

Modes and Optimization Strategies for the Reconstruction of Family Culture in the New Era from the Perspective of Grassroots Governance: A Comparative Case Study of Jiangsu and Zhejiang

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Abstract: Traditional Chinese family culture constitutes a vital component of the inheritance of Chinese civilization and serves as a critical foundation for national governance. Integrating traditional Chinese family culture into the construction of family, family education, and family virtues (the “Three Familial Elements”) in the new era represents both a contemporary reconstruction of traditional “family” culture and a crucial cultural bridge connecting individual families with the broader nation. Based on grounded theory research, this paper demonstrates that Xi Jinping’s contemporary vision on family culturally couples with the core concepts of traditional Chinese family values, pioneering a time-aligned, trinity-style concept for “family” culture construction that encompasses “family, family education, and family virtues.” Furthermore, within the institutional frameworks across central, provincial, and municipal levels, this vision establishes five distinct mapping relationships between “family” culture construction and national governance: family virtues, fostering virtue through education, Party conduct and clean governance, grassroots governance, and the sentiment of family-country integration (patriotism). Utilizing the development of the “Three Familial Elements” in Jiangsu and Zhejiang provinces as a micro-level approach, this study delineates the generative logic, governance modes, and optimization strategies inherent in family culture construction. To address practical challenges in integrating traditional Chinese family values into contemporary family culture construction, this paper proposes several policy recommendations: strengthening policy guidance and institutional guarantees; deeply excavating and inheriting localized characteristic “family” cultures; establishing a multi-actor governance framework and a matrix-based communication system; emphasizing practical innovation alongside the cultivation of role models; and expanding mechanisms for public participation.

Keywords: Family Culture; The Jiangsu-Zhejiang Mode; Reconstruction of Family Culture; Integrated Innovation

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1. Introduction

As the basic unit of society and the “primary classroom,” the family serves not only as a vital vehicle for cultural nourishment and value cultivation, but also as the core space for individual personality shaping and intergenerational transmission. Driven

by the “atomization” of family structures, the “modernization” of family education, and the “individualization” of family traditions, bridging traditional family culture and modern values amid epochal shifts—thereby integrating history with modernity, and inheritance with innovation—has emerged as a critical imperative for the development of the “Three Familial Elements” in the new era. Traditional Chinese “family” culture, centered on the isomorphism of family and state (jia-guo tong-gou), moral indoctrination, and the inheritance of family traditions, constitutes both a cultural treasure accumulated over millennia and a fundamental cornerstone of national governance. Grounded in the promotion of fine traditional Chinese culture, integrating the familial concepts of Confucianism, Taoism, and Legalism with Xi Jinping’s contemporary theory on family culture not only deepens the comprehension and excavation of traditional familial heritage, but also provides a theoretical framework for the modern transformation of traditional culture. Proposing a governance approach centered on “family” culture from the perspective of state governance expands the theoretical connotations of grassroots governance, thereby providing robust theoretical support and directional guidance for constructing a cultural pathway within grassroots administration.

Although extensive research has focused on the contemporary development of family culture, establishing a consensual paradigm that traditional Chinese family values play a vital role in inheritance within the new era, few studies have empirically investigated the innovative paths for building civilized families, implementing scientific family education, and inheriting fine family traditions. Furthermore, research that systematically analyzes the practical dilemmas and optimization strategies of reconstructing “family” culture from a holistic perspective—spanning from macro-cultural structures to micro-cognitive levels—remains exceptionally rare. Addressing this core gap, this paper utilizes the development of the “Three Familial Elements” in the Jiangsu-Zhejiang region as a micro-level analytical entry point. It aims to meticulously delineate the underlying mechanisms, institutional implications, governance modes, and optimization strategies of contemporary family culture construction, thereby responding to the macro-level inquiry of “China’s Governance” regarding the reconstruction of “family” culture in the new era.

2. Literature Review and Theoretical Framework

2.1 Domestic and International Literature Review

As the foundational unit of human society, the family bears the essential functions of emotional bonding, cultural transmission, and social order maintenance. Existing scholarly literature regarding the evolutionary patterns of family culture, the modern transformation of traditional family values, and the underlying mechanisms of the trinity-style construction of “family, family education, and family traditions” in the new era, is continuously expanding along evolutionary trajectories that span from traditional reconstruction to modern rule of law, and from macro-political discourse to localized implementation within grassroots governance.

