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EDUCATIONAL AND METHODOLOGICAL COMPLEX
ON THE EDUCATIONAL DISCIPLINE

SUBCULTURE’S FORMATIONS XXI CENTURY

for the specialty of the second stage of higher education
(magistracy) 1-21 80 13 Culturology

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РЕПОЗИТОРИЙ БГУКИ

1. EXPLANATORY NOTE

The optional discipline «Subculture's formations of the XXI century» is offered for study at the second stage of higher education in the magistracy in the specialty "Culturology". The course is aimed at clarifying and supplementing the knowledge, skills and abilities of undergraduates, future researchers of Belarusian culture, in comprehending and systematizing ideas, patterns of functioning of subcultural formations. The sociocultural space is constantly being supplemented by new directions of subcultures. They depend on the dynamics of society, socio-political, economic and moral-ethical conditions relevant to its representatives.

Subculture's formations in the XX century have firmly established themselves in the social structure of the urban environment and continue to influence the mood and value orientations of teenagers in the XXI century. If in 1968, at the stage of establishing the subculture as a social phenomenon, the value orientations of young people opposed the ideological postulates of the dominant culture, then modern subcultural formations have other goals for themselves – pragmatic, hedonistic or simulating external signs of a person's belonging to the youth directions of the subculture.

The connection of the presented educational-methodological complex with other disciplines is carried out taking into account the theoretical achievements of foreign and domestic cultural studies, cultural psychology, sociology and other related disciplines of the humanitarian cycle.

The purpose of the discipline is to form a system of knowledge on the theory and dynamics of subcultural formations in the 21st century.

Most important tasks of the academic discipline are:

- identification of general patterns of subculture functioning;
- comprehension of peculiarities of diversity of directions of subcultural formations of the XXI century;

- presentation of the history of the development of subcultural formations during the XX – early XXI centuries;

- generalization and semiotic analysis of the picture of the world of representatives of subcultural formations on the basis of their worldview, beliefs.

As a result of mastering the academic discipline “Subculture’s formations of the XXI century”, undergraduates *should know*:

- subculture morphology;
- definitions of basic symbols and categories of subcultural formations of the XX - early XXI centuries;

- the main stages in the development of subcultural formations in the XX – early XXI centuries. in connection with events taking place in recent history;

be able to:

- to evaluate the current state and trends of modern subcultural formations;

- critically perceive the diversity of subcultural formations in comparison with other social groups;

- to analyze and generalize in interrelation the development of subcultural formations with religious worldview and beliefs, schools of thought, the latest achievements of science, technology and education;

- to comprehend the meaning of culture as an indicator of the state of society;

- analyze artifacts from the standpoint of semiotics and axiology;

- to characterize the activities and worldview of subcultural formations of the XXI century.

The academic discipline involves the use of pedagogical technologies that promote the introduction of undergraduates to the search and use of knowledge, the acquisition of experience in independent problem solving:

- technologies for research activities;

- design technologies;

- communication technologies (discussions, educational debates and other active forms of learning);
- using the method of analysis of specific situations;
- gaming technologies, as a result of which graduate students participate in business, role-playing and simulation games.

The study of the academic discipline “Subculture’s formations of the XXI century” is obliged to ensure the formation of the following universal competencies among undergraduates:

LC-2. Have skills to use modern information technologies to solve research and innovation problems;

LC-3. Know foreign language for communication in an interdisciplinary and scientific environment, in various forms of international cooperation, research and innovation.

A master student in process of studying the named academic discipline must acquire the following in-depth professional competencies:

LPC-1. Possess communication knowledge and skills to work in interdisciplinary and international environment;

LPC-4. To be able to understand and apply in professional activity tools of the main theories of domestic and foreign scientific schools;

LPC-5. Be able to use information technology in cultural studies.

For management of the educational process and the organization of control and assessment activities, teachers are recommended to use a rating, credit-modular system for assessing the educational and research activities of undergraduates, a variable model of controlled independent work.

In accordance with the curriculum for the study of the discipline “Subculture’s formations of the XXI century” full-time education provides 23 hours – of which 20 hours of classroom lessons (lectures – 8 hours, seminars – 12 hours), 3 hours – control of independent work. The recommended final form of control is credit.

In the correspondence course, 10 hours of classroom lessons are allocated

for the study of the optional discipline "Subculture's formations of the XXI century". Of these, lectures – 4 hours, seminars – 6 hours. The recommended form of control is credit.

РЕПОЗИТОРИЙ БГУКИ

2. THEORETICAL SECTION

2.1 Lecture text

Introduction

Theory and history of the emergence of the category “subculture”. The category of the ideal in the subculture and dominant culture. Conditions for the functioning of the system of ideals in the subculture. Functions of subculture in society. Subculture as a way of life and an object for research. Category of subculture’s formations, its subject of research and objectives. The structure and specificity of the functioning of subcultural formations. The connection of the subculture with the system of humanitarian knowledge about the psychology of culture, sociology, ethnology and other humanitarian disciplines.

The world is filled with various forms of subcultures. They are common in groups, young people and professionals who share a common idea or activity. If you imagine a portrait of a person involved in the youth subculture’s movement, then it will be a teenager of eleven-twelve to sixteen-seventeen years old. Young people in subcultural formations often have no idea who they see themselves in the future. As soon as a young person sets a goal for himself, who he wants to become, then the subculture (hobby) fades into the background, and professional and personal orientation becomes dominant in motivating the adolescent to act.

