

**Title of Session: *Youth, Culture and Identity in the 21 Century, Part 1***

1) Lauren Langman, Department of Sociology, Loyola University, Chicago, USA

*Youth, Culture, Identity*

**ABSTRACT**

While individual identity is shaped and reshaped throughout the life cycle, the establishment of collective identity is one of the primary issues for youth in late modern societies. In light of the economic meltdown and the fluidity of late modernity (Bauman), the establishment of identity within the matrix of more flexible social networks has become more problematic. This can easily be seen in the proliferation of youth cultures, especially those that embrace various types of transgressive lifestyles, identities, and practices. These various types of identity-granting subcultures of meaning can be considered to be generation identities. They may be viewed as a pluralization of identities that will enable better adaptation to a rapidly changing world in which economic growth may be quite unlikely.

2) Lia Pappámikail, Social Sciences Institute, University of Lisbon, Portugal

*Challenge, Vulnerability, and Identity Construction in Adolescence: Beyond Conventional Approaches*

**ABSTRACT**

Growing up implies a process of opening to the world in which a changing body attempts to widen the perimeter of individuality through increased degrees of freedom of action and circulation. Young people thereby create and/or use new times and spaces for building and testing competencies that are essential for their autonomous identity construction, becoming progressively more independent from the family. As a result, this opening process also brings about a significant increase in public and private challenges, whereby young people progressively realize the types of responses they are capable of. This underlines the special vulnerability of this period of life. At the same time, parents are normatively committed to protecting and promoting their children's emancipation, which translates into frequent feelings of anxiety and doubts regarding educative strategies. Against the background of the recent literature, this paper will address some of the theoretical challenges that the sociology of youth faces when it invades the territory of adolescence, which has been a traditional monopoly of psychology and psychiatry. It will shed light on how to turn a normative category, adolescence, into a sociological object, building a perspective that considers adolescents more as social actors than as merely subjects at risk of deviation.

3) Vessela Misheva, Department of Sociology, Uppsala University, Sweden

*Beatlemania or Counterculture?*

ABSTRACT

The paper elaborates the difference between so-called "primary" and "secondary" socialization in terms of *enculturation* and *socialization*. These processes are viewed from a socio-psychological perspective as two different stages of social technology – the first is responsible for the formation of primary selves while the second is responsible for the formation of minds. The difference between self and mind is related to the different conditions in which they are formed, namely, *interaction* (which presupposes two parties only) and *sociation* (which presupposes two parties and an audience). Within this theoretical framework, the emergence of counterculture is explained as a reaction to the distorted relationship between enculturation (primary socialization) and secondary socialization. The concrete example used in this discussion is Beatlemania viewed as a counterculture that emerged in the 1960s in opposition to the social conditions created by the Cold War in both East and West. The essence of the problem is identified as unsuccessful socialization, or the impossibility for adolescent youth to enter a process of secondary socialization and thus grow up. The claim is put forward that a divided world does not permit a process of *sociation* to take place because it represents a stage with two parties and no audience, just as Goffman depicted it in his dramaturgical model.

4) Hans Petter Sand, Agder University, Norway

*Black Metal and Norse Religion*

ABSTRACT

The point of departure of this discussion is the court documents from the case against Varg Vikernes, a central figure in black metal music circles in Norway. Vikernes became known in the media as "Gruen" (The Count) because of his performance name, Count Grishnackh. He was sentenced in 1994 to 21 years in prison – the maximum possible penalty in Norway – for the murder of his strongest competitor for the informal leadership of the Black Metal Movement in the country. Vikernes was also tried for the arson of four historical wooden churches (stave churches), being convicted in three of the cases. A fireman died in one of the fires he set.

I use Vikernes as the basis for an analysis of the ideology of the Black Metal Movement in Norway, which was taken from Norse religion and from Norwegian Fascism. The latter revived Norse religion and related symbols during the 1930s, and they came to play a central role in the propaganda of Vidkun Quisling and his Nasjonal Samling (National Unity/National Gathering) party. I will also analyze the phenomenon of church-burning, one of Vikernes' main activities, in respect to the role that the preservation of ancient wooden churches played in the nationalist movement.

## **Title of Session: *Youth, Culture and Identity in the 21 Century, Part 2***

1) Mohammad Taghi Sheykhi, Al-Zahra University, Tehran, Iran

*Youth, Urbanism, and Growing Violence: A Focus on Iran*

### **ABSTRACT**

This paper explores the difficulties Iran is now facing due to the dramatic increase in the country's youth population during the past three decades. Society is at a crossroads in many respects, with education providing a prime example. A large number of young people have received a higher education, and it has played a major role in their lives, greatly contributing to changes in lifestyle. Many have moved to urban areas to find ways to meet the new and changing expectations formed through education and to look qualified employment. This process has played a major role in creating the broad gap between generations in today's society. But although many young people of both sexes are prepared to pursue job opportunities in the cities, the infrastructure has not been made ready to accept them. This has contribute to a rise in violence within society, abnormal behavior, vandalism, drug abuse, conflicts within families, and so forth. This situation has fostered the marginalization of youth in various ways. The present discussion will examine such issues within the context of "sociology at the crossroads." The research presented focuses on conditions in Tehran, but the results can be generalized to apply to other urban areas as well.

2) Lovisa Eriksson, Department of Sociology, Uppsala University, Sweden

*Virtually Connecting, Communicating, and Coping with Feelings: A Qualitative Study of Adolescents' Disclosure of Emotions in Personal Weblogs*

### **ABSTRACT**

In recent years the typical Swedish blogger has gone from being a man in his mid-twenties to an adolescent woman. In addition, the content of weblogs has changed during this period to being more associated with personal issues than it previously had been. Studies have shown that two of the main reasons why bloggers blog is to express their feelings and socially interact with others. This paper explores the relationship between participating in the weblog community and the disclosure of emotions in adolescents' blogs. By using the results of a qualitative content analysis of three young girls' personal blogs, comparisons are made in respect to their differing levels of integration with the virtual community. Even though all of these bloggers use a passionate language, there is a clear distinction between how and what feelings are represented. Concepts such as coping, feeling rules, and style are used to distinguish between the functional aspects of the emotions expressed. In this case, participating in the virtual community means following the feeling rules of "shamelessness" in order to socially connect with others.