

# The Construction of Inter-Embedded Intermingling Mechanism of Folk Sports to Promote Social Adaptation of Relocated Residents

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Received: April 10, 2025; Accepted: April 25, 2025; Published: April 26, 2025

## Abstract

This thesis focuses on the relationship between folk sports and social adaptation of relocated residents, comprehensively utilizes multidisciplinary theories such as sociology, culture, anthropology, etc., and combines case studies and theoretical analyses to deeply analyze the mechanism of the role of folk sports on social adaptation of the relocated residents, and systematically reveals the realistic dilemmas faced by the residents' social adaptation and the participation in folk sports. On this basis, the mechanism of inter-embedded integration is constructed from four dimensions: social symbiosis, emotional connection, benefit guarantee and collaborative governance, aiming to provide systematic theoretical references and feasible practical paths for promoting the integration of the relocated residents into the new environment and realizing their social adaptation, and to help promote the innovation of relocated communities' governance and the development of cultural inheritance.

**Keywords:** folk sports, relocation, social adaptation, Mutual Embedding and Integration

## 1. Introduction

Under the coordinated promotion of rural revitalization and new urbanization strategy, the relocation project, as an important path to crack regional poverty and optimize resource allocation, has promoted a large number of residents to realize inter-regional relocation. Although this process improves living conditions, it triggers profound social reconstruction. As the relocated residents are separated from their original places of residence, they face drastic changes in culture, social relations and lifestyles, and problems such as cultural rupture, disintegration of social networks, and psychological disorder are highlighted, making social adaptation an urgent problem to be solved. As a living carrier of traditional culture, folk sports carry the collective memory of regional groups, and have the functions of maintaining social relations and passing on cultural traditions. It is not only a physical exercise practice, but also contains deep cultural connotations and social values, and has unique advantages in enhancing social interaction and strengthening group identity. Incorporating folk sports into the study of social adaptation of relocated residents provides new ideas for expanding the functions of folk sports and solving the adaptation problems of relocated groups. However, the role of folk sports in community governance has not been sufficiently explored in the current academic field, especially the lack of systematic research on the mechanism of promoting the social adaptation of relocated residents. Therefore, an in-depth analysis of the interlocking mechanisms of folk sports and the social adaptation of relocated residents is of great theoretical and practical significance in promoting the integration of relocated residents into new communities and the development of folk sports heritage.

## 2. The Mechanism of the Role of Folk Sports on the Social Adaptation of Relocated Residents

### 2.1 Basic Connotation and Dimension of Social Adaptation

The social adaptation of relocated residents is a multi-dimensional and dynamic process, mainly covering three core dimensions: structural adaptation, relational adaptation and cultural adaptation [1].

At the structural adaptation level, relocated residents need to break the original rhythm of life and behavioral patterns, and gradually adapt to the institutional arrangements and lifestyles in the new environment. For example, residents relocated from mountainous areas to urban communities need to learn and accept urbanized management rules, such as property management systems and garbage classification norms, to complete the transition from "logic of rural life" to "logic of urban life".

Relational adaptation focuses on the reconstruction of social networks and the adjustment of interaction methods. Relocation breaks the original structure of neighborhood and kinship, and after entering the new community, residents have to re-establish trust and build mutual support relationships in a society of strangers. Since most residents in the new community come from different regions and have different living habits and cultural backgrounds, how to achieve effective communication and harmonious coexistence in a pluralistic environment has become an important challenge for their social integration.

Cultural adaptation is related to the transformation of values, behavior and identity. The cultural atmosphere of the new community is often different from that of the original place of residence, so residents need to maintain their original cultural characteristics while understanding and integrating into the value system of the new environment, gradually forming a new cultural identity, and promoting the integration and coexistence of cultural aspects.

The three dimensions of structure, relationship and culture are intertwined and interact with each other, which together constitute the overall picture of social adaptation of the relocated residents, and are the important basis for their integration into the new community and social reconstruction.

