

Notes

1 Men's Things and Male Activities

1. When I first visited *kampung* Malang, I was not aware of the fact that it had been the subject of scholarly work in the field of sociology and urban development studies. Particularly, the seminal study of Peters provides rich and detailed information about the political, economic, and urban changes that have occurred in the area in the past 20 years. While choosing to use a pseudonym, throughout this chapter I make constant reference to this body of work and rely heavily on information provided by the author to substantiate the sociological texture of my research (see Peters 2009, 2010, 2013).

2 Growing Up in Surabaya: Youth, Street Gangs, the City, and Beyond

1. A similar idea is evoked by street children and homeless youth interviewed by Brown (2009) to describe movement through thin alleys in Surabaya.

3 Male Sex Work in South Bali: Bodies, Violence, and Entrepreneurship

1. Parts of this chapter are developed from “‘Slaves of Our Own Making’: The Fabrication of Masculine Identities between Java and Bali.” *Indonesia and the Malay World* 39: 115 (2011), 373–389. <http://www.tandfonline.com/>.
2. *Bule* literally means “white,” but is used in a broader sense to describe Western, and in some cases rich Asian, tourists. Some of the men engage in long-term relationships with wealthy Asian men from Singapore, Malaysia, and Japan. They may also have relationships with rich Indonesian men, but this was not the case during my research.

3. The term “beach boy” designates young men who loiter about the beaches, bars, and cafes patronized by Western tourists, hoping to strike up a relationship with them (Jennaway 2008: 50).
4. The literature on violence in Indonesia is vast (see, for instance, Siegel 1998). However, I chose here to focus on the discourses that circulate among my informants, and I consider violence ethnographically here as a “rite of passage” as well as a set of embodied practices in a specific context.
5. I have borrowed the expression from Wacquant (1997). His study of professional boxers offers fruitful insights into the analysis of similar bodily crafts centered on the dramatized ostentation of specific corporeal qualities (Wacquant 1997: 123).
6. I borrow the expression “the economy of the night” from Lindquist (2009) and his discussion about the use of Ecstasy among female sex workers.

4 After Sex Work: Immobility and Bonds of Dependence

1. Parts of this chapter were elaborated from *Cannibals and Ghosts: Forms of Capital, Immobility and Dependence among Former Javanese Sex Workers in South Bali (Indonesia)*. In J. Gelfer (ed.), *Masculinities in a Global Era*, New York: Springer, pp. 229–254.

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Index

- Anti-Pornography Bill, 131–2
arisan (credit rotation), 44–5
- Bali
Balinese people, 133, 169
Balinese vigilantes, 131–4
South Bali, 11–13, 83–91,
94–101, 130–3
- beach
Legian-Seminyak beach, 90–1,
96–8, 153
Petitenget (gay beach), 143
berkumpul (social aggregation)
associated with work, 15–18,
32–3, 41–2
- black magic, 127–30
- body, 6, 10, 55, 119–20, 153
body work, 107–9
as a commodity (*komoditas*),
104, 130
flesh, 146–50
- Boellstorff, Tom, 102, 113
- Bourdieu, Pierre, 108, 109, 117,
118, 145, 146
- Brown, Stephen Christopher, 20,
21, 22, 43, 44, 45, 59, 65, 74,
80, 82, 183
- bule* (white man), 101, 116, 183
- capital, 25, 35
accumulation, 143–6
forms of capital (cultural, social,
economic), 6, 96, 101, 108–9,
119, 128, 140, 144–6
hazard, 145
- Ecstasy, 113–16
used to engage in emotion
work, 114
- gender
heterosexuality, 102
homosexuality, 102
marriage, 122–4, 168–72
as performance, 102, 112
roles in Indonesia, 27–32
secret relationships between
young men and women, 120–2
see also masculine identity
- HIV, 127–30
- hustlers, 100–1, 125
- immobility
physical and social, 139–40, 146–8
- initiation
exit ritual, 144
“jumping in,” 105–6
rebirth, 106
ritual, 104
- kampung* (village or
neighborhood), 25–7
activities, 27–8, 32–5, 43–5
kampung Malang, 23–5, 64–74,
75–80
- Kuta cowboys, 101
- Lindquist, Johan, 32, 49, 114, 115, 184
lokalisasi (legal brothel complex),
75, 100

- male sex work, 5–9, 100–2
 as entrepreneurship, 106–9,
 111–13, 118–20
 former male sex workers, 135
 and migration, 94–7
 moral implications, 114–16,
 131–4
 as “slavery,” 107–8
 and travelling abroad, 160–1
 and violence, 104–6, 116–18,
 124–7
- masculine identity, 1–3, 55–8,
 88–90, 120, 123, 168–72
 fabricated, 102–6, 109–13
 and generations, 45–7
 in Indonesia, 31, 32
 self critique, 140–3
 and violence, 50–5, 104–5,
 163–8
 and work, 32–5, 39–41
- migration (to South Bali), 5–6,
 83, 94, 180
 counter-migration, 83–8, 173–4
merantau (circular migration),
 6, 32
pulang (returning home), 80–2
 and work, 6, 83–8, 94–6, 169
- Newberry, Janice, 9, 22, 25, 26,
 27, 28
- night economy, 113–18
- Peters, Robbie, 10, 17, 19, 20, 33,
 34, 35, 36, 37, 38, 39, 41,
 42, 43, 46, 66, 69, 80, 83,
 183
- prostitution
 female prostitutes, 24, 75–80,
 99–100
see also male sex work and sex
 work
- Retsikas, Kostantinos, 9, 10
- Sanders, Teela, 109, 124
- sex work, 5–9
 in South Bali, 98–102
 in Surabaya, 75–80
see also male sex work
- solidarity, 9, 15, 25–6, 46–7, 56,
 61, 88–9, 97, 149–50, 181
 language of sociability and
 solidarity (*bahasa gaul*), 113
- Surabaya, 3–5, 20–2
 Mas River, 45–7, 88–91
 urban transformations, 16–20,
 35–42
- Villa Mangga, 97
 activities, 98, 109–13
 self-perception, 98–102,
 149–53
see also youth gangs
- violence
 as creative tool, 108
 as destructive tool in gang
 warfare, 108
 embodied, 163
 in initiation, 104–5
 symbolic, 117–18
- Wacquant, Loïc, 7, 108, 109, 117,
 119, 120, 184
- Wilson, Ian, 4, 55, 56, 57, 64
- work, 3, 4
 informal sector, 3, 5, 32–4, 58,
 60–1, 73–5
 and migration, 83–8, 94–6
 as practice, 25–7, 37–41,
 60–1, 69
 salaried work, 172–3
 and social mobility or
 immobility, 83–8, 146–9,
 153–8
 unemployment in Indonesia, 3,
 5, 32, 146–9
see also sex work
- youth, 1–3
 youth studies, 50–3
see also youth gangs
- youth gangs, 3–5, 49–50, 96. *See also*
Villa Mangga
 antecedents in Indonesia, 55–8

- in *kampung* Malang, 58–69
- norms of conduct, 61–4,
118–20
- school gangs, 50–5
- and sex work, 78–80 (*see also*
male sex work)
- in South Bali, 83–8
- as subcultures, 50–5
- and violence, 64–7, 67–9,
102–8, 116–18, 124–7, 163–8
- and work, 58–61, 69–73,
146–69