A Study on the Impact of Netflix on Youth Groups Punching Culture in the Context of Consumerism

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Abstract: In recent years, Netflix punching has progressively gained public attention. As youth groups have grown in popularity, the trend of Netflix punching has become a fashion among young people and gradually derived into new media terms. In-depth interviews are used in this article to analyze young people's Netflix punch card culture in the context of consumerism. After the interviews, we found that the Netflix carding culture of youth groups is influenced by the consumption of symbolic values of Netflix spots inspired by the media landscape, peer influence, and self-presentation and performance under the influence of social currency.

Keywords: Consumerism, Youth group, Netflix punch card

1 Introduction

With the development of the Internet and network media technology, the Netflix economy has become a significant part of young people's way of life. In recent years, the phenomenon of young people's Netflix punch cards in the Internet era has spread rapidly in social media such as Xiaohongshu, forming a kind of consumption by media technology, social culture and young people themselves. The behavior of youth groups taking photos and punching cards at net-celebrity places has become a popular social craze. The characteristics of young consumers who love to record and share lay the basis for the birth of net-celebrity punching places.

2 Literature Review

2.1 Review of research on consumerism

Consumerism is a view and value of consumption in which people consume material wealth and natural resources without care or restraint and consider consumption the highest purpose of life. Consumerism is manifest in the unnecessary replacement of material goods, the massive consumption of energy and resources, the abandonment of products that still have use value, and the adoption of unaffordable lifestyles, etc.

Consumerism is one of the products of the excesses of the capitalist economy. People encouraged frugality in the early stages of capitalism when society was economically

impoverished. The English word consumerism, which means "user first," expresses a supportive view of consumption for the economy.

Tiemstea (1992), examines the connection between consumption and regulation in his treatise. According to his argument, law can actually serve the public good when viewed through the lens of capitalist principles [1] .

After the turn of the millennium, the electronic information industry proliferated in China, driving consumption. In "New Consumerism," Liu Xiaoqing makes the case that as a result of the restructuring of consumption, consumers are less likely to pursue "symbols" and are instead more likely to seek out "back to basics" experiences. Thus, "back" and "back to the truth" stand for four consumer trends: first, from searching outward to seeking inside; second, from luxury and grandeur to self-expression; third, from gratifying demand to consuming meaning; and fourth, from renowned classics to individuality and new trend [2] .

The economic impact of the Taobao e-commerce Double Eleven consumption wave is mentioned by Yang Mo in his article "When Consumption Becomes Doctrine." According to his writing, consumption is now driven by artificially aroused cravings and gratification rather than meeting true requirements. From consumption to consumerism, there has been a significant movement toward the production of needs rather than the consumption of needs to satisfy them [3] .

2.2 A review of identity research

The former emphasizes the individual's sense of subjective identity and individual consciousness formed through self-reflection. At the same time, the latter refers to the individual's belonging to a specific group and experiencing values and emotions from the group.

Identity is addressed in the Birmingham School's study of youth subcultures, which tends to focus on group identity. Hall sees identity as a changing process, and in the process of acquiring identity, subcultural groups also complete the perception of self and the confirmation of the group [8] .

Western academics started looking at identification from the psychology and sociology perspectives with the increasing rise of homosexuality and minority groups. The author Hall stated in his book The Problem of Cultural Identity that "the subject has different identities at different times and the individual center is no longer a unified self, The group contains different identities and the power of this identity is dispersed everywhere, so that identity is an ever-changing process" [8] .

According to Liu Huiming's article "The Narrated Self: An Analysis of Lico's Concept of Narrative Identity," the so-called narrative identity is "the form of identity that human beings develop through the mediation of narrative." According to Lico, as concrete humans, we have two ways of embodying "persistence in time": individuality (lecaractere) and honoring promises (la parole tenue) [4] .

Lecaractere, the Romanian word for "personality" in Lico's definition, is defined by the

author as electronic characterization. Another anecdote is that e-commerce encourages people to respect their own identities more.

2.3 A Review of Research on the Phenomenon of Internet Celebrity

When the rapid development of Internet information technology, especially the advent of the web 3.0 era, which can be defined as the era of microblogs, blogs, personal homepages, etc. mediated by instant messengers, the term "Internet celebrity" has frequently come to our attention. The rapid development of Internet information technology, especially the advent of the web 3.0 era, can be defined as instant messenger-mediated microblogging, blogs, personal homepages, etc., constitute the arrival of the era of self-media, making the word "Internet celebrity" frequently into our eyes. With the application of online technology, online media can truly serve as a new medium to guide social opinion and freely express the audience's right to speak, which has renewed traditional media communication methods.

In her book "The Cold Thought Behind the Hot "Net Red Tourist Places," Pang Linyuan explains the concept of net red: Net red, as the name implies, is a web celebrity. As a new product in the era of mobile Internet, these people, whose qualities are amplified by social media and who are sought after by netizens, have become influential symbols on the Internet, dovetailing with the psychological desires of netizens for beauty, ugliness, voyeurism, and teasing [5] .

