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The value and integration practice of traditional Chinese family culture in the team education of law enforcement agencies

**Shi Xuemei**

Shanghai Police College
(Shanghai, China)
glister90@hotmail.com

Abstract

As a pivotal pillar of Chinese civilization, traditional Chinese family culture embodies profound and abundant connotations. In the context of the new era, how to creatively transform this profound cultural resource into an effective carrier for the team education of law enforcement agencies has emerged as a crucial issue in advancing the modernization of law enforcement team construction. Based on a comprehensive methodology combining literature research, field investigation and case study, this paper delves into the ideological implications of fine traditional Chinese family culture and probes into practical paths for its integration with the educational work of law enforcement agencies. The study concludes that traditional Chinese family culture is of great theoretical value and practical significance in consolidating the ideological foundation of law enforcement contingents and cultivating law enforcement teams that are loyal and incorruptible, strict in law enforcement and united in cooperation.

Keywords

traditional chinese family culture, law enforcement agencies, team education, family style, family precepts, family rituals, integrity education, team cohesion, governance of virtue

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Оригинальная статья

Ценность и практика интеграции традиционной китайской семейной культуры в процессе воспитания коллектива сотрудников правоохранительных органов

Ши Сюэмэй

Шанхайский полицейский колледж
(Шанхай, Китай)
glister90@hotmail.com

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Аннотация

Традиционная китайская семейная культура – это важный элемент китайской цивилизации, который хранит в себе множество глубоких и многогранных смыслов. В контексте новой эпохи вопрос о том, как творчески преобразовать этот богатый культурный ресурс в эффективный инструмент для командного обучения сотрудников правоохранительных органов, стал одним из ключевых в процессе модернизации правоохранительных органов. В данной статье подробно рассматриваются идеологические аспекты традиционной китайской семейной культуры и предлагаются практические пути ее интеграции в командное образование правоохранительных органов. Статья имеет важное теоретическое и практическое значение для укрепления идеологии правоохранительных органов и повышения их сплоченности и боевой эффективности.

Ключевые слова

традиционная китайская семейная культура, правоохранительные органы, коллективное воспитание, семейный подход, семейные устои, семейные традиции, воспитание честности, сплоченность коллектива, воспитание добродетели

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Family culture, as an indispensable component of traditional Chinese culture, has undergone thousands of years of evolution and becomes deeply ingrained in the blood of the Chinese nation, serving as a vital spiritual driving force that sustains the nation's prosperity and ensures the inheritance of its cultural heritage. For the Chinese people, family-related elements such as family style, family precepts, family education, family rituals, and family learning hold profound significance. The family is not only the starting point where individuals cultivate their moral character and develop standardized behaviors but also the origin and foundation of social education (Chen & Chen, 2022). General Secretary Xi Jinping has emphasized the importance of “valuing families, family education, and family style” on multiple occasions, stating that “only when every family thrives can the country and the nation prosper.” In today's complex international and domestic landscape, strengthening the team education of law enforcement agencies requires drawing nourishment from China's rich cultural heritage. It is essential to nurture positive energy within the team through excellent traditional national culture, forge a law enforcement team that is loyal to the country, dedicated to serving the people, committed to impartial law enforcement, and disciplined with strict standards, thereby enabling the team to effectively fulfill the sacred duties and glorious missions of law enforcement personnel.

1. Connotative Characteristics and Contemporary Value of Traditional Chinese Family Culture

1.1. Core Value Connotations of Family Culture

The concept of “family” in traditional Chinese context initially referred to both a residential space and a family unit, and it also represented the smallest social organization composed of blood relatives who owned a certain amount of private property. From the perspective of clans, ancient Chinese people often used “family” to denote their affiliated clan or the clan power behind them. From a historical standpoint, with the establishment of the enfeoffment system during the Western Zhou Dynasty, “family” gradually took on the meaning of a fief and the political authority exercised within that fief. This meaning further extended to represent state power, ultimately shaping the unique social structure of “homology between family and state” in traditional Chinese society.

