceptually, the *wujia* school is founded on the ideological concepts, humanistic spirit and moral norms embedded in the excellent Chinese traditional culture and is formed by inheritance and innovation combined with the requirements of the new era. *Wujia* school has sublimated the concept of *wushu* to the cultural level, summed up the theoretical philosophy, and promoted the academic status of Chinese *wushu* for 5,000 years, which is also the need to carry forward the great development and prosperity of Chinese culture in the new era.

Basic content of wujia school

The basic content of the *wujia* school includes six parts: *wushu* technology, *wushu* skills, *wushu* education, *wushu* culture, *wushu* ethics and *wushu* spirit. Each part has a complementary and progressive relationship. From the perspective of basic content, the *wujia* school has classified *wushu* at various levels, including the whole connotation of *wushu* according to the progressive relationship of technology, skills, knowledge, culture, thought and spirit.

Wushu technology refers to the methods, experience, knowledge and skills of human beings to understand the nature in labour, production and life. It is a science and technology worthy of universal promotion and use. Such as performance technology, competitive technology, defensive technology, military technology and health care

technology; *wushu* skills, the ability to grasp and use *wushu* skills to a certain level and summarize the principle of forming regularity. Such as basic skills, basic principles and basic applications; *wushu* education refers to a discipline field that conducts special research on *wushu* skills. It refers to the teaching research and scientific research of the discipline construction, specialty setting and *wushu* curriculum involved in school *wushu* education; the *wushu* culture refers to raising the teaching and research achievements of *wushu* to the cultural level, and studying and formulating the rules and regulations of *wushu* concept culture, system culture, behaviour culture and material culture from the perspective of philosophy and social science, natural science and thinking science; the thought of *wushu* refers to the 'concept' and 'belief' of *wushu* people refined on the basis of *wushu* culture, as well as the code of conduct for understanding the world and objective facts, which is used to guide the development of *wushu* culture and is expressed through the 'seven ideology'; *wujia* spirit refers to the national spirit of self-improvement and self-reliance, tenacity and unyielding, strong nationality and strong race, and integrity.

Standard of representative of wujia school

The representative of the *wujia* school refers to the person who has been persistently committed to the dissemination and development of the '*wujia* school' for a long time, has made achievements in a certain field of the *wujia* school or in science and technology, and has seven honorary titles, namely, *wudao yuanheng*, *wudao zhizun*, *wudao taidou*, *wudao* great master, *wudao* master, *wudao yingjie* and *wudao shizi*.

The *wudao yuanheng* refers to the founder of *wujia* school and the representative inheritor (leader) of *wujia* school. The *zhizun wujia* school refers to the award of the top academic figure of the *wujia* school, the pioneer of a certain discipline of the *wujia* school has the status of *taishan beidou*, is at least 70 years old, has more than 50 years of training experience, and continues to promote the outstanding performance of the *wujia* school nationally or internationally. The *wudao taidou* refers to the academic leader of the *wujia* school, who has authority and credibility in a certain discipline of the *wujia* school, is at least 60 years old, has more than 40 years of training experience, and continues to promote the *wujia* school nationally or internationally with outstanding

achievements. The *wudao* great master refers to the leader of a certain discipline or the head of boxing of the *wujia* school, who is at least 50 years old, has more than 30 years of training experience, and has outstanding achievements in promoting the *wujia* school nationally or internationally. The *wudao master* refers to the representative of the *wujia* school or the person who has made great achievements in a certain discipline of the *wujia* school, who is at least 40 years old, has more than 20 years of training experience, and has made outstanding contributions to the promotion of the *wujia* school nationally or internationally. The *wudao yingjie* refers to the award of continuous dissemination of *wujia* school with at least 30 years of age and more than 15 years of training experience, making contributions to the promotion of *wujia* school nationally or internationally. The *wudao shizi* refers to the person who has been awarded the continuous dissemination of *wujia* school at least 20 years of age, has more than 10 years of training experience, and has won the top three in the national competition or the top six in the international competition.

