

subfields of rural sociology, environmental sociology, and the sociology of religion is mostly located in the endnotes.

This book stands out for the ethnographer's reflexivity. As she says, a different researcher would have produced a different book (although her archival and statistical methods help triangulate her ethnographic findings, p. 236). Ashwood's discussion of her positionality is found in both the methodological appendix and weaved throughout the main text. As just one example of her self-awareness, she explains that a band of William's male followers slowly get over the distrust generated by her outsider and female identity thanks to the "badge of rural righteousness" she earned through her rural Illinois upbringing. Her rural background thus gives her access to an informal riverbank gathering that contributes to her analysis of the moral economy of democracy (pp. 142–50). This book is a smooth, exciting read, with as much richness to the cast of characters, including the author, as a good novel. I highly recommend it for most all audiences.

War, Women, and Power: From Violence to Mobilization in Rwanda and Bosnia-Herzegovina. By Marie E. Berry. New York: Cambridge University Press, 2018. Pp. xxv+271. \$99.00 (cloth); \$34.99 (paper).

Kanisha D. Bond

University of Maryland, College Park

In *War, Women, and Power: From Violence to Mobilization in Rwanda and Bosnia-Herzegovina*, Marie E. Berry deftly shows how wars can introduce "a period of liminality" in which gender relations—and the social, political, and institutional implications of them—are often ripe for renegotiation yet ultimately constrained by historical paths and relational precedents (p. 210). She shows empirically that gendered power relations constitute a critical thread of continuity that buoys the impact of episodes of mass violence on prewar, wartime, and postwar politics. This book stands out among the copious scholarship on the comparative politics of gender and conflict that considers these as discrete environments rather than as part of the continuous arc of societies and states.

Using a comparative case-study approach rooted in feminist historical institutionalism, Berry presents a detailed and engaging exploration of how the 1990s-era episodes of mass violence in Rwanda and Bosnia-Herzegovina produced a series of interrelated demographic, economic, and cultural shifts that in turn opened up social and institutional space for women's participation in politics (pp. 14–15). In both countries, war handed women new economic responsibilities, social opportunities, and domestic orders. It also recast their "practical gender interests" and solutions to "everyday struggles" as explicitly political, thus kickstarting many women's political mobilization for them (p. 83). This "politics of practice" laid the groundwork for women's increasing participation in "informal politics," as hyperlocal mutual support

networks evolved into INGO-funded community-based organizations (CBOs) and women's advocacy groups (p. 14). This new platform served as a gateway to institutionalized regime politics for some, as it both reflected and encouraged growing legal protections for women's rights, progressive attitudes toward women as political agents, and diminished barriers to entry (pp. 14–15).

Berry presents strong evidence for her claims using firsthand accounts of mobilization from over 200 interviews with both elite and "ordinary" women in both countries, richly supplemented with archival and secondary source materials, including survivor testimonies, government documents, and NGO reports (pp. 20–21). She is very successful at situating historical trends in the status of women alongside major changes in the nature of statehood for both countries, with war being a major precipitant of both. Importantly, this book also evinces the fragility of women's gains in the aftermath of war. Berry finds in both cases that international involvement in reconciliation processes created exclusionary "hierarchies of victimhood" that undercut intersectional progress (pp. 179–200) and that local contexts appear to have spawned a resurgent "patriarchal backlash" intended to remarginalize women's political agency, particularly in intimate environs (pp. 202–3). Together these culminate in a meticulous analysis of how both the presence *and* the absence of mass violence impacted women's mobilization trajectories.

Nevertheless, a few unanswered questions and missed opportunities remain. First, it is hard to evaluate the *differential* impact of war on women's political mobilization in the absence of aggregate data on civil society participation, or even organization-specific information on group leadership, membership, and origins. While Berry certainly acknowledges aggregate data availability issues (p. 214), she stops short of addressing their impact on her study's inferential power.

Next, though Berry highlights the history of women's participation in both prewar civic organizations and wartime combatant groups in each country, a stronger connection to postwar mobilization could be made by highlighting any underlying organizational (dis)continuities and exploring the potential for abeyance among the earliest women's movement organizations. From the work here, we do not know how deeply war in Yugoslavia and Rwanda damaged the preexisting institutional pillars of civil society, nor how much of a role their remnants played in its redevelopment. How likely is it that the postwar mobilized women participated in prewar political organizations? That they, on average, approved (or knew) of their countries' prior history of civic organizing by women? Although women mobilized into the violence itself may have constituted a small percentage of all women in each case, some analysis of how the posited structural shifts affected their political activities would have been welcome as well.

The "reframing" of women as legitimate political actors also seems more complicated in execution than Berry presents it. Considering that framing is as much about self-articulation as the strategic manipulation of perception (pp. 76–77), is there any evidence to suggest that women understood any

downside to presenting themselves as “safer,” less belligerent and more self-controlled than men? In both countries, women’s reframing of themselves—and their political ambitions—appears wholly enabled by the intervening INGOs. However, Berry provides little detailed discussion of the impact of their presence on the messaging options available to local women. For example, while the indigenous “queen mother” meme may have primed some Rwandans to accept political leadership from women (p. 77), what did INGO stakeholders have to gain from elevating this frame rather than any other?

Finally, the intersectional implications of war on women’s political mobilization receive scant attention. Berry rightfully points out that, in wartime and its immediate aftermath, many women were able to develop multi-ethnic and cross-religious networks by focusing on their shared experiences (p. 149), and her complete body of interview data does reflect the experiences of elite and nonelite women. However, readers lack information about whether these collectives tried or were able to engage gainfully in deconstructing oppressive power relations more broadly. This leaves open a number of questions about whether exclusionary hierarchies impacted not just the resilience of women’s gains but also their production and distribution. For instance, which women tended to not only participate in but also lead CBOs in Rwanda or lobbying efforts in Bosnia-Herzegovina? Did the differential positionality of women in each country influence the reframing process? Were any women excluded from those narratives, and if so, which, and by whom? A fuller analysis of the limits of mobilization (pp. 178–209) may have also included discussion of women’s participation in neutralizing or dismantling prior gains, whether by being vested in resurgent patriarchal power configurations or otherwise.

Critiques notwithstanding, this book fills an important void in the broader scholarship on women and war by focusing on how episodes of mass violence intervene in—rather than simply reflect—the gendered power relations that undergird politics, prewar, during war, and postwar.

The Medicalisation of Incest and Abuse: Biomedical and Indigenous Perceptions in Rural Bolivia. By Carolina Borda-Niño-Wildman. New York: Routledge Press, 2018. Pp. xvi+227. \$155.00.

Sarmistha Das
Tezpur University

Carolina Borda-Niño-Wildman’s *The Medicalisation of Incest and Abuse: Biomedical and Indigenous Perceptions in Rural Bolivia* is an incandescent account combining three different approaches—biomedical, psychological, and anthropological—to understand the intergenerational incestuous violence among women in Bolivia. The book is set at the backdrop of the liberal Bolivian society and the stringent laws of the Andean community vis-à-vis their management and identification of women who have suffered