

Article

Research on the protection of *Laohekou* New Year Pictures based on prosocial behavior theory

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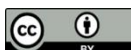
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Abstract: *Background:* *Laohekou* New Year Pictures, dating back to the Ming and Qing Dynasties, is an important art in southern China. Due to development and inheritance crises in the 21st century, more social co-creation and social resources are needed to participate in the protection and inheritance of *Laohekou* New Year Pictures to promote their further sustainable development. *Purpose:* Protecting *Laohekou* New Year Pictures is full of prosocial behaviors, which is significant for developing these Pictures. This study analyzes the protection of *Laohekou* New Year Pictures based on the theory of prosocial behavior in social psychology. *Methods:* The protection behavior of *Laohekou* New Year Pictures was analyzed based on the theory of prosocial behavior, voluntarism, prosociality, and altruism. The four factors affecting the protection behavior were discussed, and relevant protection strategies were provided for future development. *Results:* This paper analyzes the characteristics and influencing factors of prosocial behavior of *Laohekou* New Year Pictures. It presents four strategies: "reducing the ambiguity of public responsibility participation", "giving full play to the driving force of opinion leaders", "strengthening the mechanism and system construction of rewards and punishments", and "skills popularization of New Year Picture heritage education". *Conclusion:* This paper combines the prosocial theory of social psychology with the intangible cultural heritage protection theory to conduct an interdisciplinary study. This study focuses on the four aspects of protection nature, protection subject, protection result and protection behavior embodied by the prosociality of *Laohekou* New Year Pictures. This makes the protection behavior of *Laohekou* New Year Pictures reflect the characteristics and influencing factors of prosocial behavior, and the related protection research permeates intangible prosocial behavior, which provides strategic guidance for the protection of intangible cultural heritage, provides future social support of altruism and public welfare for heritage inheritance, and further promotes the long-term development of *Laohekou* New Year Pictures.

Keywords: *Laohekou* New Year Pictures; Prosocial behavior; Intangible cultural heritage; Protection of New Year Pictures; Protection strategy

1. Introduction

1.1 Research Background

Laohekou New Year Pictures, like many other Chinese New Year Pictures, were influenced by the Pictures of the Song Dynasty. They were developed in the late Qing Dynasty. They are an important category of New Year Pictures in the Hubei Province of China. Hankou and Huangpi New Year Pictures were also popular during this period in Hubei Province. After entering the 1940s, only *Laohekou* New Year Pictures remained in Hubei Province and continued to be inherited. *Laohekou* New Year Pictures have been passed down by five generations, enabling them to achieve sustainable development after the 2000s. The protection and inheritance process of *Laohekou* New Year Pictures

demonstrate prosocial behavior, good social responsibility, unpaid altruism, and a universal sense of justice.

1.2 Research Purpose

The main body of *Laohekou* New Year Pictures protection fully embodies prosociality in the protection process. New Year Pictures heritage protection is a social and cultural protection activity involving public participation, inheritance by inheritors, and collective promotion. It also appears to be strongly prosocial. This is also in line with the heritage's conservation purpose, significance, and value. Therefore, the research on protecting *Laohekou* New Year Pictures is closely related to the prosocial behaviors of various social stakeholders. It reflects the social responsibility consciousness, value concern, cultural consciousness, and consciousness resonance among the participants in the protection. This study explores the prosocial characteristics and influencing factors behind *Laohekou* New Year Pictures' protection behavior. Based on the prosocial behavior theory, it provides innovative strategies for protecting the *Laohekou* New Year Pictures.

1.3 Research Subject

Laohekou New Year wood-plank Pictures in Hubei Province is China's only national intangible cultural heritage. The Chen family inherited it in the *Laohekou* area, also named *Laohekou* Chen Plank New Year Pictures. The factors promoting the development of *Laohekou* New Year Pictures are 1) The development of social folk Pictures in the Song Dynasty. 2) The prosperity of folk trade and city culture inspired the creation of local and doll styles for literati painters with poor political careers. 3) The emergence of paper horse shops under the guidance of religious beliefs gave birth to the formation of the *Laohekou* New Year Pictures industry in ancient Hubei Province. 4) The Caofangdian New Year Pictures of Junzhou in Wudang Mountain influenced the style and art of *Laohekou* New Year Pictures (the Junzhou area in ancient China is the Danjiangkou area of Shiyan City, Hubei Province, China today). Junzhou is one of the three major production areas of ancient New Year Pictures in Hubei Province. It is also the earliest place to produce New Year Pictures. The Central Plains culture of China influenced *Laohekou's* New Year Pictures heritage. It has/had fully absorbed the culture of Chu in south China and the border area culture of Hubei, Henan, and Shanxi provinces. Although diverse cultures influence it, it still retains its characteristics, making it an important intangible cultural heritage of New Year Pictures in southern China and Hubei Province. In addition, the first generation of inheritors of *Laohekou* New Year Pictures can be traced back to the late Qing Dynasty. Chen Yiwen, the third-generation inheritor, and Chen Hongbin, the fifth-generation inheritor, passed the intergenerational inheritance of nearly 50 years, making *Laohekou* New Year Pictures continue to shine. However, *Laohekou* New Year Pictures are faced with a crisis of inheritors for two major reasons: a complicated production process and the difficulty of commercial transformation. Therefore, the inheritance and development, research, and innovation of *Laohekou* New Year Pictures should be concerned and supported by the international academic community.

1.4 Research methods

By combining prosocial behavior theory with the protection method of intangible cultural heritage, this study researches the protection of *Laohekou* New Year Pictures. The research uses the following methods: "Review the theory of prosocial behavior-review the heritage development of *Laohekou* New Year Pictures-analyze the characteristics and influencing factors of the prosocial behavior of *Laohekou* New Year Pictures-Propose innovative protection strategies guided by the theory of prosocial behavior of *Laohekou* New Year Pictures — Research summary". With a theoretical

method of cross-research, the protection theory of inheritors and inheritance behavior is analyzed, and the protection ideas and innovative strategies are put forward by combining the prosocial behavior theory with the heritage inheritance theory. Therefore, applying the above-mentioned methods and theories will help *Laohekou* New Year Pictures achieve sustainable development and narrow the distance between the public and the intangible cultural heritage. It can make cultural heritage no longer a cold history but a carrier of life living in the present.

