



## **Annual Conference**

### ***Southern African Anthropological Futures: Opportunities and Constraints***

Friday 31 August – Monday 3 September 2012

## **Programme and Abstract Book**

Hosted By



**UNIVERSITY OF CAPE TOWN**  
IYUNIVESITHI YASEKAPA • UNIVERSITEIT VAN KAAPSTAD

***Anthropology***



SCHOOL OF AFRICAN AND GENDER STUDIES,  
ANTHROPOLOGY AND LINGUISTICS

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**Welcome to the University of Cape Town and the**

**Anthropology Southern Africa Annual  
Conference 2012**

We trust that you will have an enjoyable and rewarding stay. Should you need any assistance on campus, please do not hesitate to contact any available member of staff or postgraduate student in UCT, Anthropology.

All programme details are included in this booklet as well as a map of the University of Cape Town.

The Conference Organising Team:

Divine Fuh, UCT  
Paula Hay, UCT  
Susan Levine, UCT  
Helen Macdonald, UCT  
Francis Nyamnjoh, UCT  
Elsemi Olwage, UCT  
Shabnam Parker, UCT  
Tselo Qhobela, UCT  
Anuschka Richards, UCT  
Fiona Ross, UCT  
Andrew 'Mugsy' Spiegel, UCT  
Kerry Vice, UCT

## Useful Information

- The conference will be held in the Arts Block on Upper Campus –with lunches and the opening cocktail being held in the African Studies Gallery in the Harry Oppenheimer Building
- ATMs are located in Leslie Building and next to the
- Chancellor Oppenheimer Library, diagonally across the Plaza from the Arts Block
- There are postal services on University Avenue
- Coffee shops and tuck shops are found in various locations around campus, and the Food Court is located next to the Chancellor Oppenheimer Library
- The UCT book and clothing store is located next to the Food Court
- If you are in the mood for a short hike, the view from Rhodes Memorial is beautiful. Please take note of closing times
- The Jammie Shuttle runs regularly from lower campus
- The closest restaurants can be found on Main Road below campus

### Airport Transfers

If you have not yet forwarded your airport transport requirements, please do so upon arrival at the registration table.

### Conference Dinner

The conference dinner will take place on Sunday evening at Stardust on Main Road in Rondebosch. If you have not yet signed up for the dinner, please do so at the registration desk by Saturday 12pm. The cost is R200.

## Conference Schedule Overview: Friday August 31, 2012

	Room		
Time	A202	A 203	A 215
<b>13:00 – 15:30</b>	Registration (A116)		
<b>15:30-15:55</b>	Tea (A116)		
<b>16:00-17:30</b>	A1 (i): Performance, Belonging and Difference (Chair: Shabnam Parker) Theme: Popular Culture	B1: Social Media and Social Networking (Chair: Kerry Vice)	C1: Reflective Perspectives on the Built Environment (Chair: Antonadia Borges)
<b>17:45-18:30</b>	Formal Conference Opening Keynote Address: <i>'Anthropological futures?': Thoughts on social research and the ethics of engagement</i> by Shannon Morreira (Chair: Leslie Bank)		
<b>18:30-19:30</b>	First Plenary		
<b>19:30--</b>	Cocktail		

## Conference Schedule Overview: Saturday September 1, 2012

	Room			
Time	A202	A 203	A 215	A 118
<b>08:30 – 10:30</b>	A1 (ii): Performance, Belonging and Difference (Chair: Heike Becker) Theme: Popular Culture	B2: Tuberculosis and Public Health Anthropology: Visitors or Contributors? (Chair: Helen Macdonald)	C2: The Politics of Nature, Environment and Conservation in Post-Colonial Southern Africa (Chair: Jennifer Rogerson)	D1: Panel: Citizenship and Belonging in the Rainbow Nation (Chair: Francis Nyamnjoh)
<b>10:30 – 10:55</b>	<b>Tea (A116)</b>			
<b>11:00 – 12:30</b>	A1 (iii): Performance, Belonging and Difference (Chair: Christian Williams) Theme: Popular Culture	B3 (i): Anthropology and Health: Possibilities and Problematics (Chair: Emile Boonzaier)	C3: Panel: Anthropology and Religion (Chair: Kees van der Waal)	D2 (i): Anthropological Futures (Chair: Divine Fuh) Theme: Practice I
<b>12:30 – 13:30</b>	<b>Lunch (African Studies Gallery)</b>			
<b>13:40 – 15:10</b>	A1 (iv): Performance, Belonging and Difference IV (Chair: Charles Piot) Theme: Migration and Citizenship	B3 (ii): Anthropology and Health: Possibilities and Problematics (Chair: Susan Levine)	C4: Round Table Discussion: Is there a distinct South African social anthropology? (Katleho Shoro)	D2 (ii): Anthropological Futures (Chair: Kathleen McDougall) Theme: Teaching & Learning
<b>15:10-15:35</b>	<b>Tea (A116)</b>			
<b>15:40 – 17:10</b>	A1 (v): Performance, Belonging and Difference V (Chair: Fiona Ross) Theme: Popular Culture and Language	B4: Health, Illness & Healing (Chair: Helen Macdonald)	C5: Panel: The Anthropology of HIV & AIDS (Robin Palmer)	D2 (iii): Anthropological Futures (Chair: Andrew Bank) Theme: Practice II