From the perspective of the history of thought, scholars have first examined the transformation of traditional family values during the modern and contemporary eras. Wu Genyou et al. (2024) compared the family traditions of modern thinkers Xiong Shili and Liang Shuming, concluding that the turbulent cultural interaction between “dismantling the family” (po-jia) and “rebuilding the family” (li-jia), alongside subsequent traditional reconstruction, characterized China’s social transition during the modern era^[1]. The modern transformation of traditional culture offers specialized practical pathways for ideological and political education within universities and broader society. Wang Junzhe (2024) discussed the logical rationale underpinning the extraction of educational value from archival resources of fine traditional Chinese culture for ideological and political cultivation^[2]. This demonstrates that traditional family culture possesses “active genes” that remain highly relevant to contemporary moral socialization. Concurrently, traditional family traditions serve not only as a primary vehicle for governance by virtue (de-zhi) but also exhibit significant value as a paradigm for rigid governance by law (fa-zhi). From the perspective of legalization, Li Zhe et al. analyzed the institutional logic behind “incorporating family traditions into laws and regulations,” thereby proving that regulating family virtues through formal legal and regulatory frameworks is both feasible and imperative^[3].

In the new historical period, family culture construction has evolved into a distinct political responsibility for Party members and leading cadres. Against the backdrop of the “new journey,” Yang Wei (2024) elaborated on the family, family education,

and family traditions of Party members and leading cadres, asserting that family tradition serves as the primary line of defense, specifically the frontline defense against corruption^[4]. The moral education foundation of this defensive line is largely derived from traditional family precepts (jia-xun). An Limei argues that traditional family precepts contain profound implications for “fostering virtue through education,” thereby linking individual moral cultivation with the destiny of the clan and the stability of the state^[5]. Investigating the evolutionary patterns of family configurations necessitates strengthening the theoretical foundation of historical materialism. By comparing the roles of the Neo-Democratic mode of production and the Communist mode of production at different stages of productive force development, Zhu Bingyuan et al. (2024) provided corresponding explanations while discussing their respective values across different periods^[6], thereby offering an underlying logical framework for understanding the transition of modern family structures from stem families to nuclear families. Consequently, Huang Yongpeng et al. (2023) posit that, from a holistic perspective, General Secretary Xi Jinping’s important discourses on family, family education, and family traditions possess prominent attributes of political orientation, alignment with the times, and practical guiding significance^[7].

The academic community posits that the core innovation of the contemporary vision on family lies in integrating family tradition construction into the framework of governing the Party in accordance with inner-Party regulations and the Party’s self-revolution. In 2023, General Secretary Xi Jinping’s discourses on the Party’s self-revolution repeatedly emphasized the disciplinary boundaries of family tradition construction^[8]. Utilizing the historical philosophy of “rectifying the family to stabilize the realm” (zheng-jia er tian-xia ding) as an analytical entry point, Xiao Qunzhong (2022) profoundly elaborated on the strategic positioning of prioritizing the “Three Familial Elements” within the modern national governance system^[9]. Grounded in the Excerpts of Discourses on Governing the Party in Accordance with Inner-Party Regulations compiled by the Institute of Party History and Literature of the CPC Central Committee^[10], General Secretary Xi Jinping’s key speeches delivered during the collective study sessions of the Political Bureau of the CPC Central Committee and Democratic Life Meetings are also categorized under this research domain^{[11][12]}. Scholars explicitly point out that within the Party Central Committee’s integrated framework of simultaneously promoting the mechanism of “not daring to be, not being able to be, and not wanting to be corrupt” (the “Three Non-Corruptions”), there exist distinct arrangements regarding the rigorous regulation of the political behavior of officials’ spouses and children. As demonstrated in the Learning and Guidance Manual for the Report to the 20th National Congress of the CPC, family culture construction in the new era has become a critical measure within the major strategic decisions to achieve the unified striving of the entire Party and people of all ethnic groups^[13].

This top-level design, accompanied by the joint issuance of relevant implementation opinions, has subsequently transformed into an institutionalized and standardized behavioral consensus^[14]. The compilation of discourses on the construction of the “Three Familial Elements” edited by the Institute of Party History and Literature of the CPC Central Committee systematically demonstrates the co-advancement mechanism encompassing family, family education, and family traditions^{[15][16]}. Within the theoretical framework of inner-Party regulations and socialist rule of law construction, Song Gongde (2021) proposes that formulating institutional norms and constraints for the family life of Party members within the scope of inner-Party regulations, while establishing its legal legitimacy, substantially supports the Party Central Committee’s grand strategy of comprehensive law-based governance of the nation^{[17][18]}.