2. A Theoretical Study on the Relationship between Prosocial Behavior and *Laohekou* New Year Pictures

2.1 Prosocial behavior theory

Prosocial behavior refers to the behavior of social groups and individuals to benefit others or society. It is not an egoistic but an altruistic behavior. It is manifested in various forms, such as helping others, social cooperation, participation and sharing, courtesy and courtesy, assistance and donation, and self-sacrifice (Penne, 2005). This behavior may produce certain comprehensive risks bearing costs. It has a special and positive significance to individual groups, social harmony, and civilization progress. Prosocial behavior demonstrates an individual's perception regarding social justice in societies (Sabbagh, 2016). The sense of social justice among social groups and individuals impacts social, organizational, and anonymous interpersonal interaction context (Shi, 2020; Zhang, 2017; Guo, 2015). Prosocial behavior is divided into prosocial, helping others, and altruistic behaviors. It manifests as cooperation, sharing, mutual help, emotional comfort, charity, and social participation. This behavior emphasizes that it benefits society rather than individuals under certain social conditions and has distinct altruism. Secondly, it emphasizes the development and contribution of individuals and society. Finally, it is emphasized that under certain moral consciousness and moral behavior, its carrier are conducive to social harmony, progress, and development (Chen, 2016). The nature of prosocial behavior reflects the characteristics of two endpoints: behavioral orientation of strengthening self-interest and behavioral orientation of strengthening others' interests. The two ends together constitute a continuous and binary carrier. Generally, two criteria are adopted to measure and evaluate the altruistic component of prosocial behavior: 1) whether the direction of the behavior contributes to the other's interests in society, and 2) the size of the altruistic proportion contained in the behavior (Yu-kai, 2005).

The characteristics of prosocial behavior are manifested as 1) the conscious and voluntary nature of the behavior subject, 2) the prosocial nature of the behavior nature, and 3) the altruistic nature of the behavior. The first characteristic emphasizes the voluntary and altruistic expression of the behavior initiator under the subjective initiative, without coercion, pursuing self and spiritual satisfaction. The second characteristic emphasizes being in line with the social stage and meeting society's expectations and needs. Behaviors contribute to social harmony and civilization progress. They are associated with social organizations and individual groups. The third characteristic emphasizes that prosocial behavior solves social problems and difficulties. It helps individuals and groups at a social level and obtains a degree of comprehensive altruistic significance and social altruistic value. Therefore, prosocial behavior demonstrates its positive psychological significance, focusing on humanism and intervening in the human heart's positive aspects. It promotes human psychology's development towards a positive significance using empathy (Jinzheng, 2003). Therefore, Prosocial behavior is a positive psychological drive that contributes to social development.

2.2 Current Situation of *Laohekou* New Year Pictures

Laohekou Wooden New Year Pictures are among the few important New Year Pictures heritages in South China, especially in Hubei Province. They were added to the Hubei Province and national intangible cultural heritage list in 2007 and 2011, respectively. *Laohekou* New Year Pictures are also the only New Year Pictures category in Central China inherited for five generations and continues to coexist with images and techniques (Shucun, 2002). *Laohekou* New Year Pictures itself is closely related to the social culture reflecting people's labor and social behavior in the area. *Laohekou* New Year Pictures originated in the late 19th and early 20th centuries. The craftsmanship of Taohuawu New Year Pictures in Suzhou influenced them. With the population migration, they moved to Zhuxian Town and absorbed their artistic style. Later, due to the war, water transport, and trade. These crafts migrated to the *Laohekou* area in Xiangyang, Hubei Province. There, they absorbed the influence of Caofangdian New Year Pictures in the Wudang Mountains area of Shiyan. They took root, sprouted here, and formed the present *Laohekou* New Year Pictures (Shucun, 2003). These Pictures are in the process of constant migration and cultural change. They serve as the people's livelihood and establish a close social relationship with the people's working life. At the same time, it integrates the customs and cultures of different places. It effectively transmits the artistic culture and social consensus of socialization, group, and altruism.

In the Ming and Qing dynasties, *Laohekou* New Year Pictures were influenced by the social Pictures style left over from the Northern Song Dynasty. With the development of Zhuxian Town New Year Pictures, a regionalized, collectivized, and secularized New Year Pictures industry was formed by combining folk trade and city culture. On the other hand, the number of paper-horse shops in the folk society increased rapidly, and a group of folk painters gathered to meet the needs of the folk people. They drew a large number of local paper Pictures with a doll theme. Thus promoting the gradual formation and development of *Laohekou* New Year Pictures (Hong, 2006). Therefore, three major categories coexist, Hubei, Hankou, and Huangpi New Year Pictures. Influenced by the Taoist culture of Wudang Mountain in northwestern Hubei, it has a good social mass foundation. The renovation of the Taoist temple on Wudang Mountain has brought many skilled artisans to *Laohekou* New Year Pictures, promoting its development. Therefore, Lao Hekou's New Year pictures also possess good sociality, mass, and belief (Zhang, 1990).

Laohekou New Year Pictures has the geographical location of the Han River ancient road; Folk trade to and from commercial routes; The history of the ferry from the Spring and Autumn; The cultural inheritance of Sichuan, Shaanxi, and Hubei; The transitional artistic style between the north and the south and other characteristic advantages (Mingli, 2012; Tianzhu, 2012; Wei, 2013). *Laohekou* New Year Pictures have been passed down for five generations in one hundred years. The first generation is Chen Fuxing from the late Qing Dynasty; the second generation is Chen Guoqing from the late Qing Dynasty and the early Republic of China; the third generation is Chen Yiwen from the Republic of China; the fourth generation is Chen Yiwen and his eldest son Chen Tianhan from the New China period to around the 21st century, and the fifth generation is Chen Hongbin from the early 21st century to present (Chang, 2019). The artistic characteristics of *Laohekou* New Year Pictures are based on these five points: 1) the delicate repetition of the calligraphy with knives, 2) the concise and full composition, 3) the fresh colors of the colorful overprinting, 4) the folk stories with diverse themes, and 5) the elaborate techniques of stealing lines and using knives (ShiTian, 2018; Lin, 2020; Haiyan, 2019). *Laohekou* New Year Pictures became famous in the third generation of inheritors because of the exquisite works and skills achieving "the north has Yang Liuqing, the south has Chen Yiwen" reputation. Moreover, the people left "Wen Door God", "Zhong Kui" (see Figure 1), and other old and new themes of the classic hundreds of works and raw materials. With the support of various societal stakeholders, it was selected for the Milan International Week exhibition in 2015 and 2017. It participated in the G20 Summit in

Berlin, Germany, which enabled it to get social protection and attention from all walks of life at home and abroad.

