

Beyond Traditional Love: The Cultural and Psychological Dilemma of the Phenomenon of Young People Avoiding the New Year and Its Response

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ABSTRACT

The phenomenon of young people avoiding the Spring Festival refers to the choice and behavior of some young people to avoid going home for the New Year due to their fear of the pressure of traditional festivals or to avoid being influenced by multiple groups such as parents and relatives and friends. The motives behind the phenomenon of young people avoiding the New Year mainly stem from their avoidance of marital and romantic relationship issues, their escape from their parents' educational expectations, their evasion from peer work comparisons, and their farewell to relatives' social obligations. In terms of their cultural and psychological predicaments, the phenomenon of young people avoiding the New Year is characterized by emotional rifts such as the panic over marriage and love brought about by traditional marriage culture, the expectation pressure internalized by the dragon and phoenix totem culture, the achievement anxiety strengthened by the culture of face survival, and the burden of human relationships maintained by the culture of blood ties and geographical ties. Thus, in order to help young people overcome cultural and psychological predicaments and regain emotional attachment, it is necessary to enhance the emotional identification with free marriage and love and overcome the panic of young people's choices in marriage and love. Promote democratic family education to reduce the pressure on young people to respect and be filial to their parents. Develop moral and friendly relationships to reduce peer anxiety among young people. Establish a correct and rational consumption view and relieve the burden of interpersonal interactions among young people.

Keywords: Youth The phenomenon of avoiding the New Year; Traditional culture Cultural psychology Emotional relationship

INTRODUCTION

In recent years, the phenomenon of avoiding the younger generation has emerged among the youth. The phenomenon of young people avoiding the New Year refers to the behavior of some young people who, out of fear of the pressure of traditional festivals or to avoid being influenced by multiple groups such as parents and relatives and friends, avoid going home for the New Year. Paying attention to the phenomenon of young people avoiding the New Year is of significance for understanding the current cultural survival situation of contemporary youth and building a positive and healthy life for them. The phenomenon of young people avoiding the New Year is not only related to their understanding of the significance of the Spring Festival, but also influenced by their cultural and psychological factors. Based on this, in order to understand the cultural and psychological patterns of young people's behavior of avoiding the New Year and help them get out of the cultural and psychological predicament, this article examines the phenomenon of young people avoiding the New Year from the perspective of cultural psychology, reveals the motivation sources of this phenomenon, analyzes the manifestations of the

cultural and psychological predicament of this phenomenon, and then explores the transcendent path of the cultural and psychological predicament of this phenomenon of young people avoiding the New Year.

Rebellious Escape: The Motivation Source of Youth's Year Avoiding Phenomenon

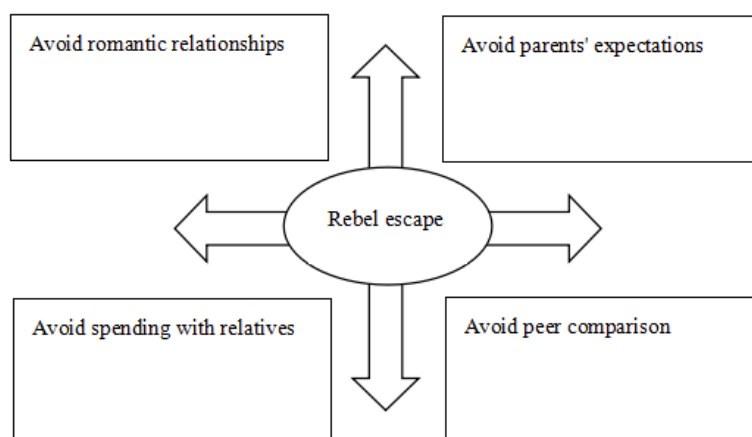


Chart 1: Motivation source of the phenomenon of young people avoiding the New Year

The phenomenon of avoiding the New Year is not only a true reflection of the current living conditions of some young people, but also their attitude and choice towards traditional culture. The phenomenon of avoiding the New Year is to a large extent a rebellion against familiar regions, familiar people and traditional ways of celebrating festivals (Fang Lina, 2012). The phenomenon of young people avoiding the New Year refers to the choice and behavior of some young people to avoid going home for the Spring Festival out of fear of the pressure of traditional festivals or to avoid being influenced by multiple groups such as parents and relatives and friends. As social individuals, the behavior of young people is largely influenced by the social relations they are in and shaped by interpersonal interactions. Meanwhile, young people have the autonomy to interact with the environment and reconstruct social systems. The phenomenon of young people avoiding the New Year reflects a kind of rebellion and escape from traditional culture by the youth. Therefore, in terms of their behavioral motives, the phenomenon of young people avoiding their old age mainly stems from their avoidance of marital and romantic issues, their escape from their parents' educational expectations, their evasion from peer work comparisons, and their farewell to relatives' social obligations.

Avoid Romantic Relationships

Marital and romantic issues are important concerns in the daily lives of young people. When it comes to marital and romantic issues, young parents show extraordinary concern. Some young people show a mentality of avoiding emotional topics when faced with their parents' reminders. Therefore, as the Spring Festival approaches, some young people choose to avoid marital and romantic issues by taking a break. On the one hand, these young people do it to avoid continuous nagging from their parents when they get home. In the eyes of young people, parents are always nagging, especially when it comes to resolving marital and romantic issues. Nowadays, young people are not only troubled by personal emotional problems, but also influenced by their own work and interpersonal relationships. Generally speaking, their lives are characterized by a state of fatigue that succumbs to busyness. In Han Byung-chul's view, this kind of life weariness stems from a society of merit, "A society of merit is one of self-exploitation. The society of Merit constantly exploits itself until it is exhausted" (Han Byung-chul, 2019). Thus, the fatigue of life among young people further triggers their avoidance of personal marital and romantic issues. On the other hand, these young people are expressing their views on marital and romantic issues in their own way. In their view, issues related to marriage and love are their own business, something they can control, and an object that reveals their subjectivity. In other words, they precisely aim to demonstrate their subjectivity by avoiding issues related to marital and romantic relationships. The pursuit of subjectivity by human beings is an understanding and confirmation of rational truth and their own identity, which has different cultural perspectives and distinct characteristics. In the traditional Confucian relationalism of our country, the subjectivity of human beings is the self of affection and righteousness, which is characterized by the small self and bound by blood ties, and thus it has a private nature.

