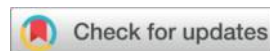


## Research on the Development Experience and Model

### Construction of 'Village BA' in Guizhou Taipan



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**Abstract:**The "Village BA" in Taipan, Guizhou, is a mass sports movement centered on farmers as the primary participants, rural areas as the main venues, and deeply embedded in agricultural production and daily life. To analyze the factors behind the viral popularity of "Village BA" and to provide the "Taipan Experience" for the development of mass sports in China, this study employed literature review, interviews, and grounded theory. Since August 2022, the research team conducted in-depth interviews with 316 individuals, compiling over 200,000 words of interview notes. The study concludes that the explosive popularity of "Village BA" results from the organic integration and deep interaction of three key elements: timing, geographical context, and human synergy. A theoretical model was constructed to articulate the cultural dimensions of "Village BA": **material culture** (reflecting rural authenticity and grassroots charm), **institutional frameworks** (embodying rule-of-law awareness, agency, and effective local governance), and **spiritual values** (expressing passion, collective memory and communal consciousness).

**Keywords:** Village BA; Mass Sports; Development Experience; Model Construction

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The "Opinions on Building a Higher-Level National Public Fitness Service System" emphasizes strengthening rural sports culture and platform construction, and creating distinctive farmer-oriented sports and cultural brands. Currently, village-level sports activities are flourishing in diverse forms. The viral success of Guizhou's "Village BA," interwoven with distinctive ethnic songs, dances, costumes, and other cultural creative elements, is deeply rooted in the region's time-honored historical culture. Together, these elements have constructed a vibrant new landscape of rural culture, demonstrating the enterprising spirit of Chinese farmers in the new era and reflecting the vigorous development momentum of China's rural areas. Taipan's "Village BA" represents a microcosm of socialism with Chinese characteristics entering a new era, the comprehensive realization of a moderately prosperous society, and the comprehensive advancement of rural revitalization. To tell the story of Taipan's "Village BA" is, to a certain extent, to disseminate the Chinese voice and present an authentic, multidimensional, and comprehensive display of a credible, endearing, and respectable Chinese image. Therefore, Taipan's "Village BA" constitutes a research sample of typical significance and value.

## 1 Research review

### 1.1 Domestic research progress

Domestic research on "Village BA" organizational structures tends to focus on the synergistic effects of policy support and multi-stakeholder collaborative mechanisms. Guizhou has established a "government-guided, villager-centered" organizational framework through a five-tier league system, non-profit principles, and autonomous management models. The region's profound basketball cultural traditions and ethnic cultural resources are regarded as the core driving forces behind "Village BA's" viral success [1]. Through prize design and bilingual commentary, the tournament has reinforced regional cultural identity, creating a distinctive "sports + folk customs" IP characteristic [2]. Moreover, "Village BA" has leveraged event traffic to stimulate rural tourism, agricultural product sales, and infrastructure improvements, achieving a virtuous cycle of "sports promoting consumption" [3]. Additionally, the tournament has satisfied villagers' demands for high-quality spiritual and cultural experiences, enhancing well-being and community cohesion [4].

The widespread dissemination through

platforms such as Douyin and Kuaishou has enabled "Village BA" to transcend geographical boundaries, creating a "ritualized communication" effect [5]. Its success stems from authentic scenarios—including free admission, rustic prizes, and the integration of media technologies—which resonate with urban audiences' imagination of rural authenticity [6]. Existing research also addresses sustainability concerns regarding "Village BA," including the dilution of rural authenticity through excessive commercialization, shortages of professional talent, and financial dependency issues.

### 1.2 Research progress abroad

International research on rural sports events predominantly focuses on community participation, cultural identity, and economic revitalization, providing cross-cultural references for the "Village BA" model. European and American studies emphasize the "grassroots nature" and resident autonomy of community sports [7]. British scholar Ekholm D. posits that the success of rural events depends on collective action and trust networks within local communities rather than mere reliance on external capital [8], which parallels "Village BA's" villager-funded and self-governed management model. Small-scale events can alleviate cultural fragmentation caused by urban-rural population mobility through reinforcing regional identity—a logic that aligns with "Village BA's" practice of maintaining cultural roots through Miao language commentary and folk performances.

