

Absurdity and Rebellion: Examining the Dilemmas and Solutions of Contemporary Youth's Spiritual Life through Camus' Philosophy of the Absurd

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Abstract

"Absurdity" and "rebellion" are two core concepts in Albert Camus' philosophical system. From his literary works and philosophical essays, it is evident that he openly explains the existence of the absurd and gradually proposes rebuilding life values and spiritual worlds by directly confronting and rebelling against absurdity. In light of the current era, characterized by fragmented information and prominent structural contradictions, the absurdity of modern society, the disenchantment of value systems, as well as the isolation and alienation driven by both internal and external forces, young people are increasingly facing a crisis in their spiritual lives. A comprehensive view of Camus' philosophy of the absurd offers insights into the predicament and reconstruction of the youth's spiritual world. By adopting three approaches—"confronting the absurd, rebelling against the absurd, and embracing life"—this provides guidance for rebuilding the youth's spiritual world, offering a way for them to find and create meaning in existence. Through constructing a new value system, seeking individual spiritual solace, and actively engaging in positive actions, the youth's spiritual world can be enriched, enabling them to actively pursue life's values and realize their self-worth.

Keywords: Camus, Absurd Philosophy, Contemporary Youth, Spiritual Life

Introduction

"Absurd" refers to "disharmony" or "meaninglessness" and became a unique phenomenon in the Western historical context after the 20th century. Following the collapse of faith, social turmoil, and a sense of despair, people began to reflect on human life, expressing the contradictions, disorder, and hopelessness of human existence. It gradually entered the philosophical context, especially within existentialism, becoming an important theme in existentialist philosophy. "Absurd" is a core concept in Camus' philosophical system, revealing the eternal conflict between humanity's quest for meaning and the meaninglessness of the world. In Camus' literary works and philosophical essays, the discussion of the absurd directly points to the fundamental absurdity of human nature, life, and the world, which then leads people to raise the banner of rebellion, freedom, and passion, offering a methodological guide for addressing the relationship between humans and the

world, and escaping pessimism, doubt, and nihilism. Camus' absurd philosophy is not only a reflection on individual existence but also a profound exploration of how humans can find and create meaning in an absurd world.

In this era, caught between fragmentation and the dual pressure of artificial intelligence, traditional value systems continue to collapse, and new value systems have yet to fully emerge. The absurd persists, changing its form in ways that people can perceive. The sense of nihilism, alienation, and the pursuit of meaning have become universal issues. The fast-paced nature of modern society further intensifies this sense of absurdity. With the gap between the virtual perfection created by social media and real life, the false demands generated by consumerism versus real desires, and the alienation of life's meaning under the dominance of instrumental reason and efficiency pursuit, these all continue to reinforce the absurd experience. "The confrontation between human cries and the unreasonable silence of the world" inevitably gives people a sense of vanity in the entire era and a feeling of spiritual nihilism. This confrontation and sensation are often stronger and more evident among the highly sensitive youth, and its impact on their values is complex and profound. It can lead to complete nihilism or give rise to new value constructions. Camus' absurd philosophy provides a perspective and insight for reflecting on and understanding the common dilemma and spiritual nihilism of modern youth, and more importantly, offers a way out for the reconstruction of the contemporary youth's spiritual world and answers to the question of how humans maintain their self-identity.

Literature Review

Camus' philosophy of the absurd reveals the fundamental dilemma of human existence: the eternal conflict between reason and the irrationality of the world. He defines the "absurd" as the rupture between "irrationality and the desire for clarity," emphasizing the opposition between human beings' need for meaning and the meaningless nature of the world (Pinel et al., 2017). In *The Myth of Sisyphus*, Camus uses the metaphor of Sisyphus pushing a boulder uphill to propose that the core of the absurd is "rebellion"—through the lucid recognition of the absurd and the giving of meaning to actions, one can transcend nihilism. This theory provides a philosophical framework for analyzing the spiritual dilemmas of contemporary youth.

