

# Research on Folk Sports to Improve Residents' Social Adaptation Ability in Ease of Relocation

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## Abstract

While improving the living conditions of residents, the relocation project also brings new challenges of cultural adaptation and social integration. This study takes folk sports as an entry point to explore the unique value and practical path in promoting the social adaptability of relocated residents. It is found that folk sports activities effectively alleviate the challenges of cultural rupture and reconstruction of social relations during the relocation process through multiple mechanisms such as cultural identity reconstruction, social capital accumulation and psychological adjustment. The study proposes four practical paths: hierarchical organization, cultural innovation, resource protection and activity promotion, which expand the social function of folk sports and provide practical references for the design of the cultural dimension of the resettlement policy.

**Keywords:** relocation, folk sports, social adaptability

## 1. Introduction

With the acceleration of urbanization, relocation has become an important initiative to improve the living conditions of residents in remote areas. In rural areas due to the support of the acquaintance society based on geography and blood ties, the social security of the original relocation space is relatively perfect and stable, not only for the elderly, but also for the relief of the poor in the village, which invariably provides solid social security support and makes the village a home full of humane watchfulness, but the relocation makes the migrants move out of the original space accompanied by the social security of the rupture[1]. The transfer of physical space is often accompanied by drastic changes in the cultural environment, and relocated residents are faced with multiple challenges such as cultural identity crises, breaks in social relations, and psychological adaptation difficulties. Traditional social adaptation research focuses on the economic dimension and material conditions, and there is a relative lack of exploration of cultural adaptation mechanisms. Folk sports, as an important carrier of traditional culture, combines the dual attributes of physical practice and cultural symbols, and has unique advantages in promoting social adaptation. Its collective participation can help rebuild social relationship networks, its ritual normative nature can strengthen cultural identity, and the fun nature of the activity can alleviate psychological pressure. Although existing studies have paid attention to the social functions of sports activities, research on the adaptive value of folk sports in the context of relocation is still weak. Based on cultural adaptation theory and social capital theory, this study adopts qualitative research and case study method to systematically investigate the internal mechanism and practical path of folk sports to enhance the social adaptation ability of relocated residents. Through in-depth analysis of the practical experiences of typical immigrant communities, the study aims to answer three core questions: how do folk sports promote social adaptation through cultural identity? What role does it play in the accumulation of social capital? What are the effective organizational and implementation paths? The results of the study not only help to deepen the understanding of the contemporary value of folk sports, but also provide a reference for improving the resettlement policy of immigrants from a cultural perspective. At the practical level, the intervention programs proposed in this study can directly serve the construction of immigrant communities, which is of dual significance in promoting social integration and cultural heritage.

## 2. The Intrinsic Relationship Between Folk Sports and Social Adaptation

### 2.1 Theoretical Linkage Between Cultural Identity and Social Adaptation

Cultural identity is the psychological foundation of social adaptation of residents relocated to other places. Regional culture mainly focuses on the behavioral habits, religious beliefs, social organization and other dimensions of groups within a specific spatial scope, involving all the contents of cultural history, cultural

sociology, cultural philosophy and anthropology[2]. When residents leave their original place of residence and move into a new environment, the biggest challenge they face is not only the change of physical space, but also the rupture of the cultural environment. Cultural rupture often leads to an identity crisis, which is manifested in a strong attachment to the original culture and a rejection of the new culture. Folk sports, as a living cultural practice, provide a carrier of cultural continuity for migrating groups through its unique body language and ritual symbols. The “drum dance” organized by the Miao migrants in western Hunan not only reproduces the traditional ritual scenes, but also strengthens the memory of the community through the rhythm of the drums and the collective dance steps. Embodied cultural practices have a dual adaptive function: they can provide channels for emotional catharsis and cultural expression for immigrant groups, alleviating the psychological anxiety caused by relocation; when these activities are open to the new community, they become a window for cultural display and promote cultural understanding among different groups. The cultural adaptation function of folk sports presents a stage-by-stage feature: the initial stage is mainly manifested as cultural perseverance, the middle stage develops into cultural adaptation, and cultural integration is finally realized. This progressive cultural adaptation process effectively reduces the psychological cost of social adaptation.