## Conference Schedule Overview: Sunday September 2, 2012

	Room			
Time	A202	A 203	A 215	A 118
<b>08:30 – 10:30</b>	A2: Social Movements and Activism (Chair: Octavia Sibanda)	B5 (i): Cities in Africa (Chair: Elaine Salo)	C6: Men, Identities & Sexualities (Chair: Hylton White)	D2 (iv): Anthropological Futures (Chair: Leslie Bank) Theme: Practice III
<b>10:30 – 10:55</b>	Tea (A116)			
<b>11:00 – 12:30</b>	A3 (i): Interrogating Development (Chair: Jonathan Hilligan)	B5 (ii): Cities in Africa (Chair: Lina Taing)	C7: Generational Relations (Chair: Shabnam Parker)	D3 (i): Gender and Migration (Chair: Heike Becker)
<b>12:30 – 13:30</b>	Lunch (African Studies Gallery, Chancellor Oppenheimer Building)			
<b>13:30-15:00</b>	Business Meetings			
<b>15:00-15:25</b>	Tea (A116)			
<b>15:30 – 17:00</b>	A3 (ii): Interrogating Development (Chair: Elsemi Olwage)	B6: Extra Panels (Chair: Shabnam Parker)	C8: Women, Identities & Sexualities (Chair: Kerry Vice)	D3 (ii): Gender and Migration (Chair: Tsoarelo Qhobela)
<b>18:15 --</b>	Conference Dinner (Stardust, Rondebosch)			

## Conference Schedule Overview: Monday September 3, 2012

	Room
Time	A100
8:45-9:30	Sydelle Smith's Honour's Thesis Movie
9:30 – 10:30	Final Plenary (Discussion with Charles Piot and UCT students)
10:30-10:55	Tea (A 116)
11:00 --	Departures



**Conference Schedule: Friday August 31, 2012**

	<b>Room</b>		
<b>Time</b>	<b>A202</b>	<b>A 203</b>	<b>A 215</b>
<b>13:00 – 15:30</b>	<b>Registration (A116)</b>		
<b>15:30-15:55</b>	<b>Tea (A116)</b>		
<b>16:00-17:30</b>	<p><b>A1 (i): Performance, Belonging and Difference (Chair: Shabnam Parker)</b> <b>Theme: Popular Culture</b></p> <p>Anthropology and Popular Culture: A perspective from the southern tip of Africa (Heike Becker, University of the Western Cape)</p> <p>“New popular culture genres and the transformation of social categories” (Juliana Braz Dias, University of Brasilia / University of Pretoria)</p> <p>“Aesthetic formations of Muslim-ness in Cape Town” (Ala Alhourani, University of the Western Cape)</p> <p>Just a cool-drink –Rethinking the “Politics of the Belly” (Julia Hornberger, University of the Witwatersrand)</p>	<p><b>B1: Social Media and Social Networking (Chair: Kerry Vice)</b></p> <p>AwareNet: a Social Networking program that collectively and connectively aids learning and education (Kiarin Gillies, Rhodes University)</p> <p>Reflecting on the implementation of AwareNet into 3 Grahamstown schools: Contested spaces and perceptions. (Louise Featherstone, Rhodes University)</p> <p>‘MIND-ZAPPING BITS AND BYTES’: Cyberspace in Anthropology, Anthropology in Cyberspace? (Hemali Joshi and Leigh Southey, University of Johannesburg)</p>	<p><b>C1: Reflective Perspectives on the Built Environment (Chair: Antonadia Borges)</b></p> <p>Hybridity and change in Eastern Cape building practice; the reprieve of building vernaculars and the ideologies that bind (Adam Perry, Fort Hare Institute of Social and Economic Research (FHISER))</p> <p>Nationality, ethnicity and self-organisation: Waste-picking on Gartskloof landfill site (Pierre Reyneke, University of Pretoria)</p> <p>Challenges facing sanitation partnerships for informal settlements: A South African case study (Lina Taing, University of Cape Town Sophia Pan, University of Cape Town Jonathan Hilligan, University of Cape Town Andrew Spiegel, University of Cape Town Neil P. Armitage, University of Cape Town)</p>
<b>17:45-18:30</b>	<p><b>Formal Conference Opening</b> <b>Keynote Address: ‘Anthropological futures?’: Thoughts on social research and the ethics of engagement by Shannon Morreira (Chair: Leslie Bank)</b></p>		
<b>18:30-19:30</b>	<b>First Plenary</b>		
<b>19:30--</b>	<b>Cocktail</b>		

