

Jašarević, Larisa. 2017. *Health and Wealth on the Bosnian Market: Intimate Debt*. Bloomington, Indianapolis: Indiana University Press. 282 pp. Hb.: \$80.00. ISBN: 9780253023827.

In 2017, *Dubioza Kolektiv*, a popular Bosnian and Herzegovinian (B&H) music band released a song titled *Anthem of the Generation (Himna generacije)*. It is a song that depicts one of the most used words that describes, in contemporary B&H but also in surrounding countries, one of the most significant problems of modern ex-Yu people – *sekirancija* (worrying one's self sick) – in short, how everyday information from newspapers and web portals about celebrities, tragedies, terrorism, ecological catastrophes, wars, and economic crises influences, our health. In the case of this song – our prostate! The same year that this song was out and became very popular, not just in B&H but also Croatia and Serbia, Larisa Jašarević published her ethnography titled *Health and Wealth on the Bosnian Market: Intimate Debt*. If somebody were to make a film based on this ethnography, the *Dubioza Kolektiv* song would probably be a theme song of the movie. This book, as the author herself, has explained in the introductory chapter: ‘... traces connections that are not obvious, between places that have been simply overlooked, and speaks of issues that are shared across formal differences. Popular health, gifts and informal debts, medical and market experiences ...’ (p. 3). Larisa Jašarević is more or less focused on home-based medical practice but giving us the broader and everyday context – life – that surrounds these practices she creates beautiful and detailed ethnographic vignettes that, like glue on collage paper, connect these places and practices that, at first glance, seem to have no direct connections: ‘streets, marketplace, and clinics that occasioned the assemblies around common concerns with health and wealth’ (p. 37).

This is one of the most detailed ethnographies I have read lately. It takes us to intimate corners of her interlocutors’ lives, kitchen shelves, and closets, introducing us to their everyday lives, even behind the closed doors so that we can better understand their actions in the books research focus. Only a few pages from one person’s closet she takes us to a busy Bosnian market where we have to push our way through in order to find out about buying habits of contemporary Bosnians, and how merchants are surviving in new economic circumstances. Here, we learn how everyday economics are entangled in gift giving and taking inside and outside of the market. Selling and buying on the market has been facilitated by informal loans of money and commodities circulation, and accumulation of debts generates a sort of wealth. You don’t have actual money in your hand, but you have so many people in debt to you that you are basically rich. Being generous and always ready to help your neighbour is almost an act of duty but also enjoyment. However, since generosity is expected loans are almost never denied and because of the economic reality of B&H debts are extended into the future with an uncertain deadline.

This duty of unconditional help Larisa Jašarević connects with other omnipresent concepts of *nafaka*. As Jašarević explains:

Nafaka is a theory of wealth that emphasizes the singularity of each person in the business of surviving, living well, or ranking in profits, even if each

element is part of the larger and palpable market forces largely beyond one's control. *Nafaka* picks up everything about one's economic fortunes that is left unexplained after the computing of the usual variables: the class position in the given economic field, within the broader historical trends. In other words, *nafaka* is about the impossible questions – why this particular person, under these conditions, despite the odds, fared this way and not any other. *Nafaka* shows the extent to which economy is inseparable from ritual and quotidian domains of practice – an old lesson of economic anthropology – as well as the ways in which the improperly economic but shared sensibilities and inclinations vigorously inform the popular economy (p. 109).

This principle of *nafaka* is something that follows every B&H person from her/his first day of life until she/he dies. Moreover, it goes beyond any religious or national distinction. When a baby is born, everyone who comes to see the baby must bestow the baby by giving her/him money 'on the forehead' (*na čelo*), and in that way kick-start a child *nafaka* (luck and good health). This gift of debt follows you until the day of your last debt – the funeral expenses.

The story about health and wealth continues far from the marketplace with another B&H practice: the concept of *strava* – a magical practice that has three main principles: (1) it cures all illnesses, (2) it is for everyone, (3) and it has no price. Through descriptions of several individuals that practice *strava*, Jašarević explains how the entire therapeutic economy works as constant advancement of gifts which are also debts. The *strava* give-and-take, according to Jašarević, resonates with the rest of the informal debt economy.

In this part of the book, she introduces a significant character of the story that had a significant influence on her research and, it seems, her life – one of the people that heal others and practice *strava* – the Queen. Since she has a special relationship and unique way of approaching her, I will not go into detailed description of the character of the Queen; I will leave that to other readers to interpret on their own way. From a personal point of view, her description of the Queen convinced me that the supernatural exists even though that was not the intention of the author. Jašarević admits her fears that the Queen would probably be disappointed with her book, and that she thinks her description would offend the Queen and her patients.