The conceptual coupling of theories ultimately directs toward the practical implementation within grassroots governance. Hu Shuzhi et al. (2020) demonstrated the contemporary value of fine traditional family traditions as a source of moral nourishment for modern grassroots governance and as a soft resource for grassroots social regulation^[19]. Concurrently, through the Interpretation of the Regulations of the Communist Party of China on Disciplinary Actions^[20], alongside General Secretary Xi Jinping’s seminal speech at the Sixth Plenary Session of the 18th Central Commission for Discipline Inspection^[21], the Communiqué of the Sixth Plenary Session of the 18th Central Committee of the CPC^[22], and the Excerpts of Discourses on Comprehensively Governing the Party with Strict Discipline^[23], the Party has realized its political objective of ensuring the inheritance of fine family traditions via institutional rigidity. This administrative logic can be traced back to the General Secretary’s address at the 2015 Spring Festival Greetings, where he emphasized the societal function of the family as the “primary school of life”^[24]. It has been continuously deepened within the grand chapters of The Governance of China^[25]

and the Guidance Manual for the Decision on Comprehensively Advancing the Law-based Governance of the Nation ^[26]. Furthermore, its profound laws of historical evolution can be uncovered within the lineages of Rujia (Confucianism), Daojia (Taoism), and Fajia (Legalism) across vast ancient archival texts such as the Xuxiu Siku Quanshu (The Continuation of the Complete Library of the Four Branches of Literature) ^[27].

Concurrently with the progression of globalization and modernization, the international academic community has increasingly recognized the contemporary value of Eastern familialism and the functional role of family education within public governance. Within the domain of cross-cultural and geocultural transformation research, Jin (King) and Bangde (Bond) comprehensively investigated the restructuring and preservation of intergenerational traditional family values throughout the process of societal modernization. Their findings reveal that Confucian ethical traditions have not been obliterated within economically developed regions of East Asia (such as the coastal environment of the Jiangsu-Zhejiang area); conversely, they exhibit robust social adaptability and a profound capacity for cultural reinvention ^[28].

In summary, existing literature has extensively examined the theoretical genealogy of traditional family values and the macro-political value of family tradition construction in the new era, laying a solid theoretical foundation for this study. However, most current research remains limited to macro-level constructs. There is a lack of scholarly effort to systematically analyze the practical dilemmas of contemporary family culture reconstruction from a holistic perspective that bridges macro-cultural frameworks with micro-cognitive levels, and empirical studies exploring how to innovate by leveraging specific geocultural environments remain absent. The Jiang-Zhe (Jiangsu and Zhejiang) region has historically maintained a profound tradition of honoring rituals and prioritizing education, alongside a long-standing heritage of clan-based family precepts (jia-xun). Moreover, following the early development of a commodity economy, this region was among the first to undergo the transition toward modern nuclear families and experience its accompanying transitional dislocations. Grounded in the primary objective of “transmitting family reputation through generations and nurturing minds with virtue,” this paper initiates its inquiry with micro-level field investigations of “family” culture within the Jiang-Zhe region. By exploring novel pathways for family development, this study aims to faithfully present how traditional and modern family concepts interplay within the grassroots soil, thereby providing locally representative and operationally viable empirical evidence for contemporary family culture construction in the new era.

2.2 Theoretical Framework

An intrinsic coupling relationship exists between traditional Chinese family values and Xi Jinping’s contemporary vision on family regarding the core philosophy of the trinity-style family culture construction, which encompasses “family, family education, and family traditions.” By reviewing relevant institutional norms at both central and provincial levels, this study applies grounded theory to execute a three-stage coding process, ultimately abstracting and consolidating five core categories of “family” culture construction: family virtues, fostering virtue through education, Party conduct and clean governance, grassroots governance, and the sentiment of family-country integration (as detailed in Table 1). Grounded in the conceptual components derived from the grounded theory analysis, a systematic case study is conducted on representative cases within the Jiang-Zhe (Jiangsu and Zhejiang) region. Utilizing these five core categories as the analytical scaffolding and mapping them onto the selected geocultural cases, this paper systematically explores the innovative paths and practical landscapes of “family” culture reconstruction in the new era.

