

The Influence of the Development of ‘Sang Culture’ on Chinese Youth

Xinyi Huang^{1,a,†}, Yingyi Huang^{2,b,†} and Yuxin Wang^{3,c,*,†}

¹Vanke Meisha Academy, Shenzhen, Guangdong, China

²Art Faculty, University of British Columbia, Vancouver, BC, V6T, Canada

³Bishop’s college school, Sherbrooke, Quebec, J1M 1Z8, Canada

a. huangxiaojia@stu.vma.edu.cn, b. serena66@student.ubc.ca,

c. YWang@bishopscollegeschool.com

*corresponding author

†These authors contributed equally.

Abstract: "Sang Culture" is a culture popular among Chinese youth. They use pictures, language and words to express dissatisfaction and pessimism emotion in different media. In this research, the authors want to find the influence of the development of "Sang culture" on Chinese youth, to see what let this culture be popular, to understand Chinese young people's views on this culture. The authors use interviews around different ages and places in Chinese youth to comprehensive understanding of the mourning culture in their eyes. From the interviews, the authors know that the culture of mourning is indeed widespread, mainly due to the pressure of life, studies and other aspects. Based on their judgment and other similar research, the authors believe that the culture of mourning will be replaced by a better culture. The reason why the authors can find its popularity and influence is decreasing. Comparing these interviewees’ age, the authors see younger are more not impact on their life. They also realize Sang Culture is not the best way to expire their pressure.

Keywords: Sang Culture, social media, group pressure

1. Introduction

Sang culture refers to the language, words, or pictures with emotions and colors of decadence, despair, and pessimism among youth groups, which is a new form of youth subculture. Sang as a communicative practice shares negative feelings on social media spreading values that are discrepant with the ideological values of the Chinese mainstream [1]. Sang related memes like the Bojack Horseman, the Frog Pepe and the “Ge You Slouch” appeared increasingly on various social media platforms and have become popular mascots among young social media users [2]. The phenomenon reflects the current spirituality and collective anxiety of youth and is to a certain extent a symptom of the social mentality and psychology of youth in the new era. Considering memes as a dimension of cultural production and transmission, these online memes carrying Sang values spread from mind to mind and shape the mentality and behaviours of Chinese youth [3].

To a certain extent, the expression of "Sang culture" reflects the complex and diverse social mentality in modern society, reflects the actual needs and interests of young people, and is a typical expression of social mentality and emotional expression [4].

There has been no consensus about the origin of the Sang culture and the reason behind its widespread in Chinese social media. Some have viewed it as a form of emotional release for Chinese millennials, who are facing a highly competitive social situation [2]. Such a view is supported by Leung's study on the role of gratifications in content generation in social media, which counts the need to release negative feelings as a significant factor that motivates internet users to produce content on social media [5].

The birth and popularity of "Sang culture" is a unique manifestation of youth subculture in the Internet era, which highlights certain negative spiritual traits and collective anxiety of today's youth [6]. With the dissemination of social media, the "Sang Culture" has been spreading outside of the Internet and is being understood by different groups in the mainstream culture, slowly penetrating into people's daily lives. The mainstream culture has selectively absorbed some of the phenomena and views of "Sang Culture" [7].

In recent years, with the rapid development of the Internet and new media technologies, a variety of new social software has expanded the dissemination of information and enriched the means of communication. Short videos and fragmented reading modes have contributed to the development of subcultures, and "Sang culture" has been spread among young people. In the era of big data, media also makes the content of "Sang culture" get secondary processing and dissemination through the form of customized content delivery. In addition, media organizations and marketers take advantage of the public's preference for "Sang culture" and launch a series of audio-video and products related to "Sang culture" driven by interests, further promoting the public's admiration for decadent negative remarks [8].

During the epidemic period, Covid-19 give people a lot of inconvenience in China, Chinese youth are stuck at school or at home, making people irritable. More and more demoralizing words appear in the media, and this is one of the ways for spreading Sang Culture. Also, students' academic pressure is very heavier, and the atmosphere is more depressing. Students always are negative and share a lot of depressing sentences and emojis in media and talking. The authors all are of different age's youth and they can see a lot of students' depression. So, the authors want to make an interview about youth and to know the influence of the development of 'Sang culture' on Chinese Youth and see what evolves after.

There are two main aims of studying "Sang culture". One of the aims can let more people know and understand the stress of youth, and see the culture's influence. The other aim is to see the development of the culture, and see why the "Sang Culture" can be popular in the media.

2. Method

2.1. Data Sample

The data for this study were collected from structured interviews, with questions in a fixed order, following the interview schedule. It helps reduce bias, increased credibility, reliability, and validity, easier to compare answers to make the discussion. The interview included seven Chinese youths with different backgrounds, three of whom were male and four of whom were female. Interviewee#1 WX is a male, aged 18, located in Canada, and currently a high-school student. Interviewee#2 AX is a female, aged 20, located in China, and currently a university student. Interviewee#3 LC is a female, aged 20, located in China, and currently a university student. Interviewee#4 ND is a female, aged 20, located in China, and currently a university student. Interviewee#5 AL is a female, aged 16, located in China, currently an international high-school student. Interviewee#6 MZ is a male, aged 16, located in China, currently an international high-school student. Interviewee#7 DD is a male, aged 17, located in China, currently an international high-school student.

Independent variables are Age, environment, and Gender.

The dependent variables are different impacts and understanding of Sang Culture. 16 questions are asked of 7 interviewees (see Table 1).

Table 1: Interview Questions list.