The structural contradictions in modern society exacerbate the experience of the absurd. The fragmentation of information, the alienation caused by consumerism, and the disenchantment of values have led youth into "existential isolation," the inability to communicate subjective experiences with others. Research shows that existential isolation significantly reduces an individual's sense of life meaning by weakening their "perceived social support" (Li et al., 2024), echoing the situation of Meursault, who, due to his estrangement from social norms, becomes "outsiderized" in Camus' narrative (Camus, 1942). Moreover, the phenomenon of "networked mass entertainment" numbs the youth's perception of the absurd by offering instant gratification, leading to emotional numbness and self-alienation. This is essentially a defense mechanism through entertainment to avoid existential anxiety.

In the face of the absurd, Camus advocates for "rebellion" to reconstruct the spiritual world. He proposes four forms of rebellion: the Don Juan-like passionate involvement, the actor's diverse experiences, the conqueror's activism, and the creator's self-expression. These paths

align with contemporary psychological approaches that encourage “actively constructing life meaning.” For example, existential psychology emphasizes that confronting anxiety and embracing the authentic self can promote the generation of individual meaning. Empirical research shows that youth who engage in social action or creative practices (such as art or writing) can enhance their sense of self-efficacy and social connection, thereby alleviating existential isolation.

However, existing research primarily explores Camus’ philosophy at a theoretical level and lacks empirical analysis of specific paths for the spiritual reconstruction of youth. Future studies need to integrate interdisciplinary perspectives, such as existential psychology and positive psychology, to further validate the applicability of “rebellion against the absurd” in the digital age among youth groups.

Absurd Awakening: The Generative Mechanism of the Spiritual Struggles of Contemporary Youth

Spiritual life refers to the intellectual and emotional activities people engage in within specific social and historical contexts to produce and enjoy spiritual experiences, as well as the ways in which they satisfy and transcend their spiritual needs. The spiritual life of contemporary youth includes their rational awareness of their own existence, value affiliation, and emotional attachment, reflecting their current state of spiritual and existential development. By combining the characteristics of the modern era with Albert Camus’ philosophy of the absurd, we can see that contemporary youth’s spiritual life encounters multiple dilemmas, with nihilism and existential crises being the most prominent. Camus’ philosophy of the absurd is a product of a particular era’s intellectual environment, and the concept of absurdity deeply resonates with the spiritual struggles of contemporary youth. His understanding of absurdity provides an important philosophical perspective and practical guidance to explore the internal and external mechanisms behind the generation of these struggles in today’s youth.

The Absurdity of Modern Society: The Paradox of Material Abundance and Spiritual Emptiness

“Absurdity” is the starting point and foundation of Camus’ philosophical system. For him, “the absurd is the conflict between the human desire for meaning and the unreasonable silence of the world; it is the love of unity against the split universe, it is the paradox that connects all things” (Camus, 2020). In short, absurdity is the irreconcilable contradiction between the expectations of meaning and the reality that disappoints those desires; it is the initial result of humanity’s reflection on the world and itself. First, the sense of absurdity arises from a series of one-dimensional, endlessly repetitive, and meaningless actions or mechanical living habits, which cause boredom and frustration. Second, the inevitability of death and the limited nature of individual existence further highlight the absurdity of human life. Finally, the irrationality and absurdity of the world make it impossible for humans to fully comprehend the essence of things or attain the truth about the external world and themselves. The material world gives humans a sense of absurdity and chaos, creating contradictions within human thought. As the material world continues to expand, these contradictions and alienations in spiritual thought also intensify. Today, the absurdity of modern society still echoes Camus’ philosophy of the absurd. The absurdity in modern society is primarily manifested in the severe imbalance between material wealth and spiritual emptiness. People have created unprecedented material wealth, yet their spiritual struggles are becoming

