The Conflict and Integration of Youth Issues and Social Culture

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Abstract: The intergenerational transfer of youth issues and social development are synchronized, reflecting the conflict and integration with the social and cultural environment, reflecting the interaction, criticism, reflection and integration of postmodernism and traditionalism. Contemporary youth issues and social culture show the features of conflicting development, multi-inclusiveness and independent subjectivity in the process of development.

1.Introduction

The youth issues have shifted from the post-1970s to the post-1980s to the current post-1990s. This is the migration process of social concerns in the replacement of new social groups. The transfer process also reflects the new development of youth issues under the changes of social and cultural environment, and reflects the interaction, criticism, reflection and integration of postmodernism and traditionalism.

2. Conflict development

From the "post-1970s" and "post-1980s" to the "post-1990s" youths, Chinese society has undergone rapid changes. Young people's thoughts and behaviors have been interpreted as a barometer of the cultural characteristics of the times and are subject to social controversy. The youth issues of the post-1990s generation reflect the conflict, exclusion, and criticism between traditional culture and modern culture when the reform and opening up develops to a certain stage.

There are many similarities between the "post-1980s" and the "post-1990s." Now the "post-1980s" have already been qualified for social membership, and they have successfully integrated into the mainstream social groups. The "Post-1980s" generation is the generation after the introduction of family planning. The lower employment rate and excessively high house prices are the main difficulties faced by this group. Those who have already established a family often become "moonlite " because of low income and rising prices. The group is also facing the pressure of shouldering the burden of the family. All kinds of pressure make the post-1980s generation mature and gradually become rational and not impulsive. Recalling the process of development and growth that accompanies reform and opening up, many of the post-1980s generation seem to have a multi-faceted personality: they can lie on the couch, listen to Jay's song one day, and revel in music without eating; they like Korean soap operas and non- Mainstream cultural life and fashion; they are free from illness, but they are used to searching for melancholy and sadness in a prosperous life. It takes time for young people to grow, and difficulty helps people become mature. The post-1980s groups display a good mental outlook in the face of national disasters and the Olympic Games. They are courageous, kind, patriotic, and generous. They had risen and used the selfless dedication and sacrifice spirit to shoulder the mission of the times. They choose more traditions in foreign ideological cultures and traditional Chinese civilizations. This makes the mainstream of the society have a sigh of relief, and let them take the responsibility of guarding "the post-1990s younger siblings".

Compared to the post-1980s generation, the "post-1990s" group is a more purely one-child generation. They have no brothers, and they are self-centered. The material life is more superior,

and the development of the Internet culture is unprecedented. Foreign culture ideology, such as Hollywood, has long been driven by many media. The ideological and cultural interaction has become fiercer. The concerns of the society about the post-1980s mainly focus on the influence of foreign ideological culture, accusing and correcting their behavior deviations. The mainstream society is shocked by the post-1990s generation's behavioral habits, thoughts, values, and other aspects. The response of the post-1990s generation against the mainstream has even made the activist even feel pained. In general, the general understanding of the society about the post-1990s generation can be summed up as follows: stubborn and isolated, poorly co-operative, strong and impetuous, deliberately seeking new ideas, weak sense of responsibility, reality and vanity, lazy and fragile, fickle, impulsive and sensitive, rebellious against tradition, contempt for experience and authority, chase for money and fame. Born in an Internet age of entertainment, the computer is the friend of the post-1990s generation, which are their brain, their heart, their hands and feet; the entertainment stars and the internet stars are their idols. Therefore, the post-1990s youth issues are discussed more extensively and deeply, and the groups involved are even larger.

3. Multivariate inclusion

The post-1990s issues are carried out enthusiastically on the Internet and in the media. Compared with the post-1980s topics, the post-1990s generation seems to have more serious and widespread problems, but most people can rationally analyze the most dynamic groups in this society and start from the understanding of relativism. Diverse perspective on the modern features of the post-1990's groups has less abuse and grief. They have more understanding, tolerance and hope.

Some articles explain that the post-1990s generation is a new generation of "looking for happiness in trouble". They have their own advantages and there are too many difficulties and frustrations that individuals cannot overcome. Under the background of the times, there is no more choice. As soon as they are born, they face the competitive pressures given by society. High demands from parents, teachers, and other adult societies often exceed their bearing capacity, which make them live in a competitive, urging, and criticized environment. Under conditions that are not easily perceived, they create different levels of anxiety and low self-esteem, pessimism and other negative emotions. The post-1990s generation becomes a generation with a lot of worries when facing feelings, environment, society, happiness and unavoidable responsibility. The cruelty of competition makes some of the post-1990s generation lose their happiness for maturity, and even lose the courage to face reality. The influence of the family planning policy makes the post-1990s generation destined to be a lonely generation. The lack of affection and friendship makes them lack spiritual understanding and emotional communication, which leads to generation gaps. Since they have not experienced too many setbacks, their mentality is generally fragile and vulnerable, resulting in psychological problems such as low self-esteem and anxiety. In order to evade or resist pressure or harm from the adult world, they can only hide in the cyber virtual world to fantasize or heal, and seek out fellows or like-minded friends. Regardless of whether they are arrogant or selfish, they are unavoidable problems in growth and require the tolerance, help, and guidance of society.