Order	Question
1	Have you ever heard of the “Sang Culture”
2	Are you interested in “Sang Culture”?
3	What do you know about the "Sang culture" and what are its characteristics? (Embodied in daily life, etc.)
4	What do you think might be the causes behind the formation and popularity of “Sand Culture”?
5	Do you think the "Sang Culture" has anything to do with the "Buddha like culture"? (Is it the relationship between inheritance and development, or the two separate cultures)
6	Where/how did you learn about the term "Sang culture" or the culture itself?
7	Do you think "Sang culture" is popular among youth? What do you think about this?
8	Why has youth become the mainstream in this culture? Does the ‘Sang culture’ make you speak the same language as other youth?
9	Does the widespread spread of ‘Sang culture’ prove the continuous deconstruction of traditional culture? (for example, traditional culture advocates: where there is a will, there is a way; Bereavement culture: I don’t have that worldly desire)
10	Do you feel the spread of ‘Sang culture’ has affected you? If so in what ways?
11	Have you daily spending habits been affected by a ‘Sang culture’? If so, such as? (Hedonism/hedonism or traditional thrift)
12	Do you think that the inability to satisfy the desire to consume is the cause of the popularity of ‘Sang culture’?

2.2. Hypothesis

H1. Social media is the main way to spread ‘Sang culture’.

H1a. Social media is a major channel for youth to receive ‘Sang culture’.

H1b. ‘Sang culture’ spread on social media has developed a deep influence on youth, both positively and negatively.

H2: Sang culture had affected the spending pattern of youth.

3. Result

3.1. Most Were Not Interested in the Sang Culture

For the question “Have you ever heard of the “Sang Culture?”, all the interviewees answered yes, and all of them mentioned they have heard the term from social platforms (see Figure 1).

#1 ND mentioned applications such as Weibo and Twitter. #6 MZ mentioned that he got familiar with ‘Sang culture’ from online articles.

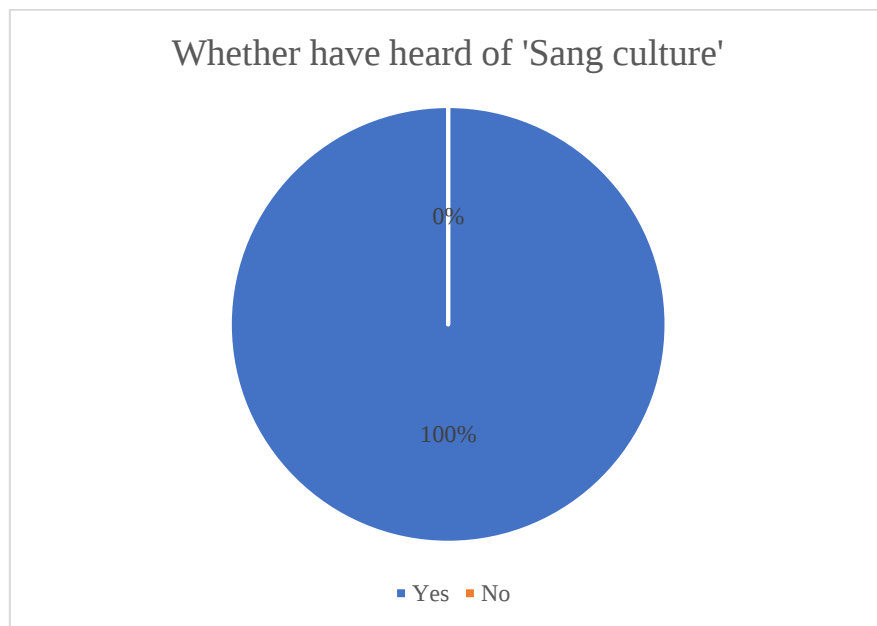


Figure 1: Answers to question 1.

Figure 2 shows 4 interviewees answered, 'not interested', whereas 3 interviewees answered 'interested in it'.

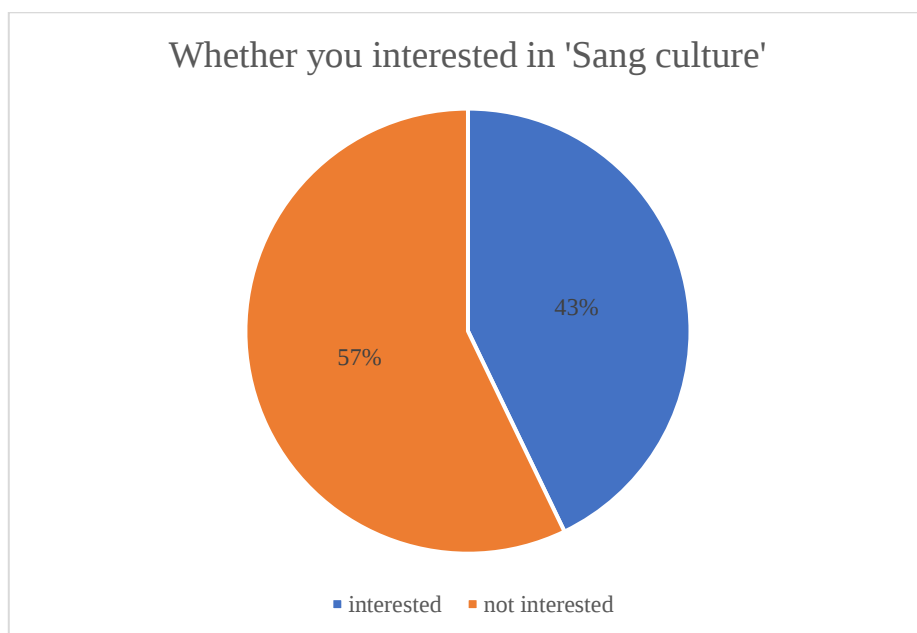


Figure 2: Answers to question 2.

3.2. Most Deem That 'Sang Culture Is Popular Among Youth'

For the question 'Do you think "Sang culture" is popular among youth? What do you think about this?', 4 interviewees answered 'yes', whereas 3 interviewees answered 'no' (see Figure 3). Interviewee #1 WX said, 'This culture is not very popular around me, but it is very popular on the Internet.' Interviewee #5 AL said, 'Yes. It feels interesting and reflects the attitudes of young people in these anxious times.'

