



Journal of Hunan University (Natural Sciences)

Vol. 52 No. 1

January 2025

Available online at

<https://jonuns.com>



ELSEVIER
Scopus



Clarivate
WEB OF SCIENCE

Original research article

Open Access Article

 <https://doi.org/10.55463/issn.1674-2974.52.1.17>

Family Education in Action: Resolving Conflicts and Preserving Heritage through Sanggar Permadani

Sri Hilmi Pujihartati*, Mahendra Wijaya, Marimin, Sudarsana, Yustia Atsanatrilova Adi

Universitas Sebelas Maret, Indonesia

* Corresponding author: srihilmi@staff.uns.ac.id

Article History:

Received: December 20, 2024

Reviewed: January 27, 2025

Revised: February 6, 2025

Accepted: February 11, 2025

Published: February 28, 2025

Abstract: This study examines the role of Sanggar Permadani in mediating intergenerational conflicts and fostering cooperation within Javanese families, addressing the challenges posed by modernization. Younger family members often clash with the traditional values upheld by elders, threatening familial cohesion and cultural heritage. Using qualitative methods, including interviews, the research explores how participatory cultural practices, such as *pambiwara* training, foster dialog and shared learning. The findings reveal that Sanggar Permadani facilitates conflict resolution by creating structured spaces for experiential learning. Younger participants developed an appreciation for traditions, while older members adapted mentorship approaches to connect meaningfully with the youth. These dynamics align with family sociology concepts, including role socialization and interdependence, showcasing the Sanggar's role in preserving cultural identity and enhancing familial cohesion. This study highlights Sanggar Permadani as a model for transforming familial conflicts into cooperative opportunities, contributing to family sociology and intergenerational cultural preservation practices. This study presents the innovative role of Sanggar Permadani in converting intergenerational tensions into collaborative opportunities through organized, participatory



Copyright: © 2025 by the Authors; Journal of Hunan University Natural Sciences.

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution License (<https://creativecommons.org/licenses/by-nc-sa/4.0/>)

cultural practices. It provides a distinctive framework for safeguarding cultural heritage and promoting familial unity amid modernity by reconciling traditional and contemporary values.

Keywords: education, family, Sanggar.

家庭教育在行动：通过“家庭教育”解决冲突并保护文化遗产

摘要：本研究考察了桑加尔·帕玛达尼在调解代际冲突和促进爪哇家庭内部合作方面的作用，以应对现代化带来的挑战。年轻的家庭成员经常与长辈所坚持的传统价值观发生冲突，威胁到家庭凝聚力 and 文化遗产。研究采用定性方法，包括访谈，探讨了参与式文化实践（如播音员培训）如何促进对话和共同学习。研究结果表明，桑加尔·帕玛达尼通过创建结构化的体验式学习空间来促进冲突解决。年轻的参与者对传统产生了欣赏，而年长的成员则采用了导师制方法，与年轻人建立了有意义的联系。这些动态与家庭社会学概念相一致，包括角色社会化和相互依存，展示了桑加尔在保护文化身份和增强家庭凝聚力方面的作用。本研究强调桑加尔·帕玛达尼是将家庭冲突转化为合作机会的典范，为家庭社会学和代际文化保护实践做出了贡献。本研究展示了桑加尔·帕玛达尼通过有组织的参与性文化实践将代际紧张转化为合作机会的创新作用。它提供了一个独特的框架，通过调和传统和当代价值观来保护文化遗产并在现代化中促进家庭团结

关键词：教育、家庭、桑加尔

1. Introduction

The preservation of cultural heritage in Java has become a critical concern due to the ongoing effects of rapid modernization and globalization on community values and lifestyles. Javanese families, traditionally viewed as the stewards of a rich and profound cultural legacy, are today encountering increasing generational rifts. The younger generation frequently adopts modern, globalized lifestyles that prioritize individualism and contemporary trends, neglecting the traditional values and rituals esteemed by the older generations. The generational difficulties extend beyond interpersonal relations, embodying a broader societal dilemma that jeopardizes the preservation of the Javanese cultural legacy. Familial discord stemming from these disparities can undermine the connections that unify families, thus intensifying the deterioration of cultural identity.

In recent years, the conservation of cultural heritage has emerged as a pressing concern in numerous nations, especially during swift industrialization and globalization. Javanese families, as longstanding stewards of rich cultural traditions, have encountered considerable problems in the transfer of beliefs and behaviors over generations. The issues predominantly stem from the widening age difference, as younger family members gravitate toward contemporary, globalized lives, and elder generations adhere to traditional cultural traditions. This tension frequently

results in disagreements among family members, jeopardizing both familial unity and the preservation of the cultural legacy. Numerous studies have examined the intricacies of intergenerational value transmission, emphasizing the intricate mechanisms that affect the preservation or modification of cultural traditions across time [1], [2], [3].