Rural sports can extend tourist stays and enhance consumption willingness through "festival-style" operations [9], consistent with "Village BA's" mechanism for driving tourism growth in the Qiandongnan Prefecture. Critical perspectives simultaneously highlight that excessive dependence on event economics may lead to "post-carnival depression." Brazilian scholars' analysis of the Rio Olympics' ephemeral stimulation of favelas followed by long-term neglect serves as a cautionary tale, warning that "Village BA" must avoid short-term profit-seeking [10].

In summary, current domestic and international research exhibits certain limitations, primarily manifested in the absence of theoretical models, with existing scholarship largely confined to case descriptions without forming systematic rural sports event development models. This also highlights insufficient comparative perspectives, lacking cross-sport comparative analyses of rural events, which impedes the extraction of universal principles. Furthermore, research remains weak in long-term impact assessment, with inadequate tracking of post-

event sustainability.

## **2 Current situation and difficulties of mass sports development in my country**

### **2.1 Opportunities for the development of mass sports**

On February 25, 2021, General Secretary Xi Jinping solemnly declared that China had achieved comprehensive victory in the poverty alleviation campaign and realized a moderately prosperous society in all respects. After satisfying their material needs, farmers inevitably pursue higher-level spiritual and cultural fulfillment [11], and "Village BA," with its established historical foundation, has aptly become a vehicle for spiritual sustenance. With the progression of the times, China's rural sports development has gained new epochal opportunities. Yang Hua argues that rural sports development should utilize urban-rural sports integration as a platform to promote the balanced flow and allocation of sports resources; innovation in sports activity content and formats should serve as the core to attract farmers' willing, capable, and joyful participation [12]. Feng Junxiang and Zheng Jiakun contend that while mass sports development faces numerous pressures, it simultaneously possesses the function of facilitating rural cultural development [13]. On June 5, 2023, the Ministry of Agriculture and Rural Affairs and the General Administration of Sport jointly issued the "Notice on Organizing the National Harmonious and Beautiful Countryside Basketball Competition (Village BA)," thereby elevating Taipan's basketball competition from a modest village-level event to a national sports tournament—a development that represents both "timely fortune" and "destiny."

### **2.2 Mass sports have distinct characteristics**

Currently, China's various mass sports activities are flourishing like bamboo shoots after spring rain, exhibiting distinctive characteristics and demonstrating remarkable vitality. Overall, China's mass sports activities manifest characteristics including the continuity of national policies, the contemporaneity of value orientations, the accessibility of public services, and the prominence of developmental achievements [14]. Cui Tao argues that certain regions have leveraged local folk sports

resources — for instance, Shanghe County in Shandong Province has integrated yangge (traditional folk dance) with hot springs, camping, fishing, and other cultural tourism projects. Through precise planning, this has led to the creation of characteristic villages themed around yangge, such as Yuandou Village's yangge ancient village and Dianzizhang Village's picturesque rural landscape, effectively transforming the "inadequate and unbalanced" development situation in rural areas [15]. To date, influential mass sports events include Guizhou's "Village BA" and Village Super League, and Miluo, Hunan's dragon boat racing. These sports have become exemplary cases of successful mass sports development nationwide, each possessing unique characteristics while collectively constituting a new landscape of vigorous mass sports development.