In the view of existentialists represented by Sartre, human subjectivity is the absurdity and possibility of "I", and thus "I" is selective. From the perspective of rationalists represented by Hegel, human subjectivity is the "I" of the spirit, and "I" needs to go through three stages: desire, admission and universality. Therefore, "I" have an incompleteness. In the eyes of pragmatists represented by Dewey, human subjectivity is the "I" in communication, and "I" is the "I" in the eyes of others, thus "I" has public nature. In the view of the other ethics represented by Levinas, the other is not the other in the periphery, nor is it the strange observation of a foreign land. The other is merely the charity of "I", and ultimately serves to confirm the subjectivity of the self. Therefore, "I" possesses autonomy. It is evident that the pursuit of one's own subjectivity is a process of ethical encounter and choice recognition of the subject's autonomy. Young people tend to grasp their subjectivity as independent individuals by choosing to avoid marital and romantic emotional issues. This grasp of subjectivity is experienced through relationship ethical forms such as sharing with colleagues or gathering with friends. As the Dutch educational scholar Bista believes, the issue of human subjectivity is the question of how a person, as a unique individual, enters the market. We enter through establishing relationships with others who are different from us; From the ethical dimension of this relationship, we will find the reasons that make us different and thus unique individuals(Bista, 2020).

Avoid Parents' Expectations

Parents' educational expectations are an important topic that young peers talk about. Although each parent has different expectations of their children, generally speaking, they all hope that their children can be filial at home, refrain from doing bad things and be good people outside. The expectation of goodness should be the main goal for parents in educating their young children. The pursuit of goodness is an important part of the Confucian view of the gentleman. From the perspective of the Confucian view of the gentleman, if a person can be filial, fraternal and courteous, and be willing to do good deeds, then he can be regarded as a gentleman. At the same time, kindness is also an important foundation of modern civic education. Modern civic education emphasizes that the cultivation of kindness is a key condition for a person to become a citizen, which is manifested in a person's kind qualities and the power of benevolence. As Dewey pointed out, the family obligation of a good citizen lies in "being a good younger brother at home when young and a good father later to raise children"(Lv Da. et al. 2005). The Soviet educator Sukhomlinsky also believed that: "Only when one possesses a high degree of benevolence in childhood and adolescence - learning to be a child loyal to one's parents - can one become a true citizen"(Sukhomlinsky, 2021).However, influenced by traditional family upbringing concepts such as raising children for old age support and storing grains for famine, some parents place more hope on the rewards their children will receive when they grow up. This has largely distorted their original good expectations and turned them towards utilitarian ones, that is, hoping that their children will be successful when they grow up, have quality jobs, rise to prominence and bring honor to their ancestors. So the "new" educational expectations of these parents demand a kind of love loyalty, which is measured by the economic return to the children and presents as conditional love. Therefore, it makes love itself subject to security threats as it turns into the selfish desires of parents. In Badiou's view, this threat to the security of love is similar to an arranged marriage. It "does not come from the orders of autocratic parents, but from the name of personal security, through prior arrangements to avoid all risks, all encounters, and ultimately in the name of no risks, "Also lost the poetry of life"(Badiou,2012).

Some young people show an impatient emotional mentality in the face of their parents' kind teachings and expectations. At the same time, they also bear certain mental pressure under the conditional love of their parents. To get rid of this mental and emotional pressure, they choose to escape their parents' educational expectations by hiding. In terms of the internal driving force, some young people may feel indebted to their parents due to their unfavorable conditions in various aspects, and develop a negative and passive sense of guilt, which is manifested as many thoughts of being sorry to their parents. Therefore, in the eyes of these young people, avoiding the New Year is a better way to overcome their sense of guilt, as it can achieve the goal of being out of sight and out of mind. However, they have forgotten their obligation and responsibility as children to visit and care for their parents. This obligation and responsibility not only reflect the filial duty that young people, as children, should fulfill to their parents, but also demonstrate the collective responsibility they should undertake as members to consolidate the cohesion of the family community.Thomas Scyllen regards the responsibility of young people to care for their parents as the obligation of a friendly response from an emotional individual, because "it is both out of gratitude and the desire to keep the fine spirit of neighborhood unity alive"(Thomas Scyllen, 2008).

Avoid Peer Comparison

Peer work comparison is an important manifestation of the competitive mentality among young people. For young people, work is their way to enter the social world. The quality of their work determines their social status, value and influence in the eyes of others. Those young people who excel in their jobs or achievements often like to compare, boast and show off in front of their peers, hoping to gain vanity and face from the convinced looks

of others. Therefore, the essence behind the comparison of jobs is a competition for face stimulated by vanity. However, those young people who are not very satisfied with their jobs are reluctant to get involved in this competition, so they avoid comparing their peers' jobs by avoiding years. On the one hand, they are afraid of being criticized and looked down upon by their peers due to their disadvantage at work. On the other hand, they accept self-reconciliation with the diverse distributions and ability differences in the working world. In the view of philosopher Schopenhauer, human vanity is the pursuit of high praise from others. "Vanity is an external and thus indirect effort to gain self-respect"(Schopenhauer,2017).In other words, vanity is about trying one's best to convince others that one has outstanding abilities and value in a certain aspect. Schopenhauer believed that the self-respect gained through vanity has no core or firm strength because it cannot generate an unshakable certainty. The true self-respect that comes directly from the bottom of one's heart is pride. Pride is the certainty that one has outstanding abilities and value in a certain aspect. Therefore, the emergence of work among young people is a prominent manifestation of vanity, while "hiding years" is an individual silence made in the face of job competition. To some extent, the latter is a proud choice of inner and direct self-respect.

