

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.

References

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- Löfgren, Orvar 1980. “Historical Perspectives of Scandinavian Peasants.” *Annual Review of Anthropology* 9: 193–203. <https://doi.org/10.1146/annurev.an.09.100180.001155>

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

Sara Swerdlyk
Central European University, Budapest

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

in social reproduction suffered by rural populations there following the capitalist transformations that took place after the accession of Hungary to the European Union.

The book's main message is a crucial one for making sense of contemporary far-right or populist movements. Employing the theory of Karl Polanyi, Szombati argues that the rise of the New Right in Hungary must be understood as a Polanyian double-movement, in which social actors react to the pressures created in society by neoliberal economic policies. As such, Szombati demonstrates how political anti-Gypsyism is not an eternal historical given, but rather has arisen in the historically specific context of post-socialist Hungary. One of the strengths of the monograph is that it overcomes the Orientalising style of argumentation in conventional scholarship about right-wing politics in Eastern Europe, moving beyond an interpretation of far-right populism as a legacy of state socialism and of authoritarian tendencies as a leftover of communist regimes. Instead, Szombati persuasively demonstrates that those who turn to right-wing social movements are often the ones who were on the losing end of neoliberal economic reforms and are therefore more prone to support a return to the bounded solidarities of the national community. The success of this particular racist movement, therefore, was linked crucially to political economy: it is the vicissitudes of neoliberal globalisation that create a demand for exclusionary politics. As Szombati's research informants explain, economic dispossession and a feeling of political abandonment at the hands of liberal political elites motivated the formation of contemporary racist politics in Hungary.

The Revolt of the Provinces is based on Szombati's in-depth ethnographic fieldwork in two different field sites in Hungary. Through semi-structured interviews, archival work, and policy analysis, Szombati offers two well-documented case studies to analyse the rise of the New Right in Hungary. The first is Gyöngyöspata, a village in Northeast Hungary, which is a region particularly hit by post-socialist deindustrialisation. The village experienced a stark polarisation of the population along ethnoracial lines in the early 2000s, eventually leading to a far-right organisation that conducted patrols in the village in 2011 and intimidated Romani inhabitants. The second is Devecser, a town in Western Hungary, where far-right efforts to polarise the community along ethnoracial lines failed. Szombati conducted a year of fieldwork in both sites, including multiple visits, participation observation, and interviews with locals.

One of the questions *The Revolt of the Provinces* grapples with takes on a comparative dimension: Why was the New Right's attempt to sow the seeds of political racism successful in Gyöngyöspata and not in Devecser? Szombati argues that the outcomes of the campaigns had to do with ordinary people's perceptions of their own predicament, of the Roma, and of the intentions of national elites – essentially, with how everyday people make sense of the wider, large-scale transformations in which they are situated. In the case of Gyöngyöspata, anti-Gypsyism grew from a local movement to a nationwide moral panic – from everyday racism to political racism.

The two case studies show how Jobbik, the far-right party in Hungary, exploited local racist politics to transform itself first from a marginal party to the main voice of the Hungarian countryside, and second, from a successful rural party to a major influence on the ruling party, Fidesz, which went on to adopt many elements of the new racist common sense. This series of events demonstrates the “upscaling” of local racist tensions into

a right-wing movement that eventually took hold of national politics. Thus, the book is firmly rooted in the anthropological tradition of political economy, which studies the conjunction of global forces and local agency through multi-scalar approaches.

The Revolt of the Provinces is useful for students of Central and Eastern Europe, and, given the rise of right-wing populism around the world, it also has applications beyond this part of the globe. From Ontario to Brazil, from Brexit to Trump's America, it is clear that Szombati's book has implications far beyond Roma, Hungary, or the post-socialist world. In applying Polanyian theory to a detailed ethnographic example, Szombati offers a clarifying analysis of the dynamics of contemporary far-right politics, demonstrating the enduring usefulness of anthropology as a discipline that can grapple with the current political moment. As Szombati skilfully shows, such movements must be examined through the lens of political economy and connected to the changes in social reproduction that have been wrought by the neoliberal restructuring of the global economy. Following Szombati's lead, right-wing populism can be seen as a response to the disembedding of the economy from social relations. This is a crucial reminder of how the racist mobilisation that activates right-wing politics may arise as a reaction to free market dynamics, and as a protective countermovement by everyday people who feel threatened by the commoditisation of their lives and their society. Not all reactions to, and critiques of, capitalist encroachment lead to socialist or progressive politics. Szombati, following Polanyi, shows that when there is no viable leftist critique of neoliberal policies, people's dissatisfaction can be harnessed by right-wing movements. Ultimately, Szombati's is a deep ethnography of how countermovements are born, and such analyses of how far-right movements are born are crucial. Only by getting our understanding of the New Right correct can we find ways to fight back.

Viatori, Maximilian, and Héctor Andrés Bombiella Medina, *Coastal Lives: Nature, Capital, and the Struggle for Artisanal Fisheries in Peru*, Tucson: University of Arizona Press, 2019, 232 pages.

Isaac Barclay
Carleton University, Ottawa

Coastal Lives presents both a brilliant ethnography of the boom and bust faced by the fishing industry in Peru and a historical analysis of the events and policies that led to this unstable industry. Viator and Bombiella describe how the boom times for the fishing industry began in the 1950s with the export of *anchoveta* – a species of Peruvian anchovy. By the 1960s, the *anchoveta* industry had begun to collapse. Peru experienced further growth in the industry, as there was another boom in the 1990s, followed by a decline in 1997 and 1998 (p. 115). Like many single-commodity industries, the livelihoods of fishers reliant on *anchoveta* export were shaped by market forces and by government policy. It was the varying levels of government support for the large-scale fishing industry that, alongside the privatisation of a historically artisanal and small-scale industry, resulted in large businesses gaining control of the resource, which made small-scale subsistence fishing difficult (p. 11).