

Value Declination and Function Optimization of Malaysian Lion Dancers' Group Behavior*

Zhi Zhang

College of Physical Education
Guangxi Normal University
Guilin, China 541004

Qing Ma**

Jimei University
Xiamen, China 361000
**Corresponding Author

Abstract—The lion dance spread to Malaysia with the Chinese migration. In the course of its development, generations of Malaysian lion dancers have continuously contributed to the inheritance and development of the lion dance, which attracted the attention of the government and the participation of the general public. In recent years, with the social progress and cultural changes, the young lion dancers in Malaysia have become the mainstream in the new era. The function of group behavior value has declined, manifested in the inability to meet the needs of the group, the neglect of the binding force of behavior norms, the lack of cohesion and sense of belonging, and the dilemma faced by the cultural inheritance of lion dance. Faced with these problems of group behavior of lion dancers, it is vital to strengthen the optimization of the value function of group behavior in order to better promote the development of lion dancers and the inheritance of lion dance culture. There are some measures to optimize the value function of group behavior to form more perfect group behavior characteristics of lion athletes, to promote the development of Malaysian lion dance, and to promote the international dissemination of lion dance, such as establishing idol worship among lion dancers to enrich their spiritual life; deepening their understanding of the rules and regulations to enhance the binding force of the code of conduct; actively carrying out lion dancing activities to promote regional cooperation and exchanges; using modern media to inherit the culture of dragon and lion dance.

Keywords: *Malaysia, lion dancers, value declination, function optimization*

I. INTRODUCTION

As an excellent traditional sports and cultural project in China, the lion dance was introduced into Malaysia with the migration of Chinese people. Then the dance spread, gained mutual understanding and rooted in Malaysia. The lion dance community as the main carrier of communication was inherited and developed in Malaysia. Now its national lion dance movement is well-known all over the world and has a good reputation of "lion dance kingdom".

The lion dance is a collective participation activity. Lion dancers are the main body of the lion dance development and

inheritance. The dancers cooperated with each other and formed a lion dance group with a certain organization structure. It is known that the individual is a living human being who is in a certain social relationship and has a difference in social status, ability and function. The group refers to a certain number of individuals through certain social relations. The combination of the individual and the group is inextricably interdependent and interrelated [1]. Individual behavior norms play an active role in standardizing group member's organizational behavior and eliminating group member's negative influence factors, which contribute to group development, group member's stability and project's development. In order to achieve a specific common goal, a group consists of several persons who are interrelated and interact with each other. Once a group is formed, its members develop specific behaviors that are adapted to it [2].

Group behavior is the formation of a temporary and very clear collective psychology among group members, which is formed spontaneously by members, and changes over time under the influence of various factors [3]. The inheritance and development of the lion dance in Malaysia mainly take the lion dance group as the carrier. The lion dance athlete's group behavior and the common goal which the group member pursues can satisfy the social needs and can determine the sustainable development ability of the lion dance project. According to the common behavior standard and value criterion, the group behavior characteristics of Malaysian lion dancers are mainly embodied in five aspects: the needs and goals of the group, the behavior standard, the sense of belonging, the relationship characteristic and the organization characteristic. To understand the group behavior characteristics of the lion dancers is helpful to grasp the influence of the group behavior value.

In recent years, due to the young members of the Malaysian lion dancers and the instability of demand and motivation, there have been many inconsistencies between the values of lion dancers and the characteristics of the lion dancers. In Malaysia, where there are so many Chinese people, at the end of each year or during the Spring Festival, people pray to each other through the lion dance. The lion dance has become a kind of traditional art recognized by the Chinese people in Nanyang region as a combination of martial arts, acrobatics, drum music and Chinese belief. At

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present, there is a lack of in-depth research on the lion dance in Malaysia. This research focuses on the lion dance as a Chinese custom and a Chinese prayer activity in Malaysia. The research on the lion dance group in Malaysia is helpful to enrich the theoretical knowledge of the international dissemination of the lion dance. Values refer to the uses or effects of things, and value functions are the effects, function and consequences of something in the course of social existence and development [5]. The value of group behavior is formed under the criterion of social value, which plays an important role in the process of group behavior. Social value norms are the standards, norms or rules that people accumulate to regulate the behavior of members, members and society in the long-term social practice. The standard of behavior of lion dancers is a kind of code of conduct that can be used to evaluate good and evil in their interaction with each other consciously and through choice.