From the perspective of its role and influence, job comparisons based on inflated vanity not only cause damage to the face of others at a disadvantage in the comparison situation, but also affect the development of good interpersonal relationships among the comparators. Whether it is face-saving damage or relationship influence, they all involve issues that undermine an individual's dignity. In the view of Japanese sociologist Keiichi Sakata, individual dignity is a necessity for human survival. This need for survival points to the question of how people live on. It "is not a physical reason, but a convincing and acknowledged reason that is worth living on"(Keiichi Sakata,2004). Keiichi Sakata pointed out that the most convincing things are the principles of balance and justice learned from social and moral life, which are concretized into tenets such as "bitter before sweet", "finding joy in hardship", "helping others to help oneself", and "karma". The phenomenon of young people avoiding the older generation is not only a departure from the face-saving culture that emerges from peer work comparisons, but also a protection of the individual dignity of self-employed workers. However, it also inevitably cuts off the opportunities for peer contact and emotional exchange during the New Year, gradually causing the friendship among peers to lose its local flavor. As Mr. Fei Xiaotong said in his book "Rural China" : "After all, people are not plants and still need to move. The process of "cell division" is inevitable in rural society..... When the distance between the place where one lives and the place where one works is too far, hindering efficiency, this community cannot but be divided in terms of location"(Fei Xiaotong, 2022).

Avoid Spending with Relatives

The consumption of favors from relatives and friends is an important source of economic expenditure for young people. Human feelings are the main concept of interpersonal relationships. Some scholars have pointed out that human feelings are in contrast to interpersonal relationships and human relations, and their core refers to interpersonal exchange behaviors that extend from blood ties and ethical thoughts(zhai xuewei,1993).In terms of its connotation, human feelings have three meanings: human emotions, resources exchanged in human interaction, and norms and standards that should be followed in communication(Li Weimin,1996). From the perspective of its extension, human feelings mainly manifest in three forms: interpersonal interaction, interpersonal cooperation and interpersonal distance. Therefore, human feelings are generally a kind of exchange behavior and its norms. The practice of human feelings is often carried out in the form of consumption. The consumption of gifts from relatives and friends is the main aspect of young people's spending during the Spring Festival. Some young people avoid spending during the Spring Festival by avoiding it. The actual purpose behind this is to bid farewell to the social obligations of relatives and friends. The impact of socializing consumption among relatives and friends on the relationship among them mainly lies in three aspects: First, appropriate socializing consumption among relatives and friends can enhance the geographical relationship among blood relatives. Blood relatives and geographical relations form the foundation of rural social relations. The consumption of favors among relatives and friends is conducive to promoting the harmony of blood ties and geographical relations. In other words, the consumption of favors among relatives and friends is conducive to consolidating the foundation of social relations in the countryside. Secondly, excessive consumption of social obligations among relatives and friends can damage the geographical ties of blood ties. Once the consumption of favors among relatives and friends becomes excessive, it will lead to a blind consumption trend of comparison within the group of relatives and friends, breed jealousy and dissatisfaction among them, and eventually cause the division of blood ties and geographical relations. Thirdly, insufficient spending on social obligations among relatives and friends can affect blood ties and geographical connections.

If the consumption of social obligations among relatives and friends is insufficient, or even if the interaction among them decreases, it will also lead to the cold desertification of the relationship among relatives and friends, and further cause the estrangement of blood ties and geographical ties. Therefore, some young people choose to bid farewell to their relatives and friends' social obligations in the form of avoiding the New Year, and their attitude

is to view social obligations as excessive consumption. As a result, the tradition of reciprocity included in the consumption of gifts among relatives and friends is undermined. "Reciprocity is not the same as the general social exchange behavior, but has the meaning of 'return'" (Chang Yahui, 2012). The interpersonal relationship in giving back is not completely equivalent because giving back requires the recipient's contribution to the giver during the exchange process to make up for the psychological deficit. However, the mutual efforts among social interaction subjects ensure the continuity of interaction activities and relationships. The phenomenon of young people avoiding old age has suspended their blood relatives' geographical social interaction activities and disrupted the continuity of their social relations. In terms of the relationship between consumption expenditure and life happiness, some young people believe that excessive spending on social obligations from relatives and friends will increase their economic pressure and thereby affect the basic level of happiness in their daily lives. That is to say, in order to ensure that their quality of life does not decline, some young people choose to bid farewell to the social obligations of their relatives and friends by refusing to meet them. From an economic perspective, the phenomenon of young people avoiding the New Year has gained a reasonable justification in the maximization of the benefits of such consumption choices. Of course, such a consumption choice is bound to sacrifice the closeness, continuity, long-term nature and stability of blood and geographical ties, leading to the risk of being fluctuating, fragmented and broken.

li. Trapped in Traditional Love: The Characterization of the Cultural and Psychological Dilemma of the Phenomenon of Young People Avoiding the New Year

The phenomenon of young people avoiding the New Year not only has the subjective characteristics of evading issues related to their marital and romantic relationships and their parents' educational expectations, but also has the relational characteristics of reducing comparisons among peers in work and spending on social obligations with relatives and friends. From the perspective of cultural psychology, the mentality of young people avoiding the New Year is not only influenced by traditional cultural views but also impacted by modern values. More importantly, it is bound and trapped by traditional love. Therefore, in terms of its cultural and psychological aspects, the phenomenon of young people avoiding the New Year is characterized by emotional rifts such as the panic over marriage and love brought about by traditional marriage culture, the expectation pressure internalized by the dragon and phoenix totem culture, the achievement anxiety strengthened by the face-saving survival culture, and the burden of human relationships maintained by the blood-related geographical culture.

