The Practical Logic of Contemporary Youth Subcultural Behavior "City Walk"

Jia Li[a], Shuai Liu[b*], Kaiyuan Tan[c], Junwei Zhang[d]

City Institute, Dalian University of Technology, Da Lian, Liao Ning, China[abcd]

[a]326607461@qq.com; [b*]lsdyx1618@mail.dlut.edu.cn;
[c]zjwaaabbbcccddd@163.com; [d]z1554246293@163.com

Abstract. "City Walk" is gradually becoming a realistic expression of youth-subcultural landscape presence and emotional expression in its unique form. Most of the information available to the author at present explores the dissemination effect and path construction of youth urban wanderings, but there is very little research on the cultural logic and dissemination mechanism of how this type of tourism has emerged. Why do young people rapidly change from the past travel style to slow-paced travel in a short period? Is it because people are no longer impatient, or is it just the short-lived excitement of the travel fad? In this paper, we will try to explore the youth "City Walk" and use it to reflect the spiritual pursuit and cultural needs of contemporary youth, as well as to provide corresponding opinions on the development of the domestic cultural tourism industry to make a modest contribution.

Keywords: Youth Subculture, Public Tourism, Economic recovery in the post-pandemic era, tourism development, Stimulating consumption

1   Introduction

By analyzing the connotation and value of youth subculture behind urban strolling. To conduct an in-depth study of urban strolling to better understand the characteristics and development trend of contemporary youth subculture. "CityWalk" embodies the youth group's pursuit of freedom, individuality, and innovation. In "CityWalk", young people can get rid of the constraints of the traditional tourism mode, freely explore the unknown corners of each city, and discover the neglected beauty. At the same time, "City-Walk" also provides a platform for young people to show their personalities, record and share the stories of the city in their way, and express their unique feelings about the city. In addition, "CityWalk" has a certain innovative value, which breaks the traditional mode of tourism, combines tourism with culture and social elements, and provides a new life experience for the youth.

Traveling is the best path for people to enrich their minds and find themselves to enhance and satisfy themselves. Different ways of traveling will give people different

travel experiences, which people use to enrich their life experiences. As the most creative group, youth, with their strong desire to explore and learn about travel, have developed diversified and personalized travel methods, injecting fresh energy into today's weak travel market. The self-expression and emotional value of youth is reflected in contemporary youth's choice of different types of travel modes, which also provides a unique cultural section and observation perspective for interpreting the youth subculture landscape.

2   Research Sources

As Jack Kerouac says in On the Road, You don't think of other people's understandings as the nuts and bolts in that you are yourself of great account and proud as a king inside's youth are opening up a variety of new ways to travel such as Special Forces trips. From "into Zibo to catch the grill" to "the capital of carbohydrates" to "Beijing forty-eight hours", "five days to climb the five mountains". [1] Strive to hit more attractions and taste more local specialties in the shortest possible time. At the same time, another mode of travel is also quietly emerging, that is, "City Walk" The opposite of "Special Forces Travel", "City Walk" is more of a slow-paced, aimless, more in-depth digging into the corners of the city to deeply appreciate the flavor and charm of the city. "City Walk" was first popular in the United Kingdom, at that time 'City Walk' was generally considered to be a pre-planned route, following the narrator's plan of the route, so that the accompanying tourists more deeply into the city's architectural style, natural scenery, and human history. [2] However, with the popularity of "City Walk" in China, its meaning is slowly changing, it no longer follows the route set in advance, but is more spontaneous, wanton, free walking in the urban steel jungle, This kind of immersive travel allows travelers to better understand the historical heritage behind each city they arrive in and also makes their trip more colorful. [3]   According to the "2023 Tourism Research Report" jointly released by DT Finance and DT Research Institute, 82% of people want to try "City Walk" among various new ways of traveling. Moreover, according to Xiaohongshu's "2023 Annual Life Trend Observation Report", young people aged 24 to 33 are the main force of "CityWalk". This shows that the young generation with distinctive personalities has become the main group of the citywalking trend.

City Walk", with its unique form, has gradually become a realistic expression of the existence and emotion of the youth subculture landscape. "City Walk" is currently spreading rapidly among Chinese youth like a wildfire starting a prairie fire, and countless young people are taking to the streets in their own spare time to search for an inch corner of the city that belongs to them alone, and to communicate more deeply and emotionally with the unfamiliar concrete and steel forest. At present, most of the information available to the author explores the communication effects and path construction of youth urban walking, but little has been done to explore the cultural logic and communication mechanism of how this type of tourism arises. This paper will try to explore and reflect on the spiritual pursuit and cultural needs of contemporary youth starting from youth "city walking", and put forward corresponding opinions to make a modest contribution to the development of the domestic cultural tourism industry.