### *2.2 Group Participation and Social Capital Accumulation*

The lack of social capital is a structural factor that restricts the social adaptation of relocated residents. The process of optimizing the social foundation of the relocated community, and the grassroots governance structure of the relocated community is also transformed in the direction conducive to rural revitalization, which has become an indispensable key institutional condition for the relocated community to leap from poverty alleviation to rural revitalization[3]. Relocation leads to the disintegration of the original social relationship network, and the establishment of new social relationships often faces many obstacles. The collective character of folk sports provides an effective path to solve this problem. From the perspective of social capital theory, folk sports activities promote the accumulation of social capital through three mechanisms: at the organizational level, the preparation of traditional sports activities requires residents to form management teams on their own initiative, a process that naturally fosters community leadership and organizational capacity. In one new village, a community self-governance group with executive power was formed through the organization of a “firecracker grabbing” competition. At the interactive level, the division of roles and adherence to rules in sports activities fostered the spirit of cooperation and a sense of contract among participants. The internalization of informal norms in the group rope skipping activity, which required participants to cooperate precisely, helped build community trust. At the outreach level, cross-community sports exchanges such as the Dragon Boat Invitational and the Dragon and Lion Dance Invitational created opportunities for heterogeneous social connections. Migrants who have participated in cross-community sports activities have expanded social support networks. The social capital accumulated through the activities has a transformative value: community sports cadres often serve as intermediaries for employment information, while the trusting relationships built during the activities reduce the cost of economic interactions. This added value of social capital from sport participation significantly enhances residents' ability to survive and thrive in their new environment.

## **3. Mechanisms of Folk Sports on Enhancing Social Adaptability**

### *3.1 Reconstruction of Social Communication Network*

Folk sports activities have unique advantages in rebuilding social communication networks. These activities are usually characterized by openness and inclusiveness, and can attract the participation of residents from different backgrounds. The simple movement design of the Xiangxi Tujia Pendulum Dance, for example, allows new scholars to integrate quickly, while the complex changes in formation create conditions for continuous interaction. Folk sports activities are often accompanied by specific social etiquette and interaction norms, such as pre-game greeting ceremonies and post-game bonding activities, and the programmed social scenarios provide natural opportunities for unfamiliar residents to interact. Such activities usually require a division of roles and collaborative cooperation, such as the different positions of drummers and rowers in dragon boat races, for example, forcing participants to establish effective communication mechanisms. Interaction based on common goals can often break through the barriers of daily socialization and form closer interpersonal connections. Many immigrant communities have successfully built cross-building and cross-unit social networks by organizing regular folklore and sports activities, effectively improving the problem of “neighbors not knowing each other” that prevailed during the early stages of relocation.

### *3.2 Cultivating a Sense of Community*

Folk sports play an important role in fostering a sense of community. Collective sports activities can produce a strong experience of “common harmony”, i.e., a collective state of exhilaration formed under specific time and

space conditions. This experience has three important characteristics: spatial and temporal specificity, as activities are usually held during traditional festivals or specific seasons; synchronization of behaviors, as participants need to complete prescribed actions in a coordinated manner; and sharing of emotions, as successes or failures are shared by the collective. Take the Lusheng Dance of the Miao people in Guizhou as an example, when hundreds of people dance to the same melody, individual differences are temporarily dissolved and a strong sense of collective identity emerges. This experience translates into lasting community cohesion, which is manifested in the residents' active participation in community affairs and their conscious adherence to public norms. The formation of this sense of community often presents a gradual process of "activity-driven-emotional resonance-value internalization", which ultimately prompts residents to include community identity as an important part of their self-concept.

### *3.3 Inheritance of Adaptive Cultural Capital*

Folk sports as an important carrier of traditional culture, the excavation of folk sports heritage resources is an important work in the inheritance process, and is the main direction to meet the content needs of rural revitalization[4]. It can be divided into three levels: capital at the skill level, the skill mastery of specific sports; capital at the cognitive level, including the ecological wisdom and philosophy of life embedded in traditional sports activities; capital at the organizational level, the social experience accumulated in the process of preparation and execution of activities. In the case of the Dong snatching flower cannon activity, for example, its complex competition rules teach participants how to maintain cooperation in competition and how to realize innovation within the framework of the rules, and these cognitive patterns are of direct guidance for the adaptation to new environments. The process of organizing the event is itself a field of social learning. By participating in the preparation of the event, the younger generation not only masters specific organizational skills, but also understands the basic principles of social functioning, such as the distribution of power and the coordination of resources. Multi-dimensional cultural inheritance gives traditional wisdom a new vitality in the new social environment.