## *2.2 Multiple Social Functions of Folk Sports*

As a physical practice activity deeply rooted in local culture, folk sports have unique cultural genes and social attributes, and build up a multi-dimensional function system [2]. It not only transcends fitness and entertainment, but also plays a key role in community integration, emotional connection and value consensus generation, and is an important mechanism to promote the social adaptation of the relocated residents, and the core functions have four dimensions.

### *(1) Cultural Identity Function: The Link Between Memory Transmission and Identity Reconstruction*

From the perspective of cultural anthropology, folk sports are the figurative expression of cultural symbols and traditional carriers, such as the Lusheng Dance of the Miao people in Qiandongnan, Guizhou, which carries the memories of the ethnic groups, and continues the cultural traditions and delineates the cultural boundaries through regular activities after relocation.

Based on the theory of social identity, individuals participate in cultural practices to construct “our” group boundaries, thus enhancing their sense of identity belonging [3]. The Yi residents in the relocated community in Yunnan integrate the torch festival folklore and sports into the community cultural festival, attract the participation of local residents, promote cultural interaction and mutual identity, reshape the community cultural identity, help relocated residents find a sense of belonging, and promote the integration of residents from different cultural backgrounds.

### *(2) Social Function: A Medium to Rebuild Connections and Strengthen Community Interaction*

Individual social relationship network is the core of social adaptation. Folk sports create a structured social scene for relocated residents through group and interaction, and promote the reconstruction of social relationship network. In the relocated Yao community in Guangxi, the “long drum dance” breaks down the social barriers of the residents through multi-player collaboration, and the participants use their interests as a link in rehearsals and performances, moving from unfamiliarity to trust and forming a close community.

The competition mechanism of folk sports events also promotes multiculturalism. Residents from different backgrounds work together to achieve their goals and learn from each other in team training and competitions, allowing ethnic cultures to exchange and learn from each other in the process. The neighborhood relationship thus established naturally extends to mutual assistance in life, forming an atmosphere of resource sharing and promoting the relocated residents to move from “physical cohabitation” to “social integration”, highlighting the key role of folk sports in fostering social capital in the community and building a harmonious neighborhood relationship.

### *(3) Psychological Adjustment Function: A Channel for Releasing Pressure and Building Psychological Resilience*

Facing the sudden change of living environment and reconstruction of social relations, relocated residents generally face the problem of psychological adjustment [4]. Folk sports, with their fun, participation and inclusiveness, have become an important carrier for residents to regulate their emotions and enhance their psychological resilience. Yunnan border communities will Dai “elephant foot drum dance” adapted for stress relief exercise, to help residents release pressure; Sichuan earthquake community borrowed “Sichuan opera face changing experience camp” to provide emotional support for residents to help them get out of the psychological

haze. This kind of collective activity builds a community support network, which effectively enhances the residents' psychological resilience to cope with environmental changes.

Folk sports are not only a channel for emotional relief, but also internalize positive spiritual values into residents' behavioral norms and value identity through practice, becoming an important force in shaping healthy psychology and positive values.

#### (4) Corrective Function: A Field for Conveying Awareness of Rules and Cultivating Community Norms

Folk sports are essentially a kind of “physical education” containing social rules. For example, in the Mongolian “Naadam” wrestling competition, players need to follow the rules of competition, such as “no leg-holding”, and practice the etiquette of “friendship first”, so as to implicitly accept the values of fairness and discipline in the competition. In the course of the competition, they will implicitly accept the values of fairness and discipline. In community practice, the edifying value of folk sports is more prominent. A relocated community in Zhejiang combines the rules of dragon boat racing with community governance, linking teamwork performance with volunteer service, and corresponding restraining measures for non-compliance. In the process of participation, residents extend the awareness of rules in sports activities to community life, understand the relationship between collective interests and personal responsibility, realize the transformation from “physical relocation” to “institutional integration”, and effectively promote the cultivation of community norms and the establishment of public order. The residents who have been relocated to another place will be able to realize the change from “physical relocation” to “institutional integration” and effectively promote the cultivation of community norms and establishment of public order.

