

From ‘Extraordinary’ to ‘Ordinary’: Logical Progression of the Public’s Internalization of Heroic Spirit under the Impact of the Pandemic—Based on Kurt Lewin’s Group Dynamics

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Abstract: The group dynamics, which is based on the belief that the interaction between endogenous needs and external fields determines human behavior, provides a brand-new perspective on the logical progression of heroic spirit from the previous loss of values to the public’s internalization. While heroic spirit is a valuable spiritual treasure of the Chinese nation, the absence of endogenous motivation and the weakening of the external field have blocked the pursuit of heroic spirit by individuals and weakened the effect of social extolment of heroic spirit, leading directly to the loss of the "noble" value of heroic spirit in the past. In the wake of the COVID-19 pandemic, the public's urgent need for heroic spirit and the brewing consensus on the value of heroic spirit have continued to merge and link with external cultural fields where heroic spirit is practiced, contributing to the return of the "extraordinary" spirit of heroic spirit. In order to keep the heroic spirit remaining "ordinary" and being internalized in people's daily life, and to keep the heroes ‘ordinary’, it is necessary to guide people to reach a rational consensus on heroic spirit and to guide and regulate the external field, so as to realize the mutual regulation of the endogenous needs and the external fields.

1. Introduction

Heroes are the spiritual pillar of a nation that enables it to stand proudly among other nations in the world. Since ancient times, the Chinese nation has had a fine tradition of respecting virtue and revering heroes. In myths and legends, our ancestors have wrote rich depictions of the heroic deeds of some mythological figures, such as Pan Gu separating the sky and the earth, Kua Fu chasing the sun, and the legends of Three Sovereigns and Five Emperors; in ancient times, our forefathers have sung the praise of Su Wu herding sheep, Zhuge Liang devoting his life to his country, Yue Fei serving his country with utmost loyalty, and Wen Tianxiang leaving his loyalty to shine on Han Qing(the

history) ; and in modern times, we extol the brilliant deeds of revolutionary martyrs and the heroic figures that had emerged in the climax of socialist construction. We praise heroes and learn from them. However, for some time, our transitional rendering of the sacred image of heroes has, on the contrary, distorted the humanity of the heroic figures and led to the alienation of their nobility. At the same time, with the penetration of science and technology into culture, the instrumental rationality has gained momentum as the world evolves, and accordingly, the utilitarian and secularized preference of popular values has become mainstream. As a result, heroic spirit has to some extent been replaced by instrumentalism and individualism, and the spirit of heroic spirit has gradually slipped from its former peak of value into the abyss of a loss of realistic values. The outbreak of the COVID-19 pandemic has brought to light the extraordinary and ordinary heroes of the new era who fight on the front line against the virus, and has prompted the return of heroic spirit from the abyss of value loss and its internalization into the real life of the people. The German psychologist Lewin's group dynamics, which analyzes the behaviors of individuals and groups with the endogenous needs of people and the concept of "field" in physics, provides a reasonable perspective for studying the logic of the internalization of heroic spirit by the people.

2. Weakening of Endogenous Needs and External Fields Leading to the Loss of "Noble" Value of Heroic Spirit

The group dynamics was put forward by the German psychologist Kurt Lewin and is also known as the "field" theory because it borrows the concept of "magnetic field" in physics. Lewin believed that human psychology and human behavior are determined by the interaction between endogenous needs and the surrounding environment, and that when a person's needs are not met, the tension of the internal force field will be generated, with the surrounding environment serving as a trigger. In this regard, Lewin proposed the famous behavioral formula, $B=f(P \ E)$, where B refers to the behavior, P refers to the person, E refers to the environment and F refers to the function. What the whole formula suggests is that an individual's behavior is the result of the interaction between the individual and the environment. ^[1] On the basis of applying the "field" theory to the study of individual behavior, in 1933, Lewin also applied the "field" theory to the study of group behavior and put forward the concept of "group dynamics", pointing out that the study of "group dynamics" is to analyze the factors affecting the movement of group activities, which also depends on the interaction of internal force fields and their situational force fields. ^[1] As is known, it is impossible for people to exist separately from a group. Whether it is a hypothetical group such as the descendants of "Yandi and Huangdi Emperors", the Chinese in the new era, or an actual group such as an enterprise, a department, or a community group, people can all be classified into groups. In those groups, the heroic deeds of heroes who have made outstanding contributions to the interests of the nation and the people through their outstanding actions, unyielding will and noble qualities, are ultimately the result of the endogenous needs of individuals in a certain environmental field, and the extent to which the heroic spirit is promoted by the group as a whole is also the result of the interaction between the endogenous needs of the group and the force fields of the times and situations. Therefore, the phenomenon of a certain degree of social banter and deconstruction of heroic figures, the vaporization of heroic behavior and the denial of the value of heroic spirit, which has occurred over a long period of time, is fundamentally the result of the absence of the people's internal need for heroic spirit and the weakening of the environmental field.