### *3.4 Constructing Channels for Psychological Adjustment*

Folk sports activities provide multi-level psychological adjustment channels for the relocated residents. From the individual level, regular sports activities can promote the secretion of endorphins and other pleasurable substances, directly improving the psychological state. At the collective level, ritualized sports activities create a safe psychological space where residents can temporarily escape from adaptation pressures and obtain spiritual solace. Take the Yunnan Yi's vegetable jumping activity as an example, its cheerful rhythm and exaggerated movement design have a natural function of emotional catharsis. More importantly, such activities are usually accompanied by rich cultural symbols and collective memories, and participants reconfirm their self-identity and cultural belonging through physical practices, effectively alleviating the identity anxiety caused by migration. From a psychological point of view, this kind of adjustment process shows a progressive trajectory of "physical participation-emotional catharsis-cognitive reconstruction", which ultimately helps residents to establish a more positive psychological adaptation mechanism.

### *3.5 Enhancement of Environmental Coping Ability*

Folk sports activities enhance residents' environmental coping ability in an all-round way. In terms of cognitive ability, the enhancement of social adaptability by physical exercise can be interpreted from both psychological and sociological perspectives. Physical exercise itself can also characterize certain psychological characteristics of the participants, and the duration of exercise can reflect the persistence of the individual to the goal, the frequency of exercise can reflect the attitude of the individual to a healthy lifestyle, and the intensity of exercise can reflect the degree of individual's dedication to the pursuit of the goal[5]. In terms of practical ability, the mastery of technical maneuvers and the requirement of teamwork cultivated the residents' problem-solving ability and collaborative ability. In terms of psychological quality, the experience of winning and losing in the competition enhances the residents' ability to resist frustration and regulate their emotions. In the case of Guangxi Zhuang's crampon racing, for example, the sport requires participants to coordinate their pace, maintain balance, and cope with unexpected situations, elements of competence that are highly compatible with the core qualities required for adaptation to new environments. Folk sports activities are usually conducted in relatively safe simulated environments, where residents can repeatedly try and make adjustments, and this mode of "trial and error learning" greatly reduces the cost of risk in the actual adaptation process.

## 4. Practical Paths to Optimize the Effectiveness of Social Adaptation

### 4.1 Layered Organization Strategy

For children and adolescents, it is recommended that traditional sports be systematically integrated into the school physical education curriculum, such as incorporating games such as hopscotch, hoop rolling and shuttlecock into recess activities, and arranging a fixed number of hours per week for special teaching. At the same time, we can organize “traditional culture in school” activities, and invite non-genetic inheritors to demonstrate their skills on the spot. For young and middle-aged groups, focus on activities with competitive and social attributes, such as regularly organizing community dragon boat leagues and traditional wrestling tournaments, and setting up reasonable reward mechanisms. For the elderly group, it is necessary to highlight the function of health maintenance and health care, and open morning exercise classes and interest groups for traditional fitness programs such as taijiquan and Baduanjin. In terms of activity intensity, it is recommended that a “three-step” strategy be adopted: the first stage focuses on simple group dances and games; the second stage introduces team projects with more complex rules; and the third stage carries out special activities with higher technical requirements. Special attention should be paid to grasping the timing of traditional festivals, and organizing special activities with a sense of ceremony during important festivals such as the Spring Festival, Dragon Boat Festival and Mid-Autumn Festival, such as dragon and lion dances in the first month of the lunar calendar, and dragon boat races in the Dragon Boat Festival, etc., which are more likely to arouse the emotional resonance of the residents due to their deep cultural connotations.

