

# The internal logic, practical dilemmas and practical paths of the high-quality development of Wushu

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**Abstract.** At present, against the backdrop of the construction of a strong sports country as the core goal, the internal logic of the high-quality development of Wushu is mainly manifested in the national strategies and policies as the core driving force, the demand for cultural inheritance and innovation as the endogenous driving force, the demand for the upgrading of the sports industry as the structural driving force, and the demand for national fitness as the catalytic driving force. Meanwhile, the high-quality development of Wushu is also restricted by such problems as the idle operation of management systems and policies, the conflict between traditional culture and modern culture, and the inadequate industrialization of Wushu. In response to the above dilemmas, this paper puts forward practical paths including constructing a sound policy guarantee system and a modern inheritance system, cultivating new business forms, promoting the integration of sports and education, and innovating communication models.

**Keywords:** Wushu, high-quality development, internal logic

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## 1. Introduction

A strong sports sector underpins a strong country, and the construction of a strong sports country is an important part of the great rejuvenation of the Chinese nation. Building a strong sports country is a crucial strategic goal for comprehensively building a modern socialist country [1], whose core lies in promoting the transformation of the sports cause from scale expansion to high-quality development. Currently, China's sports development is faced with multiple demands for structural optimization, innovation-driven development and value guidance, and high-quality development has become the only way to achieve the goal of a strong sports country. In this context, as a carrier of excellent traditional Chinese culture and a key area of national fitness, the high-quality development of Wushu is not only related to the modern inheritance of traditional culture, but also undertakes multiple missions such as serving national strategies, fostering emerging industries and promoting national health. Guided by the strategy of building a strong sports country and focusing on the goal of high-quality development, this study systematically analyzes the driving mechanism and practical bottlenecks of Wushu development, and proposes a coordinated path of policy guarantee, cultural inheritance, business form innovation, integration of sports and education, and international communication, aiming to provide a theoretical basis and practical reference for the high-quality development of Wushu.

## 2. Theoretical analysis: the connotation and characteristics of the high-quality development of Wushu

### 2.1. Defining the core connotation of the high-quality development of Wushu

At the 9th National Wushu Work Conference opened on April 10 [2], it was emphasized that the development of Wushu should focus on six key areas: "institutional mechanisms, winning glory for the country, cultural inheritance, national fitness, civilizational exchanges and mutual learning, and standardized development". This points out that the core connotation of the high-quality development of Wushu is reflected in the systematic reconstruction of traditional Wushu and modern sports paradigms, and its essence is the dialectical unity of the three elements: cultural genes, competitive attributes and governance logic. This process takes institutional innovation as the underlying logic, breaks administrative barriers to realize the coordinated coexistence of policies, competitions and talents, and makes competitive Wushu a strategic carrier for the output of national cultural soft power; takes technological innovation as the driving core, relies on digital technology to complete the modern translation of Intangible Cultural Heritage (ICH) skills, and reconstructs the cultural identity of teenagers; takes Healthy China as the strategic fulcrum, constructs an inclusive fitness system and health and wellness model, and upgrades Wushu from skill inheritance to a health intervention program for all groups; takes civilizational dialogue as the value anchor, and feeds back local innovation through rule output. Ultimately, a dynamic balance system of traditional roots and modern values, local characteristics and global vision, cultural inheritance and industrial revitalization is formed, realizing the paradigm leap of Wushu from a skill level to a carrier of civilization.

