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Recommended Citation
DOI: https://doi.org/10.1086/704589
Available at: https://irl.umsl.edu/ccj-faculty/9

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sexual violence, they adopted different mechanisms for dealing with those incidents.

The book focuses on a certain section of women who represent a particular class in Bolivian society, while incest and abuse have been a part of women’s everyday life across ethnicity and class.

According to Borda-Niño-Wildman, “The identification, diagnosis, and treatment of mental illness in the context of psychiatric institutionalization is defined by power and control, as in the process by which some women and not others are sent to the public psychiatric hospital where they will end their lives. White and mestizo middle class women are not the most numerous group among the inmates within the female pavilion of the INPGP; rather, working class mestizo, indigenous, and peasant women are the inmates who use most of the beds available, and are those whom the treatment is aimed at” (p. 94).

This appears to be a limitation in the otherwise well-written text. The text is a silver lining in the otherwise grey area of mental health, kinship, and gender studies. Borda-Niño-Wildman adds merit to anthropological and sociological studies, which often tend to surpass the discourse of incest and sexual violence not only in the context of the Bolivian society but across the world.


David A. Klinger
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Craig Boylstein’s thin volume, When Police Use Force: Context, Methods, and Outcomes, seeks to add to the body of empirical inquiry into and commentary about the critical matter of the use of force by police officers against citizens in the United States. Starting with a chapter that defines the use of force by police officers, the book goes on to discuss some key federal court rulings on various aspects of police activity that are ostensibly related to forceful police action, as well as to describe the data analyzed for the book, report on findings, and ruminate on some specific topics about the use of force in police work and possible paths for reform. Because the book covers so much territory in so few pages, it is difficult to discern its central argument. But the book can be understood as (1) a critique of many aspects of present (and historical) police practice that the author believes reinforce unjust aspects of American social arrangements and (2) a call for the reform of said practices and arrangements.

Beyond the broad sweep of the book that makes its core difficult to pin down lay several other liabilities that detract from the capacity of this volume to truly add to the body of knowledge about the use of force by police officers. For example, the opening chapter, “Defining Police Use of Force,”
ranges far and wide onto topics that often have little to do with defining forceful police action (e.g., commentary on which weapons police should use to reduce the number and scope of injuries suffered by citizens), devotes a lot of space to the concepts of “reasonable force” and “compelling compliance,” and never really proffers a conceptual framework of what constitutes forceful police action that easily informs the empirical crossover into the operational realm.

That the book contains no clear-cut conceptual framework of police use of force in the front end has notable consequences for the analyses reported later. A lot of the reported findings about the correlates of forceful police action, for example, are really findings about police officers use of language directed toward citizens. This is due to the fact that one of the two primary data sets utilized in the book (the Police-Public Contact Survey [PPCS]) includes so few acts of physical force that the author excluded them from his analyses of those data. While one can certainly include verbalizations as an aspect of force (as the author notes, most police force continua [frameworks that police agencies use to differentiate between various aspects of forceful police action] do include certain forms of police speech as force), and while analysis of words from state agents directed to citizens might well be a topic worthy of sociological inquiry, the conflation of words spoken with physical acts is problematic where the present book is concerned because it purports to examine police use of force in toto, not merely forceful police speech.

In a similar vein, a good bit of the chapter devoted to federal court cases about the use of force by police officers is devoted to cases that address matters besides forceful police action. One example of this is the inclusion of cases that address detentions and searches. While there is some logic to the notion of twining general seizure cases with use of force cases (because the Supreme Court in the 1989 Graham v. Connor decision defined all physical force applied by police officers against citizens as seizures subject to the reasonableness requirement of the Fourth Amendment), the author did not clearly make this connection. Thus, the many nonforce cases discussed in this chapter sit like dangling threads.

In the theoretical realm, the book never proffers a central argument or set of propositions to be empirically tested but rather refers here and there to various arguments put forth by writers such as Weber and Foucault to locate the author’s notions about police force usage in broader sociological streams. A deeper dive into a specific line (or lines) of theoretical argument would have been welcome. While it would not have overcome the empirical limitations of the book, it might have oriented the research in such a fashion that there could have been a better fit between the object of inquiry and the data used.

The penultimate chapter of the book steps away from the core data sets and into data-informed discussions about three specific subtopics: police dealings with mentally/emotionally compromised individuals, the use of electronic control devices (such as Tasers), and the use of deadly force. Even here, unfortunately, the book does a less than stellar job in putting information
to work. For example, the book uses two years of data (2015 and 2016) about police gunfire that killed citizens to discuss deadly force trends in the United States. Using any two years of any data that deals with any sort of ongoing social phenomenon to illuminate trends in said phenomenon is simply not sound practice.

In the author’s defense, the data on all forms of police force usage at the national level in the United States is shoddy. Consequently, virtually any attempt to empirically examine any aspect of forceful police action across the nation presently faces remarkable challenges. So, while this book suffers from some notable limitations, the author should be commended for his willingness to take on a challenging task. In the final paragraph, he states, “It is important to ensure that our analysis of police-subject contact outcomes remains empirically grounded.” I echo his sentiment and hope that our nation might soon have truly sound data about forceful police actions so that scholars in the future can more easily conduct the important research that needs to be done on the critical matter of forceful state action against citizens in the United States.


Cecilia A. Green
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In this lavishly multivocal book, Héctor Carrillo traces the circuitous paths complicating the real life stories hidden in somewhat reductive narratives about the pursuit of “sexual freedom” as the overarching factor motivating the migration of LGBT persons from Mexico to the United States. With just a sprinkling of bisexual men among the study participants, the book is primarily about the migration of gay Mexican men to the United States and, more specifically, the San Diego area. The book is a product of the Trayectos study, undertaken by Carrillo and three other ethnographers who, in addition to participant observation, conducted in-depth, semistructured interviews with 150 men, yielding a total of 265 interviews. The unique scope of the data collected extends to both the sample and the depth of interview coverage. First, the multistep screening and recruitment process resulted in “perhaps the largest and most diverse ethnographic sample of Mexican gay and bisexual men to be studied in any context, in terms of both their geographic origin within Mexico and their social class positions” (p. 13). Second, the study participants included two other groups of men besides the 80 Mexican immigrants: 36 U.S.-born gay and bisexual Latinos and 34 gay and bisexual non-Latinos living in the San Diego area who had been involved in recent sexual or romantic relations with Mexican or Latino men. Third, the interviews solicited information about both the pre- and postmigration