2.1 The Lack of Endogenous Motivation: Blockage of Individual Pursuit of Heroic Spirit

Modern consumerism, which emerged in Western Europe in the 18th century, began to spread around the world in the late 19th century. As globalization develops, modern consumerism has penetrated into every aspect of every country. Under its influence, human society has gone from the initial worship of commodities and money to the pursuit of maximum economic efficiency in a market economy, and people have changed from unrestrained consumption and pursuit of material things to the extreme spiritual and cultural realm of “amusing ourselves to death” and “the supremacy of consumption”. As Bloom puts it...although they as much as anyone want to think well of themselves, are aware that they are busy with their own careers and their relationships. There is a certain rhetoric of self-fulfillment that gives a patina of glamor to this life, but they can see that there is nothing particularly noble about it. Survivalism has taken the place of heroic spirit as the admired quality.”^[2] People's spiritual life is more about pursuing an "irrational desire" and a "philosophy of living", and there is a lack of endogenous motivation and goals for the pursuit of heroic spirit and other noble spirits. In particular, with the increasing stability on economic, political and cultural level, the young generation, who grew up in a time of peace, did not experience the revolutionary era when people lived a turbulent and chaotic life and the construction era when people devoted their life to build the new China. They did not have direct participation and experience in the establishment and construction of the new China; at the same time, the excessive sanctification of heroic figures in traditional textbooks have caused the new generation to be emotionally detached from heroic spirit. Some of them have even developed a reverse mentality under the impact of instrumental rationality, doubting the historical significance and contemporary value of the heroic spirit. The rejection of heroic spirit and the feeling of not needing it from the heart have led to a lack of endogenous motivation for heroic spirit, which in turn has become the greatest obstacle to the pursuit of heroic spirit by individuals.

2.2 Weakening of the External Field: A Stumbling Block to the Extolment of Heroic Spirit in Society

In the 1960s and 1970s, during the passionate eras of building a new socialist China, people's life was filled not only with the ardent pursuit of ideal goals for social development, but also with the admiration and worship of near-perfect, "noble" heroic figures. With the end of the Cultural Revolution(1966-1976) and the realization of the negative consequences of personality cult, as well as the influx of Western ideas of "disenchantment" in the early years of reform and opening up, people fell from the previous obsessive pursuit of the ‘nobility’ of heroic figures to the other extreme of doubting the ‘nobility’ of the formerly sacred heroic figures, considering them to be an alienation of the noble, and rejecting any forced implantation of false beliefs in the spiritual world. And there was also a wave of historical nihilism in society that deconstructs heroes. The historical nihilists, under the banner of "restoring history" and "searching for the truth" and in the guise of "academic research", focus on the margins of heroic figures, or deny their overall image and suppress their glorious honors by magnifying the fragments of their life. They may viciously smear or subvert the image of heroes by cutting or splicing pictures and stories, or question their actions by shifting the "context" of their highlight glories, deflate or degrade their image, and so on, in order to deconstruct them and deny the mainstream ideology and values they represent. For example, some groups with ulterior motives have

expanded their propaganda by focusing on Lei Feng's purchase of a watch and his wearing of a leather jacket (Lei Feng, an excellent soldier of the Chinese People's Liberation Army), thereby questioning the legitimacy of Lei Feng's diary and denying Leifeng's spirit; some have made a great deal of analysis of Henry Norman Bethune 's character (a battlefield surgeon for Chinese Communist forces under Mao Zedong.), pretending to restore the real Bethune; putting aside the context in which heroic figures were living at the time, they compare the behavior of heroic figures to ordinary people's utilitarian mentality and behavior, questioning the rationality and scientific validity of "Dong Cunren sacrificing his life to bomb the enemy's bunker" and "Huang Jiguang blocking enemy's gun with his body", and the consequent denial of the historical behavior of those heroic figures. Under the impetus of this vicious trend, they downplay, ridicule and subvert the images of heroes, which has changed from some discreet tempts to a fashion. Out of the herd mentality, a large number of people catch up and advocate this fashion, while those who really adhere to the pursuit of the noble spirit of heroes fell into a low-key self-adherence, and the society finds it hard to extol and promote heroic spirit because of this trend.

