

Suitably Modern Making Middle Class Culture In A New Consumer Society By Liechty Mark Published By Princeton University Press 2002 Paperback

The contributors question the current academic understanding of what is known as the global middle class. They see middle-class formation as transnational and they examine this group through the lenses of economics, gender, race, and religion from the mid-nineteenth century to today.

It explores the formation of India's rural middle class, which rests on a complex, and often contradictory, set of processes that began unfolding with growing industrialisation in rural areas. It examines its composition, characteristics and social identification from the perspectives of three major class theorists: Marx, Weber and Bourdieu.

In the contemporary context of increasing inequality and various forms of segregation, this volume analyzes the transition to neoliberal politics in Santiago de Chile. Using an innovative methodological approach that combines georeferenced data and multi-stage cluster analysis, Méndez and Gayo study the old and new mechanisms of social reproduction among the upper middle class. In so doing, they not only capture the interconnections between macro- and microsocial dimensions such as urban dynamics, schooling demands, cultural repertoires and socio-spatial trajectories, but also offer a detailed account of elite formation, intergenerational accumulation, and economic, cultural, and social inheritance dynamics.

This book utilizes cuisine to understand the construction of the colonial middle class in Bengal who indigenized new culinary experiences as a result of colonial modernity. This process of indigenization developed certain social practices, including imagination of the act of cooking as a classic feminine act and the domestic kitchen as a sacred space. The process of indigenization was an aesthetic choice that was imbricated in the upper caste and patriarchal agenda of the middle-class social reform. However, in these acts of imagination, there were important elements of continuity from the pre-colonial times. The book establishes the fact that Bengali cuisine cannot be labeled as indigenist although it never became widely commercialized. The point was to cosmopolitanize the domestic and yet keep its tag of 'Bengaliness'. The resultant cuisine was hybrid, in many senses like its makers.

Suitably Modern Making Middle-class Culture in Kathmandu Suitably Modern Making Middle-Class Culture in a New Consumer Society Princeton University Press

The book discusses the implications of globalization on education from the perspective of social justice. It looks at two countries — India and the UK — to look at how global economic and cultural processes are mediated through nation states, institutional structures and the aspirations of different social groups. It seeks to resituate the debates around education and social justice in policy, research and public discourse by highlighting the need for a more nuanced understanding of globalization and education. It also demonstrates the effects of economic dimensions — the politics of neoliberalism, and how this has shifted the understanding of state responsibilities and marginalized issues pertaining to the agenda of social justice.

Dhooleka S. Raj explores the complexities of ethnic minority cultural change in this incisive examination of first- and second-generation middle-class South Asian families living in London. Challenging prevalent understandings of ethnicity that equate community, culture, and identity, Raj considers how transnational ethnic minorities are circumscribed by nostalgia for culture. *Where Are You From?* argues that the nostalgia for culture obscures the complexities of change in migrant minority lives and limits the ways the politics of diversity can be imagined by the nation. Based on ethnographic research with Indian migrants and their children, this book examines how categories of identity, culture, community, and nation are negotiated and often equated.

This book analyses India's middle class by recognising the diversity within the class, the people, their practices, and the production of spaces. It explores the economic and social lives of the new middle class, expanding the areas of inquiry beyond consumption in post-liberalisation India and its intersectionalities with gender, caste, religion, migration, and other socioeconomic markers in various cities across the country. The book interrogates the meanings and perceptions of social mobility, growth, consumerism, technology, social identity, and development and examines how they can be emancipatory or subjugating in different contexts. It engages with the new entrants in the middle class, particularly from the marginalised sections, their struggles, insecurities, anxieties, agency, and experiences. The personal, emotive, and psychic dimensions of social mobility have been dealt with in the larger context of socioeconomic settings. The book crosses disciplinary and spatial boundaries and uses a variety of methodologies to provide perspectives on several unexplored or underexplored areas of India's new middle class. This book will be of interest to scholars and researchers of sociology, economics, development studies, public policy, and South Asian studies.

