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On the Pro-Exemplar Culture and the Cultivation of Friendliness-Centered Values

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Abstract: Friendliness is a basic idea that runs through China's core socialist values. A pro-exemplar culture and friendliness-centered values, being important parts of an advanced socialist culture, are inherently complementary. A pro-exemplar culture provides a good cultural environment, nutritious material and practical experience for reference for the cultivation of the friendliness-centered values. Friendliness-centered values further enrich the historical connotations of a pro-exemplar culture and lay the ideological foundation for people's identification with, and guidance for, the promotion of a pro-exemplar culture. The promotion of a pro-exemplar culture will enhance the role of friendliness-centered values as a spiritual guide, their ability to radiate and their emotional influence, thus helping build a long-term mechanism for the cultivation of friendliness-centered values.

Keywords: core socialist values, pro-exemplar culture, friendliness-centered values, the cultivation route

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Friendliness, as a treasured virtue in both Chinese and Western cultures, measures the integrity of an individual's personality and the quality of his well-being, and signals the progress made by the social civilization. According to British philosopher Bertrand Russell, "Fundamental happiness depends more than anything else upon what may be called a friendly interest in persons and things" (Russell, 1996, p. 266). When the 18th National Congress of the Communist Party of China (CPC) proposed core socialist values that included patriotism, dedication, integrity and friendliness, friendliness was thus upgraded to a core socialist value. For friendliness to become such a core value, part of the basic norms of conduct and the code of ethics for citizens, a certain mechanism and cultural tradition must be established to give friendliness strong support. Therefore, modern Chinese friendliness-centered values are a moral choice based on the living conditions and ethics of Chinese people. While inheriting the idea of friendliness from tradition, friendliness-centered values are renewed in connotation by the new epoch, and thus become important carriers of value that help maintain the value community of a socialist harmonious society. A pro-exemplar culture, which contains the essence of excellent Chinese cultural and ethical traditions, is an important part of an advanced socialist culture. It condenses common social values and aims to strengthen the dominance of mainstream ideology by enhancing people's recognition of friendliness. Friendliness needs the guidance of role models. Allowing a pro-exemplar culture to lead the development of an ethical culture will help people become more resolute in behaving in a friendly manner and thus enhance the positive influences of friendly behavior. Friendliness-centered values, evolving with time, will grow into new value elements of a pro-exemplar culture and become an emotional bond that connects social members and the foundation of a harmonious society.

A Pro-exemplar Culture Plays an Important Role in Guiding and Propelling Social Morality Construction and Provides a Cultural Environment, Nutritious Material and Practical Experience for Reference for the Cultivation of Friendliness-centered Values

An exemplar is an embodiment or image of a spirit. It refers to an individual or community, living at a certain point in history, whose remarkable thoughts, behaviors or morality has made an outstanding contribution to a certain field. As a role model that people like to imitate and learn from, an exemplar is up-to-date, advanced, real, vivid and practical. An exemplar embodies an ideal personality, which is sought after by every society as a tool to provide moral guidance for further development. Since the founding of the CPC, whether during the New Democratic Revolution period, the period of socialist revolution and construction, reform and opening up, or the new period of socialist modernization, China has held on to a pro-exemplar culture as a historical tool to maintain its advanced nature and regulate its morality. This has created an inexhaustible treasury of nutrition that inspires society to be continuously enterprising and creative, and an important corner stone for its path towards a party committed to learning (Qu, 2016). A pro-exemplar culture and the core socialist

values are inherently compatible. They share the same essential attributes, assigned functions and ultimate values. A pro-exemplar culture draws on the image of an exemplar, the power of the media and role models themselves to direct the awareness of the public, and uses exemplary individuals and acts to guide social morality, thereby encouraging people to accept and promote friendliness-centered values, thus advancing the cultivation of a rational, peaceful, open and inclusive social mentality.