Research demonstrates that cultural transmission is not a simple process; it encompasses complex mechanisms that can result in both the continuation and transformation of cultural practices [4], [5]. Moreover, the significance of storytelling and oral traditions is highlighted as an essential method for safeguarding cultural narratives despite modernization pressures [6], [7]. The influence of globalization on local cultures has been recorded, demonstrating how technological progress can generate a divide between traditional behaviors and modern lifestyles, thus undermining the core of cultural identity [8], [9].

Cultural arts studios, also known as sanggar, have become essential venues for reconciling generational disparities. Sanggar Permadani, situated in Purwokerto, Central Java, shows the transforming power of such environments. These studios function as forums for artistic expression and as centers for intergenerational learning and cultural preservation. At Sanggar Permadani, individuals of diverse ages convene to partake in organized activities, including traditional

Javanese dance rehearsals, music instruction, and theatrical presentations. These activities are meticulously crafted to promote the exchange of cultural information while encouraging debate and mutual comprehension across generations. Through participation in communal cultural activities, individuals cultivate a sense of belonging and shared objectives, rendering sanggar an optimal venue for addressing household disputes and enhancing social unity.

This research is based on sociological theories related to family dynamics, cultural transmission, and conflict resolution. These frameworks are used to examine the ways in which Sanggar Permadani promotes familial bonding and cultural sustainability. Ethnographic observations and comprehensive interviews with participants provide a qualitative perspective on the life experiences of individuals involved with the sanggar. These methodologies reveal the pragmatic strategies used to address conflicts and emphasize the sanggar's function in reconciling generational disparities.

Prior studies have examined the overarching topic of generational conflicts within familial frameworks, frequently emphasizing communication failures or divergent value systems in the context of modernity. Nevertheless, few studies have specifically investigated the role of cultural arts studios as mediators in these conflicts and their contribution to the maintenance of cultural identity. Moreover, although research has highlighted the significance of family togetherness in cultural transmission, the function of participatory cultural activities in reconciling generational gaps remains inadequately examined. The philosophical examination of familial notions in contemporary globalized societies underscores the changing dynamics of family interactions and value systems, indicating a growing prevalence of individualism and egalitarianism, as noted by Wijaya [10].

Furthermore, studies on family enterprises suggest that entrepreneurial expansion frequently necessitates managing the contradiction between conventional family values and contemporary business methodologies, thereby intensifying generational discord [11]. The function of community resource individuals in enhancing communication and comprehension within families has been recorded, although its particular relevance to cultural arts contexts has yet to be thoroughly investigated [12]. Furthermore, research on bride-wealth marriage demonstrates how evolving cultural norms affect family decision-making processes, mirroring broader transformations in family dynamics [13]. The impact of marital status and parity on family planning behaviors highlights the necessity of comprehending family structures within the framework of modernity [14]. Examinations of elder care across

various ethnic groups highlight the conflicts between conventional familial duties and contemporary career-focused attitudes, hence affecting intergenerational interactions [15-18].

This study enhances the conversation on cultural preservation and family sociology by illustrating how cultural arts studios might mitigate the obstacles of modernization. Sanggar Permadani exemplifies the transformation of disagreements into collaborative efforts, using traditional methods to promote household harmony and cultural resilience. These ideas bear significance not only for Javanese society but also for other cultures endeavoring to manage the intricacies of preserving legacy in a rapidly evolving environment.

2. Methods

This study used a qualitative methodology to thoroughly investigate the function of cultural arts studios in mediating intergenerational conflicts and promoting cultural transmission within Javanese families. The methodology is based on comprehensive interviews, facilitating a detailed comprehension of the participants' actual experiences. Interviews were performed using a varied cohort of participants, comprising elder relatives, younger relatives, and sanggar facilitators. This approach facilitated the exploration of individual views while preserving the focus on the primary study topics (Table 1).

Table 1. Interview focus areas in data collection (compiled by the authors)

Focus Area	Description
Motives for Participation	Reasons for engaging in the cultural arts and the Sanggar
Challenges Encountered	Difficulties faced during participation, including cultural or familial conflicts
Impact on Relationships	Impact of participation on family dynamics and intergenerational bonds
Cultural Understanding	Changes in participants' understanding and appreciation of Javanese culture
Conflict Resolution	Contribution of the cultural arts and Sanggar participation in resolving familial conflicts

The interviews aimed to elicit human narratives, elucidating the motives, challenges, and outcomes related to engagement in cultural art activities. Questions were designed to investigate the impact of participation in Sanggar Permadani on participants' relationships, cultural comprehension, and conflict resolution strategies. The replies were methodically coded and examined through thematic analysis to ensure that the developing patterns and themes were rooted in the participants' experiences. This technique revealed

insights on how the sanggar promotes collaboration and enhances familial unity.

