

Understanding the Development of Wuchang Eighteen Martial Arts: A Procedural Grounded Theory Study

Wenyao Chen¹, Mohamad Nizam Bin Mohamed Shapie^{2*}, Mohamad Rahizam Bin Abdul Rahim²

¹Yuhang District Xianlin Middle School, Hangzhou, China

²Universiti Teknologi MARA, Shah Alam, Selangor, Malaysia

*Corresponding Author: nizam7907@uitm.edu.my

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Abstract

Background and aim. Traditional martial arts practices develop through social processes within communities and continually interact with changes in the broader social environment. In this context, the Wuchang Eighteen Martial Arts, rooted in the Wuchang community of Hangzhou, demonstrates the dynamics of development shaped by the inheritance of traditions, social relations, and the configuration of cultural arenas. Using a procedural grounded theory approach, this study examines and explains the development process of the Wuchang Eighteen Martial Arts as a contextually and process-based cultural practice.

Methods. This study employed a qualitative approach with a procedural grounded theory design. The subjects were selected based on their direct involvement, experience, and knowledge of the Wuchang Eighteen Martial Arts practice. They included five traditional inheritors, active practitioners, community leaders, and cultural administrators. Data were collected through literature review, oral history interviews, and field observations. Data analysis was conducted systematically through open coding, axial coding, and selective coding, applying constant comparative analysis until theoretical saturation was achieved.

Results. The research identified three core categories that shaped the development of Wuchang Eighteen Martial Arts: habit, field, and cultural capital. Habit represents internalized habits and practices that support cross-generational transmission. Field represents the dynamic social arena where martial arts practices are negotiated within community, institutional, and public exchange spaces. Cultural capital encompasses embodied skills, symbolic authority, and institutional recognition that provide legitimacy and sustainability to the practice.

Conclusions. This study demonstrates that the development of Wuchang Eighteen Martial Arts is a relational and process-based phenomenon shaped by the interaction between habit, field, and cultural capital. These findings enrich the study of traditional martial arts as a living cultural practice while providing theoretical contributions through the application of a procedural grounded theory approach in understanding the dynamics of cultural practices, and offer a process-based analytical framework relevant for further research and future strategies for preserving intangible cultural heritage.

Key words: *Cultural Practice; Grounded Theory; Intangible Cultural Heritage; Traditional Martial Arts; Wuchang Eighteen Martial Arts.*

1. Introduction

Traditional martial arts practices grow and develop through a series of social, historical, and cultural processes that take place over a long period of time. The development of martial arts is determined not only by the technical aspects of movement or training systems, but also by the collective customs, social structures, and cultural values embedded in the supporting communities (Martinkova, Parry, & Vágner, 2019; Paradis, 2014). Traditional martial arts cannot be understood

in a linear or static manner, but rather as a dynamic process that reflects how a cultural practice is produced, maintained, negotiated, and reinterpreted along with social change (Tulendiyeva et al., 2021; Youngll, 2016). Therefore, understanding the development of traditional martial arts requires an analytical approach that can capture social processes and interactions in depth.

In the local context of Wuchang, Yuhang District, Hangzhou City, China, a traditional martial arts practice known as Wuchang Eighteen Martial Arts developed. The term “eighteen” in this practice

does not refer to a fixed number of weapons or techniques, but rather reflects the concept of the completeness and diversity of martial skills within the local tradition (Weiwei Yuan, 2016; Xu Chuhao & Ye Huaxing, 2015). This practice combines the use of weapons derived from military equipment and agricultural tools, and is carried out as part of the social life of the community, both as a means of self-defense, physical fitness, and cultural expression (Shapie et al., 2024; Zhao, 2021). Throughout its development, Wuchang Eighteen Martial Arts experienced dynamics influenced by social changes, political conditions, and transformations in community life, making it a relevant context for studying the development process of traditional martial arts as a cultural practice that is continuously negotiated in social space.