Since they have made a choice to grow up and achieve success, they will be brave enough to bear the risk of this choice. The post-1990s generation want to have a vigorous life , want to become a person he wants to be, and want to be responsible for their youth. The post-1990s generation think, whet, and also shoulder the burden in loneliness. The post-1990s generations are arrogant and disrespectful. Adult society have said that they couldn't understand the game life of the post-1990s generation; they didn't like their exaggerated trousers and shoes; they couldn't stand their rebellion and criticized that the post-1990s generation was a superficial, degenerate and collapsed generation. However, the post-1990s generation, looking up to happiness standing in trouble, is doomed to be able to shoulder the same burden as the previous generation did.

4. Independent subjectivity

Independent subjectivity refers to the autonomy, self-confidence, and creativity of "everyone's

free development." It refers to the ability, role, and status of people in the process of practice, that is, people's independence, initiative, and freedom, the status and characteristics of the target's directionality. As Heidegger said, subjectivity is not only the nature of man as the subject, but also the basis and condition of man as the subject. The contemporary youth issues are particularly brilliant because of the active initiation and participation of their own groups. They both expose and criticize adult society, and also use alternative ways to analyze and reflect on their own problems in growth. This also reflects they urgently want to be a new generation with independent subjectivity.

The process in which everyone grows into a qualified member of society is the socialization process, and education is the most important way of socialization of people. Family, school and social education must focus on contemporary youth groups and use them as learning subjects. As subjects of learning, they act as the main body of activity and have the intrinsic features of independence, self-awareness, initiative and creativity. These characteristics are also the internal basis and the fundamental symbol for the subject to be determined. The development of potential is manifested in the process of self-growth. Young people learn knowledge and skills, learn to analyze things with agile thinking, and view the world with a correct perspective. It is also a process of learning as a subject. In the face of consumerism, material hedonism, and entertainment trends, most contemporary youths fight against the oppression of socio-economic and cultural structures in a non-mainstream and thunderous manner. The post-1990s women's declared in the online media that they   wanted to marry Huang Shiren" and "they were willing to cry in BMW", which triggered a great discussion of the value on love and marriage. In fact, in the new century, ordinary girls admire the wealthy, which represents yearning and pursuit of a beautiful and free life. However, a considerable part of the post-1990s generation does not want to obtain wealth and power in a proper and independent way. It lacks an independent subjective personality structure. This is what makes the society worry and vigilant. We should also ask whether there is a good humanistic spirit in our social culture and an era background that cherishes the spirit of life, love, thought, and independent personality, and whether the social mechanism exists in contemporary social structure, through which every new social member can succeed into the upper class of the society. If social opinion leads to the pursuit of the whole people for profit, luxury, and moral collapse, society will not have the power to blame marriage and love orientation of the post-1990s generation. The contemporary writer Yan Lianke's "*Country Story*" exquisitely reveals the repression on the bottom of society caused by cultural-psychological-economic social structure. The contemporary youths are also using their own methods to find ways to get closer to the upper society and do their best to meet the social authority system. They may think more succinctly that in the "materialism" era, love, philosophy, conscience, sense of dignity, and scientific spirit should gradually be left out. As a result, more unfair misunderstandings, criticisms, and criticisms appear in the newspapers' media and the online message, pointing out that contemporary youths are "stupid and naïve"; accusing them of "shamelessness" and criticizing "alienation of their social values.

To reconstruct the humanistic spirit and a fair socio-economic and cultural structure is the only way to correctly guide the growth of contemporary youths. There is no reason for society to ignore and even laugh at the predicament and spirit of contemporary youths. In the face of contemporary social groups that emphasize the individual's independent personality, society is particularly important for the environment of individualized thinking, emotion, and discourse. In order to avoid utilitarian and materialized social orientation, and in order to respond to the call for cultivating the independent personality of contemporary youths, the society should pay attention to building the humanistic spiritual building of the new century and the economic structure of social justice. The individual's independent personality, the humanistic spirit of the times, and the economic structure of social justice are linked together, and influence and restrict each other.

5. Summary

Harold Rosenberg's *The Death of the Desert* stated: "A generation's logo is fashion: but the content of history is not just clothing and jargon. People of an era are either burdened with the changes that belong to their times, or under its pressure to die in the wilderness." In any case, the

social problems exposed by contemporary youths are not only caused by themselves, but are generated by the superposition of various social and cultural factors. How society and parents can effectively communicate with contemporary youths and guide them at least for years is always a huge test. The society needs to bring together multiple forces to actively guide the youth's thinking and behavior, and give them respect, acceptance, love, encouragement, trust, and sharpening. They can hold up the sky that belongs to them in the future.

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