Research on the Triple Model of Identity Construction under Subculture

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Abstract: As a special value concept and behavior corresponding to mainstream culture, subculture is the product and field of identity construction: subculture is born for the purpose of identity construction, and becomes a place to consolidate identity and promote the continuous development of identity. Subcultures construct identity in different ways. When subculture appears as a form of resistance to the mainstream culture, it is mainly to express the underlying logic against the real order and absorb the masses that resist the mainstream rules. When subculture is presented as a form of escape from the mainstream culture, it is the "spiritual opium" for the masses to escape from the actual pressure, gathering the people who are dissatisfied with the reality but unable to change; When a subculture is presented as a "game", it becomes a consumerist culture similar to mass culture, absorbing people seeking fun and constructing a more diverse cultural identity.

1. Introduction

Although subculture has been studied for a long time, few scholars have comprehensively sorted out the different modes of subculture and their different ways of constructing identity. On the one hand, the real Central Asian culture is developing vigorously and constantly improving its forms of expression. People construct a new identity around it. On the other hand, there is a lack of a theoretical overview of the different processes and characteristics of identity construction under various types of subcultures. Therefore, on the basis of responding to the reality, this study focuses on the different construction models of identity under different types of subcultures.

2. Subculture as Resistance: the Marginal Logical Expression of Opposition to The Order of Reality

The earliest systematic study of the subculture of resistance forms was the Birmingham School in England. Hall believes that "youth subcultures mark the collapse and disintegration of capitalist consensus with striking styles", such as young people's "fancy dress" is "a kind of juvenile popular art... used to express certain contemporary ideas... such as powerful social currents that are deviant and rebellious. [1]" The emergence of subculture is a unique form of struggle created by non-mainstream groups looking for the right to speak and other political rights. This subculture of resistance not only exists in Western society, but also appears in our country.

Subcultures of resistance arise for multiple reasons. First of all, the social situation has changed.

The forms of struggle for rights of marginalized groups in different times are not completely consistent. When social order breaks down and current affairs are in turmoil, the struggles of marginalized groups are often fierce. It is evident that protests, riots, etc. are its main means. However, in the period of social stability and orderly peace, violent conflicts are difficult to carry out under the statute of the system, so it is more stable to adopt moderate ideological and cultural forms. Secondly, the mental changes of subculture groups. Times of peace and stability rarely produce radicals, and when they do, they are suppressed by order. As a result, subcultures have developed a "progressive struggle to move forward in search of safety." "Because the cost of open political activities is too high, young people can use subculture as a" weapon of the weak "to participate in public life, and carry out" hidden "micro-resistance in daily life, and the risk of low-level participation in politics can be minimized. [2]" The subculture of resistance is manifested in various forms under the motivation of these two reasons, such as the subculture of resistance to an unreasonable system; A subculture that rebelled against a moral stereotype; Simply rebelling against all institutional discourses and seeking subcultures embodied in their own discourses.

The subculture of resistance pursues the construction of identity, not for the purpose of culture itself, but for the expectation that political rights will be confirmed. Therefore, it is not so much a cultural form as a means of political struggle. The construction of its identity is not only an attempt to gather people with the same cognition, but also to expand its own strength on the basis of it and improve the success rate of fighting for rights.

In the early stage of identity construction, the subculture of resistance is only the scattered discourse expression of marginal groups, and the distinction between individuals has not been eliminated. In other words, at this stage, people only express their views as "individual", and people are not yet connected as a whole. Take the subculture of fighting for women's rights as an example, in this stage; people only express their protests against social prejudices and unreasonable rules and systems, such as the "divorce cooling-off period" and "implicit discrimination in employment recruitment". And the opposition during this period was mostly emotional rather than irrational.

