

both share the main explanatory variable (i.e., an institutionalized authoritarian regime) while differing on a variety of other relevant characteristics (i.e., democratic experience, party system, military involvement, economic performance). The historical narrative centers on the political and economic trajectories of these two countries, highlighting how the crucial independent variables influenced dual transitions.

The González book contributes to the rich literature on dual transitions that began close to 20 years ago. The author presents a plausible explanation for the manner in which Mexico and Chile moved from authoritarianism and state-led economic policies to market-led democracies, and delivers an informative account of these countries' political and economic transformations. The book is divided into three sections—the 1970s, the 1980s, and the 1990s—each composed of two chapters, one focused on Chile and the other on Mexico. The focused two-country comparison is well executed, providing a detailed account of the adoption of free-market policies and the institutional constraints influencing the authoritarian withdrawal. While Gonzalez persuasively argues that in Mexico and Chile the four components of institutionalization tended to strengthen the control of outgoing authoritarian actors over dual transitions, the generalizability of this explanation remains to be tested with a larger sample of cases. Similarly, the claim that effective control of dual transitions by outgoing authoritarian regimes leads to greater political and economic stability following these transitions is questionable. While Chile seems to fit the picture well, it is not so clear whether Mexico, with a recent trajectory that includes both economic upheavals and political instability, is an exemplary case. But overall, González succeeds in presenting a well-researched narrative of policy and regime change, together with qualitative evidence that suggests the important role played by authoritarian institutionalization.

To sum up, the three books reviewed here are valuable contributions to the study of Latin American politics. They examine complex aspects of the period of democratic transition, provide insightful accounts, and present interesting hypotheses about the complex relations between authoritarian regimes, political actors, and transitional outcomes.

Quotas for Women in Politics: Gender and Candidate Selection Reform Worldwide. By Mona Lena Krook. New York: Oxford University Press, 2009. 290p. \$49.95 cloth, \$24.95 paper.
doi:10.1017/S1537592710001003

— Mark P. Jones, *Rice University*

The past two decades have seen a global explosion in the adoption and implementation of gender quotas. In many

countries, these gender quota laws and intraparty rules have dramatically altered the presence of women in public office, in some cases taking legislative bodies, where women were present in only trivial numbers, and transforming them almost instantaneously into parliaments, where women occupied between a quarter and a third of the seats. Prime examples of this dramatic transformation include the Costa Rican Legislative Assembly where women accounted for a mere 14% of the deputies as late as 1998 and by 2002 held 35% of the seats, the Argentine Senate where in 2000 women occupied only 3% of the seats but in 2001 comprised 33% of the Senate, and the Honduran Congress where the percentage of female deputies jumped from 6% in 2005 to 23% in 2006.

The current scholarly literature provides us with a relatively solid understanding of how gender quota laws and intraparty rules interact with other institutional factors, as well as (albeit to a lesser extent) of the broader political context to affect the proportion of legislators elected who are women. Much less well understood are two crucial aspects of quotas for women: their origin and their impact on substantive representation. This outstanding book expertly addresses the former gap in the literature, representing a profound advance in our understanding of the adoption and implementation of gender quotas throughout the globe.

Mona Lena Krook explores the adoption and implementation of three distinct types of gender quotas: legislative quotas, party quotas, and reserved seats. With legislative quotas, there is either a statutory or constitutional requirement that a minimum percentage of women (or maximum percentage of candidates from either sex) appear as candidates in legislative elections. This quota legislation applies across all parties, and, normally, across all electoral districts. Party quotas are rules adopted internally by individual political parties that specify a minimum percentage of candidates who must be women (or a maximum for either sex) in a legislative election in either an electoral district or overall. Reserved-seat systems, as the name implies, set aside a specific percentage of legislative seats exclusively for women. While one finds a mixture of the three types of quotas globally (particularly in regard to legislative and party quotas), legislative quotas have tended to be most common in Latin America, party quotas are most frequently found in Europe and sub-Saharan Africa, and reserved seats predominate in the Middle East and North Africa.

After a concise introduction (Chapter 1), the book begins with an impressive review and analysis of the extant literature on gender quota adoption and implementation (Chapters 2 and 3). Given that a majority of this literature has focused either on single countries or regions (in particular, Africa, Europe, and Latin America), Krook provides a tremendous service to the discipline by bringing together this vast corpus of work in a comprehensive

summary of the existing principal explanations for the adoption and subsequent successful or unsuccessful implementation of gender quotas in the world.

