

Contents

<i>Acknowledgements</i>	ix
Introduction	1
Places beyond the metropolis	5
Thumbnail sketches	7
1 Globalization, Place and Masculinities	11
Globalization: angles of vision	12
Placing and displacing identities	20
A global sense of masculinity	27
2 Place-Based Global Ethnography	35
Changing times, changing ethnographies	38
Ethnography and masculinity studies	51
Our approach	56
3 Reordering Work	60
Changing work, changing workers	62
Melancholic masculinities and intergenerational angst	65
Making and marketing frontier masculinities	73
Fruit, wine and masculine ambivalence	78
Entrepreneurial masculinities	85
4 In and Out of Place	91
Globalizing places	92
Live and dead zones	94
Spatial fictions and frictions	100
Scapes of consumption	106
The corporate reconfiguration of place	112
5 Scapes of Abjection	117
Noxious mobility and immobility	119
Animating animosity	121
Abjectifying Aboriginality	132
The tourist glaze	136
6 Everyday Knowledges	146
Ways of knowing the everyday	148
Leveraging life chances	152
Lifestyle logics	161

7 Wild and Tame Pleasures	171
Pleasure, order and global flows	173
Sacrosanct masculinities and embedded and endorsed leisure/pleasures	174
Subversive masculinities and embedded unendorsed leisure/pleasures	187
Scorned masculinities and disembedded and unendorsed leisure/pleasures	192
<i>Notes</i>	199
<i>Bibliography</i>	202
<i>Index</i>	220

1

Globalization, Place and Masculinities

The small town of Ashland in North America was once a quiet, leafy, green, out of the way location. A country-loving visitor described it as a perfect example of small-town America, a spot that had a 'sense of unique place' and a feeling of 'what makes my town different' (*Store Wars* 2001). That was before Wal-Mart came to town. Space and place were reconfigured around the global sign of the world's largest retail outlet, as Wal-Mart built new roads and reconstructed the face of consumption in Ashland. When Wal-Mart set up shop in Ashland, it squeezed out the flows of capital that used to be directed towards local businesses.

Wal-Mart's track record of bleeding dry the economic ecology of country towns (*The Guardian* 4/10/04) suggests that sustaining many small-town businesses in the shadow of this corporate giant is unlikely. Wal-Mart alters the flows of people, commodities, traffic and finances. It leads residents to reconfigure their connections to and their understandings of spaces and places. This is illustrated in the documentary film text *Walmart: The High Cost of Low Price* (2005). Different people respond differently. For some, Wal-Mart is appropriating their place and also public space, stealing farmlands and open spaces in all states of the United States. According to such 'sprawl-buster' activist groups as 'Protect our Small Town' and 'Citizens against the Wal', it's a global cancer corroding the face of place (Lippard 1997). Wal-Mart is a source of opportunity for others, many local people find work there for example. Such diverse kinds of engagement (including Wal-Mart women-workers' protests about their working conditions) constitute different

relations to the same space. For Wal-Mart, the appealing nature of Ashland as a location for a new store was the distance between it and the nearest existent Wal-Mart outlet: a sizeable 10km. Well, sizeable in Wal-Mart's terms.

Store Wars and other media stories about Wal-Mart alert us to some of the ways in which corporately driven global economies reconfigure out of the way places and the life and livelihoods of their people. Such stories are a reminder of the analytical importance of theories that help us to comprehend the contemporary relationship between globalization, place and identities. The purpose of this chapter is to introduce the theoretical resources that inform this book and that will be elaborated and developed in subsequent chapters. We begin with a discussion of different theories of globalization, focusing first on conceptualizations of big trends and patterns, and then on those perspectives that concentrate on globalization's particularities. Both viewpoints are vital to understanding places beyond the metropolis. The second part of the chapter identifies different understandings of the relationship between globalization, place and identity, then the third part considers studies of globalization and masculinity. Our purpose is to offer a conceptual framework that allows for a situated analysis of large-scale economic and cultural shifts and influences, their social and cultural manifestations in place, and their implications for identity and masculinity. This framework allows many apparently disparate changes and issues to be understood together.

Globalization: angles of vision¹

Analysts face serious problems when trying to pin down the key features of contemporary times. However, most, across a range of theoretical and disciplinary orientations, agree on the necessity of adopting a global analytic. Predictably, what this means is explored and contested at length in the literature, which reveals a dazzling array of descriptions, theories, concepts and ideological standpoints. Indeed, there is a deluge of popular and academic literature that seeks to define globalization, to explain its genesis and to clarify the complexities of the economic, political, cultural and social contours of globalizing processes. Some focus on one such aspect and some consider different aspects in combination. Indeed, there has been such a proliferation of literature on globalization that it has emerged as a field of study in its own right (e.g., Cohen

and Kennedy 2000). This field is increasingly multi- and interdisciplinary and theoretically eclectic (Benyon and Dunkerley 2000). While it is difficult to generalize across such a diverse body of literature, one must, nonetheless, try to find a meaningful way to make sense of it.

One way of categorizing the globalization literature divides it into two sets – that which focuses on ‘globalization from above’ and that which focuses on ‘globalization from below’ (Falk 1999). We find this a useful, but problematic categorization. It is useful because it offers some ready points of entry into what is an intricate set of ideas about an intricate set of processes. It is problematic, however, because it represents in layers, what are dynamic processes involving multiple, convoluted and uneven trajectories. It thus obscures the manner in which many apparently disparate changes come together. More specifically, it provides no way to portray the dense relationship that exists between the big material and structural shifts and patterns associated with globalization and everyday life. A further difficulty is that due to the multiple and changing foci of their work, some globalization scholars do not fit easily into one set or the other. Nonetheless, for the purposes of this book, we will use it as a starting heuristic device. In so doing, we will draw from key thinkers in sociology, cultural studies and cultural geography and from those who work across these disciplinary boundaries.

Globalization from above

Studies of ‘globalization from above’ focus on the big picture and describe the major trends and patterns associated with globalization. They usually offer an eagle’s eye view of such global trends as internationalization, liberalization, universalization, Westernization and deterritorialization (Scholte 2000). But of course there are many possible ways of painting the ‘globalization from above’ picture. The most common way is a top-down perspective, and the top is understood as peak multinational corporations and multi- or supranational political organizations. This common view of globalization from the top is often developed by those at the top or by those who adopt their standpoint; particularly economists, as Stiglitz (2002) indicates. Further, this view is widely proselytized by right-wing think tanks, many national governments and much of the popular media. It is from this perspective that we hear of the so-called new and consensual economic world order. As Waters (1995: 116) explains, this is an ideological conception that seeks to obscure very real differences of interest and military power. The master narrative is neo-liberal economics with its associated calls for structural adjustment in national economies and state promoted ‘free’

trade. The underlying logic is deterministic: economic globalization that accords with the neo-liberal agenda, portrayed as unstoppable. The logic is often also advocacy – globalize (according to neo-liberal prescriptions) or perish. This ‘neo-liberal globalism’ Beck (2000: 9) associates with ‘the ideology of rule by the world market’ which, he argues, ‘proceeds mono causally and economistically . . . reducing the multi-dimensionality of globalization to a single, economic dimension, that is itself conceived in a linear fashion’. Neo-liberal globalism ‘liquidates’ the distinctions between politics and economics. Further, as Massey (2005: 82) observes, under this rubric ‘spatial differences are convened under the sign of temporal sequence’ and hence ultimately this is an ‘aspatial view of globalisation’ which occludes the ‘nature of the relations at play’ (2005: 83).

A second broad set of ideas associated with the notion of ‘globalization from above’ is less deterministic and advocatory, and seeks to be more analytical and scholarly. It attempts to identify two main things; the key historical shifts and the major material and cultural patterns associated with globalization. There is a particular interest in, and debate about, what can be understood as new, and what is rather a continuation of the recent or distant past.² A main set of debates in sociology and anthropology revolves around whether globalization is an acceleration of modernity (high/late/reflexive), capitalism and colonialism or whether it is a recent and distinctive phenomenon associated with such ‘post’ processes as post-industrialization, post-modernization, post-colonialism. Whatever the case, the focus is often on processes of detraditionalization, particularly the movement away from traditional institutional formations and anchors of identity. Some see this as a good thing, some do not and some try to describe rather than evaluate it.³

In very general terms, there are three ways of theorizing these shifts and patterns. One set of accounts is structuralist. The driving force of globalization is the all-powerful relationship between global capital, markets and digital technology, and their associated colonizing imperatives. In this view, cultural transfer is seen in terms of global corporate/cultural homogenization, Americanization or Westernization. As Waters (1995: 3) explains, ‘this does not mean that every corner of the planet must become Westernized and capitalist but rather that every set of social arrangements must establish its position in relationship to the capitalist West . . . it must relativise itself.’ Another set of accounts adopts either a more dialectical view or a view drawing from structuration theory: the relationships between global/local, integration/fragmentation and structure/agency are key concerns here. The codes

are now widely acknowledged via the notion that 'the global now helps to shape our everyday worlds and by our everyday acts we help to shape the global' (Giddens 1999). Of course, there is considerable debate about how this global/local dialectic is manifest and increasingly grounded studies identify a range of local interactions and inflections that are not so easily thought of in such binary terms. We will turn to them later. A third set of ideas draws on the notion of 'complex connectivity'. Because this is the general view we take in this book, we will enlarge on it before elaborating further on the relevant concepts and foci of those who focus on globalization from above.

'Globalization refers to the rapidly developing and ever-densening network of interconnections and interdependences that characterize modern social life', argues Tomlinson (1999: 2). He calls this 'complex connectivity' and identifies the different modalities of 'interconnection and interdependence' involved. He argues that the task of globalization theory is to 'understand the sources of this condition' and to 'interpret its implications across the various spheres of social existence' (Tomlinson 1999: 2). When Tomlinson explores the multidimensionality of globalization, he insists that it needs to be understood in terms of 'simultaneous complexly related processes in the realms of the economy, politics, culture, technology, and so forth' and 'involves all sorts of contradictions, resistances, and countervailing forces' (1999: 17). Similarly, Held, McGrew, Goldblatt and Perraton (1999, in Benyon and Dunkerley 2000: 11) claim that contemporary globalization 'is not reducible to a single causal process, but involves a complex configuration of causal logics'. Giddens (1999) contends that globalization is 'a multi-causal; multi-stranded process full of contingency and uncertainty'. Waters (1995: 3) defines globalization as a 'social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding'. Scholte (2000: 3) agrees, but also argues that deterritorialization (supraterritoriality and the emergence of transworld spaces) is a key feature of globalization that gives it a 'new and distinctive meaning' and that represents an important contemporary historical development.