As personally divided between researching and writing anthropological work and attempting to give something back to the local communities that I am researching in B&H, I would like to use this opportunity to ask Jašarević, if I may be so free, to write at some point in her life, the book the Queen told her to write, with the colours of the rainbow on the cover, the book the queen and her patients deserve. That would be a more anthropological act than any anthropological text. It is obvious, reading this book, how deeply the author was involved within her research and how her personal life framed her research but also how the research, in the end, had a dramatic influence on her personal life. Although she avoids using autoethnography as a tool, her entire book is coloured with her life, and it would not be close to what it is without her native point of view and her personal experiences and family and friends' connections and stories. I am not sure why

the author tries to blur this reality of her book. I consider it to be a strength of the book. It is because of her personal involvement and background that she realises and fairly warns about the complexity of B&H society. Only the researcher that truly acknowledges this complexity can worry about being read as naïve because of her description of B&H, as she does. However, two pages later, she shows how she is not naïve, and she emphasises how she is telling only a few among many possible stories of the B&H, stories that are not meant to be historically or economically comprehensive.

Nevertheless, these stories did brilliantly outline two parts of contemporary troubled B&H society in a manner that goes beyond any and every religious, nationalistic, and political division and that are shared among all the nations and religions of B&H: Health and Wealth. As Jašarević emphasises, the recurrent point of the book is that popular economy and broadly medical practices result in possibilities that may be odd or unanticipated by the formal economic and biomedical logic and by the ethno-national identities. Patients enter *strava* regardless of their national or religious identity; the Queen has patients from all corner of B&H that belong to all ethno-national categories. Health is something that does not recognise any borders, divisions, or identities and in B&H health is strongly interwoven with work, and the economic situation (i.e. wealth). To get back to the beginning of this review, – (*sekirancija/sikirancija*) worrying sickness, how Jašarević translates this is:

... a category of health disorder widely recognized by traditional, conventional, and alternative medicine and is associated with a whole range of symptoms, from irritability to indigestion to insomnia to visceral malfunction, as well as to a host of signs legible in medical technology. Among the most common shorthands for *sikirancija* are laboratory test results for cholesterol, diabetes, and blood pressure ... (p. 131).

To paraphrase the *Dubioza Kolektiv* song, this book is an anthem of the contemporary generations of B&H.

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Glick Schiller, Nina and Andrew Irving. 2017. *Whose Cosmopolitanism? Critical Perspectives, Relationalities and Discontents*. Oxford, New York: Berghahn Books. 264 pp. Pb.: \$34.95/£24.00. ISBN: 9781785335068.

The importance of this work (republished in 2017, the original published in 2015) stands undiminished gaining new significance given the recent rise of fundamentalism, intolerance and xenophobia in most parts of the world giving a lie to cosmopolitanism even in the region of its origin. It is perhaps in view of such developments that the editors have interrogated the concept with a question mark in the title of the book itself.

The first five brief yet highly significant essays raise the relevant theoretical queries that qualify the question mark in the title. These provocations deconstruct the given understanding of cosmopolitanism from its Kantian and Eurocentric roots, bringing in queries about subaltern situatedness, inequality, multiple situatednesses, the plural as against the monolithic construction of this concept, and questions of the transparency of the self and the other that can make possible the rather dubious process of “understanding”. There is the evocation of violence and war in the name of cosmopolitanism and the forced cosmopolitanism of refugees and victims of forced displacement; bringing into focus the multiple possibilities of this concept and, as suggested, the reality of cosmopolitanism as a process and also an elusive thing that is never done. It is both a possibility and also something that remains unattainable. Thus, while cosmopolitanism as an ideal is seen as vital for an increasingly globalising world, the violence and power hierarchies of neo-liberal economies and ruthless capitalism invest the concept with many negative hues.

The tone set by the first five provocations is met by the responses in the next section that also remain largely theoretical and brings in such concepts as “wounded cosmopolitanism” (Jacqueline Rose, *Chapter 6*) and of the wandering cosmopolitanism of those who do not belong anywhere in their striving for universal belongingness. As pointed out in this volume, the notion of “global citizenship” is a misnomer as no nation grants such rights to anyone; in other words, border crossing is a highly restricted procedure. The other responses also deal with the reconciliation of a concept that is ideally universalising, but which is situated in particular historical conditions of inequality and injustice. There remains the question of identities and how the particular can be realised without creating barriers to a common humanity and if at all this is possible. Then there is always the personal, “my cosmopolitanism” says one author (Sivamohan Valluvan, *Chapter 10*).

