

Original Paper

Title of the Manuscript the phenomenon of Ma Baoguo under the Use and Gratification Theory

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Abstract

The multi-form self-media technology has expanded the speed of media culture and the sharing of social information resources. The development of science and technology promotes the diversification of media communication, the rapid development of information and the deep integration of society has provided a new resource development. The phenomenon of Ma Baoguo is a society culture which uses martial arts as a symbol from the perspective of Use and Gratification theory. Under the network platform as the medium and, using pseudo-shaped traditional cultural concepts as the form of expression, the phenomenon of Ma Baoguo spreads a ugliness and entertainment of society by using the way of information commercialization thinking image. through the Use and Gratification theory, the phenomenon of Ma Baoguo is an epitome of traditional Chinese literature under the imbalance of rapid economic development and cultural diversity, which highlights the crack between the traditional and modern culture represented about Chinese martial arts under the embarrassing and contradictory situation. The impact of non-mainstream rational values and irrational mainstream entertainment thinking is a group phenomenon under the diversified information.

Keywords

media studies, informatization, Ma Baoguo, martial arts

1. Introduction

Today is an era in which media and culture interpenetrate, complement each other and confirm each other. The globalization of mass communications was driven by the spread of satellite and cable TV, cellular mobile telephones, the Internet, and multimedia convergence (Norris & Inglehart, 2009). With the rapid development of network, Communication technology has improved by the terminal and optical fiber and the channel, the form of personality and information exchange between platforms has become the mainstream of contemporary network communication. The important role of mass emotions as a tool that unites people in social communications, induces a centrifugal force that reformats “collective soul” of the audience to the state of “public opinion” through communication apperception (Demutska, 2021). Mass media is strongly influencing public opinion and our worldview, and media narratives shape and change the way we view the world (Muzzatti & Rigato, 2007).

Undoubtedly, the essence of communication is still the dissemination or sharing of social information. In the new information age background of diversified network platform resources, explosive change of information, commercialization of digital media, mainstreaming of media entertainment and inclusive ideology, every individual has the opportunity of cultural communication and a platform for innovation. The Internet industry has become the “fertile soil” that cultivates the modern economic system, and the support of capital has undoubtedly promoted the rapid development of the Internet industry. In the process of capital and the Internet, capital undoubtedly plays the role of catalyst promoting the Internet consumption and industry. From this, many small platforms such as Facebook, YouTube, Whats-App, TikTok, Bilibili, SNS, WIKI are represented, and many other anchor information platforms with individuals as the main body are derived. New network applications are staged new Cultural business model. The continuous development of new media technology and Internet technology has changed the power structure of the audience to obtain and disseminate information, and promoted the empowerment of groups on the basis of self-empowerment, thus promoting the empowerment of society and organizations (Dai, 2022). Social media, the interactive, global and hypertext link Internet communication form formed by the form of network socialization, the interaction, immediacy, equal rights, diversity and low cost of communication communication are highly appreciated by the public. the connection and interaction by approved the trust and social interactions strengthen, which contribute to enhancing the user’s motivation for sustainable consumption (Ertz & Elgaaied-Gambier, 2023).

Chinese martial arts have 5,000 years of inheritance traces. Chinese martial arts thought have been deeply influenced by multiple local cultures such as traditional Chinese Confucianism, Taoist philosophy, and Buddhist culture in the historical changes. It has formed symbols of body culture and martial arts, full of Chinese national spirit and a national culture with aesthetic appeal. It can be said that Chinese martial arts is a mirror of Chinese traditional culture. From the thought of Chinese martial

arts, we can get a glimpse of the spiritual belief and national character and quality of Chinese people in the farming era (Ciembroniewicz, 2019). However, with the diversification of culture and the change of social ecological model, Chinese martial arts is facing the impact and extrusion of multiple external environments such as the weakening of the value of fighting skills, the rupture of the master-apprentice inheritance model, and the impact of emerging fitness and competitive sports. Like Beijing opera, acrobatics and other local traditional cultures and skills, traditional Chinese martial arts are facing a marginalized situation on the verge of being forgotten (Liu & Liu, 2016). With the legalization of modern times, the fighting essence of martial arts has gradually lost the essence of its skills and the way of inheritance, forming a kind of imaginary memory.