The notion of complex connectivity is well illustrated in Appadurai's theorization of the global cultural economy and the 'fundamental disjunctures between economy, culture and politics' (2000: 95). He identifies five dimensions of global cultural flows; financescapes, technoscapes, ethnoscapes, mediascapes and ideoscapes, and argues that 'one way of exploring such disjunctures is to look at the relationship among' them. These scapes are, he says, fluid, irregular and multi-

ply constituted and perspectively registered (Appadurai 2000: 95). It is the latter three that are most pertinent to this book. Appadurai calls the 'landscape of persons that constitute the shifting world' an 'ethnoscape' (1996: 33). Mediascapes and ideoscapes are 'closely related landscapes of images'. The former are produced by electronically distributed newspapers, magazines, TV stations and film production studios. The latter are more 'directly political and frequently have to do with the ideologies of states and the counter-ideologies of movements explicitly oriented to capturing state power' (1996: 36). They include 'a diaspora of key words, political ideas and values'.

The key concepts and concerns of 'globalization from above' scholars include time/space reconfiguration and compression (Giddens 1999; Harvey 2000), transnational interconnectedness, networks, flow, speed, virtuality, fluidity, flexibility and the reshaping of power. There is a fascination with disembedding, with the 'fluid firm', with 'flexible' management and labour and with the governmental and other technologies that permit/encourage them to exist. Much associated attention is thus paid to deterritoriality, the porousness of borders and boundaries, and to the mobility or flow across national borders to different places all over the globe of information, ideas, images, trade, investment, labour, commodities and people.

Global media forms, such as film, television and the Internet, are instrumental in the global circulation of culture, information, images and imaginaries; 'mediated globalization' Rantanen (2005) calls it. Hence, there is an intense curiosity amongst these globalization scholars about the fresh configurations of time and space that they permit and produce; about the spacelessness and placelessness of images, screens, virtual worlds and simulated, hyper-real and 'imagined spaces' (Soja 1996) and 'imagined worlds' (Appadurai 1996, 2000). Equally, there is an interest in 'non-places', particularly those that have arisen alongside intensified travel and tourism, and the emergence of a hyper-mobile global cosmopolitan elite.

In general terms this literature concentrates on such things as advanced corporate and 'cultural economies' (Appadurai 1996), international organizations and multi- or supranational political institutions, their modes of operation and their effects. In other words, the focus is on what can be understood as the control centres and controllers of the global economy and culture, the means by which they spread their power and influence, and the nature of this influence; hence the particular interest in global cities as well as global elites. As Waters (1995: 51) explains, 'transnational corporations set up global linkages and

systems of exchange so that the globe is increasingly constituted as a single market for commodities, labour and capital'.

Alongside this line of inquiry and analysis is the acknowledged paradox that there are now serious limits to such power and influence. These are related to the risks associated with ever-present threats of ecological disasters, global economic collapse and the spread of war and of international health epidemics. Beck (1992) calls these 'high consequence risks' and argues that they universalize and equalize regardless of location and class position. But he also considers the manner in which risks are distributed, claiming that class disadvantage can lead to risk disadvantage; that poverty and risk attract each other. Giddens (1994: 20) says that humanity is driven by its collective fear of the threats it has created and it is thus that survival values unite us all.

Just as high-consequence risk is seen as a feature of globalization, so too is reflexivity. Indeed, reflexive modernity is seen as an intimate companion to globalization. It is Giddens's (1994) view that reflexivity is a structural aspect of contemporary life. Expert systems are repositories of technical knowledge that can be deployed over a wide range of contexts. They are thus, as he explains, highly mobile and well suited to deterritorializing times. He argues that today's reflexively ordered societies are regularly and rapidly shaped and reshaped by cycles involving the production and application of new knowledge. Indeed, the intensification of this process has led to 'burgeoning institutional reflexivity'. Risk and radical doubt feature because of the many available sources of knowledge, multiple experts and the lack of traditional or 'final' sources of authority. Giddens claims that, globally, we are involved in frequent attempts to 'colonize the future' through the reflexive organization of knowledge. For instance, risk of all sorts and reflexivity are companions, and 'risk management' has become a major preoccupation of government and institutional policy makers. It involves 'discovering, administering, acknowledging, avoiding or concealing such hazards with respect to specifically defined horizons of relevance' (Beck 1992: 19–20). As the risks increase, so too do empty promises of security. Giddens (1994) points to the re-regulation that is occurring within and beyond nation-states as they respond to the 'high-consequence risks' of globalization.

Throughout this book, we are alert to many of the major trends and patterns associated with globalization that we have outlined thus far, particularly complex connectivity and global disjunctive flows. But our focus is on if, how, and the extent to which they are manifest in out of the way places in 'developed' Western places; we do not want to fall

into the trap of universalizing phenomena. We were prompted, in part, to look 'underneath' the big patterns of globalization by criticisms of the literature that consider globalization from above. Several are pertinent here. The first is that some such studies, particularly those that focus on information technology and its relationship to capital, are informed by a determinist and thus problematic logic. A second is that some (not all) such studies of globalization suffer from an ethical emptiness. Harvey (2000) explains how on some occasions they talk of globalization when they might more aptly talk of imperialism or colonialism. The third is that many studies operate at high levels of generalization and abstraction and are, as Scholte (2000: 1) observes, 'empirically thin'. As several, particularly feminist, critics point out, much of the 'globalization from above' literature is highly selective in the scales, spaces, flows, networks and subjects of globalization that it chooses to analyse (Nagar, Lawson, McDowell and Hanson 2001). This selectivity means that it offers readers a rather skewed version of globalization (Kofman 2000), often from the standpoint of the overdeveloped West. Indeed, some argue that the broad scale of much of this analysis draws attention away from the implications of globalization for other equally pertinent sites, flows, networks and actors in 'peripheral' spaces and places. Often obscured from view are the implications of globalization for the daily/nightly practices of households, diverse local workplaces and organizations, face-to-face communities, and non-elite embodied and socially embedded actors. Thus how different places and people are drawn into the relations of globalization in different ways and with different and unequal consequences is muted in analysis. Such foci also, it is said, draw attention away from the manner in which the spaces and scales of globalization are multiple and intersecting.

Globalization from below

The sorts of criticisms outlined above have provoked an assortment of literature that seeks to extend and deepen understandings of globalization by focusing on what is variously called mundane, vernacular or indigenized globalization or 'globalization from below'. We will use the latter term as a convenient shorthand for those terms that precede it, with due apologies to Falk (1999). This work attends to intersecting geographic scales and to the uneven and particular aspects of globalization. As Waters (1995) notes, deterritorialization has proceeded most rapidly in the West and how it is experienced differs from place to place. The globalization from below literature is, then, especially sensitive to globalization's unevenness. It also identifies in detail globalization's para-

doxical integrating and fragmenting tendencies, power geometries and their implications for global, regional, national and local stability and justice. Held and McGrew (2002a and b) observe that cultural divisiveness and nationalist fragmentation are being reinforced and are growing as a result of global inequalities.

Predictably, studies of 'globalization from below' have a 'bottom-up' standpoint in terms of their theoretical, methodological and moral concerns. A strong theoretical orientation here is culturalist but this is also accompanied by the theoretical orientations noted above; namely structuration theory, the dialectical and that which also stresses 'complex connectivity' and global disjunctive flows. While, again, much of this literature is descriptive and analytical, it also often has a strong moral imperative, concerned as it is with the power inequities associated with the current 'geographies of centrality and marginality' (Sassen 1998), with representing the particular in ways which do not diminish it, and with speaking back to the power elites of the global economy on behalf of the local and non-elites (Escobar 2001). Such studies also try to distinguish that which is part of globalization and that which remains apart from or opposed to it. Indeed, more so than studies of 'globalization from above', studies of 'globalization from below' tend to heed the advice of the eminent cultural theorist Williams (1982: 204–5), who insists that one remain alert to the historical interplay of competing tendencies. He calls these dominant, residual, oppositional and emergent tendencies and urges commentators not to focus too exclusively on analysis of dominating tendencies and the new. We heed Williams's advice.

One focus in this literature is on the extent to and manner in which globalizing processes are mediated in embedded and embodied ways including 'inside the head' (Robertson 1992). Attention is paid to diverse people's and places' complex and contradictory experiences of, reactions to, and engagements with, various aspects of globalization as they intersect with their lives and identities over time (Luke and Ó Tuathail 1998; Urry 1995). Of related concern are the particular lives and spaces that are made poorer and 'marginalized' by the trade and investment patterns of economic globalization, particularly in the so-called Third World or the South (Afshar and Barrientos 1999; Freeman 2000). Asymmetrical dependency, the rich/poor divide and the causes and consequences of Third World debt are very much a part of this agenda (Potter 2000). A further interest is in those social movements that have mobilized in opposition to 'globalization from above', especially various aspects of corporate globalization like that associated with Wal-Mart (Yuen, Rose and Katsiaficas 2001).

Those with an interest in 'globalization from below' are of course also interested in deterritorialization, flow, networks, the reorganization of time and space, virtuality, the fluid, the flexible and the new. Equally, they are interested in global trade, investment, de- and re-regulation, and issues of cultural transfer. However, their interest is in localized inflections of these, in how and the extent to which such globalizing processes modulate material and territorial place, space, cultures, identities and relationships, and how these modulate more global trends. The embedded, embodied and 'in the head' mediation of such matters is a key focus here.

