moving rather than to get anywhere. They value the 'slowscape' of holiday canal boating that emerges from an interplay between various socio-natural rhythms and is perceived as a countertemporality to accelerated everyday lives (chapter 3). By contrast, Dyck and Hognestad discuss in chapter 2 how Norwegian football fans and participants in Canadian community sports attempt to navigate mobilities that are largely paced by schedules and destinations of sports events they cannot control to satisfy their personal lives.

Chapters 4 and 5 engage with people who adopt a different lifestyle altogether to gain more control over the pacing of their lives. However, both the 'RVers' attempting to take control of their time by living on the road (Forget) as well as the Western lifestyle migrant families seeking to escape to the 'relaxed and timeless bubble of Goa' for several months a year (Korpela) find themselves constrained and paced by shifting institutional regimes, economic practicalities and personal obligations.

The final three chapters revolve around shorter and longer term mobilities undertaken for work and education. Suter discusses how Swedish, Swiss and German family migrants in China construe the 'right' time and duration of their transnational mobilities within administrative constraints like contract and legal requirements and children's schooling (chapter 6). In chapter 7, Reed-Danahay engages with how French migrants in London reflect on their positionality and trajectories after the Brexit vote. She draws attention to how the emotional and temporal structures resulting from the unpredictable consequences of the referendum influence the pacing of those mobilities. Finally, Amit discusses factors that add to middle-class Canadian professionals' uncertainty and hesitation about the pace of the often considerable geographical mobilities in their career (chapter 8).

The volume ends on a thought-provoking epilogue by Olwig, who draws out that a sense of control and choice (however limited), of recreating something that is perceived as lacking in ordinary life, and of enabling new experiences appear to be essential for achieving a satisfactory pace of movement. This is a fragile and contingent process, because pacing varies throughout the life course with changing circumstances, and new routines and constraints all too soon invade the temporary escape from the ordinary.

Overall, the chapters vary in their approach and their descriptive and analytical richness, and they focus only on people who are neither socio-economically disadvantaged nor very wealthy and move within or from Europe and Northern America. However, Amit and Salazar assemble an excellently framed collection of contributions that connects the study of mobility to the social scientific scholarship on time and makes a compelling argument for a more sustained engagement with the temporal dimensions of mobilities and immobilities. The volume should therefore be of value to scholars in mobility studies and anthropologists working on mobility and movement. With its broad range of contributions and thorough conceptual grounding, it would also make a valuable teaching resource for advanced undergraduate and postgraduate courses.

CHRISTINA BOSBACH
University of Aberdeen (UK)

Gibb, Robert, Annabel Tremlett and Julien Danero Iglesias (eds.) 2019. *Learning and using languages in ethnographic research*. Bristol: Multilingual Matters. 256 pp. Pb.: £29.95. ISBN: 9781788925907.

Language is fundamental to ethnographic research as most communication is expressed through language.

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Ethnographers have to make enormous efforts to achieve high-level competence of a non-native language, but this aspiration and its associated costs are not yet well recognised in debates about ethnographic fieldwork and methods. *Learning and using languages in ethnographic research* highlights the complexities of the language issue through the presentation of 15 empirical case studies, documenting and analysing the language barriers ethnographers encountered while conducting fieldwork. This volume of reflexive essays revisits ethnographic field methods in seeking to explore how ethnographers 'get by' with and improve their language competence, and approach social, political, economic and cultural processes through language. The collection is organised into three sections: the first draws on seven case studies of learning language locally, the second presents considerations on using language in the field, and the third is concerned with discussions of institutional puzzles.

Language has to be learnt in the field, as everyday speech practice, shaped by sociolinguistic dimensions, does not always conform to pedagogical grammar. Dominic Esler's field language is Tamil, which famously exists in two speech registers, used in literary and colloquial (or high vs low) settings respectively (chapter 6). Compounding this linguistic complexity, the register divide blurs when Dominic, a second-language learner with a foreign face, tried to pick up colloquial Tamil in the field. He noticed the colloquial language, elicited via English, was always from the high register, and the native speaker unconsciously shifted to the literary register when reading colloquial text. What forces the native speaker to take the 'literary Tamil as the appropriate register for second language learners'? Esler starts approaching the language ideology and Tamil identity through analysing which 'language' people choose in response to his usage of both registers. In-field language learning, although time-consuming, endows ethnographers with an insight of rich cultural and political implications, which is at the core of ethnographic research. From a linguistic aspect, as Esler suggests, the anthropological account of Tamil speech registers enriches the linguistic description.