This book fills an important gap in the existing literature on economic liberalization and globalisation in India by providing much needed ethnographic data from those affected by neoliberal globalisation. Based on ethnographic fieldwork and interviews, it reveals the complexity of the globalisation process and describes and accounts for the contradictory attitudes of the lower middle classes. The authors challenge the notion of a homogeneous Indian middle class as being the undoubted beneficiaries of recent neoliberal economic reforms, showing that while the lower middle classes are generally supportive of the recent economic reforms, they remain doubtful about the long term benefits of the country's New Economic Policy and liberalisation. Significantly, this book discusses and analyzes both the economic and cultural sides to globalisation in India, providing much-needed data in relation to several dimensions including the changing costs of living; household expenditure, debt and consumerism; employment and workplace restructuring; gender relations and girls' education; global media and satellite television; and the significance of English in a globalising India. *Globalisation and the Middle Classes in India* will be of interest to scholars and students working in the fields of Sociology, Social Anthropology and Development Studies, as well as Asian Studies - in particular studies of South Asia and India - and Globalisation Studies.

With more than a billion citizens - almost 18 per cent of the world's population - India is a reflection of over 5,000 years of interaction and exchange across a wide spectrum of cultures and civilizations. "India Today: An Encyclopedia of Life in the Republic" describes the growth and development of the nation since it achieved independence from the British Raj in 1947. The two-volume work presents an analytical review of India's transition from fledgling state to the world's largest democracy and potential economic superpower. Providing current data and perspective backed by historical context as appropriate, the encyclopedia brings together the latest scholarship on India's diverse cultures, societies, religions, political cultures, and social and economic challenges. It covers such issues as foreign relations, security, and economic and political developments, helping readers understand India's people and appreciate the nation's importance as a political power and economic force, both regionally and globally.

This volume explores the emergence, evolution and definition of the middle class in India. As a class created as the interpreters between the colonial rulers and the millions whom they governed in the pre-Independence era, the Indian middle class has existed in congruence with the

state, occupying vital positions in state administration. Since Independence, this middle class underwent major sociological change as they live independent of the state, which affected their social, economic and political position, reaping benefits of liberalisation and globalisation through education and employment. An otherwise internally differentiated and heterogeneous group, the new Indian middle class often unifies itself to shape socio-political discourse that affects politics and policymaking, from domestic to international affairs. This volume analyses this class phenomenon through a close study of a new metropolitan middle class in India – the software professionals, emblematic of the 'new India'. It discusses this emerging class as a political category and their engagements with the state, democracy, political parties, issues of gender, basic necessities and social justice. Further, it discusses their social action and 'middle class activism' for issues such as environment, cleanliness and corruption, particularly highlighting its presence in the private sector and electronic media. A fresh perspective on India's political milieu, this volume will be of interest to scholars and researchers of sociology, modern Indian history, political science, economics and South Asia studies.

Patterns of Middle Class Consumption in India and China explores the complex history and sociology of the middle class from a comparative perspective. It has papers written by sociologists, anthropologists and political scientists rather than economists, so the emphasis is on cultural shifts rather than economic statistics. The major contribution of this volume is that these two emerging powers of Asia are not, as is usual, compared to the West, but with each other. Considering that these two societies have so much in common in scale, civilization history and as emerging economies, the book is timely. The focus of the book is on the social and political implications of the new consumption patterns among the middle classes of India and China in the context of economic growth, liberalization of markets and globalization. Reflecting upon and critically engaging with the traditional sociological notions on which definitions of the middle class have been based, the book analyzes the intermingling of these notions with new attitudes in the wake of the consumer revolution. More specifically, an entire gamut of aspects of the consumer culture have been explored—tourism, leisure activities and the entertainment industry (art, Karaoke and soap operas)—as well as the consumption of experiences through these. It is argued that these phenomena have particular Indian and Chinese incarnations, which need to be analyzed in a manner that does not privilege a limited western experience of globalization. With its fresh insights and perspectives, the book will appeal to students of anthropology, sociology, political science, media studies and cultural studies. It will also be useful for market research professionals.