Under the existing social resources and conditions, the function optimization is to follow the law of social development, adjust the structure and layout of the function in time, coordinate the unreasonable part, so as to standardize the function operation mode, make the whole function system run efficiently, and realize the value increment [6]. With the diversified development of the international social environment, traditional culture, cultural order, value systems, etc. have gradually disintegrated, the group's value recognition of traditional culture has continued to decline. The group's value recognition of traditional culture has been declining. Utilitarian interpersonal relationships, secularization of values, and weakening of behavioral norms have become increasingly prominent [7]. So far, the research on culture-related value and function optimization mainly focuses on rural culture, core values, moral education of contemporary college students and the management and development of industry in the field of management. The research on its combination with traditional sports needs to be further explored. However, due to the addition of a new generation of lion dancers, there are many problems in the behavior norms of Malaysian lion dancers, such as their personal pursuit and spiritual needs. By actively seeking to solve the problems arising from the behavior norms under the social value norms, this paper puts forward some schemes to optimize the function of the behavior values, which is helpful to standardize the group behavior of the lion dancers, promote the international spread and development of the lion dance, and better inherit the excellent traditional culture of the Chinese nation.

II. A STUDY ON THE VALUE OF GROUP BEHAVIOR OF MALAYSIAN LION DANCERS

The value of lion dance group behavior in Malaysia plays an active role in guiding lion dancers to set up correct behavior rules in their group life. Physical education is embedded in people's social emotion, social intercourse and leisure activities, and has a normative effect on the behavior of social members. But the value of sports is based on the fact that the social structure and institutional norms are effective in controlling people. Once the ability of control is

weakened, abnormal behavior will occur [8]. With the change of the times and the improvement of people's material and cultural needs, the young people in the new era have become the main force of the lion dancers in Malaysia. They have undertaken the historical mission of spreading the lion dance and inheriting the lion dance culture. However, the value of group behavior has declined in the course of historical development, and they are not adapted to the modern lion dancers' group behavior. These are specifically manifested in the following aspects.

A. The lion dancers in the new era pursue their own individuality, and the value of group behavior cannot meet their needs

Malaysian lion dancers appear in the lion dance community as members of society. For individuals, he needs to seek some satisfaction through participating in the lion dance. When a lion dancer participates in a lion dance group, some of the energy contained in the sport itself is passed on to the lion dancer. In recent years, the lion dance in Malaysia has developed rapidly and is loved by the general public. The development of the lion dance has been supported by the government. The status of the lion dance athletes has been recognized by the government and the lion dance activities have been enriched. The commercial value of the lion dance in Malaysia can provide stable economic income for the lion dance athletes and meet their material needs. The lion dance clubs also organize activities for profit-making purposes. But current situation shows that among the young lion dancers in Malaysia, the blind innovation of traditional lion dance is a serious problem, especially in the process of traditional lion dance. The new generation of young Malaysian lion dancers combines characters and monsters in anime and Marvel with traditional mining fabrics. It was found in the survey that these young lion dancers are doing mainly to attract young people's attention. For this group of lion dancers, they do not understand the connotation of lion dance culture, but only blindly participate in it. This is not in line with traditional lion dance innovation, leading to misunderstanding of the lion dance culture by the public, and this is not conducive to the development of the lion dance athlete group.

At this stage, the lion dance in Malaysia is mainly based on the participation of young people. These people do not take lion dance as the main source of economic income, rather, they take lion dance as their own interests, in which they pursue the love of lion dance culture to meet the needs of their spiritual needs. However, as the times change, the spiritual needs of younger generations of lion dancers have become more diverse, and the value of group behavior cannot meet the spiritual pursuit of the new generation of lion dancers. In the investigation process, more Malaysian lion dancers still hope to learn and progress in the group life, understand the lion dance culture, study the lion dance skills, show the lion dance skills, and hence to realize self-value. In response to the demands of the majority of Malaysian lion dancers, it is very important to form a group behavior value that keeps pace with the times and is close to the reality to meet the spiritual needs of young lion dancers.

