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From shared-interest bonds to family culture: a study on the organizational evolution and value inheritance of university bicycle associations

Yuqi Qiu

Advanced Institute of Confucian Studies, Shandong University, Jinan, China

202411559@mail.sdu.edu.cn

Abstract. The trend of "atomization" in contemporary society has intensified the alienation of interpersonal relationships, and the "relationless society" has become a structural predicament faced by the youth. Taking the Bicycle Association of Shandong University as a case study, and through field observation, in-depth interviews, and forum document analysis, this paper examines the generative mechanism and contemporary value of its "family culture." The study finds that the association's "family culture" is not a mere replica of traditional clan culture; rather, it is a quasi-kinship cultural order that gradually evolved from "shared-interest" ties through "intrinsic" needs (shared cycling and making friends), "social" organization (the differential mode of association and institutional order), and "constructive" practice (intergenerational inheritance and external interaction). It is both a modern transformation of the traditional value of "friendship ties" and an emotional resource for resisting the crisis of social relations. However, after 2020, affected by the pandemic shock and changes in social mentality, the "family culture" shows a trend of dilution. This paper argues that, against the backdrop of young people's persistent emotional needs, the "family culture" should not be viewed as "a sunset cry," but should be transformed from "tradition" into a "classic" adapted to modernity, providing the youth with a sense of belonging and security that transcends geography and blood ties.

Keywords: family culture, shared-interest groups, relationless society, campus folklore, emotional bonds, social organizations

1. Introduction

As an important carrier of campus culture, university student associations and the value concepts, behavioral norms, and emotional bonding patterns formed within them have increasingly become a significant topic in the interdisciplinary study of folklore and sociology. Some scholars have pointed out that association culture is essentially a typical manifestation of campus folklore, reflecting the creative transformation of traditional interpersonal relationship patterns by the youth in specific times and spaces [1]. Yet, among the many types of associations, why do sports associations (such as bicycle associations) centered on "family culture" as their cohesive force deserve separate scrutiny? Is the quasi-kinship relationship they advocate a simple replication

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of traditional clan culture, or a new type of cultural order generated under the impact of modernity? This inquiry constitutes the logical starting point of this study.

In my one-year participatory observation, I was deeply involved in the daily operations and periodic activities of a university bicycle association, undergoing a role transition from a peripheral participant to an internal observer. During this period, a striking paradox emerged: the "family culture" vigorously promoted by the association—an emotional community that attempts to break away from native blood and geographical ties and is built purely on shared-interest ties (a common passion for cycling)—although it resonates emotionally with the pursuit of intimacy and trust in the traditional ethics of "friendship ties," exhibits an obvious tension in its state of survival. On the one hand, this cultural practice can be seen as a modern individual's longing for a "return" to traditional community values; on the other hand, it also constitutes a resistant response to the increasingly "atomized" trend of social relations today.

Yet what is worth pondering is whether the persistence of the association's "family culture," like the preciousness of traditional friendship portrayed in this year's hit *Love Letters to Grandma*, is merely a cry of a traditional society in its twilight. Does this value still possess enduring significance in the contemporary era? According to Yangguang (pseudonym), a senior member of the association, the association's adherence to "family culture" was once deeply rooted, only beginning to dilute in recent years[1]. This change prompts us to reflect: is this emotionally-bonded mode, tinged with nostalgia, merely "the last radiance before dusk" as traditional society declines, or does it still possess a continuable contemporary value?

Meanwhile, Xiaoyu (pseudonym), a respondent who had faded out of the association, after comparing her experiences with the cycling association, the frisbee club, and the swimming club, highly praised the latter two, especially the purely functional services provided by the swimming club, such as free swimming opportunities. She said the swimming club merely offers a chance for free swimming and does not talk to you; once you enter the pool, everyone swims on their own. The sense of ease brought by this "no conversation" and "each swimming their own way" precisely demonstrates modern people's preference for a "low-emotional-burden" social mode, and is exactly a typical representation of the "atomized" individual in modern society[2]. Under convenient modern living conditions, individuals can rely on resources to be self-sufficient and thus avoid deep emotional connections, treating the association as a tool—a functional platform for satisfying their "single need."

The above phenomena lead to the core question of this study: at a time when individual subjectivity is unprecedentedly prominent and the cost of interpersonal interaction is being recalculated, has the quasi-clan-like emotional bond represented by "family culture" already lost its social soil for existence? In its practice within university associations, is it a culturally innovative form with vitality, or a cultural illusion maintained out of inertia? Through an in-depth case analysis of this university's bicycle association, this study explores the logic of survival, practical dilemmas, and modern significance of "family culture" in contemporary shared-interest groups.

