

discussion of ‘constructive engagement’ as a political instrument, readers may profit from looking elsewhere.

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HIV/AIDS, Illness, and African Well-Being edited by TOYIN FALOLA and MATTHEW H. HEATON

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With the increase of literature concentrating on health in Africa, specifically on diseases such as HIV/AIDS and malaria, *HIV/AIDS, Illness, and African Well-Being* situates its primary concern in the area of context, condition and circumstance. This edited collection seeks to transcend the view of Africa as a diseased continent, in response to what it deems the social science-based behavioural approach to health and well-being, and instead situate modern health issues and policy within a historical context. It does so through its three different sections: Case studies; Globalisation, development and health; and HIV/AIDS. The chapters within the ‘Case studies’ section look at a variety of health issues in different African contexts, and the divergence between colonial and indigenous medicines in addressing health. This section offers a historical understanding of health in Africa, the general themes and findings of which will be familiar to academics working within this area of research. The second section, ‘Globalization, development and health’, develops the book’s historical context to consider the inter-relationship between these three dimensions within specific issue areas and countries. Most of the chapters in this section offer little new knowledge on the relationship between health and globalisation, but re-enforce much pre-existing research within the field. That said, Freek Cronje and Charity Chenga’s chapter, ‘Health issues in a mining community in South Africa’, is worthy of mention as an interesting and excellent stand-alone study. The third section, ‘HIV/AIDS’, begins by giving an overall account of global governance responses and challenges to the epidemic, before focusing on the historical context to AIDS response in Burkina Faso and the inter-relationship between the government and the epidemic in Chapter 13. William N. Mkanta’s study of deliberate transmission in Tanzania, and Mandi Chikombero’s focus group discussions in Zimbabwe, provide interesting insights into perception, and offer key examples of the disconnect between policy and people.

Historical narratives are key to understanding health in the modern context, and thus this book is of relevance and interest to health practitioners and researchers alike. The book’s selling point is its aim of multi-disciplined research and transcendence of oft-cited issues and contexts. However, this multi-discipline approach falls short in its limited acknowledgement of prior research within the field of public health. Beyond health and context, there is little continuity between chapters, and the lack of a conclusion summarising the key themes, issues of note and main contributions to knowledge leaves doubt as to the overall message of the book. The use of ‘Globalisation, development and health’ and ‘HIV/AIDS’ appear to be catch-all in this sense, and, with the exception of select chapters, offer little substantive contribution to these multi-faceted and complex issue areas.

The book's main contribution is empirical research that supports and supplements existing knowledge on health and well-being, not an authoritative account of this subject matter.

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Life Laid Bare: the survivors in Rwanda speak by JEAN HATZFELD,
translated by LINDA COVERDALE
New York: Other Press, 2006. Pp. 244, US \$14.95 (pb).
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The author, an international reporter, has written three books on post-genocide Rwanda. *Machete Season: the killers in Rwanda speak* looks at the 1994 genocide from the perspective of incarcerated Hutu suspects; *La Stratégie des Antilopes* describes the situation in Rwanda after the government released 40,000 Hutu involved in the genocide from prison. The present book, originally published in French in 2000, consists of statements by fourteen Tutsi who witnessed the horrors and brutalities of the genocide, but miraculously survived it.

Hatzfeld gathered the survivors' statements in the 1990s from Tutsi living in the town and district of Nyamata, an area south of Kigali where Hutu slaughtered five out of six Tutsi. Two of the mass murders took place in churches where thousands of Tutsi had sought refuge. The statements came from ten females, aged 17–45, and four males, aged 12–60. Most had lived and socialised with Hutu before April 1994, and none suspected that Hutu neighbours would turn on them so viciously. Actually, most of the brutality was inflicted by the *interahamwe*, young Hutu men who, armed with government-supplied machetes, gleefully hunted down and slashed their Tutsi victims so as to cause maximum suffering.

Hatzfeld probably worked from an interview schedule because certain themes are addressed by almost all the survivors. One is the interviewees' own explanation for the genocide. Most attributed the cause in significant part to greed. 'On April 10 [1994] ... some neighboring Hutus came to our house ... to order us out, because they wanted to take it over ...' (fourteen-year-old male, p. 49). Two male teachers stressed the Hutu farmers' desire for scarce farmland. A female farmer claimed that the Hutu agreed to exterminate Tutsi 'so that they could loot their houses, ride their bicycles, eat their cows' (p. 88). Another male teacher stressed that the *interahamwe* began by attacking prosperous Tutsi businessmen, 'because even from the start they were preoccupied with getting rich' (p. 97).

A 25-year-old female shopkeeper offered a different explanation: 'it's our physiognomy that is the root of the problem: our longer muscles, our more delicate features, our proud carriage' (p. 41). However, a forty-year-old female shopkeeper rejected all of the above explanations. She could find no rational reasons why the Hutu, with whom she and other Tutsi shared so much in life, 'suddenly went on a rampage like wild beasts' (p. 130).

Forgiveness and justice were two additional themes discussed. Some of the survivors wanted those involved in the genocide to confess and ask relatives of murdered Tutsi for forgiveness, even though they said they could not forgive. Most demanded justice; they wanted the *genocidaires* to undergo some appropriate