Laohekou New Year Pictures, as a brilliant intangible cultural heritage, has a long cultural history with different degrees of participatory protection. However, this is not enough. Social protection and active participation must be strengthened. The development process of *Laohekou* New Year Pictures art is closely related to social groups having a good basis for pro-social behavior intervention. Service objects and artisans in the past, and public groups and society today have become the carriers, objects, and media for their prosocial behaviors. The emergence, development, and self-renewal of *Laohekou* New Year Pictures reflect the characteristics of voluntary trade between artisans and buyers. It also shows the cultural consciousness between the active and passive subjects. The product nature and carrier characteristics of *Laohekou* New Year pictures effectively show the satisfaction of folk daily life. They reflect the simple working people's culture, reflect social values, and more meaningfully reflect the secular and public nature of being close to the masses, close to society, and close to life. The multi-generation inheritance, social service, and value significance of *Laohekou* New Year Pictures reflect the non-complete interest, enlightenment, and public altruism close to faith, daily life, and users. Therefore, *Laohekou* New Year Pictures should fully and actively embrace pro-social behaviors from various levels to promote the development and social protection of the New Year Pictures heritage.



A Laohekou New Year painting: "Zhong Kui"

Two Laohekou New Year Paintings: "Wen Door God"

Figure 1. *Laohekou* "Zhong Kui" and "Wen Door God" works (pictures from China Artron.net)

3. Prosocial behavior characteristics and influencing factors of *Laohekou* New Year pictures protection

Laohekou New Year Pictures, an important intangible cultural heritage of New Year pictures in South China, is prosocial, voluntary, and altruistic with various protection subjects' intervention. This reflects prosocial behavior characteristics and contributes to rotecting intangible cultural heritage. The prosocial behavior of *Laohekou* New Year Pictures protection is embodied in three aspects: protection subject, protection nature, and protection result. At the same time, the protection behavior of *Laohekou*'s New Year Pictures is also affected by the four elements of prosocial behavior theory. They are recipient, helper, situational, and sociocultural factors. Therefore, the protection of *Laohekou* New Year Pictures shows prosociality and reflects the characteristics of social co-creation and participation in the intangible cultural heritage protection process.

3.1 *Laohekou* New Year Pictures protect the subject's self-consciousness and voluntariness

The protection subjects of *Laohekou* New Year Pictures are mainly from the government agencies of Xiangyang City and *Laohekou* City, third-party organizations (including enterprises, media, and design agencies), the fifth-generation inheritors of *Laohekou* New Year Pictures, academic institutions and their teams of intangible cultural heritage, protection organizations of *Laohekou* intangible cultural heritage and Hubei Province, enthusiasts and individuals, public welfare organizations, residents of the place where the inheritors belong and potential paying consumers. According to relevant stakeholder theory, it is preferentially divided into direct, intermediate, and indirect levels (Zhigang, 2023; Na, 2022). The direct level includes the fifth-generation inheritors of *Laohekou* New Year Pictures, intangible heritage academic institutions and teams, and the intangible heritage of *Laohekou* and the protection organization of intangible heritage in Hubei Province. The intermediate level includes government agencies and public welfare organizations in Xiangyang and *Laohekou*. The indirect level includes residents and potential consumers from the inheritor's area and third-party organizations (including enterprises, media, and design institutions). For the protection subjects of *Laohekou*, different prosocial protection behaviors will show different subdivision characteristics. First, there are three kinds of prosocial behaviors for the subjects at the direct level: artisan skills and protection and inheritance, field investigation and archiving, academic research, and data publishing. Secondly, for the subjects of the middle level, there are five kinds of prosocial behaviors: the construction and adjustment of the inheritor catalog, financial sponsorship and policy support, heritage protection regulations and legal system, public cultural promotion and industrial development, charity activities, and inheritor assistance. Finally, there are five prosocial behaviors for the indirect level subjects: cultural creative operation and development behavior, non-profit heritage and cultural activities behavior, public welfare consumer behavior, online cultural content production behavior, and offline cultural activity participation behavior. These prosocial behaviors also reflect the voluntary nature of groups at different levels. The main body of the direct level embodies self-consciousness of historical value inheritance, cultural value inheritance, endangered heritage protection, academic inheritance research, and non-profit document publishing. It has the characteristics of subjective initiative and objective drive of the main body. The subjects of the middle level reflect the public service from top to bottom, the grass-roots governance of the rule of law and rule of man, industrial economy and publicity, social charity activities, and the conscious voluntary nature of social core values. It has the characteristics of the top-down and spontaneous initiative of the subject. The main body of the indirect level embodies the public culture recovery, social operation development, free commercial activities, emotional value transmission, and the voluntary nature of digital information activities. It has the characteristics of combining the bottom-up and advancing with The Times. Therefore, the prosocial behaviors of the three-level subjects are closely related to the New Year Pictures heritage protection reflecting the perception of the responsibility of social organizations, the perception of rights of collective individuals, and the perception of public welfare of inheritance behaviors contained in their prosocial behaviors.

Table 1. Self-voluntary prosocial behaviors and hierarchical characteristics of protection subjects
(table drawn by the author)

Level	Main body	Prosocial behavior	Prosocial embodiment	Characteristic
Direct level	The fifth generation inheritors of <i>Laohekou</i> New Year Pictures, intangible cultural heritage	Artisan skills and protection inheritance, field investigation and archiving, academic	Historical value inheritance, cultural value inheritance, endangered heritage	The subjective initiative of the subject is combined with the objective drive.

	academic institutions and teams, <i>Laohekou</i> intangible cultural heritage, and Hubei intangible cultural heritage protection organization	research, and data publication	protection, academic inheritance research, non-profit document publishing	
Intermediate level	Government agencies and public welfare organizations in Xiangyang and <i>Laohekou</i> , Hubei Province, China	Inheritor directory construction and adjustment behavior, funding sponsorship and policy support, heritage protection regulations and legal systems, public cultural promotion and industrial development, charitable activities, and inheritor assistance	Public services from top to bottom, grassroots governance of the rule of law and the rule of man, industrial economy and publicity, social charity activities, and core social values	The combination of top-down and spontaneous agency of the subject
Indirect level	Residents and potential consumers of the place where the inheritor belongs, as well as third-party organizations (including enterprises, media, and design institutions)	Cultural and creative operation and development, non-profit heritage cultural activities, public welfare consumption, online cultural content output, and offline cultural activity participation	Public cultural recovery, social operation development, unpaid commercial activities, emotional value transmission, digital information activities	The combination of bottom-up and keeping up with the times of the subject