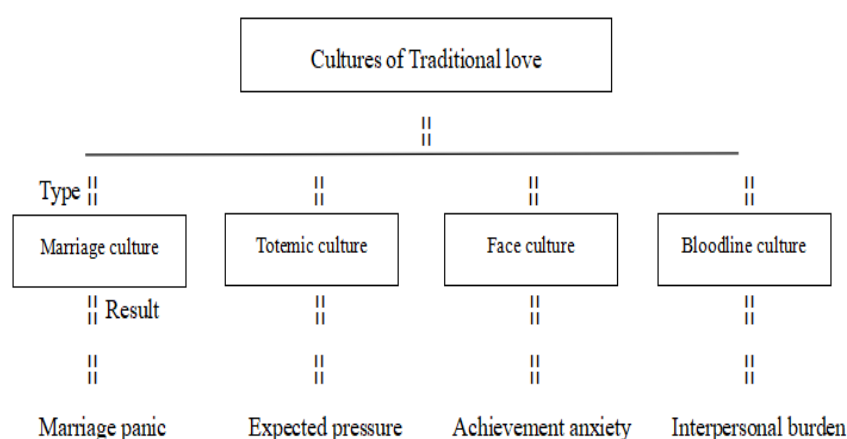


Chart 2: The cultural and psychological dilemma structure of the phenomenon of young people avoiding the New Year

Marriage Panic caused by Traditional Marriage Culture

In recent years, being urged to get married has become a major concern in the daily emotional lives of young people. Some young people show panic when faced with the trouble of being urged to get married. On the surface, the panic of young people being urged to get married is manifested as their fear and haste towards marital relationships. This fear and panic in marriage stem from the social variability inherent in the marital relationship itself. In Zimmel's view, the original foundation of marital relations is uncertain because "marriage is produced by the state of some animal-like irregular and ever-changing relationship between men and women" (Zimmel, 2002). Zimmel pointed out that marriage emerges after some extremely chaotic development, and the specific and lasting

relationships within marriage are often the result of social cultivation. However, from a deeper perspective, along with the transformation of social development from the traditional period to the modern period, marriage, as the foundation for the formation of the family community, has gradually made individuals selective when facing it. Because "The traditional community exists as an implicit background and is independent of choice, the new communities in the modern, post-romantic and post-traditional eras must be reorganized and emerge, with the subjects choosing to join on their own" (Lekewitz,2024). The modern phenomenon of being urged to get married is to a large extent a reproduction of the marital relationship within the traditional family community.

In other words, the panic of young people being urged to get married has been nurtured under the influence of traditional marriage culture. In traditional marriage culture, getting married is the primary family responsibility of young people. Getting married and establishing a career is the growth path that young people should follow. In the traditional Confucian ethics, getting married and having children is a manifestation of filial piety, while having no descendants is the greatest unfilial act. Confucius proposed the life stages of "establishing oneself at thirty and no longer being perplexed at forty". In the "Great Learning", there is an entry on growth stating "Only when the family is well regulated can the state be well governed". All these are historical descriptions of individuals establishing a family and a career. Therefore, the concept of "men should get married when they grow up and women should get married when they grow up" is the main manifestation of the traditional view of marriage. Under the influence of traditional views on marriage, parents show close concern and constant worry about their young children's marital affairs, which is reflected in the form of urging them to get married. In terms of their approach and style, parents' urging to get married is mainly reflected in their inquiries, urging and suggestions regarding young people's marriage affairs. In some serious cases, it is manifested as interference, intervention and control over the marriage. In this picture of parents' urging for marriage, some young people are prone to panic about it, and their attitudes often manifest as casual promises, perfunctory responses, or even passive resistance. In their eyes, this is a lifestyle that is free from control and in pursuit of what they desire. In Raz's view, the rebellious lifestyle of the youth contains a kind of "value of continuing to live". The important purpose of this "value of continuing to live" is "to hope or desire to complete this life in a certain way, to give one's life a definite form, or simply to give the end of life a certain form and content" (Raz, 2019). But Raz believes that if the "value of continuing to live" lies in the hope of discovering or seeking goals that make life happy and meaningful, then it must be a reasonable hope; otherwise, it may not help a person achieve success in life, but rather may contribute to the failure of one's life. In contrast, the phenomenon of young people avoiding marriage not only stems from their panic of being urged to get married under the influence of traditional marriage culture, but also implies their hope for choosing a marital life. In terms of the rationality of their life hope choices, the young people's choice of avoiding marriage is a passive and evasive life hope. It does not have the rationality to point to a fulfilling personal life. Thus, it is difficult for them to achieve success in their individual lives.

The Expected Pressure of Internalizing the Totemic Culture

Behind the departure of young people from their hometowns lies the educational expectations of their parents. This educational expectation is manifested in the hope that young children can succeed in all aspects of study, work and life. From a cultural perspective, behind parents' educational expectations lies the totemic cultural worship of "hoping their children will become successful and outstanding". Totem culture worship as a ritual object appeared relatively early in the primitive society period. Primitive people believed in the special relationship between animals, plants and human beings, deifying animals and plants into cultural totems to determine the names of their clans. During the reign of the Yellow Emperor, the dragon was the totem of the Youxiong and Taihao clans, while the phoenix was the totem of the Shao Hao clan. Thus, "Driven by surreal concepts, primitive people regarded these totems as their hypothetical ancestors, attempting to seek spiritual solace and the protection of supernatural deities through totem worship" (Chen Yun,2018). It can be seen that the cultural worship of the dragon and phoenix totems has survived as a spiritual belief in the primitive period. However, the significance of the development of the dragon and phoenix totem culture to this day is more reflected in the honor that children bring as symbols of the dragon and phoenix. In Apia's view, honor at the individual level is that "everyone hopes to have value and be respected for it" (Apia,2011). Because honor can help individuals gain respect from others and thereby reflect their inner value. At the same time, Apia also pointed out that the formation of honor relies on a complete set of standards recognized by the group, and this set of standards points to the outstanding performance of children in their daily studies, work and life. Alpert believes that the outstanding performance of children in many aspects is a kind of excellence.

