

"Buddha-like Youth": A Study on the "Buddha-like" Cognition and Cultural Representation of Young People

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Abstract: In recent years, "Buddha-like" has become a buzzword. According to one study, the search popularity of "Buddha-like" on WeChat is as high as 30 million indexes. Chinese teenagers are joining the "Buddha-like" craze. It is worth noting that a large number of studies have concluded that the concept of "Buddha-like" has always been closely associated with negative factors. This paper attempts to explore the perception and cultural representation of "Buddha-like" in the adolescents through qualitative and quantitative research methods, in order to further answer why "Buddha-like" has become a negative and negative "cultural precultural representation".

Keywords: Buddha-like, Buddha-like Youth, Teenagers, Cultural Representations.

1. Introduction

In contemporary social networks, many users are keen to use the term "Buddhist" to express an emotion or state. It seems to be closely related to the Buddhist religion and culture, but in fact, it is not related to the Buddhist faith. "It is a borrowing of religious symbols and a misinterpretation of Buddhist culture and spirituality. Nowadays, the "Buddhist system" is often viewed as an attitude of not competing, not fussing, and not suffering[1].

The term "Buddhist" first appeared in the Japanese entertainment media. In 2006, Japanese author Maki Fukasawa coined the term "草食男" (grass-fed men) to summarize the modern Japanese society of men around 30 years old who are introverted, frugal consumers and lack interest in pursuing women.

In 2009, the term "草食男" became one of Japan's "top ten buzzwords". In March 2014, the women's fashion magazine "Non-no" used the term "仏男子" to describe a group of men who appear to be similar to "草食男" in terms of their appearance and personality, but who are very stubborn about some issues. very stubborn group of men (Dai Zongyan, 2018). According to the report, there are seven specific characteristics of "仏男子", also known as "佛系男子", including: "Feeling tired of being with girls," "I like to be alone", "I don't think I need a girlfriend", "I don't want to think too much", and "I think relationships are troublesome", "Want to act at my own pace", "Interests are the most important". This article, which originally attempted to guide women to interact with "仏男子", has accidentally made the term "仏男子" popular. After spreading through the Internet, a series of popular phrases have gradually been derived from "Buddhist man" (佛系男子), such as "Buddhist girl", "Buddhist buyer", "Buddhist fans", "Buddhist youth", etc. The term "Buddhist" has become the "hot word of the year" that has attracted much attention and spread rapidly in Chinese SNS. According to one study, the term "Buddhist" had a search popularity of 30 million indices in WeChat in late 2017 [2].

Among the many buzzwords derived from the term "Buddhist", the term "Buddhist youth" has triggered more extensive social discussion. This is mainly because young

people often reflect the values of the current youth through their admiration and revelry of the term "Buddhist youth". However, most of the relevant studies are based on the fact that the youth group has already accepted the concept of "Buddhist youth" and try to analyze the reasons and countermeasures behind it. A large number of studies have preconceived the idea of "Buddhist youth" as a negative state of mind, but lack an explanation of this logic.

With the help of questionnaires and in-depth interviews, this paper tries to analyze the causes of the cultural representation of "Buddhist youth", so as to make an attempt to explain the individual or social negative reasons faced by the youth groups nowadays. We will further explore ways to help young people realize the cultivation of a good mindset.

2. Literature Review

2.1. Research on Cultural Representation

"Representation" is a mainstream concept and research object in contemporary cultural studies. In English, representation can be the verb "represent", which has the meanings of representing, as a spokesperson, meaning, as a symbol, displaying, describing, etc.; and it can also be the noun "representation", which is the result of the former action, and has the meanings of agent, representative, statement, support and reproduction.

In his research, Raymond Williams, a representative of the "Birmingham School of Cultural Studies", mentioned that "represent" first appeared in the English language in the 14th century in the sense of "to present, to make appear [3]. Later on, the word "represent" evolved to include the words "symbolize" and "stand for. In the 17th century, the word "representation" was gradually introduced into political and legal affairs, giving rise to the meaning of "representing the other".

At the end of the 1990s, Stuart Hall systematically explained his theory of "cultural representation" in his book *Representation: cultural representations and signifying practices*. According to him, representation is the production of meaning through language [4]. When we see something and think about it and then say the name of the thing, the name we say "represents" the concept of the thing. This process of "characterization" is an essential part of the production and

exchange of meaning among all members of a culture.

