

A MORE IN-DEPTH LOOK AT THE SOCIETAL ADVANTAGES OF COUNTER CULTURES

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ABSTRACT

During the latter half of the 1960s, an American counter culture emerged, spanning roughly from 1964 to 1972, and corresponding with the United States' engagement in India. For example, counter culture youth disdained racial segregation, the Indian War, sexual mores, women's rights and materialism. In the 1960s, the hippie movement attracted a disproportionate number of white middle-class people from the suburbs. Because of the counterculture, the United States was split in two. A few people viewed it as an expression that embodied American principles such as free speech and fair opportunity, while others saw it as an unpatriotic attack on America's moral order.

Keywords: counter culture, lifestyle, indulgent

I. Introduction

A multitude of subcultures and counter cultures arise inside any civilization, in addition to cultures. Generalizations, employment, class, lifestyle, and personal preferences all play a role in shaping subcultures and countercultures. For the most part, when we talk of "subculture," we mean a group of individuals who are distinct from the broader group to which they belong. For example, in the early 1950s, there was a noticeable difference between the approved majority style and the active minority style of subculture. A subculture, according to Dick Hebdige, is a rebellion against the norm. There is a tendency for subcultures to be viewed as depressing and critical. Individuals who are disenfranchised might find community and self-expression through subcultures. A cultural group's beliefs and rules of conduct are referred to as its "counterculture" in sociology. As a group, counterculture may also be defined as one that deviates from the accepted norms of society. The word "counterculture" here refers to a more substantial, visible phenomena that achieves critical mass and continues for a period of time, despite the fact that counterculture has existed in many civilizations. "Subculture" and "counterculture" are two distinct terms.

II. Literature review

According to Caprar, et al. 2022, a subculture is a rebellion against normalcy. There is a tendency for subcultures to be viewed as depressing and critical. For Andresen, the subcultures of the 21st century, the dominant cultures are truly an alternative and reconfiguration. So far as I can tell, he regards British society as one where black and West Indian traditions have been transplanted and have taken over. It raises the question of whether Wright, 2020's definition of a parent culture or a subculture includes ethnic groupings and minorities. A subculture is "a normative framework of some group or groups smaller than the overall community" according to Whyte, 2020. There is a "value judgements or a social value system that is distinct from and is a component

of a central value system" implied by this. Even if subcultures differ from the greater culture in many ways, they cannot be completely distinct from the bigger one; otherwise, they would constitute what Wolfgang referred to as "counter cultures." This suggests that the subculture shares some of the dominant culture's core ideals. Transmission of subcultural values necessitates a learning process that creates a dynamic and long-lasting relationship between the values and the individual's life experience. According to Korpela, a fundamental tenet of his 2020 subculture of violence hypothesis is the idea that certain people are inadvertently raised in a particular group. That the black subculture is "integral to the subculture that faces high murder rates" is a claim they make. Deviating from the violent subculture's norms is penalised in the same way that a deviation from the norms of the dominant society is punished, either by being shunned or viewed with disdain. This subculture's "prescriptions for behaviour" and "conduct standards" are "absorbed into his personality" as the person becomes more immersed in it. When it comes to adolescent criminality, the subculture of violence hypothesis may be even more relevant now than it was when it was initially published. Many people believe that today's teenagers are more aggressive and lacking in empathy than those of only a few decades ago. Criticisms of the black violence paradigm have been many, according to Pakhomov, 2020:

An obvious flaw in this approach is that it implies that a big group of individuals — whether they be from the South or from the Black community — share the same beliefs and lifestyle. For one thing, it implicitly criticises urban minority inhabitants and communities, particularly those of African descent, which is unjust and discriminatory. When it comes to race and violence, this approach ignores the role of institutionalised racism itself. Critics of White, 2019's subculture of violence thesis have been out there. Only a few researchers, such as Mackenzie and Nichols in 2020, have found the idea ineffective in explaining subcultural violence. Several other scholars have found that the idea of sub-culture violence to be an effective model, especially when paired with additional theories. Benedict and Baron are here. In their demand for a more holistic approach, Kennedy and Baron argue that diverse ideas may frequently complement one another. The model is still used by a number of scholars. Scholars have several definitions of "counterculture" and its qualities. It is possible that the counterculture is in opposition to mainstream culture or to the ideals and culture of the middle class in general. Generational conflict and a rejection of older or mature beliefs are often used to describe counterculture. It's common for it to include a desire for a better life or a new society, as well as a demand for change in the existing system. Countercultures often reach their zenith and then fade away, but their influence on prevailing cultural ideals lasts a long time. Rejection, development, acceptance, and mainstreaming are all parts of their life cycles.

Digital technology, for example, has given rise to new understandings of counterculture, according to Ramón-Cardona & Sánchez-Fernández, 2022, who argue that "current advancements in sociological theory complicate and problematize notions originated in the 1960s" However, even if there are theoretical arguments against counterculture's sociological utility as a meaningful term for categorising social behaviour, like subculture, despite these objections the term lives on in social and cultural theory to become part of a mediated memory."