The prominent problem arising from excelling is that it pays attention to a few people while neglecting the contributions of the majority. Alpert expressed a concern about this: When people strive to be the best for themselves, they are working hard to become the maximized individuals. No matter what they do, such people are the most outstanding, but the purpose is not the things themselves or the welfare significance of doing them, but that people can win in any given social hierarchy order. In this way, it will force people to follow measurement

standards that do not match their values, and thereby kill the possibility of people actively doing good deeds and closely cooperating. The cultural worship of the dragon and phoenix totems that parents expect their young children to excel may bring practical pressure to some young people. Because not all young people or only some of them can meet their parents' expectations. Due to this kind of practical pressure, some young people choose to avoid meeting their parents by avoiding the New Year. Therefore, the cultural worship of the dragon and phoenix totems is an important foundation for parents to provide traditional honor education to their young children. It has become a new source of work burden and psychological anxiety that troubles young children. If young people want to get rid of this kind of real pressure, avoiding the New Year cannot fundamentally solve the problem. Instead, they should try to strengthen communication and exchange with their parents on a regular basis, change their parents' cultural concepts of the dragon and phoenix totem, help them overcome the worship of the dragon and phoenix totem culture, and thereby establish a democratic, fair and equal parent-child relationship with their parents.

Achievement Anxiety Intensified by the Face Culture

With the global spread of neoliberalism, it has made modern society a meritorious society that emphasizes the market and efficiency. In a merit-based society, every individual participates in cultural competition as a utilitarian subject. In Byung-chul Han's view, the essence of an individual's participation in utilitarian cultural competition is to complete the exploitation of themselves. Byung-chul Han believes that "given the dispersion of the meritorious subjects of self-exploitation, the 'we' (Wir) that can act together politically cannot be formed either" (Byung-chul Han, 2019). In a neoliberal meritocratic society, those who fail need to take responsibility for their own failure and consider it a disgrace. In terms of its utility, merit in society means success, and it marks an individual's identity and role in society. As the main body of the pursuit of utilitarian culture, young people are more likely to achieve utilitarian cultural accomplishments among their peers. The phenomenon of young people avoiding their years is their distance from the comparison of individual achievements and accomplishments. Behind this lies the issue of face brought about by the comparison of achievements and accomplishments. In Martucelli's view, face is the definition of one's own identity. It not only requires objective certificates such as diplomas and job ranks, but also needs evaluations and recognition from others. Martucelli pointed out, "For an individual to be clear about their identity, merely having these external credentials is not enough; what is more crucial is the judgment and acceptance of others" (Danilo Martucelli, 2020). Only with the intervention of others, especially significant others, can an individual establish true confidence.

Psychologically speaking, the fact that young people keep away from utilitarian achievements reflects their fear of losing face in front of their peers. In other words, the utilitarian achievement competition among the youth can cause them to have a sense of face anxiety. On the one hand, face anxiety makes some young people tend to avoid communicating and interacting with their peers, gradually developing an avoidant personality. Avoidant personality not only affects the physical and mental health of young people, but also hinders the development of their social and emotional abilities. On the other hand, face anxiety makes some young people more prone to cutting off friendships with their peers. In Aristotle's view, friendship is distinct from kindness. Aristotle believed that kindness is the hope for a friend's well-being, but the other party does not repay this hope. "Only when there is mutual kindness can there be true friendship." Moreover, perhaps an additional condition should be attached, that is, this kindness must be known to the other party (Aristotle, 2003). Therefore, Aristotle reveals the mutual awareness of kindness that friendship possesses. However, there will be a numerical gap in the proportion of individual achievements of young people. This numerical gap will be manifested by those with higher achievements in the form of a sense of superiority, which in turn creates moral flaws and emotional tension in peer friendship, leading to the disintegration of friendly relationships among young people. In the view of O'Neal and Williams, the disintegration of a friendly relationship stems from the discovery that "we are not in harmony with our friends or our friends are fundamentally bad people" (Aurora O'Neal, Bernard Williams, et al., 2008). Thus, in order to minimize the anxiety of face when comparing individual achievements and accomplishments, some young people choose to avoid it by avoiding years, which is a better approach. However, this kind of evasive action by the youth out of face-saving anxiety is vulnerable because it loses connection with others and thus a certain kind of suffering. As Arendt said, "Since the actor is always active among other actors and connects with others, he is not only an 'actor' but also a sufferer at the same time" (Hannah Arendt, 2021).

The Interpersonal Burden Maintained by the Bloodline Culture

Blood kinship geographical culture is a humanitarian relationship based on the concept of family. Mr. Qian Mu, a historian, rooted this humanitarian relationship in the peaceful coexistence of real life in Chinese culture. Mr. Qian Mu traced the main source of China's culture of peace back to the humanistic concept passed down by the Chinese nation since ancient times, that is, "People should treat each other with sincere loyalty, forgiveness, love and respect" (Qian Mu, 2023). Moreover, Mr. Qian Mu believed that the humanitarian concepts of loyalty,

forgiveness, love and respect exclude negative compassion and forgiveness, and have an inner initiative and positiveness, which is reflected in the maintenance of family, blood relatives and geographical relations. In terms of cultural traditions, visiting relatives and giving gifts during the Spring Festival are important activities to maintain the geographical and cultural ties among blood relatives, and they are also indispensable parts of the interpersonal interactions among family members and friends. In the view of sociologist Simmel, maintaining blood ties and geographical relations through the mutual giving of gifts largely realizes the exchange function of money, because "money is the manifestation and carrier of such a relationship, which makes the satisfaction of one person's needs always depend on the other person who is related to them" (Simmel, 2007). Without the existence of mutual relations, there would be no currency. This situation where there is no mutual relationship is either because a person does not want to receive anything from others, or because a person lives on a completely different level - seemingly needing no relationship with others and he can meet all his needs without any service from others. Simmel pointed out the intermediary role of money in the exchange of blood relatives and geographical relations, and also revealed the ontological value of money in maintaining social relations. However, as society enters the consumption era, the relationships between people are mainly maintained and developed through consumption, and the phenomenon of personal favor consumption is becoming increasingly intense in urban and rural areas at all levels.