### **2.3 The development of mass sports faces practical difficulties**

The realization of socialist modernization with Chinese characteristics and the great rejuvenation of the Chinese nation hinges on rural development, with mass sports development representing a particularly weak link in rural construction [16]. Due to challenges in transportation, infrastructure, and various other aspects, China's mass sports development faces numerous practical difficulties. Bai Jinxiang et al. identify three major challenges confronting current mass sports development: persistent imbalances in national fitness development, the need for further improvement in the public service system for national fitness, and the insufficient realization of the multifaceted functions and comprehensive value of mass sports. Traditional sports culture, accumulated through productive practices and long-term livelihood experiences of various ethnic groups and transmitted across generations, encompasses traditional culture with specific sports connotations and extensions, involving fitness, health preservation, competition, and social interaction [17]. Additionally, rural sports development commonly faces the problem of villager marginalization. Kou Mingyu (2023) et al. argue that vigorously developing rural sports tourism constitutes a crucial lever for implementing the rural revitalization strategy. While villagers should be the rightful beneficiaries of rural sports tourism industry development, they have gradually become marginalized due to insufficient subjective capacity, absence of subjective status, and deprivation of subjective interests, contradicting the fundamental principle of "maintaining farmers' principal position" in rural revitalization [18].

As an important cultural component of rural life, mass sports serves as a vital vehicle for participating in rural revitalization and innovating rural social governance. With the achievement of comprehensive poverty alleviation and the implementation of the rural revitalization strategy, people's material living standards have improved, leading to greater emphasis on spiritual enjoyment. China's various mass sports activities, each with distinctive characteristics and rapid development, play a significant role in fostering healthy cultural atmospheres in rural areas. However, they also face numerous challenges including insufficient endogenous motivation, absence of public services, and ambiguous governance responsibilities. Nevertheless, existing research predominantly adopts macro perspectives without providing concrete practical measures for addressing the challenges faced by rural sports in promoting cultural revitalization. The viral success of Taipan's "Village BA" thus provides us with a distinctive solution.

### **3 Analysis of the reasons why Guizhou's "Village BA" became popular**

#### **3.1 Time: Opportunities of the Times**

Comprehensive poverty alleviation and people's aspirations for a better life encompass two dimensions: the continuous improvement of material living standards and the increasingly strong demand for spiritual and cultural fulfillment. As a sports and cultural activity, rural basketball tournaments not only satisfy people's needs for physical exercise and health enhancement but also fulfill their desires for self-expression, talent demonstration, and identity recognition. Rural basketball competitions enable participants to experience joy and pride through sports, thereby elevating their spiritual and cultural cultivation. Furthermore, in this era where everyone can function as media, the miniaturization of live-streaming equipment and the enhanced convenience of content transmission have facilitated "Village BA's" breakthrough into mainstream consciousness. Additionally, the substantial pent-up demand for tourism and sports activities accumulated during the three-year pandemic has been released. Taipan's "Village BA," as a form of mass sports, has converged with and amplified rural tourism demand,

igniting nationwide sports enthusiasm and satisfying people's accumulated needs for "outward expansion" and "physical extension" during the three-year pandemic period. In rural areas where entertainment activities remain relatively scarce, basketball competitions have long served as a means of stress relief and enjoyment. Rural basketball tournaments also showcase the achievements of rural cultural construction and the cultivation of village customs and social ethos, providing new perspectives for rural cultural revitalization. Simultaneously, influenced by concepts of fitness for pandemic resistance and healthy living, public attention to sports has progressively intensified.

#### **3.2 Geographical advantage: unique environment**

First, during the "13th Five-Year Plan" period, Guizhou achieved full coverage of rural sports infrastructure projects across townships and administrative villages, with townships and most administrative villages constructing standardized and regulation basketball courts. Investment in mass sports and rural basketball has increased annually. Through this process, Taipan Village's connectivity and exchanges with the outside world have been significantly strengthened. Second, Taipan Village is situated within the "Kaili Half-Hour Economic Circle" and lies along the essential route from Kaili City to the 5A-rated scenic area of Zhenyuan Ancient Town. It possesses strategic locational advantages with access northward to Chongqing, southward to Guangzhou, eastward to Hunan, and westward to Guiyang. The relatively comprehensive public transportation infrastructure provides convenient conditions for both teams traveling from various regions to compete and tourists coming to spectate.