Based on the genealogical relationships and social structure of the traditional patriarchal group's “homology between family and state,” Confucianism constructed a governance philosophy of

“governing the individual and the state with the same principles.” This philosophy takes “benevolence as love for others” as its spiritual core and follows the logical framework of “cultivating one’s moral character, regulating the family, governing the state, and pacifying the world.” The idea of “governing the individual and the state with the same principles” aligns with the concept of “achieving breadth while delving into details” (from “The Great Learning and The Doctrine of the Mean”). Among these, “delving into details” refers to the personal cultivation efforts of gaining knowledge, maintaining sincerity, and fostering integrity; “achieving breadth” refers to the practical achievements of caring for the people and showing compassion to others. Through the sequence of “investigating things to extend knowledge, being sincere in one’s intentions, rectifying one’s mind, cultivating one’s moral character, regulating the family, governing the state, and pacifying the world,” Confucianism outlined an optimal path for moral practice—taking the self-improvement of personal morality as the starting point for self-correction, and regarding “regulating the family, governing the state, and pacifying the world” as the process and ultimate goal of moral practice.

Within the system of “homology between family and state” and “governing the individual and the state with the same principles,” the “family” was entrusted with the functions of social education and the responsibilities of self-governance, thus occupying a unique cultural position in Chinese society. The concept that “the family is the smallest unit of the state, and the state is the largest form of the family” embodies the value orientation of filial piety, fraternity, and benevolence among individuals. It represents a process of moral sublimation for an individual: breaking through the boundaries of family kinship, starting with “cultivating oneself in solitude” and advancing to “contributing to the well-being of all.” Precisely due to the ethical concepts and beliefs centered on the “family,” family culture—with genealogies, family styles, family learning, family rules, and family precepts as its main carriers—has carried forward China’s governance principles, attitudes, beliefs, virtues, and feelings of attachment to family and country for thousands of years. It has formed the traditional Chinese culture of governing by virtue, which adheres to the logic of “the state is based on families, families are based on individuals, individuals are based on virtue, and virtue is based on filial piety.” This culture has nurtured fine family styles, shaped China into a “nation of ceremonies,” and become the deep-seated gene that sustains the continuous development and inheritance of Chinese civilization.

1.2. Contemporary Value and Functions of Family Culture

Although the modern era differs significantly from traditional society, the family remains the basic cell of society regardless of how times change. Parents are the first teachers of their children, and the family serves as a crucial bridge connecting individuals to society and the state.

In a modern society governed by the rule of law, laws define the bottom line of human behavior and represent “the minimum standard of morality,” characterized by universality and enforceability. In contrast, morality guides people to pursue higher levels of kindness and self-improvement, and the governance based on virtue is a flexible approach of “transforming people through virtue.” Passed down from generation to generation, family culture enables individuals to receive subtle education within the family environment. Family precepts, family rituals, and family styles guide family members to consciously inherit traditional Chinese family virtues. Whether it is family ethics such as “kindness between parents and children, righteousness between husbands and wives, fraternity between brothers, and harmony in managing the family,” or personal moral cultivation such as “respecting the elderly and caring for the young, being honest and trustworthy, diligent and thrifty, maintaining integrity, and helping those in need,” all play a vital role in purifying social customs, building a harmonious and stable society, and serve as important cultural resources for the construction of social spiritual civilization in the present day.

From “filial piety toward parents” to “loyalty to the country,” from “family rituals and rules” to “social norms,” and from “regulating the family” to “governing the state,” family culture guides

individuals to extend their sense of responsibility toward the family to a sense of mission for the rise and fall of the country. In this way, it cultivates people's feelings of attachment to family and country, promotes the development of collectivism and patriotism, and nurtures the Chinese nation's broad-minded sentiment of "everyone is responsible for the rise and fall of the country."

