

《消费：疯狂还是理智》

图书基本信息

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内容概要

本书是《物质》(Stuff)一书的续篇，《物质》总结了之前作者在物质文化方面的一些论述和文章，而这部姊妹篇则首先总结了作者在消费领域的一些研究，之后转向研究消费给我们带来了哪些影响等问题。本书的核心是探讨什么是消费以及我们为什么要消费，不过其中有三章的内容更侧重于探讨“消费给我们带来什么样的影响”这一问题，并且其中特别提到了对政治经济学本质的反思，以及对当前人们提出的环境可持续发展方案的一些质疑，许多在《物质》一书中没有提到的有关政治和经济的议题在本书中都有详尽的探讨。而在当前各种各样的重点关注之中，作者深感立场的重要性，因此也使本书看起来观点非常明确。

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书籍目录

第一章 消费怎么了

作为当今的热点论题之一，消费的功过是非已经无数次的被搬上学术辩论的舞台。这一次，站在舞台中心的是三位有着不同背景但却同样对“消费”乐此不疲的环保主义者迈克、社会主义者克里斯，以及人类学家格蕾丝。三人的观点交锋会给我们的传统思维带来怎样的挑战。

第二章 消费者社会

什么是消费者社会？当一个岛屿变成一个消费者社会之后会发生什么？成为一个消费者社会是否就意味着这个社会已经被全球的商品文化淹没了？消费就是资本主义吗？我们究竟要如何看待消费者社会。

第三章 我们为什么购物

人们购物的动机看似简单，实际却寓意深远。如果我们可以用花生酱这种普通的食品来理解人们购物的动机和选择，那么我们能否认同将购物这种行为理解成一种牺牲呢？也许，我们所见的购物背后的道德观，至今只是冰山一角。

第四章 为什么是牛仔裤

牛仔裤的不败神话是其他任何一种服饰都不能与之比拟的。牛仔裤究竟是如何同时占据了时尚潮流与消费者心理的高地而长盛不衰的呢？问题的答案正如之前两章一样，穿牛仔裤给我们带来的影响远远超出了我们的预期和想象。

第五章 愚蠢的经济

消费与经济息息相关，而人们普遍认为，经济是导致消费的主要原因。然而在本章中，笔者将政治经济更多地看成是、种结果而不是原因。并且只有当我们承认经济在本质上是极其愚蠢的时候，我们才能真正地读懂经济。

第六章 如何不去拯救一个星球

回到我们的舞台中心，三位主角的针锋相对再次上演。面对消费与气候变化之间的矛盾，究竟要怎样的解决方案才能够做到既不厚此薄彼，又不纸上谈兵？也许，事情没有我们想的那么绝望。

后记

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精彩短评

- 1、不太喜欢这种对话体的商业。图书馆所借，读了有点失望。
- 2、炒冷饭。把他历本民族志做了个导读集子么。给自己的作品做缩写。。。
- 3、第一次读Miller的书。挺喜欢第一篇那个叫格蕾丝的女人类学家，她说：人活着就是反自然的。有趣极了。
- 4、消费是什么？我们为什么消费？
- 5、前面几章都还不错，尤其是讲特立尼达消费在地化的部分，但倒数第二章开始谈经济学之后，就暴露了人类学家要拯救世界的办法居然就变成：劝大家表买东西。。。#绿色环保袋拯救世界#
- 6、某期刊上看到一本《消费及其后果》的书评，找来书看惊觉怎么“在地化”成了这个鬼样子.....对话体等形式上的浮夸花哨跟装帧倒是很协调。中间二三四章不错。米勒对自己的博士生很上心，编辑校对却太不上心。
- 7、第五章没读懂

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精彩书评

1、本书的核心问题是：什么是消费以及消费给我们带来什么影响。作者就消费本身来研究消费，而不是像其他研究者将消费归化成其他问题来研究。作者重新思考政治经济学的性质和质疑当前可持续消费的一些做法。“Consumption and Its Consequences Daniel Miller Cambridge, Polity Press, 2012, 205 pp., ISBN 978 0 7456 6108 7 Daniel Miller is Professor of Anthropology at University College London and a fieldworker in anthropology. I read his book twice before writing this review. The first time I read it I found it rather annoying, possibly the most self-referential text that I have come across in many years. However, the second reading revealed that it was a more interesting and subtle study than had appeared at first glance. The book follows on from the author's previous book *Stuff*, which is about how material things act as culture. The current book explores consumption in terms not of theory or of politics, but of ethnographic study—what actually occurs when people consume—with examples ranging from buying a frock in England to preparing for Christmas in Trinidad. The examples suggest that many current political and economic theories about consumption are misguided, and that consumption in many societies, and possibly in all, is above all an expression of culture. In order to explore some of the contradictions and conflicts inherent in how we consume, the book begins and ends with imagined conversations over dinner between a greenie, a leftie and an anthropologist, each of whom brings their own theory and perspectives to the discussion, and each of whom, the author admits, represents some aspect of his own beliefs. The book is an easy and engaging read, perhaps too easy in places, which may be why it was initially annoying, but it is worth persevering with it. It is also well referenced for anyone wanting to follow its arguments further. *Consumption and Its Consequences* concludes with some ideas on ways to tackle climate change, based on the need to reduce carbon emissions. In the end, the author seems to conclude that somehow we can all continue to have more, but that we can do it in greener ways. This is probably because the emphasis is narrowly on carbon counting, rather than on some broader measure of resource throughput. This is perhaps the major shortfall in this book, as it does not investigate the idea that there may be ‘limits to growth’. This is an opportunity missed, since Miller shows that in societies with very few material goods, consumption still forms an essential part of cultural expression, so it might well be possible in a future society for the cultural richness of consumption to continue while having a much lower material throughput. Perhaps Professor Miller needs to write a third book, called *Less Stuff?* Robert Vale School of Architecture Victoria University of Wellington, Wellington, New Zealand Robert.Vale@vuw.ac.nz q 2013 Robert Vale <http://dx.doi.org/10.1080/08111146.2013.807005>” 供参考。

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