The above introduces the basic concepts, basic contents and representative figure standards of the *wujia* school, and clarifies the significance of the *wujia* school in developing new era, new ideas and new theories, which is conducive to the overall promotion of the status of Chinese martial arts, and opens up innovative ideas for the new era in order to restore the excellent traditional Chinese culture.

MATERIAL AND METHODS

This paper sums up *wushu* hierarchical theory from two aspects of *wushu* hierarchical theoretical tools and hierarchical methodology and makes a methodological analysis of the hierarchical theory.

Wujia school hierarchy theory

Wujia school hierarchy theory includes two parts: basic theory and basic formula and describes its contents. Put forward some new concepts and new viewpoints according to the research needs.

Basic theory

From the perspective of philosophy, according to the nature of *wushu*, it can be divided into six levels: *wushu* technology, *wushu* skills, *wushu*

education, *wushu* culture, *wushu* ideology, and *wujia* spirit, which presents a progressive development mode from low to high. The belief in *wushu* is the thought that runs through the life of *wushu*. It always takes spirit as the core and cultivates great wisdom and courage, which is the hierarchy theory of *wushu*. From the basic content, the hierarchy theory of *wushu* deals with the belief of *wushu*. With the continuous development of society, the nature and function of *wushu* are also changing. However, the belief of *wushu* is dominated by thought, and the core of its thought is spirit, which includes the connotation of super intelligence, super friendship and super courage.

Basic formula

Wushu hierarchy theory = *wujia* spirit × (*wushu* technology + *wushu* skills + *wushu* education + *wushu* culture + *wushu* ideology).

From the basic formula, the hierarchy theory of *wushu* is equal to the sum of *wushu* technology, *wushu* skills, *wushu* education, *wushu* culture and *wushu* ideology multiplied by *wushu* spirit. It means that the hierarchical theory of *wushu* is a progressive process from *wushu* technology, *wushu* skills, *wushu* education, *wushu* culture to *wushu* ideology and *wushu* spirit. In fact, it is the sublimation and evolution from technology, art, education, culture, ideology to spirit. The entire process is always centred on spirit. The article uses **C** to represent the hierarchical theory of *wushu*, **W** represents the spirit of *wujia*, **S** represents *wushu* technology, **Y** represents *wushu* skills, **X** represents *wuxue* education, **D** represents *wudao* culture, and **J** represents *wude* ideology, which is:

$$C = W (S + Y + X + D + J)$$

Analysis of *wushu* hierarchical methodology

From the perspective of the core value of the hierarchy theory of *wushu*, it can be divided into four aspects: the morality and *wushu* skills should be possessed at the same time, morality first *wushu* skills second, morality should be demonstrated through *wushu* skills, and *wushu* skills should be demonstrated through morality, *wushu* skills cannot be done without morality. According to the basic formula of the hierarchy theory of martial arts, the hierarchy methodology of martial arts is analysed.

The morality and *wushu* skills should be possessed at the same time

With **W** unchanged, the greater the sum of $(S + Y + X + D + J)$, the greater the **C** is. It can be seen that under the guidance of the spirit of *wujia*, the better the *wushu* technology, the higher the *wushu* skills, the more profound the *wushu* education, the broader the *wushu* culture, the more profound the ideological philosophy of *wushu*, the clearer the level of *wushu*. This is the value orientation of 'the morality and *wushu* skills should be possessed at the same time'.

Morality first *wushu* second

With **W** unchanged, the bottom line of **C** will be ≥ 0 if the sum of $(S + Y + X + D + J)$ is smaller (cannot be ≤ 0). It can be seen that under the guidance of the spirit of *wujia*, the level of *wushu* skills, the level of *wushu* education, the depth of *wushu* culture, and the understanding of *wushu* ideology will not affect the level of *wushu*. This is the value orientation of 'morality first *wushu* second'.

Morality should be demonstrated through *wushu*, and *wushu* should be demonstrated through virtue

With the sum of $(S + Y + X + D + J)$ unchanged (cannot be ≤ 0), the greater **W** is, the greater **C** is. It can be seen that under the general situation of *wushu* technology, *wushu* skills, *wushu* education, *wushu* culture and *wushu* ideology, the greater the role of *wujia* spirit, the more prominent the level of martial arts. This is the value orientation of 'morality should be demonstrated through *wushu*, and *wushu* should be demonstrated through virtue'.