It is the next two sections based on ethnographic data from actual situations of movement, migration, and forced displacements that bring out the real answers to some of the interrogations. The meaning of an American “downtown” to a female Iranian refugee (Andrew Irving, *Chapter 13*) speaks volumes, and so does the liberating effects of NGO monetary aid to Tibetan refugees in a small Himalayan town (Atreyee Sen, *Chapter 11*). The liberating effects of relocation for those fleeing intolerable situations highlight the positive aspects of cosmopolitanism even as they continue to operate within the larger equations of intolerance and inequality. The experiential realities bring out the complexities of actual situations, highlighting both the positive and the negative.

Equally illuminating is the section on the creative and the aesthetic, cinema and literature, and the liberating, creative potential let loose by the process of being exiled, of assuming a cultural distance that leads to the ability for critical introspection and external analysis. The literature produced by the East European exiles after World War II, the questions of ethics and ambiguity depicted in the movie *Code Unknown* that reflects upon the possibilities of “dehumanization” even of otherwise “ethical” actions, the use of kinship in illegitimate border crossing and a film coming out of China’s “forced” cosmopolitanism; these are some of the poignant, often disturbing applications of the concept.

In the last section, the reader comes back to some innovative aspects of this term and its evaluation against current political situations across the world and the use of “collective personal memory” as against propagated “national memory”, the concepts of super-nationalism and the cosmopolitanism of the dispossessed, stimulate the reader into rethinking and re-evaluating a term that challenges and provokes with its multi-dimensionality and potentials. For example, the underplaying of European complicity in the violence of colonisation in global memory is one example of manipulated history, casting doubt on the Eurocentric origin of the term and the significance of the question mark on it.

This is a densely packed volume that is both provocative and illuminating; a reader that, with its multi-disciplinary character, is a near-complete interrogation of a difficult yet necessary concept.

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Elliot, Alice, Roger Norum and Noel B. Salazar (eds.). 2017. *Methodologies of Mobility. Ethnography and Experiment (Afterword by Simone Abram)*. Oxford, New York: Berghahn Books. 216 pp. Hb.: \$95.00/£67.00. ISBN: 9781785334801.

Methodologies of Mobility is the second volume published in the book series *Worlds in Motion*, the transdisciplinary book series that brings forward empirically grounded studies on movement from around the world. The series is constantly bringing forward new knowledge of mobility, and three more volumes also published as e-books are forthcoming. The series is edited by the founder of the EASA Anthropology and Mobility network, Noel B. Salazar, one of the leading experts in the “anthropology of mobility”. Salazar, with Alice Elliot and Roger Norum, also co-edited the *Methodologies of Mobility. Ethnography and Experiment* and is the co-author of the *Introduction* to the same book.

Mobility – this rather notorious concept of past and present research endeavours – is ever more popular and therefore very often the subject of academic discussions both in social sciences and humanities. Thus far, the concept of mobility has gone through many fiery discussions, several re-considerations and caused a “turn” in social theory to hit the scientific surface as a “new paradigm”. Next to extensive literature written so far, directly or indirectly dealing with the concept of mobility, I am asking myself: Do we really need another anthropological (or any disciplinary shaped) book on mobility? Is there something that has not yet been reflected, learned, discussed or scrutinised? Nevertheless, analysing the world through the lens of mobility still presents a specific challenge to scholars in many academic disciplines. Indeed, many issues that have been raised within mobility studies influenced also current anthropological debates. Therefore, as authors of the *Introduction* to the *Methodologies of Mobility* observe, there has been not enough “scholarship that speaks to the implications of this theorizing for methodological consideration”, such as key anthropological methods and of ethnographic thought in particular (p. 2-3). After reading the *Methodologies of Mobility*, especially eight chapters reflecting on different mobile methods within and through specific, innovative, sometimes cutting-edge ethnographic work, I would recommend the book as informative reading also to more knowledgeable readers and researchers in the anthropology and the broader spectrum of mobility studies.