A Pro-exemplar Culture Has a Profound Historical and Theoretical Background and Provides a Cultural Environment for the Cultivation of Friendliness-centered Values

A pro-exemplar culture is a cultural pattern that is formed by the noble behaviors, values, morality and beliefs of role models. All epochs and nations have their own pro-exemplar culture, which then exerts an influence on their social life and the ideas and behavior of their people. A pro-exemplar culture includes three layers of connotation. First, it offers basic thoughts, inheriting essential ideas and morality norms from traditional Chinese culture, including loyalty and dedication to one's country, pursuing virtues and doing good, being diligent and kind, helping people in danger or poverty, unremittingly pursuing self-renewal, seeking common ground while reserving differences, being thrifty and self-disciplined. Second, it reveals information about reality: the behavior patterns of the role models and their values indicate the psychology, mental states, thinking models and values of their nation along with details of their behaviors, value standards and connotations. Third, it offers basic cultural images. The exemplar images that are rooted in the traditional Chinese culture and evolve as society develops, constitute a cultural pattern that, by setting one example after another, aims to evoke people's desire to imitate. Chinese pro-exemplar culture has developed from ancient times and has a profound historical, cultural and theoretical background. It has become a cultural pattern that exclusively belongs to and embodies China, and is both similar to and different from its Western counterparts.

Humans are social beings. They can never live or develop without a certain cultural environment. The cultural environment, once formed, is bound to stand relatively firm for generations. Therefore, to build a cultural environment that is charged with mainstream ideologies is both a basic and long-term project for effective social governance. "Culture is a basic carrier of core values. Only nourished and supported by culture can core values become truly influential and powerful", "Using culture to civilize people in fact conveys an implicit emphasis on the culture, education, spiritual growth, and improvements of thoughts. This approach focuses on reaching, influencing and transforming people in a subtle, silent, gradual, yet meaningful and consistent manner, thereby motivating people to unconsciously approach and accept positive values and relinquish negative ones" (Feng, 2015). A pro-exemplar culture is a culture that solidifies core socialist values. It can unify people's understanding about values by presenting role models and their practices in performing friendliness and other virtues. Moreover, the spread of this culture can influence people's thoughts, taste, needs, emotions and behaviors, thereby creating a benign, friendly cultural environment, encouraging people to accept, approve, learn from and imitate those friendly role models, evoking people's recognition

of friendliness-centered values on rational, emotional and behavioral levels. The power of a pro-exemplar culture is subtle and silent. Immersed in such a culture, all individuals will recognize that the world they live in should be interdependent, equal and harmonious, that men must learn mutual tolerance and respect, the principle of seeking common ground while reserving differences, sincerity, compassion, sensibility, and a sense of being rational and composed and that they must also step out of their own concerns, treat others with kindness, put themselves in other's shoes, and be ready to fulfill mutual obligations.

A Pro-exemplar Culture is an Important Part of the Advanced Socialist Culture and Provides Nutritious Material for the Cultivation of Friendliness-centered Values

President Xi Jinping, when meeting the winners and finalists of the 4th National Morality Model Awards, noted that great age called for a great spirit and noble undertaking needs the guidance of role models (Zhang, 2013). Role models, the central part of a pro-exemplar culture, through their noble morality and acts reflect the demands for the development of advanced productive forces and an advanced socialist culture. As an important part of the advanced socialist culture, a pro-exemplar culture innately represents its very essence, and has three facets; the material side, the spiritual side and the institutional side. The material side includes role models' practices, images, the role models themselves and their cultural carrier. The spiritual side refers to role models' spiritual values, social influence and the exemplary standards and values they project. The institutional side means the procedures, rules and regulations concerning the cultivation and promotion of the role models. A pro-exemplar culture is a cultural pattern that follows the trends of history and represents the direction of an advanced socialist culture. It reflects the standard values and ethics that should be obeyed during the management of the relationships between people, between people and society, and between people and nature. Moreover, it adopts vivid, straight and heart-melting approaches that help enrich people's spirits, ignites their wisdom and improves their personality, and thus plays an important role in national governance, social management and interpersonal relationships.

An advanced socialist culture is an inexhaustible treasury of nutrition and a source of material that the resident morality construction work can always feed on. Promoting a pro-exemplar culture is an important method to strengthen cultural confidence and make a socialist culture more prosperous. A pro-exemplar culture marks an attempt to implement core socialist values. Through the specific practices of the role models, by spreading and implementing core values, it can overwhelm people's hearts, purify their minds, and evoke their innermost desires to learn and imitate. Meanwhile, a pro-exemplar culture evolves in practice, echoes the new demands posed by new social practices for further theoretical and cultural development, continuously revealing the scientific connotations of friendliness-centered values and providing material and nutrition for the cultivation of friendliness-centered values. Thus, a pro-exemplar culture can consistently educate and guide people because the cultural environment is the most fundamental, complex, profound and important element for the generation of one's worldview, life philosophy and values that friendliness-centered values can

never live without a pro-exemplar foundation. If the cultural resources are too scarce for friendliness-centered values, it will be almost impossible to develop vivid interpretations, reasonable arguments, or solid support, and that means there will be good chances for faults and negative transformations. Attributes such as kindness, tolerance, compassion, gentleness and modesty conveyed by the noble acts and virtues of role models can serve as the guideline and action program for the implementation of friendliness-centered values. Meanwhile, the vivid stories, advanced thoughts and noble virtues and acts of the new-age role models, by exerting a powerful influence on the emotions of people, are also interpreting and inspiring the modern virtues and values of being friendly, thus becoming the “catalyst” for friendliness-centered values.