### 2.2. Analyzing the basic characteristics of the high-quality development of Wushu

The basic characteristics of the high-quality development of Wushu are reflected in multi-dimensional coordination and dynamic balance. In terms of systematicness, the six key areas form a closed-loop ecosystem: the top-level design coordinates policies, competitions and talent resources, competitive sports and mass Wushu complement and coexist with each other, cultural inheritance and international communication empower each other bidirectionally, and standardized development runs through the whole process. For example, the Wushu Duanwei System not only needs policy support, but also relies on technological empowerment and educational popularization. Integration is manifested in the connection between tradition and modernity, and between local and global: ICH skills realize digital inheritance through VR restoration and AI motion capture, and the ICH protection of Tai Chi Chuan serves the global health strategy simultaneously; the rules of Sanda are aligned with Olympic standards, which not only retain the traditional core of combat skills, but also conform to modern competitive norms. Sustainability is reflected in the long-term value orientation of industry, culture and ecology: the "Wushu + cultural tourism" model extends the industrial chain, the cultivation of teenagers through the Wushu Duanwei System ensures the uninterrupted inheritance of culture, and industry rectification puts an end to excessive commercialization. Inclusiveness emphasizes the coordination of multiple subjects: the government leads policy supply, enterprises participate in the development of IP competitions, and the public participate in depth through fitness and research study, forming a pattern of "co-construction and sharing". Standardization and internationalization are the inside and outside of each other: AI technology formulates movement standards to improve the recognition of international referees, and the headquarters of the International Wushu Federation (IWUF) settled in China strengthens the right to formulate rules, ultimately realizing the leap from "cultural output" to "rule leadership". These characteristics jointly shape a composite development model of Wushu, which is both a

creative transformation of tradition and a practical sample of China's strategy for building a strong sports country.

### **3. Internal logic: the driving mechanism of Wushu development**

#### **3.1. National strategic demand and policy drive**

As the core driving force for Wushu development, national strategic demand and policies position Wushu as an important carrier for enhancing the international discourse power of sports through the *Outline of Building a Strong Sports Country* issued by the State Council, driving its transformation from traditional skills to modern sports forms: first, constructing an international competitive system through the standardization of competitive Wushu; second, activating the potential of economic appreciation relying on the "Wushu +" industrial policies such as the research and development of intelligent equipment and the digital Wushu ecosystem; third, realizing the global communication of Wushu through cultural exchange projects under the Belt and Road Initiative. This strategic demand drives policy innovation, for example, through the national standards of the Wushu Duanwei System and the vocational qualification certification system, the cultural attributes of Wushu are transformed into quantifiable governance tools, and at the same time, the policy of "integrating sports and education" forces Wushu to enter the basic education system, strengthening its function of intervening in national physical fitness. The dynamic adaptation of policy tools and strategic goals not only strengthens the governance value of Wushu as a pillar field for building a strong sports country, but also constructs a closed-loop logic of "strategic traction - institutional innovation - function realization", enabling Wushu to break through regional and historical limitations and form a multi-dimensional driving force in cultural inheritance, international competition, economic appreciation and social governance. This mechanism not only strengthens the governance efficiency of Wushu as a national strategic tool, but also ensures the cultural subjectivity and sustainability of strategic implementation through the feedback of its cultural core, thus realizing the dynamic adaptation of Wushu development to national strategic demands.

#### **3.2. Demand for cultural inheritance and innovation**

Culture is the soul of a country and a nation [3]. As the endogenous driving force for Wushu development, the demand for cultural inheritance and innovation promotes its paradigm upgrade from traditional skills to cultural symbols and governance tools through the decoding of cultural genes, value reconstruction and modern translation. Under the framework of the ICH protection system, Wushu items such as Tai Chi Chuan and Xing Yi Quan have been included in the *Representative List of the Intangible Cultural Heritage of Humanity*, and policies mandate the establishment of a "living inheritance" mechanism. The cultural DNA of Wushu is preserved through means such as the reconstruction of the master-apprentice system and the digitalization of ancient books and documents. Meanwhile, taking "creative transformation" as the path, the offensive and defensive skills of traditional Wushu are transformed into modern fitness systems such as Tai Chi Soft Ball and digital content products such as virtual Wushu events, realizing the iterative coexistence of cultural core and technological form. This two-way interaction between inheritance and innovation not only relies on the financial support and institutional guarantee for ICH protection from policies such as the *Opinions on Implementing the Project for the Inheritance and Development of Excellent Traditional Chinese Culture*, but also acts on the strategy of building national soft power through the strengthening of cultural identity, making Wushu a cultural carrier of the ideological security project. Its core mechanism is as follows: cultural inheritance ensures the historical continuity of Wushu and provides a legitimate foundation for modern innovation; cultural innovation breaks through temporal and spatial limitations through technological