At the same time, in the context of the Internet era, new media technologies are seen in more and more fields. The "interactive and diverse" new media has broken the traditional way of single communication media dominating the audience, and the subject of communication has begun to generalize. That means people not only exist as the object of information dissemination, but can also take the initiative to publish information. As long as the content is sufficiently personalized and attractive to the audience, they can also grow into the traditional sense of "Key Opinion Leader on social media". As a result, some people take advantage of the anonymity of the Internet and, in order to show their individuality and attract attention, or to earn views and profit from it, relax their moral restraint and fabricate facts that deny and distort heroic figures. This has contributed to the development of a vulgar culture and weakened the heroic spirit built by mainstream ideology. On the other hand, in the new media era, with massive amounts of information, articles that are short and shallow, or with vulgar and superficial titles, are more likely to attract the attention of most internet users, triggering people's assumptions about heroes and leading to the heroes' publicity fragmented, entertaining and vulgar. "Fragmented information cannot be brought together into a coherent and wisdom-filled whole."^[3] The promotion in the new media era directly affects society's perception of heroes and weakens the effect of society's advocacy and exaltation of heroic spirits.

3. Integration of Endogenous Needs and External Field Leading to the Return of the “Extraordinary” Heroic Spirit

During the previous pandemic, we saw medical staff who rushed to the front line of the pandemic, the grassroots officers who guarded every position, the community workers who distributed supplies and protected people from the virus, and countless volunteers who paid tribute to the heroic spirit. We pay tribute to, remember and eulogize the heroic spirit. In fact, the reason why heroic spirit regaining the public's attention as “extraordinary” fundamentally lies in the integration between people's endogenous needs for the spirit and the special external field.

3.1 Needs and Interests: Endogenous Needs of People's Appeal for Heroic Spirit

Kurt Lewin's Group Dynamics indicates that humans act upon their endogenous needs while external field is nothing but the “trigger” of their actions.” Furthermore, the way and intensity of their

behaviors both hinge on the urgency of the individuals' needs and the associated external field. endogenous needs, if less urgent, cannot give full play to the distinct external field; otherwise, a quite weak external environmental stimuli can even bring about a sharp response. ^[4] Human-beings are the sum of social relations, and their needs are responses to objective demands. According to Marx, "Individuals have always and in all circumstances "proceeded from themselves"". ^[5] People's needs of all kinds also always exist in the form of deficiency and manifest themselves in the form of interests. For example, when people find their interests under threat, their sense of deficiency will exceed a certain threshold value. Once that happens, they will choose to strongly express their inner demands and resort to actions and practices. In modern society, people enjoy various public services provided by the state, including national defense, judicial safeguard, public security and environmental protection, and their personal safety and rights can be guaranteed. However, sometimes the state is incapable of arriving the scene or mobilizing working staff to offer timely help when emergencies like natural disasters or major epidemics occur. Under such circumstances, the public, perfectly in line with their original desire, may manage to ensure their personal safety through seeking help or mutual assistance from others. This is why, at the beginning of the pandemic, with little knowledge of the virus and limited personal ability to deal with it, the general public was desperate for help and comfort from the relatively professional people around them, and there was an overwhelming desire for achieving the shift to "civilian" heroes who would stand up for the interests of the people.

3.2 Perception and Empathy: A Brewing Consensus on Promoting and Eulogizing the Heroic Spirit

The celebration of heroes has evolved from an individual act to a group act. Group is not a simple collection of the individuals, but a "Gestalt" based on "individuals", and its behavior still depends on the interdependent interactions among group members. And Lewin argues that group itself as a whole greatly impacts the process of individual behaviors. ^[6] Human beings are individuals governed by reason. In reality, any organizations and individuals with reason have as their fundamental goal to minimize risk and maximize their own returns. In a major emergency, the first perception of an individual with reason is to mitigate risk and save himself instead of standing out for the benefit of others. Thus, when healthcare workers and volunteers stepped forward to fight the pandemic at the very start, people with reason would recognize that these people thought more highly of helping others than the value of their own life, yet ordinary people would think differently, "Would I come forward like those volunteers? What would I have to face if I were one of them now?" Through introspection, people will resonate the inner feelings of volunteers by putting themselves in their shoes, thus sharing the same or similar emotion or experience with them: For the sake of the people at all costs. Under the impact of perception and empathy, the heroic spirit is highly cherished by the public. All groups in the society, formal or informal, gradually share the same perception of the value of heroic spirit. And the unanimity of the social group's perception of the heroic spirit directly pushed a small number of people to cast off their anti-moral perceptions such as "indifference" and "cynicism", and the value of the heroic spirit was highly acknowledged by an unprecedented unanimity in society as a whole, and a brewing public consensus to celebrate the heroic spirit was formed.