3.2 The prosocial nature of the protection of *Laohekou* New Year Pictures

The intangible heritage protection of *Laohekou* New Year Pictures has distinct historical and contemporary sociality. In ancient times, the New Year picture was an information medium. It assumed the purpose of spreading local culture and inheriting folk beliefs. With modern China's social changes and cultural development, only the non-genetic inheritors, represented by Chen Hongbin, remain. Unlike mainstream, New Year Pictures such as Yangliuqing and Taohuawu New Year Pictures, *Laohekou* New Year Pictures are in a stage of relatively slow development and relatively weak. With the introduction of provincial and national intangible cultural heritage catalogs, it was slowly stimulated to include them. Its conservation nature is contemporary sociality. At present, the protection of *Laohekou* New Year Pictures is often guided by the conscious and voluntary actions of subjects of different levels. The act of protecting the subject is coerced by others. It is voluntary and active and provides spiritual satisfaction, material development, and cultural revival. *Laohekou* New Year Pictures protects nature and is modernly pro-social. In protecting *Laohekou* New Year Pictures, this prosociality is reflected in three aspects: adapting to societal development and collective expectations, conforming to society's overall promotion and vigorous promotion, and contributing to social progress and civilization development. Firstly, the protection of *Laohekou* New Year Pictures ADAPTS to the current societal development and collective expectations. *Laohekou* New Year Pictures from the Qing Dynasty to modern times are a kind of image print serving the local area with functional and artistic attributes. They have a rich social mass foundation in the *Laohekou* area of Xiangyang. With the development of the two north-south trade routes, *Laohekou* New Year Pictures also served more trade groups. A trade road is called Shanxi. It starts from Shaanxi and other places to reach the Han River *Laohekou*. It leads to the south using water as a transport for the mountain

specialties of the north. Another trade route is used to transport tea from Hubei, Sichuan, and other places using *Laohekou* as transit. With the development of The Times, *Laohekou* New Year Pictures have gradually become an essential product for the North-South trade routes. In modern and contemporary China, with the aging of the inheritors and the reduction in the scale of the New Year Pictures industry, the need for *Laohekou*'s New Year Pictures contracted, and its prosociality weakened. At the beginning of the 21st century, the Intangible Cultural Heritage Convention in 2003 (UNESCO, 2003), the Intangible Cultural Heritage Law of the People's Republic of China in 2011 (China, 2011), the Intangible Cultural Heritage Regulations of Hubei Province in 2012 (Hubei, 2012), and Intangible Cultural Heritage Protection Regulations of Xiangyang in 2021 (Xiangyang, 2011) were promulgated. This makes these pictures more prosocial with the public support, laws, and regulations (Li, 2021). The *Laohekou* New Year Pictures increases its prosociality with the participation of direct, intermediate, and indirect protection subjects. To protect *Laohekou* New Year Pictures at this stage, it is more based on cultural revival and heritage protection adapting to the current regional, social, and cultural development to meet people's expectations. Secondly, protecting *Laohekou* New Year Pictures conforms to society's overall promotion and vigorous advocacy. The content and subject matter revolve around traditional Chinese folk customs and characters, producing a series of classic works patterns. It requires exquisite carving skills and requires artisans to carve with two knives. This skill requires experience. In addition, the fifth-generation inheritors of *Laohekou* New Year Pictures actively cooperated with designers in Xiangyang, Wuhan, Beijing, and other places to show contemporary New Year Pictures. One such event was the 2022 Beijing Winter Olympics Bing Dwen Dwen New Year Pictures, which most *Laohekou* residents and New Year Pictures collectors deeply love. Such creation keeps pace with The Times by meeting its needs. Therefore, the centennial changes and contemporary development of *Laohekou* New Year Pictures meet current social promotion needs and vigorously advocate positive energy content, multi-type themes, and high-level works. The artistic sociality of *Laohekou* New Year Pictures is not the self-entertainment of artisans. It is closer to daily life and retains the characteristics of the heritage itself. It reflects the pro-sociality of stakeholders from all walks of life. Finally, *Laohekou* New Year Pictures contribute to social progress and civilization development. Since ancient times, *Laohekou* New Year Pictures have been an important disseminator of social culture. In the Qing Dynasty, they performed information dissemination roles for local customs. In the Republic of China, they took on the role of home decoration of folk items, and after the establishment of New China, they took on the role of cultural development of heritage inheritance. Overall, although the layer was on the verge of extinction in the middle of the 20th century, fortunately, under the persistence of Mr. Chen Yiwen, the third-generation inheritor, *Laohekou* New Year Pictures were preserved and are being developed today. These Pictures are closely related to social progress and civilization development. They are not only the inheritance media of artisans and the witness of historical development but also the carrier of cultural transmission and the promotion of civilization progress.

3.3 The altruism of *Laohekou* New Year Pictures protection results

At present, the protection of *Laohekou* New Year Pictures mainly shows the results of three aspects: dissemination of academic research, support of inheritors, and renewal of New Year Pictures products. The results of these three aspects fully show strong altruism. Under the premise of such protection results, the protection of *Laohekou* New Year Pictures is not only the inheritance and development of Chen's wood plank New Year Pictures but also the protection of the intangible heritage of wood plank New Year Pictures from the perspective of the entire national culture. Therefore, the altruism of this result also presents the cultural revitalization at the national level, the consciousness of the public level, and the social influence at the artistic level. The altruism in protecting