A single person finds that it is impossible to achieve the acquisition of rights only by relying on their own strength, but by gathering into a large group can they form a powerful force and gather demands. At this stage, subcultures have the following characteristics in constructing their identity: First, marginal groups with similar demands gather into groups, develop from individuals to collectives, and gradually form a group of fixed subjects to create subcultures. Secondly, this part of the group is usually around some "opinion leaders", and the people who maintain the existence and development of the group are often "Chrisma" type figures. This study takes the subculture fighting for women's rights as an example, such as domestic feminist bloggers Papi and Liang Yu, and foreign feminist Beauvoir, etc., are the backbone of uniting feminist subculture groups. The existence of these charismatic figures makes the subculture's identity construction cast an irrational religious color. It seems that to follow the opinion leaders is to accomplish some great mission. The existence of these characters helps to strengthen people's emotional identity and construct identity from the perceptual level. Third, although there were "Chrisma" type leaders in this period, there was no unified action. As a subculture of resistance, the fundamental purpose is to fight for rights, so it needs to take certain actions to make demands. However, the marginal groups in this period stayed in agreement and followed the leaders, and even though they had a strong identity for the group, they could not achieve the goal.

As a subculture of resistance, it also needs to undergo a period of consolidation of identity in its development. Because "Chrisma" type characters may have "human structure collapse", relying only on emotional identification to build subculture identity lacks rationality and legitimacy. It even cannot withstand logical scrutiny. Therefore, the marginal group must transition from "emotional awakening" to "rational struggle" when constructing subcultural identity. At present, the subculture

of women's rights at home and abroad urgently needs to facilitate this phase. Although feminists such as Beauvoir and Hooks argued for legitimacy on a philosophical level, these arguments were rarely assimilated by realistic subcultural movements. In other words, scientific theory is separate from actual movement. Therefore, the current subculture is more about expressing emotional anger and verbal complaints, but cannot find more persuasive content.

In the perfect period of identity construction, the subculture of resistance is manifested as organized action on the one hand. For example, the current feminist subculture has produced certain germination in this respect. Based on the ultimate goal of fighting for women's rights in society and promoting the realization of equal rights between men and women, some people began to pay attention to the effective channels of reflecting rights. For example, when soliciting opinions on the Law on the Protection of Women's Rights and Interests (Draft revision), people spread the channels for making suggestions among themselves; Another example is that some groups submit opinion letters on the "State Council client" mini-program and the All-China Women's Federation website. This is a sign that the subculture gradually becomes standardized and becomes an effective means of political participation in peacetime. Of course, if these channels of reaction do not exist, or if they are merely "cosmetic", then marginal groups will move beyond the boundaries of the mild struggle of the "subculture" and adopt more hardline political methods. For example, feminists abroad are more inclined to participate in demonstrations to express their demands. On the other hand, the subculture of resistance form in this stage realized the expansion of identity. That is to say, subculture is no longer a cultural place where some stakeholders circle the land for themselves, but is committed to being "seen" by the wider masses and establishing identity in a wider scope. For example, the feminist subculture movement includes not only women, but also a significant number of men who identify with this subculture. The expansion and radiation of identity is an important guarantee for the subculture of resistance to grow stronger and become a force that cannot be ignored, thus contributing to the realization of the ultimate goal.

3. A subculture of Escape: "Psychedelics" Escaping from Actual Stress

The subculture of resistance is still a means of political struggle, even if it is a milder one. In contrast, the subculture of escape completely fades away the former's radicalism and reform, becoming a harmless cultural form.

Subcultures emerge as means of escape for multiple reasons. Firstly, the difficulty of solving practical problems makes the subculture of resistance have no way out, and instead degenerates into a subculture of escape. In Western society, especially around the 1960s, the bourgeoisie used mass culture as a means of implicit control. The proletariat had internal divisions due to changes in the social situation. As Marx predicted in the Communist Manifesto, "the machine has reduced the differences between the various types of Labour, reduced wages almost everywhere to the same low level, and consequently the interests and conditions of life of the proletariat have become more and more uniform. [3]" It did not materialize. Cracks have appeared in the concept of class. In this reality, the original theory cannot let them see the root cause of social problems, so the original way out is questioned but cannot find a better alternative. Secondly, ideology never ceases to discipline groups. Foucault pointed out that "power is' productive 'and' educative ', power is everywhere, and power and knowledge are cooperative symbiosis" [4]. The ideological group imperceptibly inculcates a set of ideological standards and behavioral patterns to the people in the process of socialization, so as to regulate their words and deeds. Finally, the groups at the edge of society lack scientific theories and effective leadership, so the resistance is emotional and unsustainable. And it is lack of organization and strategy. Resistance cannot be gradual, so it is difficult to achieve results, and thus become an evasive subculture.