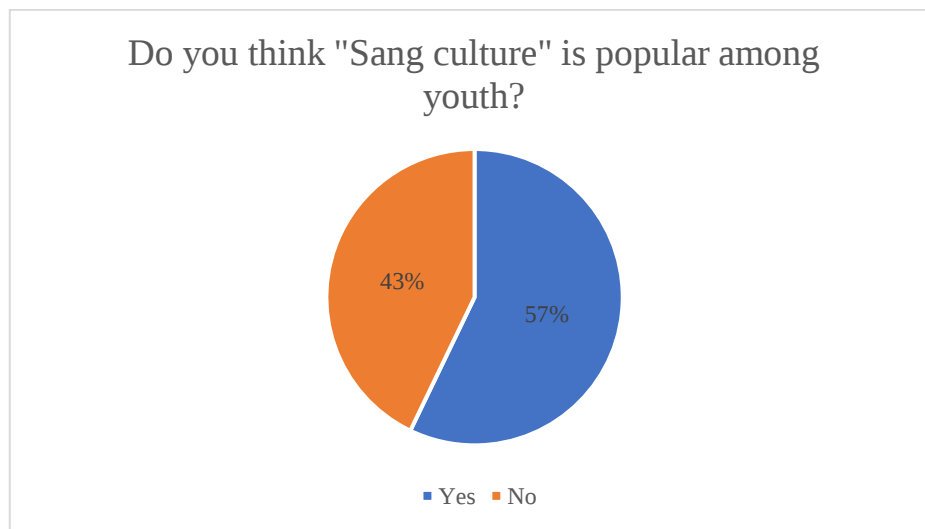


Figure 3: Answers to question 7.

For the question ‘What do you think might be the causes behind the formation and popularity of Sang Culture?’

Interviewee #1 WX said, ‘Factors may come from the increased pressure from school, then family, school, social. As a result, the pressure has nowhere to vent, but it needs to be placed on one thing or another, so the ‘Sang culture’ is formed. There is a lot of potential pressure, but in today's society, there are more and more such students and more and more competition, just to stimulate this potential pressure.’

Interviewee #2 AX said, ‘To some extent, I think it is due to the ‘involution’ culture in China. It forms a kind of feeling that every young people must want to progress, not progress will result in lower status, or it will be ridiculed by the mainstream culture. So, it's this intense pressure that makes it difficult for them to win in the competition, so maintaining a sad attitude may be a salvation for their emotions.’

Interviewee #3 LC said, ‘The formation can be related to the pressure of contemporary young people and some of their own internal friction, it is a form of escapism.’

Interviewee #4 ND said, ‘Now life economic pressure, young people will face a lot of pressure in life, there is pressure from previous generations, the tension and more repressive environment in China, the new generation in China is involuted.’

Interviewee #5 AL said, ‘I think it is formed by the current social and economic atmosphere of anxiety and tension, then let the young people are under great pressure. Under the high pressure of work, they can express themselves through ‘Sang culture’ that keeps them from breaking down. When anxiety reaches a certain level, we will open the swing to relax and not reach the limit, which is also our pain as a joke.

Interviewee #6 MZ said, ‘because many modern people are not satisfied by their current situation, and they need to find a way to express their depression, so there is the ‘Sang culture’. Then a lot of other people had the same idea, and the culture spread so quickly.

Interviewee #7 DD said, ‘maybe lying flat needs some theory too.’

For the question ‘Why has youth become the mainstream in this culture? Does the ‘Sang culture’ make you have a common language with other youth?’, 4 of 7 interviewees agree ‘Sang culture’ do create a common language with other youth.

Interviewee #1 WX said, ‘I don't feel like I found a common language in ‘Sang culture’ with others. I think it will slowly be replaced by a "Buddha like culture", which is a more positive culture designed to make people happy.’

Interviewee #2 AX said, ‘Yes, because our young generation is facing a very different living situation from the previous generation, the previous generation would tell us that if we work hard, we can achieve a better life, but the young generation has to work ten times harder than the previous generation to barely maintain the same level, it is difficult to bear great pressure, the mental health is not very sound, and the lack of identity of our generation, so ‘Sang culture’ will become more popular.

Interviewee #3 LC said, ‘no, the expression of stress at each age is different. For example, the older generation may vent stress through smoking and drinking.’ Interviewee #4 ND said, ‘Yes, young people have the greatest degree of mental burnout and feel they have more in common.’ Interviewee #5 AL said, ‘Yes, because young people are under great pressure and often surf the Internet, there will be more opportunities for communication, which will become mainstream. There will be a common language.’ Interviewee #6 MZ said, ‘Yes since more people are not confident about themselves. And there are some common languages of ‘Sang culture’ that exists between me and peers.’ Interviewee #7 DD said, ‘I do think so. There are also common languages.

For the question ‘Does the widespread spread of ‘Sang culture’ prove the continuous deconstruction of traditional culture? (for example, traditional culture advocates: where there is a will, there is a way; ‘Sang culture’: I don’t have that worldly desire)’ , all of the interviewees disagree (shown in Figure 4).

Interviewee #1 WX said, ‘No, traditional culture has lasted for a long time it is a kind of good mental quality, it is easier to be integrated with other carrier, but there are some people who choose not to listen to some chicken soup type (inspirational article) of traditional culture, because the stress is larger chose a brief loss of culture, no man can be a lifetime are lost.’ Interviewee #2 AX said, ‘It cannot be explained that although some people of the younger generation choose the "Sang culture", they still recognize the positive part of the traditional values in their heart, but they think that this cannot be applied to themselves.’ Interviewee #3 LC said, ‘It can't be explained that the "Sang culture" is just a choice, and it doesn't mean that the traditional culture has been transformed.’ Interviewee #4 ND said, ‘There are some relationships, but it can't be said to be deconstruction. Lovers of "Sang culture" do not agree with the values in traditional culture but think that such values do not apply to them.’ Interviewee #5 AL said, ‘I don't think so. I feel that once the economic crisis has passed, the "Sang culture" will be less popular or become a niche interest and there are still a lot of people working on it.’ Interviewee #6 MZ said, ‘not really.’ Interviewee #7 DD said, ‘It feels like the mainstream ideology is still traditional culture, and the "Sang culture" is just for people to express negative emotion.

