

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.): *Trusting 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

suggested by the author's research, home is not a place where everyone can be unconditionally trusted. According to Guatemalans, it is an effect of domestic violence and sexual abuse. Thus, only family ties are believed to be the basis for trust in the household. On the other hand, the presence of relatives by affinity seems to raise doubts and to be dangerous. Therefore, connecting trust and familiarity is problematic. In the Latin American realm of Guatemala, relationships, situations, and contexts where people feel free occur rarely, even in the social and moral sphere of the household.

In chap. 2, "Witchcraft" (60–83), Peter Geschiere – based on his own study of the Maka in Cameroon – emphasizes that even though the family is an obvious center of trust and solidarity, it is exposed to witchcraft from the outside world. It is believed that every sorcerer has to sacrifice a relative to gain magical powers. This is depicted by the image of a family where trust and distrust oscillate between each other. Starting from the today's typical understanding of witchcraft, the author says that nowadays witchcraft goes beyond the close family and stretches to relatives moving to cities and to those emigrating to Europe and America. Both economic and political success is associated with witchcraft. In addition, the concept of witchcraft may be used as a means of inducing family members who live abroad to help their relatives. Geschiere's text is rich in information and shows an ambivalent status of "witch doctors" and the role of Pentecostal groups in freeing oneself from witchcraft.

In chap. 3, "Trusting the Untrustworthy" (84–104), Paula Haas describes the relations between trust and trustworthiness among the New Barga Right Banner people in Inner Mongolia in China. After an in-depth analysis of notions used in the local language, she reached the conclusion that trust does not depend on trustworthiness. Trust is not a positive result of cognitive evaluation of trustworthiness but is rather an act of trust. It may happen that a person who has been trusted by another person is abusing that trust, but it does not mean that such abuse dooms trust between those two people forever.

In chap. 4, "The Puzzle of the Animal Witch" (105–130), Vigdis Broch-Due, by giving an example of divination, depicts how trust is understood by the Turkana in Kenya. He claims that having animals is the key to a positive assessment of people and to considering them trustworthy. The author focuses on the symbolism of colors, highlighting that: "Turkana have intricate notions of morality, trust and the emotions, and these are all expressed in the keenly observed colours of the fluids and solids produced in the animal body through feeding and digestion" (110). Referring to a broad spectrum of colors, she assigns symbolic meanings to them at the level of social and moral order; white is associated with the sense of community, red is associated with hostility, black is associated with distrust and envy, green is associated with fertility, and yellow is associated with the world of the ancestors.

In chap. 5, "Sharing Secrets" (131–147), Misha Mintz-Roth and Amrik Heyer present Safaricom's M-Pesa – a mobile money service in Kenya – and its role in social relations. Women are particularly interested in the servic-

es of that company due to a certain degree of anonymity since it allows children to send their mothers money without their fathers' knowledge. This way, intimate bonds between the mother and the child are emphasized and sympathy and empathy are highlighted. Women, close to each other – sisters, friends, mothers, and daughters –, are in a special financial relationship based on keeping the secret. Hence, a "digital community" is formed, whose force among the clients is shaped by Safaricom: through the obligation to take care of community, the company attracts even those who do not trust e-money. For a majority of female clients, M-Pesa became the way to complete financial operations. The ability of women to communicate in secret allows them to get around the structures of trust and authority dominated by men. Those new relations and networks fit along the line dividing the sexes by being based on a different language emphasizing care and responsibility.

In chap. 6, "Eddies of Distrust" (148–169), Jennifer M. Speirs tackles the problem of birth certificates of children born after artificial insemination where the identity of the biological father is not given. Opponents of that solution believe that both the family and society have the right to a reliable genealogy. Nonetheless, semen donors trust that their identity will remain anonymous, which determines their decision to donate sperm. The article shows the complex nature of the issue of trust and distrust in professional engagement in anonymous semen donation. The attitude and conduct seek to cause no harm to anyone. The statement that birth certificates of people born after artificial insemination are false is an example of the tension connected with trust that is developed in relation to the intimate sphere of human reproduction, in the parent-child relationship, and in relation to the state legal aid regarding the knowledge of genetic origins.

In chap. 7, "Intimate Documents" (170–190), Chris Kaplonski portrays the situation in Mongolia after the system changes in the 1990s when numerous court proceedings were conducted regarding the rehabilitation of people wrongfully sentenced or executed, mainly in the 1930s of the 20th century. The legal basis for those proceedings are documents describing the truth, though not all of them are originals. Since the documents of the secret police are not available to the general public, even the family has to be trusted to read them. The family must trust that the rehabilitation committee fulfils its duties with due care. The author points to the problem of the materiality of documents which in reality are just a subject of trust. The knowledge of the existence of such documents is of relevance. Although they may not be verified or even said to exist, they – or rather their copies or translations – allow a social individual to be restated. Thanks to the documentation of an individual, the rehabilitation process makes it possible to develop intimate bonds with the past. The statement that a relative lived and was wrongfully sentenced seems to be of greatest importance here.