For some young people, excessive consumption of social obligations among relatives and friends affects their quality of life, and thus makes them bear the burden of maintaining blood ties, geographical and cultural relationships through social obligations. This burden of travel mainly manifests in two aspects among young people: The first is the economic burden caused by excessive travel expenses of young people. As a necessary expense for reciprocity, social consumption plays a role in strengthening interpersonal emotions and promoting mutual interaction among relatives and friends. Therefore, it is bound to increase the consumption expenditure of young people, such as giving red envelopes at wedding banquets during the Spring Festival, distributing red envelopes at gatherings and presenting gifts on birthdays. With the continuous improvement of people's living standards, the scope of their interpersonal interactions is constantly expanding, and the range of blood and geographical ties maintained is also expanding. Under the influence of the trap of consumerism, people are also showing a trend of being objectified, which leads to the continuous upgrading of the level of social consumption and subsequently causes young people to bear excessive additional economic expenses for transactions. The second is the emotional burden caused by the alienation of young people's interpersonal relationships. In terms of emotional interaction, social interaction consumption serves as an emotional support for maintaining good blood ties and geographical cultural relations. However, as the level of social interaction consumption keeps rising, blood ties and geographical relationships have been distorted from emotional interaction to emotional debt relationships. In other words, some young people, in the excessive consumption of social obligations, have accumulated a debt of favor. To save face, they increase their social obligations too much, which in turn leads to an emotional burden that they cannot control. So, in order to reduce or even avoid these burdens, some young people choose to avoid the New Year to maintain blood ties, geographical ties and cultural relations. This not only reflects the current youth's escape from the emotional ties within their families, but also reveals their rebellion against the traditional ethics of humanitarian relations.

Iii. Towards Love of Justice: The Transcendent Path of the Cultural and Psychological Dilemma of the Phenomenon of Young People Avoiding the New Year

The phenomenon of young people avoiding the New Year is not only restricted by traditional marriage and love culture, totem worship culture and blood kinship and geographical culture, but also influenced by modern utilitarian cultural values. Under the stimulating effect of these influencing factors, young people are highly prone to cultural and psychological predicaments characterized by emotional rifts. Thus, in order to help young people break through cultural and psychological predicaments and regain emotional attachment, it is necessary to enhance the emotional identification with free marriage and love and overcome the panic of young people's choices in marriage and love, to promote democratic family education to reduce the pressure on young people to respect and be filial to their parents, to develop moral and friendly relationships to reduce peer anxiety among young people, and to establish a correct and rational consumption view for relieving the burden of interpersonal interactions among young people.

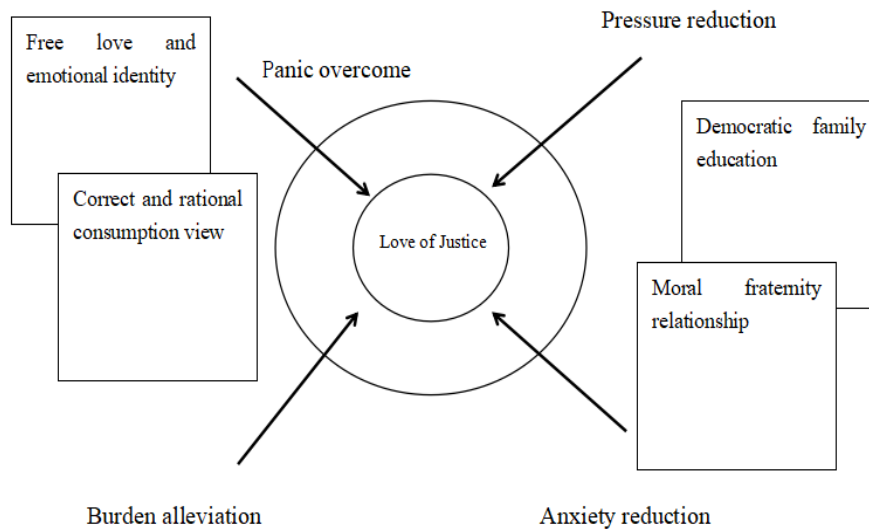


Chart 3: The transcendent path diagram of the cultural and psychological dilemma of the phenomenon of young people avoiding the New Year

(1) Enhancing free love and emotional identity to overcome the panic among young people regarding their choices in marriage

The phenomenon of avoiding the younger generation is a kind of emotional avoidance in marriage and love among young people. The escape from love and marriage among young people stems from the influence of traditional views on love and marriage. In the traditional view of marriage and love, an individual's marital and emotional issues mainly follow the arrangements and instructions of their parents, which is what Confucianism refers to as "the order of parents and the words of matchmakers". In contrast, nowadays, although most young people no longer adhere to the marriage rule of "arranged marriage by parents and matchmakers", they still feel panicked about their choices of love and marriage due to the fear that their parents will not agree (Zhang Yu, 2019). Therefore, traditional views on marriage and love still have a controlling influence on the marriage and love choices of young people to a certain extent. This controlling influence is manifested in the form of parental authority. In terms of the source of their power, the authority of parents mainly stems from the traditional ethical code that "the father is the guide for the son". Under the ethical code of "father as the guide for son", the authority of parents is supreme. Many choices and actions of young people must be subject to and carried out in accordance with the authority of their parents. From the perspective of its influence and effect, parental authority can cause panic among young people regarding love and marriage. The panic of young people in love and marriage under the authority of their parents is often reflected in two aspects: the fear of letting down their parents' expectations and the fear of their parents' disapproval. On the surface, the worries and fears of young people regarding marriage and love are the result of their fear of their parents. Because parents usually implant more or less authoritative words or prescriptive requirements in their children in the early stage of their growth. From a deeper perspective, the concerns and fears of young people regarding marriage and love are also manifestations of their maturity as children. It is prominently manifested as respect and obedience to parents, and its opposite essence is the mature discipline that parents discipline their children. This kind of mature discipline is bound to children in the form of expectations and internalized into their character traits and qualities. Furthermore, in terms of family influence, the panic among young people regarding marriage and love is also stimulated by the poor marital status of their parents. In Adler's view, the initial concepts of marriage and opposite-sex partners of young individuals are derived from their parents' marriages. A failed marriage of parents can fuel young people's inferiority complex towards love and marriage. As Adler pointed out: "Children who grow up in an unhappy marriage with their parents will have a pessimistic view of marriage unless their initial impression is corrected." Even after reaching adulthood, they still feel that marriage is destined to be unhappy (Adler, 2005).