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[1] Interviewee: Yangguang (pseudonym); Interviewer: Qiu Yuqi; Interview date: April 23, 2026; Interview venue: WeChat (online) and the Cycling Association garage (underground garage of Building 17, Central Campus, Shandong University)

[2] Interviewee: Xiaoyu (pseudonym); Interviewer: Qiu Yuqi; Interview date: April 28, 2026; Interview venue: WeChat (online) and the canteen of the Central Campus, Shandong University.

2. The "intrinsic nature" of the cycling association: the emergence of the association

The Shandong University Cycling Association (SU Cycling) was founded on March 5, 2004, originating from a group of Shandong University students who loved cycling and decided to establish a cycling club. Initially inspired by the Peking University Cycling Association, they believed Shandong University could also establish one; coincidentally, another team had the same wish, and the two teams met at the Student Association Federation and hit it off at once. After its founding, the members immediately held their first cycling activity, passing through Zhangqiu and crossing Yaoqiang; through repeated training, the bond among team members gradually deepened[3]. At that time, the Olympics were being held in Athens, Greece, and Beijing had successfully won the bid to host the 2008 Olympics. The first-generation members who loved cycling decided to organize an expedition themed around the Olympics: the history of the Olympics can be traced back to ancient Greece, and the modern Olympics were revived in 1896, having passed over a century by 2004; meanwhile, the predecessor of Shandong University, the Imperial Shandong University Hall (Shandong Daxuetang), was founded in 1901, also reaching its centenary by 2004. Thus, the theme "A Millennium of Olympics, a Century of Shandong University" was set, hoping to use this expedition to display the sporting spirit of the youth and review the century-long history of Shandong University. The route of the first expedition ran from Jinan to Weihai and then to Qingdao, three places that respectively carry the historical memories of Shandong University's encounters with China's development and resistance over the past century[4].

Through the running-in of multiple physical training activities and long-planned expeditions, the two initially unacquainted teams gradually formed a "shared-interest" group as their interests converged.

The formation of "family culture" precisely originates from the association's "intrinsic nature," "social nature," and "constructive nature." Li argues that traditional festivals endure in modern daily life because of their "intrinsic nature"—that is, "their own significance" [2]—and for the association's "family culture," its intrinsic nature is the prerequisite for its emergence. The intrinsic meaning of the association originates from the need for "shared cycling and making friends," but this alone is insufficient to explain the birth of "family culture." In the traditional context, "family culture" points to the ethical order within the clan, whereas here it is used to describe the family-like warm atmosphere within the association; since it is "as warm as a family," it correspondingly assumes the dual functions of "emotional bond" and "organizational order," because within a family there inherently exists a "differential mode of association"—that is, the eldest as the supreme authority, with ranks divided according to seniority and blood ties.

If the emergence of the cycling association originates from "internal value"—"the role played by folk culture in the social and historical space-time of its existence, that is, the value recognized by the people within the community and actually used in life"—that is, it stems from the need for shared cycling and mutual friendship.

Then "external value" refers to others" attitudes and evaluations toward the association, including the views of association members, students who participated in association activities or are related to it, leaders, and

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[3] Long, F. (2008, September 28). 2004 expedition article: Xiao Ao [A very touching letter]. Shandong University Cycling Association Forum. Retrieved June 15, 2026, from https://bbs.casdu.cn/forum.php?mod=viewthread&tid=1087&extra=page%3D1

[4] Masteryes. (2007, May 17). Chexie's expedition - 04. Shandong University Cycling Association Forum. Retrieved June 18, 2026, from https://bbs.casdu.cn/forum.php?mod=viewthread&tid=151&extra=page%3D1

other organizations, as well as the value the association can bring them [3]. This relates to "social nature" and "constructive nature." "Social nature" is the association's "social value," manifested in how its internal organizational structure and "differential mode of association" are formed. Its "constructive nature" concerns the fact that the association has traveled twenty-one years of history from 2004 to the present; given that members will eventually graduate and personnel will inevitably be replaced, how this organizational order achieves intergenerational inheritance, and what culture and customs are derived in the process of transmission. Yet amid intergenerational inheritance and iterative replacement, the association's core values have remained unchanged; on this premise, how the association transmits this culture is precisely what the following sections will explore.