In chap. 8, "Trustworthy Bodies" (191–212), Cecilia McCallum depicts the Cashinahua, Native Amazonians, and notes, that for them, trustworthiness is associat-

ed with the body, materially combined with body organs as a thought, an emotion, and memory. “Key aspects of relatedness, such as feelings of trust, or the knowledge that some person, entity or thing may be trusted, emerge from engagement with the phenomenal world, which is both material and immaterial” (194). Only close relatives are trustworthy. One has to remember that the Cashinahua believe in the concept of the “cumulative person,” according to which one gains form and identity over time. Thus, trustworthiness develops along with maturation. An individual’s growth, skills, and reproductive ability are strengthened by the integration of external forces originating from their ancestors.

In chap. 9, “Habitus of Trust” (213–234), Radhika Chopra shows how social, economic, and moral contexts build trust and intimate relations. By analyzing social relations of Colonial India, the author highlights the structure of servitude and the servant-master relation. In India, it was believed that the servant gives himself or herself and his or her wellbeing, physical safety, and identity to his or her master. However, trust was mutual: the master trusted the servant with the most important aspects of his or her life: children, home, and food. The author describes in detail the attitude of individual kinds of servants to their masters, points to intimacy and trust and discusses how life, beliefs, and rules of conduct in Colonial India looked like. She concludes that servants in today’s India draw on the authentic Indian past; it is an “enchanted” sign of tradition in a modern household.

In chap. 10, “You Can Tell the Company We Done Quit” (235–257), Gloria Goodwin Raheja portrays the situation of miners and their families in the Appalachian Coal Basin on the turn of the 19th and 20th centuries. She primarily focuses on a difficult life situation of mining families: almost complete dependency on mine owners, unfair remuneration, and the forced way of living and isolation from the external environment. The expansion of coal mines brought a change in the attitude toward the legal system. Farmer-friendly courts, being under the pressure of coal companies, turned against those who defended their land against expropriation and devastation. Yet another interesting link between the cultural styles of miners was the blues, the music expressing the misery of workers and immortalizing crucial events of their lives.

The book under review proves that anthropology may greatly contribute to the studies of trust by showing diverse ways of understanding the very notion of trust and related practices. In addition, when it comes to trust, such terms as self, intimacy, sociality, kinship, and morality gain a new meaning. The book is a great contribution to the comparative studies of trust in various cultural contexts as well as to the ethnography of trusting with emphasis on moral aspects of such actions. It describes various situations in complex realms of life which affect trust. The approaches discussed give a new perspective on trust in the social and cultural contexts.

Jacek Jan Pawlik

**Chrzan, Jane, and John Brett** (eds.): *Food Health. Nutrition, Technology, and Public Health*. New York: Berghahn Books, 2017. 237 pp. ISBN 978-1-78533-291-3. (Research Methods for Anthropological Studies of Food and Nutrition, 3) Price: \$ 130.00

Malnutrition is a longstanding public health concern that persists even though considerable progress has been made in addressing hunger and vitamin deficiency in many parts of the world over the past century. New forms of malnutrition have emerged as processed and ultra-processed foods have become increasingly dominant in global food systems, such that obesity and related non-communicable diseases are now also significant global health concerns. New approaches and technologies for understanding and addressing the drivers of malnutrition have been developed. At the same time, research has increasingly demonstrated the interdependence of good nutrition with other social, cultural, biological, and ecological outcomes. As a result, food-related health receives considerable and ongoing attention from a range of sectors, fields, and stakeholders.

Global attention on food-related health has been galvanised and focused through the Sustainable Development Goals (SDGs), which were endorsed by the United Nations General Assembly in September 2015. The SDGs are an agreed global agenda for improving human wellbeing, protecting the planet, and ensuring prosperity for all, and are a mechanism for aligning international efforts and financing. Each of the 17 SDGs has specific targets to be achieved by 2030. Within them, improved nutrition is a goal in its own right: SDG #2 aims to end hunger, address malnutrition, achieve food security and promote sustainable agriculture. Nutrition is also central to at least 12 other SDGs, as progress on nutrition is linked to progress in health, education, employment, empowerment of women, environmental sustainability, clean water, and the reduction of poverty and inequality.

In this context, the three-book series entitled “Research Methods for Anthropological Studies of Food and Nutrition” is timely. The crosscutting and persistent nature of food-related public health concerns, alongside food and eating being deeply social, experiential, and everyday, calls for new and crosscutting approaches to understanding and addressing the issues. Anthropology, with its human-centred research methods and theoretical approaches, has a lot to offer to food health practitioners in many fields and sectors. As the editors point out, many practitioners – from development consultants to clinicians – already apply anthropological methods in their work.

The book reviewed here, “Food Health. Nutrition, Technology, and Public Health,” is the final book in the three-book series. The volume reviews some of the ways anthropological methods have been used in relation to food health so far, and highlights best practice for selected methods. Importantly, methods are insufficient without some theoretical grounding to guide research design and analysis. For example, social and ecobiosocial theory helps us to understand important interdependencies, while critical theory ensures that our own cultural assumptions about good food and good health do not undermine the