This book examines the complexities of lifestyles of the upwardly mobile middle classes in India in the context of economic liberalisation in the new millennium, by analysing new social formations and aspirations, modes of consumption and ways of being in contemporary urban India. Rich in ethnographic material, the work is based on empirical case-studies, research material, and illustrations. Offering a model of how urban cosmopolitan India might be studied and understood in a transnational and transcultural context, the book takes the reader through three panoramic landscapes: new 'world-class' real estate advertising, a unique religious leisure site — the Akshardham Cultural Complex, and the world of themed weddings and beauty/wellness, all responses to India's new middle classes' tryst with cosmopolitanism. The work will be of particular interest to scholars and researchers in sociology, South Asian studies, media studies, anthropology and urban studies as also those interested in religion, performance and rituals, diaspora, globalisation and transnational migration.

Urban India is undergoing a rapid transformation, which also encompasses the educational sector. Since 1991, this important new market in private English-medium schools, along with an explosion of private coaching centres, has transformed the lives of children and their families, as the attainment of the best education nurtures the aspirations of a growing number of Indian citizens. Set in urban Kerala, the book discusses changing educational landscapes in the South Indian city of Kochi, a local hub for trade, tourism, and cosmopolitan middle-class lifestyles. Based on extensive ethnographic fieldwork, the author examines the way education features as a major way the transformation of the city, and India in general, are experienced and envisaged by upwardly-mobile residents. Schooling is shown to play a major role in urban lifestyles, with increased privatisation representing a response to the educational strategies of a growing and heterogeneous middle class, whose educational choices reflect broader projects of class formation within the context of religious and caste diversity particular to the region. This path-breaking new study of a changing Indian middle class and new relationships with educational institutions contributes to the growing body of work on the experiences and meanings of schooling for youths, their parents, and the wider community and thereby adds a unique, anthropologically informed, perspective to South Asian studies, urban studies and the study of education.

The Oxford Handbook of the History of Consumption offers a timely overview of how our understanding of consumption in history has changed in the last generation.

Kalighat is said to be the oldest and most potent Hindu pilgrimage site in the city of Kolkata (formerly Calcutta). It is home to the dark goddess Kali in her ferocious form and attracts thousands of worshipers a day, many sacrificing goats at her feet. In *The Making of a Modern Temple and a Hindu City*, Deonnie Moodie examines the ways middle-class authors, judges, and activists have worked to modernize Kalighat over the past long century. Rather than being rejected or becoming obsolete with the arrival of British colonialism and its accompanying iconoclastic Protestant ideals, the temple became a medium through which middle-class Hindus could produce and publicize their modernity, as well as the modernity of their city and nation. That trend continued and even strengthened in the wake of India's economic liberalization in the 1990s. Kalighat is a superb example of the ways Hindus work to modernize India while also Indianizing modernity through Hinduism's material forms. Moodie explores both middle-class efforts to modernize Kalighat and the lower class's resistance to those efforts. Conflict between class groups throws into high relief the various roles the temple plays in peoples' lives, and explains why the modernizers have struggled to bring their plans to fruition. *The Making of a Modern Temple and a Hindu City* is the first scholarly work to juxtapose and analyze processes of historiographical, institutional, and physical modernization of a Hindu temple.