3. The "social nature" of the cycling association: the birth of "family culture"

The "social nature" of the association is reflected in the transformation of its internal structure: initially the convergence of two small teams, then recruiting more members to expand the cycling ranks. The association sets no threshold for membership; joining the group makes one a member, activities are posted in the group, and members participate freely. But apart from peripheral group friends, there must be core members and backbone members to manage the association: on the one hand, this meets the control needs of the university's Student Association Federation and Youth League committee over student associations; on the other hand, it is also for better management. In the management process, core members devote more effort than others to planning and organizing activities, and members who participate more will inevitably forge deeper friendships with their peers. As time and energy invested increase, core members form a tight inner circle—although they remain friendly toward occasional or impromptu group friends, different groups naturally form due to varying depths of affection. As Confucius said, "Let the ruler be a ruler, the minister a minister, the father a father, and the son a son"; the existence of management is unavoidable, causing a certain segregation between the management backbone of the core circle and the flexible peripheral group friends; this layered segregation necessitates the formation of a certain organizational structure within, and as personnel expand, corresponding management order and rules must also be established to ensure cycling safety and normal operation of activities[5].

However, the equality of the "classmate" identity challenges the above authority, creating a relationship of "at once near and distant, intimately close yet utterly estranged" within the association. On the one hand, some members stay because they have their own friends here; "shared-interest" ties transform into "friendship ties," forming the foundation of "family culture" and extending value from common interest to emotional bonds; meanwhile, as the association grows, it cannot accommodate everyone, causing some to be marginalized, hence the term "at once near and distant." On the other hand, to strengthen cohesion, the organization gradually developed fixed physical training every Tuesday and various training rides, thus forming events held on fixed holidays such as the "Watermelon Festival" (Dragon Boat Festival training ride), the "Huangchao" Bonfire Festival celebration (May Day activity), and the Qingming Festival training ride, deeply intertwined with traditional and modern holidays. In cultural value, traditional festivals provide association members with a "de-routinized" social time, allowing them to organize their own activities for a period, thereby developing a culture internal to the association—an "association-exclusive festival" derived from traditional festivals.

[5] Dapang. (2012, May 5). The original dream. Shandong University Cycling Association Forum. Retrieved June 28, 2026, from https://bbs.casdu.cn/forum.php?mod=viewthread&tid=6742&extra=page%3D1

Now that the culture has taken shape, and because of the association's internal organizational order, it must care for every member: providing equipment for those without cycling gear, offering training for those lacking cycling knowledge and skills, introducing new members to the association's structure and cycling order, giving new members a "sense of being at home"; and through daily physical training and diverse training rides, members gradually develop a sense of belonging in the activities. Thus a pattern is formed with the "management" as the core circle and peripheral members as the marginalized group, yet constantly approaching the core circle. Because the association's rules require care for new members, coupled with the equality among classmates, members in daily interaction actually do not feel the layered segregation, and only communicate as equals. But equality alone is insufficient to construct family-like cohesion; only strict institutional order can make members feel, beyond equality, the discipline of order upon themselves and the sense of order of a family.

Thus, through the gradual establishment of its social organization structure, organizational order, and rules and regulations, the association formed its "family culture"—a quasi-kinship relationship originating from shared interests, developing along with "friendship ties," and finally grounded in order and institutions, thereby providing every member with a sense of being at home, and also providing Shandong University students from all corners of the country a space that detaches from traditional geographical and blood ties, giving them a sense of security and belonging in a foreign land [4], thus soothing members" emotions and forming internal centripetal force.

4. The "constructive nature" of the cycling association: the refinement of family culture

Now that the "family culture" has been established, it needs further consolidation, which relies on "constructive nature" to achieve. Li argues that "constructive nature" means "the practical subject experiences and endows festivals with realistic and social significance, including the various constructive meanings endowed by groups such as government, commercial sectors, and scholars." For the association, constructiveness is manifested in the fact that in organizing and planning cycling activities, members derive other activities such as physical training, training rides, social practice, association signature courses, and sponsorship cooperation. In this process, the association inevitably connects with the university Youth League committee, the Student Association Federation, the Student Union, and other teachers, students, and organizational departments; it also participates in interactions with similar associations of other universities—such as the Peking University Cycling Association and the University of Jinan Cycling Association, brother-school associations in Shandong—as well as social organizations such as the Quancheng Cycling Tour Club, and receives social sponsorship from sports brands such as Decathlon and ROCKBROS. In addition, when participating in national cycling events, the association inevitably contacts social media, event organizers, and the general public. In this process, the value of the association is not limited to the self-positioning of internal members; having been rated a "Five-Star Association" for many years and distinguished itself in multiple national competitions, coupled with activities open to all teachers and students such as "voluntary bike repair" and "association signature courses," the association has gained a good reputation at the Youth League level, the teacher-student level, and the social level, becoming a name card of the university's associations and representing the association style of the school.