Furthermore, through the sense of community embedded in the "family," family culture strengthens the bonds among family members, organizational members, and social members. The ideology of "sharing honor and disgrace, and standing together through thick and thin" in family culture provides members with strong psychological support and motivation, thereby enhancing the resilience of individuals and even the entire society in resisting risks.

Therefore, traditional Chinese family culture still holds significant value in modern society and serves as the cornerstone for fostering social ethics and morality and maintaining the stable development of society.

2. Inherent Compatibility Between Traditional Family Culture and the Team Education of Law Enforcement Agencies

Through an in-depth analysis of the connotative value and contemporary significance of family culture, it is not difficult to find that family culture is highly consistent with the construction goals and content of law enforcement agencies. In other words, the education of law enforcement teams inherently bears the spiritual imprint of traditional family culture.

2.1. Unified Value Concepts

Traditional Chinese family culture and the team education of law enforcement agencies share a high degree of unity and compatibility in terms of value concepts. The values advocated by traditional family culture—such as filial piety, fraternity, loyalty, trustworthiness, propriety, righteousness, integrity, and shame—naturally align with the requirements imposed on law enforcement teams, including loyalty, integrity, care for the people, and impartiality.

As stated in "The Analects of Confucius-Xue Er", "He who is filial to his parents and fraternal to his brothers is rarely inclined to offend his superiors;... Filial piety and fraternity are the roots of benevolence." A person who shows filial piety to his parents at home is unlikely to act against his superiors or engage in rebellious behavior. Ancient sages held the view that "a gentleman who serves his parents with filial piety can transfer this filial devotion to loyalty toward the monarch" and that "one should first love one's relatives and then extend this love to all people." The sublimation from "filial piety" to "loyalty"—from loving one's parents to loving the people and the country—is the core content of family education. This is highly consistent with the requirement that law enforcement teams must be loyal to the country and the people, as both emphasize the importance of loyal character and value pursuit.

Family precepts, as the carrier of family education, cover a wide range of content. When educating their children to cultivate virtue and establish a proper life, ancient people generally focused on values such as "keeping oneself clean and upright, performing official duties with integrity, and being indifferent to fame and fortune." Zhuge Liang, in his "Admonition to My Son", wrote, "Cultivate your moral character through tranquility, and nourish your virtue through frugality. Only by being indifferent to fame and fortune can you clarify your aspirations; only by maintaining peace and quiet can you achieve distant goals." Zhuge Liang himself was self-disciplined, dedicated to public service, and committed to fulfilling his duties with utmost devotion. He taught his children to control their desires, avoid extravagance, and uphold integrity. This is fully consistent with the requirement that law enforcement personnel must maintain integrity and uprightness.

Family rituals emphasize the normative role of "propriety," featuring the solemnity of ceremonial procedures, the educational significance of etiquette, and the standardization of institutional

arrangements (Chen & Chen, 2022). Family rules attach great importance to norms and laws, with mandatory characteristics, aiming to stabilize family order and promote family self-governance. As the saying goes, “A country has its national laws, and a family has its family rules.” Although family rituals and family rules have a “private” nature, they constitute the foundation of the social normative system. Their fundamental purpose is consistent with the strict requirements of law enforcement agencies for internal standardization and discipline, as both emphasize the importance of disciplinary constraints and standardized management.

2.2. Complementary Cultural Functions

The functions of traditional family culture – such as uniting people, inheriting morality, and regulating behavior – form a favorable complementary relationship with the role of team education in law enforcement agencies.

First, in terms of uniting people: Traditional family culture, with blood and kinship as its bond, can strengthen the emotional connection and sense of belonging among family members. For law enforcement agencies, by clarifying a common vision, creating a “family-like” atmosphere, and emphasizing the concepts of “benevolence and mutual assistance” contained in family culture, they can extend the scope of “family” from blood-related families to the “big family” of the organization. This helps form a cohesive force characterized by “being one family, working as one team, and sharing one heart,” thereby enhancing law enforcement personnel’s sense of belonging to the organization and strengthening the spirit of unity and cooperation among team members.