The book consists of a comprehensive and informative *Introduction* to the topic, eight case studies written by anthropologists from around the world, and a reflective *Afterword*, contributed by Simone Abram. The main aim of the volume is to ‘rise to the specifically methodological challenge that mobility-related research poses’ (p. 3) to the field of anthropology and also to other fields. Thus, a range of questions are raised, e.g., how best to capture and understand the planet in flux; what methods need to be designed and reinvented to achieve that; and what challenges and possibilities generated by new methodologies of mobility are there to enable engaged theory and practice in social sciences? Authors who are searching for answers to these questions had to accept the challenge that ‘engaging methodologically with mobility goes well beyond mere methodological exercise’ (p. 3). Issues of scale, ethics, geographic boundaries, social imagination, class and gender, material culture, and last but not least, interdisciplinarity, are occupying the scholars’ thoughts.

An essential contribution of this volume is the already mentioned interdisciplinarity; the authors are (some more some less) comprehensively committed to looking beyond the anthropological understanding of the movement of subjects, objects, and ideas. To be able to develop a more ‘adequate picture’ of the world in motion they ‘reflect on the ways in which mobility acquires, and requires, specific forms of methodological thinking and acting’ (p. 3).

Individual chapters discuss diverse notions, scales and forms of mobility, referring to different localities, from the North of Europe and West Africa to Iran and Tokyo, and also others, reflecting and applying both conventional and innovative methodologies of mobility. Authors scrutinise and uncover the methodological pitfalls and not only apply and reinvent diverse (novel) research techniques, but critically assess their different use. Some authors are engaged in a discussion between mobility and – what is often considered its opposite – immobility. An important observation is that either mobility and immobility – ‘can eclipse the other’ and mobile methods discussed and applied by some authors in this volume ‘acknowledge both the mobile and the immobile’ (p. 198). Therefore, as Simone Abram suggests in her final reflections on methodologies of mobility, we are facing a new starting point, where we should not only speak of opposition but should consider the ‘unequal distribution of mobility and immobility’ in the mobile society we study (p. 198).

All chapters would deserve a more detailed review, but for the sake of the above-discussed relation between mobility and immobility, I would like to briefly discuss one particular chapter or method. In *Idleness as Method. Hairdressers and Chinese Urban Mobility in Tokyo*, Jamie Coates writes on the importance of picking a “strategic location” in conducting the fieldwork when studying “people on the move”. He reflects on some immobile technique of observation he conducted while studying Chinese migrants in Tokyo, specifically in a small hair salon. Coates claims that immobility of the researcher can equally help him/her understand the shapes and forms of ‘fluctuating world of mobilities’ (p. 124). It could be argued that the “idleness as method” is merely a contextualised, reconsidered and reinvented traditional single-sited ethnographic approach under the mobility paradigm.

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Barrera-González, Andrés, Monica Heintz and Anna Horolets (eds.) 2017. *European Anthropologies*. New York, Oxford: Berghahn Books. vi + 288 pages. Hb.: \$130.00/£92.00. ISBN: 9781785336072.

This is the second volume in the *Berghahn Series Anthropology of Europe* – an ambitiously conceived project that should make research in various local (national) European scholarly traditions more visible while pointing to specificities of different developments. The result is a book with an *Introduction* and eleven chapters, all of them tentatively structured in such a way as to incorporate some critical points of local developments, as well as the role of anthropology (here understood primarily as social or cultural anthropology and ethnology) in the process of education. The book is also part of the relatively recent interest in “world anthropologies”, although it incorporates chapters on some of the major (dominant) national traditions of the history of the discipline, German (more precisely, the German language) and French.

The editors should be commended on assembling a group of excellent scholars from diverse traditions. Perhaps this diversity could have been a little bit better explained, as the examples from Norway and Sweden could have added an interesting twist to the considerations of “market” influencing the academic research. Also, at least two of the chapters (by Alexandra Bitušiková, *Between Ethnography and Anthropology in Slovakia: Autobiographical Reflections*, and by Jasna Čapo and Valentina Gulin Zrnić, *Grounding Contemporary Croatian Cultural Anthropology in its own Ethnology*), could have added some data about the fact that both Slovakia (until 1992) and Croatia (until 1991) were parts of different countries (Czechoslovakia and Yugoslavia). One would expect that there were some influences from within the country’s traditions (in Croatia, exchanges between professors from Ljubljana and Zagreb were quite important). There are also some minor imprecisions: for example, readers of the chapter on Croatia might be surprised to learn that the ‘Department of Ethnology was founded ... in the 1920s’ (p. 233) since on the department’s own web page it is clearly stated that it was founded in 1960 (<http://www.ffzg.unizg.hr/etno/odsjek/povijest-odsjeka/>).