Under the comprehensive motivation of subjective and objective reasons, the subculture of escape form has two main manifestations. One is the culture of self-deprecation. Temporary happiness through self-mockery is what this form of subculture is trying to achieve. Marx said, "Somewhere, Hegel said that all the great events and figures of world history appear, so to speak, twice." He forgets to add: the first time as a tragedy, the second time as a comedy.[5]" This shows that the real sense of "comedy" should express the joy of "saying goodbye to the ugliness of history and moving to a new stage", but the self-deprecating subculture cannot reach this height, so it can only rely on "awkward self-fun" to get a little fun. In other words, since noble pleasures cannot be obtained, but the continuation of life must be regulated by pleasures, seek the pleasures of the Philistines; Do not know what can be used as a joke, it is better to use local materials to make yourself a joke.

As "self-deprecating" subcultures also need to construct a divine identity. They recognize themselves as "part of a mass of beings unable to bear the burden of history." This kind of identity kills the momentum of individuals and even groups to break the existing predicament, deprives them of their transcendence, and binds people to the "ordinary" philistinism. First, the rulers or subcultures themselves initiate the first step of avoidant subcultures in building identity by eliminating radical elements in the original culture or creating harmless subcultures. The former, for the purpose of control, and the latter, for the purpose of escape, initially built a mental prison for the group trying to fight for rights, which is called "relieving pressure", but actually makes them content with the status quo. Secondly, through mass media and other means of publicity, promote this subculture form of escape and attract people to join it. Based on the self-deprecating subculture's universally accessible fun, it was quickly absorbed by the masses. The perfect form of this self-deprecating subculture is to produce unique cultural content, for example, vlogger "Beigou" focuses on the theme of "embarrassing things that happen to workers in the workplace" and "honest people are" cuckold "in their feelings", which caters to this self-deprecating way. It should be noted that the reason why the viewer does not feel the "tragic sense" when accepting them is that the media makes the viewer transfer the embarrassment that may happen to himself to the other end of the screen (paper, sound). It's as if people are looking at the lives of others, forgetting that they themselves are the protagonists. "Self-deprecation" is often "self-ignorance." It seems that they were laughing at others, they were actually laughing at themselves. At the same time, it also continues to expand and form a trend, bringing together a large number of audiences to join the cultural acceptance and cultural creation. The self-deprecating subculture seems to be popular with people, but it has become a "spiritual opium" and a "psychedelic drug", making people accept the cultural protagonist, that is, their ordinary nature, in a sound of empty laughter, and abandon the confirmation of their own ability to fight.

The "spiritual victory method" is another manifestation of the escaping form subculture. Since resistance to the irrational mechanisms of reality is both dangerous and unproductive, the goal is achieved in the imagination. This "Ah-Q style" spiritual victory method has an unexpectedly effective effect. In the imagination, the desired goal is achieved, the struggle for power is realized, as if the happy ending is real. The subculture of this form of escape is similar to religion in that it places its hope on the other side of the world and ignores the real struggle in this side of the world.