With respect to the developing and threshold economies, it is no longer the poor who are the only focus of media attention. Today, the new middle classes are about to take centre stage, too. With their lifestyles and attitudes, the new middle classes are considered to be both the products as well as the promoters of globalization. They are a highly heterogeneous group in socio-economic terms as well as in habits and preferences, including their societal role as consumers and citizens. The first wave of scholarly and political attention can be traced back to the mid-nineties. The focal point was surprise and unease about indubitable symptoms of consumerism which, until then had been seen as a characteristic of the richest western societies. However, since the nineties, consumerism has run rampant in -
veloping countries too. This has particularly been noted with respect to the emerging middle classes in South East Asia. The "will to consume seemed inexhaustible, and appetites insatiable. This rage to consume [...] was both celebrated and feared by political leaders and other social/moral gatekeepers, who began to condemn the process as 'Westernization' and even 'westoxification'" (Chua 2000: xii). Ever since, the debate about the lifestyles of the new middle classes and their role in society has gained momentum.

This volume challenges the concept of the 'new African middle class' with new theoretical and empirical insights into the changing lives in Sub-Saharan Africa. Diverse middle classes are on the rise, but models of class based on experiences from other regions of the world cannot be easily transferred to the African continent. Empirical contributions, drawn from a diverse range of contexts, address both African histories of class formation and the political roles of the

continent's middle classes, and also examine the important interdependencies that cut across inter-generational, urban-rural and class divides. This thought-provoking book argues emphatically for a revision of common notions of the 'middle class', and for the inclusion of insights 'from the South' into the global debate on class. Middle Classes in Africa will be of interest to students and scholars across a range of disciplines, as well as NGOs and policy makers with an interest in African societies.

Tidings of a shrinking middle class in one part of the world and its expansion in another absorb our attention, but seldom do we question the category itself. *We Have Never Been Middle Class* proposes that the middle class is an ideology. Tracing this ideology up to the age of financialisation, it exposes the fallacy in the belief that we can all ascend or descend as a result of our aspirational and precautionary investments in property and education. Ethnographic accounts from Germany, Israel, the United States and elsewhere illustrate how this belief orients us, in our private lives as much as in our politics, toward accumulation-enhancing yet self-undermining goals. This meshing of anthropology and critical theory elucidates capitalism by way of its archetypal actors.

This collection of essays explores contemporary reflections on interactions between gender and culture. The 11 contributions focus on varied dimensions of popular culture that define, interpret, validate, interrogate and rupture gender conventions. There are discussions on how children react to gender expectations and how this reaction is reflected in their activities like drawing and games. There are also investigations of films, female bodybuilding in the USA, transgender identity in Greek and Indian mythology, and women breaking glass ceilings and pioneering social movements in developing countries like India. Specific chapters are devoted to British TV series and Hindi films that address issues related to masculinity. Essays on challenges that women face in the corporate world and the real world of social inequalities, especially in developing countries, give this volume rich thematic diversity. The collection will be of interest to literary critics, film critics, gender studies scholars, and poets.

Seoul, as one of Asia's rising global cities, has been a place where enormous changes in politics, industry, and culture have taken place over the last five decades. This book explores the new urbanism in Seoul from the perspective of global political economy, focusing on the contexts in which the city has witnessed the transformation of its population structure, such as the rise of the global urban middle class and the city's increased nodal function in commodity chains. The burgeoning signs of Seoul's status as a global city are discussed in terms of transnational tourism and the frequency of study abroad, the immigrant community, and cross-border cultural flows. Examining the labour structures within the city, economic growth policy, the role of advanced information technology, and neoliberal urban development, the authors also examine the local response in the city to its emerging status. A study of the development of the Korean capital and its deep embeddedness in the world economy, *Seoul, Korea's Global City* will appeal to scholars of sociology, geography and economics with interests in political economy, urban studies and Asian studies.