Wushu skills cannot be done without morality

When the sum of $(S + Y + X + D + J)$ is constant (cannot be ≤ 0), the smaller **W** is, the smaller **C** is. It can be seen that under the general situation of *wushu* technology, *wushu* skills, *wushu* education, *wushu* culture and *wushu* ideology, the smaller the role of *wujia* spirit, the less obvious the level of *wushu*. This is the value orientation of '*wushu* skills cannot be done without morality'.

From the perspective of philosophy of life, the above summarizes the basic content of *wushu* hierarchy theory and expresses it with mathematical formulas. Using the ancient Chinese philosophy, the paper makes a methodological analysis of *wushu* hierarchy theory, providing a basis for supporting *wushu* hierarchy theory.

RESULTS

On the basis of *wushu* hierarchy theory, the article summarizes the seven ideology views of the *wujia* school from seven aspects of the *wujia* school cultural view, social view, outlook on life, academic view, educational view, moral view and world view, and summarize the seven ideology views of the *wujia* school, and refine the spiritual essence of the *wujia* school for discussion by comparing with the thoughts of various schools of thought.

Comparison between the seven ideology of the *wujia* school and the thoughts of various schools of thought

The wujia school advocates the cultural ideology of 'controlling evil by justice, loyalty, filial piety and courage, both civil and military skills, and virtue and art'

Culture is the social phenomenon and the symbols created and used by human beings in the ongoing process of knowing themselves and transforming themselves, knowing nature and transforming nature. It has the attributes of inheritance, creation and development, with a further distinction between substance and immaterial. The inheritance of the cultural and ideological outlook of the *wujia* school is part of the material culture, and the firm establishment of the cultural and ideological outlook of the *wujia* school is the key to solving the problem of spreading the ideology of the *wujia* school. Justice against evil, referring to the definition of the use of force by martial artists; and loyalty, filial piety, righteousness and courage, referring to the moral code of the ideological qualities of martial artists. A combination of civil and military skills, referring to the technical skills required of a martial arts practitioner. Both virtue and skill refer to the standardisation of martial virtues and technical skills of martial arts practitioners.

From the perspective of culture and ideology, Confucianism advocates 'doctrine of the mean' [2, p. 2-3]. Taoism advocates 'let nature take its course and rule by doing nothing' [3, p. 1-2]. Buddhists advocate that 'it is the aim of all Buddhism to do no evil, to do good for all, and to purify one's own consciousness' [4, p. 2-4]. Legalism advocates 'making the country rich, making the army strong, and ruling the country by law, without distinction between relatives and others, between the poor and the rich, all is according to the law' [5, p. 3-5]. Through the above comparison, it can be seen that the *wujia* school of thought, which advocates the cultural ideology of

'justice against evil, loyalty, filial piety, righteousness and courage, both civil and *wushu*, virtue and art' has more value and significance in promoting the development of excellent Chinese traditional culture in the new era.

The wujia school advocates the social ideology of 'equality in all things, mutual sincerity and trust, peaceful coexistence, tolerance and fraternity'

Society is a community of destiny in which human beings produce and live, developing and changing in accordance with the laws inherent in itself. The social ideological outlook of the *wujia* school is the requirement of the concept of social life and attitude to social life, regulating the ideological consciousness of the *wujia* school in the service of society, and is the solution to the problem of the ideological unity of the social function of the *wujia* school. Equality of all things, referring to the position of human beings in society in terms of giving attributes. To treat each other with honesty and trust. Peaceful coexistence, meaning mutual solidarity in dealing with each other. Tolerance and fraternity refer to a broad-mindedness, tolerance and love.

