Portuguese in the provision of public services and education. Still, this policy of co-officialisation is widely perceived to have failed, a view that overshadows the entire discourse of revitalisation and Indigenous identity in the city.

Divided into six chapters and a conclusion, Shulist's ethnography provides a good overview of current issues in research on Indigeneity, language revitalisation and social change in the Amazon. At each turn, Shulist questions the assumptions, ideologies and disjunctures that accompany most anthropological work on these topics, and indeed, in a later chapter, the very groundwork of linguistic documentation. While Indigenous identity is most often recognised through ties to the land – residence in isolated rural settlements in the case of Amazonia – Shulist's informants are urban. While language revitalisation strategies typically presume a small, cohesive community of aspiring speakers, residents of São Gabriel may live in different neighbourhoods from other speakers of their language. While the household is usually presumed to be the main site for intervention when speakers are shifting from one language to another, Shulist highlights how linguistic exogamy, an Amazonian practice whereby people usually marry someone from a different linguistic background, creates tensions and complexities surrounding the question of which language(s) will be used in the home. All of this makes for a compelling narrative of the struggles Indigenous people in São Gabriel experience in their efforts to define themselves and claim their place in Brazilian society.

Chapters 1 and 2 outline the theoretical frameworks, regional histories and urban setting for *Transforming Indigeneity*. Chapter 3 discusses the history of co-officialisation and its impacts on the city. Although on its face the policy has utterly failed (the constantly rotating military, medical and colonial personnel from other parts of Brazil have no desire to speak the languages, the policy plays only a minor role in the education system, and even where texts in these languages are posted in public, most people are unable to read them), Shulist argues that the impacts of the policy go far beyond straightforward language maintenance. Rather, the policy, borne out of collective action by local Indigenous activists, has legitimised the public use of Indigenous languages and, by extension, opposed national narratives of Indigenous peoples as a stigmatised population. "Indigenous people," Shulist writes, "must confront the default assumption that the public space is non-Indigenous. A principal way in which the language policy is discursively invoked is as a counter to this image – that is to say, it offers speakers permission to use their languages outside the home by defining them as legally belonging to that space" (p. 69). This goal, which Shulist dubs "valorization," underlies a range of initiatives that are ostensibly aimed solely at language revitalisation.

Chapter 4 discusses how Indigenous languages have been incorporated into schooling, particularly Nheengatú, which, because it is not strongly associated with any one ethnic group, has emerged as an Indigenous lingua franca in the region. Despite the best efforts of educators and administrators, however, language education has had little impact on the speaking abilities of students. Children receive only one hour a week of language instruction in a handful of local schools, while teaching materials and pedagogical training are in short supply. Moreover, the goal of most administrators is not to produce a new generation of fluent speakers – Nheengatú, after all, isn't

even the most widespread Indigenous language in the city – but to valorise public symbols of Indigenous identity and vitality. This leads, in Chapter 5, to an exploration of the struggle by one group of non-official-language speakers, the Kotiria, to open their own school. The valorisation strategy, Shulist argues, encourages a pan-Indigenous identity in opposition to the colonial state, but at the same time marginalises speakers of smaller Indigenous languages that do not receive the same level of attention and support. In contrast, the Kotiria advance a discourse of their own unique cultural identity framed in terms of their language.

In the final and most important chapter, Shulist articulates a new vision of scholarly collaborations with Indigenous communities and language activists. This perspective is critical for any who wish to take the concept of decolonisation seriously because, as she points out, many research projects (including her own, initially) fail to account for the complex desires and motivations of the communities in which they are based. Academic linguists may take language documentation as their goal, with the desired outcome being a formal dictionary and grammar, but that goal automatically biases scholars toward rural, monolingual communities with stable linguistic repertoires. And while scholars may applaud regional language variation, Indigenous language speakers in São Gabriel require a standardised variety and orthography for language teaching in schools. Indeed, the chapter goes on to argue that language revitalisation practices need to be considered in light of social issues, including poverty, suicide, domestic and sexual violence, alcohol abuse and so on. Linguistic perspectives that focus solely on language and do not take account of the social context in which they are embedded are likely to fail.

As Shulist argues, language revitalisation in São Gabriel challenges many conventional ideologies and research practices. This forces scholars to grapple with seemingly basic questions like: What is a language? How do we define "the community" of its speakers? Who determines what the goals and methods of language revitalisation should be? It is only when we have answered such questions that we, as scholars, can collaborate with communities to advocate for their languages.

Aside from being an excellent ethnography of the politics of language and Indigeneity in Amazonia, it is this template for action that constitutes the real contribution of the book. Although one could wish for a slightly deeper dive into the literature on topics like education, Indigeneity and urbanisation, and at times the voices of individual informants are muted, *Transforming Indigeneity* is a landmark study of language revitalisation that breaks new ground by probing the links between Indigenous languages and identity.

Singh, Sagar, *The Anthropology of Love and Tourism*, Lanham, MD: Lexington Books, 2019, 223 pages.