increasingly evident. The array of goods in shopping malls, the endless flow of information on social media, and the endless entertainment options, all of which are supposed to enrich our lives, have instead become prisons that restrict our spirits. At the same time, consumer culture exacerbates this absurdity. It constantly generates false demands, trapping people in a vicious cycle of “buying-resentment-buying again.” Youth are taught to define their self-worth through consumption and fill their spiritual void with material goods, only to become more lost in the process. This alienated consumption behavior is a typical manifestation of what Camus described as “mechanical life.” The more material wealth youth possess, the more they feel that life lacks meaning. Although they enjoy the conveniences of technology, they fail to experience true joy. Despite seemingly infinite choices, they cannot find a clear direction in life. The paradox of material abundance and spiritual emptiness is the modern reflection of absurdity in Camus’ work.

The Collapse of Value Systems: The Erosion of Traditional Beliefs and the Disintegration of Meaning

Camus believed that human knowledge is limited to a finite range. He argued that we can only claim knowledge about “who” and “what,” and the only things we can be certain of are two: that we can perceive our own minds and that we know the world exists. Values arise and exist in the relationship between humans (the subject) and the objective world (the object). They satisfy human needs in specific historical contexts. Currently, China is in a period of social transformation, characterized by a duality of “social optimization and social maladies coexisting, social progress and its costs existing simultaneously, social coordination and imbalance coexisting, full of hope and pain accompanying each other” (Hou & Xu, 2012). In the view of Camus’ philosophy of the absurd, absurdity arises from the conflict between humanity’s inherent pursuit of meaning and the irrational silence of the world. This conflict is also reflected in the collapse of value systems. In modern society, the strength of this conflict has reached unprecedented levels, primarily evident in the collapse of traditional value systems, while new frameworks of meaning have yet to emerge. The younger generation stands on the ruins of these values, enduring the spiritual pain caused by the loss of belief. The dissolution of traditional faith is an irreversible historical process. As social structures become more differentiated, various and even contradictory value systems emerge, and the traditional moral norms that sustain public order have collapsed. Meanwhile, the new order has not been established in time, and power, capital, self-interest, and the commodification of personality are widespread. Traditional beliefs in modern society have lost their binding force, and the once-stable foundations of values have crumbled under the impact of scientific thinking and individual consciousness. This dissolution is both a progress of human civilization and a source of deep spiritual crisis. This crisis is particularly evident among youth, who, while enjoying material abundance, find that their spiritual life is not accordingly fulfilled. This results in a disenchantment with the world of meaning and an imbalance in psychological life, ideological concepts, and moral beliefs. The dominant value system is challenged and questioned, and many youth have fallen into nihilism. Some youth, in the absence of meaningful beliefs, find themselves lost in confusion, desiring to escape from grandeur and feeling disillusioned with transient pleasures. This process of disenchantment drains the spiritual content of youth’s lives, making the world seem cold and alien. The younger generation is undergoing an unprecedented value vacuum, unable to return to the traditional world of meaning nor find spiritual support in modern society. This sense of suspension leads to widespread existential anxiety and spiritual emptiness.

Alienation and Loneliness of the Individual: The Dilemma of Technological Development and Social Alienation

The spiritual struggles of youth are jointly propelled by internal and external factors. In today's world, rapid technological development has exacerbated the alienation and loneliness of human existence. While we have created unprecedented means of connection, we have simultaneously fallen deeper into loneliness. Despite possessing powerful technological tools, we have lost our true selves. Camus believed that the world is not always as rational and comprehensible as the human spirit hopes. Human beings are limited in existence, and the external world's irrationality leads to confusion and contradiction in human thought and spirit, replacing feelings of security and confidence with pressure, unfamiliarity, and anxiety, creating alienation and loneliness in the individual. This feeling is particularly evident among contemporary youth in a highly competitive, fast-paced society with advanced technology. The development of digital technologies and social networks has increased anxiety and confusion due to information overload, while over-reliance on the virtual world has deepened the loneliness and alienation from reality. In an era dominated by instrumental reason, everything becomes quantified and measured, which erodes the space for spiritual life, reducing rich human experiences to cold numbers. As Marcuse observed, "The logos of technology, which was transformed into the logic of domination, turned technology's liberating potential into a new form of oppression, even turning humans into tools." (Wen, 2009) Youth, under this mode of thinking, are more prone to losing the ability to feel and think. Furthermore, the proliferation of virtual worlds exacerbates social alienation. Social media creates echo chambers, reinforcing cognitive biases, while virtual identities blur the real self. This digital existence pulls people away from authentic life experiences, making youth feel disconnected from themselves, others, and society, and preventing them from establishing genuine relationships or self-identification. As a result, they lose their ability to confirm and pursue meaning.

