

The book develops an analysis of how development-tourism is operationalized within this project through exploration of a number of themes and issues the project embodies. Several of these will be quite familiar to scholars of development, tourism, and conservation alike. Chapter 4, for instance, addresses the perennial issue of how local “participation” is understood within the project. Here, Baptista documents the occurrence of a much more widespread pattern of gendered exclusion from much of the project’s decision-making (see B. Agarwal, *Participatory Exclusions, Community Forestry, and Gender. An Analysis for South Asia and a Conceptual Framework. World Development* 29.2001.10: 1623–1648).

Chapter 2, similarly, explores how what is meant by “community” within this ostensive community-based tourism project is constructed and contested, echoing longstanding problematization of this concept within studies of tourism (e.g., K. Blackstock, *A Critical Look at Community Based Tourism. Community Development Journal* 40.2005.1: 39–49) and conservation more broadly (A. Agrawal and C. C. Gibson, *Enchantment and Disenchantment. The Role of Community in Natural Resource Conservation. World Development* 27.1999.4: 629–649). Chapter 7 documents the ways in which an expanding NGO sector has increasingly come to constitute a form of non-state governance to replace dysfunctional states in projects such as this.

For me, the most compelling and original aspects of the analysis concerns how poverty and its ostensive alleviation become the commodified “products” sold most centrally within development-tourism. Baptista’s most evocative example of this dynamic concerns one of the main features of the “community walk” offered by his tourism operation, wherein participants are taken to view a water tank financed by revenue provided by the project itself. As Baptista relates of this event, “On numerous occasions, tourists expressed a sort of personal relief, revealed through their pleased comments. ... The apprehension that accompanied ... most of the stroll has given place to a rapidly emerging collective zeal. There it is, right there, just in front of them: evidence of development!” (176). The catch is that the water tank was never actually put into operation due to technical difficulties impeding its completion! This is explained to visitors as a “temporary situation, soon to be resolved” (177). In this way, failure of development is able to be repackaged and resold as evidence of its very success in the form of development-tourism.

All in all, what the book offers most is a rich, detailed, and highly personal account of how everyday life is experienced within a community centred on a development-tourism project. It also offers a valuable source of reflection on the process and challenges of doing ethnographic research, particularly in postcolonial settings. In this way, it stands as a useful ethnography to illustrate discussions of tourism, development, community, participation, governance – many of the concepts central to our teaching and whose complexity we often find so difficult to convey to students. This, combined with its coining and analysis of a neologism destined to gain greater currency in future

research, makes “The Good Holiday” a valuable resource for scholars and students alike in a variety of fields, including anthropology and geography as well as African development, environmental and tourism studies.

Robert Fletcher

Bregnbæk, Susanne, and Mikkel Bunkenborg (eds.): *Emptiness and Fullness. Ethnographies of Lack and Desire in Contemporary China*. New York: Berghahn Books, 2017. 146 pp. ISBN 978-1-78533-580-8. (Studies in Social Analysis, 2) Price: \$ 120.00

Like classical social theory debates about the consequences of modernity, over the past twenty years the anthropology of China has debated the consequences of rapid change, including the breakdown of China’s moral, ethical, and social order. This scholarly focus mirrors the testimonies of many Chinese people, who are similarly trying to make sense of their social world and complain about the “emptiness” found within current life. “Emptiness and Fullness” attends to these questions through a theoretically ambitious extension of emic categories generated from rich ethnography. Moreover, it asks how the case of China might inform the broader questions of the human condition.

The introduction, written by Susanne Bregnbæk and Mikkel Bunkenborg, provides a careful thematic synthesis of several pressing issues discussed in the anthropology of China today through the trope of emptiness and fullness. Debates surrounding subjectivity, experience, and ordinary ethics are thoughtfully summarised, alongside a short historic account for those unfamiliar with the Chinese context. The volume as a whole is largely made up of early career scholar’s work from recent fieldwork, providing much needed ethnographic accounts of various phenomena many China anthropologists are aware of but are yet to theorize in great detail. For example, Zachary M. Howlett’s chapter details the political and experiential effects of China’s highly competitive *gaokao* university examination system. Contrasting the empty promises of educationally channelled social mobility with the perceived fairness of the *gaokao* in three comparative contexts, Howlett’s chapter provides important ethnographic material for this significant social institution that shapes the lives of millions of young Chinese people today.

Anders Sybrandt Hansen’s piece on the reception of ritualised government rhetoric (*guanhua*) among young people in Beijing provides a nuanced theoretical framework that complicates how we understand youth nationalism in China. Eloquently synthesising theoretical discussions of propaganda, Hansen shows how despite being cynically ignored by many young people, the ritualised framing and semiotic “emptiness” of *guanhua* nonetheless reinforces the perceived inevitability of power structures in China today. Kevin Carrico’s chapter provides another example of young people’s engagement with nationalism through his ethnography of the *hanfu* movement. *Hanfu* refers to the wearing of traditional clothing associated with the “golden era” of the Han ethnic majority. The movement, however, encompasses a wider

ethno-nationalism that includes conspiracies about ethnic minority plots to rid the world of the Han, particularly supposed Manchurian plots. Carrico argues that the *hanfu* movement is suggestive of the emptiness of identity and the fullness of conspiracy in contemporary Chinese society, and the chapter serves as a useful introduction to his full monograph on the topic. Coupled together, these two chapters provide excellent material and conceptual tools for rethinking the intersection between popular culture and nationalism, both for teaching purposes and further theorisation.