Ao Chengbing believes that netizen punch card tourists acquire the symbolic value and meaning of netizens through emotional projection and behavioral imitation and constructing multiple interactions between others and I, individuals and groups have become a group or collective behavior based on cultural identity [6] .

From the standpoint of the contrast between "hot" and "cold" thinking of Netflix tourism places, Zhu Yanjing promotes people's reasonable consumption. She quotes the American Society of Travel Agents' statement on "overtourism" that says both travelers and the government are responsible for preventing it [7] .

3 Research methods

3.1 In-depth interview method

3.1.1 The making of the interview outline

In the first part, the basic information of the interviewees was mainly collected, including their gender, age, and occupation. The basic information of the interviewees was collected to ensure the difference between the interviewees.

In the second part, the questions are mainly related to the Netflix punching culture of the

youth group. The primary purpose is to understand the various reasons, inducing factors, specific experiences, and processes of the youth group to carry out Netflix punching, what psychological feelings they have gained in the process of Netflix punching, what value and meaning they have realized, etc.

In the third part, according to the interviewees' answers, they will asked in-depth about the psychological feelings of participating in Netflix punching, whether they will always be enthusiastic about Netflix punching and whether this kind of punching behavior will add more fun to their daily life.

3.1.2 Selection of Interviewees

This interview on "Attribution of Netflix punch card culture among young people" was conducted by text interview through WeChat. Twenty interviewees, aged between 18-40, were selected. The interview time was limited to 15-20 minutes, and the interview was conducted with the interviewees' consent. The interviewees differed in age, occupation, education level, and region, and the degree of homogeneity was low.

4 Research results

These are why the Netflix hit culture developed among youth groups as a consequence of this study.

4.1 The media landscape inspires the consumption of symbolic values of Netflix spots

In the landscape society, Guy Debord proposes that the production form of developed industrial society has undergone a qualitative change, and material production has given a way to illusory landscape production. Landscape stimulates people's desires and dominates their daily lives with the indiscriminate bombardment of various media and image symbols. The youth group is under the consumer culture. By symbolizing the way of consumption, the image production of the landscape society in the current cyberspace has changed people's perception and experience of the actual action space and dominated their behavior. Digital cyberspace provides a necessary place for individuals to understand society and shape themselves. Various Netflix symbols constitute a unique landscape for online cultural consumption, influencing users' perceptions and practices. Nowadays, the Netflix phenomenon is flooding social media platforms, with capital helping to drive consumption and even describing Netflix sites as a must-see, can't-miss place of a lifetime and pushing them to users outside their cell phone screens. In addition, some users have spontaneously recorded and uploaded a vast amount of content of Netflix spots to clock in. The clock-in behavior of Netflix spots has become a kind of media landscape, influencing other users' decisions and behaviors, prompting the clock-in to become

a new fashion. Under the consumer culture, the content of famous net spots on social media platforms is mainly presented in pictures and videos. With the support of powerful filters and beautiful views, high value becomes a common feature of the media content. The public's visit to the net popularity spots is the consumption of the symbolic value of "fashion."

One interviewee mentioned that she often pays attention to Netflix spots in her daily life and will go there to practice. She believes that being a stylish consumer is a significant source of happiness for young people. New media plays a very crucial role in the formation of this social culture. The public accepts the concept of consumption and is influenced by the environment. Although Netflix card punching is a consumer goods, it is also a way for the youth group to build their value. By punching a card, she can gain happiness, share new things with friends, and even get recognition from others. In this way, consumers try to gain a special status. But this satisfaction is short-lived, and the immediacy of fashion leads to the constant pursuit of something fresher, laying the foundation for the development of netizen punch card culture.

4.2 Peer groups influence individuals' willingness to punch cards

Age, interests, pastimes, attitudes, values, and other factors of a more intimate relationship all contribute to forming a so-called peer group. Adolescents frequently form peer groups, and they often interact with one another in ways that have a significant impact on one another. The values and behavioral norms of peer groups often serve as reference objects among youth groups because it is simpler to foster attraction between them. M. Mead, a social psychologist, even contends that the influence of peer groups in contemporary society is so significant that it has altered the conventional mode of cultural transmission.

Since peer groups are informal groups established by individuals' free choice, it is easier for their members to develop a sense of psychological identity among themselves. Thus, once this psychological identity is established, they can communicate more deeply and eventually gain an understanding of psychological belonging and resonate through psychological mechanisms such as empathy, imitation, reinforcement, and subordination. Social psychology suggests that in a group, individual members often act on the advice of the majority of the group when they engage in a particular activity, thus influencing their behavior patterns and values. When individuals engage in an activity and have no standard to refer to, they tend to use the advice or behavior of others as a reference point because people always tend to take what the majority thinks is suitable as a guideline for judgment. Peer groups are the primary source of information for youth groups, so peer groups have a crucial influence on youth groups' punch card consumption behavior. For example, one interviewer once mentioned that after his friend bought a current novel and trendy product, other people around him would also be curious about it. After making some understanding of the quality, appearance, and price of the product, plus the trust of his peers, he would also have the desire to buy it. On the one hand, it can deepen the exchange of feelings between companions, and on the other hand, it can also gain a sense of belonging.