Second, in terms of moral education: Traditional family culture realizes the moral education of family members and the standardization of their behaviors through carriers such as family precepts, family rituals, and family styles. These cultural elements not only provide rich cultural resources for the team education of law enforcement agencies but also inspire law enforcement agencies to adopt diverse and distinctive educational methods. For example, by drawing on the forms of family precepts, law enforcement agencies can develop educational materials that are more in line with the cognitive habits of law enforcement personnel, making team education more vivid and effective.

Third, in terms of regulating behavior: Law enforcement agencies have clear legal and regulatory requirements for the behavioral norms of their members. However, they can also learn from the institutional forms of family rules and clan regulations, using them as supplements to disciplinary provisions according to specific times and local conditions. In some cases, law enforcement agencies may even set higher standards and stricter disciplinary requirements based on these traditional institutional experiences. This enables team members to consciously and proactively restrain and standardize their behaviors in a positive organizational atmosphere.

Fourth, in terms of inheritance and continuity: Family culture is passed down from generation to generation, ensuring the continuity of family values and behavioral patterns. Similarly, law enforcement agencies should also focus on condensing organizational culture, organizational style, and organizational norms, and strive to inherit and carry forward fine traditions and styles. This helps maintain the internal consistency and durability of the team’s ideological and behavioral norms, ensuring that the excellent qualities of the law enforcement team are passed on continuously.

2.3. Interconnected Practical Paths

The practical paths of traditional family culture are interconnected with the methods and means of team education in law enforcement agencies. Traditional family culture emphasizes the progressive practical path of “cultivating one’s moral character, regulating the family, governing the state, and pacifying the world,” which is highly consistent with the work logic of team education in law

enforcement agencies – from strengthening personal cultivation to promoting team construction, and finally to serving society.

For law enforcement agencies, team education first focuses on the personal cultivation of team members. Through activities such as theory learning and ideological education, it helps improve the ideological realm and moral level of law enforcement personnel, laying a solid foundation for their professional development. Second, similar to the way families attach importance to harmony and stability, law enforcement agencies also need to create a harmonious organizational atmosphere. This includes resolving conflicts between team members in a timely manner, promoting mutual understanding and support, and enhancing the cohesion and combat effectiveness of the team. Finally, as an important force for safeguarding national security and social stability, law enforcement agencies bear the responsibility of serving the people and contributing to social development. This is highly consistent with the spirit of “concern for the people and dedication to public service” advocated by family culture, as both emphasize the sense of responsibility and mission toward society and the people.

3. Integration Practice of Traditional Family Culture in the Team Education of Law Enforcement Agencies

Taking the core characteristics of traditional family culture as the link, law enforcement agencies can integrate concepts such as “family affection, responsibility, and inheritance” into all aspects of team education. Guided by the principles of “warm emotions, precise management, and lofty spirit,” they can inject the power of excellent traditional culture into team education, thereby enhancing the effectiveness of team education. This kind of integration is not a simple cultural superimposition, but an in-depth penetration based on inherent compatibility. It needs to be promoted systematically from three dimensions – system, culture, and methods – to build a comprehensive, multi-level, and regular integration system.

3.1. Institutional Integration: Embedding Family Governance Concepts into the Team Education System

The concept of “cultivating one's moral character and managing the family well” in traditional family culture is inherently compatible with the system construction of team education in law enforcement agencies. Embedding the spiritual core of family culture into the team education system can not only enrich the cultural connotation of the system but also enhance the implementation efficiency of the system.