If we consider a generalized portrait of people taking part in social conflicts and protest rallies, then this will be a person with an explosive character, dissatisfied with the socio-psychological climate prevailing in his environment, overwhelmed by a sense of injustice to social reality. Such a description can characterize the youth of every nation and state, even if cultural traditions are supported by the young generation by default. Young people, as a

bearer of subculture's views, will always consider that their position in life is opposed to the opinion of their elders - parental culture, its values. Considering the above arguments, it can be argued that young people will most often be participants in spontaneous protest actions, since the socio-psychological conditions of acculturation of participants in a subcultural formation are characterized by an unstable social status.

Topic 1. Foreign and domestic studies of subcultural formations in the XX - early XXI centuries

Signs of the typology of subcultural formations in domestic and foreign studies (T. Adorno, E. Babosov, S. Levikova, G. Markuse, S. Maslenchenko, T. Schepanskaya, etc.).

Festival movement of subcultural formations as a principle of popularizing their activities. The principles of organizing and conducting festival events promoting the activities of subcultural formations.

Before considering the main trends of the youth subculture of the twentieth century, let us pay attention to the category of subculture and its constant change in the understanding of modern sociological research. We emphasize that a subculture is a way of life, value beliefs, social and communicative actions that cause an aesthetic and emotional rise in the social and communicative activity of young people.

E.A. Medvedev: "The method of direct analysis of the entire mass of events occurring in it, and all objects present in it, and without spending efforts on the intermediate phases of collecting, codifying and storing data, combining all these operations into an operation of a single collection and analysis, is used to study communication in a role-playing game. Participants in role-playing games gain life experience more intensively than in a natural setting, at least that is their own idea".

D.B. Pisarevskaya: “The peculiarities of her activities and folklore practices are being studied. The folklore materials of the subculture reveal the channels for the development of intragroup identity, the methods of communication of a small group, the mechanisms of reflection of the general social experience. The analysis of jargon helps to identify the mixed nature of the subculture: tolkien themes, jargon inherent in computer scientists, gamers and hippies”.

The first years of existence of subculture were characterized by the emergence of a large layer of creative products of subculture, and during the second stage of development of subculture, which we have identified, which continues to the present, creativity comes into the framework of modeling”.

S.V. Maslanchenko considers the project and its benefits, both for the government and the public

Benefits for the government:

- interested public will be able to really participate in politics, in adoption of plans, projects and political initiatives;
- it will be possible to obtain objective information about public opinion quickly and practically at no cost;
- informing the public will help to minimize disagreements and form a public opinion favorable to the government;
- the ability to quickly and economically implement government plans;
- the opportunity to improve planning and management at the local level;
- an opportunity to solve the problem of passive attitude of the population to the government and its plans, which is one of the problems of a democratic society.

Benefits for the public:

- a sense of belonging;
- the projects being implemented will be based on priority ones, determined by people, not by the government;

- awareness and agreement on the most important issues helps to minimize political friction and accelerate the implementation of projects;
- due to greater transparency, the time and costs for project implementation will be reduced;
- people's life will become easier, as the processes of interaction with the government will be simplified;
- access to information will help people make better use of available opportunities;
- public opinion will become informational from random;
- greater transparency will help to increase the degree of public control over the work of the government and reduce the level of corruption;
- people living and working abroad will have the opportunity to participate in the affairs of their homeland and to a greater extent feel their national identity;
- through two-way communication channels, it is possible to carry out many free training programs, raising the level of education of the population on such issues as citizens' responsibility, planning and project management, which will help to improve the professional level of people.

D. Orlov: “The communicative-symbolic system of the role subculture. Analysis of the content of folklore practices makes it possible to determine the very possibility of fixing behavior patterns and symbolic structures as facts, which determines stability, and the open placement of text materials determines the understanding of folklore fixation as a mediating factor in polylogical communication”.

The author addresses the concept of “post-folklore”, which defines the modern concept of urban folklore as a field of literature, but does not fit the formal definition of folklore as stable, lacking genre clarity, fixed in the form of a text, the creators of which may be a small narrowly specialized group, subculture.

Subculture's formation accepts only its own beliefs as fundamental. A participant in a subcultural formation is sure that his value orientations (ways of achieving generally significant benefits) contribute to the renewal of the traditional way of life and culture. Such processes took place in every youth movement of the twentieth century, where youth acted as heralds of new values. The hippie movement in the late 1960s protested against the use of military violence by capitalist countries in Vietnam, his supporters advocated the rejection of civilizational conditions of life, an appeal to the philosophy of the East, the desire for freedom and withdrawal to communes. We emphasize that the value basis of the dominant culture coincided with the values of the rebellious youth. On this basis, her rebellion did not imply a replacement for the values of traditional society (health, family, love, well-being), only the ways of achieving generally recognized benefits changed - a change in lifestyle. Over time, the rebellion of young people transformed into a protest against comfort, well-being and became one of the trends in the creation and mass production of branded clothing and footwear, accessories, perfumes, etc. The protest of the youth subculture was transformed into a culture for young people. He dissolved in pursuit of imitation of the idols of rock music – leaders of youth movement. Thus, the founder of the rock-group «Sex Pistols», Malcolm created trade brands and fashion trends that became popular among the youth protest movement of punks. Therefore, culture for young people is a commercially successful direction, represented by trade brands, whose products have become in demand not only by young people, but also by everyone who wants to stay young, despite their age.

Rebellion as the basis of youth protest against the dominant culture, whether parental or everyday, allows generalizing the technology of the influence of subcultural beliefs on youth. It should be noted that the majority of adolescents belong to the adherents of the youth subculture, who devote all their free time to obtaining the necessary knowledge, skills and abilities on the subcultural topics of interest to them. If this is hip-hop, then teenagers will

devote a lot of time to dance performances and physical activity. If this is a cosplay subculture, then tailoring a costume and trying on to create an identical image of an anime character will take up a significant part of a teenager's leisure time. At the same time, many supporters of different directions of the youth subculture recall that for them this time was a period of getting the most pleasure from communicating with peers, listening to singles of world and domestic leaders of rock bands, transforming their own appearance (piercing, hair coloring bright, acid shades, tattoos, dreadlocks), the use of accessories (glasses, bracelets, bandages, gadgets). It is the specified age period that is considered the most productive for the formation of transformations in a person's worldview through subcultural value orientations.