The "spiritual victory method" subculture also needs to construct an identity. Unlike the "self-deprecating" subculture, the "spiritual victory" subculture requires the imaginary construction of a "group of people who achieve their goals." First, subcultural groups or rulers need to create "utopias" of consciousness. It is similar to the religious "god making" movement, which first needs to create a "god" or "other world" that is attractive and worth worshipping. There, all the dilemmas faced by subcultures disappear and are replaced by the ideal society. It is true that the ideal society should exist, and it can actively promote people's realistic struggle. But this kind of ideal society in

a positive sense not only needs to be based on the scientific analysis of reality. And it can motivate people to practice reality. If this ideal society remains an illusion, then it cannot produce any revolutionary factors, but becomes an illusion that binds people. Second, this "utopia" needs to attract "believers" to worship it. Similar to religion, its existence and continuation requires a stable audience. For example, Qu Qiubai criticized the so-called "blue sky and daylight doctrine" as a cultural form of psychedelic ordinary people. "The 'highest and most perfect ideal' is just that - there must be a great master on earth and a great Master in heaven, so that the small people have grievances and complaints, and there are enemies and revenge, father and son, husband and wife... Live a proper life. [6]" That is, through the worship of the "big master of the sky", people break free from the predicament of reality in fantasy. Although there was no such term as "subculture" at that time, this "spiritual victory method" had already existed in the cultural world. At present, this kind of "spiritual victory method" type subculture also often appears in people's vision. For example, the communist science fiction film 2045, produced by Russian filmmakers, has the nature of utopian socialism: the proletariat overthrows the rule of the bourgeoisie in its imagination and enters a fantastical society with advanced science and technology and happy people. Finally, the subculture of "spiritual victory" has separated this world from the other world. It tries to eliminate people's real struggles through imaginary success, so that people can gather together in the imagination to share the victory. In this way, people who should be united in the concrete reality can only be reduced to looking for a sense of identity and belonging in the imagination, relying on the illusion of connecting into a group, and launching an attack on the shadow of the actual object of struggle. Once this kind of identity is constructed, it means that the real struggle is lost and the imagination is replaced.

4. Subcultures as Games: Consumerist Cultures That Construct Specific Experiences

With the advent of the consumer society, the subculture of games came into being. This is a new form that is different from the subculture of resistance and escape. If the former construction implies dissatisfaction with reality. Now, it is a cultural form that stands in opposition to the predicament of reality, then the subculture as a game completely abandons this position and becomes a field for creating happiness. In it, resistance, opposition, rebellion and other negative factors do not exist, instead of endless fun.

A subculture as a game is originally a culture created by the subculture itself. This culture does not care about reality, only about how to "play", how to "have fun". And these playable "games" are usually not so mainstream as to be part of the mainstream culture, but simply exist as a "subculture.

The subculture of this game is different from other subcultures in terms of identity construction. First, the construction of this identity is separated from reality. The subculture as a resistance and the subculture as an escape are somewhat related to reality. The former is a group union that realizes reality through culture, while the latter makes people recognize their status in society and be content with the status quo. However, the subculture as a game creates a variety of "parallel worlds" in the cultural circle, in which people "role play" and obtain different imaginary identities. For example, in the cosplay subculture, people play different two-dimensional (animation) roles, and move the images that only exist in movies and comics to reality, in order to obtain the satisfaction of "dreaming into reality". Second, the subculture of games has the characteristics of diversity in the construction of identity. This manifests itself in the fact that people can move freely between different subcultures, sometimes taking on one role and sometimes another. In real life, although the identity of a person is also diverse, an individual can be a daughter, a mother, a company employee, etc., but to change or acquire identity is more complicated. However, in the subculture as a game, if you want to obtain a new identity, you only need to "identify", "like", "accept" or even only

"contact" this subculture is enough. For example, individuals can gain identity in the cosplay subculture, can take a place in the "Lolita" subculture, and can have fun in the bullet screen culture. Third, this kind of identity is unstable. Individuals can abandon one identity at any time, or acquire a new one at any time. Most of the construction of identity in the real society needs to be consolidated through a series of "rituals". For example, to become an employee of a certain unit, you need to participate in the induction ceremony and team building activities to cultivate the sense of identity of the group; the individual realizes that he belongs to a certain class and needs to accept the unified education and oath of the class. But the acquisition of identity as a game's subculture is more casual. For example, Rowling has created a "magical world" with the Harry Potter and Fantastic Beasts and Where to find them books and movies of the same name. If the audience likes these works, they can think of themselves as part of this "magic world", forming a psychological connection between the good and build an identity. However, once the audience's interest shifts and no longer pays attention to the work, then this identity will naturally disappear with the reduction of personal interest. Rituals can exist in subcultures, and these rituals can build identity, but they are not necessary.