Specifically, "Buddhist". First of all, it is clear that this term was formed in the Eastern cultural environment. Secondly, in the process of meaning exchange among all members of this environment, "Buddhist" gradually points to a specific reference. As a result, a "representation" of "Buddhist" was formed.

Some studies have summarized the characteristics of the "Buddhist youth" group in colleges and universities as the philosophy of "letting nature take its course" and the state of "free and casual" learning, "no desire, no demand" attitude [5]. It is worth noting that, although the above research tries to interpret the phenomenon of "Buddhist youth" through the idea of "cultural representation", in logical fact, the "Buddhist system" was preconceived as a negative concept.

2.2. Definition of "Buddhist Youth"

As mentioned above, the formation of the "Buddhist" characterization originated from Japanese entertainment reports. The concept of "Buddha-like" was introduced to Chinese SNS and known by youth groups in 2017. The 1990s generation, who have just entered society, face their work and life with an attitude of "doing whatever they want to do, not taking things too seriously, and looking down on everything". The term "Buddhist youth" has thus entered the public eye.

It is generally believed that "Buddhist youth" was formed and developed through the spread of the Internet [6]. Some researchers summarize the action norms of "Buddhist youth" as: "whether there is anything or not, let it be," and believe that they seem to be similar to the Buddhist principle of "going with the flow," but their spirituality is very different, and they are more inclined to express their avoidance and indifference to competition, as well as their deep-seated dislike of the anxiety of being in a competitive situation [7]. There is also the view that there are two types of "Buddhist youth": the "true Buddhist" and the "pseudo-Buddhist". The former rationalizes the state of living without desire; the latter appears to be non-competitive, but in fact shows a strong competitive state in study or work. The common thread between the two is a low interest in socializing [8].

Analyzing the causes of "Buddhist youth" is also the entry point for many studies. It is widely recognized that the rise of social pressure is the main reason for the acceptance of the concept of "Buddhism" by the youth group [9]. This viewpoint provides the idea of validation and testing for this paper. In addition, there are also views that the complexity of new media environments, such as social networks, has resulted in the disruption of the values of youth groups [10], and the peer group effect has made youths more susceptible to the influences of their classmates' groups [11], accelerating the development of "Buddhist youths" and the development of a "Buddhist culture".

At the individual level, some studies suggest that individuals with low self-efficacy are susceptible to "Buddhist" sentiments [12]. Another study mentioned that the psychological gap between the ideal self and the real self is one of the causes of "Buddhist youth" [13]. Meanwhile, "non-Buddhist" people are more satisfied with themselves and accept themselves, while "Buddhist" people are more dissatisfied with themselves [14]. The above viewpoints emphasize the relationship between self-efficacy and "Buddhist" self-perception from an individual dimension, and also provide rich ideas for this paper.

2.3. Impact of "Buddhist Youth"

2.3.1. Negative Impacts of "Buddhist Youth"

In the study of "Buddhist youth", the negative impacts have received general attention. On the individual level. Some studies believe that "Buddhist youth" generally presents a state of life that does not care about the world and is content with mediocrity, and that the removal of the "Buddhist" exterior actually reveals the bad ideological tendency of some young people's individualism, negativity and pessimism, and even misanthropy. Some studies have mentioned that the spreading of the "Buddhist" concept among young people will cause individuals to disregard their ideals and ignore their individual responsibilities [15].

There are three broad categories of negative effects on the social level. One of them is that it is easy to trigger the growth of individualistic concepts and contempt for authority and beliefs; weakening the perception of right, wrong, good and evil, leading to personal behavioral disorders [16]. Secondly, negative emotions in the real society will induce group emotional infection, leading to the decadent mentality of youth groups. Third, under the influence of the "Buddhist" attitude, some young people's concept of family has become increasingly indifferent. So that how the country develops and how the nation progresses is not a matter of concern to them [17].

2.3.2. Positive Impact of "Buddhist Youth"

It has been pointed out that as a youth subculture, "Buddhist youth" represents the worldview and values of the post-90s youth group. Compared with the independence and resistance shown by previous youth subculture trends such as moderates and punks, "Buddhist youth" is a casual and mild form of resistance, a kind of weak or gentle resistance [18].

The traditional thought is used as a cloak to characterize a more positive value imagination and attitude towards the world [19]. "Buddhist youth" is not cynicism, when youth groups face the decline of the public sphere, they realize self-redemption through the playful discourse of "Buddha system". A more optimistic viewpoint is that "Buddhist" is an entertainment and pastime of popular culture, which characterizes the concept of freedom of choice and positive development.