This pioneering book presents a history and ethnography of adventure comic books for young people in India with a particular focus on vernacular superheroism. It chronicles popular and youth culture in the subcontinent from the mid-twentieth century to the contemporary era dominated by creative audio-video-digital outlets. The authors highlight early precedents in adventures set by the avuncular detective Chacha Chaudhary with his 'faster than a computer brain', the forays of the film veteran Amitabh Bachchan's superheroic alter ego called Supremo, the Protectors of Earth and Mankind (P.O.E.M.), along with the exploits of key comic book characters, such as Nagraj, Super Commando Dhruv, Parmanu, Doga, Shakti and Chandika. The book considers how pulp literature, western comics, television programmes, technological developments and major space ventures sparked a thirst for extraterrestrial action and how these laid the grounds for vernacular ventures in the Indian superhero comics genre. It contains descriptions, textual and contextual analyses, excerpts of interviews with comic book creators, producers, retailers and distributors, together with the views, dreams and fantasies of young readers of adventure comics. These narratives touch upon special powers, super-intelligence, phenomenal technologies, justice, vengeance, geopolitics, romance, sex and the amazing potentials of masked identities enabled by navigation of the internet. With its lucid style and rich illustrations, this book will be essential reading for scholars and researchers of popular and visual cultures, comics studies, literature, media and cultural studies, social anthropology and sociology, and South Asian studies.

Suitably Modern traces the growth of a new middle class in Kathmandu as urban Nepalis harness the modern cultural resources of mass media and consumer goods to build modern identities and pioneer a new sociocultural space in one of the world's "least developed countries." Since Nepal's "opening" in the 1950s, a new urban population of bureaucrats, service personnel, small business owners, and others have worked to make a space between Kathmandu's old (and still privileged) elites and its large (and growing) urban poor. Mark Liechty looks at the cultural practices of this new middle class, examining such phenomena as cinema and video viewing, popular music, film magazines, local fashion systems, and advertising. He explores three interactive and mutually constitutive ethnographic terrains: a burgeoning local consumer culture, a growing mass-mediated popular imagination, and a recently emerging youth culture. He shows how an array of local cultural narratives--stories of honor, value, prestige, and piety--flow in and around global narratives of "progress," modernity, and consumer fulfillment. Urban Nepalis simultaneously adopt and critique these narrative strands, braiding them into local middle-class cultural life. Building on both Marxian and Weberian understandings of class, this study moves beyond them to describe the lived experience of "middle classness"--how class is actually produced and reproduced in everyday practice. It considers how people speak and act themselves into cultural existence, carving out real and conceptual spaces in which to produce class culture.

This key new book gathers together the latest research results from renowned Chinese scholars who have comprehensively examined the formation of China's middle class. The coverage takes in key background issues, socioeconomic status and sociopolitical functions, the definition, values, social attitudes, income and consumption

characteristics of China's rapidly expanding middle class.

Hailed as the beneficiary, driving force and result of globalisation, India's middle-class is puzzling in its diversity, as a multitude of traditions, social formations and political constellations manifest contribute to this project. This book looks at Indian middle-class lifestyles through a number of case studies, ranging from a historical account detailing the making of a savvy middle-class consumer in the late colonial period, to saving clubs among women in Delhi's upmarket colonies and the dilemmas of entrepreneurial families in Tamil Nadu's industrial towns. The book pays tribute to the diversity of regional, caste, rural and urban origins that shape middle-class lifestyles in contemporary India and highlights common themes, such as the quest for upward mobility, common consumption practices, the importance of family values, gender relations and educational trajectories. It unpacks the notion that the Indian middle-class can be understood in terms of public performances, surveys and economic markers, and emphasises how the study of middle-class culture needs to be based on detailed studies, as everyday practices and private lives create the distinctive sub-cultures and cultural politics that characterise the Indian middle class today. With its focus on private domains middleclassness appears as a carefully orchestrated and complex way of life and presents a fascinating way to understand South Asian cultures and communities through the prism of social class.