Having briefly outlined the meaning of the categories "youth subculture" and "culture for young people", let us turn to the history of understanding this term in different countries and in different historical periods of the twentieth century.

Sociologists of the Chicago School in the United States of America in the 1920s and 1930s. The twentieth century were concerned about the problem of subculture and its reasons for the example of youth gangs operating in the working areas of Chicago. Exploring the beliefs of youth crime groups in dormitory areas of Chicago, the American sociologist R.-K. Merton was of the opinion that the subculture is based on the values of traditional culture, since the values of the subculture and traditional culture are similar. In subcultural groups, only value orientations change – methods of achieving generally significant benefits. Most often, young people go through the path of subcultural protests, ignoring the arguments of adults, trying to test the acquisition of experience on themselves, and ultimately accept the value beliefs of the parental culture.

In Western Europe, they began to study the subculture at a time when the subcultural movement of student youth is becoming large-scale – a wave of youth discontent took place throughout Western Europe, especially in Great Britain. The Frankfurt Critical School of Sociology takes the position of

suppressing rebellion as a formal protest, where there is nothing but ephemeral freedom, which in itself carries nothing. Austrian sociologist Theodor Adorno, the founder of negative dialectics, the creator of the concept of a modern identified society, presented the youth subculture as a rebellion, where there is no place for independent judgment, but only the opportunity to use ready-made clichés for life situations. The purpose of using negative dialectics is to debunk prejudices and enable a person to free themselves from a culture-imposed standard. However, Theodor Adorno himself fell into the net of his own concept when aggressive students condemned him for being conservative.

The hippie movement is replaced by the punk movement (“wandering”, “dirty”). They are the ones who begin to protest with their own appearance, rejecting established clothing models that testify to well-being and security. New trade brands create models of clothes, shoes and accessories in the spirit of a new way of life – a youth subculture of punks with a high price category.

Youth riots were transformed into new, commercially successful projects, a new type of mass culture was formed - a culture for young people. The borderline when the youth subculture passes into the culture for young people (mainstream) allows us to judge about the decline of the acute conflict between representatives of the youth subculture and the dominant culture. After a while, the ideas of the youth subculture become universally valid for all representatives of culture. Popular youth shopping brands are constructing a new image of the person, changing the usual way of appearance and social behavior. Youth protests are constantly negative about traditionalism and the desire to comply with the norms of society. The polarization of interests in society has become a successful reason for the development of the entertainment industry and mass culture - a culture for young people.

Turning to the history of the youth subculture, it is worth remembering the leader of student unrest, Timothy Leary, a supporter of freedom and looseness. His biography was filled with events that were largely ambiguous not only in the American, but also in the world community. His position in relation to youth

was aimed at freeing them from routine, from the moral principles of parental culture. After his death in 1995, a capsule containing Timothy Leary's ashes was sent into Earth orbit, where it burned up a few years later. Let us put forward, as an assumption, that in this way, they wanted to get rid of not only the rebel Leary, but also the spiritual heritage of the leader of the youth protests.

In the United States of America and Great Britain, youth protests were held out of dissatisfaction with the socio-economic situation of young people, where rock music was the background of these protests, its visible reflection. In the USSR in the late 1970s – early 1980s rock music took the lead in youth movement against ideological pressure. A lot of rock music events are connected with the activities of the Leningrad rock club. It was in it that popular underground rock leaders first began to perform and became widely known. The musical directions of rock music become the main characteristic of the directions of the youth subculture at the indicated time. The music that young people listened to becomes a hallmark of their worldview and value orientations. Leningrad is becoming Mecca for rock musicians. And all the famous music rock leaders become popular in this city. Concerts of rock groups “Aquarium” (head-leader – Boris Grebenshchikov, 1972 year of creation, Leningrad), “Automatic Satisfactors” (head-leader – Andrey Panov, 1979, Leningrad), “DDT” (head-leader – Yuri Shevchuk, 1980, Ufa), “Picnic” (head-leader – Edmund Shklyarsky, 1981, Leningrad), rock group “Zoo” (head-leader – Mike Naumenko, 1981, Leningrad), “Nautilus Pompilius” (head-leader – Vyacheslav Butusov, 1982, Leningrad), “Kino” (head-leader – Viktor Tsoi, 1982 onwards, Leningrad), “Alisa” (head-leader – Konstantin Kinchev, 1983 onwards, Leningrad), “Televisor” (head-leader – Mikhail Borzykin, 1984 onwards, Leningrad), “Civil Defense” (head-leaders – Yegor Letov and Konstantin Ryabinov, 1984, Omsk), “Brigade S” (head-leader – Garik Sukachev, 1985, Moscow), “ChayF” (head-leaders – Vladimir Shklyarsky, Vladimir Begunov, Oleg Reshetnikov, 1985, Sverdlovsk), “Zero” (head-leader – Fedor Chistyakov, 1986, Leningrad) as an alternative to the official mass cult hurray. Most of the