2.4. Research Content

Most of the research on "Buddhist youth" is conducted from the dimensions of individual or social causes, cultural influences, and exploration of solutions. This line of research itself contains the logic of viewing "Buddhism" as a negative factor. Through literature review, it is easy to find that the expression of the negative impacts of the "Buddhist system" has always been dominant, both in the social space and in the scope of research. At the same time, it is worth noting that previous studies have been mainly qualitative in their methodology, while quantitative studies are rare.

From the perspective of the concept of cultural representation advocated by Stuart Hall, the cultural representation of "Buddhist youth" is formed in the process of cultural practice in the current society. So why is "Buddhist youth" often seen as a negative cultural representation? We try to analyze the negative factors in the formation process of the cultural representation of "Buddhist youth", test the causes mentioned in previous studies by interviews and questionnaires, and make an attempt to explain the individual or social negative causes faced by the youth groups nowadays.

Based on the above research content, we put forward the research hypotheses:

H1. There is a correlation between the amount of stress and the perception of "Buddhism".

H2. The higher the level of stress, the easier it is to develop the self-perception of "Buddhism".

H3. There is a correlation between an individual's self-efficacy and being "Buddhist".

H4. The higher an individual's self-efficacy, the less likely they are to develop "Buddhist" self-perceptions.

3. Research Methods

This study is divided into three stages. In the first stage, we conducted a pre-test in the form of a questionnaire to get a preliminary understanding of the dissemination and cognition of the concepts of "Buddhist" and "Buddhist youth" among the youth group, so as to find the direction for further exploration. In the second stage, we used semi-structured interviews to understand the youth group's knowledge and attitude towards the concept of "Buddhist youth" and the impact of "Buddhist youth". In the third stage, we combined the pre-test questionnaire with semi-structured interviews and added maturation scales to measure factors such as stress to test our constructed framework.

3.1. Interview Study

We interviewed 15 students who had easy access to and some understanding of the concept of "Buddhist" and "Buddhist youth". We used the "snowball" method to sample our interviewees. We designed a question in the interview to ask the interviewee if there was a classmate, in his opinion, was more in line with the characteristics of "Buddhist youth", and after obtaining information about the classmate, we tried to contact the classmate as the next interviewee. The interview questions were designed from three dimensions: the youth group's perception of "Buddhist youth", the influence of the concept of "Buddhism" on the youth group, and the impact of the concept of "Buddhism" on the youth group.

3.1.1. Interview Subjects

We interviewed 15 students in grades 9-12, who were basically high school students. The interviewees mainly lived in China, with some living in Hong Kong.

3.1.2. Content of the Interviews

A total of 21 questions were designed for the interviews, which were divided into five sections: 1. Demographic information; 2. Adolescents' perceptions of "Buddhist" and "Buddhist youth"; 3. The impact of "Buddhist" and "Buddhist youth" perceptions on adolescents; 4. the causes of the "Buddhist" and "Buddhist youth" concepts in adolescents' perceptions; 5. The overall social impact of the spread of the concepts of "Buddhist" and "Buddhist youth". Each interview was audio-recorded and coded centrally after the interviews were completed.

3.2. Questionnaire Research

Two questionnaire studies were conducted. In the first study, before the interviews, a questionnaire was designed based on literature reference, and a total of 380 questionnaires were collected to help us clarify our research ideas. After the interviews, we optimized and adjusted the questionnaire based on the contents of the interviews and by referring to and revising the maturity scale of our predecessors, and a total of 297 questionnaires were collected to test our hypotheses. The

questionnaire software we used was "Questionnaire Star", which collects data in social networks through WeChat and other platforms. We designed the questionnaire with questions on demographic information to facilitate the exclusion of data that did not fit the age range in the later data processing. Attentional observation questions were also included in the questionnaire to help us check the validity of each questionnaire.

3.2.1. Subjects of the Questionnaire

Of the 380 questionnaires collected in the pre-test, 251 (66.05%) were females and 129 (33.95%) were males studying in grades 9 to 12. The percentage of international high school students was 58.95%, which is much higher than that of students in general and vocational high schools. A total of 296 questionnaires were collected in the second distribution, and 8 invalid questionnaires were screened out by the attention test and the method of removing extreme values. The age range of the respondents was 14-18 years old, with the largest number of respondents being 16 years old, 99 respondents (34.4%). There were 99 respondents aged 16, accounting for 34.4% of the total. 157 (54.5%) were female and 131 (45.5%) were male, and 145 (50.3%) were only children.