This study conducted in-depth interviews to thoroughly analyze the interpersonal dynamics among Sanggar Permadani, contributing both practically and theoretically to the knowledge of family sociology and cultural preservation. The methodological rigor guarantees that the findings are contextually pertinent and enhance broader dialogs on intergenerational participation and conflict resolution.

3. Results

The findings of this study demonstrate the transforming effect of Sanggar Permadani on cultural preservation and intergenerational cohesiveness. This section examines the specific results of the sanggar's endeavors and their effects on family and cultural dynamics through various narratives and observations.

Interviews with older participants indicated a profound sense of purpose and fulfillment from imparting their cultural knowledge to the younger generations. Sanggar Permadani has been characterized by many as a vital support for traditions that may otherwise diminish due to modernization. One older participant remarked, "Teaching here evokes memories of how my grandparents transmitted these practices to me." It is as though I am perpetuating a link that unites us all. This remark indicates a wider trend among older participants who saw their engagement not solely as an educational pursuit but as a personal and familial obligation. Observations further substantiated this, as senior members frequently assumed mentorship roles during rehearsals, actively instructing younger participants in the intricacies of traditional pambiwara procedures (Table 2).

Table 2. Roles in cultural preservation at Sanggar Permadani (compiled by the authors)

Role	Description
Elder Participants	Mentoring and transmitting cultural knowledge
Younger Participants	Gaining an understanding and appreciation of culture
Facilitators	Facilitating intergenerational communication and learning

Younger participants had an enhanced understanding of Javanese customs due to their engagement in the sanggar. For numerous individuals, the sanggar offered their initial significant engagement with cultural customs, which they acknowledged were frequently neglected in their everyday existence. A youthful attendee stated, "I previously considered these ceremonies merely antiquated." However, by engaging in practice here, I now comprehend their significance and profundity. This change in perception was often

noted in interviews, with younger participants articulating how their practical involvement converted cultural practices from theoretical concepts into tangible experiences. Observations emphasized that the sanggar's inclusive and interactive approaches rendered learning joyful and engaging, promoting a sense of belonging and pride among the youth.

The facilitators at Sanggar Permadani are essential in coordinating this intergenerational exchange. Interviews with the facilitators indicated a conscious endeavor to establish an environment that harmonizes reverence for heritage with responsiveness to modern requirements. The facilitators frequently matched younger participants with older mentors to promote dialog and reciprocal learning. A facilitator stated, "We create activities that enable each generation to appreciate the value of the other's viewpoints." It goes beyond mere instruction; it involves fostering connections. Observations corroborated this assertion, as the facilitators consistently mediated discussions throughout the practice sessions to guarantee that all views were acknowledged and valued.

Several Sanggar Permadani graduates have assumed active positions within their communities, either as cultural ambassadors or professionals in ceremonial settings. These tasks include serving as pambiwara at weddings, memorial services, and various customary celebrations. Interviews with alumni underscored the significant pride and confidence acquired through their training. A graduate remarked, "I never anticipated that I could address an audience and preside over a ceremony." The sanggar not only imparted skills but also instilled confidence in me to represent our culture. This result illustrates the Sanggar's efficacy in both safeguarding traditions and empowering individuals to perpetuate them in a significant manner.

The community's involvement with Sanggar Permadani highlights its effectiveness in promoting cultural preservation. Frequent events organized by the sanggar, including public concerts and cultural workshops, have attracted a diverse audience, thus enhancing its influence. Observations during these meetings indicated a dynamic exchange of ideas and practices, with participants frequently articulating a revitalized dedication to their history. A community member remarked, "The sanggar has become a fundamental aspect of our cultural identity." It is a venue where individuals unite, irrespective of age or origin, to commemorate our distinctiveness.

The interaction between conflict and collaboration among generations within Sanggar Permadani underscores the intricacies of safeguarding traditional heritage during modernization. A significant problem highlighted during the interviews was the first hesitance of younger people to participate in traditional rituals. A significant number of young individuals articulated a

sense of disconnection from Javanese culture, characterizing it as “irrelevant” or “outdated” in the context of their contemporary life. Observations indicated that younger participants showed reluctance to embrace traditional roles, such as acquiring the pambiwara art form, due to difficulties in comprehending the complex Javanese language.

Nevertheless, this tension frequently lessened as the sanggar fostered an environment that prioritized experiential learning and peer assistance. Facilitators played a vital role by subtly promoting involvement and cultivating dialogs between younger and older members to comprehend the cultural relevance of their activities.