On the level of social thought, Confucianism advocates 'the relativism of good and evil in human nature' [6, p. 1-2]. Taoism advocates 'understanding the Tao, cultivating virtue, pursuing nature, keeping to the fundamentals, and being indifferent to fame and fortune' [3, p. 4-8]. Buddhists advocate 'abstaining from evil, maintaining goodness in all, observing the ten precepts, stability of mind, and using wisdom' [4, p. 6-8]. The Legalist advocates 'social change, not using the laws of the past in their entirety, nor obeying the laws of the present in their entirety, but making new institutions with the changing times so that there is no social disorder, strengthening the rule of law, being sincere and truthful, not easily doubting, and not bullying others at will' [5, p. 7-8]. The above comparison shows that the *wujia* school of thought, which advocates 'equality in all things, sincerity and trust, peaceful coexistence, tolerance and love', has more value and significance in building a harmonious socialist prosperity in the new era.

The martial school advocates the ideology of 'saving society and realising oneself; selfless devotion, great loyalty and righteousness'

Life is the ability and value of human existence and living. The ideological outlook on life of the

wujia school is driven by the values of life and the selfless dedication to save society as its mission, and to promote the great righteousness of the national ethos of the *wujia* school is to address the ideological and value orientation of the life of the *wujia* school. The concept of saving society, meaning having the right ideas of life to save people and society when human society is developing and changing against the law. Self-realisation refers to the manifestation of one's own values; selflessness refers to putting the interests of the people first, serving them wholeheartedly and being selfless and self-sacrificing. The great loyalty, referring to national righteousness and justice, is awe-inspiring in its solemnity.

On the ideological level of life, Confucianism advocates 'the importance of education, the lightness of punishment, education without distinction between categories, equality for all, and active enterprise to build up one's career' [2, p. 1-2]. Taoism advocates 'letting nature take its course and perfecting oneself' [3, p. 8-11]. Buddhism advocates 'compassionate love for all beings and selfless devotion' [4, p. 5]. Legalism asserts that 'human nature is evil, it likes profit and hates harm, it seeks profit and avoids harm' [5, p. 13]. It is clear from the above comparison that the *wujia* school of thought advocates 'saving society and realising the self, the ideology of selfless devotion, great loyalty and righteousness' has the value and significance of self-expression of life values in the new era.

The view of academic thought advocated by the wujia school of 'learning and thinking, and then applying it to practice; rigorous management and education to correct bad behaviour'

Academics are systematically specialised knowledge. The *wujia* school of academic thought view is the attitude of academic research, which requires thinking when studying, verifying the knowledge learnt in practice, treating the governance with rigour and studying the laws and reasoning in depth, and is a solution to the attitude and ideological problems of the *wujia* school from basic research, applied research to field research. Learning to be able to think, meaning that academics are good at thinking and considering; acting in their practice, meaning that the ability to act is to be demonstrated in practice. Rigour can govern education, referring to academic rigour in the study of learning; good at identifying

problems, referring to the exploration of innovative issues in scholarship.

From the perspective of academic thought, Confucianism advocates 'benevolence, justice, propriety, wisdom and trust' [7, p. 13-14] Taoism advocates 'morality, yin and yang, and the unity of heaven and man' [7, p. 15]. Buddhists claim that 'there are eight functions of consciousness beyond matter' [4, p. 24]. The Legalists advocated 'the change of the Way and the Law in the governance of the state, weighing the relationship between the Law, the technic and the Power' [8, p. 30-50]. It is clear from the above comparison that the *wujia* school of thought, which advocates the idea of 'learning and being able to think, using what one learns in practice, being able to manage education rigorously, and being able to take the initiative to discover problems' has more value and significance for academic research in the new era.

The wujia school advocates the ideology of education that 'educates and nurtures people, and that the wushu can embody bravery and justice, morality can help the Tao, making the country stable and developed'

Education is edifying and nurturing. The *wujia* school view of educational thought is the standard for teaching and educating people, the study of *wushu* is the embodiment of human bravery and loyalty, and the cultivation of morality is the right pathway to the Tao, a matter of educational thought to realise the *wujia* school of thought to achieve national stability and development. Edification and nurturing, which refers to the ways and means of educating people in a politically systematic and educationally effective manner and in the customs of the people. The '*wushu* can embody bravery and justice' refers to the fact that the manifestation of force must be based on bravery and justice, the 'morality can help the Tao' means that the strength of force depends on the cultivation of virtue to express certain ideas and truths in order to achieve the ultimate effect, 'making the country stable and developed' refers to the fact that force can pacify the world and make the country prosperous.