First, promoting integrity through family support and nurturing good work styles with fine family styles. Systems are rigid regulations, while family style is a flexible constraint. The family is the first line of defense for integrity and self-discipline. The idea of “governing the family with integrity” in traditional family culture provides an important reference for the construction of a clean government system in law enforcement agencies. General Secretary Xi Jinping has delivered a series of important speeches on the family integrity culture of Party members and cadres, pointing out that “we should attach great importance to the construction of family style, cultivate integrity in personal conduct, and manage the family with integrity.” The *Code of Conduct for Integrity and Self-Discipline of the Communist Party of China* lists “upholding integrity in family governance” as a key part of the self-discipline standards for Party members in leading positions, providing a clear policy basis for institutional design. For law enforcement agencies, on the one hand, they should guide Party members and cadres to practice integrity and self-discipline within their families, set an example through their words and deeds, and drive the formation of fine family styles. On the other hand, they should give play to the exemplary and leading role of Party members and cadres within the organization, encouraging them to take the lead in advocating good customs and nurturing a positive work style among all team members.

Meanwhile carrying out regular home visits and establishing a three-level home visit responsibility system consisting of “key members, team leaders, and department heads.” Through face-to-face communication with law enforcement personnel and their families, and in a relaxed “casual chat” manner, law enforcement agencies can gain a deep understanding of the ideological dynamics, physical conditions, family difficulties, and actual needs of law enforcement personnel. They can also listen carefully to the opinions and suggestions of family members, sort out and implement feasible measures in a timely manner. This institutionalized home visit mechanism not only uses family culture to nurture the atmosphere of integrity and care for the people but also explores a new path for integrity education in law enforcement agencies. In addition, law enforcement agencies should regularly invite the family members of law enforcement personnel to watch warning education videos, study warning education materials, and visit integrity education bases. This helps guide family members to play the role of “good partners in life” and “assistants in maintaining integrity,” forming a joint force for integrity construction between the organization and families.

Second, digging deep into the connotations of traditional family culture and embedding them into the team management system. The well-known family education concepts and family rules in Chinese history not only leave a precious spiritual heritage for the construction of modern culture but also provide useful enlightenment for the team education work of law enforcement agencies through their educational methods, communication approaches, and far-reaching influences. Law enforcement agencies should carefully study the content of traditional family precepts and family rules, extract the ideological essence of “loyalty, filial piety, integrity, and diligence” from classic works such as “Yan’s Family Instructions” and “Zhu’s Family Instructions”, combine them with the actual needs of team education in law enforcement agencies, and incorporate these excellent cultural elements into the team management system.

A typical example is the Zhengzhai Police Station in Pujiang County, Zhejiang Province. Combining with local regional culture, the police station draws on the profound family culture of the millennium-old “Zheng Yimen” (the Zheng family) in its jurisdiction. It deeply explores the connotations of the “Zheng Family Rules,” with a particular focus on the concept of “upholding integrity.” This concept is integrated into the daily management system of the police station. For newly recruited police officers and auxiliary police, the first stop of their induction training is to visit the local integrity culture museum, where they listen to stories of “173 officials from the Zheng family without any corruption” and deeply implant the idea of “being honest and upright in police work.” In addition, the police station regularly organizes police officers and auxiliary police to visit the integrity education museum in the jurisdiction and the ancestral hall of “the First Family in the South of the Yangtze River” (the Zheng family). During these visits, they learn about the family precepts of the Zheng family regarding “being honest and upright in performing official duties.” This practice has created a clean and upright working environment within the police station, fully demonstrating the positive role of family culture in team management.

3.2. Cultural Integration: Cultivating the Team Ecosystem Through the Construction of Organizational “Family Style”

The “family style” of an organization is the core embodiment of the organizational culture of law enforcement agencies and an important carrier for uniting team forces and nurturing the team ecosystem. Law enforcement agencies should learn from the role of emotional bonds in traditional family culture, build an organizational culture with a sense of belonging and identity, and let law enforcement personnel improve their ideological realm and enhance their collective sense of honor in a “family-like” atmosphere.

