Chapter 4, “The Fashioning of an Engaging Literature: the Publishing Industry, the Internet, and Criticism,” addresses issues in readership and critical appraisal as well as new modes of dissemination of African cultural expression in French. The authors consider online magazines, the blogosphere and other online publishing venues as well as translation series as modes of dissemination that have opened previously impervious literary and critical borders to their readership.

One of the many notable qualities of this study is the authors’ accomplished aim to produce a work that reflects and expands upon the scholarly achievements of thinkers and critics from Africa, Europe and North America. By sustaining such a balance in their critical gaze, the authors are able to bring new perspectives on the features that have come to dominate the trends and thematic landscape of this literature and their interconnectedness.

This study is a remarkable contribution to the fields of francophone African Literature and contemporary literary studies more generally. Thoroughly and thoughtfully researched, a point that resonates loudly throughout this seminal work is that contemporary African writing is at the forefront of redefining the novelistic form. The authors’ examination of the state of contemporary francophone African literature offers new and exciting directions for future research and is most definitely a fine resource not only to experts in the field but also to professors and young scholars.

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HIV/AIDS and the security sector in Africa, edited by Obijiofor Aginam and Martin R. Rupiya, Tokyo, New York, Paris: United Nations University Press, 2012, xiv + 281 pp.

HIV/AIDS and the Security Sector in Africa began life as the “HIV/AIDS in the Military” research project under the Defence Sector Programme of the Institute for Security Studies (ISS) in Pretoria, South Africa, and was further developed in the context of a partnership between the ISS and the United Nations University. The result is a policy-oriented, peer-reviewed volume consisting of seventeen chapters by contributors with widely varying backgrounds. It brings together expertise in law, political science, security studies, sociology, social anthropology, African studies, medicine, sustainability and peace studies, with practical experience of human rights organisations, military service, police forces and government ministries.

The volume’s stated aim is to examine “the impacts of the [HIV/AIDS] epidemic on the security sector in specific countries, the policies that seek to address these impacts, and the challenges that HIV/AIDS poses to bodies such as peacekeeping missions and the military, together with the police and prison services” (1). Following a brief introduction (Aginam and Rupiya), the opening chapter provides an overview of HIV/AIDS and the security sector in Africa (Aginam, Rupiya, Stratton and Ottina), after which the book is divided into four parts: the first addresses HIV/AIDS and the military; the second focuses on HIV/AIDS and peacekeeping; the third provides perspectives on policing and prisons in relation to HIV/AIDS; and the final section, “Gender and other emerging issues”, offers
chapters on women in the Zimbabwe Defence Forces (Mutasa), and rape victims in post-conflict societies (Aginam). The volume targets a wide readership, including academics and practitioners, and is likely to be of greatest relevance to those with a strong interest in HIV/AIDS policy.

The editors do not impose a singular interpretation of “security” upon their contributors, and the chapters exhibit a degree of variation. On the one hand, a number of contributors adopt a straightforward definition that merely implies relevance to the “security sector”, i.e. military forces, police, prisons and peacekeeping missions. These chapters emphasise the impact of the epidemic upon the institutional capacity of a particular security organisation, or the response of a given institution to the challenges of HIV/AIDS; this is perhaps the dominant approach. Other contributors frame their chapters in relation to ideas about “human security”, seeing HIV/AIDS as another “non-military threat” (37) alongside poverty, “hunger, environmental degradation and natural disasters, disease and repression” (250). Those who advocate this latter, broader standpoint argue against a view of security as “limited to the survival of the state and to inter-state conflicts”, positing a need to think more holistically about “linkages between national stability and prosperity” (37). Readers wary of the “securitization” of development will find little in either of these approaches to assuage their concerns; those unfamiliar with the powerful contributions of academics such as Mark Duffield (2007), Daniel Goldstein (2010), and Emma Mawdsley (2007) to debates about the discourse of “security” would no doubt gain a fresh perspective on the issues addressed in this book were they to explore this more critical literature.

Perhaps inevitably, the “culture” concept rears its awkward head, with references to “military culture”, “prison culture” and so on, littering analyses of the routes of HIV transmission and the difficulties of HIV prevention. While it would be pedantic to criticise such handling of a concept that has preoccupied academic anthropologists for decades, other usages, such as “cultures of poverty” (104), are not so easily overlooked. In several instances, contributors turn a blind eye to the global history of inequality that has shaped the epidemic, and responses to it (on this point Farmer (2005) is essential reading), preferring, for example, easy recourse to “the cultural construction of gender-disempowered women” (105), to detailed analyses of gender dynamics or complex understandings of the relationships between inequality, love, sex and money (for a more nuanced study, see, e.g., Hunter 2010). Indeed, depoliticisation occurs most particularly in references to women (although some contributors are more “gender sensitive” than others). Gender inequality is by no means irrelevant to the study of the epidemic, but it deserves more sophisticated treatment than the assertion of “facts” that do little more than blame HIV-positive women for their predicament, understood as the result of their own “poverty, coupled with low levels of assertiveness and confidence” (105).

Published in 2012, the book incorporates perspectives on anti-retroviral therapies and acknowledges their recent impact on the epidemic (and see Johnson 2012). It is noted that “with a regular and unhindered supply of essential drugs, the scourge could be controlled” (127), and recommended that “the African Union and the United Nations, and the global community at large . . . redirect attention in order to make HIV/AIDS drugs free and readily available” (127; but see pp. 30–1 for a more equivocal view). The importance of this point cannot be overstated.

Contributors do not shy away from thorny issues, including rape as a weapon of war, doubtful political will, and spousal disclosure of HIV status, and they make some clear and in many cases robust policy recommendations. The editors’ aims are explicitly modest; they do not pretend to offer “a comprehensive academic treatise”, but rather hope that by
“highlighting the gaps, limits and potentials of existing policies on HIV/AIDS and the security sector” they might enhance understandings of policy debates and “open new vistas for further research” (7). Judged against their own criteria for success, they can be said to have triumphed. It is a shame, however, that they did not set their sights a little higher.

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**Apartheid vertigo: the rise in discrimination against Africans in South Africa.** by David M. Matsinhe, Farnham, Surrey and Burlington, VT, Ashgate 2011, xvi + 212 pp.

African migration to South Africa long pre-dates the end of apartheid. Before the organised recruitment system of South Africa’s Chamber of Mines it was not uncommon for migrants to walk vast distances to seek jobs in South Africa. Tanzania, Zambia and later Zimbabwe banned mine labour migration to apartheid South Africa, but it continued from Mozambique, Malawi, Botswana, Swaziland and especially Lesotho, as did cross-border migration of Botswana, Lesotho and Swaziland citizens to work on white farms. Migrants from further afield were relatively few. Legislation excluded permanent black African immigrants, apart from a few Nigerian and other African academics attracted by opportunities at universities in the supposedly independent “homelands”. Overall numbers were a fraction of present flows, largely regulated, and in work and home situations that limited their contact with native South Africans; whilst temporarily in South Africa they were subject to apartheid’s repressive legal apparatus. Although post-1994 immigration legislation has been scarcely more welcoming to African immigrants, post-apartheid South Africa has variously represented a beacon of opportunity, a potential escape from dire poverty, a source of income allowing remittances to help families at home to survive, and a refuge from civil war and oppression. But as numbers have grown, so has hostility from black South Africans, themselves deprived and searching for scapegoats. It reached a crescendo in the xenophobic attacks of May 2008 but is reflected in the daily realities of life for foreign Africans, which include many forms of official discrimination. The chronicle of violence quoted on pp. 101–4 makes sober reading.