Placing and displacing identities

The focus of this book requires us to specifically consider the ways in which 'place' and identity figure in discussions of globalization. Place, in the context of globalizing processes, is a key concern of many for, as Scholte (2000: 3) observes, 'the rise of supraterritoriality has by no means brought an end to territorial geography; global and territorial spaces coexist and interrelate in complex fashions'. Clearly, as a consequence of such globalizing processes, dispersed places have become more interconnected and dynamic. Theorists thus adopt a view of place that recognizes this. Hence Sassen (1998: xix) observes that '[p]lace is central to many of the circuits through which economic globalization is constituted'. Held and colleagues (1999, in Benyon and Dunkerley 2000: 10) argue that 'even though most people remain rooted in a local or national culture or a local place, it is becoming increasingly impossible for them to live in that place disconnected culturally from the world in which it is situated'. Giddens (1990: 19) explains that 'place becomes increasingly phantasmagoric' as it is more 'thoroughly infiltrated by and shaped in terms of social influences quite distant' from it; 'stretched out'. While pointing to the obvious enduring physical distance between people and places in the world, Tomlinson (1999) argues that, as a function of global media images, there exists an increasing sense of worldwide 'proximity' and that this sense is accompanied by the very real connections that arise through economic, environmental and communicative links and through long-distance travel, tourism and migration. Such imaginary and real 'proximities', he observes, alter the nature of localities and affect what he calls 'dis-placement' (1999: 9). Distant events and powers infiltrate local experience. Equally, he observes local events; practices and lifestyles are increasingly considered in terms of their global implications and consequences. This set of con-

nections has led Giddens to claim that many people now take 'action at a distance' and that, thus, many of their experiences are 'disembodied'. Indeed, for him, time-space distanciation, disembedding and reflexivity mean that complex relationships develop between local activities and interaction across distances. And, finally Beck (2000: 46–7) talks of cultural de- and re-location and says that 'local cultures can no longer be justified, shaped and renewed in seclusion from the rest of the world . . . there is a compulsion to relocate detraditionalized traditions within a global context of exchange, dialogue and conflict'.

Such views of place prompt a consideration of the relationships between Appadurai's scapes and place; that is, the ideas, people and cultural forms that flow through place, the ways in which people mediate these scapes in place, and the implications for local cultures. And this takes us back to discussions about global/local relationships. There is considerable interest among cultural anthropologists and ethnographers in observing the ways in which global cultural forms interact with local cultures. This literature examines *in situ* the 'traffic in culture'; cultural interaction and exchange – the movement of meaning systems and symbolic forms, and the extent to which, how and why these are assimilated, hybridized or resisted locally (Hannerz 1991). As we explain further in Chapter 2, the methodological imperative here is to follow Held and colleagues' (1999, in Benyon and Dunkerley 2000: 11) call for inquiry to register the nature of the encounter and to attend particularly to interplay, interaction and cultural creativity. In other words, the drive is to show how reception is localized – to show if, how and what local meanings are attached to what is globally imported, and if and how the global is interpreted differently in different cultures and locations (Miller 1995).

Despite this interest in various forms of mobility, those who theorize place in globalizing circumstances nonetheless agree that place, more traditionally defined, still matters, and certainly matters in some locations and for some people more than others. The more traditional definitions of place see it as relatively tied to space and time, and as involving a sense of contiguity, homogeneity, and physical and social borders. In such places, kinship, friendship, work and leisure relationships and networks are relatively stable. Indeed, Sassen (1999) notes that we need an approach to place-based analysis that counters the overemphasis in the globalization literature on speed, hyper-mobility and so on – one which acknowledges 'material conditions, production sites and "place-bounded-ness"' (Sassen 1999: xxiii). Tomlinson is at pains to point out that 'local life occupies the majority of time and space'

(1999: 9) as most people stay in one place most of their time. Not all of place is displaced in people's lives, he says, but it is increasingly hybridized, for, as Appadurai (1996: 33–4) argues, the 'warp of stability is everywhere shot through with the woof of human motion as more persons and groups deal with the realities of having to move or the fantasies of wanting to move.'

Such considerations of 'the warp of stability' have provoked renewed interest in the role of tradition, heritage and roots, in notions of home and memory, and in the manner in which these and traditions intersect with the present. There is a revived interest in the established, the settled, those who choose to or are locked in place and, overall, the politics of stability and its relationship to the politics of mobility.

Some suggest that globalization may well have revived local solidarities and particularisms. For instance, Scholte (2000: 137) says: 'When faced with the vastness and seeming intangibility of globality, many people have turned away from the state to their local "home" in order to nurture their possibilities of community and self-determination.' Indeed, in the face of homogenizing economic and cultural globalization, there has been a proliferation of cultural particularisms and pluralisms. These have included a push for territorial means of identification involving surges in local, regional and national sensibilities (Robertson 1992). The forces for homogeneity, it is argued, in fact accentuate heterogeneity and fragmentation. Indeed, some who take a longitudinal perspective show how, over time, in the shadow of the 'global other', localities and even nations have reacted with attempts to revive local and national alternatives. Moreover, the rise of local nationalisms and identities and the post-colonial insurances on diversity have, in turn, contributed to further global fragmentation. This has involved many attempts to reconstruct tradition and to revive or reinvent the particular: Giddens (1994: 84) argues that our 'runaway world of dislocation and uncertainty' – our world of 'manufactured uncertainty' – often results in calls for a return to particular traditions. Here he makes specific mention of fundamentalism that he says is 'a defense of tradition based on the tradition it defends' (1994: 83). Fundamentalism tends to sentimentalize, romanticize, oversimplify and misrepresent the past. Gender fundamentalism and family fundamentalism are obvious examples. Further, in various instances, the technical and symbolic resources of globalization have been used to revive and stimulate the local. In such circumstances local cultural entrepreneurs may be those who help to translate the global locally or, equally, those who seek to promote the local locally or indeed globally.

As indicated earlier, another feature of studies of globalization from below is their concern for the ways that globalization reconfigures certain geometries and geographies of power and reinscribes others. Such studies focus on the webs of power that constitute 'scattered hegemonomies' (Grewal and Kaplan 1994) in hierarchical interconnections of space (Grosz-Ngate and Kokole 1997). As this indicates, such power relations are often considered 'through the prism of space' (Urry 1995: 14). Matters of interest here are wide ranging and include the power relationships between spatial units as all-inclusive as the 'West and the rest', between nation-states and regional alliances and between other spatial entities such as different cities, localities and neighbourhoods. Some are geographies of hope (Harvey 2000), trust and security, and others are geographies of high risk, uncertainty and future panic. Their relationships with each other are also emotionally coded; for instance, as places of fear and danger or places of desire. In other words, globalization has an emotional geography.

The views outlined above are usefully complemented by the conceptual work of cultural geography that offers a more nuanced view of place than that provided by globalization scholars. In developing a critique of universalizing theories of globalization that are informed primarily by the notion of time-space compression, Massey (2005, 1993) draws attention to the 'politics of mobility'. She states that such theories ignore the relationship between social differentiation and time-space compression. In other words time and space are compressed in different ways for different people, and in some cases not much at all. Poverty, age, place of birth and disability need to be factored into the analysis. She adds that many, if not most, people are still located in a routine or home base, a locality to which they return regularly and in which they spend a significant proportion of their social life. Like Sassen, she argues that the local remains important and should not be lost in a certain social theory's obsession with speed and the new. Massey accepts that any understanding of locality or place must not be constrained by the notion of boundaries and must recognize a complex range of external links and layers in space, not all to do with globalization (Massey 1994: 120). She terms this the 'simultaneous multiplicity of spaces' and argues that spaces are cross-cutting and intersecting, existing in relations of paradox and antagonism. To Massey (1994: 3), place remains an important focus for social inquiry in globalizing times if it is understood in this manner and if it is also recognized that places do not have single unique identities but are full of internal differences and conflict. Indeed, in her most recent book she talks of place as an 'event', a 'constellation

of processes' and stresses its 'thrown togetherness' involving sets of negotiations between history and geography, humans and nonhumans including changing landscapes and climates' (Massey 2005: 140–1). And, as Lippard (1997: 7) evocatively illustrates in *The Lure of the Local*, 'place is latitudinal and longitudinal within the map of a person's life. It is temporal and spatial, personal and political'. In a multicentred world, there are many senses of place.

Globalizing identity

There is now considerable speculation and debate over what globalization means for people's sense of who they are. This debate, which is central to this study, is layered over and builds on the long-standing debates about identity and identification, subjectivity and subjectification and the self, and how best to understand them (Hall 1996).

Some who explore the issue of globalization and identity proclaim the emergence of new identities that reflect and affect current global circumstances. These lines of argument tend to arise in association with two bodies of scholarship which, by and large, have very little to do with each other and which we will bring together throughout the book. The first focuses on globalization, reflexive (high/late) modernity and what this means for selfhood. The second focuses on global culture, the global–local cultural nexus, global mobility, and their implications for identity. These perspectives do not map easily on to the above–below distinction. We will briefly outline the main contours of each line of thought.

The suggestion by some key sociologists is that reflexivity is not only a structural aspect of current times as noted earlier (in 'reflexive modernization' theory) but also a feature of current individualized biographical projects of the self. As the power of older modalities of identity formation is reduced, individuals are propelled to consciously design their own specific identities and futures (Bauman 2000; Beck 1992; Giddens 1991, 1994). According to Giddens (1991: 187–201), contemporary times have provided 'new mechanisms for self-identity'. In Giddens's view, we have moved to a 'post-traditional order' which is a result of the many current challenges to traditional ways of doing things, organizing our lives and interacting with nature. These challenges include the declining influence of traditional agencies of socialization (church, family and school), the rise of other major influences (the media, popular culture), developments in scientific and technical knowledge and their applications to nature and our bodies, new social movements, the clash of values brought about by the rise of global differences, and the spread of different cultures around the globe. Such

changes and challenges, Giddens (1994: 83) argues, have forced traditions into the open, they have been 'called to account', and are obliged to justify themselves.

These structural conditions call into play reflexive identities; 'we are, not what we are, but what we make of ourselves', says Giddens (1991: 75). As many traditional anchors of identity are stripped away, a confusing array of choices emerges. People have to decide about many of the things that once were taken for granted or regarded as natural. While freedom from old constraints offers more apparent choice and autonomy, it also generates new uncertainties and fragmentations around gender, family, work, knowledge and authority. Central to the contemporary reflexive project of identity formation, or self-making, then, are issues of risk, trust and ontological security.

A second broad way of considering matters of globalization and identity is associated with debates about global culture and the global/local nexus. One focus here is on the emergence of what some describe as a globalized culture. Waters, for instance, argues that 'A globalized culture admits a continuous flow of ideas, information, commitment, values and tastes, mediated through mobile individuals, symbolic tokens, and electronic simulations' (Waters 1995: 126). While there is much debate about the extent to which this can be defined as a culture, there is a broad agreement that this 'culture' is disembedded, deterritorialized and highly differentiated and segmented. According to Waters again (1995: 126), a globalized culture is chaotic rather than orderly, its meanings are not unitary or centralized but are, as noted earlier, 'relativized' in relation to the West and the United States.