It is evident that various forces from traditional families can influence young people's attitudes towards marriage and love, as well as their emotional and value recognition. At the same time, the compulsory family education imposed by parents will also extinguish the freedom of young people's choices in marriage and love. Therefore, to help young people overcome the panic of love and marriage, parents should advocate the concept of individual freedom in love and marriage, and encourage, support and guide young people to make free choices

in love and marriage. On the one hand, parents should give their young children more choices in interpersonal interactions. Once young people have more options for social interaction, they will gain more opportunities for free communication. This can to a large extent help young people break free from the shackles of traditional views on marriage and love on their own emotions. On the other hand, parents should enhance emotional communication with their young children. The emotional breakdown between parents and young children hinders the development of their intimate relationship. By strengthening emotional communication between parents and young children and repairing the emotional relationship between parents and young people, it can help young people enhance their emotional recognition of free marriage and love and overcome their panic about marriage and love choices.

(2) Promoting democratic family education to reduce the pressure on young people to respect and be filial to their parents

The phenomenon of avoiding the younger generation is a way for young people to evade their parents' educational expectations. The main reason why young people evade their parents' educational expectations is the pressure from the culture of respecting and filial piety. The culture of respecting and being filial to parents is an important part of Confucian ethical thought. It reflects the main feature of emphasizing human relations in Confucian ethical thought. In Mr. Pan Guangdan's view, Confucian human relations are reflected in both emotion and reason. In terms of emotions, there are close relationships and long-term relationships. Close relationships are manifested as filial piety within the family, while long-term relationships are manifested as fraternal duty outside the family. In terms of reason, there is a relationship of respecting the virtuous, which is manifested as the differences and inequality in social character. Both emotions and reason require proper measure. This measure is reflected in the saying, "Only those who can be kind and caring to the young can express love and affection. At home, serve one's elder brother; outside, serve one's fellow villagers. 'Be filial at home and fraternal at home. Love all people and be close to the virtuous'" (Pan Guangdan, 2010). Indeed, Confucianism embodies benevolence through emotion and righteousness through reason, and the combination of the two reflects the humanistic spirit of the culture of life's rituals. However, in the view of scholar Liu Qingping, the Confucian culture of respecting and being filial to parents is confronted with the paradox of mutual contradiction between loyalty and filial piety and benevolence and righteousness. When respecting and being filial to one's parents conflicts with benevolence and righteousness, respecting and being filial to one's parents will prioritize ethics at the expense of benevolence and righteousness. Although the concept of benevolence and righteousness used in the latter is obviously one-sided when limited to the social aspect, it also reflects the moral injustice of respecting and being filial to one's parents, which may exclude benevolence and righteousness, and is manifested as a kind of foolish loyalty and filial piety that harms others for the benefit of one's own parents. In conclusion, overemphasizing the culture of respecting and being filial to parents is manifested in the form of family education as compulsory family education. Compulsory family education can put pressure on young people to respect and be filial to their parents, causing them to develop a psychological reaction of distancing themselves from their families and relatives. The impact of family alienation on young people of that time is mainly reflected in two aspects: First, it leads to the fragmentation of young people's family concepts. Young people's sense of family is initially acquired and cultivated within the family. It is felt through the titles of family roles (such as grandfather, grandmother, father, mother, etc.) and their understanding is enhanced through close interactions among family members.

The family estrangement of young people has led to a decreasing amount of time they spend with their families, and the communication between them has also decreased successively. This has caused the family concept of young people to gradually fade, presenting fragmented memories. Fragmented family concepts can create an emotional gap between young people and their relatives, thereby undermining harmonious and close family relationships. The second is the banishment of the family responsibilities of young people. As individuals with independent personalities and the ability to live independently, young people have the conditions to undertake family responsibilities. Young people are the pillars of the family and also have the obligation to shoulder family responsibilities. However, the family estrangement of young people marginalizes their roles within the family, thereby banishing their family responsibilities. The exile of family responsibilities leads young people to slack off in their obligations as adults, presenting a state of stagnant life that is in reverse growth. Therefore, in order to help young people reduce the pressure of respecting and being filial to their parents, and regain their sense of family and family responsibility, democratic family education should be promoted. Family democratic education can not only establish a democratic and equal parent-child relationship with young people, but also prevent the traditional ethics of loyalty and filial piety from overriding and burying the close emotions of the family. As parents, in terms of respecting and being filial to their parents, they should reasonably guide their young children to study and acquire knowledge, and reduce the forced export of family culture. When it comes to major family affairs, one should listen to and respect the ideas and suggestions of young children, establish close communication with them, and thereby create a harmonious, democratic and intimate family community atmosphere. As Dewey said, "To form a

community, it is necessary to ensure that people communicate and interact so that they can understand each other. Communication and interaction can promote the generation of the same emotions and intellectual tendencies, and make the same responses to expectations and demands" (John Dewey, 2014).

(3) Developing Moral and Friendly Relationships to Reduce Peer Anxiety among Young People

The phenomenon of avoiding peers is a kind of peer avoidance among young people. The main reason why young people tend to avoid their peers is that they are rather anxious about their peers' achievements. The comparison of achievements is a competitive feature of the meritocracy concept. The idea of meritocracy is that rewards for an individual should be determined based on their talent, effort and achievements. In other words, the more talented and hardworking a person is, the more opportunities he has to obtain the corresponding social status and wealth. If a person has not achieved the social status and wealth he deserves, it is because he has not worked hard enough and naturally does not deserve success. Under the concept of meritocracy, competitive comparisons of achievements are prone to occur among young peers, and such comparisons are often reflected in the comparison of their own abilities and efforts. The main drawback of adhering to the meritocracy concept lies in the exclusion of the influence of accidental factors such as background and luck on success. As Sandel said, "Although meritocrats talk about effort, they believe that it is actually contribution or achievement that deserves rewards" (Michael Sandel, 2022). Whether our professional ethics are the result of our own actions or not, our achievements, at least to some extent, depend on various natural talents that we cannot take for granted. Therefore, driven by meritocracy, young people may experience peer comparison anxiety. Anxiety among young peers can lead to coldness in their peer relationships, which in turn affects the development of friendly relationships among young peers. In Aristotle's view, the friendship among young people is mainly a happy friendship rather than a completely useful one. Because Aristotle believed: "Happy friendship is closer to correct friendship." Because first of all, in happy friendship, both parties get pleasure from the same things and feel pleasant with each other..... There is greater generosity in happy friendship. But useful friendship is full of petty calculations" (Aristotle, 2003). That is to say, Aristotle pointed out the happy basis and reason for the existence of peer friendship among young people, that is, the friendship among them changes along with the changes of pleasant things. At the same time, Aristotle also emphasized that useful friendship is for profit, not for the pursuit of happiness. In useful friendship, even if one gains happiness, it is only because one has received benefits from the other.