The reluctance of younger members to engage in traditional rituals was especially evident in the case of the pambiwara, an essential form of public speaking and storytelling in Javanese culture. Many younger participants expressed frustration with the intricate nature of the Javanese language, which they often found difficult to learn and apply. The interviews revealed that the complex vocabulary, formal tone, and ritualistic structure of the language created barriers to engagement. As a result, some younger members showed a preference for more contemporary forms of expression, such as music and dance, which required less linguistic proficiency. The shift in perspective was gradual, but some younger members began to show more interest in learning about their cultural heritage, particularly when they saw the opportunity to bring their own artistic interpretations into the fold. As the Sanggar emphasized experiential learning and creative freedom, a greater sense of connection to Javanese culture emerged.

Cooperation became a crucial factor when older participants showed patience and versatility in their instructional approaches. Numerous senior members recognized the generational divide and modified their strategies to align with the interests of the younger participants. For instance, one mentor used modern parallels to elucidate historic traditions, enhancing their relatability. This readiness to adapt not only closed generational gaps but also enabled younger people to engage actively. The interviews elicited comments from senior mentors who conveyed joy and fulfillment upon witnessing younger individuals proficiently acquire conventional skills. An elder stated, “It’s not solely about instruction; it’s about discovering methods to connect through our common culture.”

The establishment of cooperative learning environments was enhanced by the Sanggar’s organized activities that matched participants of varying ages. Observations during collaborative activities indicated instances of reciprocal respect and collective learning. Younger participants frequently sought direction from their elder counterparts, but older participants discovered renewed meaning in their responsibilities as cultural stewards.

This dynamic cultivated a sense of interdependence, where each generation acknowledged the significance of the other’s contributions. A young participant remarked, “I never recognized the extent of knowledge I could acquire from my elders until I joined this program.” These conversations highlight Sanggar Permadani’s function as a mediator that converts potential confrontations into opportunities for collaboration and development.

The findings demonstrate that Sanggar Permadani functions as an essential center for cultural preservation and intergenerational cohesion. The sanggar has effectively mediated disagreements, promoted cooperation, and revitalized a collective respect for Javanese traditions across generations through its organized yet inclusive methodology.

4. Discussion

The findings demonstrate that Sanggar Permadani functions as an essential center for cultural preservation and intergenerational cohesion. The sanggar has effectively mediated disagreements, promoted collaboration, and revitalized a collective respect for Javanese traditions across generations through its organized yet inclusive methodology.

The findings of this study can be analyzed from the perspective of family sociology, namely the dynamics of conflict and cooperation in intergenerational relationships. In family systems theory, conflict emerges when generational expectations and value conflict, disturbing the equilibrium of the family unit. At Sanggar Permadani, conflicts were clear in the younger generation’s early opposition to traditional traditions and the older generation’s frustrations with perceived apathy. Nonetheless, the organized setting of the sanggar offered a venue for the constructive resolution of these issues, promoting comprehension and reciprocal respect.

Collaboration within the sanggar corresponds with the principle of interdependence in familial systems, where each member contributes to the collective functioning of the family [30]. Through the pairing of younger and older participants in collaborative activities, Sanggar Permadani strengthened the interdependent roles within families, enabling both generations to acknowledge their mutual importance. This collaborative dynamic enhanced individual connections and fortified the larger family unit by fostering common objectives and a collective identity.

Symbolic interactionism clarifies how communal cultural activities inside the Sanggar promote collaboration. Cultural items, such as traditional clothes and ceremonies, served as symbols that connected generations. Interacting with these symbols enabled family members to establish shared meanings, converting generational tensions into possibilities for

bonding [27]. The practice of pambiwara emerged as a symbolic act that embodies respect and continuity, strengthening familial relationships and maintaining cultural history.

Sanggar Permadani illustrates how cultural art venues can alleviate intergenerational tensions and promote collaborative family relationships. Through regulated and symbolic involvement that addresses generational gaps, the sanggar not only alleviates acute tensions but also fosters the long-term preservation of Javanese cultural identity within familial structures.

The conclusions of this study can be analyzed from the perspective of family sociology, namely the family systems theory. This theoretical framework perceives the family as an interdependent system in which each member contributes significantly to the equilibrium and efficacy of the unit [28].

Intergenerational conflicts, as noted in this study, disturb this equilibrium by generating tensions stemming from divergent values and expectations between younger and older family members. Cultural arts studios such as Sanggar Permadani function as intervention hubs, facilitating reconnection within this system by offering a communal place for debate and collaboration.

From a family system perspective, Sanggar Permadani operates as an external subsystem that enhances the familial unit. Through participation in communal cultural practices, family members engage in activities that reinforce shared identity and values. This involvement fortifies familial connections and alleviates the effects of generational gaps. The collaboration between seasoned mentors and younger participants is crucial, as it enables the direct conveyance of cultural knowledge and cultivates reciprocal respect. This dynamic corresponds with the ideas of interdependence and reciprocity fundamental to the family systems theory.