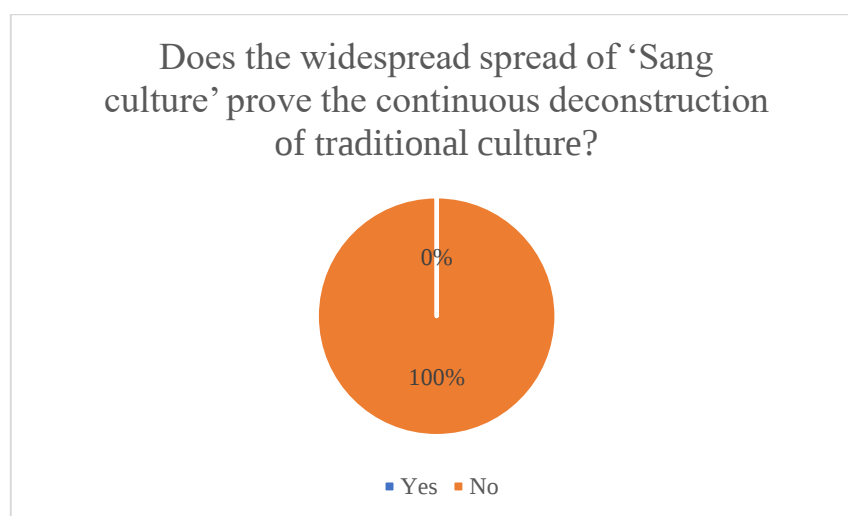


Figure 4: Answers to question 9.

For the question ‘Do you think that the inability to satisfy the desire to consume is the cause of the popularity of ‘Sang culture’?’

Figure 5 shows 5 interviewees do not think the inability to satisfy the desire to consume is the cause of the popularity of ‘Sang culture’, whereas 2 interviewees answered do think so.

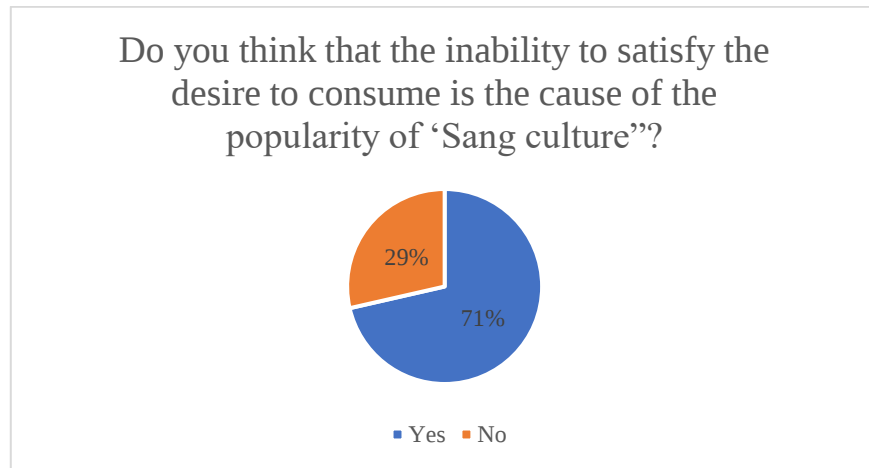


Figure 5: Answers to question 12.

3.3. Most Learn ‘Sang Culture’ from Social Media Platforms

For the question ‘Where/how did you learn about the term "Sang culture" or the culture itself?’, 5 of 7 said social media is the main platform that they gain information regards to ‘Sang culture’ (see Figure 6).

Interviewee #1 WX said, ‘I saw it on Bilibili (A Chinese video site like YouTube), I saw a lot of videos in NetEase Cloud music (A Chinese music site), and then there were a lot of people do those spoof pictures.’ Interviewee #2 AX said, ‘stickers and memes.’ Interviewee #3 LC said, ‘I learn the culture from other people from conversations.’ Interviewee #6 MZ said, ‘I learned about it on social media. In Baidu an article above, and then has to understand the word, go down to the following, and then understand that there is such a culture called so "Sang culture".’ Interviewee #7 DD said, ‘I feel like I’ve heard it a long time ago, then I have a deeper understanding in several books from Dan Li (a Chinese talk show actor, and writer).’

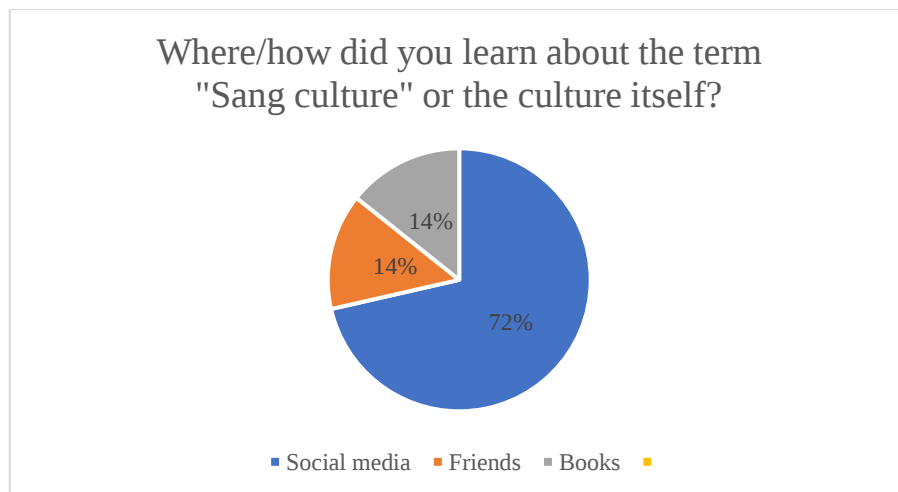


Figure 6: Answers to question 6.