Laohekou New Year Pictures also helped Hubei local New Year Pictures (represented by the inheritors of the Chen family) avoid the risk of extinction, alleviate the crisis of inheritance difficulties, and promote the progress of renewal and development. 1) Dissemination of academic research. *Laohekou* New Year Pictures have been documented and studied. This way, the collaborators, techniques, technical steps, material selection, printing, industry, cultural track, art history, and other contents in different periods are further traced. This is conducive to the protection of the heritage itself. It also provides a good foundation for further realization of living inheritance and dynamic development. Many researchers participate in this process. Most of them are altruistic in purpose, driven by interest and professionalism, to achieve effective protection of intangible cultural heritage. 2) Support maintained by the inheritor. For *Laohekou* New Year Pictures, the inheritance crisis resistance and iteration were carried out. Mr. Chen Yiwen largely supported *Laohekou* New Year Pictures until his death. During his eldest son's inheritance, that is, in the middle of the 20th century, *Laohekou* New Year Pictures were regarded as feudal demons and gods. At that time, it would be a "dangerous" occupation for his eldest son to produce New Year Pictures. Therefore, his son could only change careers. This made the inheritor face a major inheritance crisis at the time of Chen Yiwen's death. Later, the fifth generation of his grandson gave up his career in Guangdong and returned to his hometown to carry on the inheritance. With the support of the *Laohekou* Party Committee and all sectors of society, the Chen family's successors were fortunate. From the perspective of inheritors, the crisis of inheritance interruption is avoided. From the perspective of non-inheritors, it maintains the centennial inheritance of *Laohekou* New Year Pictures. Therefore, both the inheritors and the whole prosocial behavior showed altruism. 3) The renewal of New Year Pictures products for the development and artistic innovation of the *Laohekou* New Year Pictures industry. From a macro point of view, Taohuawu New Year Pictures in Suzhou, Yangjiabu in Shandong, Yangliuqing New Year Pictures in Tianjin, and Zhuxian Town New Year Pictures in Henan led to the development of remote areas of Wuqiang New Year Pictures, *Laohekou* New Year Pictures, Mianzhu New Year Pictures and other popular categories of New Year Pictures. They promoted exchanges between regions. This is due to the good construction of the inheritance system based on national policies and technical updates. From the micro point of view, *Laohekou* actively breaks through the regional disadvantage of northwest Hubei by improving the overall environment, cooperation, and exchanges within the surrounding counties and provincial capitals. This promoted the renewal and development of its New Year Pictures products. It renewed design, brand design, cultural and creative design, and other applications with several art colleges, universities, and primary and secondary schools. At the same time, the inheritors also interact with all walks of life by introducing New Year Pictures works and skills into campuses, communities, and villages. This provides channels and opportunities for the inheritors to find the sixth-generation inheritors. It reduces the distance between the public and the art of New Year Pictures. All these will activate the public's awareness of cultural heritage protection and the self-renewal and development of New Year Pictures products. Therefore, for *Laohekou* New Year Pictures, this result is undoubtedly altruistic, from the individual to the collective, from the phenomenon to the consciousness, with the altruistic significance of the whole society.

3.4 Four factors affecting the protection of *Laohekou* New Year Pictures

Four factors influencing prosocial behavior are the recipient, helper, situational, and social and cultural factors (Zhihu, 2016). The recipient factor is affected by the recipient's gender, age, appearance, similarity, help value, man-machine relationship, personality characteristics, and other conditions. Helper factors are influenced by gender, age, empathy, personality characteristics, helper mood, helper's understanding and interpretation of the situation. Situational factors are affected by the physical environment, time pressure, helping cost, bystander effect, and other conditions.

Socio-cultural factors are influenced by cross-cultural prosocial behavior and religious beliefs (LinLin, 2017; Bin, 2022). As for the protection of *Laohekou* New Year Pictures, it also has four factors under the guidance of the pro-social behavior theory. They are the non-heritage skills and inheritor factors, inheritors external helper factors, *Laohekou* New Year Pictures cultural context elements, and New Year Picture social and cultural factors. These four factors affect the prosocial behavior of *Laohekou*'s New Year Pictures. They are significant for social development and transmission inheritance (see Table 2).

First of all, non-heritage skills and inheritors. 1) Gender, age, and risk level: In prosocial behaviors, the elderly, women, and frail groups can easily get help. For intangible cultural heritage recipients, the actual inheritance of intangible cultural heritage projects is on the verge of extinction. The inheritors are multi-dimensional old, weak, sick, and disabled. It has been passed on for over 100 years, with high artistic, historical, cultural, scientific, and technological values and other elements. These characteristics will strengthen the support from the government, institutions, third parties, individuals, and other aspects of the non-genetic inheritance process (Ping, 2019). *Laohekou* New Year Pictures are of unique value and have faced extinction since the third-generation inheritor Chen Yiwen was 80. Support is often readily available in such situations. 2) Similarity level: In prosocial behavior, people are more willing to help others like themselves. While inheriting *Laohekou* New Year Pictures, Mr. Chen Yiwen won the support and help of artists and designers of all ages with his exquisite skills and works. As early as the 1990s, Mr. Zhang Lang from the Hubei Academy of Fine Arts of China visited *Laohekou* for field research and to protect his New Year Pictures through books. In addition, design colleges, art institutions, and China's social media protected *Laohekou* New Year Pictures in various ways. This gave important strength to including *Laohekou* New Year pictures in the intangible cultural heritage list at all levels and government support. 3) Helping value level: In prosocial behavior, people will have certain choices about the object of help. The object's characteristics will affect helper's behavior to some extent. Because *Laohekou* New Year Pictures have been passed down for hundreds of years, they have exquisite skills and excellent works. It meets the requirements for inclusion in the national intangible heritage list. At the same time, *Laohekou* New Year Pictures has been promoted by Chutian Metropolis Daily. This inclusion makes this New Year Pictures and its non-genetic inheritors understood by the public in Hubei Province, scientific research institutes, institutions, enterprises, and government units in Wuhan. It is a good basis for promotion. In addition, in the inheritance process, *Laohekou* New Year Pictures left many precious engravings proving its rarity as an intangible cultural heritage. Therefore, it has been supported by multiple levels of government in policy funds and other aspects. All sectors of society have gradually paid attention to *Laohekou* New Year Pictures, allowing it to be exhibited in Italy and Germany. 4) Personality characteristics: In prosocial behavior, people are more willing to help optimistic, cheerful, enterprising, and friendly people. Although *Laohekou* New Year Pictures are facing an inheritance crisis, the Chen people still protect this New Year Pictures and fully explain the history of *Laohekou* New Year Pictures to researchers from all walks of life. the public is moved by its craftsman spirit and personality quality (Linlin, 2012). In addition, during the fifth generation of inheritors, *Laohekou* New Year Pictures were introduced to some primary and secondary schools in Xiangyang for inclusion in the curriculum. This motivated many young people. The charm of craftsmen moved them. It helped diversify direct and indirect protection of *Laohekou* New Year Pictures. It is a lucky thing for the protection of intangible cultural heritage. The second is the external helping factor of the inheritor. 1) Age-gender level: Men are more likely to show chivalrous and heroic behavior in prosocial behavior. Whereas the women are more likely to provide help in a safe environment. With age and moral level, the willingness to help will gradually increase. In the process of inheriting *Laohekou* New Year Pictures, the fifth-generation inheritors experienced the transition from non-inheritors to inheritors. It was not an easy choice for them. The traditional New

Year Pictures industry is completely insufficient for livelihood development. *Laohekou* New Year Pictures have gradually deviated from producing New Year Pictures since the fourth generation of inheritors. The fifth-generation inheritor Chen Hongbin was engaged in the logistics industry before 2009. He returned to producing New Year Pictures because the family faced a severe crisis of inheritors. Through the transformation, we can see that the fifth-generation inheritors, as non-inheritors, have taken strong pro-social behaviors to save the family. After transforming into inheritors, we can still see their heroic characteristics to help the development of the family's intangible heritage skills. Therefore, inheritors in different stages can also present their unique characteristics of external and internal help. 2) Empathy level: In prosocial behavior, people can think from the perspective of others with empathy. Thus generating emotional value and cognitive response. In the period of the third generation of inheritors, we faced a serious inheritance crisis. In the oral study of inheritors, researchers often feel the anxiety and worry caused by the interruption of inheritance. Social media and academic research often tell the public about the difficulties encountered in protecting intangible cultural heritage in the form of monologues of inheritors. In the period of the fifth-generation of inheritors, the inheritance of *Laohekou* New Year Pictures was fully supported by the government, schools, and other aspects. The young students could be exposed to the production of New Year Pictures earlier. This will lay a good foundation for cultivating the sixth-generation of inheritors. The helping empathy of *Laohekou* New Year Pictures reflects the empathy of the social collective and shows pure altruism.