B. There is a sharp expansion in the management of social organizations, and the normative binding force of group behavior is ignored

In Malaysia, lion dance groups mainly exist in the form of social organizations. In order to facilitate management and enhance the organization and discipline of the community, in the long-term development process, a set of behavior standards, guidelines or rules have been accumulated and used to regulate group members and the society. In group life, these guidelines were mostly accepted by the lion dancers in an informal or customary manner in the community at first, and stipulated the words and deeds of the lion dancers.

At the present stage, with the continuous development of lion dance in Malaysia, the scale of lion dance group is increasing rapidly, the group of lion dance athletes in Malaysia is faced with some problems which need to be paid attention to. In order to attract more people to participate, the majority of lion dance groups have lower entrance threshold in the process of lion dance, and the quality of lion dance athletes has declined. The dramatic increase in personnel led to the gradual loss of some unwritten norms in the rules of lion dance group behavior, and led to the increase in the number of lion dancers disobeying the rules in the lion dance group. In the development of the lion dance movement in Malaysia, there are some young lion dancers in the lion dance community who have tattoos on their bodies or big gold necklaces around their necks, and go out in groups and walk in groups. The rude, vulgar and uncivilized behavior in the lion dance activities has caused negative influence on the enthusiasm of the people in Malaysia for the lion dance. The survey found that among the many lion dance teams in Penang, Kuala Lumpur and other places, many young lion dancers acted as volunteers in society. Some worked as part-time community firefighters, helped workers in temples, and offered love through lion dance activities.

However, due to the poor performance of a few young lion dancers, the new generation of Malaysian lion dancers has been labeled as "bad child" in the hearts of the majority of Malaysians. These young athletes who love lion dance tend to be pointed at when they are in community activities, and when their families do not understand it, they will be prevented from participating in the lion dance. Therefore, how to manage the members of the group scientifically and systematically, establish the moral behavior standard of the lion dancers, and put forward the rules and regulations suitable for the lion dancers, so as to restrain the improper behavior of the lion dancers, and make the lion dancers form good behavior habits and set up correct values have become urgent problems to be solved to improve the overall quality of lion dancers.

C. The lion dancers have a weak sense of ownership and lack the sense of belonging to a group due to their multi-ethnic participation

Malaysia is a multi-ethnic and multi-cultural country, with three main ethnic groups: Malay, Chinese and Indian. Among them, the second largest proportion is Chinese

population. In Malaysia, Chinese rights and interests have been restricted by the government for many historical reasons, and most Chinese have always lacked a sense of belonging in their social life. The lion dance, as a traditional Chinese culture, spread from Chinese to here, took root and was loved by the people. At present, the lion dance athletes are mainly Chinese. In the process of Chinese Malaysians participating in the lion dance community and learning about the lion dance, due to ethnicity and common language, the Chinese have been able to feel intimate in the long-term cooperation and exchanges. The humanized organization and management of the lion dance group can also make the athletes feel at home in the group life. Here athletes also get friendship, care, support, help and respect.

But because Malaysia is influenced by multiculturalism, the cultural differences still exist in the whole society. The non-Chinese people participate in lion dance. Groups outside the Chinese ethnic group who participate in the lion dance cannot feel that lion dance culture brings them more life experience. With the social changes, the new generation of lion dancers only passively perceives all kinds of experiences brought to them by group organizations. In social life attached to this group, few lion dancers take the initiative to protect the image of lion dancers and the rights and interests of the community, lack of a sense of ownership. They are attached to this group in social life. Few lion dancers take the initiative to protect the image of lion dancers and the rights and interests of the community.

Compared with the Chinese, the widespread development of lion dance in Malaysia has a sense of pride and recognition of the lion dance culture. When participating in the lion dance group to become a lion dancer, this pride and self-confidence will be stronger, thereby improving the sense of belonging of the group of lion dancers. In addition to the Chinese participation in the Lion Dance in Malaysia, other races have also joined the ranks of Lion Dancers. Due to their lack of understanding of lion dance culture and more pursuit of participation, they still lack a sense of group belonging and cannot truly integrate into group life. In the process of the development of the value of group behavior, it is necessary to popularize the lion dance culture in the group life, so that the lion dance athlete groups of different races and regions can deepen their understanding of the lion dance culture.