Section two shifts the focus to *using* the local language. Annable Tremlett's research (chapter 9) illustrates how communication breakdown can lead to research breakthroughs. Tremlett argues that the embarrassing and anxious moments of attempting to understand and communicate in the local language create a unique social landscape of an evolving relationship between herself, the local language, the people and the place. Tremlett's approach makes language 'incompetence' a research resource, then successfully integrates the in-field language learning and using into ethnographic fieldwork.

Language issues differ greatly in each field and for each individual, but contributors shared many constructive strategies. Susan Frohlink and Carolina Meneses's method (chapter 3) is worth highlighting here as they noted an innovative approach to research collaboration, whereby the bilingual field assistant becomes involved in the research process and attains credit authorship in the research output. In an English–Spanish bilingual town in Costa Rica, Susan conducts fieldwork on youth, sexual health and global tourism with Carolina's initial assistance in Spanish, but Carolina eventually becomes Susan's collaborator through their 'entangled co-presence in the field'. The local field assistant's voice, which is usually hidden, is heard in the research work.

The editors' concluding remarks offer five practical suggestions to remedy the time-cost of in-field language learning and usage, for both researchers and

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funding bodies. I find these suggestions highly appropriate, given the widely felt dilemma between 'fast-academia' and high-level mastery of a local language.

Steered by my research interest as a field linguist, two questions linger in my mind while reading this collection. First, how do ethnographers choose, in a multilingual field site, between the lingua franca and the local language, as each one might grant access to very different kinds of knowledge? Second, how do ethnographers learn an underdocumented local language, keeping in mind that these unknown local vernaculars tend to be the mother tongue of the people anthropologists are trying to understand? I notice, in this collection, several 'local' languages ethnographers chose to learn are, linguistically speaking, the regional lingua franca. Such miscue is partially due to the limited language-learning materials on local languages.

The linguistic concerns might be beyond the scope of this collection, but this book will interest anthropologists, linguists and anyone who has fieldwork components in their research. I hope the debates in this volume can foster a deep interdisciplinary collaboration among anthropologists, field linguists and local scholars in tomorrow's fieldwork practices. Ethnographic work should not only contribute to English-speaking academia but also be responsible to the local community. 'Linguistic expertise' is essential to this responsibility.

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NAIJING LIU
Australian National University (Australia)

Jung, Yuson. 2019. *Balkan blues: consumer politics after state socialism*. Bloomington, IN: Indiana University Press. 192 pp. Pb.: US$35.00. ISBN: 978-0253029140.

Yuson Jung's (2019) recent book *Balkan blues: consumer politics after state socialism* sets out to ethnographically explore a conundrum she presents as central to her interlocutors' experience of postsocialist Bulgaria, namely, a distrust of the state as corrupt on the one hand, in combination with demands for accountability from the state on the other. The book draws on ethnographic material gathered from extensive fieldwork over multiple visits to Bulgaria between 1999 and 2015, and offers a significant body of ethnographic material for readers interested in the Balkans and lived experiences of postsocialism more broadly.

Jung presents three key arguments through this material. First, that consumption is not only experienced within the realm of the market and individual choice but it also engages the state because of various citizen grievances over access and choice. Second, that state–citizen relations manifest themselves in 'mundane sites of everyday consumption even in the post-Cold War context of neoliberal capitalism and globalization in which the state is considered withdrawn or weakened' (p. 23). And third, that consumption is not merely an issue of consumer aspiration or identity formation but also a form of civic engagement through which citizen-consumers cast their ideals and conceptualise their expectations from the state.

In chapters 1 and 2, Jung introduces the key concept of *mente* – signifying fake or somehow inauthentic merchandise. She situates this emic concept both culturally and historically, citing the multiple ways in which citizen-consumers guard against potential fraud and

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