3.2.2. Measurement Instruments

We measured respondents' gender, age, only child, current academic status (1 = general high school student, 2 = international student, 3 = vocational student, 4 = other), and grade ranking (1 = within the top 10%, 2 = outside the top 10% to 50%, 3 = outside the top 50 to within the bottom 10%, 4 = bottom.

10%). For the measurement of stress, referring to the previous classification of students' general stress [20] and the results of the interviews (see Table 3), Respondents were asked to rate their day-to-day feelings of general stress, interpersonal stress, academic stress, family life stress, and financial stress on a scale of 1 to 7 (very low, very high).

Again, in measuring adolescents' self-efficacy, we referred to the classic research scales of previous researchers[21], in which respondents were asked to rate 10 semantic statements on a scale of 1 to 4 (1=disagree, 4=agree), and then the scores were summed up to derive an index of the respondents' self-efficacy.

Finally, when measuring the degree of Buddhahood, we classified Buddhist mindsets and behaviors into five types based on the literature review and interview results, and used a semantic scale to assign scores from 1 to 4 to the degree of Buddhahood of the interviewees. The higher the score, the lower the respondent's degree of Buddhism, and the lower the score, the higher the respondent's degree of Buddhism. The five items are:

1) What is your preferred solution when you encounter difficulties? (1=set aside the difficulty and do nothing, to, 4=solve the problem alone as far as possible);

2) What do you tend to do when you are treated unfairly in your studies or life? (1=tolerate alone, to, 4=communicate positively or even take legal rights)

3) When you are faced with various kinds of opportunities to evaluate the merits of your school, what do you tend to do? (1=don't care, don't want to participate, to, 4=actively participate in all the awards);

4) Do you have a plan for your future education and development arrangements (1=just let it be, don't care, to, 4=have a clear goal and take action);

5) How do you feel about exams? (1=It's okay to fail, to,

4=Study hard before the exam and pass).

4. Research Analysis

4.1. Interview Research Analysis

In this study, 15 adolescents aged 15-18, from junior high school to senior high school, were interviewed. The average age of the interviewees was 16 years old, mainly from China. We explored the adolescents' perceptions of "Buddhist" and cultural representations of "Buddhist youth" in five dimensions: conceptual and behavioral representations, channels of understanding, social influences, types of influences, and causes.

15 interview transcripts were coded and analyzed using the rooting theory. There were 17 codes based on the level of understanding channels. Social network is the main way most of the interviewees know about "Buddhist". Interviewees No. 8 and No. 9 specifically mentioned Xiaohongshu and Jieyin. Five interviewees said that they learned about "Buddhism" through communication with their classmates, relatives and friends. It is clear that the social media is a major factor in the understanding and exposure of the youth group to the "Buddhist system".

There are 25 codes based on the types of influences of "Buddhism". These codes were categorized as positive, neutral, and negative. The positive impacts of being "Buddhist" are stress relief, optimism, and lowered expectations. Negative effects include excessive optimism leading to sadness, loss of pursuit, and deterioration of ideals. A small number of interviewees mentioned the two sides of "Buddhism" and thought that the influence of "Buddhism" is not a purely negative concept, but can also bring positive or neutral effects, mainly in the form of stress relief.

There were 34 codes based on conceptual and behavioral representations. In terms of perceptions, the majority of respondents believed that being "Buddhist" embodied a state of mind in which one can take things as they come, has inner peace, does not have the highest expectations, and is not surprised by changes. In terms of behavior, most of the interviewees believe that one of the behaviors of the "Buddhist system" is to be able to do things seriously and accept the results. There are also more specific behaviors, for example, interviewee No. 1 mentioned that "Buddhist" behaviors are expressed by saying "whatever, whatever" in language and not socializing; Interviewee No. 5 thought that one of the behaviors of being Buddhist is "saying Buddhist but secretly rolling in it"; and Interviewee No. 13 mentioned that "Buddhist" behaviors are expressed by thinking independently and solving problems. At the level of "Buddhist" concepts and behaviors, the positive elements gradually disappear, and the negative concepts and behaviors are obviously magnified or regarded as highly related to "Buddhism". This implies that the fact that negative ideas and behaviors are perceived as "Buddhist" is the reason why "Buddhist" is perceived as a negative idea.