III. Counterculture

Culture is a formidable force. It has an effect on how you behave, think, and live. We can't imagine our lives without it. But what if you don't fit in with the rest of society's norms? Countercultures have existed throughout

history as a response to the dominant culture's ideals and practises. Taking a stand against something with the sway of culture can prove to be just as effective.

IV. Subculture

Those who belong to a subculture share characteristics with the rest of society, but they also have their own unique set of values, beliefs, conventions, and practises. Subcultures emerge when a group of people have a shared experience or set of circumstances. The majority of people in a subculture have a common set of values and interests. Example: The suffragists, environmentalists, polygamists, feminists, punks, and the notorious hippie counterculture of the 1960s are all examples of countercultures that were founded and still exist today to fight the prevailing society. There are a variety of ideas and attitudes that lead to societal transformation in these counter cultures. Large-scale social movements are what we call "counter cultures." Mainstream culture is opposed to countercultures. It is common for members of the counterculture to unite around their desire to oppose mainstream cultural trends. When it comes to opposing viewpoints, it is possible that members will not have anything in common other than their disagreement. It is possible for countercultures to be both harmful and beneficial. Many subcultures have the potential to become much larger if more individuals join them and become part of the mainstream. Bikers, drug addicts and criminals are all countercultures because they are seen as a threat to society by the general populace.

V. Similarities

There are two distinct types of counter-cultures and sub-cultures: counter-cultures and sub-cultures. To make them stand out from the rest of the populace, society's members frequently dress and act differently.

VI. Differences

There are several subcultures inside a culture. Hence, a single subculture is a subset of the greater culture that is characterised by socioeconomic position or a shared cultural interest. As the name implies, countercultures are those who stand in opposition to the mainstream. A member of a counterculture may hold ideals that are in opposition to those of the majority culture. Alternatively, it might just be an attack on certain subcultures or elements of the culture. A subculture is distinct from the prevailing culture in a society, whereas a counterculture is opposed to both the culture and subculture.

VII. Counterculture Movements

The term "counterculture" refers to a group of individuals who share an identity that is in direct opposition to mainstream culture and does not fit in with it. In other words, countercultures are nearly invariably linked to a political or cultural movement aiming to bring about significant and wide-ranging alterations in society. Contrary to popular belief, it is the goal of countercultures to alter the status quo. Subcultures are distinct from countercultures in this way. Although it deviates from rigorous cultural rules, a sub-culture is a distinct and distinct system of identification that may be integrated into mainstream society. To put it another way, they aren't aiming to change the culture. There is a nice example of a sub-cultural trend in hipsters. Hipsters are distinct, although their shared principles do not directly conflict with conventional cultural norms.

VIII. Examples of Countercultures

Here is a look at some historical countercultures. Many in the anti-establishment movement believe that cooperation with mainstream society is unrealistic at best. Basically, their purpose is to make the counterculture mainstream. While countercultures may be found all over the world, for the time being, we'll be focusing mostly on movements that touched the United States and Europe. The Enlightenment, an intellectual movement of the 17th and 18th centuries, is a good place to begin. Every established assumption about governance at the time was contested by Enlightenment intellectuals. Human inalienable rights and the democratic republic as a form of governance were among the bold concepts they advanced. Although it originated in Europe, the American colonies were the primary hotbeds of this anti-establishment movement (Oleg, 2021). Enlightenment concepts were adopted to a larger extent by the American colonists and they battled to establish their individual liberty. This theory went against every tenet of society at the time, which was dominated by hereditary monarchies and rigorous social stratification. Contrary to popular belief, America's colonial counterculture finally became mainstream in the United States. The rest is history, as the colonies declared their freedom. As far back as the early 20th century, women were not only forbidden from voting, but they were also confined by gender standards. The fight for the right to vote was waged by some women, but they followed the rules. At demonstrations, suffragists in the United States took advantage of the legislation and pushed for suffrage, or the ability to vote. There was a rival group in England, known as the suffragettes, who were active. Suffragettes were a real anti-establishment group in the early twentieth century. When it came to voting, they desired the same thing as women's suffragettes, but they did it by defying gender stereotypes and redefining what it meant to be a woman in the early twentieth century. Among the suffragettes' strategies was chaining themselves to the gates of government buildings as a protest. They screamed and yelled, asking that they be allowed to vote. In fact, they even promoted acts of arson and violence as a method of resistance. Activist women fought against a restricted law, but also a culture of discrimination against women, in order to bring about change.

IX. Conclusion

There are several reasons why the term "counter-culture" doesn't adequately describe all of the changes that took place during the twentieth century: some changes were a progression of events throughout the century, others were due to scientific discoveries, and many changes can be better described as movements or ideologies. Subcultures provide a place for people with similar interests to get together, mingle, and develop a feeling of community. In order to examine the organisation and creation of relational, material, and symbolic structures and systems, subcultural studies frequently use participant-observation and may stress sociological, anthropological, or semiotic analysis.

X. References

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