performers are natives of Leningrad, topos of the unspoken capital became the basis for the development of youth underground rock and ideological pressure. Lyrics of the musical compositions of listed groups are close in style to the author's song, they are classified as rock not because of the stylistic arrangements of the songs, but for the appeal to a new topic directed against the traditional way of life, the political regime of the dictatorship, the usual understanding of life and love. In addition, it should be emphasized that all musicians did not strive to adapt to the existing social structure of Soviet society, although they lived comfortably in it. They worked in low-paid, low-skilled jobs as firemen, watchmen, in order to provide them with rooms in communal apartments, where they could compose texts, create, and be independent. A striking example is the stoker in the courtyard of the house where Alexander Bashlachev and Viktor Tsoi lived and worked. The dissident way of life of rock musicians became necessary in the system of youth subculture, which affirmed the spirit of protest. With the collapse of the USSR in 1991, rock music became a commercial direction and became a commercial success. The protest against the ideological system of the state recedes into the background and becomes an unclaimed relic of the Soviet era. Time of the beginning of the 1990s. provides rock musicians to become in demand in the new post-Soviet reality, where commercially successful entrepreneurship reigns. Many musicians, accustomed to underground life, cannot overcome the barrier in the form of professional activity and leave not only music, but also life.

Topic 2. Text as a form of communication in the subcultures of the XXI century

Methodology for study of subculture's formations in the XX and early XXI centuries. Concepts of text comprehension in the XX century - works of T. Adorno, M. Bakhtin, N. Kozlova, Yu. Lotman and others.

Information society development concepts. Features of communication and communication in subculture's formations.

Subculture research methodology is based on a constructive approach. A constructive approach presupposes a pluralism of opinions, a search for a new outlook on culture, on life, and is based not on the search for truth, but on the search for uniqueness. Subculture research can be represented by methods used in three humanities – ethnography, phenomenology and sociology. The listed methods have specific features and are characterized by a narrow scope of application.

Ethnographic methods: description of actions, appearance, photos and videos.

Phenomenological methods: awareness of the personal experience of a representative of subcultural formation, systematization and generalization of global experience through events of a personal nature based on memories and conversations.

Sociological methods: questionnaires, interviews, non-included and included observation, content analysis of documentary sources of photos, videos, memories, works of art dedicated to the topic of youth subculture.

“Negative Dialectics” by Theodor Adorno. Critical perception of reality and events. Youth protest as a form of socialization. The riot of the average person.

The relationship of scientific approaches in considering the subculture and culture of everyday life.

Scientific approaches in the study of the culture of everyday life are based on general patterns identified in the course of world history, to a greater extent, arising in the territory of Western Europe. The attention of the culture of everyday life is concentrated on three basic objects of culture: body - dwelling - environment. These toposes unite the field of studies of everyday culture and ethnic culture. At the same time, it is necessary to distinguish the culture of everyday life from ethnic culture. It lies in the individualization prevailing in the

culture of everyday life, identifying the characteristics characteristic of each group of society, including the gender principle, based not on external signs of appearance and traditional customs, but on the characteristics of behavior, dropped phrases, diary entries of an individual. Through the everyday life of a person, the researcher begins to generalize and evaluate the culture as a whole.

The understanding of the culture of everyday life was formed on the basis of the works of Wilhelm Dilthey (1833 – 1911) – the creator of the philosophy of life and understanding psychology. The philosopher considered the individual life of a person as an object of research from the point of view of the triunity of will, representation and feeling, their expediency and value principle. For Dilthey, the leading method of cognition was the historical one, which made it possible to present a holistically formed system of beliefs.

Based on the philosophy of life of Wilhelm Dilthey, Georg Simmel (1858 – 1918) supplements it with the idea of spontaneous action as a condition of society and values themselves. According to him, culture is the path of the soul to itself, therefore a person in culture, obeying objective forms, assimilates its content, which has its own value. On this basis, the material of life becomes meaningful. The philosopher notes that in the life world everything happens superficially: the social role loses its practical significance, turning into the role of an actor, political and economic competition into games and sports, the thirst for love into coquetry.

Alfred Schütz (1899 – 1959) - the founder of phenomenological sociology - suggests in culture the separation of scientific knowledge and the knowledge of everyday life. The researcher identifies constructs of the first and second order. "Constructs of the first order" are everyday types, constructs of the second order are objective scientific concepts through which we gain knowledge about the everyday world. One of the main tasks of the researcher is the formation of the objectivity of social phenomena on the basis of the subjective experience of individuals. The Austrian sociologist believes that "the study of the basic principles in accordance with which a person in everyday life organizes his

experience and, in particular, the experience of the social world, is the primary task of the methodology of social sciences".

The main provisions of A. Schutz's theory formed the basis for the research of Russian scientists of the culture of everyday life N. Kozlova (1946 - 2002) and I. Utekhina (born in 1968). Research by I. Utekhin are formed on the systematization of the spatial and communicative practices of the Soviet era of people's life in communal apartments. In the monograph by N. Kozlova comprehends traditional and repeated actions in line with historical events and understanding the individual position of a person of Soviet culture on the basis of an analysis of diary entries. The hermeneutic method proposed by N. Kozlova. It requires the researcher not to be inside the event, but also not to move away, observing it from the side. The method can be symbolically represented as "the constant movement of the researcher from the stage to the royal box and back, returning to the stage. When examining the text, refer not only to quantitative indicators, but also to qualitative ones, using the biographical circumstances of the creation of the text, taking into account not only the situation of the author's life, but also the social significance of the subject of research".