The Meaning of Rebellion: The Theoretical Insights of Camus' Absurd Philosophy

Camus believed that the absurd arises from the relationship between humans and the world. When the world fails to meet human desires and needs, absurdity emerges in the entanglement and disappointment between humans and the world. However, Camus did not remain trapped in the despair of absurdity. Instead, he actively rebelled against it, seeking as much happiness as possible through the exploration of absurdity, freedom, and rebellion. When the fast-moving gears of society collide fiercely with the individual's need for self-actualization, young people inevitably experience existential anxiety and dilemmas in the gap between ideals and reality. Camus' absurd philosophy not only deconstructs the spiritual and existential dilemmas of contemporary youth but also provides theoretical insights into the logic of "facing the absurd—rebellious against the absurd—embracing life," which offers a theoretical guide for the spiritual struggles of youth.

Facing the Absurd: Acknowledging Meaninglessness as the Beginning of Finding Meaning

The youth in the digital age are transforming Camus' myth of Sisyphus into a modern parable. On one hand, youth is the period when the conflict between ideals and reality is most intense. In today's fast-paced, fragmented information age, the absurdity described by Camus is more pronounced in contemporary youth. On the other hand, youth is an important stage in the awakening of the meaning of life. During this period, young people begin to examine the world and themselves, seeking self-identification in an absurd world,

questioning "what is my purpose." The quest for meaning is addressed in Camus' philosophy. Camus argues that all discourse and criticism are secondary. After demonstrating the emergence and existence of absurdity, Camus does not stop there but further discusses the correct attitude and active approach to "how to face the absurd." Camus opposed escaping absurdity through religious faith or philosophical systems, considering them mere self-deception. The real solution to overcoming youth's spiritual nihilism is to face the absurd, accept the meaninglessness of the world, and then seek one's own meaning. Truly facing the absurd means accepting its existence, and on this basis, using clear awareness and firm will to rebel against the absurd, creating one's own value in a meaningless world. Only by acknowledging the meaninglessness of the world can one break free from dependence on illusory meanings and begin real self-exploration. This acknowledgment is not the endpoint but the starting point for finding personal meaning. By facing the absurd, one can create one's own meaning in a meaningless world. In *The Myth of Sisyphus*, Sisyphus is condemned by the gods to push a stone up a mountain, only for it to roll down again. Despite knowing the futility of the task, he continues to persist. Camus views him as a hero who faces the absurd, for he recognizes the task's meaninglessness but persists nonetheless. The story of Sisyphus shows that facing the absurd means recognizing it and living within it. Even in a meaningless world, people can give their lives meaning through action.

