

her presidencies. Moreover, the evident misogynist character of the impeachment process fostered a sense of solidarity of women's movements toward Rousseff, reinforcing the relevance of women's political engagement and the advancement of feminist agendas.

Santos and Jalalzai provide a crucial contribution to understanding contemporary political processes in Brazil. The book also delivers a careful analysis of the multiple ways gender norms generate barriers for women in politics. As a result, this book will likely interest scholars focused on gender, social movements, and policymaking. In addition, Santos and Jalalzai set their investigation against broader trends in other Latin American countries, contrasting Rousseff's trajectory to female heads of state in Chile, Argentina, and Costa Rica. Therefore, this book can also be a valuable resource for graduate and undergraduate courses focused on political dynamics in the Latin American region.

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The Culture and Politics of Populist Masculinities. By Outi Hakola, Janne Salminen, Juho Turpeinen, and Oscar Winberg. New York, NY: Lexington Books, 2021, 252 pp., \$105.00 (cloth), \$45.00 (eBook).

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The editors of this intriguing volume note that scholarly definitions of *populism* are diverse, but most contributing authors treat it as the opposition to a corrupted elite that preys upon a populace. Leaders of populist movements may hail from the elite but promise to remain uncorrupted and to defeat the threat to the people. The editors also note that they mean not to build a larger theory of the link between populism and masculinity but instead to show how that link varies by context. They approach the task with twelve studies from the Americas and Europe, along with one from India.

The first half of the book reviews the gender posturing of such world leaders as Spain's dueling populists: pro-feminist Iglesias, and patrimonial Abascal. A standout contribution by Nicholas Manganas shows how men from competing ends of a polarized debate mix their respective and starkly different manhoods with claims to rescue Spain from corrupting elites and to reclaim a lost and vibrant past. The chapter's twin focus on gender and populism helps to illuminate each. Subsequent entries likewise dissect the gendering of Hungary's Orban, the United States's Trump, and

Turkey's Erdoğan and its Justice and Development Party. The Hungarian and Turkish right wings have treated feminism as a strength-sapping imposition from the West, just as Trump has treated immigrants from the South. This opening run of studies of world leaders and political parties begins the volume on its strongest note. The findings will not surprise readers of large literature in gendered populism, but the studies are solid. The only surprise was to find the account of Trump's border talk oddly short on citation of any distinctly gendered discourse ("strong" vs. "weak" not sufficing, to my mind). It's not unusual to find scholars of masculinity treating as gendered all manner reference to strength or aggression that do not refer to manhood directly.

The middle of the volume features two studies of environmental and land-use controversies in the United States; and then the end of the book shifts focus to cinema, such as 1990s Hollywood hits about men in crisis (*Falling Down*, *Forrest Gump*, and *Fight Club*); the Hollywood comic-villain movie *Joker* (2019); and finally the recent run of *Star Wars* sequels (2015, 17, 19).

The second half of the volume is worth the attention of scholars of gender in popular entertainment. Swapna Gopinath's reflection-theory account of Malayalam cinema ties macho posturing to the rise of the neo-liberal right in that Indian state. The chapter raises, for this reader of production-of-culture sociology, the question of whether the Mollywood industry is so closely tied to the state that reflection theory explains more there than it does in studies of such industries of the United States. The fascinating chapter on José Padilha's two *Elite Squad* movies (2007, 2010) demonstrates the risk that left-wing filmmakers take when they sarcastically make heroes out of fascist elites in cautionary tales of militarism (think, Verhoeven and Neumeier's Hollywood hit *Starship Troopers*, from 1996). The fascist hero grows disillusioned and finds common cause with his leftist critic, he remains the focus of sympathy throughout. Even most critical of movies about policing align viewers with the police.

A few discussions failed to convince me that I was looking at *populism* in particular, among the mixtures of neoliberalism, machismo, nativism, anti-environmentalism, fascism, anti-feminism that they recount. I remain unsure that such 1990s Hollywood hits as *Fight Club* valorize an innocent people, target corrupt elites, or voice anti-feminism in their depictions of fallen and frightened women. A reader's satisfaction with such studies may rise with the loosening of our definitions of masculinity, populism, and feminism. For an example of that big-tent approach, the volume ends with a helpful look at the scorn drawn from men's-rights activists by the diverse casting of recent *Star Wars* movies. The online discourse doesn't

seem to bear on any opposition to elite corruption of popular innocence; but we still learn a lesson in the sensitivity of male filmgoers to even minor shifts away from the heroism of straight, white men. Even if this isn't populism, it remains a useful study in fanboy entitlement.

Though not every contributing chapter documents links between masculinity and populism tightly defined, they do add up to a volume worth attention for its illustration of diverse genderings of (mostly right-wing) political discourse. The volume could benefit students at any level in courses on gender in popular culture.

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Rape by the Numbers: Producing and Contesting Scientific Knowledge About Sexual Violence. By Ethan Czuy Levine. New Brunswick, NJ: Rutgers University Press, 2021, 236 pp., \$120.00 (cloth); \$26.95 (paperback).

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Ethan Czuy Levine studies the people who study rape. He examines how scientists conceptualize sexual violence among adults and what social mechanisms inform that conceptualization. To answer these questions, Levine analyzes 1,131 scientific publications on rape authored in the United States and Canada between 1975 and 2015 and interviews 31 rape scientists. *Rape by the Numbers* argues that psychology leads scientific investigation of rape. As such, less is known about the problem's interpersonal and structural causes and consequences. Furthermore, much scientific knowledge on sexual violence was derived from research on cisgender male college students' violence against cisgender female college students. Rape science has yet to elucidate factors informing cisgender women's aggression, cisgender men's victimization, same-sex sexual violence, and incidents involving transgender women, transgender men, and persons with nonbinary gender identification (p. 83). Levine usefully offers the term *precasting* to describe the role researchers' assumptions about the modal perpetrators and targets of sexual violence play in (re)defining its scientific definition.

After explaining how scientists have conceptualized rape, the second half of the book examines the social mechanisms shaping rape science.