French researcher Michel de Certeau (1925 – 1986) presents in his work "Practice of Everyday Life" the concept of interaction between man and power, where a person experiences limitations in communication (connection with human well-being), movement in the city space (routes), desire change your body through manipulative practices (tattoos), etc. Thus, Michel de Certeau, analyzing a significant layer of the culture of everyday life from urban space to the state of a person's departure from life, comes to the conclusion that there is a relationship between manipulations with his own body and the principles of life, which a person wants to "fit" into his body, even if these are unconscious desires. In an effort to change the course of life, a person stuffs a tattoo on his body, emphasizing that he resists the tradition that dictates his usual way of life. In a consumer society, a person becomes the creator of hidden production not

through his own products, but through the methods of using those products that are imposed by the prevailing economic order. The French researcher proclaims the individualistic tendency that dominates in modern European society over the tendency of collectivism. It is the increased sense of individualism that spurs a person to revolt against tradition and familiarity.

German philosopher Jurgen Habermas (born 1929) separates the everyday world (the world of common sense) from the life world. The performative structures of the life world determine the structure of the everyday world. The world of life is the horizon of experience, it is the background of our life experiences. These are bodily and communication practices. The everyday world embraces our surroundings. It is not limited to social action, stretches of life and culture. The everyday world leaves its mark on the picture of the world through communication. Habermas speaks about the counter-intuitive status of science, which does not allow the exploration of the life world, since events interact with languages, thereby communication occurs, constantly offering a transformed subtext that does not allow the objective world to be presented. On this basis, Habermas argues that there is no way to find common understanding and agreement among people using the old principles of communication. New ways of thinking about communicative action are needed, putting forward a general subtext.

As a result, we found out that:

- the concept of the culture of everyday life is formed on the basis of a person's individual life, an appeal to his individual worldview, which, in turn, comprehends the cultural space anew;

- approaches in the culture of everyday life are based on an individualistic paradigm and are formed on the basis of resistance to the traditional way of life adopted in culture;

- methodology of the culture of everyday life is based on the use of sociological methods (observation, content analysis), structuralist and

hermeneutic approaches in the study of texts, where the interpretation of meanings and their constant updating takes place.

Topic 3. Personality in subculture's formations: patterns and paradoxes

The image of a leader in subculture's formations is a psychological portrait. Methods of manipulative influence on representatives of subcultural formation. The image of a representative of subcultural formations, his age limits, appearance and social status. World picture of representatives of subcultural formations.

In the 20th century, famous musicians and informal leaders of political movements acted as leaders of the youth subculture. Consider the biographies of some of them.

Timothy Leary (USA, 1920 – 1996)

In 1957 he created the method of psychodiagnostics "Test of interpersonal relations" for the US special services.

Becoming a professor at Harvard University in 1960, he gained immense popularity among students at the height of the hippie movement. He was nicknamed "LSD Guru".

Since 1965, the informal leader of youth unrest began to have problems with the law. In 1970, he was convicted of drug possession, fled from prison, and was again taken into custody. Released in 1976.

Seven grams of Timothy Leary's ashes were sent into Earth's orbit in the Pegasus space rocket, where they did not burn up in the atmosphere in the capsule for 6 years.

Timothy Leary is a proponent of expanded consciousness.

"Come Together" is a John Lennon song with a quote from Timothy Leary.

“Everyone gets the Timothy Leary they deserve,” Timothy Leary kept repeating.

Jack Kerouac (USA, 1922 – 1969)

The athlete, without graduating from the university, went to serve in the navy. He began writing novels in the beat style.

1957 - The novel “On the Road” was published. A novel in the style of jazz and poetry became a defining work for a broken generation after the Second World War.

Kerouac's work was influenced by the jazz style of bebop, later Buddhism. He experimented with adaptations of Japanese haiku poetry in his writings.

Died of stomach bleeding as a result of a fight.

Ken Kesey (USA, 1935 – 2001)

After leaving school, she runs away from home with her classmate Faye Huxby (a faithful companion and wife, who gave Kesey four children).

1957 - Graduated from Stanford University.

1959 - participates as a volunteer in experiments with LSD, mescaline and other psychedelics. Writes the story "Zoo".

1963 - One Flew Over the Cuckoo's Nest is published.

1964 - staging of the play of the same name by Dale Wasserman.

1975 - the release of Milos Forman's film based on Ken Kesey's novel Over the Cuckoo's Nest (the film receives five Oscars).

1964 - organizes the Merry Pranksters commune, holds happening concerts (“acid parties”) with the distribution of LSD. Takes a hippie tour of the United States in an old 1939 International Harvest school bus.

Funny pranksters painted it with bright fluorescent paints and named it "Furtur" (translated from English means "further"). This journey can be called one of the strangest, along with the trek of the Argonauts for the golden fleece and the forty-year journey of Moses through the desert.

Ken Kesey was arrested for possession of marijuana. Spent five months in prison. Then he returned to his native farm and lived there all his life, devoting himself to his family. He has published many short stories and novels.

1995 - The merry pranksters gather again and take a painted bus 1939 to the Hog Farm Pig-Nick festival.

Boris Grebenshchikov (was b. 1953)

Was born in Leningrad. In 1972 he founded the Aquarium group.

1977 - graduated from the Faculty of Applied Mathematics of the Leningrad State University.

1978 - the album "All Brothers - Sisters".

1980 - dismissed from his job after performing at the Tbilisi Rock Festival.

1981 - the first full-fledged self-released album.

1986 - the last self-released album "Ten Arrows".

1987 - the official album.

1992 - New aquarium composition.

1997 - Aquarium 2.0 was disbanded.

2005 - radio host of the author's program "Aerostat".

2014 - new solo album.

Mike Naumenko (USSR, 1955 – 1991)

Was born in Leningrad.

1972 - wrote the first songs in Russian, as previously he wrote only in English.

He played bass in many little-known bands. Since 1977 he has collaborated with the Aquarium group.

1980 - the album "Sweet N and others". Gathers the "Zoo" group.

1987 - the most popular and concert group in the USSR. Mike begins a difficult period in his life.

1991 - dies alone.