A Pro-exemplar Culture Capable of Directing, Judging and Shaping Values Can be Used for Reference During the Cultivation of Friendliness-centered Values

The role models are chosen not merely because their moral values must be recognized and appreciated, but because their behavioral patterns and values, if promoted, can serve as a clear, vivid example for the moral practices of the entire society. A pro-exemplar culture is capable of judging, directing and shaping values and is essentially a carrier of the culture and values conveyed by core socialist values. The noble virtues, practical experiences and spiritual values it contains, always mirroring the mainstream values of a time, play an important and unique role in increasing people’s self-awareness, directing and shaping common values and uniting society with a common set of values and a reassuring emotional bond. A pro-exemplar culture, by interpreting, spreading and promoting the connotation and denotation of core socialist values in a multi-dimensional, multi-layered manner, reveals the power of morality and directs the trends of mainstream social morality, and in this process, makes it possible for core socialist values to be recognized and accepted, whereby individual morality can be modified to conform with the norm of the social morality.

Friendliness-centered values set the cultivation of people’s empathy and sympathy as a fundamental goal, and to realize this goal, it is essential to make the process of learning those values concrete, vivid and palatable. Being concrete means there must be concrete activities to carry and promote the traditions, to absorb modern nutrition and to enhance social harmony; being vivid means friendliness-centered values must be combined with and be put into use in people’s daily lives. Role models are carriers of society’s advanced thoughts. Setting them as examples in the education process has its own special function and value. First, it enables the education recipients to know and agree with the role models, then this respect evolves into a desire to imitate the role models and to practice and promote their spirit. All these things will finally make core socialist values widely accepted and implemented (Jiang, 2009). The effort to realize socialism with Chinese characteristics constantly offers new and valuable topics that are enriching the details of core socialist values; the diversified, colorful images of exemplars formed and promoted in practice can help strengthen people’s identification with core values on the emotional, ideological and behavioral levels. Friendliness must be interpreted, proved and practiced by the role models. Erecting role models can help present the

actual acts of friendliness to people in an intimate, clear, concrete manner, thus inspiring them to voluntarily follow suit and helping to enhance the implementation of friendliness. This process is not merely empty preaching. Instead, it is a kind of infiltration into each concrete detail of people's lives and, what is more important, a comfortable experience of being immersed in core socialist values. Role models of friendliness are like a flag or a beacon. They play an important role in educating people and directing them to friendliness-centered values. Extracting and displaying friendliness role models of diversified types, in diversified fields, on diversified levels, and further exploiting the potential value of the friendliness-centered pro-exemplar culture, can provide precise, practical information and action guidelines for the campaign to help people recognize, accept and implement friendliness-centered values.

Friendliness-centered Values Enrich and Expand the Historical Connotation of a Pro-exemplar Culture, Lay the Ideological Foundation for People's Identification with the Promotion of a Pro-exemplar Culture, and Provide Guidance for People

Friendliness is an important category in traditional Chinese culture. The views about friendship and kindness in traditional Chinese culture provide an ideological and cultural basis for the birth of friendliness-centered values. The idea of friendliness in traditional Chinese culture helps direct and relieve the gradual alienation between people in modern society, but this traditional bond based on "blood ties" to some extent, is not simply equal to "friendliness-centered values" in the modern sense. Bearing characteristics and advantages of the socialist ideology in connotation, the name "friendliness-centered values" was established by degrees along with the socialist revolution and construction. China's socialist revolution and construction, from the very beginning, has adhered to friendliness—"Anyone who is not a stubborn rebel or is willing to cooperate with us will be embraced" (Mao, 2001, p. 329). and "All the forces that can be united, both inside and outside the CPC, inside and outside China, must be united" (Mao, 2001, p. 8). This attitude reflected a new, unique friendliness between people, classes and comrades. As reform and opening up and modern construction deepened, friendliness began to continuously reveal its value in the construction of the socialist values system and proved flexible in adjusting itself to different stages of China's social development. In 2001, friendliness was listed as a basic code of ethics for citizens. In 2013, it rose to be part of the core socialist values. Friendliness-centered values and a pro-exemplar culture interact with and influence each other in both theoretical construction and practical development. The friendliness-centered values, while inheriting and promoting the traditional views about friendliness, also fulfill an integrated philosophy about friendliness, and, as history proceeds, begin to constitute a new element, connotation and goal of the values conveyed by a pro-exemplar culture. Meanwhile, friendliness-centered values inspire people to find more kindness, tolerance and rationality in their hearts, lay the ideological foundation for people's identification with a pro-exemplar culture, provide guidance for this process, and enrich its historical connotation.