For the question ‘What do you know about the "Sang culture" and what are its characteristics? (Embodied in daily life, etc.)’,

Interviewee #1 WX considered it to be the same as the underlying personality. Some people, by saying they are into the ‘Sang culture’, will present themselves as a very depressed person, and then from time to time are very negative, and then they tend to put a lot of things in a negative light. Interviewee #2 AX said her first reaction is to think of something to convey some negative emotions, such as confusion, self-teasing, or mocking others. Interviewee #3 LC considered that the characteristics are unwilling to face life positively, deal with things pessimistically, or laugh at others' positive life.

Interviewee #4 ND answered that is a negative attitude under internal and external pressure. Interviewee #5 AL said her first reaction is listlessness. It's that you have no energy to do anything and then no purpose to live, and also be feeling down. Interviewee #6 considered someone to have a negative attitude towards something, such as using negative memes in your moments or other places. Interviewee #7 considered it may be about feeling resentful and unworthy of the world.

For the question ‘Do you think the "Sang Culture" has anything to do with the "Buddha-like culture"? (Is it the relationship between inheritance and development, or the two separate cultures)’

Interviewee #1 WX said, ‘These two cultures are different intrinsically, Buddha culture has more positive energy, which I am lying flat and I do nothing, but I am very happy, I lying flat is for myself, I'd enjoy for it. But the "Sang culture" is because I am not happy, I am very uncomfortable, so how do I not want to act? Interviewee #2 AX said, ‘they are not the same.’ Interviewee #3 LC said, ‘they are similar.’ Interviewee #4 ND said, ‘They are not one culture, but they still have connection; both are due to people under pressure.’ Interviewee #5 AL said, ‘I think so, because I think in a way the relaxed state of mind is very much like the ‘Buddha-like Culture’.’ Interviewee #6 MZ said, ‘Buddha culture is positive whereas ‘Sang culture’ is negative.’ Interviewee #7 DD said, ‘Buddha culture is more likely to follow nature, though ‘Sang culture’ is just lying down. So, I thought there is a difference between them.’

3.4. Most Think ‘Sang Culture’ Has Affected Them

For the question ‘Do you feel the spread of ‘Sang culture’ has affected you? If so in what ways?’, 5 of 7 did not feel (see Figure 7). Interviewee #1 WX said, ‘Basically nothing. It's not likely to last long because something that's negative can have a huge and even permanent effect on your body and mind.’ Interviewee #4 ND said, ‘It makes a difference. It makes a small difference in every aspect of your life. The way you do things can be negative.’ Interviewee #5 AL said, ‘There must be. But I kind of like the feeling that there are memes that express my state of mind, pictures, music, all kinds of things.’ Interviewee #6 MZ said, ‘I don't think so, because some of the people around me don't express such ideas often, or use these emoticons often, etc.’

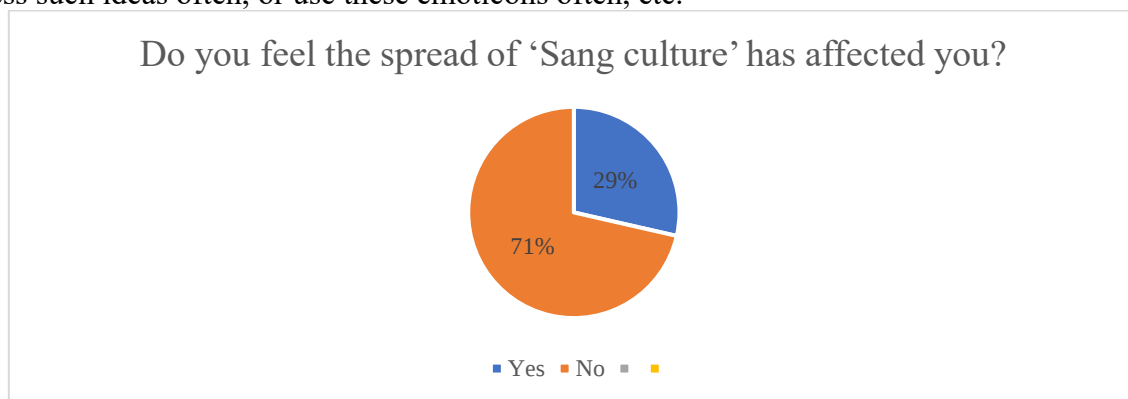


Figure 7: Answers to question 10.

For the question ‘Do you see yourself being changed by the ‘Sang culture’?’, 3 interviewees answered ‘no’, whereas 3 interviewees answered ‘yes’ (see Figure 8). Interviewee #4 ND said, ‘the expectation of things will decrease, so it is good for oneself, can relieve some psychological pressure.’ Interviewee #5 AL said, ‘The effect on me has not changed a lot. I just have a joke that relaxes me when I am anxious, which I think is still positive. However, if someone takes this as a reason not to work hard, it is not so good.’ Interviewee #6 MZ said, ‘If anything, it can have a bad effect. The loss itself is a bad emotion that affects one's own mood. Even if you don't think about it originally, it becomes sad after being influenced by someone else.’ Interviewee #7 DD said, ‘no change.’