Table 2-1 Coding Categories and Interrelationships

Open Coding	Axial Coding	Selective Coding
Party Conduct and Clean Governance	Driving Party Conduct through Family Traditions	The Family Education Promotion Law of the People’s Republic of China stipulates that “state personnel shall take the lead in establishing a fine family tradition and fulfilling their responsibilities in family education.”
	Legal Compliance	Article 7 of the Civil Code of the People’s Republic of China stipulates that civil subjects, when engaging in civil activities, shall adhere to the principle of good faith, act with honesty, and honor their commitments. Article 8 stipulates that civil subjects, when engaging in civil activities, shall not violate the law, nor shall they run counter to public order and good morals.

Open Coding	Axial Coding	Selective Coding
Grassroots Governance	Community Governance	Paragraph 2 of Article 277 in the Real Rights Book of the Civil Code of the People’s Republic of China stipulates that residents’ committees shall provide guidance and assistance for the establishment of owners’ assemblies and the election of owners’ committees. Article 24 of the Regulations of Zhejiang Province on the Promotion of Family Education stipulates that activities aimed at creating civilized cities, civilized villages and towns, civilized units, civilized campuses, and civilized families shall incorporate the performance of family education work as an essential component.
	Grassroots Education	The Regulations of Jiangsu Province on the Promotion of Family Education explicitly clarifies the duties and obligations of grassroots governments: integrating family education into the scope of community education. It stipulates that people’s governments of towns and townships, alongside subdistrict offices, shall incorporate family education guidance services into the core substance of community education work.
	Responsibilities of Grassroots Governance Organizations	The Regulations of Jiangsu Province on Anti-Domestic Violence prescribes the relevant duties of residents’ and villagers’ committees: providing coordination and assistance, and supporting people’s governments of towns and townships, as well as subdistrict offices, in the prevention and resolution of marital and family disputes.
Fostering Virtue and Nurturing Talent	Parental Responsibilities	Article 15 of the Family Education Promotion Law of the People’s Republic of China stipulates that parents or other guardians of minors, alongside other family members, shall focus on family development, cultivate a positive and healthy family culture, establish and pass down fine family traditions, and carry forward the family virtues of the Chinese nation, so as to jointly construct civilized and harmonious family relationships and create a favorable domestic environment for the healthy growth of minors.
	Family Education	The Regulations of Jiangsu Province on the Promotion of Family Education emphasizes that parents shall enhance their personal cultivation and attach great importance to teaching by both precept and example. They are mandated to educate and influence minors with healthy ideology, good conduct, and appropriate methods, thereby setting a positive example for minors and promoting the inheritance and development of family virtues.
Family Virtues	Promoting Fine Traditional Culture	Article 4 of the Regulations of Jiangsu Province on the Promotion of Family Education stipulates that family education shall adhere to the principle of fostering virtue and nurturing talent, practice the core socialist values, and promote fine traditional Chinese culture. It mandates the inheritance and cultivation of good family traditions, so as to facilitate the well-rounded development of minors in moral, intellectual, physical, aesthetic, and labor education.
	Establishing Fine Family Traditions	Article 4 of the Regulations of Jiangsu Province on Anti-Domestic Violence stipulates that families shall establish fine family traditions, carry forward family virtues, and attach great importance to the development of family civilization. Family members shall render mutual assistance, show reciprocal care, live together in harmony, and fulfill their family obligations.
The Family-Nation-World Continuum	Loyalty to the Party, Country, and the People	Article 16 of the Family Education Promotion Law of the People’s Republic of China stipulates that parents or other guardians of minors shall, in light of the physical and mental development characteristics of minors at different stages of age, and guided by the following contents, conduct family education

3. Reinventing Family Culture in the New Era: A Comparative Case Analysis of Five Models Across Jiangsu and Zhejiang Provinces

3.1 The Institutional Models of Reinventing “Jiā” (Family) Culture in Jiangsu and Zhejiang

The “Integrity and Clean Governance” Model of Reinventing “Jiā” Culture. The foundational paradigm of reinventing “Jiā” (Family) Culture manifests as the “Integrity and Clean Governance” Model, which represents a structural coupling between formal political discipline (Party governance) and informal moral constraints (domestic spheres). The empirical evidence from Jiangsu Province illuminates a top-down, regulatory approach characterized by bureaucratic steering and the activation of red