Since the late 1970s, China's move towards neoliberalism has made it not only one of the world's fastest growing economies, but also one of the most polarised states. This economic, social and political transformation has led to the emergence of a new Chinese middle class, and understanding the development and the role of this new social group is crucial to understanding contemporary Chinese society. Investigating the new politics of the middle class in China, this book addresses three major questions. First, how does the Chinese state deal with problems of national sovereignty and political representation to create the middle class both as a legitimate category of the people and as an ideal norm of citizenship? Second, how does the recognition of the middle class norm take place in the practice of everyday life? Finally, what kind of risks does the politics of the middle class generate not only for middle class subjects but also for the disenfranchised? In answering these questions, this book examines a set of practices, bodies of knowledge, measures, and institutions that aim to manage, govern, control, and orient the behaviours, gestures, and thoughts of Chinese citizens. This investigation contributes not only to the understanding of the Chinese middle class society but also to the scholarly debate over the relationship between governmental apparatuses, subjectification, and life-building. Drawing on ethnographic information, historical archives, and the media, this book will be of great interest to students and scholars working in the fields of Chinese studies, Chinese politics, ethnic studies and urban studies, as well as those interested in culture, society, class and welfare.

This book is an extensive and thorough exploration of the ways in which the middle class in India select their spouse. Using the prism of matchmaking, this book critically unpacks the concept of the 'modern' and traces the importance of moralities and values in the making of middle class identities, by bringing to the fore intersections and dynamics of caste, class, gender, and neoliberalism. The author discusses a range of issues: romantic relationships among youth, use of online technology and of professional services like matrimonial agencies and detective agencies, encounters of love and heartbreak, impact of experiences of pain and humiliation on spouse-selection, and the involvement of family in matchmaking. Based on this comprehensive account, she elucidates how the categories of 'love' and 'arranged' marriages fall short of explaining, in its entirety and essence, the contemporary process of spouse-selection in urban India. Though the ethnographic research has been conducted in India, this book is of relevance to social scientists studying matchmaking practices, youth cultures, modernity and the middle class in other societies, particularly in parts of Asia. While being based on thorough scholarship, the book is written in accessible language to appeal to a larger audience.

A paradoxical situation emerged at the turn of the twenty-first century: the dramatic upscaling of the suburban American dream even as the possibilities for achieving and maintaining it diminished. Having fled to the suburbs in search of affordable homes, open space, and better schools, city-raised parents found their modest homes eclipsed by McMansions, local schools and roads overburdened and underfunded, and their ability to keep up with the pressures of extravagant consumerism increasingly tenuous. How do class anxieties play out amid such disconcerting cultural, political, and economic changes? In this incisive ethnography set in a New Jersey suburb outside New York City, Rachel Heiman takes us into people's homes; their community meetings, where they debate security gates and school redistricting; and even their cars, to offer an intimate view of the tensions and uncertainties of being middle class at that time. With a gift for bringing to life the everyday workings of class in the lives of children, youth, and their parents, Heiman offers an illuminating look at the contemporary complexities of class rooted in racialized lives, hyperconsumption, and neoliberal citizenship. She argues convincingly that to understand our current economic situation we need to attend to the subtle but forceful formation of sensibilities, spaces, and habits that durably motivate people and shape their actions and outlooks. "Rugged entitlement" is Heiman's name for the middle class's sense of entitlement to a way of life that is increasingly untenable and that is accompanied by an anxious feeling that they must vigilantly pursue their own interests to maintain and further their class position. *Driving after Class* is a model of fine-grained ethnography that shows how families try to make sense of who they are and where they are going in a highly competitive and uncertain time.

This volume examines the discursive construction of the meanings and lifestyle practices of the middle class in the rapidly transforming economies of Asia, Latin America, Africa and the Middle East, focusing on the social, political and cultural implications at local and global levels. While drawing a comparative analysis of what it means to be middle class in these different locations, the essays offer a connective understanding of the middle class phenomenon in emerging market economies and lay the groundwork for future research on emerging, transitional societies. The book addresses three key dimensions: the discursive creation of the middle class, the construction of the cultural identity through consumption practices and lifestyle choices, and the social, political and cultural consequences related to globalization and neoliberalism.