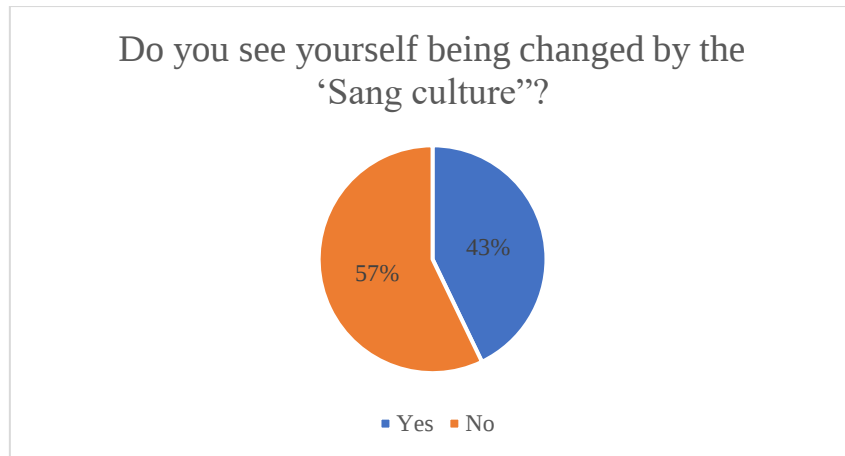


Figure 8: Answers to question 14.

For the question ‘Have you daily spending habits been affected by a ‘Sang culture’? If so, such as? (Hedonism/thrift)’, 5 interviewees answered ‘no’, whereas 2 answered ‘yes’ (see Figure 9). Interviewee #1 WX said, ‘Yes, partly because the way some people spread their ‘Sang culture’ is by saying-I can't afford it. I'm going to overdraw, or I have to pay it back at the end of this month. So, I think that's part of the reason.’ Interviewee #2 AX said, ‘No, the hedonistic consumption pattern is just a choice for me now, and it doesn't come from the "Sang culture".’ Interviewee #4 ND said, ‘Yes, it will affect your spending habits, but you will want to save more because of your pessimistic outlook on the future, and you will need to save money to deal with the worse situation in the future.’ Interviewee #5 AL said, ‘I’m a bit of a hedonist, but I’m still thrifty at times. It's not influenced by ‘Sang culture’.’

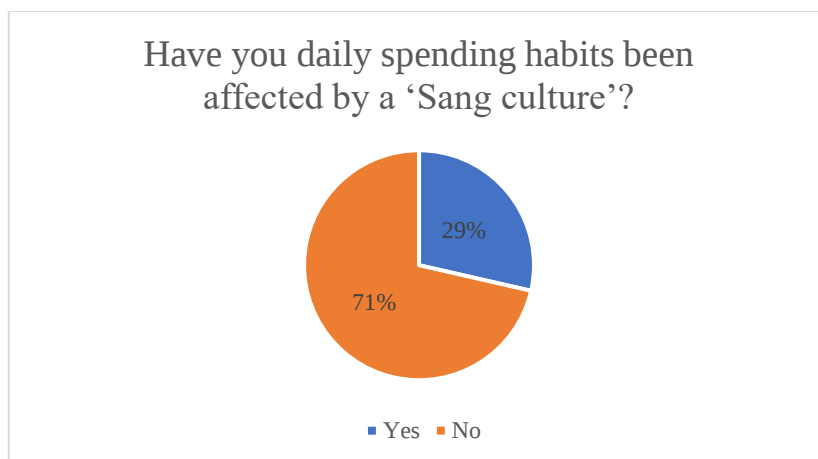


Figure 9: Answers to question 11.

3.5. Most Think the Change Are Neutral

For the question ‘Do you think the changes are brought by ‘Sang culture’ is good or bad?’, 6 of 7 interviewees answered neutral whereas only one interviewee answered ‘bad’ (see Figure 10).

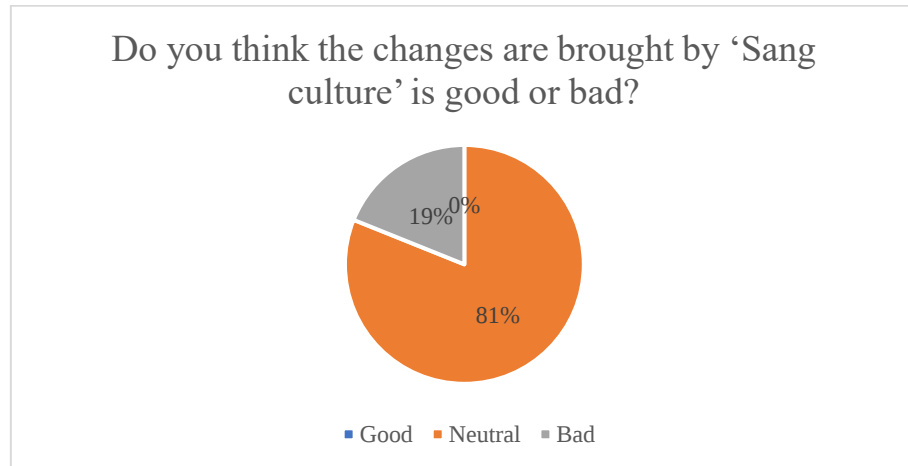


Figure 10: Answers to question 15.

For the question ‘Do you think there is a conflict between ‘Sang culture’ and positive life?’ 4 of 7 interviewees agree (see Figure 11). Interviewee #1 WX said, ‘I don't think there is any conflict between social culture and active life, because most of the episodes of this culture occur at night. But people in real life, more important is the daytime. I think the biggest danger of culture is that it affects people's sleep. It makes people stay up too late, which leads to lack of energy the next day.’ Interviewee #2 AX said, ‘A conflict, ‘Sang culture’ affects positive living but not normal living, and almost everyone's life is ordinary, not positive. Interviewee #3 LC said, ‘There is no conflict.’ Interviewee #4 ND said, ‘There is a conflict. The "Sang culture" itself can be demoralizing.’ Interviewee #5 AL said, ‘No conflict. The "Sang culture" for me is a channel to relax and find consensus with other people, sometimes could lessen my anxiety.’ Interviewee #6 MZ said, ‘It may not be conflicting, but it will more or less affect your life.’ Interviewee #7 DD said, ‘There is a bit of conflict, too much negativity around you will definitely affect your positive attitude towards life.’