Friendliness Is an Objective Demand Posed by Social Ethical Construction, Progress and Improvement, Which Lays the Ideological Foundation for People's Identification with a Pro-exemplar Culture

Modern China, while making great achievements in reform and opening up, has witnessed a transformed social mentality. The expanding wealth gaps and disparities between different classes have, to some extent, disrupted social mentality and aggravated social contradictions. One marked symptom of this is the absence of friendliness. Friendliness has always been an excellent traditional virtue in China. It was bred in the traditional agrarian civilization and the rural society, a rarely mobile society largely depending on the network of acquaintances. Currently, however, China is shifting into a modern society, from its old agrarian style into a society of strangers rather than of acquaintances. The crumbling of the traditional living community exacerbates the absence of friendliness. The market economy, due to its limited social resources and fierce competition, is prone to evoke the worst side of people who seek profits and avoid losses. The profit-oriented market leads to the transformation of the social mentality, the lack of friendliness and the weakening of people's awareness of morality and their moral obligations. The lack of friendliness is felt in the scarcity of loving relationships, the absence of courtesy and respect, the growing distrust between people, the violent clashes over even the pettiest benefit, and the nonchalance towards society's public spaces, resources and the environment. On October 28, 2018, a bus plunged into the Yangtze River after colliding with a car in Chongqing, killing 15 people. And the entire tragedy happened merely because a passenger was quarrelling and fighting with the driver at the time.

Nonchalant morality and selfish behavior come from the numbness of one's moral awareness and a lack of kindness. Symptoms include negative attitudes and acts such as refusing and shirking moral obligations. Such tragic examples are common in modern society, which are caused by people's indulgence in desire and their disregard for the interests of others, even public security. The fundamental reason is that there is so little mutual friendliness, tolerance or understanding between people. It has been repeatedly proved by life that, friendliness deeply influences one's level of development, the fulfillment of one's happiness, and finally the prosperity and harmony of an entire country and society. Friendly citizens and a well-governed society explicitly mark the superiority of a social system. Friendliness, proposed to be part of core socialist values amid a profound social reform, is an objective demand posed by social ethic construction, progress and improvement. Friendliness, as an excellent individual quality and a key virtue for citizens, helps ease social tensions and improve the social mutual-trust system (Li, 2013); as an important tool to coordinate interpersonal relationships and a crucial spirit to boost social development, friendliness plays an irreplaceable role in the construction of a pro-exemplar culture. The focus of a pro-exemplar culture is to exert the influence of the role models and provide something to refer to and follow for people's thinking and behavior. If everyone is kind and tolerant, interpersonal frictions will be largely reduced, and so will the social cost of solving these problems. Society will thus be more united, individuals more buoyant,

interpersonal communication smoother, and people will become more connected through a higher and stronger emotional bond, and interpersonal relationships will be less likely to be dehumanized. Under the conditions of a market economy, friendliness as a kind, tolerant and amiable moral temperament, is prone to spark people's inner tendencies to adhere to kindness, encourage them to pursue kindness, enhance empathy and sensible interpersonal communications, and thus advance the development of a pro-exemplar culture.