#### **3.3 Harmony among People: Cultural Core**

(1) Spontaneous villager initiative with capable leadership. The term "capable individuals" (nengren), a concept with distinctly Chinese characteristics, refers here to the minority of people who play crucial roles in promoting the formation and development of sports organizations, possessing greater experience, knowledge, skills, and mobilization capacity compared to other organizational members [19]. Therefore, it is essential to stimulate the hometown affection and nostalgia of sports-oriented local elites, encouraging them to integrate their personal development with their hometown and embed their careers within the local context, thereby contributing to the construction and development of local sports

undertakings. Simultaneously, the government creates a favorable environment through policy support for settlement, enhanced assistance, and social welfare provisions, ensuring that sports-oriented local elites are willing to establish roots and flourish in the locality.

(2) Villager-centered autonomous event organization. "This is how we are in Taipan—every festival features competitions, and every competition features basketball." This encapsulates Taipan residents' emotional connection to basketball and represents a form of identity recognition based on basketball consensus. From three-year-old children to sexagenarians, everyone is familiar with basketball. In many families, parents teach their children to play, and basketball becomes a shared recreational activity among children, requiring neither "professional skills" nor "basketball literacy"—the purpose of playing simply being "fun." Through "playing basketball together," people establish mutual emotional bonds and form common language and emotional ties within the group. The transmission of Taipan's basketball culture has thus naturally evolved across generations. This transmission stems from people's inherent yearning for sports, from villagers' natural aesthetic appreciation of athletic activities, and is realized in an exceptionally pure state and environment.

Table 3-1 Distribution of Respondent Characteristics  
(Excerpt)

order number	Enter the database number of the interview	sex	age	status	volk	Whether local or not
1	A001	male	40	President of the Platform Basketball Association	the Miao national ity	yes
2	A002	male	36	Director of the Sports Center of Taijiang County Culture, Sports, Radio,	not quite clear	no

				Television and Tourism Bureau		
3	A003	male	45	Deputy township head of Tuanpan Township	the Miao national ity	yes
4	A004	male	44	Deputy director of the Publicity Department of Taijiang County	not quite clear	not quite clear
5	B001	female	42	The cafeteria aunt	the Miao national ity	yes
6	B002	male	43	Principal of Taipan Central Primary School	the Miao national ity	yes
7	B003	male	50	Vice-county magistrate of Taijiang County	the Miao national ity	yes
8	B004	male	55	Head of the Education Office of Taijiang County Education Bureau	the Miao national ity	yes
9	B005	male	31	Secretary general of the Village Basketball Association	the Miao national ity	yes
10	B006	male	32	Secretary general of the Village Basketball Association	the Miao national ity	yes
11	B007	male	35	First secretary of the rural	the Miao national ity	yes

				revitalization committee of Tuanpan		
12	B008	female	42	Changyun Hotel owner in Tuanpan Village	the Miao nationality	yes
13	B009	male	21	Local male college students (Guizhou Minzu University)	the Miao nationality	yes
14	B010	female	20	Local female college students (Guizhou Normal University)	the Miao nationality	yes
15	B011	female	48	The owner of the stall next to the stadium	the Miao nationality	yes
16	B012	male	23	Tourists in Hunan Province	the Han nationality	no
17	B013	male	12	Children's athletes from Tuanpan Village	the Miao nationality	yes
18	B020	female	46	Selling stools at a stall	the Miao nationality	yes
19	B021	female	39	Match referee	the Miao nationality	yes
20	B022	male	45	Competition prize carrier	the Miao nationality	yes
21	B023	male	42	Match referee	the Han nationality	no

(3) Return to authenticity: Spectators' and tourists' identification with rural culture. As a simple and pure form of competitive sport, rural basketball

tournaments enable people to return to their most authentic selves and to the most primitive forms of competition and cooperation. Rural basketball competitions allow people to release stress and emotions through sports. In "Village BA," this premier feast of mutual convergence among multiple stakeholders, everyone serves as protagonist and friend, sharing in collective joy—this embodies people's aspirations for a better life and their identification with unsophisticated rural culture.