empowerment and business form integration, constructing a dynamic balance between "upholding the fundamentals" and "pursuing innovation". The synergy of the two enables Wushu to not only retain cultural subjectivity, but also have the initiative to participate in modern social governance and global cultural exchanges, ultimately realizing the qualitative leap of traditional cultural resources into modern cultural capital.

### 3.3. Demand for the upgrading of the sports industry

As the structural driving force for Wushu development, the demand for the upgrading of the sports industry is the core of Wushu's transformation from traditional skills to a modern sports industry. The *14th Five-Year Plan for Sports Development* points out that by 2025, the total scale of China's sports industry will reach 5 trillion yuan, the proportion of its added value in the Gross Domestic Product (GDP) will reach 2%, the total scale of residents' sports consumption will exceed 2.8 trillion yuan, and the number of employees will exceed 8 million. Based on this, Wushu's industrial transformation can be realized through industrial chain reconstruction, technological empowerment and business form innovation. First, at the industrial economic level, the national strategic goal of "the added value of the sports industry accounting for 2% of GDP" enables Wushu to complete the qualitative change from cultural resources to economic capital: the standardization reform of competitive Wushu provides a foundation for the operation of commercial competitions, spawning new business forms such as professional leagues and commercial performances; the Wushu training market expands rapidly relying on the policy of integrating sports and education, forming a multi-level consumption scenario covering teenagers' physical fitness and middle-aged and elderly health-preserving skills; in the field of equipment manufacturing, the research and development of intelligent Wushu equipment improves product added value, constructing a full industrial chain ecosystem of "competition operation - training services - equipment manufacturing". Second, the technological drive of industrial upgrading is reflected in the reshaping of the Wushu value chain by digital technology: Virtual Reality (VR) technology restores traditional Wushu scenes to spawn immersive cultural tourism products, big data analysis optimizes the valuation model of competition IP, and blockchain technology realizes the digital rights confirmation and transaction of Wushu ICH. This change in industrial logic not only relies on the institutional guidance of the *Outline of Building a Strong Sports Country* for "making the sports industry a pillar industry of the national economy", but also releases market vitality through special policies such as the *Guiding Opinions on Accelerating the Development of the Fitness and Leisure Industry* [4], enabling Wushu to achieve an exponential growth in its industrial added value while meeting the demand for the upgrading of sports consumption. Its in-depth effect is that the demand for industrial upgrading forces Wushu to break through the traditional limitations of regionality and the master-apprentice system, complete the construction of modern industrial attributes through standardization, capitalization and digitalization, and form a positive cycle of "policy traction for industrial upgrading - industrial feedback for strategic value".

### 3.4. Demand for the development of national fitness

As the catalytic driving force for Wushu development, the demand for national fitness has promoted the social transformation of Wushu development, and this process presents the driving characteristics of policy guidance and market response [5]. From the perspective of public health governance, the functional adaptability of Wushu makes it an effective intervention means to cope with the pressure of chronic disease prevention and an aging society. The *Healthy China 2030 Planning Outline* incorporates Wushu into the public service system of national fitness. At the basic education level, the Ministry of Education mandates the implantation of Wushu exercises in physical education courses of primary and secondary schools, forming a normalized exercise

mechanism covering school students; at the community governance level, the General Administration of Sport of China constructs a public health service network of "government leadership - social participation" through the Wushu Six Entry Project. This institutional arrangement upgrades Wushu from traditional skills to a basic tool for public health governance, and its characteristics of gentle movements and simple equipment perfectly fit the core demands of national fitness for "low threshold and high participation". It can be said that under the demand for the development of national fitness, Wushu not only improves the national physical health level, but also realizes the modern transformation of traditional cultural resources, which is a typical paradigm of the modernization of sports governance in the new era.