Laohekou New Year Pictures cultural situation factors. 1) At the level of environmental elements: in prosocial behaviors, environmental changes and time pressure will promote helping others. *Laohekou* New Year Pictures before the fifth-generation inheritors: the economic, social, and physical environment is bad. Therefore, it is easy to arouse the public's attention. 2) Elements of cultural context: *Laohekou* New Year Pictures and intangible cultural heritage sites have a good user base and are easily recognized by residents and the masses. Therefore, it is easy to participate in cultural sharing through daily activities and create a good cultural context. Easy access to external support and mutual assistance. Finally, *Laohekou* New Year Pictures social and cultural factors. 1) Social cross-cultural level: prosocial behaviors show different characteristics in different cross-cultural environments. People are more likely to do non-egoistic behaviors to help others. The more collectivist the region, the more likely it is to act altruistically. *Laohekou* New Year Pictures in the process of intangible heritage protection has received support from the art and design field and cross-cultural support from public management, legal services, economic history, and other fields. In addition, the development process of *Laohekou* New Year Pictures under the socialist core values and groups at all levels was influenced by the external cultural atmosphere and values. Participating in the *Laohekou* New Year Pictures protection was easier through direct and indirect actions. 2) Religious culture level: Religious beliefs have an important impact on prosocial behavior. In the creation process of *Laohekou* New Year Pictures, there are often many door gods, kitchen gods, generals, and other images in the content and characters. These images are more from folk culture and folk beliefs. They also fully absorb legends and dramatic novels of different periods. The traditional *Laohekou* New Year Pictures are often closely related to the agricultural lunar calendar and daily work. *Laohekou* New Year Pictures is a folk belief that most middle-aged and elderly groups can fully recognize. Although facing the dilemma of renewal and development, there are also middle-aged and elderly groups and enthusiasts who adhere to the tradition. Often these groups will also be pioneering in protecting *Laohekou* New Year Pictures. Through the influence of cultural beliefs, it also reflects that these groups and enthusiasts have good prosociality, which is of inestimable significance for the protection and development of *Laohekou* New Year Pictures. The cultural track and context cannot be ignored in the protection process of intangible cultural heritage.

Table 2 .Analysis of factors affecting the protective prosocial behavior of *Laohekou* New Year Pictures
(table from the author's self-drawing)

Factor type	General theoretical elements of prosocial behavior	Factors influencing the protective prosocial behavior of <i>Laohekou</i> New Year Pictures	<i>Laohekou</i> New Year Pictures protection behavior reflects the level	<i>Laohekou</i> New Year Pictures protection behavior characteristics
Types of recipient factors	Gender, age, appearance, similarity, help value, human-machine relationship, personality characteristics	Intangible heritage skills and inheritor factors	Gender, age, and risk dimensions	The heritage value is obvious. The elderly inheritors have reached 100 years and are on the verge of extinction
			Similarity level	The exquisite skills have been recognized by all circles, and the institutions and media have participated in the protection
			Help with the value aspect	Meet the requirements of the intangible cultural heritage list, effective media publicity, and the scarcity of intangible cultural heritage.
			Personality level	Chen clan people guard the intangible heritage of the craftsman spirit, personality quality.
Helper factor	Gender, age, empathy, personality characteristics, helping mood, helping person's understanding and interpretation of the situation	Inheritor external helping factor	Age-sex dimension	The transformation from non-inheritors to inheritors, the strong will to save the family, and the heroism to help the development of intangible cultural heritage
			Empathy at the heart level	The anxiety and worry brought by the serious inheritance crisis, the predicament of the inheritors' monologue, the empathic support of government and the school, and the basic cultivation of the sixth-generation of inheritors
Situational factor	Physical environment, time pressure, helping cost, bystander effect	<i>Laohekou</i> New Year Pictures cultural situation factors	Environmental factor level	Various environments activate attention
			Cultural context element level	The attribution of intangible cultural heritage has a group basis
Sociocultural factors	Cross-cultural prosocial behavior, religious beliefs	<i>Laohekou</i> New Year Pictures social and cultural factors	Social cross-cultural dimension	Cross-disciplinary cross-cultural support and influence of socialist core values on folk culture
			Religious and cultural dimension	The relationship between folk belief and People's Daily life, the cultural identity of middle-aged and elderly groups and

4. Protection strategies of *Laohekou* New Year Pictures under the theory of prosocial behavior

The theory of prosocial behavior highlights the public's social sense of responsibility, the sense of public good, and the sense of justice. It guides the collective into a relatively harmonious stage, strengthens the collective or individual prosociality, promotes harmonious development of society, positive value identification, and benefits the people's well-being. For *Laohekou* New Year Pictures, strong prosociality is reflected in the contents of the external assistance of heritage. It also reflects the ethnic roots of localized intangible heritage (Fang, 2022), having a close social relationship with the people. Four protection strategies are put forward to promote its development based on prosocial behavior theory and the prosocial attribute of *Laohekou's* New Year Pictures. These strategies include reducing the ambiguity of public responsibility participation; Giving play to the exemplary opinion leader driving; Constructing a mechanism with reinforcement of rewards and punishments; Skills popular in New Year Pictures heritage education.

4.1 Public responsibility participation in reducing ambiguity

Intangible cultural heritage protection groups in this study are three main bodies. These are direct, intermediate, and indirect levels. Based on prosociality perspective and as a part of cultural heritage, the protection of *Laohekou* New Year Pictures is closely related to the public. Therefore, reducing the ambiguity of passive participation and emphasizing public responsibility is necessary (Ping, 2018). The specific manifestations are the macro, meso, and micro layers. Macro level: emphasis on the government-driven main body. In the living inheritance of social-cultural heritage, the guiding role of the main body should be brought into play. The participation of the public should be promoted by formulating orderly activity policies.