### 3. Difficulties of Social Adaptation and Folk Sports Participation of Relocated Residents

#### 3.1 Adaptation Barriers after Relocation

With the promotion of the national relocation project for poverty alleviation, thousands of residents who used to live in remote mountainous areas have moved into newly built centralized resettlement areas. This drastic change in life is not only a spatial movement, but also a deep reconstruction of social relations, cultural identity and psychological expectations, and relocated residents often face multiple barriers to adaptation.

The problem of group marginalization is prominent. Relocated residents often become “outsiders” in the new community, due to differences in regional dialects, lifestyles, cultural traditions, etc., it is difficult to integrate into the community network of the original residents, forming a hidden stratification between “insiders” and “outsiders”. The implicit stratification of “insiders” and “outsiders” is formed [5]. This structural marginalization limits the voice and mobility of the relocated residents in the public space, further aggravating the difficulty of their social adaptation.

The lack of identity and psychological gap are significant. The network of geographic, blood and kinship relationships in the original community has been dismantled, making it difficult for relocated residents to find a sense of belonging in the new environment [6]. Some middle-aged and elderly people are especially difficult to adapt to the rhythm of urbanization, and face new problems such as property management, cost of living, and alienation of neighbors, which leads to a strong psychological gap, and even a reverse psychology of “loneliness after relocation”.

The degree of community integration in the new community is generally low, and the willingness and ability of the relocated residents to participate in public affairs is insufficient. In the absence of support and guidance from acquaintances, many relocated residents tend to live a “closed and self-contained” and “family-oriented life”, and lack a sense of identity and participation in the cultural activities organized by the community.

#### 3.2 Realistic Dilemmas Facing Folk Sports Participation

##### (1) Cultural Differences and Identity Conflicts

Cultural differences and identity conflicts are prominent obstacles to the social adaptation of relocated residents, often manifested in two-way exclusion between relocated groups and indigenous people. For example, the dragon boat race in a Three Gorges resettlement area in Chongqing encountered resistance from aboriginal people because it was inconsistent with local cultural practices, making it difficult to sustain the activity and weakening the relocated residents' sense of cultural belonging. At the same time, the lack of display platforms has also made it difficult to pass on folk sports, and young people's knowledge of traditions is insufficient, resulting in intergenerational ruptures in cultural identity. The above problems not only weaken the adaptive function of folk sports, but also aggravate the group gap and hinder the process of community integration.

##### (2) Lack of Resources and Insufficient Protection

The shortage of resources is a key factor restricting the development of folk sports in relocation communities, mainly in terms of venues, equipment, funds and talents [7]. For example, a resettlement site in Gansu only has a simple basketball court and lacks facilities such as lion dance props and martial arts equipment, which restricts the development of folk sports programs. Government funding is insufficient and is mostly used for festivals, with a lack of support for daily programs. The lack of professional talents also makes the activities rely on the spontaneous organization of the residents, and the lack of systematic guidance leads to irregularities in the development of the project, poor continuity, and difficulty in realizing the function of promoting social adaptation.

### (3) Inadequate Institutional Mechanisms

There are many imperfections in the institutional mechanism for promoting the participation of relocated residents in folk sports and realizing social adaptation. In some communities, there are problems of unclear departmental responsibilities and blurred division of powers and responsibilities, leading to cumbersome approval procedures for activities and inefficient coordination of resources. There is a lack of effective evaluation mechanisms, with excessive reliance on quantitative indicators such as the number of participants and neglect of key results such as cultural identity and social relations, making it difficult to accurately reflect actual results and optimize policies. All these problems constrain the sustainable development and functioning of folklore sports in relocated communities.

## **4. The Interlocking Mechanism of Folklore Sports to Promote the Social Adaptation of Relocated Residents**

In the process of promoting the comprehensive integration of relocated people, a single material settlement cannot satisfy the deep-seated social adaptation needs of the residents. Folk sports, as a form of social practice that integrates culture, behavior and institutions, has unique advantages in breaking down group barriers, activating community vitality and perpetuating cultural identity [8]. In order to promote the multi-dimensional embeddedness of relocated residents in the new community, a social adaptation inter-embedding and intermingling mechanism supported by folklore sports is constructed from four levels: commonality, emotion, interest and institution.