Friendliness-centered Values Reflect the Practical Concerns and Preferred Values of Modern Social Mentality and Enrich and Expand the Historical Connotations of a Pro-exemplar Culture

The Chinese nation has always been famous for its etiquette. Treating others with friendliness and advocating kindness and peace has always been a part of its values and life philosophy. However, in the natural economy-based agrarian society, moral obligations were mainly performed upon and limited by blood ties and kinship, which prevented friendliness from becoming the core of the values at the time. However, the always changing practices throughout history decided that moral ideas must be repeatedly generated, developed and implemented. The promotion of moral ideas in every age must be aligned with the new social practices and attempt to solve new problems; those moral ideas that refuse to change will never become immortal. The current social structure, interpersonal relationships and production modes of China have undergone massive changes compared with the old agrarian society. Industrialization has replaced the natural economy, natural villages have given way to towns, people's communication channels have been broadened, and the radius of their lives has been drastically enlarged. That poses a new dimension for the change and enrichment of human nature: it becomes urgent to seek out and explore a new spirit for the people that can fit in with the new economic pattern and life style, and to pay kindness forward during their increasing interpersonal communications. Elevating "friendliness" to the core of values is an unprecedented act. If traditional friendliness is a virtue that is based on blood ties, then modern friendliness is something much broader. It stresses constructing kindness in more extensive relationships, and constitutes a virtue that is individual, universal and standardized. Modern friendliness, while preserving the reasonable part of the core of traditional friendliness, largely expands the scope of friendliness. Friendliness is no longer a private virtue limited in special "relationships". Nor is it merely confined to individuals and their kin. Instead, it stresses constructing kindness in more extensive relationships, and constitutes a virtue that is individual, universal and standardized. Therefore, modern friendliness-centered values are more like a public virtue. Upgrading a norm that regulated individuals, relationships between acquaintances and relationships within families and clans into a moral norm that is targeted at strangers and belongs to the public moral scope, helps evoke reflections about the pervasive nonchalance in today's society, and projects people's concern for building a peaceful and rational social mentality.

As reform and opening up and socialist modernization are deepening, friendliness-centered values

are also evolving. Currently being proposed are sensible principles concerning the equality between people and the social division of labor, for example, one must treat others (including strangers) with kindness; kindness-based communication between classes and trades must be enhanced to reduce misunderstandings; in the new era there must be respect for differences, tolerance of diversity, win-win cooperation, openness, sharing and coordinated development. As an idea included in the core socialist values, friendliness is distinctly marked by socialist ideology and contains new moral demands posed by the new era and the new practices of the people. The new friendliness, enriching, renewing and expanding the connotation of traditional friendliness, marks an accumulation of traditional Chinese virtues. For example, friendliness, an ethical trait found in interpersonal communications, is now being introduced into the construction of the relationships between people and ecology. It has become a new set of values to be followed by the relationships between people, between people and society, and between people and nature. Nowadays ecological friendliness is becoming a key subject, for example, the “Collective Tribute” of the Touching China Awards 2017 went to the three generations of builders of Saihanba Afforestation Community, who took on the mission and responsibility of restoring and protecting its ecology and created a green miracle in the history of Alpine sandy land construction. The Saihanba spirit, which was advocated by the Chinese central government, is also an ecological friendliness that is aimed at the harmonious co-existence of people and nature.

Friendliness-centered Values Define Moral Demands on Individual Citizens and Provide Guidance for a Pro-exemplar Culture

Core socialist values are effective in getting extensive support, uniting people, guiding them, and solving very concrete realistic problems. Patriotism, dedication, integrity and friendliness are moral demands imposed on individuals. Patriotism, which is a core element and primary idea of the values that should be followed during the undertaking of uniting all the Chinese people, lays the foundation for a solid set of friendliness-centered values; dedication, which delves into the relationships between the realization of individual and social values, is one’s attitude towards work inspired by patriotism, and it also displays friendly cooperation between individuals; integrity, which provides basic guarantees for friendliness and supports the implementation of friendliness on the interpersonal level, embodies the friendliness of a society. Meanwhile, friendliness can enhance and smooth the way for integrity. Without tolerance and kindness in communications, petty misunderstandings may deteriorate into irreconcilable conflicts. Therefore, it is important to learn to defuse social risks and solve contradictions with the moral tools. To realize the Chinese Dream of national rejuvenation it is necessary to cultivate Chinese citizens’ correct moral judgments and sense of moral responsibility, to improve their ability to practice morality, especially their spontaneity in doing so, and to guide people to respect, pursue, rejoice in and abide by morality in their lives. Friendliness, as an element of core socialist values, plays an important role and is interdependent with and inseparable from all other elements.