Conference Schedule: Saturday September 1, 2012

	Room			
Time	A202	A 203	A 215	A 118
08:30 – 10:30	<p><b>A1 (ii): Performance, Belonging and Difference (Chair: Heike Becker)</b> Theme: Popular Culture</p> <p>The Kaapse Klopse; a Cape Town minstrel festival and different ways of belonging (Chanell Oliphant, University of the Western Cape)</p> <p>Music and the everyday: song texts as ethnographic spaces (Katlho Shoro, University of Cape Town)</p> <p>Exploring multicultural experiences at the Grahamstown Arts Festival (Jonathan Harley, Rhodes University)</p> <p>“Kumnandi Eloskishini”: The Township re(imagined) and (re)presented: An Ethnographic Study of Space, Identity and Changing Perceptions Among Township Youth in Cape Town (Namhla Naledi Yaziyoy, Stellenbosch University)</p>	<p><b>B2: Tuberculosis and Public Health Anthropology: Visitors or Contributors? (Chair: Helen Macdonald)</b></p> <p>Understanding and explaining tuberculosis adherence: The perspectives of patients and providers through the lens of “access” (Veloshnee Govender and Vanessa C. Daries, University of Cape Town)</p> <p>Tuberculosis and public health anthropology: Visitors or contributors? (Justin Dixon, University of Cape Town)</p> <p>Narratives of young mothers with TB: The constant negotiation of motherhood when going through an illness in Khayelitsha, Cape Town, South Africa (Ziyanda Ndzendze, University of Cape Town)</p> <p>The role of foods and herbs in tuberculosis treatment: a case study from Northern Namibia (Bey-Marrie Schmidt, University of Cape Town)</p>	<p><b>C2: The Politics of Nature, Environment and Conservation in Post-Colonial Southern Africa (Chair: Jennifer Rogerson)</b></p> <p>Possessed Nature: the urban borders of a South African National Nature Park in Cape Town (Janie Swanepoel, University of Stellenbosch)</p> <p>The politics, practices and poetics of biodiversity conservation within urban landscapes (Elsemi Olwage, University of Cape Town)</p> <p>Place theory and conservation: a case study from the Eastern Cape (Gareth McAlister, Rhodes University)</p> <p>Voices from the Vineyards: Regulating Space in the Cape Floral Kingdom (Emma Maria Vink, Stellenbosch University)</p> <p>NO TITLE (Innocent Sinthumule, University of Cape Town)</p>	<p><b>D1: Panel: Citizenship and Belonging in the Rainbow Nation (Chair: Francis Nyamnjoh)</b></p> <p>The politics of disaggregated domesticity, informal economic exchange and the social reproduction of labour within southern Africa’s mobile and trans-local post-migrant labour societies (Henning de Klerk, Rhodes University)</p> <p>Theory of segmented assimilation: a comparative study of Nigerian migrants’ integration in Durban (Kombi Sausi, Human Sciences research Council (HSRC)/University of KwaZulu-Natal)</p> <p>Schism, Factionalism and the Politics of Afrikaner Self-Determination (Johannes S. van Wyk, University of Pretoria)</p> <p>Politics of Difference at a South African Higher Learning Institution: Everyday “Foreign students’ experiences”. (Odette Murara, University of the Western Cape)</p>