## **4. Practical dilemmas: a multi-dimensional analysis of restricting factors**

### **4.1. Institutional level: management system and policy implementation**

In the process of advancing the strategy of building a strong sports country, the high-quality development of Wushu is trapped in the dual predicament of the constraint of the management system and the idle operation of policies. First, at the management system level, the development of Wushu is restricted by the division of powers and responsibilities among sports, culture, education and other departments, and the Olympic-oriented reform of competitive Wushu and the national demand for mass Wushu form an institutional rift. Second, at the policy implementation level, grassroots governments generally fall into the rut of formalism of "valuing application more than cultivation", the identification of ICH inheritors of Wushu has become an image project [6], the introduction of traditional Wushu into campuses has been alienated into "performative courses" to cope with inspections, and the top-level design of "standardization and internationalization" in policy documents has been simplified into the arrangement of examination-oriented routines and the issuance of Wushu Duanwei certificates in grassroots practice, resulting in the continuous dilution of the cultural core of Wushu in the administrative operation. Finally, the institutional division between competitive Wushu and mass Wushu exacerbates the development imbalance - the former is forced to strip off its cultural attributes to cater to the rules of international competitions, while the latter is reduced to a marginal fitness method due to the lack of policy inclination, reflecting the deep-seated contradiction between the "elite-oriented" and the "mass line" in the implementation of the strategy of building a strong sports country. This institutional dilemma not only leads to a structural misalignment between the cultural inheritance function of Wushu and the goal of building a strong sports country, but also makes the national strategic intention gradually blurred in the loss of policy implementation.

### **4.2. Cultural level: conflict between tradition and modernity**

With Western competitive sports culture becoming the mainstream today, Wushu, as an important part of China's excellent traditional culture, is facing severe challenges. First, in terms of the value core, the ethical philosophy of "stopping violence with martial arts" in traditional Wushu is in fundamental conflict with the utilitarian logic of "winner takes all" in modern competitive sports: traditional Wushu such as Tai Chi Chuan emphasizes the defensive wisdom of "overcoming hardness with softness" and the life philosophy of "cultivating both internal and external virtues", while competitive Wushu influenced by Western competitive sports has its connotation of offensive and defensive combat skills systematically stripped off, and its scoring standards and rules tend to high-difficulty and aesthetic movements, resulting in the gymnasticization of competitive Wushu and the hollowing out of practical combat functions. Second, at the cultural inheritance level, schools, as an important channel for Wushu inheritance, have continuously amplified its sports function while ignoring its cultural value. The teaching content of Wushu in schools is mostly simple routine

movements and competitive boxing techniques, and insufficient attention has been paid to the inheritance of cultural content, with teaching merely for the sake of teaching. This concept that only attaches importance to the inheritance of Wushu skills and neglects the dissemination of Wushu culture cannot truly carry forward the quintessence of Wushu, nor can it promote the inheritance and innovation of excellent traditional Chinese culture, which is also a prominent problem affecting the high-quality development of Wushu.