3 Subcultural Landscape of Contemporary Youth City Walk Practice

In such an environment, post-subculture does not carry such strong class attributes as the original punk or hip-hop as a form of resistance but instead has slowly become a new way of expressing personal identity in a more inclusive way, which emphasizes popularity rather than class. In China's modern environment, youth subculture is moving in the same direction as the mainstream ideology, forming its unique style. Young people generally pursue a better life, combine with the mainstream ideology, and absorb the best parts of it to bring more happiness to their lives. Therefore, the author pays more attention to the construction and identification of youth self-identity based on the consumption mode under the perspective of entertainment.

3.1 Representation of Subcultures

In traditional societies, youth groups often show a certain degree of deviation from mainstream culture. For example, some young people are keen on cyber subculture, creating unique language, behaviors, and values in cyberspace that contrast sharply with traditional mainstream culture, seeking new cultural experiences and value identities. This subcultural phenomenon is often ignored or rejected by mainstream culture, further emphasizing its marginal nature.

On the one hand, youth groups express their dissatisfaction with traditional aesthetic concepts through unique fashion styles and behaviors. For example, the strange clothes and exaggerated hairstyles of punk culture are a subversion of traditional aesthetic standards. On the other hand, youth subcultures are also criticizing and reflecting on traditional ideas and concepts. For example, some youth subcultures emphasize individual freedom and self-expression and oppose traditional notions of authority and social norms. In the field of music, rock music often expresses dissatisfaction and criticism of social reality with its strong rhythm and rebellious lyrics.

Most of the contemporary youth grow up in an era of affluent and stable society, and most of their families have a "childless" family structure. The rapid development of the economy and the unfailing care of their relatives have given them a material environment far beyond that of their elders at home, and the de-development of the Internet has allowed them to "open their eyes to the world". The de-development of the Internet has allowed young people to "open their eyes to the world". As a result, young people are no longer bound to textbooks and choose to explore many paths on their own instead of following the rules. But in today's fast-paced world, city walks are an effective way for young people to get up close and personal with the city itself. There are two main features of such "city walks": first, unlike the original "city walks", they have no clear destination; young people walk aimlessly and uninhibitedly through the streets, with no fixed time, even if it's not during breaks, on their way to and from work, or on their way to the city. Even when they are not on their breaks, they can make connections with buildings, green spaces, and even pedestrians on their way to and from work. It is very flexible in terms of time. Secondly, the "city walk" youth are not confined to the

choice of destination, but try to find doorways and courtyards hidden in the depths of the city, decipher the city's cultural lineage, go into the hutongs to feel the smoky atmosphere of the city, go into the crowds to feel the flavor of life, and search for souls in the jungle of reinforced concrete.

4   Decoding the Practical Logic of Contemporary Youth City Walk in the Subcultural Landscape

4.1   Embedding in the Embodiment: Local Ballet under Medium Rituals

"City Walk" is an effective means for contemporary youth to fight against the increasingly fast pace of life, and a subcultural practice to find their true selves in the context of a fast-paced life deeply embedded in the social structure. [4] In this regard, anthropologist Xiang Biao, in his viewpoint on "neighborhood", believes that "neighborhood" is an interactive intersection of self-centered circles colliding with others, and that contemporary youth should rebuild "neighborhood". The contemporary youth should rebuild the "neighborhood". He argues that "Virtual Nearby" is a virtual form of emotionless information-to-information, and that the real "Nearby" should be a way for contemporary youth to search for a new way of recognizing themselves in the life around them, given the difficulty of balancing the imaginary world and the reality of their selves. The real "neighborhood" should be contemporary youth's search for a new way to recognize themselves in the life around them, given the difficulty of balancing the imaginary world and the reality of themselves. Urban wandering has become a unique way for contemporary youth to settle themselves and establish a "neighborhood". In the digital era, with the rapid development of communication technology, the Internet platform has become more and more widespread and influential and has slowly become a catalyst for youth subculture practice, its unique inclusiveness and openness have made it grow into a new way for generations of young people to express themselves, to become themselves, and to realize their values. Streaming media platforms help youth subculture spread