Alexander Bashlachev (USSR, 1960–1988)

Was born in Cherepovets.

1983 – entered the Sverdlovsk Ural State University, Faculty of Journalism.

1984 - started playing home concerts in Moscow, then gathered a hall in the auditorium of the Leningrad Veterinary Institute. He recorded his first album.

1986 - officially employed at the Kamchatka boiler house.

1987 - Prize "Hope" at the Fifth Leningrad Rock Festival.

1988 - dies under unexplained circumstances.

Each of the presented leaders of the youth subculture had a unique charisma and influenced the preferences of youth groups and formations.

Manipulative influence on a person most often occurs:

- communicate with single people who want to find an interlocutor, a significant Other;
- address the emotional side of the personality - using strong impressions (loud music, emotional singing, active movement, dim lighting, the effect of infection of the crowd).

The appearance of a representative of the subculture:

- revolt against external averaging;
- hair (bright colors, dreadlocks, jewelry, long bangs, tails "connection with space");
- clothing of certain brands and styles;
- footwear for specific sports brands;
- tattoos;
- piercing;
- accessories, jewelry, bracelets, glasses;
- vehicles (cars, bicycles, scooters, skateboards, electric scooters, gyroscopes).

The social status of the representative of the subculture: adolescents 11-16 years old (schoolchildren) and youth 17-18 years old (students).

The subcultural worldview is based on:

- music of significant rock bands, musical directions;
- system of relationships;
- hand gestures indicating hidden meaning and secret community (greeting);
- parties;
- hitchhiking.

Topic 4. Social networks as a reflection of the activities of subcultural formations of the XXI century

Subculture's formations of the XXI century: directions of informal activities and life-meaning strategies. Methodology for the study of subcultural formations in social networks. Spheres of interest and activities of subcultural formations in social networks (cosplay, bikers, gamers, bloggers, etc.).

In the world of spiritual values of modern adolescents, the value guideline clearly shows both the renewal of the spiritual spheres of the individual on the basis of a deep and differentiated mastery of universal human values, and the penetration of negative trends in society. In the youth environment, deviant behavior is too often promoted, implying emancipation, shocking and permissiveness, preference is given to material values, protectionism and self-realization as self-affirmation ("how to become healthy, rich, famous").

In the virtual world, teenagers want to prove themselves, stand out, surprise others. Teenagers post content that interests them and subscribers (content - English "content", absolutely any informational or meaningful content of an information resource or website). Teenagers shoot interesting videos or take unusual photos on topical topics of their lives, create trends - thereby, their self-realization as creative personalities occurs. It is important for every person to get the approval of others, so all teenagers strive to do what is popular. They oppose their culture to the parental, from adolescence they want to be

independent of them. But why do they need absolute freedom? Lack of control erases the boundaries of what is permitted. Deviant behavior of teenagers can be seen more often on social networks. Let's highlight the main forms of behavior of adolescents in the social networks Tumblr and TikTok.

Tumblr (Tumblr) - one of the most popular blogging platforms (about 225 million blogs). Resource users actively post their photos, videos, share interesting texts and links. A striking example of the youth subculture on the Tumblr social network can be the popular 2019 series "Euphoria", which shows the life of teenagers in America. In the plot of the youth series, Tumblr is a social network where teenagers communicate with each other, meet new people. Tumblr-girls have gained the most popularity - these are girls with perfect snow-white skin, discreet makeup, puffy lips, highlighted with gloss, and, of course, a peculiar style that emphasizes their uniqueness. The term Tumblr Girl was coined to describe female bloggers who post a huge amount of their photographs in teenage fashion.

All Tumblr girls dress in crop tops, miniskirts, sandals on a huge platform, wear chokers, use piercings. Most of them dye their hair bright colors: purple, pink, green, blue - they can change it every week. One of the most important hairstyles is two "bundles" of hair. Tumblr Girls love shiny things. Rhinestones are glued around the eyes, on the forehead, cheeks, or even on the lips. To embody the image of a sad Tumblr-girl, sprinkle with glitter (sparkles) under the eyes. Very often, girls decorate their photos with sparkles, various filters in the Photoshop editor.

In this subculture, there are two directions: depressive and "cute". It would seem how such contradictory characteristics can get along in one subculture, but the main thing that unites them is the constant uploading of their photos (more often "selfies") to social networks, the race for the number of "likes", subscribers, more often they are called "friends ". Pictures are uploaded regularly, with some reaching hundreds of pictures a day. The photographs are

usually not very bright, which show only legs or symbols that are incomprehensible to a wide audience.

Let's turn to the description of the depressive Tumblers – “Felo-de-se” (suicide). This group of teenagers prioritizes black and white pictures, photographs on rails, on rooftops and with cuts on their hands on the social network page. Certainly, some part is at risk and needs serious psychological help, but more often it has nothing to do with real suicide and plays the role of a "beautiful picture", an appeal to the romance of death. They listen to depressing music, watch American Horror Story, Skins, and Breaking Bad. Among them, such youth dramas as Requiem for a Dream (directed by Darren Aronofsky), Fight Club (directed by David Fincher), Sadist (directed by Larry Clark), etc. are considered cult.

It should be noted that alcohol and other drugs can often appear in the pictures. The style of clothing practically does not differ from the urban one, which, in general, disguises Goth followers.

A striking example of this depressive current of children immersed in the virtual world can serve as the scandalous “death groups” on VK (social network “VKontakte”), filled with depressive pictures and selfies. “Wake me up at 4:20”, “Sea of Whales”, “Quiet House” – these are all their internal slang.