3.3 Dissemination and Resonance: The Field for the Public's Practice of Heroic Spirit

Lewin believes that the external field is the "trigger" for people's behavior when a group generates a force field tension of endogenous needs. In the context of the "Internet +", once the perception of the value of heroic spirit converges at a community level, people will employ new media as the medium to encode and spread the touching stories, to select role models and to promote and eulogize the spirit of heroes. The hyper-temporal, hyper-textual, interactive and instantaneous nature of modern online media enables people to gain extensive and genuine experiences from the first and most realistic images and direct online interactions, resulting in an awakening of moral consciousness and resonance of moral emotions, and the formation of a common cultural field for the whole society. Influenced by such a cultural field, various industries and groups continuously send out promoting and eulogizing messages to the public about heroes, heroic deeds and heroic spirit, and individuals will be touched and affected subtly in an inexplicable way after receiving corresponding effective information. Then they tend to imitate the role models consciously or unconsciously and practice the heroic spirit in daily life. Once such imitation becomes a social trend and heroic values are affirmed, it will gradually become a tendency and a way for individuals to unconsciously internalize themselves and to perceive, feel, think and act in a heroic manner. Once people form their dispositions of thinking and behaving, the "disposition tendencies system" —— "habitus" —— unique to the common cultural field in society is also taken shape accordingly. The stable cycle of "field" —— "habitus" will further intensify the social ecology of practicing heroic spirit, and people will pass on and practice heroic spirit under the guidance of "field" and "habitus".

4. Mutual Regulations of Endogenous Needs and External Field leading to the Internalization of the "Ordinary" Heroic Spirit

The pandemic has prompted the return of the "extraordinary" heroic spirit, but in order for the heroic spirit to continue to be "ordinary" and internalized, and to achieve the shift to "civilian" heroes, both from the perspective of the dialectical relationship between internal and external factors, and from the viewpoint of "the interaction between endogenous needs and the surrounding environment determines human behavior" as adhered to by group dynamics, the endogenous needs of the heroic spirit and the external field should be promoted in the mutual regulation of the heroic spirit.

4.1 Rational Consensus on Endogenous Needs: Root for Heroic Spirit to Integrate into Real Life

4.1.1 Abandoning individual heroic spirit and forming an ideological consensus on the Marxist concept of heroic spirit

"The heroic view shows people's fundamental perception and attitude towards heroes as well as their typical deeds and spiritual pursuits." ^[7] Unlike the traditional western view of heroes, which focuses on shaping personalities and creating history, the traditional Chinese view of heroic history highlights heroes defending the country and upholding imperial power. The Chinese view, however, by its nature, still tends to tie the changes of history to one person and ignore the role of the people, "All previous theories of history and portrayed history as the history of emperors, kings, heroes and heroines, and had nothing to do with the people at large."^[8]

Compared with the traditional heroic , which promotes individual heroic spirit, the Marxist view of heroes adheres to the basic view of Marxism , believing that the interaction between productive forces and relations of production advances the footstep of history, and that the social and practical activities of human production promote the progress of the productive forces and the transformation of the relations of production, and that heroes come from the people, and that great figures cannot be produced without specific historical conditions and a mass base. For example, Marx proposed that "historical activities are the business of the masses." ^[9], and Engels also pointed out that "That such and such a man and precisely that man arises at that particular time in that given country is of course pure accident. But cut him out and there will be a demand for a substitute, and this substitute will be found, good or bad, but in the long run he will be found."^[10]Chairman Mao wrote his comment in *Rural Investigation* that "people are the real heroes, while we ourselves are often childish and ridiculous, and without this understanding, we officials cannot gain a minimum of knowledge." ^[11] Obviously, the Marxist view of heroes breaks traditional individualistic tendency of the traditional concept of heroes and achieves a transcendence of the traditional concept of hero. Its interpretation of the historical view of the heroic masses and the value of heroes effectively bridges the emotional gap between heroes and people. It not only helps people understand the heroic spirit properly, and is more in line with the value orientation of integrating the heroic spirit into microscopic life. Therefore, to promote the internalization of the "ordinary" spirit of heroic spirit, we must abandon individual heroic spirit and form a rational consensus on the Marxist view of hero.

