

# Study on Value Implications and Practical Paths of New-Era Family Tradition Construction from the Perspective of Cultural Inheritance

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**Abstract:** *The construction of family ethos in the new era is a key approach to the inheritance of China's fine traditional culture. From the perspective of cultural inheritance, this paper systematically explores the value implications of family ethos construction in the new era - as a micro carrier for the intergenerational continuation of cultural genes, an important fulcrum for the nourishment of social cultural ecology, and an original field for the formation of individual cultural personality; it analyzes its practical predicaments, including the intergenerational transmission fracture in families, the estrangement between families and schools in collaboration, and the insufficiency of social synergy; and it proposes practical paths such as awakening cultural memory in families, integrating curriculum practices in schools, building a collaborative mechanism in society, and digital empowerment through media, aiming to provide theoretical support and practical guidance for cultural inheritance and family ethos construction in the new era.*

**Keywords:** Cultural inheritance, New era, Family ethos construction, Practical approaches.

## 1. Introduction

Since the 18th National Congress of the Communist Party of China, family ethos construction has been incorporated into the important scope of national cultural construction and social governance. The deep integration of family ethos construction with the inheritance of fine traditional Chinese culture has become an issue of the times. Existing research mostly focuses on the moral educational function of family ethos, and there is still a lack of systematic deconstruction of its value logic and practical path from the perspective of cultural inheritance. This paper takes cultural inheritance as the core perspective, explains the value implications of family ethos construction in the new era, analyzes the practical obstacles, and constructs a multi-subject collaborative practical system, with the aim of providing theoretical references and practical guidelines for promoting the creative transformation of traditional culture and facilitating family ethos construction in the new era.

## 2. The Value Implication of Family Tradition Construction in the New Era from the Perspective of Cultural Inheritance

### 2.1 A Micro-Carrier for Intergenerational Continuity of the Essence of Fine Traditional Chinese Culture

As a concentrated embodiment of family ethics and cultural concepts, family traditions have always undertaken the core function of intergenerational transmission of the essence of fine traditional Chinese culture, serving as the most fundamental and vivid micro-unit for cultural inheritance. From the perspective of cultural genesis, traditional family traditions transform abstract cultural essence into perceivable and practicable daily norms through concrete forms such as family precept classics, family rituals, and life practices, embodying the inheritance wisdom that "Tao (the way of

nature and virtue) is not far from people". The family letters from "Heifu" and "Jing" (two soldiers) in the Qin bamboo slips of the Warring States Period unearthed from Shuihudi in Yunmeng County carry the ethical concept of deep affection rooted in filial piety and fraternal duty with 527 simple characters, confirming the historical continuity of family traditions as a cultural carrier. This kind of inheritance is not a simple duplication of culture, but a creative transformation realized through intergenerational interaction. For instance, the concept of "establishing oneself through sincerity and filial piety" emphasized in The Yan's Family Precepts has been transformed into the practice of the Bai Genbao family in Jiangxi Province, which has inherited the Ganpo (the region of Jiangxi) stage culture across three generations. This transformation has endowed the cultural essence of "loyalty, filial piety, integrity, and righteousness" with a modern expression. In the new era, the construction of family traditions has strengthened this inheritance function through institutional measures. The Bashu Family Tradition Inheritance Demonstration Base built in Nanxi District, Yibin City, has systematically collected over 4,000 genealogy books, compiled theoretical works such as Bashu Family Traditions, and constructed an inheritance chain of "physical preservation - theoretical interpretation - practical transformation". This has provided a contemporary carrier for traditional cultural essence such as "running a household with diligence and frugality" and "taking honesty as the foundation". The value of such a micro-carrier lies not only in cultural preservation, but more importantly in enabling traditional cultural essence to break through the constraints of time and space and become a cultural code integrated into individual lives through the transmission mechanism of "parental demonstration - children's practice - family identity". As Liu Yanru pointed out in Traditional Chinese Family Tradition Culture and Its Contemporary Value, the inheritance of family traditions has realized the "transformation of traditional culture from being recorded in classics to being practiced in daily life", providing the most stable support for the continuity of civilization.