### *4.1 Constructing a Mechanism for Residents' Social Symbiosis in the Direction of Commonality*

#### (1) Tapping Cultural Commonality

Digging deep into the common elements between the folklore sports culture of the relocated residents' place of origin and the culture of the relocated place is the basis for promoting cultural integration and constructing a social symbiosis mechanism. The similarities in different cultures can be systematically sorted out and analyzed by establishing a cross-regional folklore and sports culture database. For example, in the Tujia and Miao communities in western Hubei, the "Pendulum Dance" and the "Wooden Drum Dance" share certain commonalities in terms of movement rhythms and dance forms, so the movement elements of the two can be fused to create a new collective dance. Regularly organize "Cultural Inclusion Workshops", inviting folklore experts and resident representatives to participate in cultural innovation activities. They share the characteristics and connotations of their respective cultures, discuss the possibilities and ways of cultural integration, promote mutual understanding and acceptance of cultural symbols, and break down cultural barriers.

#### (2) Creating a Common Living Space

Adopt the concept of "micro-renewal" to remodel community space, set up folklore and sports-themed landscapes in public areas, and create public spaces with cultural characteristics. For example, in a relocated community in Jiangxi Province, a "folk sports corridor" was built to display the history, skills and cultural connotations of different ethnic sports, so that residents can come into contact with and understand folk sports culture in their daily lives. Convenient places for folk sports activities are established, and facilities such as multi-functional sports fields and cultural activity rooms are built to meet the diversified activity needs of residents. Brand-name activities such as "Community Games" and "Folk Sports Carnival" are organized regularly. Residents collaborate and compete with each other to experience the joys of folklore sports, enhance the sense of community life, and promote mutual integration of residents at the life level.

### *4.2 Using "folk" Culture as a Metaphor, Building Residents' Emotional Connection Mechanism*

#### (1) Inherit and Innovate Folk Sports Culture

Based on the protection and inheritance of traditional folk sports culture, folk sports are developed innovatively by combining the characteristics of modern society and the needs of residents. Using modern scientific and technological means, traditional folk sports are digitized and protected. For example, a community in Guizhou has transformed the "one-bamboo floating" sport into a virtual reality game, allowing residents to experience this unique folk sport in a virtual environment, attracting the attention and participation of a large number of young

people. Encouraging residents to transform their folk sports into a lifestyle, simplifying the traditional “dragon dance” into a family version of the “parent-child dragon lantern production” to enhance the fun and interactivity of cultural inheritance. Establishing folk sports inheritance bases, inviting non-genetic inheritors to carry out skill training, cultivating local cultural talents, and providing talent support for the inheritance and development of folk sports.

#### (2) Carry out Emotional Exchange Activities

Carry out emotional exchange activities with folk sports as a carrier. In a relocated community in Guangxi, a “My Folklore Story” sharing meeting was held, in which residents recounted their hometown's cultural stories and personal emotional experiences in combination with their participation in folklore sports activities. Through sharing, emotional resonance was enhanced. Organize activities such as “Folk Sports Parent-Child Day” and “Neighborhood Mutual Aid Competition” to enhance intergenerational and inter-neighborhood emotional exchanges. Make use of traditional festivals to plan thematic cultural activities, such as the “Folk Sports and Culture Week” of the Dragon Boat Festival, combining folk sports activities with festival culture, creating a community emotional atmosphere, and allowing residents to realize the depth of emotional embeddedness.

### *4.3 Taking the Adjustment of Interests as the Key to Build a Mechanism to Protect the Interests of Residents*

#### (1) Establishing an Interest Coordination Mechanism

Construct a community folk sports development committee composed of representatives of the government, enterprises and residents, and formulate a Convention on the Protection of Rights and Interests of Folk Sports Activities. Introduce consultative and democratic mechanisms in event organization and resource allocation. Setting up conflict mediation groups to resolve cultural conflicts and interest disputes. For example, a community in Yunnan feeds the proceeds from folklore sports tourism into community cultural construction, protects residents' rights and interests, stimulates participation, and promotes the harmonious development of the community.