On the contrary, with the rapidity of mobile communication resources and the increase of people's fragmented time, the benefits of commercialized Internet traffic from individual or team-based multi-platform communication have become increasingly prominent, and have become a new entertainment and economic ecology. The cultural dissemination of the Internet is also a microcosm of the values and aesthetics of the public opinion field. Ma Baoguo in the self-media era and the phenomenon of Ma Baoguo's Internet culture caused by it are just such a representative figure who has no intention of spreading martial arts values and has aroused the pursuit of the Internet. Ma Baoguo's words "mouse tail juice" and "young people do not talk about martial arts" have become the new generation of online buzzwords. Although Ma Baoguo's words and deeds and a series of subsequent commercialization behaviors have been controversial by major mainstream media and the public, the communication phenomenon projected by Ma Baoguo himself and the causes of its internal environment are worthy of our deep thinking and exploration.

2. Background

The interaction effect of the group extends an extended era of network communication. The popularity of new media allows people to immerse themselves in the dual spiritual world of reality and virtualization more freely, expanding and supplementing the spiritual needs and spiritual enjoyment in real life in the network world. The new communicative surroundings are radically transforming traditional communication between people. It is destroying channel information, experience and spiritual values created by men (Korableva, 2015). And when this virtual ecology gradually becomes a part of life, people will gradually blur the cracks and boundaries between reality and virtual space, creating a sense of recognition and satisfaction psychologically. The network society offers a radically new view of the world and metaphoric of thinking (Frolova & Volkov, 2015). Therefore, the new media is called a pan-socialized ecological mode in the individual or society. Under the cultural ideology, economic complemented mode and social coexistence mode, the individual living space gradually realizes the "universal" form of globalization.

In 2020, coincides with the historical period of the global COVID-19 pandemic, Ma Baoguo, an ordinary person with no political qualifications or capital background, has aroused the enthusiasm of the Internet on China's Internet platforms. Ma Baoguo's short video of actual combat and post-match self-defeat interpretation, and his iconic actions of "mouse tail juice" and "five whips with lightning" in strong language slang, once caused a media top stream with 1 billion traffic on the Internet. As a result, Ma Baoguo once became a celebrity on the Internet platform. The imitation of Ma Baoguo's image and the creation of new media such as language and animation technology have been continuously refreshed and pushed by major platforms, which has triggered a wave of entertainment in the whole society about the essence of Chinese martial arts and Ma Baoguo's sect. China's mainstream media and the official People's Daily commented that it is characterized as a culture of judging ugliness because of its value orientation of "sensationalism, bluffing, traffic supremacy, and pursuit of interests". As a result, Ma Baoguo's related media works and commercial promotions were suspended from various platforms, and became jokes or stories containing Chinese martial arts symbols among the media. A series of social phenomena such as the traffic value generated by the Ma Baoguo phenomenon, the mainstream attention of social groups, the controversy of the era of martial arts, and China's official cultural criticism and guidance are worthy of our reflection.

3. Use and Gratification Theoretical

Based on the use and gratification theory, this paper studies the social background and public psychology of Ma Baoguo phenomenon, and analyzes the era communication effect factors and game characteristics of Ma Baoguo phenomenon, so as to explore the cultural communication essence of Ma Baoguo phenomenon.

In 1974, American sociologist Elihu Katz and J. G. BroMel edited (The Uses of Mass Communications, 1974). Elihu Katz summarized media contact as a causal chain process of "social factors + psychological factors" and "media expectations-media contact-demand satisfaction", and proposed the basic mode of "use and satisfaction". Under the "use and satisfaction" mode, the audience uses the use of the public to use the media to achieve the dependence psychology of families or social levels with the help of the media (Child & Haridakis, 2017). The medium of communication can compete with interpersonal communication or other traditional ways of satisfying needs. The Internet has promoted the spiritual needs of individuals for online virtual games and social (Liu et al., 2017). It is the best competitive strategy for network media to expand the popularity of the media by using hot events or emergencies on the Internet.