(4) Forging friendships through basketball: Cultural integration in multi-ethnic social life. As a sports and cultural activity that transcends differences in age, gender, occupation, and geography, rural basketball tournaments serve as an effective medium for interpersonal communication and connection, promoting mutual understanding and friendly exchanges between local residents and visitors while facilitating openness and cooperation between the locality and the outside world. Since its introduction 88 years ago, basketball in Taipan has gradually evolved from a recreational activity into competitive events, with its significance and value having long transcended basketball competition itself to encompass more complex and profound interpersonal meanings. It can be said that local villagers express their thoughts and emotions through basketball, and in this process, they construct, maintain, and strengthen their interpersonal emotions and networks in practical terms. Basketball competition represents a mode of interpersonal interaction, and moreover, a form of rural sentiment and growth memory. This is evidenced by the three most important reasons why migrant workers return home annually to participate in the New Rice Festival competitions. In summary, the three dimensions of "favorable timing," "geographical advantages," and "human harmony" interact synergistically to explain the viral success of Guizhou Taipan's "Village BA" tournament while demonstrating the social, cultural, and economic value and significance of China's rural basketball events.

## 4 Construction of the three-element model of “Village BA” culture

### 4.1 Grounded Theory

The research methodology employs systematic grounded theory, adhering to the principle of "constructing theory through empirical data." The analytical tool utilized is NVivo 14 software. To

respect respondents' privacy, participants are identified using the letter "X" followed by a number (e.g., X23 represents the 23rd respondent). The coding process was conducted collaboratively by two researchers, following the coding logic of systematic grounded theory across three phases: open coding, axial coding, and selective coding.

## 4.2 Encoding process

The entire process comprises three levels of coding: open coding, axial coding, and selective coding, culminating in a theoretical saturation test.

**Open Coding:** Employing open coding methodology, multiple perceptions and emotions regarding Taipan's "Village BA" were identified from the textual data. For instance, "distinctive prizes" signifies authentic playing styles and unpretentious rewards, such as mallard ducks, fish, and Miao intangible cultural heritage products. A total of 19 preliminary categories were extracted, designated as A.

**Axial Coding:** Based on the semantic relationships among preliminary categories, attempts were made to synthesize higher-level, more inclusive categories. For example, "farmer agency" reflects villagers' ubiquitous presence across basketball courts, event organization, and logistical management positions. "Grassroots good governance" reflects that events are autonomously planned, organized, and hosted by villagers, with the government providing supportive services while rejecting capital intervention. Ultimately, 8 main category codes were extracted, designated as B.

**Selective Coding:** Through exploring connections among existing open codes and deeply analyzing their internal interactions, inclusiveness, and exclusion relationships, more inclusive and abstract main category codes were further extracted, outlining the theoretical framework. Simultaneously, based on open coding results, clear "causal event" threads were formed. According to the relationships between the 8 main categories—rural authenticity, folk characteristics, rules, farmer agency, grassroots good governance, passion, aspiration, and community consciousness—and Taipan's "Village BA" culture, these were classified into three elements: "material culture, institutional culture, and spiritual culture," designated as C.

**Theoretical Saturation Test:** The collected transcribed texts were divided into two portions, accounting for 2/3 and 1/3 of the total text volume respectively. Label coding and three-level coding were conducted separately, with continuous comparative analysis until it was confirmed that no new conceptual categories emerged.