D. Conflicts of interest disputes among members of society, and the lack of ideals, beliefs and disciplines

In Malaysia, the lion dance group is the main place where the lion dance athletes' group life is carried out, and the lion dance athletes' group behavior is also influenced by the management style of the group. Lion dance is a collective participation project. Lion heads, lion tails, drums, gongs, cymbals, and other personnel need to cooperate in order to complete their interpretation. In the Malaysian lion dance group, athletes need common values and common beliefs and interests to participate in the development of the lion dance group. The cohesion of the group is hidden in this sport. However, in recent years, some local lion dancers

focus on the short-term interests. After learning about lion dance technology, dancers established their own dance groups and engaged in malicious competition in the development of lion dance activities, which have made the lion dance groups' living environment squalid. Due to the current situation of the lion dance in Malaysia, there are 6 national dragon and lion organizations in Malaysia. Because there is no unified social organization to manage the lion dance clubs across the country, it has caused disorder in the order among the groups, especially the frequent conflicts among different regional clubs and organizations.

In the process of learning lion dance culture and training, Malaysian lion dance groups need to cooperate and unite with each other. In particular, the high-piled lion dance that is respected in Malaysia has high, difficult, and dangerous characteristics in the performance. In daily training, lion dancers need the coach's careful guidance and enthusiastic care of the dancers. The relationship between the coach and the dancers can be harmonious, and the mutual trust and dependence of the team members can ensure the successful completion of the action. Mr. Liang Litang, the first vice president of the International Dragon and Lion Sports Federation, said: "the development of the Malaysian lion dance movement is on the surface of a positive trend, but the actual situation is worrying." Most lion dancers lack an understanding of the lion dance culture, resulting in a lack of ideal belief.

The lack of communication among the national lion dancers leads to the limitation of the value-oriented behavior of the interregional lion dancers, the lack of uniform organizational discipline among the organizations, and the lack of cohesion among the groups. "According to the investigation, the interest dispute and the group contradiction still exist in the Malaysian lion dance community. The bad competition among the lion dance members and the few exchange activities among the groups also lead to some lion dance community's lax discipline and low enthusiasm for participating in the activities.

E. Maintaining the group's emotions relying on the lion dance identity, and the single operation mode of inheritance and development is worrying

The cultural identity of lion dance is an important link to maintain the collective emotion of lion dance athletes and an indispensable quality to construct a stable social structure [9]. The development of lion dancers in Malaysia plays a decisive role in the development of lion dance, and the inheritance of lion dance culture mainly depends on the lion dancers. Lion dancers have a dual purpose in participating in group activities, that is, to meet their individual material and spiritual needs, and to meet the dance groups' material and spiritual needs and that is the main manifestation of self-realization. The sense of belonging and cohesion of the lion dance group are also promoted and strengthened on the basis of recognizing the lion dance culture and inheriting the lion dance culture. The organization and management of the lion dance group and the restriction of the lion dance athlete group's behavior norms are also for the healthy development

of the lion dance athlete group and better inherit the lion dance culture.

Malaysian lion dance group activities are carried out around the heritage of lion dance culture and dedicated to the promotion and inheritance of lion dance culture. High-piled lion dance was included in Malaysia's intangible cultural heritage from 2007, and was recommended by the Malaysian Federation of Guan Sheng Palace League in 2017 to start the application to UNESCO for the World Intangible Cultural Heritage. In March 2018, the Malaysian Heritage Board officially submitted this application to UNESCO. The Malaysian lion dance community has been actively working to inherit the lion dance culture.

The development of the lion dance movement in Malaysia is in a favorable period. But because the lion dance project has been suppressed by the long-term policy environment, the older lion dancers at this stage have been unable to shoulder the burden of inheriting the lion dance culture. The traditional old master and apprentice's way of inheritance is also gradually dying out. Although the audience participating in the study of lion dance is huge, there are very few young people who are conscious and willing to commit to inheriting lion dance. In the process of inheriting the lion dance culture, it is facing the problem that the inheritance of a single community organization and the individual lion dance athletes cannot meet the needs of the times. To inherit the lion dance culture, more people need to put it into practice and use modern media technology to spread, so that more people understand the lion dance culture and participate in this activity.

III. THE OPTIMIZATION STRATEGY OF GROUP BEHAVIOR FUNCTION FOR MALAYSIAN LION DANCERS

The optimization of group behavior function is not only a means of training lion dance talents, but also a great change of training mode. It is a shift from extensive training methods to people-oriented, systematic and harmonious, and resource sharing. It is a key change in the training method for ecological development of lion dance projects [10].