Susanne Bregnbæk contrasts the relationship between a perception of political and moral “emptiness” in the world with the hopeful testimonies of Chinese Christians. Through this material, Bregnbæk explores the way Chinese religious communities tackle questions of interiority, free will, and public life. She weaves her interlocutor’s testimonies with a careful analysis of Chinese keywords (such as soul *hun* and body *ti*) and a significant dose of existentialism, jumping from cosmological discussion of the soul in China to Sartre. Similarly addressing questions of the existential cost of China’s “spiritual vacuum,” Mikkel Bunkenborg compares two kinds of malady in rural Hebei. Bunkenborg shows how the distinction between “full diseases” (*shibing*) and “empty diseases” (*xubing*), where the latter represents intangible sources of illness, such as curses and hauntings. Through this analysis Bunkenborg argues that *xubing* not only reflect the emptiness of contemporary Chinese life, but also wider ontological questions about the stability of persons.

The remaining two chapters explore how the dynamics of emptiness and fullness relate to architecture and material culture. Starting with the volume’s most evocative imagery, the empty, half-constructed floor of an abandoned building covered in human waste, Michael Alexander Ulfstjerne brings a fresh approach to the growing literature on ruins and “ghost cities” in China. Contrasting empty spaces with the activities that come to fill them, Ulfstjerne shows how urban life left unchecked in many ways abhors vacancy. Drawing from China Miéville’s speculative fiction classic and Žižek’s “parallax Real,” Ulfstjerne provides an example of the radical multiplicity of contemporary urban space, from makeshift lavatories, and hangout spots to new businesses. With a similar interest in the role of material life in human affairs, Henrik Kloppenborg Møller explores the dynamics of determinacy and indeterminacy in jade mining, appreciation, and trade in southwest China. Citing the phenomenology of emptiness and fullness used to evaluate jade, Møller provides an incredibly detailed account of human-jade encounters. At the same time, he provides a thoughtful reflection on destiny (*yuanfen*) and luck (*yunqi*), due to the risky business of jade mining, selling, and gifting.

Overall, “Emptiness and Fullness” is an impressive, if short, volume. Harking back to structuralist ethnography’s attention to semiotic detail, its case studies show the importance of comparative ethnography built on linguistic, conceptual, and methodological rigour. Each chapter provides a rich array of Chinese keywords that warrant further attention, particularly in terms of their social the-

oretical implications. Some of the chapters are perhaps a little too dense for some audiences and it is easy to imagine each chapter’s content as a standalone monograph. Nonetheless, the chapters provide thought provoking material that could prove useful for teaching on nationalism, economics, religion, popular culture, urban ecologies, and health. “Emptiness and Fullness” showcases the conceptual breadth and linguistic rigour of the anthropology of China coming out of Europe today, synthesizing much of the existing literature and connecting it to well-presented case studies.

Jamie Coates

Broch-Due, Vigdis, and Margit Ystanes (eds.): *Trust-ing and Its Tribulations. Interdisciplinary Engagements with Intimacy, Sociality, and Trust*. New York: Berghahn Books, 2016. 282 pp. ISBN 978-1-78533-099-5. Price: \$ 95.00

Trust is considered to be the key to interpersonal relations. It directly affects one’s opinion on whether or not another person is trustworthy. Thus, certain knowledge is assumed of that person and his or her competences and character traits. In addition, an important role is played by past experiences with the trusted person. Knowledge-based trust is referred to as strategic trust. There is also normative trust which is based on believing in the good will of others. It results from the rule of considering people trustworthy when nothing suggests otherwise.

The book under review is an extensive presentation of various ways of building and experiencing trust in different cultures. Subsequent chapters show the cultural specifics of behaviors and attitudes on which trust is based. To better comprehend trust, one has to understand the context as well. The book is not a mere description of various trust forms; it rather focuses primarily on the process of trusting others and related circumstances and obstacles. Through learning about individual modalities of trust, the reader will see that trust and distrust overlap not only certain cultural styles but also ways of shaping the identity of subjects and intersubjective relations. All the chapters tackle the problem of morality. An emphasis on an act of trust is justified by the editors as follows: “trust, as a noun, tends to emphasize an individual subject’s deliberation to enter a contract or take risk, while trust as a verb conjures up an intersubjective space of social anticipation binding subjects together. Adjectives conjure up how subjects inhabit a world; verbs reveal the way subjects interact with the world through endeavour and emotion” (24). Therefore, trust is a social phenomenon that is combined with emotions, motivation, and seriousness which mean much more than a simple evaluation of individuals bound by an agreement. The authors of this book also point to performativity, showing the practice of trusting in the interpersonal space.

In chap. 1, “Unfixed Trust” (37–59), Margit Ystanes portrays the Latin American society of Guatemala where people trust only their families, relatives, and close friends. Based on the symbolism of blood, the author shows that trust in the Latin American society of Guatemala is often reserved only for relatives. However, as