This volume delves into the study of the world's emerging middle class. With essays on Europe, the United States, Africa, Latin America, and Asia, the book studies recent trends and developments in middle class evolution at the global, regional, national, and local levels. It reconsiders the conceptualization of the middle class, with a focus on the diversity of middle class formation in different regions and zones of world society. It also explores middle class lifestyles and everyday experiences, including experiences of social mobility, feelings of insecurity and anxiety, and even middle class engagement with social activism. Drawing on extensive fieldwork and in-depth interviews, the book provides a sophisticated analysis of this new and rapidly expanding socioeconomic group and puts forth some provocative ideas for intellectual and policy debates. It will be of importance to students

and researchers of sociology, economics, development studies, political studies, Latin American studies, and Asian Studies. Provincial Hinduism explores intersecting religious worlds in an ordinary Indian city that remains close to its traditional roots, while bearing witness to the impact of globalization. Daniel Gold looks at modern religious life in the central Indian city of Gwalior, drawing attention to the often complex religious sensibilities behind ordinary Hindu practice. Gold describes temples of different types, their legendary histories, and the people who patronize them. He also explores the attraction of Sufi shrines for many Gwalior Hindus. Delicate issues of socioreligious identity are highlighted through an examination of neighbors living together in a locality mixed in religion, caste, and class. Pursuing issues of community and identity, Gold turns to Gwalior's Maharashtrians and Sindhis, groups with roots in other parts of the subcontinent that have settled in the city for generations. These groups function as internal diasporas, organizing in different ways and making distinctive contributions to local religious life. The book concludes with a focus on new religious institutions invoking nineteenth-century innovators: three religious service organizations inspired by the great Swami Vivekenanda, and two contemporary guru-centered groups tracing lineages to Radhasoami Maharaj of Agra. Gold offers the first book-length study to analyze religious life in an ordinary, midsized Indian city, and in so doing has created an invaluable resource for scholars of contemporary Indian religion, culture, and society.

This book, set against the background of accounts of globalisation, aims to figure out the consumer orientation of the middle class in contemporary China, in particular how the new elements in consumer orientation operate in the Chinese context. It focuses on the contemporary middle class. Data used in the book are taken from national representative surveys conducted in the recent decade and also from 30 interviews with middle class people in Beijing. The book focuses on the consumption patterns from everyday consumption, taste and material culture. It highlights consumers' self-referential orientations: the pursuit of pleasure, tempered by considerations regarding comfort, is a significant form of aesthetic justification. Living within one's means i.e. keeping a balance between expenditure and income is the main moral justification. Consumers' orientations draw on a new set of elements, conceptualised in this research as "the orientation toward personal pleasure and comfort." This orientation is shaped by social conventions, traditional values and the metropolitan context. The findings challenge the stereotype of the Chinese "new rich" and the one-dimensional pictures of tendencies towards either conspicuous display or frugality. Contents: Introduction Theoretical Approaches from the Sociology of Consumption The Formation of the Contemporary Middle Class The Emergence of Consumer Culture Research Methodology Characteristics of the Middle Class and Their Consumption Patterns Homeownership of the Young Middle Class Everyday Consumption of the Middle Class Consumption and Social Conventions Taste and Material Aspiration Conclusion Readership: Policymakers, professionals, academics, undergraduate and graduate students interested in China's new rich and the consumer orientation of the middle class in contemporary China. Keywords: Consumption; Middle Class; China Study; Taste; Consumer Culture; Survey Review: Key Features: This book employs systematic methodology and framework to analyze consumer culture of the middle class, which could generate both academic and marketing significance This book draws on a new and distinct conceptualization of the Chinese middle class as "the orientation toward personal pleasure and comfort," to be opposed to the popular depiction of their being either conspicuous or frugal The author, with her work and life experiences in both China and the UK, has conducted academic practices in multiple contexts and witnessed consumer culture of the Chinese middle class in both China and overseas; these experiences therefore empower the book with more comprehensive and penetrating insights

What does consumption in the global south signify, and how are its complexities communicated in media discourses?

This book looks at the media representation of consumer culture in Africa, China, Brazil and India through case studies ranging from celebrity selfies, to travel websites, news reports and documentary film.

