

ACKNOWLEDGMENTS

I acknowledge with gratitude the generous teachers and caring friends who have sustained me over the long period of writing this book.

My thanks to the many people that made my fieldwork possible. Institutional support from the NGOs and clinics described in this book and the support and approval of the Mozambican Ministry of Health were critical to my research, as was an institutional home in the Department of Archaeology and Anthropology at the Universidade Eduardo Mondlane.

I am grateful to the staff and patients at the clinic I call “Clínica 2,” and the other clinics I visited in Maputo, for their assistance and support. I thank the staff I refer to as Dr. Joana and Raquel, and especially Dr. Luísa and her colleagues, for their patience and kindness and for sharing their challenges, aspirations, and frustrations with me. I also thank the Davane family; the openness with which they shared their thoughts and experiences constitutes one of my biggest debts.

My thanks go equally to “GCF,” in Morrumbala, for allowing me to accompany their projects and I give special thanks to the volunteer I refer to as Pastor Tomás and to his family for making me so at home. I am grateful as well to Violeta, Renato, and other project staff, to the many community volunteers that talked with me, and to those enrolled in the program who shared their experiences, especially Susana and her family.

For their guidance through the world of Mozambican NGOs, public health histories, and the predicaments and rewards of providing health services in Mozambique today, I wish to thank many people in Maputo and beyond. Paula Vaz offered her insight into the transformation of the health system in Mozambique and inspired me with her commitments to care. James Pfeiffer and Kenny Gimbel-Sherr have been generous guides to the world of NGO “partners.” Julie Cliff has generously shared her knowledge and experience. Beatriz Thome and Beatriz Rocha offered friendship along with insight, welcome, and hospitality. For their guidance and help at many stages of this project, but especially with helping me get started, I offer special thanks to Euclides

Gonçalves, Sandra Manuel, Carla Braga, and Teresa Cruz e Silva, as well as to Ivo Correia, Kenly Fenio, Erling Hog, and Ilana Kirstzjain. In Quelimane, Daphne Sorensen, Flavia Porto, Monica Carvalho, and Troy Moon offered help and hospitality as well as fun. To my research assistant, Arcanjo de Jesus Silva, I am most grateful, as well as to Dulce Pereira for her help.

As a graduate student, I benefited from the generosity of many teachers. I am tremendously grateful for Jim Ferguson's patient engagements with this project over many years. I have learned from him not only much about Africanist ethnography but also, I hope, something of how to be a teacher. Sylvia Yanagisako always pushed me to be analytically sharp and clear, and has taught me the value of feminist ethnography—for scholarship and for being in the world. Liisa Malkki has offered intellectual friendship that has sustained me through the frustrations of fieldwork and writing. I am grateful too for the insights and help offered by Matthew Kohrman, Lochlann Jain, Miyako Inoue, Paulla Ebron, and Tanya Luhmann as I formulated the dissertation on which this book is based. I acknowledge with happy gratitude my fellow members of the monster cohort—Rachel Derkits, Oded Korczyn, Tania Ahmad, Serena Love, Stacey Camp, Zhanara Nauruzbaeva, Kevin O'Neill, Erica Williams, Mun Young Cho, and Thet Win—as well as Nikhil Anand, Hannah Appel, Austin Zeiderman, Maura Finkelstein, Elif Babul, Robert Samet, Lalaie Ameeriar, Rania Sweis, Hilary Chart, Jocelyn Chua, Jenna Rice, Samantha Gottlieb, and Tomas Matza. I thank Shelly Coughlan and Ellen Christensen. Support for the dissertation research from which this book draws was provided by the Social Science Research Council, the Wenner Gren Foundation for Anthropological Research, and the Fulbright Hayes program, as well as by Stanford University.

I found a generative and supportive intellectual home as a postdoctoral fellow at the Woodrow Wilson School in Princeton. My deep thanks to João Biehl for his patient support of this project, for creating an intellectual space in which I could find the narrative voice of this book, and for helping me to think more carefully about the critical and political stakes of ethnography. I am grateful too for the wider community of anthropologists, graduate students, and postdocs I encountered at Princeton, including Peter Locke, Betsey Brada, Heath Cabot, and Amy Moran-Thomas, as well as Carolyn Rouse, Lisa Davis, Carol Greenhouse, Rena Lederman, and Carol Zanca. Funding from the Woodrow Wilson School also made follow-up field research possible.