Krook next evaluates the predominant explanations for quota adoption and successful/unsuccessful implementation via three detailed, paired country comparisons. These six countries represent examples of the employment of one of the three types of quotas (legislative, party, reserved seat), as well as cases where multiple quota reform efforts have been attempted. Within the pairs, one case represents a gender quota success, where the adoption and implementation of quotas resulted in noteworthy increases in the presence of women in the national legislature, while the other case represents a gender quota failure, where the adoption and implementation of quotas failed to have a significant effect on the election of women legislators to the parliament.

Chapter 4 studies two cases (India and Pakistan) where reserved seats were adopted. Pakistan's use of reserved seats for the national legislature is the success, while India's inability to extend reserved seats utilized at the municipal level to national parliamentary elections is the failure. Chapter 5 examines two cases (Sweden and the United Kingdom) where party quotas have been utilized, with great success in Sweden and with very limited success in the United Kingdom. Chapter 6 analyzes two cases (Argentina and France) where legislative quotas have been employed, with Argentina's successful law resulting in an almost tenfold average increase in the percentage of women in the national bicameral legislature and the French law's impact, conversely, having been extremely modest.

Krook concludes with six principal lessons based on the analysis of these six country cases. First, there is no one way to achieve the adoption of gender quotas, which in these countries arrived via very different pathways. Second, international actors (e.g., the United Nations Division for the Advancement of Women, the Inter-American Development Bank's PROLEAD) and global and regional networks of women have played a prominent role in the adoption of quotas throughout the world, though this has not been fully appreciated in the scholarly literature. Third, normative considerations exercise a profound impact on the debates over the adoption and implementation of quotas, but, fourth, political strategic calculations also play a powerful role in the quota debate process.

Fifth, the actual impact of quotas on the election of women legislators is heavily conditioned by the interaction between the quota legislation/rules and the institutional and political context of the country, party, and/or locality. Related is the sixth and final lesson, which underscores that not all quotas will have the same impact, and that quota designers must take into account other relevant features of an electoral and party system as well as key aspects of party and political culture. This suggests that while there are several general rules that can guide us in

the adoption of gender quotas (e.g., all things being equal, quotas implemented in concert with closed-list electoral systems with placement mandates are moderately superior to those with open-list systems, which lack placement mandates), potential reformers are well advised to take seriously the institutional, political, and cultural context in which the gender quotas will be employed.

Krook has written a truly outstanding book that is destined to become a mandatory reference in the thematic area of gender and representation. She combines exceptional theory with outstanding analysis of six critical cases to provide the most comprehensive global study of gender quota adoption and implementation to date. The book is a must-read for all scholars concerned with the role of gender in politics. Institutional scholars will also find it of great interest as a result of the author's illuminating study of the electoral reform process. Finally, students of representation more generally will benefit from Krook's comparative insights on the varying success of positive-action reform efforts across space and time.

Christianity and Genocide in Rwanda. By Timothy Longman. New York: Cambridge University Press, 2009. 372p. \$90.00. doi:10.1017/S1537592710001015

— Lee Ann Fujii, *George Washington University*

Christianity and Genocide in Rwanda provides an in-depth look at an aspect of the Rwandan genocide that is sorely missing from the literature—namely the role that the Christian churches played in the carnage that killed more than half a million people in the spring of 1994. The question of church involvement goes beyond wayward leadership. As Longman points out, churches were sites of mass killings across the country. Killers, moreover, sometimes held mass before going out to kill or “paused in the frenzy of killing to kneel and pray at the altar” (p. 7). Why did killers' Christian faith not keep them from slaughtering fellow parishioners of a different ethnicity?

There is no one better to answer this question than Timothy Longman. He arrived in Rwanda in 1992 to conduct dissertation fieldwork and he could not have arrived at a more propitious time. The country was in the midst of social, political and economic upheaval, which eventually culminated in genocide. Longman returned to Rwanda in 1996, this time working for Human Rights Watch, under whose auspices he researched major sections of *Leave None to Tell the Story*, the authoritative account of the genocide by Alison Des Forges (Human Rights Watch 1999). It was during this period that Longman was able to conduct additional research for this book. Longman thus writes from a unique vantage point—as someone who was on the ground right before and right after the genocide. The author uses this distinct perspective to his advantage.