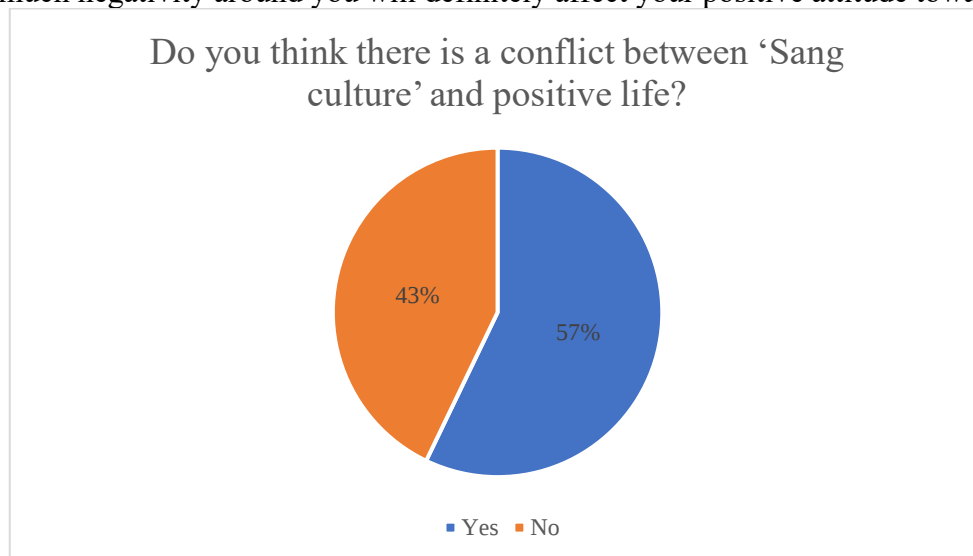


Figure 11: Answers to question 16.

For the question ‘Do you think it’s time to move away from youth’s reliance on a ‘Sang culture’?’, 4 interviewees answered ‘no’, whereas 3 interviewees answered ‘yes’ (see Figure 12). Interviewee #1 WX said, ‘No, the original intention of the culture is to vent some emotions. It is better to give more ways to get out of the culture than to eliminate the culture.’ Interviewee #2 AX said, ‘No, in my opinion, what should be solved is the social problems. We only advise the young people without providing solutions, which is not feasible and will only make the "Sang culture" more intense.’ Interviewee #3 LC said, ‘Yes, but there is no necessity to completely avoid talking about it and try not to have anything to do with it.’ Interviewee #4 ND said, ‘Yes, we do, but external factors can't help us to be positive.’ Interviewee #5 AL said, ‘I don't think so. I actually like the “Sang culture”. It's a way for me to relax.’ Interviewee #6 MZ said, ‘Yes, because I think it's not a good environment to be in this mood all the time.’ Interviewee #7 DD said, ‘No, I think it could relieve some psychological pressure.’

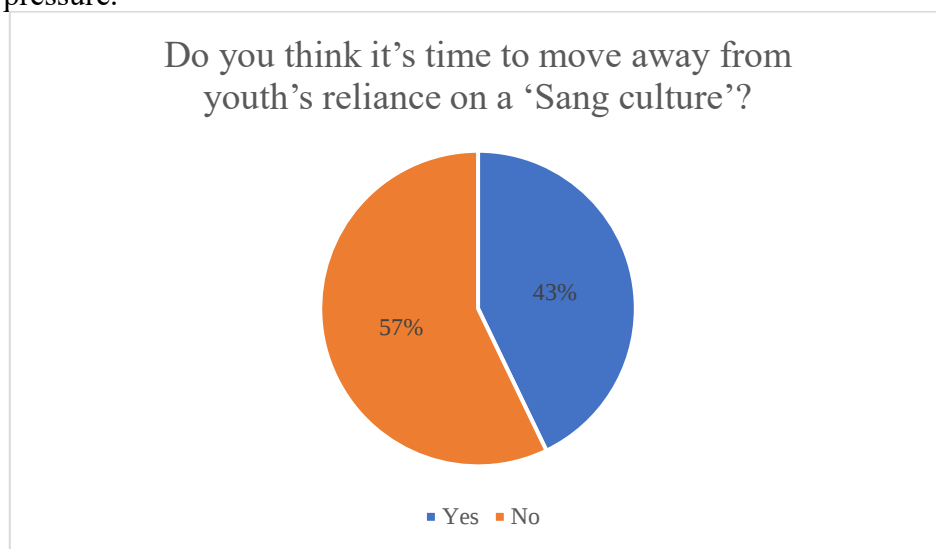


Figure 12: Answers to question 13.

4. Discussion

In this interview, the authors can find Sang culture still is one of the cultures that have an influence on media. The biggest way of transmission is the internet. Compare with others Sang culture research, the authors find Sang culture is reducing its effect, and the impact is smaller than before. People are gradually losing interest in it. But people also can understand and know this culture, because it still happened and is popular around in their life.

The research data tell people Sang culture is more popular among High school students and has more impact in China. The reason may be that Chinese high-school students have more pressure. As same as interviewees said, Sang culture's popularity among youth is a way that they help to release their anxiety. Chinese high-school students in 16-17 have the highest academic pressure. This age also is more easily attracted to the internet. This is the reason why more high school student interviewees think it is popular and also affects around.

The research wants to show people represent pressure and value in youth, and try to let people know what let this culture develop and popular for a long time. The Sang culture is a culture belonging to negative emotions. Its spread is also negative. The authors hope to advocate reducing stress among young people and replacing it with a more positive culture.

People can also see that the development trend of "Sang culture" is not only in line with the communication characteristics of popular culture, but also in line with the psychological

characteristics of young people. At the same time, it also reflects the social pressure faced by contemporary young people and the psychological anxiety intensified by the sudden COVID-19 epidemic. Therefore, its form of expression is fluid and changing, while its core is stable and long-term.