As a result, the expedition activities of the Automobile Association started from the initial "the first activity of the Automobile Association was attended by all members of the council, and the location was Zhangqiu. In the weather of March and April, we rode" except for the bell It doesn't ring, it rings everywhere "-even some

borrowed classmates" bikes-broken bikes and set off ". The situation is that there are financial resources, organizations, school support, social sponsorship, and public recognition. In order to make the Car Association go further, two trends of popularization and specialization have formed within the Car Association. The concept of popularization is to "allow more students to participate in cycling and enjoy the benefits brought by bicycles.", this is the first step of the Car Association; The concept of specialization is to change the essence of student associations from "randomization" and "liberalization" to "standardization" and "institutionalization". Strict discipline; standardized daily activity process, professional operation; complete and comprehensive rules and regulations of the association, and strong practicability. "This has also allowed the Automobile Association to achieve certain results in" outreach, social practice, competitive performance, and training expedition ", and also" Let the majority of members be proud of joining the Automobile Association ", which is conducive to retaining more talents; "Let school teachers and classmates recognize the Car Association more", which provides convenient conditions for the development of various activities and work; It is also "Let fraternal associations and social organizations upgrade their evaluation of the Shanda Car Association, which is more conducive to cooperation[6]." Although this trend has brought more challenges to the Automobile Association and put more pressure on the management, it is precisely because of this that the internal organizational structure and regulatory order of the Automobile Association have been continuously optimized, and members of the association can "think together" "External problems and work together to solve them. This spirit of "working hard in one place" has twisted the car association into a rope, and the "family culture" has also been strengthened in the process.

In addition, internal division and differentiation, as well as the hidden worry of intergenerational inheritance, also made the founders think about how to pass on the spirit of the association. As Dapeng, one of the founders of SU Cycling, said:

SU Cycling must be the "catfish" of Shandong University's associations. The development of a student association: the first level is a group of like-minded friends and brothers seeking the joy of life together; the second level is making those within it feel that they are growing, progressing, and gaining; the third level is that it can shape a campus culture, cultivate a campus atmosphere, and lead a campus ethos. Which of these has our association achieved? Among Shandong University's associations, how many have received repeated affirmation and praise from university-level leaders? Why has the cycling association become one of them? Will the cycling association continue to be one of them? ... We can tell the media through the association that Shandong University is not hidebound, and that Shandong University students are not merely steady and composed, because we have shaped such a culture, cultivated such an atmosphere, and led such an ethos on campus.

During the intergenerational inheritance, certain conflicts and misunderstandings arose between the new presidium members and the association's original founding team. The concepts upheld by the founding team may differ from those of the new team, such as incomprehension of the "quantitative indicators" adopted for expedition selection, and incomprehension of the strict cycling discipline and clearly-divided cycling team composition that distinguish it from other free-cycling associations. But all this is for the association to continue the pursuit of "engaging with society, blending into nature, challenging limits, and transcending

[6] Riding a donkey to see the sea: "After the 10th anniversary of [Journal], what should we change? (3.23 is over, the post is on the top, don't find me)", this post was finally edited by Sun Mengyang at 2014-3-23 17:33 https://bbs.casdu.cn/forum.php?mod = viewthread & tid = 8654 & extra = page% 3D1, published: March 19, 2014, viewed: November 11, 2026.

oneself[7]."

To this end, the association established an overall structure in which the "Council" is responsible for supervision and the "Presidium" for execution, and continuously improves various rules and regulations to advance the goal of "association popularization." The cycling association is not a closed group for a few cycling enthusiasts, but is open to all teachers and students on campus, aiming to become part of Shandong University's campus culture construction. Therefore, whether or not one has professional equipment, whether or not one has mastered skilled bike-repair and cycling techniques, does not affect participation—the association's original intention lies in popularizing cycling culture and encouraging broad participation in physical exercise. Based on this original intention, the association's admission requirements for new members have always been relatively broad, and it creates a "sense of being at home" with gentle encouragement and intimate consideration. In the course of organizational development, members may have doubts or even dissatisfaction with certain new systems or management decisions, but as long as everyone's fundamental goals are aligned—making friends, promoting cycling culture, driving fitness, and building the association brand—then temporary disagreements belong to internal contradictions and can be coordinated and resolved under the premise of a convergent general direction. It is precisely in the repeated tests of changing external environment, internal disagreements, and inheritance difficulties that the association has undergone reconstruction and rebirth, accumulating its unique "family culture" through continuous reflection and practice.