#### 4.3. Economic level: inadequate industrialization

With the rapid development of China's economy, the sports industry, as a strategic emerging industrial cluster, is entrusted with the strategic mission of "building a pillar industry of the national economy" [7]. As a characteristic sports economic form, the Chinese Wushu industry provides an innovation-driven support for cultivating new driving forces for economic development. However, the industrialization process of China's Wushu industry has long lagged behind at present [8]. Its core problems are as follows: first, the rupture of the industrial chain, over-reliance on low-end business forms such as traditional Wushu training and performances, and the lack of high-value-added deep-processed products such as competition peripherals and brand peripherals, resulting in the failure to effectively transform cultural resources into economic value; second, weak industrial coordination, resource dispersion caused by various schools, severe homogenization of local Wushu economy, and the lack of innovative exploration of cross-field integration such as the cooperation between Wushu and local cultural tourism to better drive the development of the Wushu industry and local economy; third, the imperfect market mechanism, the lack of a professional competition system, the diversion of Wushu talents to various fields, and a serious mismatch between industrial scale and cultural influence. This low industrialization state not only restricts the global communication of Wushu culture, but also makes it difficult to integrate into the modern consumer market, weakening the economic empowerment of Wushu as a symbol of traditional Chinese culture.

#### 4.4. Social level: limitations of participating groups

The social participation in Wushu presents an obvious structural imbalance, and the core contradiction lies in the narrow coverage of groups and the intergenerational inheritance gap. First, in terms of age structure, practitioners of traditional Wushu show a significant intergenerational imbalance. This gap stems from the fact that most Wushu courses in primary and secondary schools are replaced by track and field and ball games, and the teaching content of Wushu courses in a small number of schools is single and lacks the concept of combat skills [9]; at the same time, the absence of a competitive Wushu competition system for teenagers and the lack of incentive mechanisms such as extra points for further education make students uninterested in Wushu, leading to the inheritance crisis of traditional Wushu where the elderly guard the skills and the young generation is disconnected. Second, in terms of geographical distribution, the problem of unbalanced development of Wushu between urban and rural areas is prominent. Urban Wushu societies are mostly concentrated in parks and squares, with activities mainly focusing on performative items such as Tai Chi Chuan and Baduanjin, lacking systematic training and cultural inheritance; in rural areas, due to the outflow of young and middle-aged population, the aging rate of traditional Wushu inheritors is relatively high, and the difference in resource allocation between urban and rural areas leads to the predicament of "skills lost with people" in rural Wushu. Finally, in terms of social cognition, the stereotype of "Wushu = physical fitness" weakens its modern attractiveness, the proportion of female participants is insufficient, and the vague professional path makes young people regard Wushu as a niche hobby rather than a career choice. These participation limitations not only lead to the loss of the Wushu demographic dividend, but also make it

difficult to integrate into the national fitness system, exacerbating the separation between traditional culture and modern society.

#### 4.5. International level: poor promotion effect

The international communication of Wushu has long faced the dilemmas of "cultural discount" and "localization", with the core contradiction being low communication efficiency and cultural differences [10]. From the perspective of communication channels, overseas cognition is still dominated by performative routines such as lion dance and Tai Chi Chuan displays, while the promotion of competitive Wushu and mass fitness projects lags behind. The complete viewing rate of Wushu teaching videos on mainstream foreign short video platforms such as YouTube is less than 30%, far lower than that of similar content such as Yoga and Taekwondo. The deep-seated contradiction lies in the serious homogenization of content, the lack of interactive teaching design, and the failure to form a professional competition IP to attract traffic, which restricts the global penetration of Wushu. From the perspective of cultural adaptation, the literal translation of traditional Wushu terms leads to semantic loss and stiffness, and there is a conflict between etiquette rules and Western sports values. For example, the fist and palm salute emphasizes "making friends through martial arts", while Western sports emphasizes competitive confrontation, and the acceptance of the Wushu morality values of "modesty and harmony" is relatively low, resulting in barriers to cross-cultural communication. From the perspective of system construction, the influence of certified competitions of the International Wushu Federation is limited and the degree of professionalization is insufficient. Compared with the standardized promotion path of Taekwondo and Karate, Wushu has not yet formed a trinity international expansion system of "competitions + training + certification". This weak promotion not only weakens China's global discourse power in culture [11], but also makes Wushu a marginal option in the competition of Western sports.