As a faculty member at the University of Minnesota, I was fortunate to have wonderful colleagues to whose creative insights I hope I have done justice. Thank you to Karen Ho, David Valentine, Karen-Sue Taussig Jean Lang-

ford, David Lipset, Peter Wells, Hoon Song, Stuart McLean, Bill Beeman, Kat Hayes, Martha Tappen, Michael Wilcox, Kieran McNulty, Steve Gudeman, Allen Isaacman, Rachel Schurman, Michael Goldman, and Vinay Gidwani.

I am grateful to Didier Fassin for the opportunity to be a visitor at the Institute for Advanced Study in 2013–14. The community there helped me to refine the ideas in this manuscript, especially my conversations with Nitsan Chorev, Joseph Hankins, Jeff Flynn, Vanessa Ogle, Lisa Davis, Joe Masco, Manuela Picq, Omar Dewachi, Noah Salomon, and Amel Gorani. I appreciated the care with which Joan Scott and Danielle Allen worked to create a welcoming intellectual community.

Generous colleagues have offered their insights, criticisms, suggestions, and friendship through the course of my writing this book and refining the ideas in it. I thank Nikhil Anand, Hannah Appel, Crystal Biruk, Claire Wendland, Stacey Langwick, Zeynep Gursel, Christy Schuetze, Euclides Gonçalves, Brian Goldstone, Juan Obarrio, Ippy Kalofonos, Dave Morton, Abby Neely, Tomas Matza, Alex Nading, Sarah Besky, Bianca Dahl, Rebecca Warne Peters, Sherine Hamdy, Peter Redfield, Charlie Piot, Susan Reynolds Whyte, and Harri Englund. For extremely helpful suggestions concerning chapter 4, my thanks go to Tobias Rees, Carlo Caduff, and Miriam Ticktin, and audiences at McGill University. For offering feedback on chapter 6, I thank Ravi Sundaram and participants in the Center for the Study of Developing Societies workshop on information.

Most recently, this book has been informed by my colleagues at the University of Pennsylvania. My thanks go to my colleagues in History and Sociology of Science, who have provided a generous and generative welcome across disciplinary lines. Thank you to Robby Aronowitz, David Barnes, Etienne Benson, Sebastian Gil-Riaño, Ann Greene, Susan Lindee, Harun Kuçuk, Beth Linker, Jonathan Moreno, Projit Mukharji, John Tresch, Heidi Voskuhl, Stephanie Dick, and Steve Feierman for creating a generative and supportive departmental home, and to Pat Johnson and Courtney Brennan for all their help. Outside the department, my sincere thanks go to Adriana Petryna, who has generously engaged with the ideas in this book over many years and to Deb Thomas for making me welcome in Anthropology.

At Duke University Press, Ken Wissoker offered early support and helpful advice for the writing of this book. Elizabeth Ault offered generous editorial insight, advice, and support that got this book to fruition. I thank the series editors, Vincanne Adams and João Biehl, for their support. The time and effort of reviewers who offered much thoughtful and constructive feedback is acknowl-

edged with gratitude. In addition, some of the material in chapter 3 appeared as “Afterlives: Humanitarian Histories and Critical Subjects in Mozambique,” in *Cultural Anthropology* 27, no. 2 (2012): 286–309. Some of the material presented in chapter 4 appears in a different context in *Critical African Studies* 8, no. 3 (2016): 278–90 as “The View from the Middle: Lively Relations of Care, Class, and Medical Labor in Maputo,” and some of chapter 5 appeared as “Documentary Disorders: Managing Medical Multiplicity in Maputo, Mozambique,” in *American Ethnologist* 39, no. 3 (2012): 545–61.

In Maputo, *a chefe*, Marta Nhanice de Sousa, and her extended family have given me a home on many visits over many years, and have provided me with insights and care without which this project would not have come to be. Obrigada.

In Mumbai, Roshni and Surinder Anand have graciously supplied many hours of babysitting (and many reams of printer paper), resources without which whole chapters would remain unwritten.

In the United States, I thank my loving family, Jill, Ron, Alisdair, Lisa, Owen, and Adrian; I am the lucky anthropologist whose family has maintained unflagging support of my unlikely plans and projects. This book is dedicated to my parents, whose care—for me and those around me—has made this possible.

Finally, I thank Nikhil Anand, whose love for and curiosity about the worlds we travel through have helped sustain this work. And I thank Kabir and Neel, who have accompanied, supported, and interrupted this process with their loving and joyful spirits.