With regard to identity, then, the claim is that as a result of this rise in interconnectedness and interdependence, more and more people around the globe are coming to comprehend the world as one, albeit diffuse, place. Such altered experiences of proximity, or what some call 'new geographies', have produced certain sensibilities, identities, communities and solidarities that are not necessarily grounded in geography or the nation-state. These trans-border identifications are along various lines that include such things as religion, work, politics and various forms of consumption. Such increased interconnectedness and interdependence have, however, also intensified the collision of cultures and histories that has long characterized the human condition. This has also contributed to the simultaneous processes of homogenization and fragmentation, disintegration and reintegration that we have already discussed. Appadurai (1996, 2000) observes that global cultural processes are:

products of the infinitely varied mutual contest of sameness and difference on a stage characterized by radical disjunctures between different sorts of global flows and the uncertain landscapes created in and through these disjunctures.

(Appadurai 2000: 100)

More people must resolve, somehow, the implications for the self as they negotiate multiple affiliations and overlapping communities (territorial and non-territorial). They must, as Appadurai argues, 'navigate the perspectival set of landscapes' associated with the global cultural economy (2000: 95). In sum, then, the emphasis in this quite extensive body of literature is on globalized sensibilities and hybridized identities and identifications.

Of course, such broad patterns contain an even more complex story. This is possibly best told by globalization-from-below scholars who tend to emphasize the particular contexts of reception, that is, the rereading, creative appropriation, resistance and subversion of global tendencies and cultures by local peoples. They point to imitative and plagiaristic negotiations, trading and raiding in circumstances of unequal power and with diverse effects for locality and identity. The logic follows what Mercer (1994: 63) calls a 'syncretic dynamic which critically appropriates elements from the master-codes of the dominant culture and creolizes them, disarticulating signs and rearticulating their symbolic meaning otherwise'. This raises questions about what people bring to the dynamic and it is at this point that matters associated with histories, habits, memories, customs, rituals and conventions come to the fore. As Cvetkovich and Kellner (2000: 134) argue:

Today, under the pressure of the dialectics of the global and the local, identity has global, national, regional and local components as well as specificities of gender, race, class and sexuality. . . . This situation is highly contradictory with reassertions of traditional modes of identity in response to globalization and a contradictory *mélange* of hybrid identities.

They point to the continued importance of tradition in contemporary constructions of identity while at the same time arguing that the global/local nexus is producing new matrices for identity, thus 'expanding the realm of self-definition' (Cvetkovich and Kellner 2000: 134) and providing new options for selfhood.

A global sense of masculinity

The relationship between globalization and masculinity was of little interest to masculinity scholars until quite recently. Until this point, sociocultural studies of masculinity were largely preoccupied with the micro-politics of different masculinities in specific social sites, or in relation to particular cultural forms, or with the macro-politics of national politics of masculinity. For example, Whitehead and Barrett's (2001) edited anthology of sociological studies of masculinity includes depictions of Chicano/Latino (Mirande 2001), African-Caribbean (Sampath 2001) and South African (Wood and Jewkes 2001) masculinities. Whitehead and Barrett (2001) also include accounts of masculinity and national institutions, such as Barrett's (2001) discussion of the US navy and Segal's (2001) analysis of schooling in Sweden. Such situated modes of inquiry resonate with the theorizing of masculine identities embedded in place that we undertake as the study progresses. However, their views of places and institutions are not overtly linked to globalization theory and neither do they involve Massey's notion of a 'simultaneous multiplicity of space'. As such, studies of masculinity and globalization need to be clearly distinguished from such sociocultural analyses of masculinities in terms of the intellectual trajectory they build upon and the divergent forums of academic application they speak to.

The imperative for masculinity studies to adopt a global sensibility was established by Hooper (2000a) and Connell (2000a, 2001). The foundational work of these theorists was then drawn together in the work of Haywood and Mac an Ghail (2003). These studies have put globalization on the agenda of masculinity studies but, as we will argue, there remains considerable scope for conceptual and empirical refinement.

Writing from a feminist perspective on global restructuring, Hooper's⁴ (2000a) work on 'Masculinities in Transition' offers a critical cultural examination of 'integrated global elites of (largely) White male professionals and businessmen' (2000a: 59). In sympathy with Massey, Hooper argues against dominant ideas about space and time often associated with globalization, such as the ways in which discourses of globalization theorize 'the world as a single social space, shrinking time and space' (Giddens 1990, in Hooper 2000a: 59). In contrast, Hooper makes the case that the locations in which 'the global' actually constitutes a single space along which different states of masculinity 'flow' smoothly are highly select and privileged. Further, she contends that there is a range of ways in which traditional hegemonic masculinities, which she terms 'frontier masculinities', have been reinscribed or recontextualized

in relation to globalization. For instance, the kind of masculine behaviour that was integral to the processes of English imperialism and American frontiers (Hooper 2000a: 63) has been updated and become fundamental to global corporate zones of influence, such as the international stock market. Such global masculinities exemplify many of the ways in which 'the shiny new discourse of globalization draws strength from old formulas of racism, masculinism and imperialism' (Hooper 2000a: 69). Further, they deploy 'imagery which integrates science, technology, business, and images of globalization into a kind of entrepreneurial frontier masculinity' (2000a: 67). Hooper explicates the ways in which the economic fabric of the developed Western world has become a terrain in which contemporary hegemonic masculinities are able to control Third World resources. There are few changes in power dynamics here; rather, there is an intensification of the scale upon which certain male elites are able to exert their power.

Connell's (2000a) *The Men and The Boys* takes a similar trajectory to Hooper's critique of corporate global masculinity. He also considers what globalization might mean for masculinity studies. This entails situating masculinity in relation to a 'world gender order' (2000a: 40–3). Here gender is produced through relational processes between men and women, nations and citizens and across first and developing world contexts. The notion of 'transnational business masculinity' (2000a, 2001: 370) is a core concept of Connell's. Particularly, he (2000a: 53–4) contends that:

the hegemonic form of masculinity in the current world gender order is the masculinity associated with those who control its dominant institutions: the business executives who operate in global markets, and the political executives who interact (and in many contexts merge) with them. I will call this pattern 'transnational business masculinity'

He names a range of ways in which hegemonic masculinity is being re-invented and redeployed across First and Third World globalizing contexts.

There are some positive ways in which contemporary processes of globalization might open out masculine possibilities and also the ways in which people read masculinities, Connell argues, saying:

the global gender order contains, necessarily, greater plurality of gender forms than any local gender order. This must reinforce the

consciousness that masculinity is not one fixed form. The plurality of masculinities at least symbolically prefigures the unconstrained creativity of a democratic gender order.

(Connell 2001: 372)

A bi-focal definition of globalization is adopted by Haywood and Mac an Ghaill. They state that

At a general level, globalization may be understood as referring to the processes, procedures and technologies – political, economic and cultural – underpinning the current ‘time–space’ compression which produces a sense of immediacy and simultaneity about the world (Brah et al. 1999). However, this emphasis on transnational phenomena often eclipses the significance of local voices, issues and histories (Taylor et al. 1996). It also tends to neglect the power of imagined national communities that reconfigure and localize global processes.

(Haywood and Mac an Ghaill 2003: 84)

This dual perspective is analogous to the perspectives of ‘globalization from above’ and ‘from below’ that we outlined earlier and it leads their work to develop along these two somewhat different trajectories.

First, Haywood and Mac an Ghaill undertake some comparative, but not global studies of masculinities in different national contexts. In undertaking cross-cultural examinations of masculinity, among other things they are concerned with ‘how masculinities are mediated through (and constructed within) different cultural contexts and how specific social and cultural interrelationships reshape the meanings of manhood’ (2003: 86). The material that forms the core of such discussions explores the lived, everyday or vernacular expressions of global processes. The second way in which Haywood and Mac an Ghaill develop their work on globalization and masculinity is by adopting a transnational perspective (pp. 92–9). They read international politics, global capitalism and globalized desires as gendered and also as tied into economies of sexual desirability (pp. 96–100). Here global politics is seen to involve various forms of global gendered performativity ‘from above’ (pp. 85–100). In so doing they continue a line of analysis adopted by Hooper and Connell and deploy a notion of global hegemonic masculinity.

For our purposes, there are several points to be made about this set of literature on globalization and masculinity. The first is that it involves

important theoretical moves for the field as it points to a research agenda that is long overdue for development. Indeed, given the avalanche of literature on globalization it is surprising that the masculinity and globalization literature is so sparse in comparison. The second point relates to the ways in which globalization is understood. While, Connell and Hooper are clearly critical of the views of globalization promoted from the top by those at the top, they nonetheless focus on the control centres and controllers of the global economy and culture and the nature of their power and influence. As Connell says, '[t]o the extent particular institutions become dominant in world society, the patterns of masculinity embedded in them may become global standards' (2000a: 45). Even though they discuss the global hegemony of related forms of masculinity, explaining how such hegemony is secured 'inside the head' in places beyond the worlds of the business elite is not a feature of their work. In a similar vein, yet deploying slightly broader theoretical brush-strokes, Haywood and Mac an Ghail (2003) condense contemporary standpoints on globalization from above and below, but do not reconceptualize them.

Overall, there is little indication that this small body of work seeks to advance theories of globalization or to engage in theoretical dialogue between studies of globalization and studies of masculinity. Our thinking differs from this in the sense that we synthesize perspectives on globalization from above and below through the notions of place that we outlined earlier, and in particular through Massey's (1994) notion of a 'progressive' sense of place. Rather than perceiving the local as acted upon by global processes, we work with the idea of a globally progressive sense of place. The ways in which places engage with processes of globalization are contingent upon their located specificities.

The third point to be made about this literature is that business persona and investments in immaterial labour are understood to constitute decisive aspects of the globalized/globalizing masculinities. Hooper's entrepreneurial global frontier masculinity and Connell's transnational business masculinity arise in relation to global deterritorialized contexts. But what constitutes the global frontier? Where is it? And, if we are unsure where it is, what is the masculinity that it inscribes? The same questions apply to the notion of the transnational. A global sense of place problematizes such notions. It asks about the different ways in which masculinity is becoming globalized, and if and how Connell's 'world gender order', orders, reorders or disorders place and identity. Are some masculinities globalizing (the CEOs of Wal-Mart in Ashland for instance) while others are globalized (the local young

men who purchase their global merchandise)? These questions are similar to those posed by Sassen (1998) with regard to who constitutes a global worker in the global city.