### 5. Practical paths: systematic solutions

#### 5.1. Institutional innovation: improving the policy guarantee system

In response to the institutional dilemmas in the high-quality development of Wushu, it is necessary to construct a trinity reform framework through systematic institutional reconstruction and policy innovation: (1) Establish a national Wushu Strategy Committee, integrate the functions of sports, culture and education departments, establish a policy coordination mechanism, take "preserving the cultural core" as the bottom line when there is a conflict between ICH protection and Olympic rules, mandate the inclusion of symbols such as the fist and palm salute and the shape of traditional equipment, and guide the development of "ICH + technology" derivatives through tax incentives; (2) Construct a dynamic monitoring system combining blockchain fund tracking and third-party evaluation, ensure that ICH subsidies are directly transferred to the accounts of inheritors, and implement financial deductions for "performative courses" based on indicators such as participation rate and cultural identity; (3) Implement a dual-track system of "cultural compensation" for competitive Wushu and "policy leverage" for mass Wushu, require athletes of the national team to participate in the training of ICH inheritors and incorporate cultural interpretation into the scoring system, and simultaneously pilot grassroots ecological activation programs such as targeted subsidies of Wushu consumption vouchers for the middle-aged and elderly groups and the construction of "shared Wushu practice corners" in communities.

This institutional reform breaks management barriers through cross-departmental coordination, curbs implementation deviations through technological empowerment, and balances cultural protection and industrial expansion through the dual-track system. It not only bridges the development gap between the

"elitization" of competitive Wushu and the "marginalization" of mass Wushu, but also releases the cultural inheritance efficiency and industrial appreciation potential of Wushu through innovations such as the digital rights confirmation of ICH and standardized training with intelligent equipment, ultimately forming a modern governance paradigm of Wushu driven by national strategic demands.

### 5.2. Cultural innovation: constructing a modern inheritance system

The development of Wushu under the goal of building a strong sports country should follow the path of cultural confidence, integrate excellent elements of traditional culture into modern development [12], balance competitive ethics and cultural authenticity through institutional reconstruction, and ultimately realize the modern transformation of cultural genes. First, bridge the conflict between competitive rules and cultural ethics through institutional design, require competitive Wushu competitions to retain the core offensive and defensive skills, compile new routines for competitions in adherence to traditional principles and methods, and "comprehend" the essence of traditional culture in the continuous transformation and development; at the same time, transform the concept of "stopping violence with martial arts" into "competitive etiquette norms" to curb the utilitarian alienation of "winner takes all". Second, at the cultural inheritance level, Wushu should uphold the fundamentals of "spiritual culture" and "offensive and defensive combat skills" and innovate in "inheritance methods" in line with the development of the times. As a typical elitist inheritance model, the traditional master-apprentice system can effectively realize the in-depth transmission of Wushu skills and cultural essence, but it has limitations in large-scale cultivation; standardized school Wushu education can increase the number of Wushu practitioners, but has obvious shortcomings in personality shaping and professional quality cultivation. Based on this, constructing a hierarchical and progressive inheritance mechanism becomes a possible path: the number of Wushu practitioners can be expanded through class-based teaching, supplemented by the master-apprentice system for the cultivation of elitist talents, striving to cultivate Wushu inheritors with patriotism and professional capabilities, and accumulating strength for the better inheritance of Wushu culture.