The aim of presenting role models is to promote core socialist values. The selection, production and promotion of all role models must be in accordance with the requirements of the core socialist values. Without the guidance of correct values, a pro-exemplar culture will lose direction, soul and backbone, and will have little chance for true success; only when merged into the cultivation of core socialist values will a pro-exemplar culture reveal vitality. Modern friendliness-centered values contain the new moral demands on citizens posed by the new era and new practices, and therefore will keep enriching and upgrading “exemplary” mainstream values. For example, the well-known Lei Feng spirit, which appeared half a century ago, has been inspiring people to pursue moral excellence and kindness for over 50 years. Though it is a quite different society today from that of Lei Feng’s time, “Lei Feng spirit is immortal, and it is a vivid representation of core socialist values” (Jun, 2018). The Lei Feng spirit is full of friendliness and reveals a set of values that is characterized by genuine kindness. Lei Feng insisted on spreading friendliness to all the people around him, even those he did not know; he was ready to learn and always placed others’ needs before his own; he kindly reminded others of their mistakes and was always willing to offer them a hand; he gave up his seat to the elderly during his journey, sent fruits to the wounded people and took care of his sick fellow soldiers. The core socialist values, as a fundamental pillar for society, provide a basic values system for a pro-exemplar culture. Friendliness-centered values serve as guidelines for individual morality and provide significant guidance for a pro-exemplar culture.

It Is Necessary to Build a Long-term Mechanism for the Cultivation of Friendliness-centered Values in the Promotion of a Pro-exemplar Culture

The cultivation of friendliness-centered values is a gradual process of internalization. The essential point is to internalize these values in people’s minds, implement them through their actions, consolidate them through a certain mechanism, using appropriate education, publicity and identifying approaches to establish a system that enables culture to nourish people’s souls, and finally transform values to voluntary behaviors in a profound manner. The reason why true role models can be touching is that the values they are carrying highlight their rich, vivid humanitarian spirit and that the core values previously seen on paper or heard about now exist and work for real, revealing their immortal charm as history proceeds. The impact of a pro-exemplar culture on the cultivation of friendliness-centered values is decided by the intrinsic logical links between the fundamental nature of a pro-exemplar culture and the core socialist values system. The promotion of a pro-exemplar culture can strengthen the role of friendliness-centered values as a spiritual guide, enlarge their radius, enhance their emotional influence, convey the power of friendliness, help construct a long-term mechanism for friendliness-centered values, and create an atmosphere that is flooded with friendliness towards other people, the entire society and nature. The construction of a pro-exemplar culture must make sure there is an integration between the modern characteristics and traditions, between the advanced pursuit and the people’s interests, and between theories and reality. A pro-exemplar culture must be

empowered to act its guiding and unifying role to enhance people's recognition of core socialist values as they learn from the role models and become immersed in their exemplary spirit, to continuously add new historical flavor to friendliness, and to let friendliness take on a new charm that is blessed by the new epoch.

The Historical Value of a Pro-exemplar Culture Should be Condensed, and the Role of Friendliness as a Spiritual Guide Should be Strengthened

To promote friendliness-centered values, it is necessary to dig into the classics and the reality of society. The vivid, colorful practices throughout the modern construction of socialism with Chinese characteristics are driving friendliness-centered values towards a better depth and wider extent, which creates a large number of new topics for the new age. Friendliness as an idea from the core socialist values represents the universal, moral demands that modern society imposes on individuals. It is a moral obligation that individuals should bear to strangers, environments and communities. A pressing concern nowadays is to guide people to correctly handle the relationships between individuals and society, individuals and ecology, competition and cooperation, offering and obtaining, egoism and altruism, economic and social benefits, and the people who get rich first and those who are yet to become rich. For example, as the society of acquaintances shifts into one of strangers, it is pressing to establish a modern spirit of partnership, contract and cooperation that transcends kinship and blood ties; as the internet acts as a key approach to obtain and spread information, the number of "online spectators" soars and "online violence" frequently occurs, the age is calling for friendliness on the internet; recently as ecology is increasingly impaired and environmental pollution worsens, environmental and ecological friendliness rises to a national strategic topic.