Building an identity as a subculture of games, while more casual, requires several basic steps. First, cultural creators create subcultures according to their own interests or the interests of others. In China, there are some websites specially developed to give creative space, such as Jinjiang Literature network and lofter, where people create and publish their works. Some types of works have won a certain number of groups' attention and love. Researchers gradually come together to develop subcultural forms and establish the identity of a gaming subculture that, while more casual, requires several basic steps. First, cultural creators create subcultures according to their own interests or the interests of others. In China, there are some websites specially developed to give creative space, such as Jinjiang Literature network and lofter, where people create and publish their works. Some types of works have won the attention and love of a certain number of groups, and gradually gathered together to develop subcultural forms. For example, the so-called "Danmei" culture (that is, works about gay men) originally grew on these platforms. Second, when subculture groups develop to a certain extent, they will strengthen their identity through various means and attract more non-group audiences to join them. Some Danmei culture lovers will edit and collage original works and create two times on the basis of the original. These rituals can strengthen the group's love for the culture and strengthen the individual's sense of belonging to the subculture. People realize daily communication activities in interaction, filling the gap of common sense in today's society.

Although the identity constructed by the subculture of this game can give people joy and fill their hearts to a certain extent, it is easy to be used as a tool for profit because it is detached from the real society. This is due to subculture being absorbed into popular culture. Popular culture is a commercial culture whose main purpose is profit making. Its emergence and rapid development originated from the arrival of capitalist consumer society, which is a sign that capitalism has entered a new stage. When the development of productive forces to basically solve the survival needs of people, capital wants to further expand, must arouse people's desire for consumption. Mass culture has the characteristics of low cost, popularity and universality, and it has naturally become the ideological tool for capital to pursue profit. It not only encourages people to consume more material goods, but also becomes a commodity in itself. Mass culture "appears to be a culture created by the masses themselves, but inside it is the result of the logic of capitalist production. [7]" One of the characteristics of mass culture is its strong absorption. This shows that cultural content; no matter how unpopular or even difficult to be accepted by the public at the beginning, can be absorbed into the operation of mass culture. The "Danmei culture" described above has also been explored by the authors of popular culture. It is precisely because the original subculture group has already

constructed an identity, so this part of the group contributes to its huge source of profit. Therefore, this subculture has separated from the simple amusement and become a vassal of the bourgeoisie to earn high profits. What's more, under the influence of popular culture, the control of game-type subculture is gradually separated from subculture groups, in other words, subculture groups are increasingly unable to rely on their own to master the form of game and cultural creation. Human needs can be manufactured. Mass culture can mass produce some low-cost, accessible culture for people to enjoy. As a result, the last bit of autonomy as a subculture of games is taken away. Subculture being absorbed by mass culture is the "death" of subculture itself.

5. Conclusion

In a contemporary society characterized by rapid development mobility, it seems increasingly difficult to construct an identity in reality. Individuals can move from one work environment to another at any time, the historical division of large families into smaller families, the internal disintegration of the working class, the development of globalization has brought economic and political aspects into contact with each other, and the boundaries of the nation-state are not as clear as they used to be. In this dramatic change, people are constantly facing the confusion of "what is home?" Subculture is a part of the ideological and cultural field, through which the establishment of identity, operability and low cost. Therefore, when practice cannot provide people with a solid identity, they seek a sense of belonging from culture. Different forms of subculture also give people different identities. After systematically sorting out the construction of subculture identity, it is still necessary to solve the problems of how to promote the establishment of positive identity of subculture and how to ensure the preservation of subculture under the erosion of mass culture. To answer these questions effectively is the only way to ensure the upward development of subculture.

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