The Sanggar's function in offering an organized setting for cultural education aligns with the sociological principle of role socialization. Senior participants, serving as mentors and cultural guardians, adopt positions that bolster their power and significance within the family and community [31]. Concurrently, younger individuals assume roles that facilitate their active engagement with and internalization of cultural norms. This bidirectional process of role socialization guarantees the preservation and adaptation of cultural practices to modern situations, enabling the family structure to evolve while maintaining its fundamental identity.

The participatory characteristics of the activities at Sanggar Permadani reinforce the theoretical concept of symbolic interactionism, which highlights the significance of shared symbols and meanings in human interactions. Within the sanggar, cultural items, rituals,

and language function as symbols that connect different generations. The practice of pambiwara serves as a symbolic act that signifies respect, tradition, and continuity. Through these behaviors, family members create a unified story that enhances their collective identity and cultivates a sense of belonging.

The Sanggar's influence transcends individual families, affecting the wider community and illustrating the systemic nature of cultural preservation. Family sociology asserts that families are situated within broader social frameworks, and their welfare is affected by the community and societal environment [29]. Sanggar Permadani functions as a social center, establishing a supportive network that strengthens the cultural values maintained by the families. This connection guarantees that cultural preservation initiatives are viable and robust to external adversities.

5. Conclusion

This study highlights the transformative role of Sanggar Permadani in addressing intergenerational conflicts and fostering cooperation within Javanese families. As modernization and globalization increasingly challenge traditional family dynamics, the sanggar serves as a vital platform for cultural preservation and familial cohesion. By creating a structured environment for shared learning, Sanggar Permadani enables younger participants to rediscover the relevance of their heritage while encouraging older generations to adapt their teaching approaches, thus bridging generational divides.

Through its participatory practices, the sanggar not only resolves immediate familial tensions but also cultivates a deeper sense of interdependence and collective identity among its members. The findings align with key family sociology concepts, including role socialization and symbolic interactionism, illustrating how cultural spaces can foster dialog, mutual respect, and cooperation. Sanggar Permadani stands as a model for leveraging traditional practices to address contemporary challenges in family and cultural preservation.

To strengthen the impact of Sanggar Permadani, it is recommended to incorporate digital tools, such as online workshops, to engage the younger generations while preserving traditional teachings. Collaboration between local communities and academic institutions could also enhance the curriculum, ensuring cultural relevance and educational rigor. Adapting these practices to modern contexts will help bridge generational gaps and foster long-term familial cohesion.

Declarations

Author Contributions

Conceptualization, S.H.P.; methodology, S.H.P., and M.W.; validation, S.H.P., and Y.A.A.; formal analysis, S.H.P.; statistical analysis, M. and S.; investigation, S.H.P., and Y.A.A.; data curation, S.H.P.; writing—original draft preparation, all authors contributed equally; writing—review and editing, S.H.P.; visualization, M., and S.; supervision, S.H.P., and M.W.; project administration, S.H.P. All authors have read and agreed to the published version of the manuscript.

Data Availability Statement

Data available on request due to restrictions, e.g., privacy or ethical: The data presented in this study are available on request from the corresponding author. The data are not publicly available due to privacy.

Funding

Funding information is not available.

Institutional Review Board Statement

Informed consent was obtained from all the subjects involved in the study.

Conflicts of Interest

The author declares that there are no conflicts of interest regarding the publication of this manuscript. In addition, the ethical issues, including plagiarism, informed consent, misconduct, data fabrication and/or falsification, double publication and/or submission, and redundancies have been completely observed by the authors.