A number of previous studies have discussed the Wuchang Eighteen Martial Arts from the perspective of history, weapons systems, cultural identity, and preservation efforts as an intangible cultural heritage (Dunstan, 2025; Martinkova, Parry, & Vagner, 2019; Shapie et al., 2024; Sheng, 2024). While these studies have made important contributions to the documentation and description of the culture, research explaining the development process of the Wuchang Eighteen Martial Arts remains very limited. Specifically, no study has examined how the practice developed through the interaction of social customs, the community's social terrain, and available cultural resources. Thus, a significant research gap exists regarding understanding the development of the Wuchang Eighteen Martial Arts as a social process shaped by these relationships.

To address this gap, a methodological approach is needed that not only describes phenomena but also builds theoretical explanations of the developmental processes that occur. Procedural grounded theory is a qualitative approach designed to explore social processes and generate theoretical understanding rooted in empirical data (Apramian et al., 2015; Bischof & Freybe, 2022; Yu & Smith, 2021). This approach allows researchers to

identify core categories that emerge from social experience and link them into a conceptual framework that explains the dynamics of the development of a cultural practice (White & Cooper, 2022). In the context of Wuchang Eighteen Martial Arts, procedural grounded theory provides a methodological foundation for exploring how these practices developed through processes of inheritance, community interaction, and utilization of cultural resources.

Based on the above description, this study aims to understand and explain the development of Wuchang Eighteen Martial Arts through a procedural grounded theory approach. The focus of the research is directed at uncovering the social processes that shape the development of Wuchang Eighteen Martial Arts within the context of the local community and the broader social environment. Thus, this study is expected to provide a theoretical contribution to the study of traditional martial arts by offering a process-based understanding, while providing practical implications for efforts to preserve and develop intangible cultural heritage sustainably.

2. Materials and Method

Design

This study uses a qualitative approach with a procedural grounded theory design. This design was chosen because the study aims to understand and explain the development process of Wuchang Eighteen Martial Arts inductively, namely building theoretical understanding based on empirical data. Procedural grounded theory allows researchers to explore complex and contextual social processes without limiting the analysis to predetermined variables, making it suitable for studying traditional martial arts as a dynamic cultural practice (Walker & Myrick, 2016). To clarify the research design and analysis stages used, the procedural flow of grounded theory in this study is presented in Figure 1.

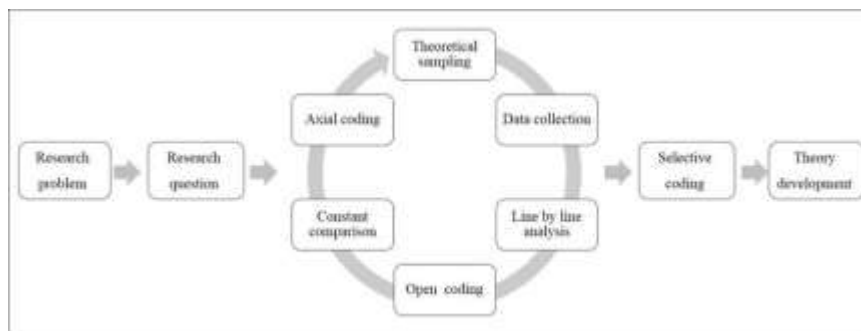


Figure 1. Research Flow with Procedural Grounded Theory

Participants

Research participants were selected based on their direct involvement, experience, and knowledge of the Wuchang Eighteen Martial Arts. Participants included tradition inheritors, active practitioners, community leaders, and individuals involved in the preservation and development of the Wuchang Eighteen Martial Arts in the Wuchang area of

Yuhang District, Hangzhou City. Participant selection was based on the principle of theoretical relevance, namely the participant's ability to provide rich and meaningful information related to the development process of the martial arts practice under study (Reybold et al., 2013). Characteristics of research participants, including roles and levels of involvement, are presented in Table 1.