First, integrating family elements and creating a family-like organizational environment. In the construction of organizational culture, law enforcement agencies can upgrade and transform their

software and hardware facilities to create a warm and harmonious “family-like” environment. For example, adding psychological counseling rooms equipped with professional psychologists to provide one-on-one psychological counseling, group counseling and other services, helping law enforcement personnel relieve work pressure and regulate emotions, making the organization a spiritual harbor like a family where people can listen to their voices and solve their difficulties. Build a “family culture” themed corridor and leisure space to display the family rules and precepts of organizational members, their work silhouettes, family photos, family members’ messages, and works of art such as paintings, calligraphy, and photography by members and their family members. Equip with sofas, coffee tables, books, green plants, etc., for law enforcement personnel to rest and communicate, making the organization the “second home” of law enforcement personnel and strengthening their sense of belonging and identity. Set up “love stations” to provide emergency medicines, umbrellas, power banks and other items for the convenience of law enforcement personnel and their families.

Second, building a fine organizational “family style” and nurturing positive energy within the team. Law enforcement agencies should foster core values such as loyalty, honesty, impartiality, seeking truth from facts, and integrity, and build a “growth home” for law enforcement personnel. Through a variety of learning activities (such as lectures on traditional family culture), educational programs (such as themed Party classes combining family virtues and team education), and management measures (such as evaluating team members based on both professional performance and moral conduct), the values advocated by traditional family culture can be fully recognized, accepted, and supported by all team members. These values will then subtly integrate into the daily work, study, and life habits of law enforcement personnel, promoting their ideological growth and moral improvement.

Establishing a democratic, equal, harmonious, and respectful internal organizational relationship, and building a “warm home” for law enforcement personnel. As the saying goes, “Where the family is, the affection lies.” The relationship between members of the organizational “big family” should not be a rigid superior-subordinate administrative relationship, but a comradesly and family-like relationship characterized by shared ideals, mutual respect, division of labor and cooperation, and unity and mutual assistance. To achieve this, law enforcement agencies can build platforms for equal interaction and communication—such as regular “heart-to-heart” talks, team-building activities, and online communication groups. These platforms help smooth the channels for expressing opinions, allowing team members to freely share their work experiences, life troubles, and suggestions for the organization. This creates an organizational atmosphere of care, love, unity, and mutual assistance.

Strengthening the “leading goose effect” of leading cadres and building an “honorary home” for law enforcement personnel. Law enforcement agencies should take “everyone is part of the environment, and everyone shapes the ecology” as their goal, and focus on giving play to the exemplary and leading role of leading cadres in creating a positive team ecosystem. Leading cadres should take the lead in practicing the fine organizational “family style”—such as being honest and upright, caring for team members, and serving the people. Through their actions, the fine “family style” of the organization can be radiated layer by layer: from leading cadres to ordinary team members, and then from team members to the general public. This not only helps law enforcement agencies maintain close ties with the masses and actively serve society but also cultivates a strong sense of responsibility and honor among team members. In this way, the organization can promote integrity and oppose corruption, uphold justice and correct wrongdoing, and play a leading role in guiding social trends.

3.3. Method Integration: Constructing a Community of Shared Future Through Family-Style Strict Management and Care

Traditional family culture advocates the educational method of “strict father and kind mother,” which includes both strict constraints and warm care. Law enforcement agencies can learn from this concept,

combine "strict management" with "care," take family-style "care, trust, and mutual assistance" as the core, emphasize mutual reminders, mutual help, and mutual care between superiors and subordinates and among members, rather than mere interest or responsibility-based relationships, so as to build a community of shared future and enhance the cohesion and combat effectiveness of the team.