The second direction of Tumblr Girls is “cute” tumblers or “Mermaids”. The “cute” trend is characteristic only of girls. They have a kind of cult of Nabokov's novel “Lolita”, they deny in every possible way any moral norms and even sometimes try to imitate the main character of their favorite work. Among historical figures, Marie Antoinette is worshiped, worshiped before Twiggy (British supermodel, actress and singer, known under the pseudonym Twiggy).

Style of clothing has a lot in common with the previous direction of tumblers, only in lighter and brighter colors. Mandatory accessories for “mermaids” are a flower wreath and heart-shaped glasses.

Girls prefer to listen to pleasant and positive music. They watch cartoons, romantic dramas and melodramas – “If I Stay” (directed by RJ Cutler), “Phantom World” (directed by Terry Zwigoff) and others.

Recently, the social network TikTok is gaining popularity among teenagers. This is an endless tape of bright, funny 15-second videos with an abundance of filters, masks and other effects. It is associated with the format of stories (stories) on the social network Instagram (Instagram). Initially, most of TikTok's content was lip sync. The teenagers imitated singing to someone else's music, danced or "grimaced". Over time, the variety of genres in TikTok has grown. Vines (short humorous sketches), challenges (users repeat a certain action) and duets (one user in a double application window complements the original video with their actions) gained particular popularity.

Let's highlight technologies and forms of recognition of adolescents in social networks.

Teenager who follows the trends of the Tumblr subculture will post a lot of pictures on his profile. Going to a similar profile (Tumblr, Instagram or Vkontakte), you can notice a teenage girl with multi-colored hair, a bun on her head and a choker on her neck, view their "selfie" (a photo of themselves on the front camera), where only half of their face is visible ... You can find photographs with cigarettes, dilated pupils. All of this suggests that you are on the Tumblr Girl profile. They are also distinguished by their thinness. Tumblr Girls replace slimness with anorexia. The thinner the legs, the more the girl is in trend, according to their opinion.

Pale skin, clothes reminiscent of the 90s, skirts, jeans and high waist shorts, sweatshirts, neon, temporary tattoos, high platform shoes, dark lipstick, strange photos, colorful hair, love of stickers, rhinestones and glitter - the criteria of the modern Tumblr Girl.

In the TikTok application, teenagers use hashtags (popular designations for classifying clips, they are used to promote a profile and increase a target

audience): #romanticprank, #wintersoul, #творидобро, #мойдруг, #скоролето, #бесконечноевидео, #люблюфутбол.

Based on the above material, we will draw a conclusion.

The subculture of adolescents born in the 1990s did not disappear, but changed. The former demonstrativeness and open protest against the culture of parents are in the past. Outrageous movement has moved to the virtual world and is completely invisible to ignorant people, which creates a latent threat to society.

For example, the Tumblr subculture combines gothic with emo and punk with hippies. In the first case, the depressive Felo-de-se (felo-de-se) revived the Gothic romanticization of death, and "Mermaids" - the hippie ideal of free love.

Based on the facts and materials presented, let's summarize the main results:

- the space of the youth subculture has gradually moved into the virtual world;
- the virtual world of social networks does not lend itself to total control by adults, therefore, adolescents move their activity into the environment of social networks, continuing to remain in the zone of risk and potentially deviant behavior;
- the Tumblr subculture promotes depression, the romanticization of death, egocentric behavior in a social network, the race for popularity, the cult of erotic love;
- the social network TikTok is conceived as entertainment content, where users share short clips (15 seconds). The popularity of the application hides the threat of unpredictable actions, where it is possible to disseminate negative information among minors.

3. PRACTICAL SECTION

3.1 Topics and tasks for seminars

Topic 1. Foreign and domestic studies of subcultural formations of the XX - XXI centuries.

Topics of speeches and abstracts:

1. History of emergence of subcultural movement in Western Europe.
2. Youth subculture in the USSR: social division
3. Trends in the study of youth subculture of American sociologists (representatives of the sociology of culture)
4. Birmingham School of Youth Subculture Research: Achievements and Miscalculations
5. Ideal in youth subculture: the specifics of existence
6. Features of typology of subculture's formations.

Topic 2. Text as a form of communication in the subcultures of the XXI century

Role-play "Identify the subculture in the school experience". Each of the participants in the game talks about their own experience of school communication among peers and generalizes the form of subcultural communication.

Summing up – presentation of experts (master's students) and the presenter of the role-playing game (teacher).

Individual tasks "Self-identification of participants in subcultural formations". Revealing the specifics of familiarizing with subcultural ideals.

Discussion of the results of individual assignments with the audience and summing up.

Topic 3. Personality in subcultural formations: patterns and paradoxes

Prepare a speech about the leaders of subculture's formations and its participants in the form of a multimedia presentation.

By choice of undergraduates:

1. Timothy Leary's conceptual life credo and his influence on youth movement of the twentieth century: paradox of negative headliner.
2. The generation of beatniks in Jack Kerouac's literary texts: symbols and worldview of youth.
3. John Lennon: creator of new pop culture in Britain and its political context for creativity.
4. Images of Rebel and dominant prose of Ken Kesey.
5. Soviet underground rock of the 1980s: leaders of rock groups and their connection with folklore tradition.

Topic 4. Social networks as a reflection of the activities of subculture's formations

Draw up hypothetical characterization of a person in social networks. Content analysis of social networks: signs of youth subcultures, their characteristics. Standard situational photos on social networks – photos in a non-standard setting, photos abroad, photos outside the home, art photos, pessimistic photos, staged photos.

Prepare a message about youth – representatives of subculture's movements: demonstration of photos and videos from social media accounts compiled by undergraduate students for discussion in their group (with the permission of the account owners).