## 2.2 A Key Fulcrum for Nurturing the Social and Cultural Ecosystem and Cultivating Civilized Norms

As an intermediary connecting family ethics and social values, family traditions play an irreplaceable fulcrum role in nurturing the social and cultural ecosystem and cultivating civilized norms. From the perspective of the Confucian ethical framework of “cultivating one’s moral character, managing the family well, governing the state properly, and bringing peace to the world”, family traditions have always been the source of social civilization. The values advocated by family traditions radiate to the social level through the practices of thousands of families, creating an effect where “the small climate of families warms the large climate of society”. In the new era, the construction of family traditions has integrated traditional resources with modern needs, establishing a transformation channel of “traditional virtues - family practices - social norms”. For example, the “Zhengyi Gate” in Zhengzhai Town, Pujiang County, Zhejiang Province, has inherited the family tradition of “filial piety and righteousness” for 900 years. In the context of contemporary rural revitalization, this tradition has been transformed into a civilized rural atmosphere of respecting the elderly and caring for relatives, demonstrating the role of family traditions in nurturing the social ecosystem. This fulcrum role has shown institutionalized and regular characteristics in the new era. Since the 18th National Congress of the Communist Party of China, a series of regulations such as the Law on the Promotion of Family Education have been introduced. Activities including the selection of National Civilized Families and the search for “Most Beautiful Families” have been carried out regularly, forming a multi-level system for family tradition construction. The Xu Naichao family in Inner Mongolia has integrated “guarding the border and defending the country” into their family tradition, while the Qin Tingqun family in Chongqing has practiced “neighborhood mutual assistance” through courier services. These cases not only inherit traditional concepts such as “the integration of family and state” and “mutual support”, but also shape modern norms of patriotism, love for family, and striving for progress. As Yang Yue emphasized in Achievements and Experiences of Family Tradition Construction in the New Era, “family tradition construction has become an important cultural support for social governance”. By regulating individual behaviors and consolidating value consensus, it effectively addresses the cultural alienation caused by the atomization of modern society, injecting traditional wisdom and modern vitality into the social and cultural ecosystem.

## 2.3 The Original Field for the Formation of Individual Cultural Personality and Spiritual Growth

As the first environment for individual growth, the family tradition atmosphere directly shapes an individual’s cultural personality and spiritual character, serving as the ultimate destination of cultural inheritance at the micro-individual level. Traditional family traditions emphasize the personality pursuit of “cultivating one’s moral character and establishing one’s life purpose”. Through the educational method of “teaching by words and deeds”, they internalize cultural values into the spiritual traits of individuals. General Secretary Xi Jinping’s growth experience in a revolutionary family vividly illustrates this process: the influence of the

family precept of “serving the country with unwavering loyalty” shaped his feelings for the nation and the country, while the life norm of “diligence and frugality” fostered his pragmatic style. These examples confirm the profound impact of family traditions on an individual’s spiritual growth. This kind of education is not deliberate preaching, but immersive cultivation integrated into daily life. The research and study courses developed by the Bashu Family Tradition Inheritance Demonstration Base in Nanxi District enable teenagers to develop cultural identity through experiential activities such as reciting traditional Chinese classics and writing messages on integrity. This is exactly the modern inheritance of the traditional educational concept of “unity of knowledge and action”. In the new era, the construction of family traditions has further strengthened the educational function of this field, realizing the integration of traditional personality ideals and modern value needs. The family tradition of “guarding the border” of the Huang Yi family in Jilin has cultivated the character of loyalty and responsibility, while the practice of “protecting forests and passing it on to the family” of the Yao Keli family in Guizhou has shaped ecological awareness. These cases show that by aligning with the needs of the times, family traditions are cultivating cultural personalities that combine traditional virtues with modern literacy.

Geng Huamin pointed out in his research that the core of General Secretary Xi Jinping’s important expositions on the construction of family, family education, and family traditions lies in “cultivating individuals’ cultural awareness and spiritual independence through family traditions”. The essence of this field’s value is to transform the virtues of “benevolence, righteousness, propriety, wisdom, and integrity” in fine traditional Chinese culture into an individual’s code of conduct and spiritual pursuit through the original space of the family. This ultimately enables cultural inheritance to achieve the fundamental goal of “educating people”, cultivating people of the times with cultural roots for the rejuvenation of the nation.

## 3. Practical Dilemmas in New-Era Family Tradition Construction from the Perspective of Cultural Inheritance

### 3.1 Risk of Discontinuity in Intergenerational Cultural Transmission within the Family Domain

As the original carrier of cultural inheritance, families are facing multiple impacts on their intergenerational transmission function, leading to a crisis of discontinuity in traditional family tradition genes. From the perspective of inheritance subjects: The trend of smaller modern family structures and the increase in single-person households have undermined the traditional transmission mechanism of “parental demonstration - children’s practice”. Most families lack concrete inheritance carriers such as family precept classics and family rituals, reducing family tradition transmission to unregulated, random infiltration. A more alarming issue is the deep-seated intergenerational divide in cultural cognition: Elderly people over 65 master an average of only 1.7 types of smart devices, while young people are proficient in 4.3 types. Behind this technological divide lies the collision between the traditional life philosophy of “sufficiency is enough” and the modern mindset of

“efficiency first”, depriving cultural genes like “diligence in household management” and “filial respect for the elderly” of a shared discourse foundation.