In the context of Internet platforms and group participation, Ma Bao's Chinese language and martial arts movement form new fission -type communication on social media such as Weibo, WeChat, and Zhihu, and thus has further strengthened its scope of communication and communication. From station

B to the entire network, the catalysis of the platform enables the Malaysian national fans to get the attention of people from different circles in the Internet, and then promote the expansion of the scope of the spread of the “Malaysian Phenomenon” (Zhou & Cheng, 2016). Based on this, after sorting out the source and development process of the Ma Baoguo phenomenon, we found that the Ma Baoguo phenomenon is just a social phenomenon in the “use and satisfaction” communication effect (the relationship of Ma Baoguo phenomenon: Figure 1).

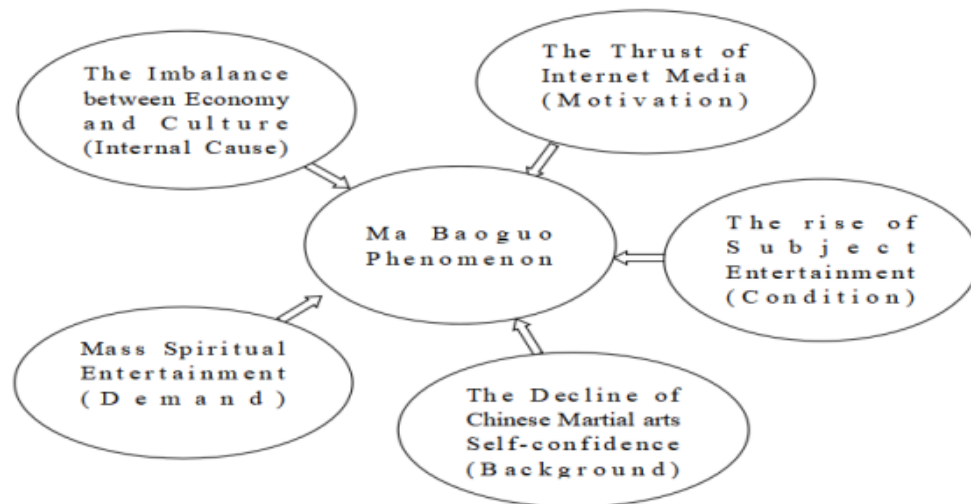


Figure 1. The Relationship between the Factors of the Use and Satisfaction of the Spread Effect in the Ma Baoguo Phenomenon

4. Discussion

4.1 The Imbalance of Chinese Social Economy and Cultural Development under the Background of Ma Baoguo Phenomenon

China's economy accounts for 10% of the global economy, making it the second largest economy in the world. China's overall economic strength has increased, infrastructure investment has increased, people's material living standards have improved, and the pace of life and life pressure have shown a squeeze-like increase amid rapid economic growth. Under the dual economic structure, urban-rural division, urban-rural development, and excessive income gap have become the main contradictions in China's economic development, resulting in a kind of “involution” form of factors such as real estate, education, work, pension, competition, and life mental stress. Correspondingly, China's cultural development is lagging behind, and even under the influence of multicultural factors and the promotion of commercial culture, the positive cultural guiding effect is showing a weak trend. Fueled by social ethos such as unrestrained entertainment, flaunting wealth, fraud, and comparison psychology, the crime rate has risen, etc., and the prevalence of Internet culture presents and reflects the imbalance of

China's mainstream culture and ideology under the contemporary economic background.