First, strengthening strict management through family-style disciplinary reminders. The disciplinary requirements of law enforcement agencies are like the "family rules" in a family, which need to be strictly implemented to ensure the purity and combat effectiveness of the team. Leading cadres at all levels of law enforcement agencies should maintain a sense of responsibility of "always being vigilant and uneasy," and pay close attention to the details of team members' work and behavioral norms in daily disciplinary supervision. They should leave no stone unturned in managing team discipline, covering all aspects of work and life. During major festivals (such as the Spring Festival and Mid-Autumn Festival) and key nodes (such as the beginning of a new year or the launch of important special campaigns), leading cadres should remind team members of disciplinary requirements in a "parent-like earnest manner" – emphasizing the importance of abiding by discipline in both large meetings and small discussions. At the same time, with the care and attentiveness of a "parent," leading cadres should closely observe and understand the ideological dynamics and behavioral habits of team members. When signs of problems are detected, they should promptly conduct family-style "heart-to-heart" talks to strengthen disciplinary reminders and provide psychological counseling, helping team members correct their mistakes in a timely manner and stay on the right track.

Second, promoting the growth of young team members through a "mentor-apprentice" pairing assistance model. Drawing on the "skill inheritance" model of traditional clans, law enforcement agencies can implement a "mentor-apprentice system." Under this system, experienced law enforcement personnel with proficient professional skills and noble professional ethics are paired with young law enforcement personnel who have just joined the team. The mentors not only teach young apprentices professional skills (such as law enforcement procedures, case handling methods, and emergency response skills) but also pass on important qualities such as professional ethics (such as integrity, impartiality, and dedication) and feelings of care for the people. This allows new and old team members to help each other, learn from each other, and grow together in their work, forming a positive atmosphere of "the old guiding the new and the new inspiring the old." Through the positive interaction of "mentors guiding apprentices with sincerity and apprentices respecting mentors with gratitude," the excellent work styles and professional ethics of the law enforcement team can be passed down from generation to generation.

Third, implanting care for team members through family-style emotional care. Traditional family culture emphasizes "mutual support and standing together through thick and thin." Just as a family cares for its members, law enforcement agencies should care for the work and life of every law enforcement officer, address their worries at home, and let them feel the warmth of the organization. Law enforcement agencies should take family-style "care and mutual assistance" as the core of their organizational culture and adopt a dual-track model of "organization & family" to meet the diverse needs of team members in various aspects of life. For example:

- In terms of health security: Establish a cooperative mechanism between law enforcement agencies and local hospitals, open a "green channel" for emergency medical treatment for law enforcement personnel, establish personal health records for each team member, regularly organize health lectures and psychological counseling sessions, and provide regular health check-ups and medical services for law enforcement personnel.

- In terms of family support: Launch a care service for the children of law enforcement personnel during summer and winter vacations, cooperating with qualified educational institutions to provide

tutoring and care services for these children. This helps solve the problem of law enforcement personnel being unable to take care of their children during holidays, allowing them to focus more on their work.

- In terms of family employment: Hold special job fairs for the family members of law enforcement personnel, cooperate with local enterprises and public institutions to provide suitable job opportunities for family members who are unemployed or need to change jobs. This not only helps improve the quality of life of law enforcement personnel's families but also enhances the sense of belonging and gratitude of law enforcement personnel toward the organization.

By implementing the construction of "family culture" in the above-mentioned aspects, law enforcement agencies can adhere to the concepts of "sharing the same ideals, working together with the same efforts, pursuing common development, and sharing the benefits of people's livelihood." This helps comprehensively build a community of shared future, shared interests, and shared responsibilities characterized by "being one family and building the organization together." In an atmosphere of mutual understanding and mutual support, the effectiveness of team education can be fully exerted, the cohesion and creativity of the law enforcement team can be continuously enhanced, and law enforcement personnel can gain a stronger sense of gain, security, and happiness (Ma, 2022). At the same time, it has shaped a good image of law enforcement agencies and provided strong spiritual motivation and cultural support for the smooth development of law enforcement work.

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About the author

Shi Xuemei – Master's Degree, Lecturer, Basic Department, Shanghai Police College.

Информация об авторе

Ши Сюэмэй – магистр, преподаватель кафедры основных дисциплин Шанхайского полицейского колледжа.

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