social capital. In Suzhou City, the municipal government focuses on the “critical minority” of political elites by establishing clean family ethos as an institutional compliance anchor for newly promoted officials; through tailored “Family Motto and Traditions” training programs like the “Joint Construction of Clean Residences” (involving over 30 spouses of municipal-level officials), the state effectively extends its anti-corruption boundary into private households. Simultaneously, Suqian City leverages localized historical assets by transforming revolutionary red resources and patriotic education bases into ideological policy instruments. This mechanism guides both cadres and citizens to extract ethical nourishment—namely “reverence for virtue, integrity in family cultivation, and diligence in household management”—from the century-long history of the Party, thereby facilitating the intergenerational transmission of red traditions. Conversely, the praxis in Zhejiang Province highlights a collaborative and digitally-enabled governance network. Ningbo City transcends rigid bureaucratic silos through multi-departmental synergy, constructing an integrated online-to-offline communication matrix. By launching interactive new media tools such as “Spiritual Family Maxims,” Ningbo significantly enhances public engagement and fosters a reciprocal reinforcing mechanism between benign domestic traditions and broader public ethos. Through a strategic policy mix—including the commendation of progressive families, exchange symposia on “Clean Family Traditions,” and the establishing of physical education bases—the local state successfully translates abstract political integrity into generalized civic virtues.

The “Grassroots Social Governance” Model of Reinventing “Jiā” Culture. The second prominent configuration of reinventing “Jiā” (Family) Culture manifests as the “Grassroots Social Governance” Model, which strategically conceptualizes micro-domestic units as proactive co-governance partners within modern collaborative networks, rather than passive targets of bureaucratic regulation. The empirical evidence from Jiangsu Province highlights a structural logic of vertical organizational penetration and omni-scenario public service delivery. In Gusu District, Suzhou City, the Xintiandijiayuanbei Community launched the “New Homeland, New Family Ethos” Party-building brand. By linking municipal-level political resources with sub-district branches, the local state has established a robust three-tier organizational linkage network. Utilizing family traditions as a soft governance lever, this mechanism re-socializes atomic households and facilitates a collaborative community ecosystem. Simultaneously, Suqian City exemplifies a granular intervention strategy—termed “leveraging a micro-cleavage to drive macro-governance.” The Suqian Municipal Women’s Federation dynamically implements the “Three-Whole” (Tri-Full) community family education blueprint, cultivating an omnipresent and participatory atmosphere. By institutionalizing a tailored guidance paradigm that spans “all community spaces, all parenting stages, and all family typologies,” the local state achieves a seamless, precision delivery of public value. Conversely, the praxis in Zhejiang Province centers on multi-agency synergy for conflict de-escalation and platform-based digital integration. In Xiaoshan District, Hangzhou City, a collaborative coalition comprising the local Women’s Federation, the Bureau of Justice, and sub-district authorities conducts synchronized marital and family mediations. By prioritizing emotional de-escalation and preventative conflict resolution, they successfully anchor the “Peaceful Family” as the foundational resilient cell of the wider social stability complex. Notably, through the pioneering pilot of the “Integrated Family Affairs” (Jiā-Shì Yì-Lèi-Shì) reform, Xiaoshan has constructed a multi-sided digital service platform. By consolidating fragmented inter-departmental services into a one-stop portal, this mechanism effectively extends the administrative capillaries into the deepest layers of grassroots society, drastically reducing the transactional costs of social governance.

The “Fostering Virtue and Nurturing Talent” Model of Reinventing “Jiā” Culture. The third analytical dimension of reinventing “Jiā” (Family) Culture materializes as the “Fostering Virtue and Nurturing Talent” (Lì-Dé Shù-Rén) Model. In the lexicon of public policy, this paradigm denotes a structured process of the socialization of moral capital, wherein private domestic ethics are structurally scaled up into generalized civic virtues through spatial encapsulation, ethical role-modeling, and platform-based delivery. The empiricism from Jiangsu Province unveils a combined logic of intergenerational spatial embedding and moral capital spillover. In Suzhou City, grassroots communities creatively utilize winter and summer vacations as strategic policy windows. Relying on the physical infrastructure of Community Party-and-Mass Service Centers, local authorities orchestrate immersive programs where the youth engage with oral histories and thematic lectures delivered by elder cohorts. This spatial mechanism temporarily suspends modern generational alienation, constructing a perceived, affective environment for the transmission of family traditions. In tandem, Suqian City exemplifies the strategic activation