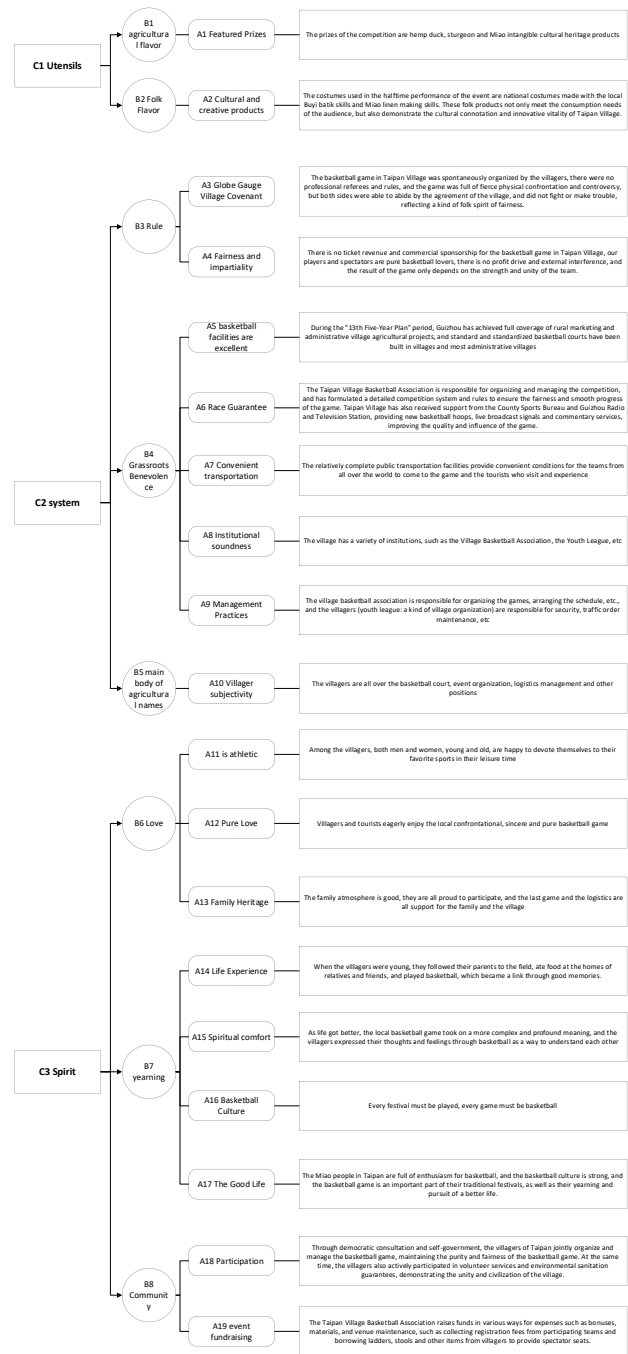


Figure 4-1 Coding Process and Results

## 4.3 Model Construction

Using the three cultural elements as the theoretical framework for model construction, the collected interview data were disaggregated, reorganized, and classified to derive the sports-related connotations of each cultural element in Taipan's "Village BA." As illustrated, Kroeber's three-level cultural theory serves as the theoretical foundation for model construction. Based on data

classification, characteristics belonging to three categories—material culture, institutional culture, and spiritual culture—were extracted respectively. The material culture dimension encompasses "sports cultural peripheral products" imbued with rural and folk characteristics; the institutional dimension includes the integration of basketball rules into village regulations, agency, and grassroots good governance; the spiritual dimension manifests as pure passion, aspiration, and community consciousness. Details are presented in Figure 4-2.

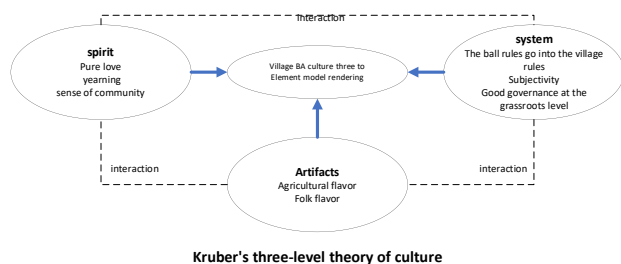


Figure 4-2 Three-Element Cultural Presentation Model of Taipan's "Village BA"

Mass sports and rural culture exhibit a mutual promotion mechanism, achieving reciprocal realization and complementary development. Embedding folk sports into grassroots rural governance represents the essential pathway for the modern transmission of folk sports, facilitating the reaffirmation of rural cultural values, promoting rural solidarity and communication, and advancing the formation of new social moral norms. As an important cultural component of rural life, sports serves as a vital vehicle for participating in rural revitalization and innovating rural social governance. Current academic research advocates approaching the relationship between mass sports and rural culture through the principles of integrated convergence, people-centered orientation, and scientific governance.