Unreasonable reform mechanisms lead to social stratification and differentiation, which in turn leads to social rupture. Similarly, serious cultural deviations cannot be fundamentally reversed in a short period of time. China's social transformation and cultural change are facing severe challenges. The legalization of China's social order and serious cultural deviations, as well as the inconsistency between local culture and modern global culture, have formed a new social and cultural contradiction. The media communication intuitively presents the focus and dilemma of this contradiction. At the same time, new media communication also brings a new consumer market and market brand value for commercialization to expand the strategic market, increase the integration of strategic capital, and the aggregation of product production resources. Based on the content of radio, television, film, and new media technologies, a person creates an image of himself, his own potentials, values, success, as well as his own affiliation, a certain class, race, nationality, and thus media culture has a remarkable social significance (Ljajić, 2020). The audience is gradually changing from the recipient of traditional media to the role of the leader.

There is a rational law of co-prosperity and balanced development between economy and culture. When business and culture produce ideological imbalance or confrontation in the social development trend, the true spiritual value of culture must rationally exclude and restrain the irrational economic development. Deviation of group values. The internet provides a platform for the exchange of ideas and perspectives, and it has the potential to shape and transform social and cultural norms and values (Laoebela et al., 2023). Against this background of culture and social ecology, the Internet star phenomenon represented by Ma Baoguo is the inevitable status quo of the lack of traditional Chinese culture and aesthetic values, and the imbalance between rapid economic development and cultural diversity. In other words, the phenomenon of Ma Baoguo is more like a rebellion and ridicule of the values of mainstream media and social norms under the state of imbalance of China's economy and culture.

4.2 The Thrust of the Internet Economy Era under the Background of the Ma Baoguo Phenomenon

Bakhtin pointed out in the Carnivalization theory that people live two lives in reality. One is daily life, one is a carnival life, and in the carnival life, people are not restricted by the hierarchical world. Emotional emotions are the total celebration, etiquette, and form of all carnival (Eweis, 2021). With the advent of the information age and the popularization of multimedia platforms, the economic benefits of entertainment have become prominent. Various entertainment programs in China have multiplied. The era of individual independence and loss of social ecology brought about by the Internet and the era of economy and entertainment have gradually formed a new cultural form. Virtual culture and virtual consumption have become new ways of enjoying in the digital age. While the Internet brings convenience to people's life and work, it also implies some potential dangers and disadvantages. News,

rumors, and information of all kinds can spread quickly without being constrained by adversaries or institutions (Hongchuaru, 2015). A series of problems caused by the Internet are also prominent, such as fraud, managing anchors, etc., which have become an important part of social instability.

Information dissemination and lifestyle represented by “floating symbols” are constantly changing and updating people’s living and cultural cognition. The Internet has promoted the way of social and cultural communication, and at the same time endowed art forms with new cultural connotations and emotional experience transmission. Digital media art creates and integrates people’s rational thinking and artistic thinking, forming a shared communication of new aesthetic appeal and value experience. The dissemination of new media has driven the progress of civilization such as the openness of social information, cultural inclusiveness and diversity, and fair competition. At the same time, it is inevitable to face the impact of multiculturalism on local culture and the crisis of homogenization. The Network KUSO phenomenon has become a self and self realization of the platform of public display. But for the public, it is important to realize themselves in the network, and get the opportunity to be read and accepted, so as to meet the public’s desire to show themselves (Lei, 2017).

The Internet economy brings various media platforms, disseminates various information cultures and reaps cultural and commercial benefits at the same time. The new digital communication platform has a positive value of the times for the national culture that expresses the common truth, goodness and beauty of mankind. Mutations make the fans of Ma Baoguo seemed more adaptable to the public’s environment, which causes more Internet users to actively or passively participate in the carnival of the “Ma Baoguo Phenomenon”, strengthening the exposure and spread of the style of Ma Baoguo in the field of public, so the “Ma Baoguo Phenomenon” was expanded in the strong spread in the network medium (Li & He, 2021). The phenomenon of Ma Baoguo reflects a highly commercial hype and pursuit of capital interests of the Internet star effect. However, the aspect of the Ma Baoguo phenomenon reflects the rapid development and popularization of the Internet traffic economy, and traffic earning has become a new way and means of economic development under the social background of the new era. Whether the social group cultural orientation caused by the flow benefit pursued by the individual platform represented by the Ma Baoguo phenomenon is positive or negative is worthy of in-depth reflection by managers and participants at multiple levels of society.