Rebelliousness Against the Absurd: Creating Meaning in Meaninglessness

In the rapid process of modernization, traditional value systems are breaking down. The youth group begins to question the traditional views widely accepted by society. More and more voices criticize these ideas, and under the control of algorithmic recommendations in social media, such voices proliferate, exposing youth to an overwhelming amount of information, gradually trapping them in a dilemma of "neither willing to believe in the traditional meaning system nor able to find a new foundation." Some people experience extreme feelings of "meaninglessness" and begin to choose escapism. On the one hand, the spiritual crises faced by youth show the instinctual awakening and reconstruction of thought, highlighting the positive aspects of moving towards reason and maturity. Camus believed that humans possess a metaphysical nature and have an innate desire to see through appearances, seek unity and certainty, and pursue recognition and meaning. On the other hand, the spiritual struggles of youth stem from their perception of themselves and the world. When their self-awareness is not yet fully developed, they are more prone to external dependence, adopting the viewpoints of seemingly authoritative and influential voices as their values. Camus noted that "the primary task of the mind and thought is to distinguish truth from falsehood." When thought is reflected upon, contradictions inevitably arise within it. If this continues, it leads to an endless cycle and mire. Therefore, the confusion caused in our thinking originates from internal spiritual disorder. Thus, in the face of the absurd and meaninglessness of the world, the first step is to change our thinking. On the basis of a clear recognition of absurdity, we should actively rebel against it, giving our lives meaning through continuous resistance, based on understanding our existential situation. In *The Myth of Sisyphus*, Camus clearly establishes rebellion as our mode of existence in the absurd, emphasizing the importance of rebellion in giving life meaning. In *The Outsider*, Camus further elaborates on his "philosophy of rebellion." In the book, Meursault accepts the meaninglessness of life and the inevitability of death, but he also insists on his refusal to conform to society, embodying a rebellious spirit, seeking and affirming his own meaning and value in a meaningless life. Rebellion against the absurd is a manifestation of freedom,

and this rebellion is not passive but an active self-expression and pursuit of freedom (Xie, 2023)

Embracing Life: Pursuing the Infinite within the Finite

On the one hand, in an accelerated society, youth are entrusted with grand social expectations and development goals. However, the high-intensity social competition and fast-paced lifestyle create anxiety for the youth group. When individuals realize that their efforts in learning and work cannot achieve upward mobility in abilities and development, they feel powerless and develop an "empty soul." On the other hand, as youth become more aware of the world around them, they face more choices, leading to more uncertainty. From a psychological perspective, as one's choices increase, so does the fear of the unknown. When considering whether one can bear the consequences of a certain choice, anxiety transforms into the price of free choice. Camus' absurd philosophy holds that neither anxiety about the future nor escaping into the past is the correct solution to rebellion against the absurd. He emphasizes the importance of the "present." Camus stresses that living in the present does not mean giving up hope for the future but focusing on the experiences and feelings of the present, paying attention to current life, and cherishing every moment. In *The Plague*, Dr. Rieux and other characters find meaning and happiness by focusing on their present responsibilities and actions in the face of the plague. This happiness does not come from external achievements but from inner fulfillment and love for life. This attitude helps alleviate anxiety and enhances life satisfaction. When facing anxiety and nihilism, one should let go of excessive reliance on external meaning, turn to inner freedom and strength, and accept the uncertainty and meaninglessness of life. This, in turn, brings greater inner freedom and peace. First, one must learn to accept the finite, give up the obsession with eternity, recognize the limited nature of life, and cherish the present moment, focusing on the people and things around us, experiencing the beauty of life, and giving life a more beautiful meaning.

The Path of Seeking: Reconstructing the Spiritual World of Contemporary Youth

Absurdity is the core element and underlying theme of Albert Camus' entire philosophical framework, and "absurdity" and "rebellion" constitute the entire structure and context of Camus' philosophy. These are the core concepts of his absurdist philosophy. Camus' absurdist philosophy confronts absurdity directly, addressing the meaninglessness of life. However, more importantly, he does not allow absurdity and meaninglessness to lead to despair. His ideas provide profound insights and reflections on the deconstruction and reconstruction of contemporary youth's spiritual life. Leading the reconstruction of youth's spiritual life should begin with establishing a new value system, leveraging the proactive agency of the new generation, seeking spiritual sustenance, and practicing positive actions, all of which can better achieve the common prosperity of youth's spiritual life and lead youth to consciously assume the historical mission of realizing the great rejuvenation of the Chinese nation.