4.1.2 Meeting the needs of the times and reaching a systematic consensus on heroic character

At present, China is in a time of peace, and in a critical period of realizing the great rejuvenation of the Chinese nation. In the revolutionary war years, a number of martyrs who sacrificed their life and sustained injuries dared to charge forward fearlessly for national independence and liberation. In times of peace, we also face a variety of foreseeable and unforeseeable difficulties and problems in realizing the goal of the great rejuvenation of the Chinese nation. This is especially true after three years of the pandemic, economic globalization has encountered a headwind, the external field has become more complex and volatile, the task of reform, development and stability has become heavier, and the number of contradictions, risks and challenges has never been greater, which makes it all the more necessary for us to change the field where the heroic spirit is stirred up from the battlefield of the warring revolution to our respective industries and jobs. Every individual in ordinary life needs to keep pace with the needs of the times, carry forward the heroic spirit in work and life, and reach a systematic consensus on heroic character. At the 2019 presentation ceremony of the national medals and honorary titles, the three characters of heroes in the new era were put forward: loyalty, perseverance and dedication. Marx pointed out that "individuals are what they are in how they express their life. What they are, therefore, is consistent with what they produce - both with what they produce and with how they produce it." ^[12] Socialism with Chinese characteristics has entered a new era, and the heroic spirit of the new era requires all ordinary people to fulfill their duties in ordinary positions and create extraordinary achievements in ordinary positions. Once individuals have been awakened to the "heroic character" in their working life, and through their working life, the social convergence of individual consciousness is achieved, the heroic character of "loyalty, perseverance and dedication" will become the main theme of society for the promotion of the heroic spirit.

4.2 The Guidance and Regulation of the External Field: Prioritizing the Shift to the Concept of Civilian Heroes

4.2.1 Building a synergy of education for the promotion of heroic spirit

Generally speaking, a 'de-valorized' micro-life makes it difficult for individuals to develop a correct perception of the mainstream national ideology and national values. Therefore, in order to cultivate citizens' heroic sentiments and carry forward heroic spirits, it is necessary to integrate the combined efforts of "family-school-society" education, to break the tendency of "de-valorization" of micro-life through systematic education and training, and to guide the integration of heroic spirit into individual micro-life. In the real-life educational practice of promoting heroic spirits, first of all, family education is the starting point for the integration of heroic spirits into everyday life. Families should integrate heroic spirits into their family traditions and family precepts, and parents are responsible for cultivating their children's heroic character of "loyalty, perseverance and dedication" from an early age, guiding them to learn the morale of heroic people, and cultivating heroic sentiments. Secondly, we should pay attention to the role of school education in the inheritance of heroic spirits. Relying on the integration of the ideological and political courses in primary, secondary schools and universities, we must carry out the overall deployment of the teaching materials system, content arrangement, classroom settings, practices, campus culture and other aspects of heroic spirit, so as to achieve the promotion and education of heroic spirits and stimulate students' heroic sentiments. Lastly, red resources are important for people to understand the difficult and glorious history of the Party's struggle, to learn the heroic revolutionary tradition and to cultivate patriotic feelings, and we should use red resources in society as a means of forming lasting support for the promotion of the heroic spirit.