Table 1. Characteristics of Research Participants

Participant Code	Role	Forms of Involvement	Experience
P1	Heir to tradition	Core practitioners	>30 years
P2	Community figures	Coach/mentor	20–30 years
P3	Active practitioner	Community members	10–20 years
P4	Cultural manager	Conservationist/organizer	>15 years
P5	Young practitioners	Training participants	<10 years

Data Collection

Data collection was conducted through three main techniques: literature study, oral history, and field observation. Literature study was used to explore the historical context, cultural policies, and relevant academic studies. Oral history was conducted through in-depth interviews to explore participants' experiences, narratives, and interpretations of the Wuchang Eighteen Martial Arts practice. Field

observations were conducted directly of training activities, performances, and community activities to understand actual practices within their social context. The data collection process was carried out in stages and simultaneously with data analysis according to the principles of grounded theory (Walker & Myrick, 2016). A summary of data collection techniques and information sources used in this study is presented in Table 2.

Table 2. Data Collection Techniques and Sources

Technique	Data source	Objective
Literature study	Documents, archives, publications	Historical and policy context
Oral history	Heir, practitioner, community figure	Experience and meaning of practice
Field observation	Practice & performance	Actual practice and social interaction

Data Analysis

Data analysis was conducted systematically following the procedural stages of grounded theory. The first stage was open coding, which is the initial coding to identify concepts emerging from the empirical data, resulting in 104 initial codes. The second stage was axial coding, which is the grouping and linking of initial codes into pivot categories based on their conceptual relationships, resulting in nine main categories. The third stage was selective

coding, which is the process of integrating the pivot categories to identify core categories that comprehensively explain the phenomenon. Through this stage, three core categories were identified: habit, field, and cultural capital. The entire analysis process was conducted iteratively, applying the principle of constant comparative analysis until theoretical saturation was reached (Fram, 2017). The stages of data analysis and the main results at each stage are presented in Table 3.

Table 3. Stages of Procedural Grounded Theory Analysis

Analysis Stage	Main Activities	Results
Open coding	Identify initial concepts	104 code
Axial coding	Concept grouping & relationships	9 axle categories
Selective coding	Core category integration	Habit, Field, Cultural Capital
Constant comparison	Repeated comparison	Theoretical saturation

3. Results and Discussion

Results

The results of this study were obtained through qualitative data analysis using a procedural grounded theory approach that included the stages of open coding, axial coding, and selective coding. The analysis process produced a number of initial codes that represent experiences, practices, and social relations within Wuchang Eighteen Martial Arts. These codes were then grouped into pivot categories based on their conceptual relationships and subsequently synthesized into three core categories: habit, field, and cultural capital. These three core categories represent the main social processes that shape the development of Wuchang Eighteen Martial Arts as a cultural practice within the context of the local community and the broader social arena. Based on the results of this synthesis, the following section presents a structured presentation of the research findings through a discussion of each core category, starting with the habit category, which describes the habits and dispositions of action that support the inheritance and sustainability of Wuchang Eighteen Martial Arts practices.

3.1 Core Habit Categories in the Development of Wuchang Eighteen Martial Arts

The core category of habit represents the cognitive structures and action dispositions historically internalized within Wuchang Eighteen Martial Arts practitioners. Habit is understood as the accumulation of long-term social relations deposited in the body and mind of the actor, and manifested in the schemes of perception, judgment, and action that guide daily practice within the cultural field. In the context of traditional martial arts, habit functions as an implicit guideline that directs how practices are inherited, executed, and interpreted by their supporting community.

Based on the results of the axial coding analysis, the core habit category is formed by three main axis categories: inheritance content, inheritance methods, and the atmosphere of folk martial arts. The relationship between these axis categories shows that the development of Wuchang Eighteen Martial Arts depends not only on mastery of movement techniques or weapons, but also on social habits formed through collective interactions and the community's historical experiences. The coding structure that forms the core habit category is summarized in Figure 2.