#### (2) Provide Economic Support and Employment Opportunities

The government has set up a support fund for the folk sports industry, giving tax concessions to enterprises developing ethnic sports tourism products and organizing special events, and prying enterprises to participate in the development of the folk sports industry. A relocated community in Hunan relies on traditional programs to create folk sports tourism routes, attracting tourists while boosting residents' employment and income. Folkloric skills such as “lion dance” and “martial arts” are transformed into vocational skills, and jobs are developed in cooperation with cultural and tourism enterprises. This mode of economic support and employment empowerment realizes the mutual promotion of cultural heritage and economic development, and effectively enhances the enthusiasm of residents to participate in folk sports.

### *4.4 Focusing on Institutional Mechanisms, Building a Collaborative and Common Governance Mechanism for Residents*

#### (1) Define Departmental Responsibilities and Division of Labor

Formulate guidelines for folk sports to promote the social adaptation of residents who have been relocated to other places, and clarify the responsibilities and division of labor of the cultural and tourism departments, civil affairs departments, education departments and other relevant departments. For example, the cultural and tourism departments are responsible for guiding cultural inheritance, excavating and protecting folk sports cultural resources, and organizing cultural activities; the civil affairs departments are responsible for community organization and coordination, promoting community residents' participation in folk sports activities, and solving related problems in the community; the education departments are responsible for talent cultivation, incorporating folk sports into the school curriculum, and fostering young people's interest in and skills in folk sports. A joint meeting system has been established to strengthen communication and collaboration between departments to form a synergy of efforts. At the same time, introduce the participation of social organizations, such as cooperating with sports associations and college teams to carry out professional guidance and assessment, giving full play to the advantages of all parties and jointly promoting the work of folk sports to promote the social adaptation of residents.

#### (2) Establishment of Evaluation and Feedback Mechanism

Construct a multi-dimensional evaluation index system that includes cultural identity, social network, and economic benefits to ensure the scientificity and rationality of the evaluation. Adopt the multi-dimensional assessment method of “online questionnaire + offline interview + big data monitoring” to collect feedback from residents on a regular basis, so as to comprehensively understand the development of folklore sports activities and the social adaptation of residents. A mechanism for applying assessment results has been established, and

assessment reports are used as an important basis for policy adjustment and resource allocation. On the basis of the assessment results, problems will be identified and adjustments and improvements will be made in a timely manner, forming a closed-loop management model of “practice-assessment-improvement”, continually improving the institutional mechanism for the promotion of social adaptation by folkloric sports, and promoting the sustained and in-depth development of the work.

## 5. Conclusion

As a dual carrier of culture and sports, folk sports have a unique and important value in promoting the social adaptation of relocated residents. Through an in-depth analysis of the mechanism of folk sports on the social adaptation of relocated residents, its positive influence on cultural identity, social interaction, psychological adjustment and indoctrination is revealed. In view of the problems of cultural differences, lack of resources, insufficient participation and imperfect mechanisms, the construction of an interlocking mechanism covering social symbiosis, emotional connection, interest protection and collaborative governance can effectively resolve conflicts, integrate resources, stimulate motivation and provide systematic support for the integration of relocated residents into the new community.

The study concludes that folk sports, with their natural local, collective and ceremonial characteristics, are an important cultural tool for rebuilding the sense of community and promoting the emotional connection of residents, as well as a cultural link between the “hometown” and the “new home”. Through institutionalized and organized practice, folk sports can help stimulate cultural belonging, flexibly integrate into community governance, and help relocated residents realize the transformation and upgrading from spatial resettlement to social integration.

In the future, we should strengthen the empirical research on folk sports in relocated communities, explore diversified practice paths, and promote their deep integration into urban and rural community governance systems. Combined with regional realities, more targeted measures should be formulated to help relocated residents' sustainable development and promote the inheritance and revitalization of folk sports culture.

## Acknowledgments

This article is a research outcome of the Hunan Provincial Philosophy and Social Sciences Foundation Project: The Role of Folk Sports in Facilitating Social Adaptation of Relocated Residents in the Context of Rural Revitalization (Project No.: 22YBA100).

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