Reconstructing a New Value System: From Individualism to Community Consciousness

The acceleration of individualization is a prominent phenomenon in the new era. For contemporary youth, who have grown up in the wave of individualization, their individual needs must be continually met, and individual consciousness is increasingly emphasized. The materialization and individualization of contemporary youth's spiritual life have become

modern symptoms. The traditional value system has been increasingly questioned, deconstructed in the wave of globalization, and a new value system has yet to be fully established. The youth generation is at a crossroads of value choice and urgently needs to establish a new value system. On one hand, we must detach from collective narratives and establish individual coordinates. Firstly, youth need to rebuild the coordinates of their spiritual world. In today's society, the awakening of individual consciousness and the pursuit of personal value are increasingly valued. Detaching from collective narratives and establishing personal coordinates has become the pursuit of the youth generation. For any collective narrative, we must maintain a critical mindset—not blindly accepting nor completely rejecting it. We need to learn to think and analyze independently. True individual value is reflected not in "what I have" but in "what kind of person I become." Youth should understand that true value lies not in possessions, but in becoming the person they aspire to be. It is important to emphasize that detaching from collective narratives does not mean denying the importance of the collective. On the other hand, counteracting nihilism with the micro and resisting the macro. There is no need to obsess over changing the world; we can start by transforming our immediate environment and attempt to construct a spiritual shelter through deep reading. When grand narratives collapse, it is the poetic rescue of micro lives that saves us.

Seeking Spiritual Sustenance: From Material Consumption to Spiritual Pursuit

In an era of great material abundance, an increasing number of young people are shifting from material consumption to spiritual pursuit. This shift reflects a profound transformation in the values of contemporary youth. The limitations of material consumption are becoming more apparent. Overconsumption not only causes resource waste and environmental pressure but also traps many youth in a vicious cycle of "consume—emptiness—consume again." The sense of satisfaction from buying the latest phone or chasing fashion trends often lasts only briefly, followed by deeper emptiness and anxiety. Therefore, spiritual pursuit provides young people with a new value orientation. Youth should actively seek spiritual sustenance, try reading classic works, engage in volunteer work, or immerse themselves in artistic creation. These activities can enrich their spiritual world, and through spiritual pursuits, they can find a purpose in life beyond materialism. Camus believed that absurdity arises from the chaos and contradictions in one's inner thoughts or spiritual world. Therefore, we should actively establish correct spiritual pursuits, release emotions, change our thinking, seek true hobbies, and learn to find solutions to problems through communication with others. In doing so, we make a transition from material consumption to spiritual pursuit. Of course, when seeking spiritual sustenance, we must make correct judgments. Not all forms of sustenance are healthy. If we become overly reliant on something or use it as an excuse to escape reality, it ceases to be spiritual sustenance and may cause more distress.

Practicing Positive Action: From Passive Acceptance to Active Creation

Absurdity arises from the relationship between humans and the world, and practice is an essential way to establish this relationship. As Camus pointed out, "The absurd is the conflict between the irrational and clear desires... Absurdity depends on the person, and not more, nor less, on the world. Absurdity is the only connection between humans and the world" (Camus, 1942). Contemporary youth must seek and create meaning in an absurd world by practicing positive action, transitioning from passive acceptance to active creation.

The youth group must enhance their self-awareness of spiritual life (Hou & Xu, 2012). By taking a leading role in practical activities, youth should internalize their motivations, goals, and intentions according to their inner values, externalize these into thoughts and actions, and actively enrich and elevate their spiritual lives. Camus' absurd philosophy is not only a reflection on individual existence but also a profound exploration of how humanity can find and create meaning in an absurd world. As Camus mentioned in *The Camus Notebooks*, "I do not expect life to be smooth, but I hope that when I face life's difficulties, I can be its opponent." Camus believes that although the world is absurd, human happiness lies in the "now," and people should live courageously in the present. In *The Plague*, amidst the rampant plague, people found meaning in life by uniting and rebelling against the absurd. We must learn to live fully and happily in the present, using meaning itself to fill the meaninglessness of life. Actively attempting to turn one's interests into practice infuses real life with new vitality and hope, while simultaneously realizing the maximum potential of one's self-worth.