Figure 2. Coding Structure of the Core Category “Habbits”

The research results show that in its early development, the practice of the Wuchang Eighteen Martial Arts was led by the central figure, Hong Zhong, and centered in the Hong Clan Ancestral Hall. During this period, martial arts activities were not solely oriented toward mastering fighting techniques, but rather aimed at improving the physical fitness of the village community and strengthening self-defense skills for self-defense. The training patterns were carried out collectively and repeatedly, thus forming habits that were internalized in the daily lives of the local community.

Over time, the practice habits, reinforced by cultural values and collective consciousness, encouraged the expansion of the Wuchang Eighteen Martial Arts practice into surrounding villages. Transmission took place not through formal institutions, but through informal social relationships such as families, village communities, and local social networks. This pattern of inheritance reinforced the habit's character as a deeply embedded structure that functions across generations.

After Hong Zhong's death, the village community demonstrated its collective commitment to preserving this practice by dedicating the

weapons he taught to the Hong Clan Ancestral Hall. These weapons were then replicated and used in rotation by village elders in practice and performances. This practice represents a form of symbolic and material inheritance that reinforces habit as a system of tendencies that regulate the community's cultural actions and orientations.

As a synthesis of these findings, habit plays a role not only in the transmission of technical skills, but also in the transmission of martial arts values, spirit, culture, and social networks. A summary of the meaning and significance of habit in the development of martial arts is presented in Table 4.

Table 4. The Significance of Habits in the Development of Martial Arts

No.	Open Coding	Connotation
1	The inheritance of martial arts skills.	Habits enable martial artists to continuously practice and hone their skills in their daily lives, allowing for the inheritance and promotion of these skills. Additionally, habits enable martial artists to flexibly apply their learned techniques in real combat situations, enhancing their combat effectiveness.
2	The inheritance of martial arts spirit.	Habits are also reflected in martial artists' daily lives and moral qualities, which are essential components of the martial arts spirit. Through habits, martial artists pass on the martial arts spirit to future generations, ensuring its continuity. Qualities such as respecting teachers, valuing integrity, loyalty, bravery, and continuous self-improvement are core elements of the martial arts spirit. These qualities can only be truly appreciated through the practical application of daily life. On one hand, those who continuously strive for self-improvement through martial arts training undergo another test of willpower, reaching their peak once again (Volodymyr, 2022). On the other hand, martial arts are considered a practical embodiment of societal ideals, contributing to the character development of practitioners and benefiting society (Martinkova, Parry, & Vagner, 2019).
3	The inheritance of martial arts culture.	Habits are also reflected in martial artists' identification with and respect for martial arts culture. Through habits, martial artists pass on martial arts culture, ensuring its continuity. For example, ancient martial would conduct initiation ceremonies on specific artists to express respect for their masters and the transmission of martial arts culture. This tradition is still preserved in many martial arts schools today.
4	Facilitation of martial arts exchange.	Habits are also evident in the communication and interaction among martial artists. Through habits, martial artists can learn from each other, exchange skills, and promote the dissemination and development of martial arts culture. For example, various martial arts competitions, seminars, and other activities provide a platform for martial artists to showcase their talents and learn from others, thus, facilitating deeper exchanges in martial arts.

Overall, these findings suggest that habit plays a key role in the development of Wuchang Eighteen Martial Arts. Through the transmission of historically internalized customs, values, and practices, habit ensures the continuity of this martial art despite social change and external challenges. Thus, the core category of habit is a key element in understanding the dynamics of Wuchang Eighteen Martial Arts' development as a living and sustainable cultural practice.