Inspired by such questions, we seek to contribute to a theoretical dialogue between studies of globalization and studies of masculinity. More specifically, we aim to open up the field of masculinity studies to an analysis of globalization as it is lived in place and space, with place, space and masculine identities conceived in symbiotic relation. To assist us in this project, we turn, again, to the work of cultural geographers with a particular interest in gender and place. With their focus on gender, they help to refine for us the notions of globalization, place and identity that we outlined in the previous section.

In the early 1990s Jackson put out a call to 'map masculinities' (1991). She was one of the first geographers to 'explore the various instabilities and contradictions that inhere with the notion of masculinity and [to] make a concerted effort to uncover the spatial structures that support and maintain dominant forms' (1991: 210). Since Jackson's call there has been something of a surge of studies of masculinities, space and place (e.g., Berg and Longhurst 2003; Little and Panelli 2003; Nespor 2000b; Shire 1994) and an emerging interest in gender, geography and globalization (e.g., Nagar, Lawson, McDowell and Hanson 2001). This literature explores the changing gendered discourses, identities and relations of specific places and spaces and points to place/space-based variations in the construction and reconstruction of gender. It asks why, for instance, '[w]hat it means to be masculine in the Fens is not the same as what it means in Lancashire' (Massey 1994: 178).

Such studies address four broad themes, not all of which speak directly to questions related to globalization. First, they look at how changing economies and policies impact differently on different places and different genders, and how such changes may (or may not) reconfigure gender relations in local institutions and in the overall gender order of the locality (Walby 1997). The gender implications for particular male workers and workplaces are of concern here. Examples include the computer industry in Cambridge (Massey 1995), merchant banking in London (McDowell 1997). Thinking more globally, uneven economic growth and development, changing economies on various scales are also of interest for, as Sunder Rajan (1993: 6) observes, 'uneven development both shapes and draws on gender relations'. A second focus is on gendered symbolic meanings and use of space/place/landscape and the implications of this for constructions of masculinity. Examples here include Woodward's (1998) study of male soldiers and the rural landscape and Dowler's (2001)

research on Irish nationalism and masculinity. A third focus is on the connections between space and social difference and/or discrimination, especially that associated with gay men and men of colour. See, for example, the work of Majors (2001) on black masculinities and sport and Mirande (2001) on Chicano/Latino masculinities.

Finally, a fourth focus in these studies is on the relationship between place, space and time (Berg and Longhurst 2003; Knopp 2004; Little 2002). While acknowledging globalizing changes, those who work within this theoretical trajectory are not necessarily convinced that traditional anchors of identity, such as gender, have dissolved in the manner described by certain globalization 'from above' theorists. They are not, to borrow Appadurai's (1996: 33–4) metaphorical references to weaving, convinced that with regard to gender relations and identities, 'the woof of human motion' takes precedence over the 'warp of stability'. Indeed, along with their considerations of 'new geographies', they remind us of the gendered implications of such things as history and habit, ritual and reminiscence.

A conceptually inventive example of work arising from gender and cultural geography is Nesor's (2000b) 'Topologies of Masculinity', where she argues that different kinds of spaces produce divergent intraspatial modes of masculinity. To develop her arguments she draws heavily on Latour's (1987) identification of three kinds of intraspatial relation. These are bounded clusters of similar objects (local clusters), distributed networks (which operate across distances), and fractured or permeable social spaces in which relations leak between zones and bounded areas mutate. Nesor relates these to masculinities, arguing that bounded clusters are most likely to be associated with hegemonic masculinities, leaky spaces with 'ambiguous' masculinities, and distributed networks with imagined masculinities that pass between locations, from Hollywood to the playground, for example. Here Nesor draws on Appadurai (1996) in considering the role of mediascapes in the construction of young men's sense of masculine possibilities. Nesor (2000b: 40) considers such a role in terms of her interest in a three-dimensional, spatial, temporal and sensory engagement. Through three-dimensional engagement with mediascapes and other affective kinds of connection, masculinity becomes configured as a network rather than a form of embodiment. Nesor contends: '[i]n one sense, bodies . . . organized across such mediascapes . . . are no longer the bodies-as-bounded-region that are self-contained.'

She also argues that 'along with complex gender topographies there are multiple "gender topologies"' (2000b: 32). She deploys Mol and

Law's (1994: 643) notion of 'a mathematics of spatial form that "doesn't localize objects in terms of a given set of co-ordinates. Instead, it articulates *different rules for localizing in a variety of coordinate systems*"' (emphasis in original). With regard to the implications for masculinity, she explains:

Instead of arguing that masculinities assume a particular topology, I want to suggest that multiple masculinities are constructed, on differing scales, sometimes in reinforcing layers and other times in tension, within all three topologies. Body-reflexive practices take different forms in the context of different topologies.'

(Nespor 2000b: 33)

Nespor's notion of three-dimensional spaces of masculinity enhances Massey's notion of a 'progressive' sense of place, which implies a set of nested contexts, but it complements her notion of 'the simultaneous multiplicity of spaces'. Equally, Nespor's use of the concept 'topology' speaks to Massey's (1993) notion of 'power geometry'. In these terms, her work is certainly useful for us. However, we adopt the view that, while some spaces are more bounded than others and while some boundaries are more firmly patrolled than others, all spaces are potentially leaky and particularly so as a result of what Appadurai calls global disjunctive flows. The notion of networked spaces thus becomes redundant. Further, it also implies chains of relay and reaction which Appadurai's ideas also problematize. Appadurai is less concerned with relays of specific images and ideas than with the ways global mediascapes may inspire imagined and mobile lives. Such scapes point to notions of space and place that are highly porous.

Overall, as can be inferred from these standpoints, scholarship on geography, gender and identities has much in common with that on the global/local/identity nexus discussed above. It recognizes that identities are formed through complex geographies and geometries of multiple differences. These include 'uneven and fractured' (Bakker 1996: 19) globalizing processes that are economic, cultural, social and political. Such an interest in multiple axes of identity within irregular globalizing processes points to the necessity of considering both the 'fixity' and the porousness of place and the implications for identity formation.

Within such a conceptual framework, masculine identity is viewed as historically and spatially situated. Masculinity as a social, cultural and spatial construct involves a global nexus of 'dominant, residual, oppositional and emergent' (Williams 1982: 204–5) patterns of meaning,

power and affect. But how is it embedded in, and formed through, territory itself and through territorialized institutions and communities? How is it formed through mobility, deterritorialization and associated real and imagined worlds? If it involves 'mobile locatedness' (Massey 1993), and the invocation of globally differentiated speeds in place and space, what are the links between pace, place and masculinity?

* * *

Throughout this book, we explore the ways in which globalization, place, masculinities and change intersect. In so doing we draw together and mutually enrich divergent trajectories of scholarship – sociological, cultural and geographical. The literature discussed in this chapter provides a rich set of theoretical resources with which to begin our explorations. In the chapters to follow we will work with it in several ways. In some instances we will elaborate upon it. We will, however, put some key concepts under empirical pressure to see how well they hold up. Those that have particular resonance for our inquiries will be deployed and also provided with some empirical thickness. Where apt, we will bring additional existing concepts into the picture. However, we will also show that such things as reconfigured masculinities, emergent spaces, reordered economies and the globalization of affect require some new conceptual resources and we will develop these. In conceptual terms, our ambition is to theorize afresh masculinity, place and globalization.

Index

- abjection, 117–7, 139, 141–5, 197
 abject agency, 143
 abject splitting, 138, 144
 and female reproduction, 129–32
 effects of, 120, 131
 types of, 120
 symbols of abjection, 126–7, 131,
 142–3, 166
 spaces of, 126–32
- Aboriginal Australian people, 118–19,
 132–44, 162, 166
 and *The Lonely Planet*, 138–9
 Australian Rules, 135, 181–2,
 185
 cultural knowledge, 137
 dance, 139
 erasure of, 132–7, 140–4
 forced mobility of, 133
 history of, 132–3
 homeboys, 162, 166–7
 men's health, 133
 The Krakeour Brothers, 160–1, 177,
 182
 tourist constructions of, 119, 133,
 136–44
- Adkins, L., 64, 85
- aesthetic economies, 5, 8, 64, 77–8,
 81, 85–6, 90, 105, 161, 164, 166,
 192
 and quality assurance, 81
- affect, 20, 24, 32, 34, 58, 64–5, 67,
 85–6, 91–3, 95, 97, 103, 108, 110,
 116, 118, 120, 124–5, 147–6, 161,
 173–4
 affective dexterity, 64, 85
 affects of globalization and
 neoliberalism, 67, 69–70, 71
 and machines and danger, 175–6
 and music (Kinaesthetic Affects),
 180, 190, 192
 and place, 92, 94–9
 and poverty, 17, 23, 118, 121,
 123–4, 126, 144
 and resentment, 75, 122, 124, 134,
 143
 boredom, 96–7
 fear and Anxiety, 103, 125–6,
 143
 global communities of, 174
 loneliness, 193–4
 pleasure and *jouissance*, 173–5, 178,
 188–90, 193, 196
- agriculture
 globalisation of, 63
 and quality assurance, 81
 and mechanisation, 81–2
 and reflexive production, 81–4
- ambivalence, 79–84
 doubt, radical, 17, 64, 68, 79, 84
 gender, 64, 68, 78, 84
- Appadurai, A., 15–16, 21–2, 25–6,
 32–3, 43–6, 48–9, 58, 110,
 118–19, 144, 174, 186
- assemblages
 spatio-temporal, 93, 95–104
 spatio-sensual, 110, 178, 180, 184
- authenticity, 142
 'authentic' Aboriginal masculinity,
 136, 138, 142, 164
 'Authentic Australia': in *The Lonely
 Planet*, 138–9
 artificial authenticities and tourism,
 142
 Outback experiences, 77, 78
- Bakker, I., 33, 64, 68
- Barthes, R., 173–4
- Bauman, Z., 24, 49, 62, 67–8, 119–25,
 128, 136, 194
- Beal, B., 187
- Beck, U., 14, 17, 21, 24, 49, 125, 136,
 186–7
- Benyon, J., and Dunkerly, D., 13, 15,
 20, 21
- Blum, J., 55
- Bullen, E., and Kenway, J., 126, 130–1