4.3 The Rise of Subject Entertainment under the Background of Ma Baoguo Phenomenon

The American “Wired” magazine said that it is a new information age of “person to person”. The Internet business platform has brought a new form of individual cultural media and business models. The dissemination of network culture in the form of traffic and management has become a new digital network business model. This kind of network ecology provides a new consumption space for disseminating positive cultural values, displaying personal skills and abilities, developing free speech views, expanding commodity markets, and satisfying spiritual entertainment needs.

The spoof culture meets the needs of people's pursuit of entertainment, creating an abnormal effect through various expression methods such as collage, irony, and imitation, and creation and enjoying the joy of spoof in subversion and deconstruction (Cui, 2008). China's emerging Internet celebrities represented by Ma Baoguo are the representatives of this kind of main entertainment exporter. The needs of netizens and the tolerance of "spoof" are the widespread spread of "'spoof" works. At the same time, entertainment, as one of the functions of mass media, has been manifested in the spread of "spoof" work (Zhao, 2006). With the promotion and support of the entertainment platform, the Internet has become an emerging position for individual entertainment. The Ma Baoguo phenomenon is essentially the status quo of social value consciousness that earns traffic dividends with information capital at the cost of slandering traditional Chinese martial arts culture in the form of smearing and passive entertainment.

4.4 The Psychological Needs of Group Entertainment under the Background of Ma Baoguo Phenomenon

The media guru McLuhan once described the media as the greatest driving force leading to social change. According to relevant research, by December 2022, China's webcast users will reach 751 million, and China's mobile Internet users will reach 1.067 billion. The mobile phone, as a basic communication tool, has gradually become a tool for mass entertainment. The entertainment information disseminated by the Internet media has become one of the focuses that attract people's entertainment psychology and curiosity.

The public has evolved its own context and experience in the real society into such a popular cultural phenomenon, which eliminates the pressure, emotions, and encounters in social life. Coordination with virtual space (Jiang & Zhang, 2020). The value of the media lies in spreading positive energy, guiding the public to rationally recognize and face real life, and create a sense of happiness. The entertainment psychology of the people also reflects the social and cultural characteristics under the background of the times. The non-binding nature of the law, the blindness of the group, as well as the star effect and curiosity have created the public's aesthetic taste in entertainment. In the pressure of life and the spiritual satisfaction of needs, drawing on common interests and awareness has become the mainstream of the cultural needs of the people.

Internet users use the characteristics of the Internet freely and virtual anonymity in the micro-propagation environment to play their creativity to perform social events and phenomena to drama, ridicule, and entertainment spoofs to alleviate the pressure of real life, release the energy of daily depression, pursue carnival, and pursue carnival Life experience (Ye, 2016). Behind the phenomenon of Ma Baoguo, there is no doubt that it reflects the entertainment psychological needs of the Chinese people today and a true reflection of the use of media.

4.5 The Questioning of Traditional Chinese Martial Arts and the Decline of Self-confidence under the Background of Ma Baoguo Phenomenon

Hovland proposed that the higher the authority of the communicator, the greater its influence on the audience, and the better the effect of communication. However, the dissociation of communicators and messages can occur over time. After reminding the audience again of the identity of the communicator, the influence is restored again.

The questioning of Chinese martial arts stems from the lack of essence of Chinese martial arts and the decline of the market. There is a long history of written records of Chinese martial arts owners. The essence of Chinese martial arts is to prohibit violence and suppress armed warfare, that is, the pursuit of peace for self-protection and a strong military force. As an ancient China in the era of agricultural environment and cold weapons, martial arts are highly valued in military warfare. Therefore, martial arts presents more fighting skills that emphasize equipment and fights that weaken boxing limbs.