The components of "family culture" are divided into two types. One is the gathering of offline activities, such as the fixed weekly physical training, holiday training rides, and the annual expedition; this periodic activity forms a certain rhythm, helping everyone break free from the "constraints and shackles imposed on daily life by tradition and habit" in periodic activities, and expands members" "forms of organizing social relations," serving as an "expansion and compensation" for daily interpersonal relationships.[6] The association's physical training provides an emotional outlet for its busy studies, allowing members to temporarily forget daily troubles.

The other is the gathering of online messages, with the core divided into online group chats and forum websites. The association's online group chats are mainly QQ groups, with association groups set up separately according to different campuses; currently there are six large groups: Central, Hongjialou, Software Park, Baotuquan, and Qianfo Mountain (collectively called "West Campus"), Xinglongshan (also called "Nanxin"), and the Qingdao Campus, each with its own president and administrators; in addition, there are the staff group, council group, and presidium group of the core circle. The association recruits new members through recruitment groups and introduces them into different group chats, maintaining members" affection through daily information exchange, and posting announcements of major activities such as physical training and training rides in the group chats to attract new and old members to participate, thereby expanding the core circle. The forum website records the association's major activities and members" daily cycling through posts, opens different sections, and each year selects articles from the forum to compile into an association journal, distributed to members, thus forming strong internal cohesion. The predecessor of the association forum was the "SU Cycling Bar" established on Baidu Tieba. Because of low popularity and many restrictions from relying on an external platform, on April 19, 2007, association members independently developed an

[7] Harrith. (2011, December 13). When drinking water, do not forget those who dug the well—The application for establishing Chexie in March 2004. Shandong University Cycling Association Forum. Retrieved July 11, 2008, from https://bbs.casdu.cn/forum.php?mod=viewthread&tid=6349&extra=page%3D1

independent forum website; and the incident on June 2, 2020, when the bar owner "Longfei" (pseudonym) was stripped of the bar-owner title, further highlighted the drawbacks of relying on external platforms. The forum continues to this day, carrying most of the association's historical memories, available for members to explore on their own; much of the material for this thesis relies on the rich materials of this forum. It is precisely by relying on group chats to connect members" affection and expand activity publicity, and on the forum to inherit the association's historical culture, that the association's original intention can persist for over twenty years unchanged, and later generations can inherit the spirit of predecessors and continue to move forward.

5. Conclusion

The association's "family culture" completed the establishment of its basic structure and rules and regulations during the crucial five years from 2007, when the forum was first established, to 2012, its early development stage. The richness of offline activities, the brilliance of the association's résumé, and the medals of numerous competitions gradually made SU Cycling a brand association of Shandong University, thus forming its positioning at Shandong University: leading sports culture, driving physical exercise, and creating a friendly and mutually-supportive sporting atmosphere. It truly entered the "daily life" of Shandong University's teachers and students, becoming "a mechanism through which people can autonomously display their vitality of life and accomplish the social and cultural reproduction of meaning [5]." As Da Bizi, an association member, said: "I have joined the association for over two months now. In these two months, I participated in many association activities—physical training, training rides, and some dinners. I have also learned a lot about the association. As a large collective, what touched me most about the association is its family culture; the association is a big family, and its members are the members of this big family, brothers and sisters. In this big family, I can always feel that strong warmth[8]."

In addition, the "at once near and distant, intimately close yet utterly estranged" relationship within the association allows it to maintain the core circle's control over activity planning and execution, providing a good activity experience for every member, thereby converting participants into retained users of deep activities (such as training rides and expeditions); while the equality among classmates and the care of old members for new ones foster "friendship ties" based on shared-interest relations between new and old members, and strict cycling order and good rules and regulations ensure the orderly operation of the association's internal order. Thus a group is formed that is not kin yet surpasses kin—an organization resembling "family," and the "family culture" is continuously nurtured and refined in this process.