- Bullen, E., Kenway, J., and Hey, V., 130
- Burawoy, M., et al. 43, 44–7, 56–7
- cars/machines, 7, 97, 110, 126, 165, 175–80
 and desire, 110, 126, 165, 175–8.
 and intergenerational contact, 176–9
 and masculine status, 178–9
- city, 1–2, 5–6, 8, 10, 23, 27, 31, 36–7, 41–4, 55–7, 66–7, 71, 75–8, 80–3, 88–9, 91, 95, 99–104, 108, 113, 121, 124, 128–9, 131–2, 136, 140–1, 148–50, 155, 165, 169, 175–6, 177–9, 183, 186, 188, 192–4, 197
- city centric; metro-normative, 10
- farmers protesting in, 60–1
- as gendered and sexualised space, 101–4, 108
- young people's imaginings of, 99–104
- boys' perceptions of: as dangerous, 102–3; as female, 103–4
- positive and negative representations, 1–2, 5, 104
- see also* Country–city binary constructions
- class (social), 17, 26, 37–8, 51, 64, 66–9, 109, 115, 117–19, 124–8, 130–2, 138, 152, 156, 167, 169, 170, 179
- and embodiment, 115
- and school knowledge, 155–8
- and underclass mothers, 128–32
- 8 Mile*, 131–2
- global elite, 63, 119
- hegemonic working class
 masculinity, 66
- production of cultural phobias, 131
- underclass, 126–8
- Clifford, J., 40, 46
- Cloke, P., 121
- Collins, C., Kenway, J., and McLeod, J., 147
- Connell, R.W., 27, 51–3, 66, 74, 76, 83, 176, 184, 196
- consumption, 11, 25, 38, 81, 103, 106, 110, 113, 115–16 140, 143, 185
 and globalization, 25
 and masculinity, 110, 114–15, 185
- brands, global, 106–8, 173–4, 185–6, 191
- cafe society, 108
- consumer pleasures, 94
- consumer-media culture, 106–8, 115
- cultures of, 94, 108, 106, 110, 116
- global consumer culture, 94
- places of, 103–8, 113–15
- scapes of, 106–10, 112–22, 116, 154
- shopping and girls, 99, 100, 103
- shopping and hardware stores, 114–15
- shopping centres, 9, 93, 108, 113–15; and youth, 113–14
- Coober Pedy, 7, 74–8, 85–6, 91–7, 106–11, 134–44, 154–7, 164–7, 177–97, 194
- thumbnail sketch, 7
- early history of, 74–5
- and tourism, 76–8, 86, 141–2, 154
- and the opal industry, 7, 74, 77
- and films; *The Red Planet*, 110–11; *Mad Max*, 110–11; *Siam Sunset*, 110–11
- cool, 100, 107, 154, 161–70, 179–80
- cool cartographers, 162–3, 170.
- cool contingents, 164, 170.
- embodiment, 162
- hegemonic, 162–4
- hierarchies of, 163–70, 179–80, knowledge of, 162–7
- subcultures of: Greek, 164–6, Homeboys, 166–7
- un-cool, 167
- see also* lifestyle
- Cornwall, A., and Lindisfarne, N., 52–3, 55
- corporations, 13, 16, 35, 49–50, 55, 62, 107–8, 112–13
- and consumers, 112–13
- Coca-Cola, 106–7
- corporate drain, 113–15

- corporations – *continued*
 corporate signs, 104, 106, 109–10,
 112–15, 185
*Fairfax Walkabout Australian Travel
 Guide*, 141–2
 Nintendo, 107
 QuikSilver, 191–2
The Lonely Planet, 138–9
see also Wal-Mart
see also McDonalds
- country–city binary constructions,
 100–4
Amish in the City, 100–1
Crocodile Dundee, 3
Deliverance, 2
Survivor, 100–1
The Archers, 2
The Simple Life, 1, 100–1
- Cohen, R., and Kennedy, P., 162
- Cowlshaw, G., 134–5, 137, 143
- country lobby groups, 84, 87–9
 Centre for Rural strategies, 88
 Liberty and Livelihood march,
 87–9
 media strategies, 3, 87–9, 100
see also entrepreneurial
- Creed, B., 131–2
- critical realism, 41–2
- cultural geography, 13, 23, 32
 and globalisation, 23–4 30, 56, 74,
 78, 89
 and gender, 31–3, 64, 85
- cyberspace, 196–7
 and virtual friendships, 196–7
 flaming, 196–197
 parental fears of, 195
 virtual identities, 196–7
- dance, 9, 94, 117, 138–9
- De Certeau, M., 148–51, 153, 158,
 161–3, 166, 168
 strategies and tactics, 148–51
 and spatialized knowledges, 151
- Deleuze, G., and Guattari, F., 152,
 164
 tracings versus map knowledges,
 152
 minoritarian cultures, 151, 164,
 166–7
 majoritarian cultures, 151, 164,
 166, 167
- de-industrialization, 14, 55, 63–4, 73,
 76, 85–6, 89, 90, 104
 and men, 55
 and de- and re-regulation, 62
 Billy Elliot, 125
 multi-skilling, 54
 and primary production, 63
 in local economies, 63
 power industry; in the, 67
Roger and Me, 65
 theories of, 14, 62–3
- de-skilling, 69, 82–3
- de- and re-traditionalisation, 5, 14,
 17, 21, 24–7, 32, 36, 40, 44–5,
 50, 63–5, 69, 71–4, 77–9, 80, 82,
 84–6, 89, 99, 113, 128, 130,
 136–7, 139–41, 148, 172, 189,
 195
see also Adkins
- displacement, 20–2, 68, 108, 125
- Eden, 7–8, 27, 32, 66, 70–3, 83, 85,
 98–9, 102–6, 109, 118, 121–3,
 130, 153–7, 159, 164, 168, 181,
 183–5, 187, 191, 194–5
 thumbnail sketch of, 7–8
 economic base and changes to, 66,
 70–3, 83, 122
 and social division, 71
 and people mobility, 72
 time warp, 109
 new poor, 121–2
- education, 36, 38, 67, 73, 82–3, 85,
 114, 133, 146–7, 151, 154–7,
 161
 apprenticeship, 79
 boys' education 'crisis', 146–7
 geographies of knowledge, 152
 informal school knowledge, 154
 out of school knowledge, 158–61;
Bunnings training courses, 114
 peer pressure, 96, 103, 127, 133,
 155, 163, 176, 178, 181–2,
 195
 school curriculum, 148, 157, 166,
 179
 school spaces of survival, 168–9

- technical and further education
and training, 69, 83–4
university, 69, 157
work experience, 73, 111, 153,
158–9
- economy, 15–6, 19, 26, 30, 35–6, 42,
52, 54, 58, 62, 64–5, 69, 72–3,
77, 79, 83, 97, 100, 105, 115,
118, 123, 125–6, 145
changing, 65, 67, 104, 122
global cultural, 15, 20–6, 64, 97,
100, 145
political, 52, 54, 58, 62, 105, 115,
123, 126
- ecological globalization, 63, 72, 86
environmental activism, 71
environmental destruction, 71
environmental protection, 70–1
environmentalism, 72
anti logging, 36
see also risk management
- economic globalisation, 14, 19, 20,
45, 62–3, 65–6, 68, 118, 125
in Flint, 65
shift to service economy, 62–4, 67,
76, 78, 86, 105, 108, 114, 154
workplace restructuring, 62, 64–5,
67, 69, 71
see also neoliberalism
- emotional geography, 23, 54, 62
and connections to places, 93, 104,
106–7, 110
see also Affect
- entrepreneurial, 22, 28, 30, 62–3, 69,
73, 77, 83, 85–9, 159
and the media, 87–9
and local economies, 63 (wine)
educational, 69, 73
entrepreneurial sensibilities and
work, 62
frontier and global frontier, 28, 30,
56, 73–5, 77–8, 87–9, 97
local and regional, 69, 73, 85–9
place marketers, 86–7
- ethnography, 5, 5, 35, 37–59, 197
definitions of, 38
early thinking, 39–40; and critiques
of, 40–1
debates about, 39–41, 42–5, 49
critical, 38–42
global, 46–7, 50
grounded, 43
multi-sited, 47
and scale, 46, 47, 51
and movements, 45–6
see also Burawoy; Marcus;
Appadurai; Ong; Clifford
Evers, C., 190
- Falk, R., 13, 18
- family, 2, 22, 24–5, 61, 68–9, 70,
79–84, 88, 98, 103–4, 111,
114–17, 125, 128, 130, 133, 140,
154, 156, 158, 176–7, 186–7
and ‘capitals’, 156–8
conflict and break-up, 69, 70
extended, 98–9
family man, and *Bunnings*, 114–15
farms, 79–80, 81–4, 101, 103, 104,
177
lifestyle, 82
sole mothers, 129–32, 129, 130
see also generation
- farmers, 3, 60–1, 78–9, 81–2, 108
Protests, 60–1
- femininity, 85, 99, 125, 130
and exclusion from sport, 182
and the city, 103–4, 108
And the outdoors, 99–100
feminine masculinity, 73, 85, 84
feminization of work, 64–5, 84
service economies, 64
see also de- and re-
traditionalization, 64
- Featherstone, M., 161
- fieldwork practices for this study, 57
- Fitzclarence, L., 186
- flexibility, 16, 90
- football, 105, 160, 165, 171–5, 181–7,
193
soccer: *The Cup*, 171–2
Australian Rules, 135
and the Krakeour Brothers, 160
and status, 181
social inclusion and exclusion, 182
and *plaisir*, 182–4
Rugby League, 183
- Fox, C., 100, 125