Young people are more inclined to be unconventional, they like non-God Streaming behavior holds a negative attitude towards chicken soup and other forms of culture, and such anti-chicken soup "Sang culture" sayings become a way for young people to pursue "difference". This psychological pursuit of individuality is better manifested on the anonymous Internet. People pay more attention to the unique form and content, so as to show their individuality and gain the attention of others.

Conformity means that individuals consciously change their emotions under group pressure.

The tendency of cognition and behavior to conform to the group. The reasons that influence conformity come from two aspects. On the one hand, when an individual is faced with a strange thing, he will not know what to do, so he will pay attention to the reaction of the people around him, and he tends to take the behavior of others as the source of his own action. On the other hand, from a deeper perspective, conformity is to a certain extent an individual changing his or her behavior to conform to social norms in order to satisfy his or her "belongingness needs", that is, to obtain a sense of belonging and a sense of security when seeking social acceptance. The need of belonging is an extremely important survival need of human beings. In the group assembled through "bereavement Sang culture", members can not only vent their hearts.

According to social psychology, self-concept is formed by the individual Social situations, which develop in interactions with society and others, are learned. In the process of self-concept formation, social comparison, self-evaluation, self-enhancement and self-expression are the most important channels. In daily life, we are more inclined to do social comparisons. Social comparison plays an extremely important role in the formation of self-protection. In youth, individual self-consciousness is highly developed. When the "ideal self" is difficult to realize in real life and there is a big gap between it and the "real self", they tend to take the attitude of "self-defensive pessimism" as a self-protection strategy, that is, to greatly reduce their expectations for themselves and avoid possible failures or failure to achieve goals. And think poorly of themselves to protect their self-esteem [9]. Therefore, its form of expression is fluid and changing, while its core is stable and long-term [10].

5. Conclusions

The popularity of contemporary youth "Sang culture" has its social and group roots, which can be further divided into seven factors: social media boost, social pressure, reverse psychology, game mentality, expression desire, seeking identity and self-defense psychology. It is a very complex virtual subculture popular among contemporary youth. On the one hand, "virtual" here means that it is popular in virtual online social media; on the other hand, it also means that it is not a subculture that really adheres to certain values in the traditional sense. As can be seen from the above-mentioned epidemic trends such as "bereavement culture", its development trend not only conforms to the communication characteristics of popular culture, but also conforms to the psychological characteristics of young people. At the same time, it also reflects the social pressure faced by contemporary young people and the psychological anxiety intensified by the sudden COVID-19 epidemic.

The study investigated the Sang culture as a current of thought-feeling and the potential role Internet and social media play in the development and spreading of the subculture among Chinese youths by employing an interview method. Most of the proposed hypotheses were confirmed. Social media were agreed to be the main platform where participants get explored the Sang culture thus playing a crucial role in the development of the subculture. However, despite its agreed high popularity in social media, exposure to the Sang culture appears to have a limited cultivation effect

demonstrable by its insignificant impact on perceptions of reality among the interested population. It is worth mentioning that the finding on the effect of the Sang culture on youths is inconsistent with previous studies. There are limitations that must be considered. The study focused on youth in years 8 to 12, while the phenomenon of the Sang culture is not limited to high school populations. The lack of expertise in interviewees makes the reference ability of qualitative data questionable. Moreover, the sample size of 7 people is not enough to show a reliable picture of how the subculture under investigation influences Chinese youth and makes it difficult for the study to yield a valid result. Another limitation linked to the potential bias in the interview use of the self-report method. For instance, interviewees may give a popular answer that peers agree with rather than a true opinion. Future research might look at the relationship between the most current Chinese social environment and Sang subculture to understand the reducing influence demonstrated in the current research.

References

- [1] Tan, K Cohen, and Shuxin Cheng. (2020) *Sang Subculture in Post-Reform China*. *Global Media and China*, vol. 5, no. 1, pp. 86–99.
- [2] Lu, Miao, and Hua Fan. (2018) *I Sang, Therefore I Am! Uses and Gratifications of Self-Mocking Memes and the Effects on Psychological Well-Being*. *International Journal of Cyber Behavior, Psychology and Learning*, vol. 8, no. 2, pp. 35–50.
- [3] Knobel, M., and C. Lankshear. (2007) *Online Memes, Affinities, and Cultural Production*. *American Psychological Association*, psycnet.apa.org/record/2007-07846-009.
- [4] Duan Shuilian, and Liu Chunxi. (2020) *Social psychological reflection on the phenomenon of "mourning culture"*. *Journal of Ningbo Radio and Television University*, 18.01:20-23.
- [5] Leung, Louis. (2013) *Generational Differences in Content Generation in Social Media: The Roles of the Gratifications Sought and of Narcissism*. *Computers in Human Behavior*, vol. 29, no. 3, pp. 997–1006.
- [6] Yang Yanting. (2020) *An Analysis of "Mourning Culture."* *Modern Communication*. 21:104-106.
- [7] Chen Dongye, and Huang Chu. (2021) *Analysis and Reflection on the Online Communication of Mourning Culture*. *Sound Screen World*, 17:119-120.
- [8] Zichao, Wang. (2022) *An analysis of the symbolic carnival of 'emo' from the perspective of cognitive sociolinguistics. Comparative study on cultural innovation*, 6.17:61-65.
- [9] Xiaojuan, Li. (2022) *From "Buddhist Youth" to "Hardworking Workers" -- An Analysis of Youth's "Sang Culture" from the perspective of Social Psychology*. *Journal of Ningbo Open University*, 20.02:33-37.
- [10] Weiyue Wang, and Zebing Wang. (2022) *The Popular Motivation and Change of Social Media 'Sang Culture'*. *New Media Research*, 8.15:85-89.