In the last chapter, Andy Bennett considers the implications of the Internet for our understanding and use of subculture in the study of youth. As Bennett points out, if the original subcultural theory, and the critical studies which followed, were centred around the face-to-face interactions of youth and its appropriation of physical spaces, the Internet offers new avenues for collective youth cultural practice which transcend both space and time. Bennett then goes on to consider to what extent youth's appropriation and use of the Internet can be said to be giving rise to new forms of subcultural activity, whose collective practices centre not around common visual appearance or shared local experience, but take shape in the virtual spaces of the Internet.

Finally, in his Afterword, Simon Frith offers a critical assessment of the book's contribution to the subcultural debate, based on his personal experience as a youth researcher working at the time of the CCCS. As Frith observes, because of the socio-historical specificity of its subcultural analysis, and rootedness in the burgeoning Cultural Studies project of the early 1970s, the CCCS work is inherently difficult to critique and evaluate from the perspective of the present day. Nevertheless, Frith shows how the practice of 'revisiting the CCCS, a practice exemplified in this book, is a valuable one. Frith demon strates how the chapters in the book offer insights into the continuitics and

developments in thinking and writing about youth between the time of the CCCS and now, together with the benefits of broadening the lens of youth research in a way that acknowledges both the spectacular and the mundane, the global and the local, the young and the post-young' as co-existing aspects of the ongoing everyday practices that constitute the increasingly complex arena of youth culture'.