#### 4.3.1 Utensils: Agricultural and folk flavors

Within the material culture sphere of Taipan's "Village BA," prizes include Sansui mallard ducks, Taijiang Liwen fragrant rice, sturgeon, single-log dragon boat handicrafts, Miao embroidery, and silver headdresses, alongside cultural peripheral products such as the "Village Baby" mascot and related decorative accessories. Prize items including multicolored Miao embroidery, exquisite silverware, and wooden handicrafts all narrate the ancient Miao culture on the "Village BA" stage. The cultural symbol of "Village BA"—the mascot "Village Baby"—features wristbands, headbands, and a jersey adorned with Miao embroidery as cultural

elements. Through the presentation of these material objects, the local people's cultural consciousness is manifested, with a clear positive cyclical logic of planting cultural roots, forging the soul of development, and promoting cultural prosperity.

#### 4.3.2 System: rules, subjectivity and good governance at the grassroots level

(1) The integration of basketball rules into village regulations represents the most prominent manifestation of Taipan "Village BA's" institutional culture. Li Zhengkui, a third-generation basketball figure in Taipan Village, states: "The most crucial aspect of refereeing is fairness—Taipan Village has built its reputation on fairness." Zhang Shoushuang, Party Secretary of Taipan Village, explains: "The rules on the basketball court constitute Taipan's village regulations and agreements. Whether players or spectators, anyone who causes disturbances, disrespects referees, or engages in fighting will be blacklisted and publicly exposed, permanently banned from entering the court. Everyone loves basketball, so when told they cannot watch games, they become apprehensive."

(2) Villager agency represents the most vivid interpretation of "Village BA's" institutional framework, prominently reflected in the organization and implementation processes of Taipan basketball. The Village Basketball Association assumes comprehensive responsibility for organizing, planning, and executing Taipan "Village BA" events. Prior to the association's establishment, core youth basketball members organized events under the name of "All Youth of Taipan Village." Regarding finances, the Basketball Association operates independently with self-generated revenue and expenditure, maintaining transparency and accepting supervision. Village Party Secretary Zhang Shoushuang notes: "The village committee does not specifically interfere with the association's operations. However, after competitions conclude, we participate in the accounting reconciliation process, serving an external supervisory role."

(3) Grassroots good governance represents the most comprehensive manifestation of Taipan "Village BA's" institutional culture. The most distinctive non-basketball activity at Taipan's basketball court is the village's "courtyard assembly." Through these assemblies, villagers engage in collective consultation, form consensus, and establish fundamental principles for Taipan's event development. Allowing villager self-governance constitutes the prerequisite for grassroots good governance. However, as event



scale expands, government coordination and proactive support become essential. During major competitions, the patrol and security presence of public security, traffic police, and militia forces; the support from electricity, telecommunications, and medical units; and the order maintenance by county, township, and village volunteers, combined with spectators' cheers and laughter, collectively compose the harmonious tableau of "Village BA's" good governance culture.