We asked interviewees about their perceptions of the impact of the Buddhist concept on society. At the level of social impact, there were 11 codes. For individuals, only one interviewee mentioned that being "Buddhist" could relieve stress on a positive level, while on a negative level it could cause procrastination. On a broader social level, respondents believe that "Buddhism" can lead to a loss of competitiveness, misguidance, and even destruction of youth. Social impact of "Buddhist" is also skewed in a negative direction, which also

contributes to the perception of "Buddhist" as a negative idea.

At the causal level, there were 34 codes. Based on the generalization of previous studies, we mainly investigated two indicators: stress and self-efficacy. In terms of stress, most of the interviewees mentioned academic stress, including the pressure to go to higher education, parental expectations, school requirements, and competition with peers. In terms of self-efficacy, there are 15 codes, of which 9 codes reflect that respondents believe confident people are more "Buddhist". The reason for this is that a confident person has a better state of mind and is better able to cope with various outcomes. The other 6 codes indicate that confident people are more competitive and capable, and therefore less Buddhist. In addition to this, there are several other codes at the causal level. For example, interviewee No.11 believed that family neglect and living in a comfort zone for a long period of time can lead to adolescents becoming "Buddhist", and interviewee No.14 believes that introversion may be the reason why youth choose to be "Buddhist". In general, from the results of the interviews, most of the interviewees mentioned academic pressure as a reason for the youth group to become "Buddhist".

In young people's perceptions, the main conceptual and behavioral representations of "Buddhism" are negative. In terms of the social impact of being "Buddhist", respondents generally agreed that being "Buddhist" could have a negative impact on youth. In terms of the causes of being "Buddhist", respondents believed that the pressure of studying was the main reason why young people became "Buddhist youth". However, in terms of self-efficacy, there are two different opinions to be tested.

The respondents believe that the pressure of study is the main reason why they become "Buddhist youths".

4.2. Analysis of the Questionnaire Study

4.2.1. Descriptive Statistics

The analysis of the questionnaire study mainly focused on the optimized post-test questionnaire. A total of 296 questionnaires were collected in the second distribution, and 8 invalid questionnaires were screened out through the attention test and the method of deleting extreme values, and a total of 288 valid questionnaires were received. The age range of the respondents was 14-18 years old, and the largest number of respondents was 16 years old, with 99 respondents (34.4%). There were 157 females (54.5%), 131 males (45.5%) and 145 only children (50.3%). In the measure of stress, adolescents perceived interpersonal stress, academic stress, family life stress, and economic stress as generally high, with mean values close to 5. The data are shown in Table 1 below.

Table 1. Demographic information

	Minimum	Maximum	Mean	Standard Deviation
Age	14	18	15.72	1.056
Sex	1	2	1.55	0.499
Only Child	0	1	0.5	0.501
Overall Stress	1	6	5.12	1.727
Interpersonal Stress	1	7	4.9	1.816
Academic Stress	1	7	4.78	1.936
Family Life Stress	1	7	4.74	1.963
Economic Stress	1	7	4.74	1.963
Self-efficacy	9	36	23.56	6.77
Degree of Buddhism (reverse)	6	19	12.84	2.809

4.2.2. Reliability Test

Table 2. Alpha coefficients of each scale

Scale	Stress	Self-efficacy	Buddhism
α -coefficient	0.873	0.876	0.732

The scales adapted from the questionnaire study were subjected to reliability tests, and the coefficients of the scales corresponding to each variable are as follows Table 2, the coefficient of each scale is greater than 0.8, which indicates

that the internal consistency of the scales is good.

4.2.3. Exploration of the Factors Influencing the Degree of Adolescents' "Buddhism".

First of all, descriptive statistics and Person correlation analysis were conducted for each variable, and the results are shown in Table 3, which shows that there is a significant positive correlation between overall stress, interpersonal stress, academic stress, self-efficacy and the degree of "Buddhism" of adolescents. The results are shown in Table 3.

Table 3. Correlation coefficients and descriptive statistics of variables

variable	Age	Sex	Only Child	Overall stress	Interpersonal Stress	Academic stress	Family Life Stress	Economic Stress	Self-efficacy	Degree of Buddhism
Age										
Sex	-0.069									
Only child	0.008	-0.015								
Overall stress	-0.17**	-0.019	0.096							
Interpersonal Stress	-0.147*	0.042	0.102	0.474*						
Academic stress	-0.216**	-0.033	0.206**	0.448**	0.512**	/				
Family Life Stress	-0.251**	-0.08	0.192**	0.516**	0.532**	0.608**	/			
Economic Stress	-0.251**	-0.08	0.192**	0.516**	0.532**	0.608**	0.997***	/		
Self-efficacy	-0.237**	-0.021	-0.033	-0.1	-0.107	-0.137*	-0.045	-0.045	/	
Degree of Buddhism	-0.04	0.081	-0.1	-0.14*	-0.13*	-0.171**	-0.07	-0.07	0.222*	/

Note: *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$.