Group stress is the tension and anxiety that arises when individuals do not agree with the

group opinion or normative atmosphere in group life. This stress exists invisibly and can have a suggestive effect on group members' behavior, leading them to adopt tendencies and submissive behaviors. Psychologist Jin Shenghua points out that any group has a significant tendency and enforcement mechanism to maintain group conformity. For members of the peer group who remain consistent, the group responds with liking, acceptance and preferential treatment; while for deviants, the group tends to dislike, reject and sanction. Each group has its own rules, its social organization, and specific requirements and expectations for each group member. For example, purchasing a particular novel and trendy item by one of the group members will arouse the curiosity and envy of other members, thus driving the practice purchase effect. This effect is pronounced for the members with more prominent group status. For example, one interviewer mentioned that the most popular members of their group pursuing fashion and hitting the Netflix spots would be noticed and emulated by other members. Although there was no explicit rule, it would invariably bring a sense of tension and anxiety. If there were no convergence, they would feel isolated, eventually leading to staying away from the group. So she believes that to gain a foothold in the group and get attention, convergent consumption behavior is also unjustifiable.

4.3 Self-presentation and performance under the influence of social currency

Goffman mentioned the concepts of "front stage" and "backstage" in his "mimicry theory," and for the youth group, the world can be compared to a big stage of which can be servesd as the best image for performers to show themselves in The "front stage". As a kind of documentary method, Netflix carding is a self-presentation behavior in that people move their ideas in the physical space to the online area, and it is also a mechanism to make their private lives public. Self-presentation is an instinctive human emotion, which is projected into the behavior of the Netflix spot punch card, reflected in the fact that publishers will beautify the pictures through various techniques and means before releasing the content of the punch card and applause in the likes and comments of others to realize the construction of their ideal personal image. When users share the content of their individual Netflix spot punching, they can trigger the crowd of some netizen groups, further enhancing the exposure of the content and the popularity of their accounts, thus gaining inner satisfaction.

The interaction between the market and consumers is formed due to the emergence of a particular consumer meaning. This interaction is not only a sense of identity but also a reconstruction of the consumer's intention. In today's society, the work and life pressure of young people is increasing daily. Most of them are facing the contradiction between realizing their value and the limitation of their social status, so they need to adjust themselves by entertainment. According to the interviews, Netflix is one of the novels and popular ways for young people to relieve stress. Young people can experience Netflix things to ease the stress in their lives, relax physically and mentally, and even broaden their horizons.

Punch card usage is a type of life practice activity; the consumer has a concept of consumption and an aim for living; and consumerism promotes the idea that life is meant to

be enjoyed. The epitome of this idea of enjoying life is Netflix carding, which gives people's lives more exciting meaning and raises their interest in life. Netflix punching is a ritualistic entertainment practice that, for young people, depicts their pursuit of life and aspiration for a better life. Additionally, life rituals frequently call for the consumption of a certain amount of time and energy in order to make life more exquisite, which is a crucial component in satisfying consumers' desires for happiness.

5. Conclusion

In the context of consumerism, the formation of the Netflix punch card culture is a peculiar phenomenon. The study finds that the current social environment has become an essential reason for the emergence of the Netflix punch card phenomenon. In today's era, consumerism is prevalent, giving symbolic meaning to consumption behaviors, and the application of the mobile internet plays a role in the spread of new consumption concepts. Netflix punch card is a unique form of interaction between the market and consumers, with the continuous dissemination of new consumption significance, people use a Netflix punch card to satisfy many of their own needs.

Netflix punch cards meet the social needs of contemporary young people. Netflix punch card practitioners in their circle of friends show their punch card content, which is a manifestation of wanting to integrate into the social process while showing themselves. If others are clocking in and they are not, they will have anxiety and the anxiety of being separated from the group and even the loneliness of being isolated by the group, fearing that they are not in tune with the atmosphere created in the social circle and thus being separated. Following that, the original onlookers will also unconsciously join this punch card team and transform into performers to shape an ideal image, gain mutual recognition and affirmation, and relieve knowledge anxiety. By participating in the Netflix punch card, one can get more people's credit and attention, thus putting oneself in a more desirable state among the peer group.

Temporality is a fundamental element of the human existence model, and modern new media technologies have created a new Spatio-temporal dimension in which new media technologies can reverse, interweave, change and merge. By sharing the experience of clocking consumption online, it gives symbolic meaning to the present emotional experience arising from consumption, which people can access at any time and evokes the memories and emotions of the other moment. In the eyes of young people, it is a quest for life and a desire for a better life. The Netflix punch card reflects people's need to enjoy life, reducing pressure and adding more interest and meaning to life.

It is also inportant to consider that, even though the card has captured a positive impression, the journey and the cultural significance of the attractions are ignored because of the "fashion" of the pursuit of single-mindedness, which leads to people only taking pictures and visiting a specific location.

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