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**Review of *Café Culture in Pune: Being Young and Middle Class in Urban India*. Teresa Platz Robinson. Reviewed by Michael Gilbert**

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research in policing, read for instance, Skogan, 2004, or Sherman, Farrington, et al., 2006.

All in all, however, this is an important book. It brings to light for a general audience something that police and academics already know: the homicide and crime rates in Black neighborhoods and Black representation in penal institutions are unacceptably skewed. The author takes us on a journey of occurrences that most individuals do not consider every day. Unfortunately, an increase of police presence and even an increase in police legitimacy within communities will not be enough to break the cycle of violent Black crime. Sociologist Orlando Patterson has recently written that changes other than those in policing are necessary. A reduction in youth incarcerations, chemical detoxification of ghetto neighborhoods, increases in child care programs such as Head Start and the Nurse Family Partnership program are all needed, along with social experiments like the president's My Brother's Keeper program.

As the author of *Ghettoside* observes, there are no simple answers. Complex problems like violence mandate complex solutions. The book may be frustrating for academics looking to tie in theories and solutions; however, the book is a sojourn into a world not often seen and which can no longer be ignored.

*John DeCarlo, John Jay College of Criminal Justice, CUNY*

Teresa Platz Robinson, *Café Culture in Pune: Being Young and Middle Class in Urban India*. Oxford University Press (2014), 320 pages, \$55.00 (hardcover).

Teresa Platz Robinson's ethnography of café culture in post-millennial Pune offers an engaging exploration of modernity, identity and intergenerational politics among India's middle-class urban youth. Robinson, a social anthropologist by training, shares insights from a year-long immersion in a city that has been economically and culturally transformed by the information technology revolution, focusing on cafés as emergent "third places" where young professionals explore their relationships to tradition and modernity while creating new norms for autonomy and integrity among their peers.

Chapters on the importance of clothing, education, dating and the "morality of Indian conviviality" explore tensions that have emerged as youths gain visibility, agency and independence from gerontocratic power structures that have traditionally vested family elders with control over the fashion, education and social lives of the young. The stress of living simultaneously *for oneself* and *among others* pervades Robinson's accounts, manifested in youth's concerns that self-expression is rooted in something deeper than conspicuous consumption and that self-fulfillment does not come at the cost of one's familial ties and dignity. The author integrates analysis of the physical structures of shared living spaces in which shared bedrooms have given way to private ones, economic structures in which "work-life-balance" supplants the conventional primacy of filial duty, and social structures of peer grouping and partnering where shared connections are giving way to independent ones, with youth left to define their values, spaces, identities and cohorts outside of traditional defaults.

Robinson provides excellent context and commentary in her analysis, and she employs appropriate self-awareness in notes on her own actions and perceptions. Frequent references to other ethnographies of modern Indian youth lend nuance to Robinson's observations, and situate the book within a larger body of scholarship on the subject. The author relies heavily upon topics such as clothing, tobacco, alcohol and sex as signifiers of social change, and the study might have benefited from more expansive discussions of how political thought and post-academic professional identities inform and influence Pune's café culture. The discussion of social changes as consequences of economic liberalization may leave the reader wanting more information and insight into perceptions of political trends and ideologies that shape the socioeconomic environment in which the subjects operate and that will define the context of cultural iterations for years to come. A desire for deeper exploration of these forces reflects the engaging tone and topic of this book, which provides an inviting entrée to the café culture of modern India.

*Michael Gilbert, Harvard T.H. Chan School of Public Health*