

■ Kalpakian, Jack, 2004. *Identity, Conflict and Cooperation in International River Systems*. Aldershot: Ashgate. vii + 213 pp. ISBN 0754633381.

'Water disputes do not cause violent conflict' (p. 193). This is the main conclusion in Kalpakian's book based upon case studies of three international river basins: the Nile; the Tigris-Euphrates; and the Indus. Starting from the assumption that conflicts over water are not rational, he criticizes existing theory for claiming this causal link. Through the cases, he tries to illustrate that what matters as a cause of conflict is identity. Identity shapes people's attitudes and creates 'the others'. His cases are presented very thoroughly and offer an enormous amount of information about the history of conflict and the current state of the hydrology in the three basins. The book is a very interesting read, but the conclusion that water disputes do not cause conflicts is not well enough grounded on the basis of these studies. Few scholars will claim that shared waters cause serious violent conflicts, but rather that they contribute to small-scale violence or the prolonging or escalation of ongoing conflicts. Kalpakian also admits to this, but states that other political and cultural factors are more crucial. These are not new findings. The book's main contribution, therefore, lies in the quality of the case studies rather than adding to the theoretical developments within this field.

Marit Brochmann

■ Kalyvas, Stathis N., 2006. *The Logic of Violence in Civil War*. New York: Cambridge University Press. xviii + 485 pp. ISBN 0521670047.

Kalyvas's work currently serves as a bellwether for scholars in conflict, war, and violence subfields. This highly anticipated book will be widely read by teachers, students, and scholars, not only for the treasure trove of empirical information it offers or for the provocative theory set forth, but also as a guide for how future research in the field is likely to develop. Kalyvas builds his theory from detailed knowledge of several cases, which he then outlines as a model with testable, falsifiable hypotheses containing explicit predictions. He then proceeds to marshal micro-level evidence of the Greek Civil War with which to test his theory, using both quantitative and qualitative methodologies. At issue are important questions surrounding the logic of killing and violence in war. He argues that local actors and center-based political elites ally to jointly produce

violence, often targeting intimates or peers. Identities and preferences are endogenous to the conflict as central actors try 'to absorb local cleavages into the master cleavage' (p. 385). Denunciations and the violence that follows occur most often when levels of control are incomplete. Distinguishing between both zones of control and levels of discrimination in violence as Kalyvas does is only possible when one has such rich micro-level data available. We should all heed the call to disaggregate studies of civil war insofar as they help reveal new questions, generate fine-grained, local-level data with which to perform theoretical tests, and assist our understanding of conflict processes and dynamics. *The Logic of Violence in Civil War* exceeds expectations and has been well worth the wait.

Jennifer Ziemke

■ Kastfelt, Niels, ed., 2005. *Religion and African Civil Wars*. New York: Palgrave Macmillan. x + 288 pp. ISBN 140396890X.

This edited volume explores the part played by religion in recent African civil wars. The authors focus on some key cases of conflict on the continent from Sudan to Rwanda, South Africa and Sierra Leone. The starting point is that the authors find that several recent conflicts have religious dimensions that are of sufficient importance to be studied in their own right without, importantly, ignoring their social, economic and political context. The authors discuss the role of religion in terms of the role of religious institutions in conflicts, the use of religious symbols, ideas and rituals in the actual fighting and justification of conflicts, and also the ways in which wars have brought about important religious changes. The introductory chapter by the editor presents a good overview of the book and the theoretical and conceptual underpinnings of the research field as it has developed over time. The book as a whole is interesting reading and presents some important insights that have not received much attention compared with other factors in recent conflict situations in Africa. In this sense, the book gives some alternative outlooks for scholars within quantitative and economics-inspired research on African conflict. One consideration that is not perhaps addressed as much as should be is a weighting of the significance of religion versus other factors in these conflicts – how strong is the religious element, and to what extent is the religious factor critical? This aside, I enjoyed reading the book,