In Malaysia, there are many lion dance organizations, and there are three dragon and lion organizations of the national nature. There are also many differences in the management methods and standards of behavior among different organizations. Due to the different geographical restrictions, organizational management concepts and different levels of participating groups, as well as conflicts of interest between the groups, at this stage, the value of the Malaysian lion dancers' group behavior is of great value to the development of the Malaysian lion dance. There are many favorable factors, but there are also many problems need to optimize the group behavior function through multiple channels to promote the healthy and rapid development of the lion dance athlete group.

A. Setting up idol worship among young groups of lion dance to promote the lion dance belief and enrich the spiritual life

Idol worship is a common psychological phenomenon and an important content of spiritual life in today's youth groups. Positive and rational idolatry is conducive to shaping ideal personality and establishing good values [11]. Most of the lion dancers in Malaysia are in their teens, and idolatry is part of their spiritual life. In Malaysia, there are a number of world-famous lion dancers, who, as the leader of the times, play a driving role in the international dissemination and development of the lion dance movement. Among them are Mr. Liang Litang, the first vice-chairman of the International Dragon and Lion Sports Federation, Master Xiao Feihong of "Lion King, Drum King" of Malaysia, and Master Chen Zhongxing, the head of the International Federation of Guanyin Palace. There are also a number of new generation members of the World Lion Dance Championship team.

The cultivation of excellent coaches is an important part of the training work, and the establishment of a high-level and high-quality coach team has become an important part to strengthen the sports training [12]. There are also a number of world-renowned gold-medal coaches in Malaysia, most of whom were once world lions' winners. After their sports careers, they turned to be lion dance coaches. These coaches have sophisticated lion dance skills and have a deep understanding of lion dance culture. They actively promote the development of lion dance in Malaysia.

This group of older lion dancers has a certain influence and appeal in the Malaysian lion dance world, and is also the idol of respect and worship for the lion dancers. In life, the lion dance athletes should take these people as examples, set the object of personal idol worship, learn and understand the lion dance experience and contribution of idols. Gold medal coaches are advocated to actively participate in teaching to actively guide lion dancers to establish a correct view of lion dance and enhance their belief in lion dance. In the group behavior activities of lion dancers, establishing the idol worship of lion dancers can better control the behavior characteristics of lion dancers. The idol worship of lion dancers will also deepen the love of lion dancers and the satisfaction of the spiritual world.

B. Using rules to deepen the understanding of group members and regulating behaviors by morality and self-discipline

Behavioral constraint value is embodied in the effective adjustment and transformation of group behavior, thus developing to a favorable direction, which helps to regulate and adjust behavior and prevent the occurrence of bad behavior [13]. In recent years, with the rapid development of lion dance in Malaysia, the number of lion dancers is expanding. In such a large environment, starting from the rules and regulations of the lion dance club, some unwritten rules and conventions are incorporated into the rules and regulations of the lion dance group.

In the formulation of the rules and regulations of the Malaysian Lion Dance Association, the "three sources, two disciplines, five standards, and eight virtues" proposed by the Malaysian Guan Sheng Palace Dragon Lion Group and the International Guan Sheng Palace Alliance Federation should be praised. The "three sources" specifically refer to: for education, people should never forget where one's happiness comes from; the culture should have a long history; for finance, organizations should increase income and reduce expenditure. The "two disciplines" refer to: leaders should lead by example; administration should serve by virtue. The "five standards" refer to: disciplined teams, institutionalized organization, systematic teaching, professional learning, and international branding. The "eight virtues" refer to: loyalty, justice, righteousness, courage, wisdom, inheritance, harmony, and courtesy. Also, there are restrictions under the groups' rules. Whoever offends the rules will be severely punished.

In order to improve the self-learning ability of the lion dancers and deepen the understanding of the rules and regulations, it is necessary to draw lessons from the rules and regulations of the lion dancers' group behavior in Malaysia. At the same time, it is necessary to strengthen their own group moral training, improve the overall quality of the lion dancers, and standardize the new system of the lion dance club organization recruitment rules. For things that are clearly forbidden between groups, athletes must consciously implement those things in order to ensure the implementation of rules and regulations, so as to define self-restraint and regulate their own behavior.