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The Anthropology of Love and Tourism is prepared for those who wish to navigate the field of tourism studies. The author presents snippets of his own research in India alongside meticulously compiled research from an array of disciplines in

order to establish love as a guiding force for the anthropology of tourism. When love and tourism are considered as essential to a fulfilling life, Singh argues, it possible to establish a more appropriate and sustainable order of tourism.

The book begins with an immersive discussion of love, recreation and knowledge in Chapter 1. Singh draws on ancient texts from both the East and West to build his main argument that love should be used as a key perspective in tourism studies. Love is essential for increasing the well-being of not only hosts and guests, but local ecologies as well. These ideas are interwoven with theories from economics, ecology, and anthropology in Chapter 2 to establish a theory of "tourism anthropology and needs" (p. 56). The theory positions both tourism and love as basic needs because love is inextricable from the interplay of culture, ecology, mobility, and social structure in tourism. Singh seeks to support this theory with a pilot study, "How Love Matters to Tourists," whereby he demonstrates that individuals feel a loving affect toward destinations because it fills many physical, psychological, and economic needs. This argument is foundational for the following chapters.

The role of spirituality in tourism is central to Chapter 3, which argues that tourism is an expression of, and is driven by, love and spirituality. This analysis offers insights on historically sustainable religious and spiritual tourism in India, such as the use of *pandas*. Guiding pilgrims on their journeys, *pandas* acted in a sustainable manner before it was trendy. In order to establish modern eco-friendly tourism practices, hosts should follow similar models.

Psychological research is used to demonstrate how love can be used to increase sustainable tourism in Chapter 4. Inspired by Gary Chapman's *love languages* (1995, p. 101), Singh argues that because love motivates tourism, destinations must choose the love language most suited to their geography and culture and specialise in it, marketing targetedly only to the relevant niche demographic. Specialisation in one love language can reduce tourist traffic and environmental degradation.

The lens of love is applied to nature-based tourism through ecotypes in Chapter 5. Folklorist Löfgren (1980) defines "ecotypes" as "a mix of cultural, economic, and ecological patterns" (p. 129). Singh's argument here is similar to that of the last chapter. He argues for destination specialisation based not only on love languages, but on ecotypes as well. Specialisation based on the local culture and ecology allows for tourism strategies that are sustainable and in harmony with the nuances of the destination. Singh illustrates this with a case study of a UNESCO World Heritage Site in the Western Indian Himalayas, the Valley of Flowers National Park.

Love can even be a guiding force for the social structures of tourism, as demonstrated in Chapter 6. Recreational mobility is used as an example to demonstrate how relational problems such as biases and ethnocentrism can arise in the social structures when love is absent. Thus, love should be invoked as a tool to heal relationships between groups in these travel-based social structures.

Using examples from Goa and Himachal Pradesh, Chapter 7 investigates tourism at social heritage sites to contextualise Singh's theory of affective balance capacity. Affective balance capacity is a measure of social carrying capacity that incorporates love into measures of well-being. Love affects the cultural climates at social heritage sites through the structural relationships between and among visitors and hosts. When love is

prioritised as a way to achieve balance in affective states for tourists and hosts, well-being can be measured using more than just economic means.

Affective balance capacity theory and love languages are applied to economic analyses of tourism and tourism marketing in Chapter 8. The economic processes of reciprocity, redistribution and exchange are present in tourist interactions, and love is expressed uniquely in each one. Singh argues that affective balance capacity allows researchers to account for the emotional aspect in tourism exchanges, thus increasing positive tourist experiences. When parties market destinations, social love and reciprocity can be prioritised in order to cultivate better relationships between hosts and guests, resulting in more positive social, economic, and political relationships for everyone involved.

Singh's bricolage of tourism expertly illustrates the pervasive nature of love. His prescriptions for reducing the problems of mass tourism in India are useful for appropriately marketing destinations. However, within the narrow regional scope, there is a lack of consideration for the applicability of this theory elsewhere. Further, with the absence of a decolonial and wider critical discussion, the book's notion that *love is all we need* seems naïve. Still, *The Anthropology of Love and Tourism* demonstrates the advantages of introducing novel paradigms to anthropological discussions of tourism, and the benefits of prioritising love for the lives of individuals, cultures, and ecologies.

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Szombati, Kristóf, *The Revolt of the Provinces: Anti-Gypsyism and Right-Wing Politics in Hungary*, New York: Berghan Books, 2018, 288 pages.

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The Revolt of the Provinces: Anti-Gypsyism and Right-Wing Politics in Hungary is one of the first in-depth ethnographic monographs examining the dynamics of contemporary right-wing movements in Europe. Szombati deftly employs ethnography and historical analysis to document the making of right-wing hegemony – the "New Right" – in Hungary. The focus is a popular racist movement that emerged in the late 2000s in Hungary's rural provinces: according to Szombati, this movement eventually expanded into national politics and led to the unmaking of the left-liberal hegemony that had, until then, dominated within the Hungarian state. The analysis that emerges is ethnographically driven and documents the conditions for the emergence of racist movements through the lens of political economy. Szombati show how contemporary "anti-Gypsyism" in Hungary arose in response to the crisis