In the first chapter, *At the Portuguese Crossroads: Contemporary Anthropology and its History*, Susana de Matos Viegas and João de Pina-Cabral point to political and epistemological vectors that influenced the development of the discipline. As the linguistic barriers to being acquainted with “other anthropologies” increase, the authors also note that the Portuguese language is the exception here due to a massive increase in publications by Brazilian anthropologists. The authors conclude with an optimistic expectation that the future trends of development will pick up on ‘the impetus acquired in the 1990s’ (p. 43).

In the second chapter, *When a Great Scholarly Tradition Modernizes: German-Language Ethnology in the Long Twentieth Century*, John Eidson offers an encyclopedic overview of the history and current state of German-language anthropology. Given the scale of the research he undertook and the wealth of information included, it is a pity that he does not mention the existence of the seminar in ethnopschoanalysis in Zürich, estab-

lished by Paul Parin and his collaborators, as this was perhaps the most original German-language contribution to anthropology after the Second World War.

The third chapter, *Anthropology in Russian: Tradition vs. Paradigm Shift*, by Sergey Sokolovskiy, explains the ruptures that characterised the development of the anthropology in Russia. Pier Paolo Viazzo's fourth chapter, on the development and the current situation of anthropology and ethnology in Italy, will introduce readers to one of the lesser known continental traditions. There is a little bit of confusion here, as Viazzo mentions that the first chair in anthropology was established in 1869, as it was the position in physical anthropology (p. 111). However, the author explains that the holder of this position was interested in "the study of peoples," so the establishment of the first anthropological society quickly followed.

Writing on French anthropology in the fifth chapter, Sophie Chevalier focuses on the 2007 national assessment of ethnology and anthropology (both terms have a rich history in the French language, as she briefly explains (see p. 129)). While pointing to institutional weakness (in comparison to its international standing), the author also points to the role of anthropologists as interlocutors in the context of French focus on the knowledge presented through museums (pp. 135-36). It is interesting to note that she does not mention the "ontological turn" that seems to be quite fashionable in contemporary anthropology and whose main exponents are either French (Descola, Latour) or with very close ties to France (Viveiros de Castro).

Folklore, ethnology and anthropology are intertwined in the Finnish tradition, and it is the main subject of the sixth chapter, by Ulrika Wolf-Knuts and Pekka Hakamies. This is also perhaps the only chapter in the book in which the authors argue convincingly about the usefulness of keeping different terms in use. Vytis Ciubrinskas, writing on Lithuania in the seventh chapter, explores "the politics and the praxis" of the discipline oscillating between being a "national science" and "the study of the other." The author points to the resurgence of xenophobic attitudes in reaction to attempts to establish sociocultural anthropology and to promote the "national ethnology", a view that is very familiar to many researchers from the former socialist countries.

Following up on former socialist countries and their traditions, Michal Buchowski describes *Moieties, Lineages and Clans in Polish Anthropology Before and After 1989*. It is a pity that his insightful presentation ends around the early 2000s; as a matter of fact, this seems to be a version of the paper that was already published in 2002 (p. 204).

I have already mentioned the ninth chapter (on Slovakia) at the beginning of this review. It should be added that a personal perspective incorporates an important note of auto-reflexivity into the whole book: something that is only implied (or hinted) in other chapters. The tenth chapter, also mentioned above, is the case in point, as one of its authors (Čapo) has been a significant player in the development of the discipline in the last fifteen years (an important point not really present in the text).

Finally, it seems fitting that the final chapter, *Anthropology in Greece: Dynamics, Difficulties and Challenges*, was written by Alik Angelidou, one of the representatives of the younger generation of European anthropologists. She expertly demonstrates

different influences in the development of anthropology in Greece, especially noting the importance of the term *laografia* – and its subsequent incorporation in the scholarship of other neighbouring countries, like Bulgaria.

In conclusion, this is a rich and valuable book, which will serve as an essential resource for studying anthropology, as well as understanding the vital role that anthropology plays in the contemporary world. While the editors might have been too accommodating in some aspects (leaving the terminological pluralism intact, but see the contribution of Ciubrinskas for what a “national science” might produce), they also managed to bring together an impressive group of scholars, producing a volume that should become an indispensable reading in the courses dealing with the history of anthropology.