References

- [1] BARNI D., BAIOTTO B., GULLO M. L., MARZANA S., MANZI L., and MARTA S. Intergenerational Transmission of Values: From Parent–Child Value Similarity to Parent–Child Value Continuity. *Journal of Family Issues*, 2023, 45(4): 974–991. <https://doi.org/10.1177/0192513x231163939>
- [2] NAMJOO F. Intergenerational Transmission of Cultural Values in Bicultural Families. *Journal of Psychosociological Research in Family and Culture*, 2023, 1(3): 38–44. <https://doi.org/10.61838/kman.jpffc.1.3.6>
- [3] LEGARE C. H. The Development of Cumulative Cultural Learning. *Annual Review of Developmental Psychology*, 2019, 1(1): 119–147. <https://doi.org/10.1146/annurev-devpsych-121318-084848>
- [4] GANDON E., PERLMAN M., and LEAVENS D. A. Traditional craftspeople are not copycats: Potter idiosyncrasies in vessel morphogenesis. *Plos One*, 2020, 15(9): e0239362. <https://doi.org/10.1371/journal.pone.0239362>
- [5] BIETTI L. M., GARCIA J., and STINSON J. L. Cultural transmission in a food preparation task: The role of interactivity, innovation, and storytelling. *Plos One*, 2019, 14(9): e0221278. <https://doi.org/10.1371/journal.pone.0221278>
- [6] ALAM J. Folk Media: Preserving Cultural Narratives in the Modern Era. *International Journal of Research Publication and Reviews*, 2024, 5(1): 2838–2840. <https://doi.org/10.55248/gengpi.5.0124.0306>
- [7] ASAMOAHO-POKU F. Preserving Traditional Ghanaian Folklore through Storytelling. *European Modern Studies Journal*, 2024, 8(2): 308–318. [https://doi.org/10.59573/emsj.8\(2\).2024.26](https://doi.org/10.59573/emsj.8(2).2024.26)
- [8] MOHAN R. Is Commodification, Extinction or an Evolution to Folklores?. *International Journal of Research and Review*, 2022, 9(8): 880–883. <https://doi.org/10.52403/ijrr.20220877>
- [9] HYAFIL A., and BAUMARD N. Evoked and transmitted culture models: Using Bayesian methods to infer the evolution of cultural traits in history. *Plos One*, 2022, 17(4): e0264509. <https://doi.org/10.1371/journal.pone.0264509>
- [10] WIJAYA S. The concept of the family: Philosophical analysis in the context of modern globalized society. *Journal of Contemporary Philosophical and Anthropological Studies*, 2023, 1(1): 59. <https://doi.org/10.59652/jcpas.v1i1.59>
- [11] RAITIS J., SASAKI I., and KOTLAR J. System-Spanning Values Work and Entrepreneurial Growth in Family Firms. *Journal of Management Studies*, 2020, 58(1): 104–134. <https://doi.org/10.1111/joms.12653>
- [12] AKAMIKE I. C., MBACHU C., ONWASIGWE C. N., OKEDO-ALEX I. N., EZE I. I., and EZE N. C. Role of community resource persons in improving use of modern family planning methods among women of reproductive age in a rural area in Ebonyi State, Nigeria. *The International Journal of Health Planning and Management*, 2019, 34(2): 862–871. <https://doi.org/10.1002/hpm.2746>
- [13] CHAE S., AGADJANIAN V., and HAYFORD S. R. Bridewealth Marriage in the 21st Century: A Case Study from Rural Mozambique. *Journal of Marriage and Family*, 2020, 83(2): 409–427. <https://doi.org/10.1111/jomf.12725>
- [14] COLL C. D. V. N., EWERLING F., HELLWIG F., and BARROS A. J. D. Contraception in adolescence: The influence of parity and marital status on contraceptive use in 73 low-and middle-income countries. *Reproductive Health*, 2019, 16(1): 21. <https://doi.org/10.1186/s12978-019-0686-9>
- [15] AYALON L. Family Relations and Elder Care Among Arabs in the North of Israel. *Research on Aging*, 2018, 40(9): 839–858. <https://doi.org/10.1177/0164027517749612>
- [16] MIRZAEI KONDARI F., Abdi Zarrin, S., & Agha Yousefi, A. Comparison of marital conflict model based on self-differentiation and familism with the mediating role of intimacy and emotional maturity in traditional and modern families. *Journal of Adolescent and Youth Psychological Studies*, 2023, 4(3), 20–34. <https://doi.org/10.61838/kman.jayps.4.3.3>
- [17] RAI D. K. Changes of Family Structure in Nepal. *DMC Journal*, 2023, 8(7): 73–79. <https://doi.org/10.3126/dmcj.v8i7.62432>
- [18] CHINEYEMBA L. I. Modernity and changing family values in Nigeria: Implications for effective parenting. *International Journal of Modern Anthropology*, 2023, 2(19): 1129–1152. <https://doi.org/10.4314/ijma.v2i19.5>