of localized ethical role models. By elevating national-level “Most Beautiful Families” such as the Ma Biao household, the local state demonstrates how an individual’s sustained altruistic behaviors can accumulate profound moral capital. Ma’s grass-roots voluntary engagements not only crystallize into a resilient domestic ethos but also trigger a potent mechanism of “moral contagion,” mobilizing broader social networks into public volunteerism and successfully converting private goodness into public value. Conversely, the praxis in Zhejiang Province showcases a sophisticated configuration of multidimensional educational integration and platform-based accessible delivery. The Zhejiang Provincial Women’s Federation, anchoring its initiatives around the core mandate of *Lǐ-Dé Shù-Rén*, structurally amalgamates formalized parental counseling and family ethos forums with organic mass-led lecture halls. By pioneering digital governance platforms such as the “Happy e-Home Lecture Hall” and the “Cloud Hall for Family Education,” and intersecting them with physical campaigns like “Experts into Communities and Schools,” the provincial state has built a multi-tiered value delivery apparatus. This dynamic interlacing of online digital streams and offline expert chains drastically improves the targeted alignment and ubiquitous accessibility of public cultural goods, translating abstract moral philosophy into deeply internalized everyday practices.

The “Domestic Virtues and Ethics” Model of Reinventing “*Jiā*” Culture. The fourth thematic dimension of reinventing “*Jiā*” (Family) Culture manifests as the “Domestic Virtues and Ethics” Model. Configured within the framework of policy sciences, this paradigm represents a sophisticated mechanism of governance by narratives. It strategically deploys digital media and institutionalized ideological matrices to reconstruct traditional kinship ethics into modern, generalized social capital, leveraging reputational incentives and moral conformity to guide public behavior. The empiricism from Jiangsu Province illustrates a dual logic of digital narrative diffusion and the strategic capitalization of localized cultural symbols. In Suzhou City, the local state places great emphasis on the holistic spillover of family, parenting, and domestic traditions. By systematically utilizing social media matrices to broadcast and amplify exemplary cases of domestic virtues, Suzhou transcends the physical boundaries of traditional geographic communities, achieving a broad-spectrum demonstration effect and ubiquitous moral radiation across wider public spheres. In tandem, Suqian City reinforces this governance effect through inter-agency coalitions and the deep cultivation of indigenous ethical symbols. The Suqian Municipal Women’s Federation, in partnership with municipal civilized entities, jointly launched the culturally evocative campaign themed “Nurturing Western Chu with Family Traditions, Sustaining Historical Maxims Across Generations.” By institutionalizing specialized digital columns on government social media handles to exhibit localized domestic deeds and native family mottos, Suqian successfully translates abstract state ideologies into tangible, reproducible narrative assets, structurally advancing the value reconstruction of contemporary domestic spheres. Conversely, the praxis in Zhejiang Province centers on the integration of political symbols, the engineering of branded prop-advocacy matrices, and the modernistic reconstruction of traditional virtues. The Zhejiang Provincial Women’s Federation strategically attaches its initiatives to high-value political capital such as the “Red Boat Spirit,” seamlessly weaving domestic ethics into province-wide, multi-tiered institutional lecturing systems, including the “Hundreds, Thousands, and Myriads Grand Preachings” and the “Women’s Party Lectures for Ten Thousand Households.” By launching highly curated, branded narrative instruments such as “Family Letters: Short Pages but Endless Integrity,” “The Most Beautiful Family Letters of the New Era,” and “Illuminating Family Ethos across Thousands of Villages and Myriads of Households,” Zhejiang effectively transfigures esoteric historical legacies into concrete, affective bonds, driving traditional virtues into thousands of households with high organizational penetration. Historically renowned for its emphasis on the soft regulatory functions of domestic ethics, Zhejiang dynamically scrutinizes and re-interprets historical family maxims through a modernized lens, extracting ethical nourishment while infusing new civic education contents, thereby achieving the temporal evolution and dynamic adaptation of informal institutional assets.

The “Patriotic Devotion and State Identity” Model of Reinventing “*Jiā*” Culture. The final analytical dimension of reinventing “*Jiā*” (Family) Culture materializes as the “Patriotic Devotion and State Identity” (*Jiā-Guó Qíng-Huái*) Model. Situated at the core of domestic ethos and civic socialization, this paradigm denotes a structural mechanism of concentric value spillover, whereby private kinship bonds and domestic interactions are systematically channeled into macro-level political alignment, national solidarity, and state identity. The empiricism from Jiangsu Province demonstrates the micro-activation of historical-political capital and intergenerational narrative replication. In Suzhou City, the Municipal Women’s