### 4.3.3 Spirit: Pure Love, Collective Memory and Community Consciousness

(1) Pure passion—stemming from daily life. On the eve of the 2016 "June Sixth" New Rice Festival in Taipan, when Cen Jianglong (then competition organizer, now Taipan Village Director and Village Basketball Association Chairman) raised the question of whether to continue hosting the basketball tournament due to funding issues, an elderly man exclaimed emotionally: "We must continue!" This man was Lu Dajiang, a second-generation player in Taipan Village and currently the most senior living basketball veteran in Taipan. Elder Lu's father was among Taipan's first-generation basketball players, and basketball has accompanied both father and son throughout their lives. His greatest wish is to pass his love for basketball to his three grandsons. Elder Lu's passion for basketball epitomizes the Taipan people's devotion, and it is precisely individuals like Lu Dajiang who have sustained basketball for 88 years until its viral breakthrough. This demonstrates that pure passion and transmission constitute crucial factors in local people's basketball participation.

(2) Collective memory — the good life embodied in basketball. In Taipan people's memories, basketball represents life memories themselves. This was our strongest impression from the interviews. The pure love for basketball extends beyond the unanimous declaration of "fun" among Taipan residents, rooted more deeply in the joyful memories basketball brings, embedded in the depths of Taipan consciousness. The village's basketball atmosphere constitutes the greatest influence on athletes. Under conditions where "major festivals abound everywhere, minor festivals occur constantly" and "every festival features competitions, every competition features basketball," mutual festival invitations, court competitions, field celebrations, and convivial toasting all constitute beautiful life scenes for Taipan people. Children grow up imitating adult behaviors, with love for basketball becoming instinctive. Modern lifestyles and 70% of the

population working as migrants have not disrupted Taipan people's desire to seek the good life through basketball. The struggle on the court, cheers from the stands, and rigor in refereeing continuously manifest the good life within basketball.

(3) Cultural community — the spiritual homeland within basketball. Taipan basketball highlights ethnic identity and cultural consciousness. Among the 61 villages surveyed, participation numbers in collective village activities and event scale serve as important indicators of village unity. "Village BA" commentator Wang Zaigui states: "This (New Rice Festival) competition symbolizes whole-village unity. If you don't participate, you're not united." The 86-year tournament tradition has made basketball competition Taipan's most inclusive public affair, becoming the spiritual carrier of Taipan's community consciousness and embodying the cultural consciousness of Taipan people.

General Secretary Xi Jinping has pointed out: "Cultural confidence is the most fundamental, extensive, and profound confidence, representing the most basic, deep-seated, and enduring force in a nation's development." The continuous hosting of Taipan basketball competitions represents quiet perseverance in ethnic culture. Following "Village BA's" viral success, the rustic competition prizes, development of cultural peripherals, post-game singing and dancing, and planning for a beautiful developmental blueprint all embody the cultural confidence of Taipan people, showcasing the grand future of rural cultural development in the new era.

## Conclusion

The viral success of Guizhou Taipan's "Village BA" represents not merely a successful sports activity case but, more significantly, a vivid practice of rural cultural revitalization in China's new era. Through the organic integration of three elements—favorable timing, geographical advantages, and human harmony—"Village BA" not only fulfills people's aspirations for a better life but also demonstrates the immense social, cultural, and economic value of rural basketball tournaments. From the 88-year heritage of pure passion for basketball, to leveraging opportunities presented by comprehensive prosperity and post-pandemic pressure release, to constructing material culture imbued with rural and folk characteristics, as well as institutional culture embodying rule consciousness, agency, and grassroots good governance, Taipan's "Village BA" manifests passion, collective memory, and community consciousness at the spiritual level. This inside-out cultural consciousness provides the

replicable "Taipan Experience" for the development of mass sports nationwide.

As the rural revitalization strategy advances comprehensively, mass sports will encounter increasing developmental opportunities. Various regions should draw upon "Village BA's" successful experience, integrate local characteristics, innovate sports activity formats, promote balanced allocation of sports resources, enhance farmer participation and satisfaction, and foster the emergence of more grassroots-oriented "Village" branded projects. Simultaneously, emphasis should be placed on the deep integration of mass sports and rural culture, utilizing sports as a vehicle to promote the formation of new social norms in rural governance and social morality, collectively constructing an enhanced vision of rural life.

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