4.2.2 Creating a sound public opinion ecology that promotes the heroic spirit

A healthy public opinion ecology that promotes and eulogizes the heroic spirit should be able to constantly close the temporal and emotional distance between the heroic spirit and individual's micro life, and achieve the shift to "civilian" heroes, while the creation of a sound public opinion ecology requires a shift in the object, carrier and perspective of public opinion narratives. First of all, it is important to integrate the object of the public opinion narrative of the heroic spirit with the goal of the great rejuvenation of the Chinese nation, so as to expand the narrative objects of public opinion. Any individual with the heroic character of "loyalty, perseverance and dedication", who can make ordinary work extraordinary and contribute to the achievement of the goal of the great rejuvenation of the Chinese nation, should be the object of the narrative of the heroic spirit. Secondly, it is necessary for the public opinion narrative carrier to realize the in-depth integration of traditional media and emerging media, online communication and offline storytelling. On the one hand, it is necessary to combine the traditional media with new media, to spread the deeds of heroes and models, and the literary and artistic works in praise of heroes, and to strengthen the speed and effectiveness of propaganda on the spirit of heroes, so as to grasp the right of narrative discourse of the spirit of heroes in the field of civil public opinion. On the other hand, we should pay attention to the all-round and three-dimensional micro-narrative of exemplary characters and their friends and family members on-line and off-line dissemination, and realize the implicit guidance for the public to learn the qualities of heroes. Finally, it is necessary to turn the public opinion narrative perspective of

promoting the spirit of heroes to the micro-life of ordinary individuals, and pay attention to the excavation and propaganda of micro-individuals' positive energy and excellent qualities, so as to change the stereotypical impression of the general public on the spirit of heroes, and inspire emulation of the heroic qualities and their practice, thus realizing the “civilianization” of heroes.

4.2.3 Developing a sound regulation system to care for and defend heroes

Government regulation refers to the sum of relevant measures, policies, laws and regulations with incentive, guidance and restraint functions that are formulated and implemented to motivate, guide or restrain the behaviors of individuals or organizations. It can generally be divided into incentive regulation, guidance regulation and restraint regulation. Based on its functions. Heroes are the precious assets of the whole society. We shouldn't let heroes shed both blood and tears. Therefore, there is a need for sound government regulations to defend and care for heroes. First of all, we should establish a restraint mechanism for defending heroes. On the basis of strictly implementing the Law of the People's Republic of China on the Protection of Heroes and Martyrs promulgated and implemented in 2018, we should add the protection of heroes to relevant legislation or legal amendments in the fields of network, national defense, social governance, etc. Legal responsibility should be pursued for any distortion, scandalization, desecration, or denial of heroic figures, so as to play the role of rigid restraint of laws and regulations in defending heroes. Secondly, we should improve the guidance mechanism for learning about heroes. On the one hand, we should take the commemoration of major historical events such as the Victory Day of the War of Resistance against Japanese Aggression, the Martyrs' Memorial Day, and the National Public Memorial Day of the Nanjing Massacre as opportunities to organize commemorative ceremonies and carry out educational commemorative activities, so as to achieve periodic awakening and strengthening of the collective memory of the public about the heroic spirit. On the other hand, we should carry out publicity and education activities on heroic deeds in combination with major events or significant days. Through the publicity of heroic models and typical deeds with high social concern and high public relevance in major events, we shall guide the whole nation to learn from and pay tribute to heroes, look up to heroes and foster a sound social fashion that encourages people to emulate those with fine qualities. Lastly, we should optimize the incentive regulations for caring for heroes. We should not only make use of the current system of merit and honor recognition established in China, namely Republic Medal, July 1 Medal, August 1 Medal, Friendship Medal, National Honorary Titles and Book of Merit, to honor outstanding people from all walks of life who have made significant contributions to the country, but also commend those micro-individuals who have contributed to the improvement of the regular recognition system, who have made extraordinary achievements in their ordinary jobs, who have defended the interests of the people and who have stood up for justice at critical moments, so as to stimulate the internal drive to practice heroic character in a comprehensive manner, and to create a strong atmosphere of caring for, cherishing and revering heroic figures in the whole society.

5. Conclusion

Greatness comes from the ordinary, and the ordinary makes the great. In the new era of socialism with Chinese characteristics, numerous heroes spring up: community-level officials striving to win the tough battle against poverty; scientists sparing no effort to overcome the technological "bottleneck"; the PLA and volunteers rushing to the frontline of disaster relief; medical workers

bending themselves to epidemic prevention and control during the COVID-19 pandemic; Olympic athletes competing for the best; frontier soldiers committed to defending the border of their motherland. All of them represent the heroic feats of a new era and the actions of all ordinary heroes prove once again that: all ordinary people can achieve an extraordinary life, and all ordinary work can create extraordinary achievements. At present, China has started a new journey to build a modern socialist country, and embarked on the new journey towards to achieve the great rejuvenation of the Chinese nation. As long as we promote the "ordinary" internalization of the heroic spirit within the mutual regulation of the endogenous needs and the external field, we will surely achieve the "civilianization" of heroes, and gather the majestic power to achieve the great rejuvenation of the Chinese nation.

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