Federation institutionalizes “Family Story Sharing” platforms to seamlessly embed individual biography into grand national historiography. As exemplified by the veteran Chen Jionglie household, the political virtues of patriotism, systemic loyalty, and strict self-discipline forged during wartime and national defense periods have been transfigured—via informal institutionalization within the domestic sphere—into resilient intergenerational capital spanning three generations. This mechanism perfectly aligns micro-level domestic endeavors with macro-level state prosperity. In tandem, Suqian City capitalizes on the behavioral trajectories of exemplary households, such as the Mi Xinlan family, illustrating the profound capacity of the domestic unit to serve as the primary apparatus of political socialization. Their lived altruism transfigures abstract state ideologies into accessible behavioral anchors for the youth. Conversely, the praxis in Zhejiang Province displays a holistic configuration of omni-spatial civic-etiquette regulation and the strategic reconstruction of state consciousness. To establish a normative climate of “universal etiquette learning and ubiquitous civic civility,” Zhejiang deploys a multi-level penetrative policy mix characterized by the operational framework of “bureaucratic vanguard, sector demonstration, regional pilot, grassroots implementation, and individualized representation.” This mechanism embeds formalized moral education into both the national curriculum and the bureaucratic routines of public service delivery. By constructing a vast network of physical “Civility Lecture Halls” (Yǒu-Lǐ Jiǎng-Táng) and mobilizing tens of thousands of voluntary actors, the local state manufactures high-social-capital public spheres. Through curated macro-narrative campaigns like “Hello Zhejiang” and “I am the Ambassador for Zhejiang,” the provincial state successfully aggregates granular civic etiquettes into generalized cultural confidence and heightened state identity, completing the theoretical continuum from the private household to national destiny.

3.2 Divergences and Commonalities in the Models of Reinventing “Jiā” (Family) Culture between Jiangsu and Zhejiang Provinces

Divergences and commonalities coexist in the inheritance and development of “Jiā” (family) culture between Jiangsu and Zhejiang provinces. In terms of commonalities, both regions have established diversified management systems, emphasized practical operations and campaign implementation, and provided policy guidance and institutional guarantees. Specifically, regarding diversified management systems, both Zhejiang and Jiangsu focus on integrating multiple mechanisms—such as “political governance, rule of law, moral governance, autonomy, and smart governance”—into family development to promote family harmony and safeguard social stability. Both regions proactively construct family service systems and advance family infrastructure construction. In terms of emphasizing practical operations and campaign implementation, both places pay great attention to promoting the comprehensive development of family education through various forms of teaching and activities. Regarding policy guidance and institutional guarantees, the smooth development of family education is ensured through policy orientation and institutionalized measures.

In terms of divergences, the two regions exhibit certain distinctions in the forms and intensity of cultural communication, the focal points of policy guidance, as well as implementation strategies and activity formats. Specifically, regarding the forms and intensity of cultural communication, Zhejiang places greater emphasis on integrating online and offline approaches and developing new media products. Although Suqian City organizes corresponding communication activities, its coverage and intensity through new media remain relatively weaker. In terms of the focal points of policy guidance, Zhejiang integrates the development of family, parenting, and family traditions into grassroots governance, exploring the construction of an integrated service platform for grassroots governance that consolidates multiple functions into a replicable model. In contrast, Jiangsu places more emphasis on family traditions development and the Party’s leadership at the community level; guided by Party building, it establishes the community “One Core, Dual Connections, and Four Integrations” work system to advance the modernization of grassroots governance, stressing the inheritance of patriotic devotion from both formal and institutional dimensions. Regarding implementation strategies and activity formats, Zhejiang is more attentive to incorporating family culture elements into its campaigns, extensively leveraging the strengths of the Women’s Federation and various social organizations to actively host well-contented lectures and case-sharing sessions. Jiangsu, meanwhile, focuses on the exemplary role of cases, emphasizing the elevation of the overall family culture through typical models, with activity formats that place a relative emphasis on the hands-on participation of individuals and families.