- Fraser, N., 118–19
- friendship, 21, 99, 106, 113, 155, 167, 176
- mateship, 9, 99, 184, 195
- virtual friendship, 195–6
- fundamentalism, 5, 22, 92
- generation, 4–5, 35, 63, 65–8, 70, 79, 81–3, 90, 98, 128, 131, 162, 172–8, 181, 183–4, 186, 188, 197
- and sport, 183
- fathers and sons, 68, 70, 153–4, 156–7, 68–9, 70–2, 73
- fathers, sons and cars, 176–8
- intergenerational relationships and work, 65, 68–70, 70–2, 73, 82–3
- parental fears of cyberspace, 195
- see also* family
- gender, 3, 5, 22, 25–6, 28–30, 37–8, 51–2, 55–7, 64–5, 67–8, 73, 79, 82, 84–5, 89, 90, 93, 95, 97, 99–101, 104, 106, 114, 118–19, 125, 130, 144–4, 151, 162, 168, 172–5, 180–1, 187, 195–7
- global order, 28
- hybridity, 85
- intensification of, 68
- flexible identities, 80, 89
- gendering and sexualising of place, 99–100, 101, 105
- girls in cars / gendering of car space, 181
- and migration, 55–60
- fundamentalism, 1, 22, 92
- see also* place
- see also* cultural geography
- see also* country/city binary
- see also* de- and re traditionalisation
- George, S., 55–6, 156
- Gibbs, A., 124, 126
- Giddens, A., 15, 16, 17, 20, 21, 22, 24, 25, 27, 44, 48, 49, 51, 63, 70, 93, 97–8, 151
- Gille, Z., and O Riaine, S., 43–8, 53
- globalization studies, 4
- complex connectivity theory, 15
- culturalist accounts of, 19
- feminist critiques of, 18
- structuralist accounts of, 14
- structuration accounts of, 14
- globalisation, 3–5, 10–34, 42–68, 70, 81–2, 86, 89, 92, 93, 115, 118, 119, 120–1, 125, 136, 150, 171, 193, 197
- and reflexive modernity, 14, 17, 24, 47, 49
- and homogenisation, 13–14, 22
- and fragmentation, 22, 23
- and inequality, 18–19, 23
- and power, 23
- as lived, 19
- and the self, 24–6
- global, 1–6, 10–33, 34, 37, 39, 41–63, 65–8, 70, 72, 74, 76–83, 86, 89, 90, 92–4, 97, 100, 103–4, 106–9, 111–13, 115–22, 124–5, 130–1, 135–9, 144–5, 148, 150–1, 161, 163, 177–4, 185–7, 191–3, 197
- culture, 24–5, 136, 171
- fragmentation, 22, 25
- disjunctive flows, 17–19, 33, 58, 145
- gender order, 28
- Gowan, T., 54–5, 69
- Grace, D.J., and Tobin, J., 173
- Grosz, E., 105, 120, 125
- Harvey, D., 16, 18, 23, 62–3.
- Haywood, C., and Mac An Ghail, M., 27–30, 51
- Healy, S., and Muecke, S., 190
- Hebdige, D., 174
- Held, D., McGrew, A., Goldblatt, D., and Perraton, J., 15, 19, 20, 21
- Hollywood, 7, 32, 55, 110–11, 128
- Hooper, C., 27–30, 56, 74, 78, 89, 100
- identity, 4–5, 9, 12, 14, 20, 24–6, 30–5, 38, 46, 50, 60, 65, 68, 73, 76–7, 81–2, 97, 99, 100, 102, 105–6, 113, 115, 117, 120, 125, 129, 132, 137, 139, 143, 147–8, 151, 153, 161, 168, 181, 184, 191–2, 194, 196
- and globalisation and reflexive modernity, 24–5
- and global culture, 25–6

- and the global-local nexus, 26
and knowledge, 148
imagination, 2, 39, 47–50, 53–4,
58–9, 74, 95, 97, 107, 116, 118,
145, 194, 197
and ethnography, 48–9
and this study, 57–59
cartographic imagination, 95
global, 47–50, 59, 74
popular, 2
see also affect
see also emotional intensities
industry, 7–9, 31, 35–7, 63–4, 66–74,
79–86, 110–11, 122, 132–3,
136–7, 139, 142–3, 154, 161,
193
coffee, 108
fishing, 6, 8, 63, 66–8, 70–3, 98,
105, 122
fruit industry, 9–10, 78–9, 80–4,
103, 177
horticulture, 6, 63, 79–80, 83
hospitality, 36, 73, 84–5, 197–8
opal, 6–7, 74, 77, 142
power, 8, 63, 66–9, 86, 122
timber, 8, 35–7, 63, 66, 70–3, 105,
122
tourist, 2, 7–9, 36, 47, 65, 72–8, 86,
91, 96, 105, 110–11, 118–19, 133,
136–44
wine industry, 9, 66, 74, 78–9,
80–3, 85–6, 138, 168, 173;
Mondovino, 81
- Jackson, P., 31
Jones, C., and Novak, T., 123–4, 126,
130
- Karsten, L., and Pel, E., 187–8
Kenway, J., and Bullen, E., 106, 112,
126
Kenway, J., and Kraack, A., ix
Kenway, V., 66
Knopp, L., 6, 32, 93, 94, 95, 97, 100
knowledge, 150
haptic knowledges, 158–61
map knowledge and boys, 152–4;
Lack of, 155–7
of Cool, 162–3
out-of-school-knowledge, 158–61
strategic knowledge (as ‘Aerial
Vision’), 152–4
The Krakeour Brothers, 160–1, 177,
182
the tour, 149, 150, 152
thinking in packs, 161
Kristeva, J., 118, 120, 125–6, 129,
132, 143–4
- landscape, 7, 10, 16, 24, 26, 31, 74,
77, 82, 87, 91, 94–9, 104, 109,
111, 115, 118, 140, 178–9,
180
affective pull of, 91, 94–5, 97–8,
104, 109, 111, 178–9
and Aboriginal Australian people,
140
and gender and the outdoors, 31–2,
99–100
and media scapes, 110–11
literacy, 182
social aspects of, 16, 24–6, 31, 74,
77, 87, 99, 115, 118, 140,
178–9
- Lash, S., and Urry, J., 63, 78, 112
leisure, 4–5, 8, 21, 86, 115, 136, 161,
172–6, 178–9, 181, 187–9, 191–5,
197
computers, 168, 172, 192, 195–6
music, boys in bands, 192–4
creative arts, 194
see also cars
see also sport
- life chances, 133, 148, 151–2, 154–6,
158–61, 170
boys’ approaches to knowledge, 151
lifestyle, 2–5, 20, 71, 77, 81–2, 84, 99,
106, 111, 127, 148, 151, 161–3,
167–70, 194, 223.
boys’ approaches to knowledge,
151
un-cool, 162, 167
punk in the desert, 194
- Lippard, L., 11, 24, 98
Lonely Planet, The, 138–9
and colonization, 138
erasure of Aboriginal Australians,
139

- Mac An Ghaill, M., 38, 51
 Mc Clintock, A., 132, 139
 McDonalds, 61, 84–5, 109–10, 185
 and young workers, 84–5
 and gender, 84–5
 McDonnell, K., 173
 Marcus, G.E., 39, 40–1, 46–7, 49–50,
 53, 58
 masculinity studies, 4, 27–8, 31, 51–3,
 56
 and cultural geography, 31–2
 and ethnography, 51–3; global
 ethnography, 56–9
 comparative, 29
 comparative ethnographies, 52,
 53
 critiques of, 30–1, 53–3
 global sensibility, 27
 micro politics of, 27, 51
 socio-cultural studies of, 27
 transnational, 29
 masculinities, 1, 3–4, 11, 13, 15, 17,
 19, 21, 23, 25, 27–33, 38, 51–7,
 61, 65, 66, 71, 73–4, 77–8, 85–92,
 97, 103, 105–6, 114, 117, 145,
 147, 171–5, 181, 187–8, 190, 192,
 197
 abject, 125, 197
 Cool, 162–4
 entrepreneurial, 28, 30, 62, 77,
 83–9, 159
 flexible, 72–3
 frontier, 27, 37, 72–3, 74–5, 77–8,
 89
 global frontier, 28, 30, 74, 89
 global trajectories of, 58–9
 hegemonic working class, 27, 28,
 68–9, 32, 101
 hyper-Machismo protest, 179
 professional, 75, 76, 84
 protest, 70, 60–1, 65, 70
 redundant, 35, 68, 123
 transnational business, 28, 30, 56,
 74
 Massey, D., 10, 14, 23–4, 27, 30–1,
 34, 37, 46, 48, 57, 58, 62, 92–4,
 100
 Matthews, H., Limb and Taylor, M.,
 101, 104
 Matthews, H., Taylor, M., Percy-
 Smith, B., and Limb, M., 113
 May J., and Thrift, N., 95
 McDowell, L., 18, 31, 62, 65, 68, 93,
 147
 melancholia, 65–6, 89–90
 and Scorsese's films, 66
 loss, 71
 melancholic agency, 70
 melancholic excess, 68–70
 masculine melancholia, 65–73, 90
 manufactured melancholia, 89
 memory, 22, 89, 90
 custom, 26, 84, 89, 90, 106,
 112–14, 129, 133, 139, 149
 erasure and Aboriginal people, 140,
 142
 nostalgia, 54, 66
 tradition on the fruit block, 79
 post-traditional order, 24
 men, 1–2, 4–5, 27–8, 31–2, 51–5, 58,
 61, 65–8, 70–8, 83, 88, 91–5, 97,
 102, 104–5, 108, 110–22, 114–15,
 117–18, 123, 130–1, 133–5, 139,
 143, 144, 163–5, 167, 168, 171–4,
 176–7, 179–83, 187–92
 Aboriginal Australian, 133, 139
 143
 and unemployment, 125
 Bushmen, 60, 90
 ethnographies of, 53–6
 Mendes, P., 123–5
 Merimbula, 105–6, 9, 156
 metropolis, 1–6, 8, 10–12, 14–18, 20,
 22, 24–8, 30, 32–8, 40–2, 44, 46,
 48, 82, 84, 86, 90, 92, 94, 96, 98,
 100, 112, 114, 116, 118, 120,
 121–3, 126, 128–9, 130, 132, 134,
 142, 148, 179, 181, 185, 190,
 194, 198
 definition of, 5–6
 places beyond, 6–7
 Michael Moore, 65
 Roger and Me, 65
 mobility, 16, 21–4, 34, 50, 53–4,
 63–4, 66, 73, 94, 101, 118–22,
 125, 128, 133, 136, 193
 forced: from city, 128; for work, 68,
 133