### 4.2 Cultural Integration and Innovation

In terms of cultural connotation excavation, professionals should be organized to systematically collate the historical origin, cultural symbols and spiritual connotations of various traditional sports, such as the spirit of unity and cooperation embodied in the Dong snatching of flower cannons, and the worship of life expressed in the Miao drum dance. In terms of innovative forms of expression, we can try the integration mode of “traditional programs +”: adding modern fitness elements to traditional dances and creating fitness exercises suitable for different age groups; simplifying cumbersome processes and shortening the length of activities under the premise of retaining the core rituals; and combining with modern aesthetic interests to moderately improve the costumes and props. Special attention should be paid to the subjectivity and creativity of the residents, and the establishment of an innovative mechanism of “residents' proposal - expert guidance - community pilot - promotion and improvement”. The immigrant community in the retention of the traditional gyro play at the same time, innovative design team relay race, skills challenge and other new forms, greatly enhancing the participation of enthusiasm. This kind of innovation originating from the wisdom of the masses is often more grounded and less resistance to promotion. At the same time, a cultural audit mechanism should be established to ensure that the innovation does not deviate from the core values of traditional culture.

### 4.3 Resource Guarantee System

In terms of hardware facilities, it is recommended that multi-functional cultural activity centers be planned and constructed in immigrant communities, with special workshops, display areas and activity venues equipped with the necessary traditional sports equipment. The design of the venues should take into account functionality and culture, such as using traditional architectural elements for decoration. Talent construction should focus on building a “three-in-one” training system: selecting and training skilled cultural inheritors through the “non-genetic inheritance training program”; implementing the “community cultural backbone training program”; improving activity organization capacity; and implementing the “community cultural backbone training program”. The “Community Cultural Backbone Training Program” is being implemented to improve activity organization ability, and professional social sports instructors are being introduced to provide technical guidance. It is recommended that a “master and apprentice” inheritance mechanism be established, with appropriate subsidies given to the inheritors. Financial security to establish diversified input channels: to fight for special government cultural funding support; mobilize local enterprises to sponsor; the establishment of community cultural funds to accept donations from residents; to explore the moderately remunerated service model. At the same time to improve the financial management system to ensure that the use of funds transparent and efficient. It is recommended to set up a cultural activities council composed of residents' representatives, responsible for day-to-day management and decision-making, and gradually realize autonomous operation.

### 4.4 Mechanisms for Promoting Activities

Within the community, it is recommended to build a “point-line-side” promotion network: “point” to cultivate cultural demonstration households and activists; “line” to set up various interest groups and performance teams; “side” to carry out festival activities with full participation. On the “line”, various interest groups and performance

teams should be formed; and on the “side”, festivals should be organized with the participation of all members of the community. A regularized mechanism of “weekly activities, monthly competitions and annual festivals” has been established. In terms of community exchanges, we regularly hold “Neighborhood Cultural Festivals”, organize cross-community competitions and skill exchanges, and set up an open platform for display. In terms of wider promotion, it is necessary to make good use of various cultural display platforms, such as organizing teams to take part in regional folk culture exhibitions and traditional sports competitions. Special attention should be paid to the role of typical demonstration, regularly selecting the “Star of Cultural Inheritance”, “the most beautiful sports family”, etc., and promoting the advanced experience through the report of deeds, experience sharing meetings and other forms. The construction of incentive mechanisms should give equal weight to material rewards and spiritual encouragement, set up a special award fund, award certificates of honor, and provide opportunities for outbound exchanges. Publicity and promotion should be a combination of traditional means and modern media: set up cultural bulletin boards in the community, make activity documentary albums; at the same time, use new media platforms to establish communities, make short videos and carry out online display. It is suggested that an annual “Traditional Culture Achievement Exhibition” be held to show the effectiveness of the activities in all aspects through physical display, on-site performance, interactive experience and other forms.

## 5. Conclusion

The study of the mechanism of folk sports on the improvement of residents' social adaptability in relocation has built up a “theory-practice” integrated research. It is found that folk sports deeply intervene in the social adaptation process of the residents by virtue of the dual path of cultural identity and social capital accumulation, which not only awakens cultural memory and reshapes the sense of belonging, but also promotes the reconstruction of social network and capital accumulation through group interaction. Rebuilding social networks, fostering a sense of community, and passing on cultural capital play a key role in providing emotional support and capacity building for residents to integrate into the new environment. Hierarchical organization, cultural integration and innovation, resource protection, and digital empowerment provide a practical implementation framework for community governance. The depth and breadth of the study can be further expanded to continuously explore the value of folk sports in promoting harmonious social development and the positive interaction between cultural heritage and social progress, so as to help relocated residents better integrate into the new life.

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