### 5.3. Industrial innovation: cultivating new business forms

To solve the dilemma of Wushu industrialization, it is necessary to reconstruct the industrial ecosystem with culture as the core, technology as the empowerment, and cross-border integration. First, promote the innovation of the "Wushu +" vertical track: create immersive Wushu IP such as virtual competitions relying on digital technology, and develop intelligent Wushu equipment; cultivate a professional competition system, construct a local Wushu club league by drawing on the UFC model, and form a closed loop of traffic monetization in conjunction with live streaming platforms. Second, build a Wushu economic ecosystem: take national Wushu hometowns as the fulcrum, build Wushu cultural industry parks, integrate functions such as competition operation, ICH workshops, research tourism and health and wellness communities, and form an industrial chain cluster [13]; promote the Wushu + rural revitalization model, develop rural Wushu-themed homestays and pastoral Wushu experience projects, and activate new driving forces for county economy. Third, strengthen institutional innovation and brand output: formulate national standards for the Wushu industry, promote the application for world heritage status of traditional Wushu and its commercial certification; cultivate transnational Wushu groups, realize the global output of "Kung Fu culture" through carriers such as film and television and games, and ultimately realize the value leap of the Wushu industry from cultural resources to economic capital, helping Chinese Wushu gain discourse power in the global consumer market.

#### 5.4. Educational innovation: promoting the integration of sports and education

To break the barriers to Wushu participation, it is necessary to leverage social participation with educational leverage [14] and construct a trinity ecosystem of campus - community - profession. First, promote the in-depth integration of Wushu and school physical education: list Wushu as a compulsory course in primary and secondary schools, develop Wushu + science and technology smart courses such as VR Wushu history courses and motion capture training systems, establish a certification system for Wushu characteristic schools, and open up the promotion channel from campus Wushu teams to provincial teams and professional clubs. Second, build a national participation platform: construct "Wushu stations" in communities, provide hierarchical teaching such as competitive Wushu for teenagers, health-preserving skills for the middle-aged and elderly, and women's self-defense, hold urban Wushu leagues and incorporate them into the national fitness points system, and launch Wushu challenges on short video platforms to stimulate social communication. Third, improve the protection of professional development: pilot the connection between the Wushu Duanwei System and extra points for further education, set up Wushu scholarships to attract young practitioners, and promote the mutual recognition of Wushu coach vocational certification and qualifications in the fitness industry. Reshape the social value of Wushu through the education system, transforming it from a cultural symbol into a national health solution, and ultimately realizing the youth, diversification and sustainability of participating groups.

#### 5.5. International expansion: innovating communication models

To break through the bottleneck of Wushu internationalization, it is necessary to construct a three-dimensional communication network of digital drive + cultural translation + ecological co-construction. First, build a communication matrix adapted to Generation Z: launch global Wushu challenges on mainstream foreign short video platforms such as TikTok, interpret the movement aesthetics of Wushu movements in the form of short videos, and link mainstream games to implant virtual Wushu characters; develop a Metaverse Wushu Academy, support real-time error correction by multilingual AI coaches, and construct a scenario of gamified learning + virtual competition experience. Second, attach importance to transnational Wushu cultural education to further promote the exchange and integration of Chinese and foreign cultures [15]: make use of Confucius Institutes established by China overseas to promote the integration of Chinese and Western cultures by adding theoretical courses on Wushu culture. This can not only better carry forward excellent traditional Chinese culture, but also expand the scale of Wushu practitioners, thus facilitating the high-quality development of Wushu and better establishing China's good image as a major country. Third, vigorously cultivate Wushu talents: incubate "community Kung Fu centers" through overseas Chinese communities, and set up Wushu Training and Research Bases for International Chinese Promotion, making the Wushu skills or Wushu theories spread consciously align with national strategic planning and jointly promoting the "going global" of Wushu.

## 6. Conclusion

The high-quality development of Wushu is an important support for cultural revitalization and industrial upgrading in the construction of a strong sports country [16]. Driven by national strategies, it consolidates the foundation of the national spirit through cultural inheritance and innovation, activates the driving force of economic growth through the upgrading of the Wushu industry, and enhances the influence of Chinese culture through international communication, forming a cultural-economic-diplomatic synergy. The high-quality development of Wushu not only injects cultural core and industrial vitality into the construction of a strong

sports country, but also shapes the Chinese discourse system through international communication, becoming a strategic starting point for enhancing national soft power and global influence. It has an irreplaceable practical value for realizing the multiple goals of building a strong sports country of "strengthening the body, the mind and the culture".

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