In conclusion, although Camus denied being an existentialist, the ideas conveyed in his works reflect the essence of existentialism. From absurdity to rebellion, Camus' absurd philosophy, which delves into the recognition of the existing world, the reflection on human existence, and the inspiration for human action, is imbued with immense intellectual wisdom. It provides significant explanations and insights into the spiritual dilemmas and existential anxiety of contemporary youth. Youth are the main force driving the development of future society. The enrichment of youth's spiritual life is one of the important aspects of the collective spiritual prosperity of society. By linking Camus' absurd philosophy with youth's spiritual life, we can explore new solutions to the spiritual dilemmas of youth, leading them to realize the meaning and value of their lives.

Research Conclusions and Outlook

Contemporary youth are facing an unprecedented spiritual crisis, which is particularly evident in the paradox between material abundance and spiritual emptiness, the collapse of traditional value systems, and the increasing individual alienation caused by technological development. Albert Camus' absurdist philosophy, by revealing the essence of the "absurd"—the eternal conflict between humanity's desire for meaning and the world's irrational silence—provides a profound philosophical framework for understanding this dilemma. The fragmentation of information, the alienation of consumerism, and the disenchantment of values in modern society have led the youth into a state of existential loneliness and meaning vacuum. Camus' proposed path of "confronting the absurd—resisting the absurd—embracing life" offers theoretical insights and practical directions for rebuilding the spiritual world of the youth.

Firstly, the generation of contemporary youth's spiritual crisis stems from multiple structural contradictions. Material wealth has failed to fill the spiritual void, consumerism has alienated individuals into "mechanical lives," and the collapse of traditional value systems has thrown the youth into a value vacuum, making it difficult to anchor meaning in a world that has lost its enchantment. The "instrumental rationality" of technology and the proliferation of virtual social interactions have further exacerbated the sense of alienation and estrangement among individuals. These dilemmas resonate with Camus' depiction of absurdity—the world refuses to provide ready-made answers, while the youth's quest for meaning becomes ever

more urgent. Secondly, Camus' philosophy points the way out of this dilemma: acknowledging absurdity as the starting point of awakening; only by confronting meaninglessness can one free oneself from dependence on false meaning; resisting absurdity requires actively creating value in a lucid recognition of it, like Sisyphus, who continues to act to give life dignity; embracing life emphasizes seeking the infinite within the finite by focusing on the present and practicing responsibility and passion to resist nihilism. Finally, the path of reconstruction needs to be combined with the characteristics of the era: reconstructing the value system requires balancing individual consciousness with a sense of community belonging, counteracting macro nihilism with micro actions; spiritual support should shift from material consumption to creative practices such as art and volunteer work; active action requires the youth to move from passive acceptance to active creation, generating meaning through self-expression and social participation.

The contemporary value of Camus' philosophy lies in its practice of refusing despair. He does not stop at deconstructing the absurd but uses "resistance" as a bridge to transform philosophical reflection into wisdom for living. For the youth, this suggests a form of "sober optimism"—acknowledging the absurdity of the world while transforming the dilemma into an opportunity for spiritual growth through self-transcendence and community connection. Future research could further combine existential psychology and empirical methods to explore specific practical models for resisting absurdity in the digital age, providing richer theoretical support and practical solutions for the common prosperity of youth's spiritual lives. The study innovatively addresses epochal challenges by confronting structural contradictions during societal transformation. It precisely diagnoses the spiritual crisis among contemporary youth and situates widely debated youth mental struggles within the research framework of absurdist philosophy. This offers a new paradigm for studying spiritual issues in the process of modernization and advances the localized application of existentialist philosophy.

Notwithstanding its contributions, this study has certain limitations: its analysis remains largely descriptive regarding youth issues, requiring deeper philosophical exploration. There is also insufficient longitudinal tracking of youth spiritual cognition, and further empirical validation is needed. Future research can be deepened in these aspects.

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