Value conflicts in inheritance content further exacerbate the discontinuity risk. The collectivist ethics emphasized by traditional family traditions are in tension with the personalized development pursued by contemporary youth. Some college students waver between “filial responsibility” and “personal freedom”, and even exhibit negative tendencies such as lying flatism and the decline of filial piety, stripping cultural inheritance of its motivation for individual internalization. The absurd scenes at Spring Festival dinners are highly metaphorical: Traditional dishes carefully prepared by the elderly are replaced by takeout, and physical red envelopes give way to group seckill activities. This intergenerational dislocation in lifestyle essentially represents the dissipation of traditional cultural memories in the digital tide, depriving family tradition inheritance of its core carrier of “grounding in life practice”. As Wang Fang’s research reveals, intergenerational conflicts in areas such as career choices and parenting concepts are gradually eroding the micro-foundation of intergenerational continuity of cultural genes.

### **3.2 Synergistic Alienation between School Education and Family Tradition Inheritance**

Schools, as the main front for cultural education, have failed to effectively connect with family tradition inheritance, creating an “intermediate obstruction” in cultural transmission. At the cognitive level: Some schools underestimate the cultural value of family tradition construction, regarding it as a “private family matter” and ignoring their pivotal role in the systematic transmission of cultural genes. This leads to the exclusion of family tradition culture from the school education system. This cognitive bias directly manifests as a lack of practical action: Most schools lack systematic plans to explore traditional family tradition resources. They neither offer courses on classics like The Yan’s Family Precepts nor build interactive platforms such as “family-school dialogues on family traditions”, leaving spontaneous family inheritance practices without professional guidance. The absence of a coordination mechanism worsens this alienation. Schools and families exist in a state of disconnection (lit. “two separate skins”) in cultural inheritance: The collectivist education emphasized by schools is divorced from the utilitarian parenting concepts of some families, while the traditional ethics maintained in families lack theoretical interpretation and value elevation from schools. This traps cultural inheritance in a dilemma where “families have no guidance and schools have no response”. Even when some schools attempt to launch family tradition activities, they are mostly reduced to formalistic theme-based class meetings. Unlike the Bashu Family Tradition Inheritance Base, they fail to build a complete chain of “theoretical interpretation - practical transformation”, making it difficult to organically integrate traditional family tradition culture with modern educational concepts. This synergistic alienation deprives family tradition inheritance of support from the education system, preventing the formation of a virtuous cycle of “family practice - school elevation - cultural identity”.

### **3.3 Insufficient Synergy between Cultural Inheritance and Family Tradition Construction at the Social Level**

The social system has failed to form a cultural ecosystem supporting family tradition inheritance, leaving the transmission of cultural genes without external support. In terms of resource supply: There is a structural imbalance. Some regions invest insufficiently in family civilization construction, with a low proportion of family education funding and low coverage of infrastructure such as family tradition museums and family precept walls. Completed inheritance bases, such as the demonstration base in Nanxi District, Yibin, are mostly isolated cases and fail to form a large-scale radiating effect. Meanwhile, the excavation of traditional family tradition resources is fragmented; most regions do not systematically organize cultural heritage such as genealogy and family precepts of prominent figures, depriving core genes like “diligence in household management” and “honesty as the foundation” of concrete carriers. The lack of a multi-agent coordination mechanism is even more critical. Departments such as publicity, education, and women’s federations work in isolation in family tradition construction, with no overall integration. For example, family tradition activities organized by women’s federations are not effectively connected with school education, and media publicity is disconnected from community practice, failing to form a communication effect of “small families driving the larger society”. The absence of an evaluation and incentive system further weakens synergy: Currently, there is no scientific evaluation standard for the effectiveness of family tradition construction, resulting in insufficient motivation for enterprises and social organizations to participate and making it difficult to form a sustainable investment mechanism. This insufficient synergy deprives family tradition inheritance of nourishment from the social and cultural ecosystem, preventing the “small family climate” from converging into a “social climate” and ultimately hindering the spread of fine traditional cultural genes at the social level.

## **4. Practical Approaches to New-Era Family Tradition Construction from the Perspective of Cultural Inheritance**

### **4.1 Family: Promoting Intergenerational Inheritance of Family Traditions by Awakening Cultural Memories**

Families need to reconstruct an inheritance model of “concrete carriers + immersive scenarios” to awaken shared intergenerational cultural memories. On one hand, activate the modern value of traditional inheritance carriers: Encourage families to organize genealogies, revise modern family precepts, and transform core genes such as “diligence in household management” and “filial respect for the elderly” into practicable family rules. For example, a “family cultural archive” project in a community preserves cultural memories through collecting old photos, handwritten notes, and records of traditional craftsmanship, making cultural memories traceable. On the other hand, create cultural scenarios for intergenerational interaction: Leverage traditional festivals like the Spring Festival and Mid-Autumn Festival to restore rituals such as ancestor worship and family banquets. Design activities like “grandparents and grandchildren making traditional food together” and “elders telling family stories” to