**EDUCATIONAL AND METHODOLOGICAL MAP
OF EDUCATIONAL DISCIPLINE**

full time

Section title, topics	Number of class hours		CIW	Knowledge control form
	lectures	workshops		
<i>Introduction</i>	1			
<i>Topic 1. Foreign and domestic studies of subculture's formations of the twentieth – early twenty-first centuries</i>	1	2		Report, interview
<i>Topic 2. Text as a form of communication in subcultures of the XXI century</i>	2	4	1	Role play, discussion of the results of individual tasks
<i>Topic 3. Personality in subculture's formations: patterns and paradoxes</i>	2	2	1	Multimedia presentation
<i>Topic 4. Social networks as a reflection of the activities of subculture's groups of the XXI century</i>	2	4	1	Report, solution of problem-situational problems
Total...	8	12	3	

for distance learning

Section title, topics	Number of class hours		CIW	Knowledge control form
	lectures	workshops		
<i>Introduction</i>	1			
<i>Topic 1. Foreign and domestic studies of subculture's formations of the twentieth – early twenty-first centuries</i>	1	1	–	Report, interview
<i>Topic 2. Text as a form of communication in subcultures of the XXI century</i>	1	2	–	Role play, discussion of the results of individual tasks
<i>Topic 3. Personality in subculture's formations: patterns and paradoxes</i>	1	1	–	Multimedia presentation
<i>Topic 4. Social networks as a reflection of the activities of subculture's groups of the XXI century</i>	–	2	–	Report, solution of problem-situational problems
Total...	4	6	–	

4. KNOWLEDGE CONTROL SECTION

Independent work of students

Organization of independent work of students of the second stage of higher education provides for work with scientific, popular scientific, educational, methodological, textbook literature, the study of special issues of the discipline by students, analysis of specific situations, preparation for seminars, credit.

When studying the discipline, the following types of independent work of undergraduates are used:

- extracurricular, including guided independent work;
- classroom (controlled) independent work;
- creative, including research work.

Forms of independent work:

- essay;
- development of a visual presentation;
- written performance of individual assignments;
- preparation of scientific presentations for participation in scientific and scientific-practical conferences, seminars and round tables.

Criteria for the diagnosis of learning outcomes

To assess achievements in the academic discipline and diagnose competencies of undergraduates, the following diagnostic tools are used:

- participation of a student and his presentation at a seminar with a prepared informational (thematic) report, etc.;
- defense of assignments completed at seminars;
- preparation of abstracts on certain topics of discipline;

- protection of individual (group) tasks performed within the framework of controlled independent work;
- oral ongoing quizzes on selected topics during classes;
- discipline credit.

Teaching methods (technologies)

To effectively consolidate knowledge, teachings and skills in the discipline, it is recommended to use:

- technology of problem-modular training;
- technologies of educational and research activities;
- design technologies;
- communication technologies (discussion, press conference, educational debate);
- gaming technologies, as a result of which graduate students take part in role-playing games, etc.

Questions for credit

1. The history of the emergence of category “subculture”.
2. Studies of phenomenon of subculture by foreign authors (R.-K. Merton, T. Adorno, G. Marcuse, etc.).
3. Research of subcultural formations in Russian and Belarusian language sources (E. Babosov, S. Levikova, T. Schepanskaya, etc.).
4. Category of ideal in subculture and dominant culture. Conditions for the functioning of system of ideals in subculture.
5. Functions of youth subculture in society.
6. Subculture as way of life and object of cultural research.
7. Category of subculture’s formations as a subject of research. Structure and specificity of functioning of subculture’s formations.
8. Connection of subculture with system of humanitarian knowledge about psychology of culture, sociology, ethnology and other humanitarian disciplines.

9. Signs of typology of subcultural formations in domestic and foreign studies (T. Adorno, E. Babosov, S. Levikova, S. Maslennenko, G. Markuse, T. Schepanskaya, etc.).
10. Festival movement of subculture's formations as principle of popularizing youth activities.
11. Principles of organizing and holding festival events that promote activities of subculture's formations.
12. Methodology for study of subculture's formations in the XX and early XXI centuries. Concepts of text comprehension in the XX century – works of T. Adorno, M. Bakhtin, N. Kozlova, Yu. Lotman, etc.
13. Concepts for development of information society.
14. Features of communication and communication in subculture's formations.
15. Image of a leader in subculture's formations – a psychological portrait.
16. Ways of manipulative influence on representatives of subculture's formation.
17. Image of a representative of subculture's formations, his age limits, appearance and social status.
18. World picture of representatives of subculture's formations.
19. Subculture's formations of the XXI century: directions of informal activity and life-meaning strategy.
20. Methodology for the study of subculture's formations in social networks.
21. Spheres of interest and activities of subculture's formations in social networks (cosplay, bikers, gamers, pop-rock fandoms, etc.).
22. Hippie subculture – leaders, symbols and musical preferences.
23. Underground Russian rock of the 1980s – leading performers and the connection of song texts with folklore.
24. Hipster subculture.
25. Hardcore subculture.
26. Subculture of cosplay.
27. Subculture Tamblr-girl.

28. Subculture of the social network TikTok – bloggers, video characteristics.
29. Culture for young people: content and areas of activity. Its difference from youth subculture.
30. Globalization and subculture's formations: relationship and trends.
31. Symbols of youth subculture: deciphering the main images.

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5. SUPPORTING SECTION

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4. Масленченко, С.В. Субкультура хакеров : монография / С.В. Масленченко. – Минск : Ин-т радиологии, 2003. – 90 с.
5. Молодежь города Минска : социальный портрет / В.А. Бобков, Е.М. Бабосов, А.В. Рубанов. – Минск : МНИИ СЭПП, 2004. – 142 с.
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5.2 Additional literature:

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