The West has seen the rise of the organic movement. In the Muslim world, a similar halal movement is rapidly spreading. Malaysia is at the forefront of this new global phenomenon.

Myungji Yang's *From Miracle to Mirage* is a critical account of the trajectory of state-sponsored middle-class formation in Korea in the second half of the twentieth century. Yang's book offers a compelling story of the reality behind the myth of middle-class formation. Capturing the emergence, reproduction, and fragmentation of the Korean middle class, *From Miracle to Mirage* traces the historical process through which the seemingly successful state project of building a middle-class society resulted in a mirage. Yang argues that profitable speculation in skyrocketing prices for Seoul real estate led to mobility and material comforts for the new middle class. She also shows that the fragility inherent in such developments was embedded in the very formation of that socioeconomic group. Taking exception to conventional views, Yang emphasizes the role of the state in producing patterns of class structure and social inequality. She demonstrates the speculative and exclusionary ways in which the middle class was formed. Domestic politics and state policies, she argues, have shaped the lived experiences and identities of the Korean middle class. *From Miracle to Mirage* gives us a new interpretation of the reality behind the myth. Yang's analysis provides evidence of how in cultural and objective terms the country's rapid, compressed program of economic development created a deeply distorted distribution of wealth.

Across Africa, a burgeoning middle class has become the poster child for the 'Africa rising' narrative. Ambitious, aspirational and increasingly affluent, this group is said to embody the values and hopes of the new Africa, with international bodies ranging from the United Nations Development Programme to the World Bank regarding them as important agents of both economic development and democratic change. This narrative, however, obscures the complex and often ambiguous role that this group actually plays in African societies. Bringing together economists, political scientists, anthropologists and development experts, and spanning a variety of case studies from across the continent, this collection provides a much-needed corrective to the received wisdom within development circles, and provides a fresh perspective on social transformations in contemporary Africa.

Yoga gurus on lifestyle cable channels targeting time-pressured Indian urbanites; Chinese dating shows promoting competitive individualism; Taiwanese domestic makeover formats combining feng shui with life planning advice: Asian TV screens are increasingly home to a wild proliferation of popular factual programs providing lifestyle guidance to viewers. In *Telemodernities* Tania Lewis, Fran Martin, and Wanning Sun demonstrate how lifestyle-oriented popular factual

television illuminates key aspects of late modernities in South and East Asia, offering insights not only into early twenty-first-century media cultures but also into wider developments in the nature of public and private life, identity, citizenship, and social engagement. Drawing on extensive interviews with television industry professionals and audiences across China, India, Taiwan, and Singapore, *Telemodernities* uses popular lifestyle television as a tool to help us understand emergent forms of identity, sociality, and capitalist modernity in Asia.

Images of religious extremism and violence in Pakistan—and the narratives that interpret them—inform global events but also twist back to shape local class politics. Ammara Maqsood focuses on life in Lahore, where she untangles these narratives to show how central they are for understanding competition between middle-class groups.

Performing Power illuminates how colonial dominance in Indonesia was legitimized, maintained, negotiated, and contested through the everyday staging and public performance of power between the colonizer and colonized. Arnout Van der Meer's *Performing Power* explores what seemingly ordinary interactions reveal about the construction of national, racial, social, religious, and gender identities as well as the experience of modernity in colonial Indonesia. Through acts of everyday resistance, such as speaking a different language, withholding deference, and changing one's appearance and consumer behavior, a new generation of Indonesians contested the hegemonic colonial appropriation of local culture and the racial and gender inequalities that it sustained. Over time these relationships of domination and subordination became inverted, and by the twentieth century the Javanese used the tropes of Dutch colonial behavior to subvert the administrative hierarchy of the state. Thanks to generous funding from the Sustainable History Monograph Pilot and the Mellon Foundation the ebook editions of this book are available as Open Access (OA) volumes from Cornell Open (cornellopen.org) and other Open Access repositories.

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