At the level of educational thought, Confucianism advocates 'the rule of virtue, benevolent government, ruling the country by rituals and convincing people by virtue' [2, p. 2]. Taoism advocates 'paying attention to laws, taking oneself as an

example of education, and taking life as the foundation' [3, p. 28]. Buddhism advocates that 'one can become a Buddha if one achieves something, and one can become a Buddha if one teaches others to be good' [4, p. 12-14]. Legalists advocated 'taking the law as the criterion, not respecting the previous regulations, nor following the previous rules and regulations' [9, p. 1-8]. Through the above comparison, we can see that the *wujia* school advocates the educational ideology of 'educating people, showing courage and justice by force; giving priority to virtue, making our country stable and rich' which has more value and significance for the future of education in the new era.

The wujia school advocates the moral ideology of 'honesty and shame, courtesy and humility, respect for teachers and morality, and respect for seniority'

Morality is the criterion and norm of people's common life and behaviour. The *wujia* school of moral thinking is a moral code of conduct, promoting honesty and integrity, knowing civility and politeness, being polite and respecting the elderly and the young, is a matter of moral thought that advocates the *wujia* school of thought to make people positive and promote a harmonious society. Integrity and shame mean honesty and trustworthiness knowing the integrity of conduct and shame. Ritual humility refers to the modest courtesy of etiquette and ritual; respect for teachers refers to respect for those who teach and the importance of the moral code that should be followed. To have the eldest and youngest in order means that the older and younger should be in order.

In terms of moral thought, Confucianism advocates that 'loving others and cultivating oneself is virtue, and discerning righteousness and profit is benevolence' [2, p. 5-6]. Taoism advocates 'losing the Way and then virtue, losing virtue and then benevolence' [3, p. 12]. The Buddhists advocate 'Prajna as a precursor and altruism as a foundation' [4, p. 34]. The Legalists advocated that 'the law should be used as a teaching and the officials as teachers' [10, p. 1-15]. It is clear from the above comparison that the *wujia* school of thought, which advocates 'honesty, integrity, modesty, respect for teachers and orderliness among elders and children' has more value and significance in the new era of moral sentiment.

World view of thought

The world is the planet on which humanity depends. The *wujia* school of world thought view is precisely the way to see the world, which is made up of multiple spatial dimensions, relying on cognition and sense to screen these spatial dimensions, believing that consciousness is material, that matter has energy, and that energy is a law of conservation. The *wujia* school of world thought adheres to the 'unity of heaven and man' theory, which addresses the issue of a rich and colourful way of looking at the world. The multidimensional nature of the world, meaning that the earth on which humanity depends is made up of multiple dimensions. Cognitive perception, the process by which people acquire knowledge or apply it and interpret the signals received by their own organs using observation, reflection, judgement and rote reasoning. Conscious matter, the state of matter in which the consciousness of the human mind manifests itself through quantum superposition, quantum entanglement, quantum collapse, etc. Conservation of energy means that energy neither arises nor disappears out of thin air; it is only transformed from one form to another or transferred from one object to another, while the total amount of energy remains constant.

On the level of world thought, Confucianism asserts that 'the world is a vast arena for the display of talent' [2, p. 5]. Taoism advocates that 'nature is the environment on which human beings depend for their survival and pursues a state of unity between man and nature' [7, p. 17-21]. Buddhists believe that 'the world is in one's mind, and that one thought can create hell and bliss' [4, p. 9-13]. Legalism asserts that 'all things are by nature designed to avoid harm and to gain benefit' [8, p. 45-48]. Through the above comparison, we can see that the *wujia* school of thought, which advocates 'a multidimensional world, cognition and awareness; consciousness and matter, and conservation of energy', has more value and significance for understanding and transforming the world in the new era.