Moreover, experience this heritage. For example, to set up a farm similar to the Chinese Farmers' Day, we can consider setting up cultural heritage or inheritors' festivals. Middle level: Emphasis on collaborative heritage protection, development, and innovation of media, enterprises, and third-party organizations. The media focus on the planning of heritage activities and the dissemination of value attributes. Media also carries out social interaction of heritage knowledge, value, and heritage experience through popular cultural activities. For example, Chinese poetry and Chinese folk song Conferences. These conferences promote the social operation and information protection of heritage. Enterprises and third-party organizations will digitally develop techniques for *Laohekou's* New Year Pictures heritage. They will develop and promote video products, graphic products, daily products, decorative products, and collection products for profit and public welfare. They will manage social media, marketing, advertising, and other means in the market to form a retro or national tide style of New Year Pictures subtly affecting the public. Micro layer: Emphasis on academic and educational heritage research and campus promotion. The academic community actively participated in the oral history and data collection of historical documents of *Laohekou* New Year Pictures concerning the planning, dissemination, and development of specific inheritors, craft inheritance, , and the genealogy and trajectory of inheritors (Xiongwen, 2013). The business community reproduces the dynamic digitalization of specific technology. They virtually remold using digital media and online content platforms. Regarding future inheritance and cultivation, the education sector invites inheritors to teach in schools in characteristic, local, and school-based courses. They grant them the title of part-time artisan tutor, establishing an effective mode of "inheritors + campus education". For public groups, local financial media organizations initiated the shooting. They created and released short documentaries on WeChat, Weibo, bilibili, iQiyi, and other content

community platforms discussing the theme of New Year Pictures. It regularly focuses on developing inheritors of *Laohekou* New Year Pictures, inheritance skills, and material processing to activate public participation. It helps cross-cultural social content delivery and activity planning. This activates the public's graphic, short video, and daily sharing content creation. Through these three layers, we can activate public participation, weaken the ambiguity between society and intangible cultural heritage, and strengthen public responsibility participation. On this basis, active participation, level participation, and field participation are highlighted to promote further development of the *Laohekou* New Year Pictures heritage in a pro-social environment.

4.2 Give full play to the exemplary opinion leader drive

Under prosocial behavior, inheritors themselves are both prosocial subjects and prosocial subjects. The inheritors are essential opinion leaders for social protection and activation of social participation. Therefore, it is necessary to establish a four-level opinion leadership drive of heritage inheritors, scholars and teams, conservation and public departments, enthusiasts, and organizations. Opinion leaders refer to a small group of people who are the core source of information in a team and can guide and influence the attitude of most people. They have a great ability to become opinion leaders in a certain field (Wanrong, 2016). This concept is widely used in the Internet and consumer behavior, also known as kol. People who can provide the public with credibility, have certain explanatory power, and provide valuable information are relatively independent subjects. They have relatively professional and rich experience and knowledge in a certain field. Many such subjects exist in Internet virtual communities, e-commerce, and social media (Fang, 2021). For *Laohekou* New Year Pictures heritage's protection, they are opinion leaders reflecting a pro-social role. Establish a four-level opinion leader driving system, disseminate information through virtual communities or social media platforms, gather a large number of users and fans, and drive collective indirect and direct participation in the protection of *Laohekou* New Year Pictures. First, the inheritors. The official number of relevant social media can be registered by the government, publicity department, the inheritor, or it can be officially registered and used by the inheritor. Regularly combined with social development and cultural activities, invite or voluntarily let inheritors disseminate and share content on platforms such as Douyin, Kuaishou, Video number, Goetpass, Tencent Conference, Zoom demonstration, diction, and sharing to promote the theme of New Year Pictures. This helps attract interested fans, form a red person effect of inheritors, and increase their social influence to nurture New Year Pictures heritage preservation. Then there are heritage scholars and teams. It is mainly for young heritage protection practitioners, students, enthusiasts, and university teachers. These teams carry out professional New Year Pictures intangible cultural heritage learning. From the relevant system, protection, measures, value, ontology, and other aspects of the research, the establishment of continuous self-renewal and growth of the afterbirth force to drive the protection, preservation, and dissemination of New Year Pictures heritage. Then there is the Department of heritage preservation and public service. It provides cultural training on heritage protection laws, systems, and management regulations for inheritors, public officials, conservators, and enterprises related to *Laohekou* New Year Pictures. It strengthens the construction and development of mechanisms and organizations. It forms a legal-systems-measures integrated system for promoting the protection of public heritage. This system will build a networked heritage consortium with the intangible cultural heritage of New Year Pictures in other regions to promote the exchange, learning, learning, and interaction of different regional New Year Pictures and social protection through symbiosis. Finally, heritage enthusiasts and organizations. They cultivate presidents, group leaders, and group leaders in online and offline communities and conduct activity planning, content creation, and social interaction of the intangible cultural heritage of New Year Pictures. They actively focus on *Laohekou* as the

representative of the New Year Pictures art in the streets, campuses, squares, online broadcast rooms, discussion groups, WeChat groups, QQ groups, and other social circles with potentially interested fans. They activate social attention to strengthen the public's interest and participation. Furthermore, they participate in activities under the guidance of representative opinion leaders to promote heritage protection activities and cultural construction. Through the four-level opinion leader-driven system, the heritage protection social participation system represented by *Laohekou* New Year Pictures has been built. The activation of the heritage and the formation of a heritage network have been promoted from multiple dimensions (Fang, 2021).

