

this view: it tends to regard the most intimate inner circles as characterised by generalised reciprocity and the outside as tainted by the tensions of negative reciprocity. We too easily forget, Geschiere argues, that in Marcel Mauss's original formulation the obligation to return the gift is always fraught with an element of fear and danger. Moreover, feminist scholars have pointed out that the supposedly safe sphere of the home is often shot through with violence and exploitation. And Freud – who appears repeatedly in Geschiere's book – taught us that intimate relationships within the family are underpinned by jealousies and anxieties.

Geschiere's focus on the link between intimacy and witchcraft opens up space for comparison, and this is where the book's true ballast lies. In the first part of the book Geschiere takes us back to his fieldwork among the Maka in Camaroon to illustrate how witchcraft rumours have changed as conceptions of intimacy have shifted over time to encompass new kinds of relationships. In the second part he draws comparisons with Europe and Bahia, showing in both cases that witchcraft relates closely to local conceptions of home and family. The concluding chapter takes us back to the core question of trust, drawing on theory from Georg Simmel and data from across Africa to explore how new forms of media are impacting the landscape of intimacy. While the most seasoned scholars of witchcraft may regard the book's contribution to be more synthetic than original, it nonetheless pushes the inquiry in new directions – toward a broader view of human relationships and well away from any exoticising tendencies.

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Scrambling for Africa: AIDS, Expertise, and the Rise of American Global Health Science by JOHANNA TAYLOE CRANE

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'How do we know what we know about HIV?' is the question driving Joanna Tayloe Crane's penetrating analysis of the rise and routinisation of AIDS research in Africa. *Scrambling for Africa* provides an original context to our understanding of the epidemic – unearthing the connections that link a man dying of HIV in a hotel in San Francisco to a rural Ugandan doctor's handwritten ledger of patients on antiretroviral (ARV) therapy. This multi-sited cross-hatching of patients, expertise and locales offers a new insight into the circulations of knowledge and value, and the modalities of exclusion, that sustain global health science.

Scrambling for Africa elaborates the making and unmaking of HIV knowledge across five chapters. The first chapter rehearses the debates surrounding the provision of ARVs to afflicted African populations. To contemporary ears the argument that patients are too poor and uneducated to manage a rigorous treatment schedule will sound outrageous. However, in our era of biosecurity anxieties, the spectre of drug-resistant 'superbugs' emerging from the continent feels familiar. The ethical register of pharmaceutical development has certainly shifted since the first ARVs were approved by the FDA in the late

1980s, but as Crane argues, the current policy of universal availability only became a reality after studies had proven that resistance levels were far lower in African HIV sufferers than among their American counterparts. While a triumph for some, these findings further entrenched the idea that treatment is a reward for good patient behaviour rather than a basic human right. If anything, low rates of resistance point to the lack of exposure to treatment of any kind—a testament to almost two decades of racist policy masquerading as public health savvy.

It turns out there are also good reasons to be sceptical about the scientific integrity of drug-resistance evidence. In the second chapter, Crane parses the institutional and interpersonal contingencies of HIV immunology and epidemiology. Here, Crane's scientific fluency is particularly impressive. She shows how 'Africa' emerges as a statistical entity used to justify health policies that are often antithetical to the well-being of the continent. Chapter 3 thickens that argument by elucidating the diverse scientific and developmental logics that have transformed Africa into the 'labscape' for HIV research. The constraints that research infrastructures place on clinical care is brought into relief in Chapter 4, where a series of short biographies of Ugandan clinicians and scientists—reminiscent of Randy Shilts's 1987 gripping account of the unfolding of the HIV epidemic in the USA, *And The Band Played On*—lays bare the hollowness of policy appeals to partnership. Chapter 5 sets these career trajectories against the background of the financial and administrative structures that delimit their conditions of possibility—including an incisive breakdown of the percentages that US grants allocate to foreign institutional overheads.

It is in these final arguments where the relevance of science studies for global health is most clear. In addition to coming to grips with the post-colonial power dynamics that have transformed Africa into a site of knowledge production, *Scrambling for Africa* also grants the problematic pairing of 'humanitarian sentiment and scientific ambition' considerable affective depth. Crane's reflections about the nostalgia experienced by US scientists when visiting African hospitals are some of the most startling and freshest of any ethnography of transnational medical research that I have read to date. Overall, *Scrambling for Africa* presents a clear and subtle analysis of an unruly topic, and is relevant reading for a diverse readership ranging from medical anthropologists, science studies scholars and Africanists, to science policy-makers and global health professionals.

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The Political Economy of Decentralization in Sub-Saharan Africa: A New Implementation Model in Burkina Faso, Ghana, Kenya, and Senegal edited by

BERNARD DAFFLON and THIERRY MADIÈS

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The Political Economy of Decentralization in Sub-Saharan Africa develops an analytical framework for the study of decentralisation and then uses it in