However, the comparison among young people is often for calculation purposes, which can alienate the sincere emotions and trust among young people. As a result, it erodes the joy and friendship among young people, making the friendship among young people only useful. In Derrida's view, friendship that only contains usefulness is a kind of political friendship, because it is limited to partnership and it deviates from the inherent virtue of friendship. The original friendship is virtuous friendship. Virtue and friendship encompass both joy and usefulness. In terms of the purpose of friendship, moral friendship is not for pleasure or usefulness, but inherently out of the hope for the other person's well-being. In other words, virtue and friendship can establish lasting and stable equal relationships among young peers. Therefore, in order to reduce peer comparison among young people and help them overcome peer comparison anxiety, moral and friendly relationships should be developed. Moral friendship is not only the restoration of the happy friendship among the youth, but also the reshaping of the trusting partnership among the youth, and the establishment of the moral unity among the youth. On the one hand, by organizing and holding youth hometown associations and regularly conducting hometown reunion activities, emotional communication and interaction among young peers can be enhanced. On the other hand, by designing and implementing mutual assistance activities among young people from the same hometown and conducting role model learning among peers from the same hometown, mutual trust and interdependence among young peers can be promoted. In addition, by planning and implementing collective learning activities for young fellow townspeople, the collective consciousness and ability of fellow townspeople can be enhanced, and the collective centripetal force and goal-oriented cohesion among young peers can be strengthened.

(4) Advocating the Correct and Rational Consumption View for Alleviating Young People's Burden of Interpersonal Interactions

The phenomenon of avoiding the New Year is a way for young people to bid farewell to relatives and friends as a form of social interaction. The farewell of young people's social obligations to relatives and friends mainly focuses on the burden of interpersonal interactions. The exchange of human relationships exists as a cultural tradition. The exchange of human feelings is the emotional interaction between people, which is manifested as the maintenance of relationships between people. Relationships are a necessity of human social life and also a condition for people to understand their own existence through others. In other words, relationships can help individuals recognize others and confirm their own existence and meaning in the interactive life with others. As sociologist Burkitt put it, "We become ourselves in a dialogic entanglement of our relationships with others and with ourselves." There will always be "others directed at me", and I can only exist as "me directed at others". Under

such circumstances, I will also (under specific conditions) become "me directed at myself". Therefore, without a fundamental relationship with others, a relationship with oneself can never exist. (Ian Burkitt, 2023) However, psychologist Gegen holds a different view. In Gegen's opinion, relationships are performative. All the words and deeds of an individual are performances of relationships. Relationships are manifested as an individual's ability to construct their internal world. Therefore, an individual's behavior is not caused by others. Others are not the reason for an individual's actions, and an individual is not the result of others. Indeed, Gegen pointed out the consciousness enlightenment significance of relations as the self of the mind. An important way of self-awareness enlightenment lies in participation, because "whatever we think, remember, create or feel, we are participating in some kind of relationship" (Kenneth Gegan, 2017) Although different scholars hold varying views on the relational self, their opinions on relations as attributes that identify an individual's social existence are consistent. In other words, people participate in social life and fulfill their life aspirations through relationships. Social interaction is an important aspect of individual relationship participation. The interpersonal interactions in traditional society were mainly reflected in mutual assistance and common living among people.

In modern society, interpersonal interactions are mainly characterized by consumption. Because modern society is a consumer society. The consumer society emphasizes individualized differences and adheres to coding logic. As Pordria pointed out, consumption "is no longer the use or possession of the functions of goods, nor is it a simple function of individual or group reputation, but a system of communication and exchange, a code that is continuously sent, received and recreated, and a language" (Porderia, 2000). Thus, consumption has become a symbol through which social exchange can be realized. In a consumer society, emotions are valued and human kindness is consumed. The exchange of social obligations has gradually evolved into the consumption of social obligations. Thus, the level of social interaction determines the closeness of the social relationship. In recent years, the phenomenon of social obligations consumption, especially in rural areas, has been intensifying, significantly increasing the burden of social obligations for young people. However, the youth group is a group that cares about face and values extravagance. Some young people, driven by the desire to save face, join in irrational social consumption. Therefore, in order to help young people relieve the burden of interpersonal interactions, education should establish a correct and rational consumption view. First of all, we should intensify the promotion of green, low-carbon and environmentally friendly consumption concepts and change the bad habit of personal connections in rural areas. Secondly, popularize the study of excessive consumption cases to guide young people to develop the habit of reasonable and moderate consumption. Finally, carry out consumer psychological counseling activities to help young people form positive and healthy consumption values.

CONCLUSION

The phenomenon of young people avoiding the New Year not only reflects their rebellion against traditional culture, but also reflects their struggle against the ethical situation they are currently in. The cultural and psychological dilemma of the phenomenon of young people avoiding the New Year stems from the contradiction between the constraints of traditional love and the pursuit of modern freedom. In terms of emotional connection, young people should develop equal and friendly relationships with their parents, relatives, and friends, and establish a just love in emotional identification. Thus, in order to help young people overcome cultural and psychological difficulties and rebuild emotional attachment, it is necessary to enhance individuals' emotional identification with free marriage and love, and overcome young people's panic about marriage and love choices. Promote a democratic family education model to alleviate the pressure on young people to respect and be filial to their parents. Develop moral and friendly relationships to reduce peer anxiety among young people. Advocate the whole society to establish a correct and reasonable consumption concept, and reduce the burden of interpersonal communication among young people.

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