Time breeds exemplars, while the exemplars represent their times. The motivating power of a pro-exemplar culture lies in the fact that it abounds in values, ideas and emotions, carries the predominating values system of modern Chinese social development, reflects the spirit of the times, and is closely associated with the new demands posed by the development of social practices and theories. Therefore, the extraction of the historical value of a pro-exemplar culture does not mean simply copying friendliness from the traditional Chinese culture. Instead, it is to consider the call of the new era, continuously develop and innovate friendliness, release its new power to add more dimensions and color to a pro-exemplar culture and therefore make it more energetic, and reveal the unique value of friendliness in modern times. A large number of role models have emerged in modern society that represent our time and guide its development. Their noble deeds and morality have laid a theoretical and practical foundation for a pro-exemplar culture; meanwhile, a pro-exemplar culture thus gets its own exemplary images that are easy to imitate, and is able to interpret friendliness from different perspectives and renew its exploration into the value of friendliness as it keeps pace with the times, and therefore complement, enrich and expand the historical connotations of modern friendliness, and carry forward the ideal and spirit of friendliness which is distinctly imprinted by the current age and well responds to its practical demands. Current role models of morality in China,

such as those that are selected through programs like “The List of the Kindest Chinese” “People Who Touched China” “Role Model of the Times” and “The Most Beautiful People”, include policemen who rarely consider their own safety on duty, mothers who dedicate their whole life to their disabled and disadvantaged children, grass-roots officials who always put the interest of the people first, and volunteers who for decades have been helping people and bringing true benefits to them. Those role models, without exception, represent the spirit of friendliness that is necessary for our time, and they themselves are serving as a moral landmark. The prize of “National Role Models” which was started in 2007, has set up prizes for people who “are ready to help others” and who “are courageous in the face of criminals”, which indicates its call for friendliness in its values. This orientation encourages individuals to correctly treat and handle their relationships with others and with society, and enables mutual respect, care, help and kindness to become a moral trend of socialist friendliness.

A Pro-exemplar Culture Should Exert Its Influence as a Carrier, and Friendliness-centered Values' Ability to Radiate Should be Enhanced

The cultivation of a pro-exemplar culture and friendliness-centered values needs concerted and well-coordinated efforts. Three factors must be emphasized if a pro-exemplar culture is to work as a carrier that interprets and spreads values and exerts its motivating influence through an exemplary spirit, images, and behaviors. The first factor is family. It is important to create in the family a pro-exemplar environment which focuses on family morality. Family is where one starts his or her education. What parents say and do, their attitude toward others and their ideas will influence and rub off on their children. Family members can lay a positive foundation through their exemplary role for the children who are trying to cultivate friendliness in their values. Moreover, the love from parents and family helps sow seeds of friendliness in children's hearts and makes sure children grow up in a family filled with kindness, thus transforming friendliness into an intangible inner power. The second factor is school. It is necessary to occupy and delicately design this major education stronghold to create a pro-exemplar campus environment where students and teachers worship and rejoice in the pursuit of truth, kindness and beauty. A pro-exemplar culture's role in the construction of campus culture must be emphasized and more efforts must be directed towards the construction of an atmosphere of learning and teaching through campus discipline and teachers' morality. Teachers, in particular, must become role models and make school a starting point for students' growth in personality. The third factor is society. The environment for the promotion of and education about a pro-exemplar culture must be improved, the promotion approach that forces role models on people and roughly crams those role models into people's mind must be changed, the media environment must be purified, and the diminishing and eroding effects of the wrong ideas such as historical nihilism on a pro-exemplar culture and core socialist values must be erased; the procedures and standards for the screening for role models must be strictly controlled and an effective feedback mechanism for friendliness must be established to make up for the sacrifices role models have made, giving them public praise, respect and care, socially acknowledging their exemplar behavior and letting the pursuit

of noble behavior be widely praised, thus providing a broader platform for the implementation of citizen morality.

Originating from people's daily lives, friendliness-centered value is a way of life and a basic requirement for interpersonal relationships. There are two forms of integration that must be adhered to: first, the differentiation of role models must be integrated with a diversity of demands from different social classes and groups. The process to find and set examples must be smooth and the selection standards must be convincing and represent diverse kinds of modern friendliness to acquire recognition from varied classes and meet their varied demands on values. A friendly role model must reflect a certain characteristic or look of a certain field, so that people can always find guidance if they are caught in a similar circumstance in their daily lives. The definition and selection of role models must consider realistic demands from different groups and achieve diversity. Not only should there be role models in the traditional sense, such as moral and professional role models, but also there must be "ordinary heroes" that are somehow obscured, in order to find role models from teachers, neighbors and friends, people who we can see every day and who we can learn from anytime we want. The second integration refers to the integration of a pro-exemplar spirit and a people-oriented stance. The selection of friendly role models must focus on enhancing consciousness, taking account of individual differences, caring about people's interests and wishes, respecting differences and having a people-oriented stance, connecting to life and holding dialogues on the basis of equality to set examples that fit in with friendliness-centered values, meet the psychological demands of the public and echo the values individuals pursue. The role models must be real, vivid, rich in character, easy to understand and imitate, and evocative. "The image of role models has returned to reality and no longer requires moral supremacy and perfection, which makes the norm of social ethics and dominating values tangible and transforms the external restrictions to an internal urge to act. Thanks to the internet, people are now able to elect the role models they truly acknowledge. Accordingly, the elected role models are closer to the grass-roots and people's daily lives, and thus overcome the deficiency of the traditional elite, perfect role models" (Fan, 2016). In that manner, to imitate and learn becomes an internal drive, rather than a mere "political need" for people.