- [19] RUSSELL W. The Evolution of Patriarchal Structures in Contemporary Families: A Qualitative Inquiry. 2024. <https://doi.org/10.61838/kman.jpffc.2.2.5>
- [20] MASRINA M. The Influence of Mediation Approaches, Social Factors, and Psychological Factors on Family Dispute Resolution at the Ministry of Religious Affairs in West Java. *West Science Interdisciplinary Studies*, 2023, 1(12): 1371-1379. <https://doi.org/10.58812/wsis.v1i12.482>
- [21] JABEEN M. Demographic Predictors of Conflict Resolution Styles Among Pakistani Adults. *Journal of Professional & Applied Psychology*, 2023, 4(4): 568-578. <https://doi.org/10.52053/jpap.v4i4.215>
- [22] CHEN J., ZHU J., HONG J., ZHAO Y., HE S., and HE Y. Typology of Family Relationships, Psychological Distress, and Quality of Life in Chinese Patients With Advanced Lung Cancer. *Cancer Nursing*, 2022, 45(3): E655-E662. <https://doi.org/10.1097/ncc.0000000000000968>
- [23] FELLMANN L. Effects of family interventions on interpersonal conflicts: A network perspective. *Journal of Social Work*, 2023, 23(3): 548-566. <https://doi.org/10.1177/14680173221144552>
- [24] SOLTANI F., and MESHATI Z. The Role of Cultural Intelligence on Self-esteem and Family Conflict Resolution Among Athletes. *Journal of Research and Health*, 2021, 11(2): 95-104. <https://doi.org/10.32598/jrh.11.2.1645.1>
- [25] RAITIS J., SASAKI I., and KOTLAR J. System-Spanning Values Work and Entrepreneurial Growth in Family Firms. *Journal of Management Studies*, 2020, 58(1): 104-134. <https://doi.org/10.1111/joms.12653>
- [26] GAVRIĆ T. Managing Cultural Diversity and Conflict in Family Businesses: An Organizational Perspective. *Administrative Sciences*, 2024, 14(1): 13. <https://doi.org/10.3390/admsci14010013>
- [27] BLUMER H. *Symbolic Interactionism: Perspective and Method*. University of California Press, 1986.
- [28] BOWEN M. *Family Therapy in Clinical Practice*. Jason Aronson, 1993.
- [29] BRONFENBRENNER U. *The Ecology of Human Development: Experiments by Nature and Design*. Harvard University Press, revised edition, 2009.
- [30] MINUCHIN S. *Families and Family Therapy*. London: Routledge, 2018. <https://doi.org/10.4324/9780203111673>
- [31] PARSONS T., and BALES R. F. *Family, Socialization, and Interaction Process*. Free Press, 2014. <https://doi.org/10.4324/9781315824307>
- [3] LEGARE C. H. 累积文化学习的发展。发展心理学年鉴, 2019, 1(1): 119-147 <https://doi.org/10.1146/annurev-devpsych-121318-084848>
- [4] GANDON E., PERLMAN M. 和 LEAVENS D. A. 传统工匠不是模仿者: 波特在血管形态发生中的特质。公共图书馆, 2020, 15(9): e0239362 <https://doi.org/10.1371/journal.pone.0239362>
- [5] BIETTI L. M., GARCIA J. 和 STINSON J. L. 食物准备任务中的文化传播: 互动、创新和讲故事的作用。公共图书馆, 2019, 14(9): e0221278 <https://doi.org/10.1371/journal.pone.0221278>
- [6] ALAM J. 民间媒体: 在现代保存文化叙事。国际研究出版与评论杂志, 2024, 5(1): 2838-2840. <https://doi.org/10.55248/gengpi.5.0124.0306>
- [7] ASAMOAHP-POKU F. 通过讲故事保存加纳传统民间传说。欧洲现代研究杂志, 2024, 8(2): 308-318. [https://doi.org/10.59573/emsj.8\(2\).2024.26](https://doi.org/10.59573/emsj.8(2).2024.26)
- [8] MOHAN R. 是商品化、灭绝还是民俗的进化? 国际研究与评论杂志, 2022, 9(8): 880-883. <https://doi.org/10.52403/ijrr.20220877>
- [9] HYAFIL A., 和 BAUMARD N. 唤起和传播的文化模型: 使用贝叶斯方法推断历史中文化特征的演变。公共图书馆, 2022, 17(4): e0264509. <https://doi.org/10.1371/journal.pone.0264509>
- [10] WIJAYA S. 家庭概念: 现代全球化社会背景下的哲学分析。《当代哲学与人类学研究杂志》, 2023, 1(1): 59. <https://doi.org/10.59652/jcpas.v1i1.59>
- [11] RAITIS J., SASAKI I. 和 KOTLAR J. 系统跨度价值观工作和家族企业的创业成长。《管理研究杂志》, 2020, 58(1): 104-134 <https://doi.org/10.1111/joms.12653>
- [12] AKAMIKE I. C., MBACHU C., ONWASIGWE C. N., OKEDO-ALEX I. N., EZE I. I. 和 EZE N. C. 社区资源人员在改善尼日利亚埃邦伊州农村育龄妇女使用现代计划生育方法方面的作用。国际卫生规划与管理杂志, 2019, 34(2): 862-871. <https://doi.org/10.1002/hpm.2746>
- [13] CHAE S., AGADJANIAN V. 和 HAYFORD S. R. 21 世纪的彩礼婚姻: 莫桑比克农村案例研究。婚姻与家庭杂志, 2020, 83(2): 409-427 <https://doi.org/10.1111/jomf.12725>
- [14] COLL C. D. V. N., EWERLING F., HELLWIG F. 和 BARROS A. J. D. 青少年避孕: 生育和婚姻状况对 73 个中低收入国家避孕的影响。生殖健康, 2019, 16(1): 21. <https://doi.org/10.1186/s12978-019-0686-9>
- [15] AYALON L. 以色列北部阿拉伯人的家庭关系和老年人护理 老龄化研究, 2018, 40(9): 839-858 <https://doi.org/10.1177/0164027517749612>
- [16] MIRZAEI KONDARI F., Abdi Zarrin, S. 和 Agha Yousefi, A. 基于自我分化和家庭主义的婚姻冲突模型与传统和现代家庭中亲密关系和情感成熟度的中介作用比较。青少年心理学研究杂志, 2023, 4(3), 20-34. <https://doi.org/10.61838/kman.jayps.4.3.3>
- [17] RAID K. 尼泊尔家庭结构的变化。DMC 杂志, 2023, 8(7): 73-79. <https://doi.org/10.3126/dmcj.v8i7.62432>