However, with the institutionalization of ancient Chinese civilization and the stable development of social ecology, the performance art of martial arts and the health value of martial arts have evolved into a fusion art performance after absorbing many local cultures such as Chinese Confucianism, Taoism, Mohism, Buddhism, martial arts skills, health care, military fighting and other cultural forms of multiple identities. In particular, the promotion of martial ethics in martial arts ethics, combined with Chinese Confucian ethics and morals, forms a cultural identity of martial arts groups, which has been respected and imitated by generations of people.

At the level of life of martial arts, the martial arts people use health to make the “body appliances” and the objective link that completes the formation of life, and through the educational “body props” and ethical interactive objective connection. The “body weapon” and competitive opponents are compatible with each other (Chen, 2022). The offensive and defensive strategies and fighting skills advocated by the ancient army, as well as folk bodyguards pressing goods and guarding homes, and even robbers and bandits in society, all use martial arts as their basic survival skills and survival instincts. The martial arts bureau has demanded that the spirit of martial arts promotes the spirit of “justice”, “Anmin”, “Kuang Fuzheng”, “seeing righteousness” and the martial arts demanded that it has become the main force of the Chinese martial arts spirit (Liu et al., 2008).

The essence of martial arts is the existence of people’s needs, the existence of traditional Chinese morality, and the existence of “people” and “self-transcendence” (Dong & Zhang, 2013). However, the emergence and prevalence of modern gunpowder equipment gradually weakened and replaced the military value of ancient martial arts. As a result, the abolition of the social status of martial arts as an official represented by the “martial arts system” and the development of modern weapons, martial arts gradually lost. Abandoning the original social value, it has evolved into a new-age routine image performing a form of health preservation. Chinese martial arts is a process from simple and constantly

moving to complex, a process from “strike” to “culture” (Wang, 2019). As a result, it has gradually lost its original authentic cultural and social value, and has been questioned by the world.

The marginalization of traditional martial arts transmission channels, the weakening of Chinese martial arts culture dissemination, the satisfaction of Chinese spiritual culture and the impact of Western Hollywood film and television culture, and the false negative effects of fake martial arts masters in society, the combat value of traditional Chinese martial arts has been highly valued question. At the same time, in the context of legalization, the lack of practicality of Chinese martial arts has made Chinese martial arts gradually become a form of memory and imagination, and traditional Chinese martial arts have gradually lost their cultural self-confidence. The martial arts philosophy spread by Ma Baoguo and the various ugly martial arts images derived from it once again highlighted the embarrassing situation of traditional Chinese martial arts, and it is also the social status quo in which traditional Chinese values are being impacted in the new multicultural environment.

5. Conclusion

The phenomenon of Ma Baoguo is a phenomenon of networked cultural commercialization and an inevitable phenomenon of the development of media studies under the highly integrated culture of economy. From the perspective of communication, the entertainment art phenomenon of false behavior is a normal social phenomenon, but a series of negative entertainment values and aesthetic values reflected and derived by it are worthy of criticism and reflection. In terms of using and satisfying the value of dissemination, the phenomenon of group entertainment is also a kind of spiritual therapy of culture. Behind the suppression of the Ma Baoguo phenomenon is a rational expression of the mainstream values leading the public to be positive under the belief of China’s economic recovery and national rejuvenation.

There is no justice behind culture and entertainment, only ideological approval and controversy. The Ma Baoguo phenomenon is just a social phenomenon that has been controversial and entertaining due to the high degree of integration of technology platforms with commerce, culture, and entertainment under the background of rapid information development. The era of fragmentation. The phenomenon of Ma Baoguo highlights the embarrassing and contradictory situation in the breakup period between traditional and modern culture represented by Chinese martial arts. The Ma Baoguo phenomenon is a group cultural phenomenon under the impact of non-mainstream rational values and irrational mainstream entertainment thinking under the information diversification. Rational entertainment and values are the mainstream media orientation for the stable development and progress of a country and society, while irrational and entertainment-based distorted spiritual satisfaction is becoming the mainstream of network cultural communication. This contradiction and imbalance between rational non-mainstream media orientation and irrational group blind entertainment spiritual consumption

reflects the potential crisis and development trend of Chinese spiritual culture.

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