The Education Pattern of a Pro-exemplar Culture Must be Innovated and the Emotional Influence of Friendliness-centered Values Must be Strengthened

With the booming development of the promotion of role models in recent years, role-model education has gradually evolved from rigid identification to more colorful, flexible identification. It is more centered on the education recipients and pays attention to their physical and psychological traits and subjective desires. The shaping of a role model in the traditional pro-exemplar culture follows a top-down route, which goes along the line of "being reported by media—being received by top-level leaders—being awarded honors—being praised nationwide—being listed in education materials". It has gradually taken on a new route though, which combines both the top-down and the bottom-up approaches. The new route transitions from a blind, sentimental identification to a conscious, rational,

selective identification. The formation of friendly relationships between citizens and a friendly order among them depends on the subjects of the implementation of a citizen moral code. It is necessary to fully perform the role models' function as a guide, innovate the pattern of a pro-exemplar culture and instruct people to follow the norms of friendliness.

The cultivation of friendliness-centered values requires innovating the pattern of a pro-exemplar culture and making the role-model education more effective. First, extensive efforts must be made to hold activities related to a pro-exemplar culture. Friendliness must be promoted in every aspect of every field of social, public life. It is important to, by setting and promoting genial role models, transform the abstract theories about friendliness into concrete friendly deeds in life, thus overwhelming people emotionally and inspiring their urge to behave morally. Meanwhile, it is necessary to correctly interpret the role models, take a down-to-earth attitude, and make sure the role models are inspirational and convincing. It is important to leverage the demonstrative, motivating power of the role models and the agglomeration effect, find and spread kindness in people's daily lives, dissolve the antagonistic emotions in society, model a conduct code in an enlightening, interactive manner, seek the commonness of behavior, achieve the rational judgment of the role models, and gain an experience that combines rich emotions and sound reason. Second, the way culture guides public opinions must be continuously innovated, the mainstream public opinions must be strengthened, and the construction of a pro-exemplar culture must draw on the influence of the environment. During the management of public opinions, honesty and inclusiveness must be encouraged to hold equal dialogues, the idea of sharing must be promoted, and the rational, grand narrative must change into a sentimental, daily-life narrative. In the clashes between different cultures, reason must play a key role. Role-model education must guide individuals to merge their growth into the development of the times and create a good atmosphere and cultural environment for the internalization and externalization of core socialist values. To hold a variety of pro-exemplar cultural activities requires that the use of communication tools like the internet and new media be emphasized, public media and the social education system fully exert their influence, and social groups play their role. A multidimensional promotion of the moral role models must be carried out to spread friendliness in a larger scope. It is also important to remind people that "even the most minute goodness should be practiced". Kindness might radiate from a petty detail in life. People will be touched when they see those around them are all doing good things and helping others, whereby they will unconsciously dispel their nonchalance and belligerence, and help build an atmosphere that benefits the cultivation of a friendly quality. Third, both positive and negative role models must be included in the education about friendliness. The negative examples serve as a warning, and this side of it must be effectively leveraged. It is necessary to expose and fight against unfriendly behaviors and attitudes, single out the unfriendly exemplars, extinguish the bad and support the good, strive for a social moral trend that always promotes kindness, cultivates mutual care, help, tolerance, respect among people, and encourages them to seek common ground while reserving differences and actively perform mutual obligations. Meanwhile, the generation mode of a pro-exemplar culture must be



innovated, and an interactive mechanism must be pushed forward for both the non-governmental and governmental selection and construction of role models, who will be more convincing to people if the selection enlists wider motivation and participation. In addition, the mechanism for guaranteeing the rights of the role models must be improved.

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