3.2 Core Field Categories in the Development of Wuchang Eighteen Martial Arts

The core category of field refers to the social space in which the practice of Wuchang Eighteen Martial Arts takes place, is maintained, and is negotiated by the actors involved. Field is understood as a relational arena shaped by the actors' positions, social rules, and power relations that influence how martial arts practices are conducted and legitimized. In the context of Wuchang Eighteen Martial Arts, field is not fixed but constantly changes along with social dynamics, cultural

policies, and transformations in local community life.

Based on the results of the axial coding analysis, the core category of field is formed through several interacting social arenas, including traditional community spaces, institutional spaces, and public exchange spaces. These arenas represent

the primary social contexts in which the practice of Wuchang Eighteen Martial Arts is carried out and interpreted by its practitioners. The structural relationships between these arenas are visually depicted in Figure 3, which shows the configuration of the field as a dynamic social space.



Figure 3. Coding Structure of the Core Category "Field"

The research findings indicate that in its early development, the primary domain of Wuchang Eighteen Martial Arts centered on traditional community spaces, such as villages and ancestral halls. These spaces served as arenas for training, inheritance, and the formation of collective identity, where relationships between actors were close and based on local social ties. In this context, martial arts practices developed as part of people's daily lives and integrated with other social activities.

Along with social changes and increasing attention to the preservation of traditional culture, the Wuchang Eighteen Martial Arts field began to expand into institutional spaces. These practices then connected with schools, cultural organizations, and martial arts associations, introducing formal mechanisms such as standardized training, institutional recognition, and policy support. This expansion into institutional spaces shifted the position of some actors from community practitioners to cultural actors interacting with formal structures and broader preservation agendas.

Furthermore, public exchange spaces play a crucial role in shaping the dynamics of the Wuchang Eighteen Martial Arts field. These venues include competitions, performances, cultural festivals, and martial arts exchange forums, allowing practitioners to showcase their skills, network, and gain social recognition. Through these public exchange spaces, Wuchang Eighteen Martial Arts is positioned not only as a local tradition but also as a cultural representation interacting with other martial arts styles.

The interaction between traditional community spaces, institutional spaces, and public exchange spaces forms a dynamic and multi-layered configuration of social arenas. Changes in one arena

often impact other arenas, both in the form of development opportunities and challenges to traditional values. Thus, the field becomes a structural factor that influences the direction of development, social legitimacy, and sustainability of Wuchang Eighteen Martial Arts. Overall, these findings indicate that the field functions as a strategic arena that allows Wuchang Eighteen Martial Arts to survive and adapt in a constantly changing social context. Through the diverse configuration of social arenas and dynamic relationships between actors, the field forms the structural conditions that determine how this martial arts practice develops as a living cultural heritage.

3.3 Core Categories of Cultural Capital in the Development of Wuchang Eighteen Martial Arts

The core category of cultural capital refers to the accumulation of symbolic resources, knowledge, skills, and cultural legitimacy possessed and recognized in the practice of Wuchang Eighteen Martial Arts. Cultural capital is understood as the cultural capital formed through mastery of techniques, understanding of traditions, long-term practical experience, and social recognition gained by practitioners. In the context of traditional martial arts, cultural capital enables actors to gain authority, trust, and a respected position in the social arena where the practice takes place.

Based on the results of the axial coding analysis, the core category of cultural capital is formed through three main dimensions: embodied cultural capital, symbolic authority, and institutionalized cultural capital. These three dimensions are interconnected and form a cultural

capital structure that influences the positions and roles of actors in the development of Wuchang Eighteen Martial Arts. This relational structure of

cultural capital is synthesized and displayed in Figure 4.



Figure 4. Coding Structure of the Core Category "Cultural Capital"

The research findings show that embodied cultural capital is the primary foundation of Wuchang Eighteen Martial Arts practice. This capital is realized through mastery of self-defense skills, understanding of movement sequences and weapon use, and internalization of the ethical and traditional values inherent in the practice. This mastery is acquired through long-term training and direct involvement in community practices, distinguishing those deemed competent and experienced from others.