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Musha Doerr, Neriko and Hannah Davis Taïeb (eds.). 2017. *The Romance of Crossing Borders. Studying and Volunteering Abroad*. Oxford, New York: Berghahn Books. 302 pp. Hb.: \$90.00/£64.00. ISBN: 9781785333583

This volume offers a collection of studies about studying and volunteering abroad, focusing mainly on romance and other alluring feelings that draw students to travel. The contributing authors illuminate a range of romantic passions that fuel volunteering and study abroad; i.e., romanticising landscapes, people, communities, and language, but they also shed light on other emotions, such as fear and thrill of the unknown, longing for liberation, growth, enlightenment, and making a difference. The informants who provide stories about their study and volunteering experiences abroad are students from American colleges and universities. Their narratives are interpreted by the authors within the theoretical framework of *affect*. While there are many theories and interpretations of *affect* on offer, the authors understand *affect* as feelings, or emotion, or sentiments and seek to illuminate the relationship of *affect* to structures - that is broader social, political and economic processes. The result is a compelling multidisciplinary study that draws from interesting and thought-provoking ethnographic material and succeeds in delivering sound theoretical insights without resorting to a contextual vacuum.

Structurally, the volume is divided into three sections: introductory chapters, chapters on study abroad and chapters on volunteering abroad. The introduction section offers two theoretical chapters, written by the editors, on the *affect* and romance accompanying study and volunteering abroad. They focus in particular on the former, addressing, among others, the complexity and breadth of students' emotions when studying abroad and a myriad of possible implications stemming from cultural encounters. In many ways, their insights inform and enrich the existing scholarship and notably contribute to the field of anthropology of *affect*, but they also manage to provide a useful tool for educators and support staff working with students who study or volunteer abroad. They achieve this by offering their knowledge, based on extensive literature review and personal experience, and subtle advice on how to better understand students' passions, anxieties, disappointments and transformations, and contribute to their well-being and mental health.

The second section offers five chapters on the *affect* in student mobility and takes us on a virtual tour to Mexico, the African continent, France, Spain and Japan. The first chapter by Karen Rodríguez explores the passionate displacements into other tongues and towns, the complexity of powerful emotions emerging with travel and language learning and the possibility for a learner to discover new subjectivity through engagement with another language. To illuminate the psychoanalytic discussion of language learning and passion, she uses quotes on experiences of study abroad students in Mexico, which results in a truly compelling read. The following chapter by Bradley Rink is a fascinating portrayal of students' perceptions of Africa as a romantic landscape of animals, tribal mystery, and natural beauty: a hot, poor, dangerous, underdeveloped, unexplored, sexualised, patronised continent in need of help and simultaneously one in possession of raw uniqueness and excitement that is not readily available anywhere else in the world. The successful student experience, Rink argues, is one that mobilises *affect* as engagement

with the place as opposed to mere observation and objectification of the landscape.

A chapter by study abroad administrators (Davis Taieb, Bihl, Bui, Kim and Rosenblum) follows, in which we get a glimpse into their role as student supporters and, therefore, in many ways managers of *affect*. The chapter is a useful guide for staff working with study abroad students and is inspirational for its position that students are to be treated as interlocutors, not as clients. The final two chapters written by Neriko Musha Doerr and Yuri Kumagai are concerned with student experiences in France and Spain, and Japan, respectively. Musha Doerr offers an analysis of two different student experiences, which she attributes to different levels of affective investment (their romantic identification with the destination or lack of it). Kumagai likewise presents two opposing student experiences and learning opportunities in Japan, which she attributes to different levels of immersion into the Japanese culture and society. These, she argues, can in turn be attributed to personal traits, subjective desires and emotions that shape students' access to social networks.

In the third section, two chapters address the mobilisation and management of *affect* in the context of volunteering abroad. The first chapter by Cori Jakubiak explores in some detail the phenomenon of short-term English language volunteer tourism in the global South as an opportunity to interact with local, "authentic" people, the exotic distant others who are simultaneously needy and compelling. She brings attention to the paradox of seeking authenticity and de-commodification while simultaneously being part of a development project leading towards modernisation. Ruechen Richard Li continues the debate using the case of a long-term volunteer teaching programme in the Marshall Islands, evaluating the empirical findings within theoretical frameworks of the modernisation theory and anti-colonial theory. He illuminates students' tensions and internal conflicts between romanticisation of what is perceived as a pristine island life that they are strongly drawn to and their desire to modernise it and therefore transform it.

The concluding chapter is written by the editors. They comprehensively review and sum up all discussions featured in the volume and suggests attractive directions for future research. One of the more important ones that deserves to be highlighted is the exploration of pedagogies that are attentive to *affect* and to a multiplicity of long-term transformations for those involved.

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