Out of the routine daily life, daily life is a subtle control over the effectiveness of the human body's energetic factors and mechanisms; this control continuously makes the human body a target to be molded and disciplined; although technology has made life more convenient, it seems that the speed of development is too fast for people to put down their feet and even stop to enjoy the beautiful scenery on the roadside, but to keep moving from city to city, switching scenes like completing a mission. Instead, they keep moving from one city to another, switching scenes as if completing a task. In the period of accelerated development of modern society, capital began to regard time as a tool for manipulating and coordinating laborers, constantly extending their labor time in exchange for more surplus value to maximize profits, at this time time time time is like a system that compresses the individual's desire for freedom. At the same time, pan-entertainment has intensified the lack of free time for people, leaving behind what they

want to do under the coercion of social time. As free time is compressed and daily life begins to become mundane through the alienation of time, youth need and desire special moments to break free from daily life, to rescue individuals from boredom, and to radiate the light and heat of life, to generate passion and freedom beyond the ordinary. Young people hope to express their desire for free time through themselves, to find and create their own time, and to break away from the triviality of daily life through "City Walk" in addition to the socially necessary labor time required for daily life.[5]

4.2   Young People are Gradually Rejecting Consumerism and Unreasonable Competition

In recent years, no matter what industry the young people are in, almost all of them are caught in the whirlpool of vicious competition. Contemporary young people are in a state of severe competition and excessive self-consumption, which makes young people feel a deep sense of powerlessness all the time, at the same time, in the face of the complex social environment, it is difficult to find their position, and this powerlessness can easily lead to the anxiety of the young people. To get rid of such negative emotions, more and more young people choose "City Walk" to release their tense nerves, escape from the heavy workload, and let their body and mind get completely relaxed and nourished through the humanistic atmosphere and the fireworks of the city. Through the process of roaming to escape from the troubles, embedded in the theme of the city of the self, clear self-cognition, and further establish their own life goals and pursuits, to achieve self-worth.

5   Conclusion

The pace of life is getting faster and faster, competition is getting fiercer and fiercer, and youth are getting more and more anxious. Against this backdrop, diversified travel methods as a place of rest allow young people to relax and regulate their own pace of life briefly. After work or after school, they can take a "City Walk" on a whim, and have an unexpected encounter with a little-known corner of the city. City Walk" is becoming an important choice for more and more young people in their limited free time due to its flexible time and diversified space." City Walk" participates in the self-adjustment and cultural construction of the youth subculture landscape by its rational way of searching for self-consistency in life behaviors. It provides a unique perspective for exploring youth subculture and social space adaptability and also shows that contemporary youth subculture no longer rebels against the mainstream society, but chooses to integrate into the society while pursuing a unique style and recognizing themselves. From this, we can conclude that, under the mechanism of modern network media, contemporary youths have stepped out of their homes to leave their marks in every corner of the city and have close contact with the city. All of them are trying to resist the alienation of time, reject the abnormal competition mode, relieve the anxiety of youth, break the constraints, and live a non-competitive reverse life through "City Walk". No longer wrapped up in consumerism, they take the initiative to say goodbye

to the unreasonable consumption coaxed up by the merchants, and choose a simple life, in harmony with the hippies of the sixties, choosing a lifestyle that is more simple, closer to nature, and more aware of their true selves. The popularity of "City Walk" is also a kind of effective self-reconciliation for the youth to cope with such a complicated and changing social life, and it is also a symbol of the youth group's spreading opposition to consumerism. Young people are no longer attracted by luxury goods but actively choose value for money. In the process of roaming the city, young people recognize their true selves, perceive their emotions, think seriously about their lives, express their true selves, and express their sense of relaxation and self-gratification in the concrete jungle, thus forming a new generation of youth elegant cultural landscape with great spatial practical significance.

Acknowledgement

References

1. Dawson M . From 'Business as Usual' to 'Salesmanship in Reverse': Tourism Promotion in British Columbia during the Second World War[J].The Canadian Historical Review,2016,83(2):230-254.
2. Okyere A S, Frimpong K L, Boateng G F, et al. Walking cities that are (un)walkable: exploring everyday lived realities in low-income neighborhoods in Accra[J].Transportation,2024,(prepubulish):1-24.
3. Hartmann E, Geneuss K , Hoppe I . Dialogue and Disruption at the Doorstep: Participant Perceptions during a City Walk as a Climate Communication Format[J].Sustainability,2024,16(11)
4. Sun Yuzhu. "City Walk": A Perspective on Youth Urban Walking Practices from the Perspective of 'Communicability'[J]. Southeast Communication,2024,(03):74-79.DOI:10.13556/j.cnki.dncb.cn35-1274/j.2024.03.013.
5. Xue Lan,Li Pinqing. Cultural Representation and Interpretation Practices of Urban Microtourism--Taking Shanghai as an Example[J]. Journal of Tourism,2024,39(01):52-61.DOI:10.19765/j.cnki.1002-5006.2024.01.010.