Furthermore, symbolic authority plays a crucial role in strengthening the cultural capital of practitioners. Symbolic authority is formed through reputation, cross-generational experience, and the actor's role as an inheritor, teacher, or reference in the practice of Wuchang Eighteen Martial Arts. This authority is not formally established but rather constructed through the community's collective recognition of the legitimacy of a particular actor's knowledge and morals. Thus, symbolic authority serves as a source of trust and influence in decision-making regarding the training, inheritance, and representation of martial arts practices.

The institutionalized dimension of cultural capital extends the reach of cultural capital into more formal and public social arenas. This capital is realized through involvement in institutional activities such as cultural performances, festivals, competitions, and recognition in cultural preservation programs. Through institutional validation and public visibility, Wuchang Eighteen Martial Arts gains legitimacy as a valued cultural practice, while strengthening the position of practitioners within institutional arenas and public exchanges.

The interaction between embodied cultural capital, symbolic authority, and institutionalized cultural capital forms a dynamic configuration of

cultural capital. Changes in one dimension can affect others, so this cultural capital is continuously reproduced and negotiated through everyday practices. In this context, cultural capital functions as a link between habit and field, as it enables internalized habits to be actualized and recognized in specific social arenas.

Overall, these findings suggest that cultural capital plays a key role in maintaining the sustainability and legitimacy of Wuchang Eighteen Martial Arts. Through the accumulation of skills, symbolic authority, and institutional recognition, cultural capital enables this martial arts practice to survive, adapt, and gain a meaningful position within a constantly changing social context. Thus, the core categories of cultural capital complement our understanding of the dynamic development of Wuchang Eighteen Martial Arts as a vibrant and sustainable cultural practice.

Discussion

The development of the Wuchang Eighteen Martial Arts can be understood as a cultural practice formed through a series of social processes occurring within the local community and interacting with the broader social environment. The research findings indicate that the development of this martial arts practice is shaped by the dynamic interaction between habit, field, and cultural capital. These findings confirm that traditional martial arts do not develop linearly or solely through the transmission of techniques, but rather through a multi-layered, contextual social process that is continually negotiated by actors in various social arenas.

The findings on habit indicate that the sustainability of Wuchang Eighteen Martial Arts relies heavily on historically internalized habits within the community. Repeated practice habits, informal transmission across generations, and the interconnectedness of martial arts practices with everyday social activities demonstrate that habit

serves as a dispositional structure that guides how practices are executed and interpreted. These findings align with research showing that traditional martial arts persist as cultural practices through the internalization of embodied practices and vibrant social routines within communities, rather than solely through formal institutions (Channon & Jennings, 2014). Studies on the revitalization of traditional martial arts also show that social customs maintained in community life are a key factor in maintaining continuity of practice across generations (Yao et al., 2025). Thus, habit serves not only as a mechanism for the transmission of technical practices, but also as a social foundation that ensures the sustainability of Wuchang Eighteen Martial Arts as a living and meaningful cultural practice.

In addition to habit, the research confirms that the field serves as a social arena that shapes the direction and dynamics of Wuchang Eighteen Martial Arts' development. This practice is rooted in traditional, local community spaces based on close social relations, then expands into institutional spaces and public exchanges. This expansion of the arena increases the legitimacy and visibility of the practice, but also changes how martial arts are negotiated and represented. This finding is consistent with studies in the sociology of sport and culture that show that martial arts develop in a multi-layered social arena with a logic of practice that can change with shifting social and institutional contexts (Green, 2014). Research on intangible cultural heritage also confirms that the institutionalization of cultural practices is ambivalent because it can strengthen public recognition, but has the potential to shift local meanings if it is not aligned with community values (Eichler, 2021). Thus, the field not only provides a space for the continuity of Wuchang Eighteen Martial Arts, but also becomes a structural mechanism that determines how this practice adapts, gains legitimacy, and maintains a balance between public recognition and local community values.