The above summarises the seven major ideological views of the *wujia* school from the three major fields of natural science, social science and the science of thinking, comparing the similarities and differences between these ideological views and those of the hundred schools of thought, and certifying the advanced nature of

the *wujia* school's thinking. From a theoretical analysis, the *wujia* school has similarities and differences with the hundred schools of thought, and it is clear that the *wujia* school is based on the theories of the hundred schools of thought, encompassing and sublimating its distinctive theoretical features and views, supporting the uniqueness and topicality of the ideological outlook of the *wujia* school.

Analysis of the spiritual connotations of the *wujia* school

The spiritual connotations of the *wujia* school is the goal of faith

The article argues that the refinement of the spirit of the *wujia* school should be based on promoting the spirit of the nation and the spirit of the times, strengthening patriotism, collectivism and socialism education, and guiding people to establish a correct view of history, the nation, the state and culture as a guiding ideology. The spiritual connotation of the *wujia* school is mainly expressed in the spirit of national righteousness, which is the belief and goal of the martial artists: 'Self-reliance, tenacity and unyielding, strong race and righteousness. This spirit can revitalise a nation; the way is as simple as it can be, but its ideas are profound, its philosophies are refined, and it cultivates great wisdom, great courage and perseverance'. Extracting the spiritual connotation from the thought of the *wujia* school and then highly condensing it into the six-word policy is an essential part of the *wujia* school ideological system.

The six-word approach to the spirit of the *wujia* school, which advocates 'self-improvement, unyieldingness and great justice'

The spirit of the *wujia* school can be condensed into a 'six-word policy', which can be used to establish the correct ideological outlook of martial arts practitioners, so that they can have faith, morality and pursuit, as the slogan of the *wujia* school in the new era, guiding the direction of the *wujia* school in the new era. According to the article, the spirit of the *wujia* school is based on the six-word policy 'self-improvement, unyielding and great justice'. From a spiritual point of view, Confucianism advocates 'cultivating one's moral character, rehabilitating one's family, ruling one's country and pacifying the world' [2, p. 4]. Taoism advocates 'Taoism, moral rule and benevolence' [7, p. 14]. Buddhism advocates 'the cessation of

evil, the doing of good, and the universalization of the world' [4, p. 3]. From the above comparison, it can be seen that the *wujia* school, which advocates 'self-improvement, unyieldingness and great righteousness' has more value and significance in uniting the national spirit in the new era.

The spirit of the *wujia* school is based on the six-word policy of 'self-improvement', which can be understood as having three meanings, the first being that the martial arts himself strives for upward mobility, self-motivation and self-improvement. The second refers to the self-reliance of the country and the advancement of the nation. The third refers to the cultivation of the self, the continuous improvement and refinement of oneself. The word 'unyielding' means not to bend, not to bow down, as in not to humble oneself, and refers to the spirit of a martial artist who does not shy away from violence, who does not compromise and who is not tempted to abandon his principles in the face of threats to his nation, his country, his own interests or even his life, but still adheres to the core values of the *wujia* school. The term 'great justice' refers to the righteousness of the nation and the safety and security of the country.

The above spiritual connotation and six-word policy of the *wujia* school is a high distillation and condensation of the *wujia* school thought, representing the dignity of the nation and the glorious mission of martial arts practitioners, the basic guarantee of martial arts practitioners' peace and stability, and the embodiment of the contemporary value of the *wujia* school thought.

CONCLUSIONS

This study concludes the uniqueness and topicality of the seven ideological outlooks of the *wujia* school, and the contemporary value of its spiritual connotations and six-word guidelines, which are an important part of the promotion of excellent Chinese traditional culture. It is recommended that this research be thoroughly excavated and collated to consolidate the hierarchical theory of the *wujia* school, to unite the ideological and spiritual moorings of the martial school, to serve the construction of socialist spiritual civilization in the new era, to help forge a sense of community of destiny for the Chinese nation, to consolidate the foundations of the nation to build faith, and to promote the national spirit to strengthen patriotic fighting spirit.

Innovations and limitations

Based on the hierarchical theory of *wushu*, this study proposes innovative ideas, theories and propositions based on the needs of the new era of development of the *wujia* school: 'the seven ideological perspectives of the *wujia* school' and distils the 'spiritual connotation of the *wujia* school and the six-word policy'.

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