4.3 Construction of reinforcement mechanism system of rewards and punishments

The inheritance of *Laohekou* New Year Pictures is divided into direct and indirect inheritance. The direct inheritance refers to the inheritors of *Laohekou* New Year Pictures and the cultivation of apprentices. The indirect inheritance refers to the lovers of *Laohekou* New Year Pictures and related associations, enterprises, third parties, and the public in social networks. Establishing a mechanism to strengthen rewards and punishments is also a good foundation for cultivating successors (Fuzhou, 2021). The relevant campus bonuses are actively funded to cultivate campus inheritors. Also, a dynamic exit mechanism is implemented to adjust the cultivators dynamically. The lovers and breeders without corresponding qualifications and lifelong aspirations are withdrawn. Once identified, they will be permanently banned from lifelong inheritance and cultivation of this heritage. Their welfare benefits, such as previously recognized financial support and cultivation bonuses, are also canceled. This strengthens every breeder and enthusiast interested in becoming an inheritor. The aspirant must maintain a pro-social, non-profit, public welfare, and altruistic mentality. The individual must religiously participate in heritage protection rather than coveting the honor, welfare, and social influence brought by the title of the national or provincial non-genetic inheritor. The reward and punishment strengthening mechanism is also for all *Laohekou* New Year Pictures non-inheritors, mainly indirect groups. This is especially true for enterprises achieving a certain promotional effect on the New Year Pictures, creating creative products based on maintaining the original. They can consider the award support of relevant bonuses and grant exclusive management and development qualification signs. The enterprises that have obtained the label do not respect the principles and norms of heritage protection. For them, punitive red and yellow card warnings should be given to form a socialized operation and commercial development model. For third parties, enthusiasts, associations, and the public: those who can contribute to the social influence, social development, and strengthening of inheritors in ways such as inheritance and promotion, innovative application, publicity, and hot discussion can obtain honors and benefits issued by the government or protection units. Moreover, the outstanding contributors and affiliated units will be included in the public think tank of *Laohekou* New Year Pictures heritage. Finally, as the representative, *Laohekou* New Year Pictures drive various intangible cultural heritage types, establishing a standardized, scientific, dynamic, humanized national reward and punishment strengthening mechanism. This promotes the *Laohekou* New Year Pictures as the representative of the sound development of The Times.

4.4 Skills and Popular New Year Pictures heritage education

Laohekou New Year Pictures, as a comprehensive intangible cultural heritage art of printing, engraving, vision, and craft, has three aspects of heritage skills: hand engraving, visual design, and multi-plate color printing. These three aspects are the most important in educating New Year Pictures heritage (Fuzhou, 2021). Popularizing skills in these three aspects have a certain sociality for future learners and can also play a role in social and popular science education. It can enhance the public's understanding of *Laohekou*

New Year Pictures through heritage education of popular science skills. It can find more interested individuals to join in the protection, preservation, publicity, education, development, innovation, and other aspects of the heritage protection of *Laohekou* New Year Pictures. The first is the university professional education for arts and crafts, art theory, design, intangible heritage protection, and other professional directions [40]. Professional teachers will invite the inheritors of *Laohekou* New Year Pictures and provide skilled off-campus professional popular science elective courses for the undergraduate, master, and doctoral groups. This will help the students to learn and understand the production process of *Laohekou* New Year Pictures. It is necessary to cultivate inheritors interested in the future. Promoting the self-innovation and development of *Laohekou* New Year Pictures with people having relevant professional backgrounds is also necessary. Secondly, aesthetic education for primary and secondary school students (Lili, 2020). It provides school-based science education and skill learning, starting from *Laohekou* Heritage Site, covering Yichang, Xiangyang, Wuhan, and other places and even other first-tier cities. In addition, online lectures, courses, communication, and other activities are provided for remote areas. Some teachers can follow the inheritors for short-term learning exchanges. It helps impart basic skills and knowledge to students through aesthetic education, increases the prosociality of the heritage inheritance process, and strengthens students' cultural consciousness. Then there is the mass art facing the public Universal education in pavilions, universities for the elderly, community activities, and public cultural venues (Lili, 2020). By combining art appreciation with a simple experience style, *Laohekou* New Year Pictures' pro-social collective education is carried out for social groups to enhance the sense of public participation and highlight the social, educational, and edifying nature of cultural heritage itself. Finally, we carry out systematic inheritance education for cultivating inheritors. The government, intangible cultural heritage organizations, inheritors, and schools jointly recruit qualified candidates fulfilling non-genetic inheritance requirements. They are recruited through lectures, practical courses, and creative competitions (Li, 2019). Suitable inheritors are cultivated, having five years of master and apprentice workshop education. This is to avoid an inheritance crisis for sixth-generation inheritors. It provides systematic cultivation methods and procedures for future inheritors. The purpose and non-purpose assessment are carried out to select the final candidate successor in the learning process of up to five years. The purpose assessment is mainly the specific *Laohekou* New Year Pictures production process, production skills, heritage protection, inheritance literacy, and other aspects of the assessment. Non-objective assessment is mainly for the prosocial inheritance assessment of *Laohekou* New Year Pictures heritage. It includes moral character, altruistic mentality, social responsibility, cultural awakening, social participation, and heritage public welfare (Fuzhou, 2022). Official recognition and policy support can be carried out for the named disciples selected to complete the inheritance cultivation system. During the five-year study process, a withdrawal mechanism will be implemented for candidates not identified as named disciples of the inheritors. Those who have lost interest, have a utilitarian orientation, have weak skills, do not have the comprehensive quality of inheritance, or failed to pass the assessment are provided a timely quitting and improving opportunity. In this way, various degrees of heritage education have been carried out for qualified inheritors. The breeders who have mastered relevant skills but have not been identified and the quitters under the withdrawal mechanism take on three roles: heritage inheritance, public science popularization, and awareness cultivation. Thus promoting prosocial behavior heritage education development. The four educational models cover all social groups and promote intangible cultural heritage protection through the participation of different objects. This reflects the social welfare, altruism, and collective responsibility contained in the prosocial behavior of *Laohekou* New Year Pictures protection (Li, 2019).

With the four strategies mentioned above, we can promote the pro-social development of *Laohekou* New Year Picture protection to a certain extent. Furthermore, to promote *Laohekou* New Year Pictures protection. The Pictures of various types of subjects can strengthen altruism, public welfare, and responsibility contained in it. Through the protection strategy of *Laohekou* New Year Pictures guided by the theory of prosocial behavior, the heritage of *Laohekou* New Year Pictures can be promoted by social participation and support, diversified subjects, systematic mechanisms, and educational heritage dissemination in the future.

5. Conclusion

First, this study aims at *Laohekou* New Year Pictures, introducing the theory of prosocial behavior in social psychology. This paper establishes an effective communication medium between the *Laohekou* New Year Pictures and prosocial behavior and guides the protection research of the *Laohekou* New Year Pictures through its method theory. Secondly, by combing the characteristics and influencing factors of prosocial behavior of *Laohekou* New Year Pictures protection, from the four aspects of nature, subject, result, and behavior of protection, the paper abstracts the voluntary, pro-social, altruistic, and four influencing factors of New Year Pictures heritage. Based on this theory and method, four protection strategies are proposed. These include public responsibility participation, opinion leader driving, reward and punishment mechanism construction, and heritage science popularization education. These strategies further deepen the prosociality of *Laohekou's* New Year Pictures protection research. Finally, the study of *Laohekou* New Year Pictures discusses the history, contemporary, and development of its prosociality. It gives some social speculation and strategic support in combination with the current development status to promote the future development of the heritage of the New Year Pictures.

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