- immobility, 68, 120, 125
 migration and gender, 55–6
 mobile elites, 119
see also ethnoscapes
see also Bauman
see also Aboriginal Australian People
- Morwell, 66–70, 83, 85–6, 97–9, 103, 106, 108, 113–15, 122–30, 155, 156, 158, 164, 167, 179, 181–5, 187
 and people mobility, 68, 122,
 and poverty and shopping, 115
 and the welfare poor, 124–7
 and tourism, 86
 and unemployment, 123–5
 economic base and changes to, 66–70
 thumbnail sketch, 8–9
- music, 106, 110, 166, 172, 180, 182, 190, 192–4
 affect and, 180, 192
 bands, 192–4
 in cars, 180
 subcultures, 192–3
- Nagar, R., Lawson, V., McDowell, L., and Hanson, S., 18, 31
- Nespor, J., 31–3, 37, 56, 93, 95
- neoliberalism, 70
 and restructuring, 8, 27, 42, 62–4, 67, 69, 71, 113, 117, 120
 and structural adjustment, 62
 as ideology, 14, 62
 emotional fall out of, 68
 neoliberal social policy, 122–3; and choice, 123
 restructuring and the state, 62
- new geography, 25, 32
 altered proximities, 20, 25, 97, 105, 197
 increased interconnectedness and dependencies, 1, 20, 113, 185
 intensified cultural collision, 5, 25, 89
 trans-border, 10, 25
- Ong, A., 43, 46
- Peel, M., 124
- place, 2–12, 16–23, 27, 30–1, 43, 46–8, 54, 56, 58–64, 67, 74, 78, 84–98, 100–9, 112–13, 115–16, 118–21, 131, 135–8, 145, 147, 150, 152, 161–2, 171–2, 174, 176, 178, 185, 187, 191–2, 197–8
 a progressive sense of, 30–3, 35, 37, 46, 91–3, 104, 115
 and community/history/roots, 2, 22, 36, 45, 57, 65, 75–6, 86, 96, 103, 107, 111, 114–15, 128–30, 334, 143, 152, 171, 173, 186–7, 191–3
 and the underclass, 126–8
 feral wharf, 165
 laps of the street in cars, 180–1
 live and dead zones, 92–4, 95–9, 108, 113, 116
 place-making projects, 58
 place marketing, 140, 142–3
 place myths, 74, 78, 103
 places of poverty, 17, 23, 118, 121, 123–4, 126, 144
 porous, 16, 33
 wog wharf, 165–6, 168
see also leisure
see also pleasure
see also gender
see also Massey
- Phillips, R., 135
 assemblages of, 173–5, 178–9, 180–5
jouissance, 173–4, 189–90
 leasure, 1, 4, 94, 103, 166, 171–85, 187–9
plaisir, 173–8, 180–5
- Possible Lives, 58, 186, 194
Bend it Like Beckham, 186–7
Dawson's Creek, 194
- poverty, 17, 23, 118, 121, 123–4, 126, 144
 belief systems about/ideologies of, 121, 124
 places of, 17, 23, 118, 121, 123–4, 126, 144
 signs of, 126–7, 131, 142–3
 stigma attached to, 3, 83, 118, 122, 130, 145, 158, 181, 192

- quality assurance, 81–2
- reflexivity, 17, 21, 24, 49, 58, 64, 77, 79, 81, 84–6, 90, 147–9
 aesthetic, 77, 81
 and doubt, 17, 40, 64, 68, 73, 79, 84, 88, 102
 and risk, 17, 58
 and the self (identity, biography, the body), 24–5, 49, 147–8, 189
 boys with ‘Ariel Vision’, 152–4
 burgeoning, 17, 79, 84, 90
 emotional/ affective, 85–6
 institutional, 79, 84
 reflexive modernity, 14, 17, 24, 49–50
 reflexive production and
 accumulation, 58, 63, 63, 77–9, 84, 147
- regulation and deregulation, 8, 17, 20, 62, 67, 70–1, 75, 80, 120–2, 124, 188
- Denmark, 9–10, 79–80, 82–5, 96, 99, 103, 106, 109–10, 153–4, 164–5, 176–84, 187–8, 191–5
 thumbnail sketch, 9–10
 economic base and changes to, 80–5, 154
 and McDonalds, 109–10
 and socio-cultural differences and divisions, 165–8
 and people mobility, 72, 103–4
- representation, 2–3, 36–42, 57, 87–8, 135, 139, 140, 150, 186–9
 the politics of, 135–6
 racial politics of, 135, 181–2, 185
- Robertson, R., 19, 22
- risk, 17, 23, 25, 35, 58, 62–83, 66, 70, 72, 82–3, 86, 127, 147, 173, 175, 178–9, 188–90
 and doubt, 17
 and entrepreneurs, 86
 and environment, 17
 and football, 184
 and masculinity, 63, 72
 and pleasure and *jouissance*, 173, 175, 178
 and risk management, 17, 58, 63, 70
 and Skateboarding, 188–90
 geographies of, 23
 high consequence, 17, 70, 73,
 machines and dangerous driving,
 179–81
see also Giddens
- rural, 2–3, 31, 68, 86–9, 95, 121,
 128–9, 135, 179, 181, 184
 flight of capital, 63, 84
 flight of people, 129
 rebound, 3
 renewal, 3, 69, 85, 110, 136
 England, 121
 United States, 121
 imaginings of, 2–3; in *The Simple Life*, 1–2
 synonyms for, 3–4
- Rabaté, J.M., 175, 188
- Sassen, S., 19, 20, 21, 23, 31, 45
- scale, 12, 18, 28, 31, 33, 39, 44–54,
 66, 81, 182
 and ethnography, 48
- sexuality, 26, 132, 163
 and sex, 92, 194; and fantasy, 194
Boys Don't Cry, 2
Brokeback Mountain, 200
 heterosexual ‘Cool’, 163
 heterosexual, 165, 168
 homophobia, 105
 sexualization of place, 105–6
 Sydney Gay and Lesbian Mardi
 Gras, 91
The Adventures of Priscilla: Queen of the Desert, 91, 92, 97
- scapes, 15, 21, 45
- ethno-, 15, 45, 58, 76, 118, 120–1, 185
- ideo-, 15–16, 58, 65, 89, 93,
 110–26, 118–19, 120–6, 130–3,
 136, 144, 197
- local, 99, 184
- media-, 15, 32–3, 37, 58, 89, 93,
 100, 118–20, 110, 116, 124,
 133–8, 144, 174, 185, 197
- socio-, 48, 99, 115
- youth-, 174
see also Appadurai
- Scholte, J.A., 13, 15, 18, 20, 22

- Shilling, C., 186
- Sibley, D., 121, 127, 142
- Simpson, M., 181
- Singh, M., Kenway, J., and Apple, M., ix
- skateboarding, 187–98
 embodiment, 188–9; and risk, 188–9
 and *jouissance*, 189–90
- Sommers, C., 146
- spaces, 11, 15–6, 18–20, 23, 31–4, 43, 49, 54, 57–8, 74, 86, 91–6, 100–4, 106–9, 112, 115, 120, 126–7, 147–50, 157–61, 164–5, 168–9, 173, 178–9, 188–9
 global branding of, 106–10
 live and dead zones, 94–100, 113
 school spaces of survival, 168
 seascapes, 97–8, 191
 spatial paradox, 17, 23, 94–7, 100
 116
 spatial rivalries, 100, 105–6
 streetscapes, 104, 191
see also cyberspace
see also assemblage (spatio-sensual)
see also assemblages (spatio-sensual)
- sport
 and drinking, 183–5
 and social capital, 159–60
 and global brands, 185–7
 mediascapes: *Bend it like Beckham*;
Australian Rules, 135
 unorganized sports, 187
see also football
see also skate boarding
see also surfing
- stability, 22
see also memory
- surfing, 73, 190–2
 and *jouissance*, 189–90
 Quiksilver, 191–2
- technology: 14, 15, 18, 28, 49, 81, 154, 195
- temporality, 34, 95–7, 104, 162
 and cars, 178–80
 country/city differences, 104
 panoptical time, 139
 speed, 23; and the city, 103–5
 time/space, 82, 106
see also spatio-temporal assemblages
- territoriality and deterritoriality,
 15–16, 20, 22, 34, 44, 48, 62, 81,
 104, 119, 135, 173
 leisure and pleasure, 173
- Tomlinson, J., 15, 20, 21, 97
- tourism,
 in Coober Pedy, 76–8, 139 140,
 142,
 in Eden, 72–3
 in Flint, 65
 in Morwell, 8, 86
 in Nevada State, 74
 in Philomath, 35–6
 in Renmark, 9
 tourist glaze, 137
 tourist guides on the web, 135–42
 tourists, types of, 136
- Urry, J., 19, 23, 63, 79, 86, 112, 136,
 137
- unemployment, 123–5
 and masculinity, 125
 homeless recyclers, 54–5
 ideologies about, 123–5
 shipyards, 55
- violence, 43, 70, 102, 131, 133, 143,
 169, 184
 and pack knowledge, 169
Blackrock, 169
 gendered, 131, 133
 in schools, 168–9
 racialized, 143, 169
 symbolic, 88, 136–7, 141
- Walker, L., 177–9
- Walker, L., Butland D., and Connell,
 R.W., 186
- Walkerdine, V., 196
- Wal-Mart, 11–12, 19, 30, 109, 112
 and documentaries about; *Wal-Mart: The High Cost of Low Price*,
 11–12;
Store Wars, 109
 and protests against, 11
- Waters, M., 13, 14, 15, 16, 18, 25,
 62

- welfare, 57, 76, 115, 118–25, 128–30, 133–4
 Aboriginal educational welfare, 133–5
 state provided, 120, 124, 133–4
 welfare poverty, 118–25, 128–30, 133–4
 working poor, 119–22, 124–5, 134
 welfare poor, 115, 118–19, 121–6, 134
- Whitehead, S., and Barrett, F., 21, 51
- Williams, R., 19, 33
- Willis, P., 38, 39, 41, 42, 53
- workers, 11, 31, 35, 55, 63–5, 67–9, 71, 76, 82–4, 89, 108, 118, 122, 132, 148
 and economic restructuring, 63–5
 and flexibility, 63–4,
 and loss, 67
 and mobility, 68
 and new technology, 78–9, 82
 change in fishing industry, 70–1
 change in power industry, 67–9
 change in timber industry, 70–1
 change in wine and fruit industry, 80–2
- female, 11
- migrant, 31–5
- Miners' Strike, 117; and *Billy Elliot*, 117, 125
- professional, 76, 83–4, 86
- reflexive, 63–5, 148
- unskilled and skilled, trades, 69, 82–4
- see also* generation
see also feminisation
see also masculinity
see also identity