address intergenerational alienation in the digital age. To tackle the technological divide, launch “family digital mutual assistance” programs, where children teach elders to use short-video platforms to record daily family tradition moments. This not only bridges the technological gap but also preserves cultural memories in digital form, achieving inheritance innovation of “traditional core + modern carriers”. Meanwhile, resolve value conflicts in inheritance content and build an integrated system of “traditional ethics + modern values”. Parents should avoid reducing family tradition inheritance to one-way preaching; instead, guide children to understand cultural connotations through “situational discussions”. For instance, hold conversations on topics like “career choices and family responsibilities” and “personal freedom and the boundaries of filial piety”. On the basis of respecting young people’s personalized needs, explore the alignment between traditional family traditions and modern society, turning cultural inheritance from “passive acceptance” to “active recognition” and solidifying the ideological foundation for intergenerational transmission of family traditions.

#### **4.2 School: Linking Family Traditions with Cultural Education through Curriculum Integration and Practical Education**

Schools need to break the cognitive misunderstanding that “family traditions are a private family matter” and build an education system of “curriculum penetration + practical extension”, serving as a connecting hub between family traditions and cultural education. In curriculum design, promote in-depth integration of family tradition culture with subject education: Chinese language courses can select excerpts from classics such as The Yan’s Family Precepts and The Zhu’s Family Precepts, and interpret cultural connotations with modern family cases. History courses can explore stories of local celebrities’ family traditions. For example, a school in Zhejiang integrated “The Qian’s Family Precepts” into history teaching, helping students understand the symbiotic relationship between family traditions and regional culture. Moral education courses can offer special topics like “Family Traditions and Socialist Core Values” to guide students in sorting out the internal connection between family traditions and mainstream social values. In addition, develop school-based family tradition courses, such as the Family Tradition Culture Reader co-compiled by the Bashu Family Tradition Inheritance Base and schools, forming a curriculum closed-loop of “theoretical interpretation - case analysis - practical guidance”. In practical education, build a platform of “family-school collaboration + social research”. On one hand, regularly hold activities like “family tradition story sharing sessions” and “my family tradition handwritten newspapers”, encouraging students to transform family inheritance practices into campus cultural achievements and forming a chain of “family practice - campus exhibition - cultural elevation”. On the other hand, organize students to visit cultural venues such as family tradition museums and celebrities’ former residences for research. For example, a school in Sichuan arranged for students to visit the Bashu Family Tradition Inheritance Base, deepening their understanding of cultural inheritance through immersive experiences of family precept culture and participation in

family tradition situational dramas. Meanwhile, establish “family-school co-education archives” to record students’ practice of family traditions at home and school, realizing two-way connection of educational evaluation and avoiding the disconnection between school education and family practice.

#### **4.3 Society: Creating a Cultural Ecosystem for Family Tradition Construction through Collaborative Mechanisms**

Society needs to break departmental barriers and fragmented resources, and build a support system of “multi-agent collaboration + precise resource supply”.

First, establish an overall coordination mechanism: Led by the publicity department, set up a “Joint Conference on Family Tradition Construction” with departments such as education, women’s federations, and civil affairs to formulate regional family tradition construction plans. For example, a prefecture-level city in Jiangsu incorporated family tradition construction into the assessment system for spiritual civilization, clarified the responsibilities of each department, and realized collaborative linkage where “women’s federations organize family activities, schools conduct education, and communities provide venues”. Second, improve the resource supply system: Increase investment in family education funds, promote the construction of infrastructure such as family tradition museums and family precept walls, and set up “family tradition cultural corners” in communities and villages. At the same time, systematically explore local family tradition resources, such as compiling and publishing Collections of Local Celebrities’ Family Precepts and establishing “family tradition cultural databases”. This provides concrete carriers for cultural genes like “diligence” and “integrity”, avoids the situation where the demonstration base in Nanxi District, Yibin is a “lonely success”, and forms a radiating effect of “breakthroughs at key points and coverage across the board”. In addition, build a long-term mechanism of “evaluation incentives + social participation”: Formulate evaluation standards for the effectiveness of family tradition construction, conduct assessments from dimensions such as family inheritance, school education, and social impact, and commend excellent families and schools. Encourage enterprises and social organizations to participate in family tradition construction, such as supporting enterprises to launch “employee family tradition lectures” and social organizations to provide family tradition consulting services. This forms a sound ecosystem of “government leadership, social collaboration, and public participation”, converging the “small family climate” into a “social climate” and providing fertile ground for cultural inheritance.

#### **Acknowledgments**

This work was supported by Project of the Family Education Service Guidance Research Center of the Deyang Social Sciences Association in 2025: Research on the Influence of Family Traditions, Precepts and Rules on the Shaping of Children’s Behaviors from the Perspective of Cultural Inheritance (JTJY2025030).



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