However, the "family culture" encountered the shock of the pandemic in 2020. Due to strict pandemic control, the association's routine activities were hit, and the advancement of both expeditions and other large-scale activities faced difficulties. As Huang Jian said: "The differentiation of practical spaces greatly reduces people's opportunities for interaction and exchange; people each have their own independent activity spaces with rare spatiotemporal intersection; they are busy with their own livelihoods or social activities and no longer frequently enter community public spaces for face-to-face communication, and disembedded interaction further alienates their relationships [6]." Precisely because of this, the "family culture" suffered a break in transmission due to the lack of deep connection from offline activities.

[8] Dabizi. (2010, December 14). [Reflection post] Chexie's family culture. Shandong University Cycling Association Forum. Retrieved May 31, 2026, from https://bbs.casdu.cn/forum.php?mod=viewthread&tid=5376&highlight=%BC%D2%CE%C4%BB%AF

On the other hand, the economic downturn brought by the pandemic also affected interpersonal interactions. Economic vitality weakened, and the social atmosphere was less positive and vigorous than before the pandemic; the public mentality generally tended to be introverted, less confident and high-spirited than before. Against this background, the social phenomenon of "atomization" became more pronounced; young people re-examined social relations and paid more attention to the sense of proportion and boundaries in socializing, and people with social anxiety became more common. Precisely because of this, facing an association culture like the cycling association that requires active expression and open integration, many people find it hard to step out of their social comfort zone and truly establish deep connections with association members. Most participation remains at the level of "cycling companions," unable to develop into stable friendships, and even the "friendship ties" relationship is hard to break through, let alone the construction of "family culture."

With the times, the rapid development of science and technology has also brought huge challenges to people's daily life, and our ideological and cultural construction has not kept up with the speed of science and technology, which will undoubtedly bring troubles to modern young people, and try to Explore and form new values to replace the Confucianism of "benevolence, righteousness, propriety, wisdom and faith"-but when individuals increasingly emphasize boundaries and sense of propriety, does it mean that values are worthless? Perhaps in this era, Young people prefer to close their doors and live their own lives; modern society seems to have entered a "relationless society," and the "atomized" attitude toward life makes people hard to approach. At this point, should we, like the swimming club, provide young people with a place for autonomous action without socially interacting with them? Does the association still need to uphold traditional values such as "family culture"? Does "family culture" still have value today, and can it serve as the core value of association construction?

To understand this issue, one must first return to answering the nature of the cycling association. The association is essentially a "shared-interest group"—a form of social connection formed on the basis of common interests and hobbies. It is distinct from the traditional "five ties"—kinship, territorial, professional, religious, and material bonds—and is an emerging type of relationship in modern society. With the development of information technology and transportation, people can break through geographical constraints and meet and bond more according to personal interests, thus forming shared-interest groups. On the basis of interest exchange, members gradually establish deep friendships and, in long-term coexistence, give birth to family-like emotional bonds.

Since modern society has not completely lost the connection of fate, but continues and develops it in new forms, the basic value core that sustains interpersonal relationships remains unchanged. Contemporary young people obtain emotional satisfaction by hiring cosplayers for a fee, entrust emotions by purchasing merchandise such as "gu zi" and "ba ji" (pins), seek a sense of participation by voting for streamers in live broadcasts, establish emotional resonance through idol-chasing and "tong dan" (fellow fans), and form collaborative relationships with teammates through games—these online compensatory emotional interactions indicate that modern people do not no longer need emotional bonds, but rather, fearing the risk of being hurt in reality, turn to seek solace in more hidden virtual spaces. However, when the interaction is deep enough, this emotional connection can also extend offline and develop into real friendships [7]. For example, a netizen who specially set up a gift ledger at their wedding to record the nicknames of friends met online is a vivid illustration of this transformation.

Since emotional needs still exist, the "traditional values" still have value in existing, but here it should not be called "tradition" but "classic." As long as humans still have the need for belonging and security, the existence of "home" is necessary. It may no longer be a "home" formed by blood ties, but also a "home" of

friends renting together, or a "home" formed by relying on an "association." As Yangguang, captain of the association's 2026 expedition team, said: "But, I don't want to be great; I just want a home." The excessive emphasis on individual value makes people weary; we just want to have a utopia in modern society. Although the construction of "family culture" has a long way to go, because it cannot copy past experience but should propose new requirements based on the new development of the new era. "It is the wisdom of gathering people, the method of coordinating relationships between people, and the true meaning of making a team truly unite and coalesce into a home[9]." These are all the future that we need to explore.

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