4. Policy Recommendations for Optimizing the Construction of Family Culture in the New Era

4.1 Improving the Five-Dimensional Support System for the Development of Family, Parenting, and Family Traditions

In terms of grassroots governance, it is necessary to further improve the points reward system for families participating in grassroots governance, establish a community “family council” system, and implement a coupling system between “village regulations and non-governmental agreements” and community management. In terms of clean government and Party style construction, efforts should be made to further establish a project-based system for family integrity education, improve the “Clean Family Commitment Letter” system for the families of Party members and cadres, and refine systems for clean culture lectures and the sharing of clean family tradition stories. In terms of domestic virtues, a domestic virtues publicity month system can be established, alongside improving the selection mechanism for models of domestic virtues and the support and guidance system for domestic virtues education. In fostering patriotic devotion and shaping moral character, support for “fostering virtue and nurturing talent” and “patriotic devotion” needs to be further strengthened. In the inheritance of family traditions, emphasis should be placed on spreading positive values, and training should be provided to parents so they can learn diverse methods for fostering virtue and nurturing talent. Communities should regularly organize activities to publicize red culture and excellent family culture. Concurrently, based on the city’s actual conditions, a family education development plan should be formulated, family education experiences from various regions should be learned, corresponding cases should be referenced, and offline service stations, such as counseling service spots, should be introduced to leverage the core function of fostering virtue and nurturing talent, thereby promoting the healthy growth and development of youth. Finally, relevant policies should be perfected to expand the coverage of family culture communication, increase the popularization of family-concept culture, attach importance to social members’ perception of family concepts, and guide social members to correctly recognize the impact of “Jiā” culture on social development.

4.2 Overcoming Multiple Obstacles in Integrating Traditional Family Values into the Development of Family, Parenting, and Family Traditions in the New Era

Deeply excavate cultural connotations and improve the inheritance system of family culture. Learn from national advanced experiences, introduce relevant policy initiatives, focus on family needs, and build themed family traditions education bases. Advocate for the construction of the family, parenting, and family traditions system, and promote the deep development of excellent family-concept culture within households. Improve reward mechanisms, increase incentives, and introduce effective incentive mechanisms tailored to the actual conditions of residents; publicize family development from multiple dimensions, host activities centering on core concepts such as clean government and Party style, grassroots development, fostering virtue and nurturing talent, domestic virtues, and patriotic devotion, and innovate communication content while enriching communication formats. In addition, full play should be given to the functions of grassroots Party organizations, leveraging the positive influence and facilitating roles of Party members in domestic, social, and cultural spheres. Meanwhile, multi-dimensional publicity scales should be established to increase diversified forms of participation. Inter-departmental collaboration should be enhanced to expand communication channels and enrich communication formats; introduce citizen-convenience software to organically integrate multiple government services, enabling residents to effectively solve practical problems online, while studying the ideologies of the new-era family concept via online methods, thus advancing online publicity for new-era families and constructing the new-era family concept.

4.3 Emphasizing Practical Innovation and the Presentation of Role Models

Advance the pilot of family counseling service stations to further implement individualized family education counseling methods. Encourage various social organizations and volunteers to actively participate in domestic and school spheres, providing excellent family education services for students. Through pathways such as policy orientation, institutional guarantees, the excavation of cultural connotations, the construction of pluralistic governance systems and matrix communication mechanisms, and the building of role-model transmission mechanisms, the popularization and application of traditional Chinese family concepts should be carried out in Suqian City, integrating traditional Chinese family concepts into

family upbringing and family education, thereby enhancing the level and effectiveness of family education across the entire society. Deepen practical innovation. Encourage the implementation of individualized family education counseling methods. Encourage various social organizations and volunteers to actively participate in domestic and school spheres, providing excellent family education services for students. Meanwhile, fully leverage the exemplary and leading role of role models. Drive the further construction of role-model strength through diverse approaches, encouraging members of other households to learn from exemplary families, and establish complete upstream and downstream measures to ensure the thorough implementation and execution of relevant policies and opinions.

Conclusion

Through a comparative case study of Jiangsu and Zhejiang provinces, this research explores the internal mechanisms of reinventing “Jiā” (family) culture within contemporary local governance. The findings indicate that whether through Jiangsu’s “narrative-driven” micro-pathway of political socialization or Zhejiang’s “structure-oriented” pathway of omni-spatial institutional regulation, the core essence lies in transfiguring private domestic ethos into public governance efficacy, social capital, and state identity.

To further optimize the construction of family culture in the new era, future endeavors should focus on multi-dimensional systems including grassroots governance, clean government, and domestic virtues to overcome practical obstacles. By emphasizing practical innovation, leveraging the guidance of role models, and advancing online-offline matrix communication, this approach will ultimately achieve a profound integration of the private household and the grand state across value, institutional, and behavioral dimensions, thereby providing a sustained cultural impetus for the modernization of state governance.

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Conflict of Interests

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