The findings on cultural capital complement our understanding of how Wuchang Eighteen Martial Arts gained legitimacy and sustainability in various social arenas. Mastery of traditional skills and knowledge as embodied cultural capital, community recognition of the symbolic authority of practitioners, and institutional legitimacy gained through cultural and public activities constitute the cultural resources that determine the social position of actors. These findings align with studies over the past decade in the sociology of sport and culture that have shown that martial arts function as a space for the accumulation and conversion of cultural capital, where long-term practical experience can be converted into symbolic authority and social recognition (Pérez-Colman, 2014; Zhang, 2025). Institutional recognition and public visibility can

also expand the reach of traditional martial arts practices, but their sustainability remains dependent on the legitimacy and support of local communities as the primary source of cultural capital (Han et al., 2023). Cultural capital functions as a mechanism that bridges everyday practices, symbolic recognition, and institutional legitimacy, thus enabling Wuchang Eighteen Martial Arts to survive and continue to be meaningful in a constantly changing social context.

Overall, the integration of habit, field, and cultural capital demonstrates that the development of Wuchang Eighteen Martial Arts is the result of relational and contextual social processes. These findings extend traditional martial arts studies by offering a process-based understanding built inductively through procedural grounded theory, while complementing recent studies that position martial arts as living, adaptive, and continually negotiated cultural practices within social change (Jiang et al., 2025; Yang & Huang, 2025). The theoretical implications of this research lie in strengthening the use of the Bourdieusian framework in the study of traditional martial arts by placing social processes as the primary focus of analysis. The practical implication is that traditional martial arts preservation strategies need to be designed by considering the social customs of the community, the dynamics of the social arena, and the mechanisms of cultural capital formation so that cultural practices can develop sustainably without losing their cultural meaning.

However, this study has several limitations. First, the research findings are contextual and rooted in one specific community, so generalizations to other traditional martial arts contexts require caution. Second, the qualitative approach based on grounded theory emphasizes in-depth understanding of social processes, but is not intended to quantitatively measure causal relationships or influence magnitudes. Therefore, future research could combine qualitative and quantitative approaches, expand the context of locations, or compare different martial arts traditions to enrich our understanding of the dynamics of traditional martial arts development in diverse social contexts.

4. Conclusion

This study demonstrates that the development of Wuchang Eighteen Martial Arts as a cultural practice is shaped by the dynamic interaction of habit, field, and cultural capital, operating relationally within the context of the local community and the broader social environment. Using a procedural grounded theory approach, the findings reveal that the sustainability of traditional martial arts is determined not only by the transmission of techniques, but also by internalized

social habits, the ever-changing configuration of social arenas, and the accumulation and legitimacy of cultural capital. The integration of these three elements explains how Wuchang Eighteen Martial Arts has been able to survive, adapt, and gain social recognition as a living cultural heritage. While the findings are contextual, the resulting analytical framework offers a perspective that can be used to understand the development of other traditional martial arts practices. Future research is recommended to expand the empirical context through comparative studies across communities or across martial arts traditions, and combine qualitative and quantitative approaches to explore the dynamics of the transmission, institutionalization, and transformation of traditional martial arts in increasingly complex social contexts.

5. Acknowledgment

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6. Author Contributions

WC was responsible for the conceptualization of the study, data collection, qualitative analysis, and drafting of the original manuscript. MNMS contributed to the research design, theoretical framing, interpretation of findings, and critical revision of the manuscript. MRAR assisted in methodological refinement, validation of the analysis, and manuscript review. All authors have read and approved the final version of the manuscript.

7. Conflict of Interest

The authors declare that the perspectives, interpretations, and theoretical constructions presented in this article arise solely from the qualitative analysis of empirical data and relevant literature. The authors have no competing interests related to cultural institutions, heritage authorities, or martial arts organizations that could be perceived as influencing the research outcomes or conclusions.

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