C. The society shall guide and actively carry out lion dance activities so as to enhance the opportunities for cooperation and communication among different regions

The development of sports community must change the traditional concept, strengthen the construction of self-organization and system, strengthen the ability of self-development, establish a pluralistic social network, and draw a steady stream of resources from the society [14]. As an important part of society, the performance of sports associations should be integrated into the overall environment of social reform and development. Sports associations should not only promote self-development, focus on the needs of stakeholders, but also promote the sustainable development of the entire society [15].

In Malaysia, there are lion dance groups in various states and federal districts. The lion dance groups should break through the restriction of subjective and objective factors, actively promote and carry out lion dance activities, strengthen the interregional lion dance cultural exchange activities, and attract more lion dance groups to participate in the activities through the presentation of lion dance skills and the lion dance cultural forum. The lion dance groups should deepen the understanding between each other in different regions, and increase the opportunities for cooperation and exchange among the regional lion dance groups.

Through the lion dance cultural exchange activities between lion dance athletes, the lion dance skills of the lion dance athlete group are improved, so that they can understand each other's richer cultural connotation of lion dance, weaken the contradictions among groups, and resolve disputes between groups. The activities can form a consistent lion dance cultural identity and group behavior characteristics among the lion dance groups, enhance the cohesion of the lion dance groups between different regions, and promote the all-round development of the lion dance sport in Malaysia.

D. Using modern media to inherit the dragon and lion culture and setting an example to build the cultural identity of lion dance

The construction of sports public service platform supported by modern information technology is helpful to solve many problems in the process of sports socialization development. It can also effectively promote the integration of various internal functions, functions and society of sports associations, and guide social multi-subjects to participate in sports development [16]. Modern media is a digital interactive media model and it is a form of communication that uses network technology and digital technology to provide users with information services. It has a very important practical significance to cultural heritage and protection [17].

Malaysian lion dance athletes should learn to use WhatsApp, Facebook, WeChat public accounts, QQ, live online and other modern communication media platforms to build lion dance culture features service platform. By publishing the daily lives related to lion dancers, it can attract more attention and recognition, so as to spread the lion dance culture and create a good social atmosphere for inheriting the lion dance culture. Public pledges and comments on lion dance athletes can increase the pride and self-confidence of the lion dance athlete group participation and hence to form their own identification of lion dance culture, establish a lion dance belief, standardize their behavior, and form better characteristics of group behavior.

IV. CONCLUSION

The lion dance has spread to Malaysia as an excellent traditional Chinese culture, and has been recognized by the Malaysian people and the government during the arduous development process. This is what Chinese people are proud of. In Malaysia, lion dance group behavior plays an important role in promoting the development of lion dance. In recent years, lion dancers are mainly young people, but these young people are too partial to participate in lion dance. In the group life, they are too self-centered, lack of hard-working spirit, and their motivation tend to be interest-driven. The neglect of individual behavior has a negative impact on the group of lion dancers, which leads to problems in the development of group behavior characteristics and the inheritance of culture, the lack of norms of group behavior and the decline of value of group behavior. Group behavior

norms are missing, and the value of group behavior is declining.

The paper analyzes the concrete manifestation of the value of the group behavior of the lion dancers from various aspects, and puts forward the following suggestions: setting up idol worship among young groups of lion dance to promote the lion dance belief and enrich the spiritual life; using rules to deepen the understanding of group members and regulating behaviors by morality and self-discipline; guiding and actively carrying out lion dance activities so as to enhance the opportunities for cooperation and communication among different regions; and using modern media to inherit the dragon and lion culture and setting an example to build the cultural identity of lion dance, so as to promote the formation of lion dance athletes' group behavior characteristics and adapt to the development of lion dance sports.

It is hoped that in the future, the development of lion dance in Malaysia will receive the strong support of the government and the guidance of the policy. The large-scale lion dance organizations in Malaysia also need to solve the problem of group behavior norms and how to deal with their respective interests so as to promote the healthy development of lion dance in Malaysia. In order to further explore the behavioral characteristics of lion dance groups in ASEAN countries in the future and form a paradigm for the development of lion dance, we should promote the healthy development of lion dance in Malaysia, and promote a better inheritance of lion dance culture in Malaysia.

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