参考文献:

- [1] BARNI D., BAIOTTO B., GULLO M. L., MARZANA S., MANZI L. 和 MARTA S. 价值观的代际传递: 从亲子价值观相似性到亲子价值观连续性。《家庭问题杂志》, 2023, 45(4): 974-991 <https://doi.org/10.1177/0192513x231163939>
- [2] NAMJOO F. 双文化家庭的文化价值观代际传递《家庭与文化心理社会学研究杂志》, 2023, 1(3): 38-44. <https://doi.org/10.61838/kman.jpffc.1.3.6>

- [18] CHINEYEMBA L. I. 尼日利亚的现代性和家庭价值观的变化：对有效养育的影响。国际现代人类学杂志，2023，2(19): 1129-1152
<https://doi.org/10.4314/ijma.v2i19.5>
- [19] RUSSELL W. 当代家庭父权结构的演变：一项定性研究。2024 <https://doi.org/10.61838/kman.jpfc.2.2.5>
- [20] MASRINA M. 调解方式、社会因素和心理因素对西爪哇宗教事务部家庭纠纷解决的影响。西部科学跨学科研究，2023，1(12): 1371-1379
<https://doi.org/10.58812/wsis.v1i12.482>
- [21] JABEEN M. 巴基斯坦成年人冲突解决风格的人口预测因素。专业与应用心理学杂志，2023，4(4): 568-578。<https://doi.org/10.52053/jpap.v4i4.215>
- [22] CHEN J., ZHU J., HONG J., ZHAO Y., HE S., 和 HE Y. 中国晚期肺癌患者的家庭关系类型、心理困扰和生活质量。癌症护理，2022，45(3): E655-E662。
<https://doi.org/10.1097/ncc.0000000000000968>
- [23] FELLMANN L. 家庭干预对人际冲突的影响：网络视角。社会工作杂志，2023，23(3): 548-566。
<https://doi.org/10.1177/14680173221144552>
- [24] SOLTANI F. 和 MESHATI Z. 文化智力在运动员自尊和家庭冲突解决中的作用。《研究与健康杂志》，2021，11(2): 95-104。
<https://doi.org/10.32598/jrh.11.2.1645.1>
- [25] RAITIS J.、SASAKI I. 和 KOTLAR J. 系统跨度价值观在家族企业中的工作和创业成长。《管理研究杂志》，2020，58(1): 104-134
<https://doi.org/10.1111/joms.12653>
- [26] GAVRIĆ T. 管理家族企业的文化多样性和冲突：组织视角。行政科学，2024，14(1): 13
<https://doi.org/10.3390/admsci14010013>
- [27] BLUMER H. 符号互动论：视角与方法。加州大学出版社，1986
- [28] BOWEN M. 临床实践中的家庭治疗。Jason Aronson，1993
- [29] BRONFENBRENNER U. 人类发展的生态学：自然与设计的实验。哈佛大学出版社，修订版，2009
- [30] MINUCHIN S. 家庭与家庭治疗。伦敦：劳特利奇，2018 <https://doi.org/10.4324/9780203111673>
- [31] PARSONS T. 和 BALES R. F. 家庭、社会化和互动过程。自由出版社，2014
<https://doi.org/10.4324/9781315824307>

Word count: 4,054 words, excluding references.

Peer review information:

The reviewer reports submitted in first round: 3 reports

The reviewer reports submitted in 2nd round: 1 report

The revision rounds stages: 2 rounds

Final revised version submitted: January 10, 2025

Disclaimer/Publisher's Note:

The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of Journal of Hunan University (Natural Sciences) and/or the editor(s). Journal of Hunan University (Natural Sciences) and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.