

Together the chapters in this collection communicate the vibrancy and sophistication of a mercurial field of study. Not all the contributors are Indigenous, but the emphasis remains firmly on Indigenous scholarship and 'the right of Indigenous peoples to theorise and to think with reference to the facticity of colonisation, but grounded in the will to be culturally self-reflective' (p. 19). Through a constant iteration of the local with the transnational, the collection challenges any universalizing tendencies that may be assumed in a project such as Indigenous Studies, and in this way presents an important intervention into the whiteness of the academy.

Although Australian readers will be disappointed to find that no Aboriginal and Torres Strait Islander scholarship is included in the collection, they will certainly find that many of the chapters resonate strongly with issues that animate Indigenous Studies in Australia. The chapter by Altamirano-Jiménez is perhaps the most immediately politically relevant to current Australian debates, which have seen a spate of recent books debating the relative roles of culture, history and economy in explaining persistent poverty and marginalization in some Aboriginal communities (see for example Altman and Hinkson, 2010; Austin-Broos, 2011; Sutton, 2009). Extending on these publications, produced primarily by non-Indigenous Australian anthropologists, through a collection such as this that foregrounds the work of Indigenous scholars in this country, would do much to imprint the 'Indigenous moral space' (p. 19) advanced in this collection on issues of deep concerns to Aboriginal and Torres Strait Islander people in Australia.

References

- Altman, Jon and Hinkson, Melinda (eds) (2010) *Culture Crisis: Anthropology and Politics in Aboriginal Australia*. Sydney: UNSW Press.
- Austin-Broos, Diane (2011) *A Different Inequality: The Politics of Debate about Remote Aboriginal Australia*. Sydney: Allen and Unwin.
- Sutton, Peter (2009) *The Politics of Suffering: Indigenous Australia and the End of Liberal Consensus*. Melbourne: Melbourne University Press.

Williams, J.P. (2011) *Subcultural Theory: Traditions and Concepts*. Cambridge: Polity Press, 216 pp.

Reviewed by: Catherine Strong, Monash University

The concept of the subculture is one that has come in to and fallen out of favour, and been utilized in varying ways, over the past century. This book looks at the development of subcultural theory and ultimately argues that it is an approach that should still be retained in sociology (and other related fields), as it is still a meaningful way of analysing certain groups within a society. In order to do this, Williams first gives a thorough overview of the development of subcultural studies, starting with the Chicago School in the first half of the 20th century, where the emphasis was mainly on deviance, then moving to the Birmingham School of the 1960s and 1970s, where class and ideology became more of a focus. The book then considers more recent trends in youth studies that moved beyond these early approaches, as postmodern theory brought identity formation to the forefront

of social understanding. This led to a situation where subculture and the associations it had with class (from the Birmingham School approach) became less central to understanding youth cultures. However, Williams argues that by using a symbolic interactionist approach a more flexible definition of subcultures can be developed that addresses some of the issues with the term that had been identified by 'post-subcultural' theorists. This should be attempted, he says, not least because subcultures are demonstrably meaningful to those who participate in them.

For the rest of the book, Williams explores different aspects of subcultures, including moral panics, gender and class considerations, style, and issues around identity. At times he offers an overview of studies that have been done in the area, while in other places he puts forward suggestions for new theoretical approaches. In particular, the chapter on Resistance explores in detail an aspect of subcultures that is contentious, in that at times (such as in some of the work from the Birmingham school) it can be overemphasized, while in other work (such as that on neo-tribes) it disappears or is underemphasized. Williams offers a model of three dimensions of resistance (overt/covert, passive/active and micro/macro) that he hopes will allow this aspect of subcultures to be conceptualized more usefully, while also acknowledging that these are not the only dimensions that could be considered.

One of the areas where the author could have clarified his approach somewhat was in the lines that were drawn around what constituted subcultures. In chapter 1, Williams explicitly rejects considering communities such as the Amish as subcultures because they are not youthful enough, but the book offers no consideration of why subcultures need to be youthful. Given work that has been done recently demonstrating how subcultural membership is no longer confined to young people, as people who participated in subcultures age but do not abandon their subcultural identity, this need to have youth as a central characteristic of subcultures needed to be unpacked further.

This omission is particularly surprising given the thoughtful consideration that the author shows in questioning the lines that have been drawn around subcultures in other places. In particular, in chapter 9 on 'Related Fields', he examines the way that other groups that share many characteristics with subcultures, such as 'fandoms' and new social movements, have been separated out and treated differently from subcultures. Williams explores the way that theorists looking at these other fields have developed ideas that could also be of use in looking at subcultures and vice versa. More importantly, though, he offers a critique of the way these different categories are arrived at in the first place, arguing that the position of academics in relation to the object of study is often central to how they are theorized. Because of this, the lines that are drawn around different areas of study need to be subject to serious scrutiny.

The theoretical approaches that Williams has taken in defining and characterizing subcultures point to the term being useful in more ways than it has been in the past, and the analysis Williams has provided here gives plenty of scope for other scholars to extend subcultural theories into areas they have not been traditionally associated with. The book is also very accessible, and because of the in-depth overview it gives of the development of subcultural studies, and the wide range of research it draws on for examples, would work very well as an introductory text for someone wanting to develop their knowledge of this field. Williams' argument that the concept of the subculture still has much value to offer sociology is ultimately convincing, and this book is an excellent addition to this area of research.

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Catherine Strong

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