Second, we further examined the causal effects of various types of stress and self-efficacy on adolescents' degree of "Buddha-ness" through linear regression analysis, controlling for age, gender, being an only child, grade ranking, and school situation. The results are shown in Table 4. First, age ($\beta=0.29$, $p>0.05$), gender ($\beta=0.29$, $p>0.05$), and being an only child ($\beta=0.29$, $p<0.05$) do not have a significant effect on adolescents' level of "Buddhism". This suggests that demographic factors do not have an effect on the degree of "Buddhism" among adolescents. This suggests that demographic factors do not have an impact on the degree of "Buddhism" among adolescents.

Table 4. Factors influencing the degree of Buddhism among adolescents

	B	t
(Constant)	10.796***	3.498
Age	0.042	0.25
Only child	-0.307	-0.939
Gender	0.449	1.392
Achievement Ranking	-0.264	-1.473
Overall Stress	0.251*	2.211
Interpersonal Stress	-0.197*	-1.767
Academic Stress	-0.254*	-2.291
Economic Stress	0.057	0.503
Family Life Stress	0.028	0.247
Self-efficacy	0.062*	2.198
R=0.12 F=3.793***		

Note: *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$ Dependent variable: degree of buddhism.

In addition, in the dimension of stress, general stress ($\beta=0.51$, $p<0.05$), interpersonal stress ($\beta=-0.197$, $p<0.05$),

interpersonal stress ($\beta=-0.254$, $p<0.05$), and academic stress ($\beta=-0.254$, $p<0.05$) significantly affected adolescents' level of "Buddhism". Because the measurement of the degree of "Buddhahood" was inverted during the measurement process, the larger the score of "Buddhahood" degree, the smaller their true degree of "Buddhahood". Therefore, the greater the generalized stress felt by the adolescents, the less "Buddhist" they really are. Appropriate pressure on adolescents can spur them on, but pressurizing them in the academic and social areas that they are most concerned about and encounter most often can be counterproductive, resulting in a "stress overload" that makes them more "Buddhist".

At the level of self-efficacy, self-efficacy ($\beta=0.062$, $p<0.05$) can significantly influence adolescents' sense of "Buddhism". The stronger the self-efficacy of adolescents, the smaller their true level of "Buddhism". This confirms the hypothesis of our study. Helping adolescents to build up their self-efficacy can encourage them to face life positively and reduce their negative attitudes and behaviors.

5. Discussion and Conclusion

Through interviews and questionnaires, this study explored the youth group's perception of the concept of "Buddhism" and the cultural representations of "Buddhist youth" in the youth group's perspective. In the pre-test questionnaire, we found that most of the adolescents were exposed to the concept of "Buddhism" through social networks and interpersonal interactions, and most of the respondents believed that the concept of "Buddhism" would have an impact on the attitudes of secondary school students. We found that interviewees had both negative and positive views on the impact of "Buddhism" on individuals, as well as neutral views. We found that there is no direct correlation between being "Buddhist" and demographic factors such as age and gender. However, there is a correlation with stress and self-efficacy. Meanwhile, academic stress and interpersonal stress are highly correlated with adolescents' acceptance of the

concept of "Buddhism". In addition, the higher the self-efficacy, the lower the degree of "Buddhism".

The theoretical significance of this study is that it expands the literature related to Buddhism and establishes a way to study adolescents' perceptions of Buddhism. On the other hand, through quantitative and qualitative methods, we have scientifically verified the ideas put forward in previous studies, breaking the deficiencies of previous studies that focus on discursive and interpretive thinking.

The practical significance of this study is that it can help parents, schools, and relevant administrations related to the development of adolescents to correctly understand the perception of "Buddhism" among adolescents.

Our study focuses on the youth group and lacks understanding of other social groups such as parents and teachers. On the other hand, based on the results of previous studies, this study only focuses on the dimensions of stress and self-efficacy in terms of the causes of Buddhism, and does not examine other factors such as Internet media communication and personality. Therefore, more dimensions can be explored in the future to help parents, schools, and related administrations to better guide adolescents to correctly view the "Buddha system" and play the role of the "Buddha" in their lives.

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