**Conference Schedule: Saturday September 1, 2012 (Continued)**

	<b>Room</b>			
<b>Time</b>	<b>A202</b>	<b>A 203</b>	<b>A 215</b>	<b>A 118</b>
<b>10:30 – 10:55</b>	<b>Tea (A116)</b>			
<b>11:00 – 12:30</b>	<p><b>A1 (iii): Performance, Belonging and Difference (Chair: Christian Williams)</b> <b>Theme: Popular Culture</b></p> <p>The insidious life of race in South Africa: A reflection on a Rastafarian student organization’s use of ‘Black’ (Alton Riddles, University of the Western Cape)</p> <p>“Moffie”... is actually an oven glove” – an exploration of the use of the term “moffie” in contemporary Cape Town (Allanise Cloete, the University of the Western Cape)</p> <p>‘I say and I do’- Teachers’ gestures in a mathematics classroom (Alice Owendale , University of Johannesburg)</p>	<p><b>B3 (i): Anthropology and Health: Possibilities and Problematics (Chair: Emile Boonzaier)</b></p> <p>Medicinal plant use in Zimbabwe: Researching an interdisciplinary field (Kudakwashe Matongo, University of the Western Cape)</p> <p>Negotiating the treatment of infectious disease in Asanda village: healers, plants and relations in a multidisciplinary field (Denver Davids, University of the Western Cape)</p> <p>Fifty shades of evidence – A transdisciplinary research project on the links between climate change and water (Carina van Rooyen, University of Johannesburg)</p> <p>Title: ‘Once a soldier, a soldier forever’: Exiled Zimbabwean soldiers (Re) claiming the Military Trained Body in South Africa (Godfrey Maringira, University of the Western Cape)</p>	<p><b>C3: Panel: Anthropology and Religion (Chair: Kees van der Waal)</b></p> <p>Anthropology and moral repugnance in South Africa (Ilana van Wyk, University of Cape Town)</p> <p>A current exploration into missionary education in South Africa, with special reference to Healdtown missionary school (Lwandisa Zaula, University of Fort Hare)</p> <p>Pentecostalism in the midst of development and disillusion: A study of a religious movement in the Dwars River Valley (Handri Walters, Stellenbosch University)</p> <p>Money, Music and Motives; making sense of missionary work within the confines of the ODI-Prison (Brandon Bodenstein, University of Pretoria)</p>	<p><b>D2 (i): Anthropological Futures (Chair: Divine Fuh)</b> <b>Theme: Practice I</b></p> <p>Studying Horizontally: when your field is your academic home and your subjects the academics (Katlheho Shoro, University of Cape Town)</p> <p>“Dancing between lines and circles”: Exploring issues of positionality and reflexivity when doing an ethnographic study among Zimbabwean Pentecostal immigrants as an immigrant myself (Tinashe Chimbidzikai, University of Stellenbosch)</p> <p>Teaching Anthropology and the Future of the Discipline (Silvana Barbali, Rhodes University)</p>
<b>12:30 – 13:30</b>	<b>Lunch (African Studies Gallery, Chancellor Oppenheimer Building)</b>			

Conference Schedule: Saturday September 1, 2012 (Continued)

	Room			
Time	A202	A 203	A 215	A 118
13:40 – 15:10	<p><b>A1 (iv): Performance, Belonging and Difference IV(Chair: Charles Piot) Theme: Migration and Citizenship</b></p> <p>“The corn here tastes nothing like the corn back home”: memories and constructions of ‘home’ through the senses (Lerato Makhale, University of the Western Cape)</p> <p>Making Home Away from Home: Ethiopian Immigrant’s Settlement in Cape Town (Meseret Wodaje Tarekegn, University of the Western Cape)</p> <p>Buying from ‘My Friend’: An Ethnographic study of Somalian shop-owners and the South Africans who buy from them (Namhla Naledi Yaziyi, Stellenbosch University)</p> <p>“Making the Nation”: Understanding relations between state and citizen through state sponsored cultural festivals in Namibia (Michael Uusiku Akuupa, University of the Western Cape)</p>	<p><b>B3 (ii): Anthropology and Health: Possibilities and Problematics (Chair: Susan Levine)</b></p> <p>Acceptability of Medical Male circumcision among men in Ohangwena region, Namibia (Magdalena Ndapewa Nepaya, University of the Western Cape)</p> <p>Sexual Practice and the Body: narratives of a gay sexual identity: Problems and possibilities (Paschaline M. H. Stevens)</p> <p>Disciplined Bodies on ‘Paradise Island’: Type II Diabetes and the Creation of a Health Citizen on Mauritius Island (Autumn L. Winters, University of Cape Town)</p>	<p><b>C4: Round Table Discussion: Is there a distinct South African social anthropology? (Chair: Katleho Shoro)</b></p> <p>Robert Gordon, University of the Free State</p> <p>Leslie Bank, University of Fort Hare</p> <p>Andrew Bank, University of the Western Cape</p>	<p><b>D2 (ii): Anthropological Futures (Chair: Kathleen McDougall) Theme: Teaching &amp; Learning</b></p> <p>The future of anthropology in Southern Africa: Making anthropology relevant &amp; attractive to prospective university students (Rosemary Juma, University of Fort Hare)</p> <p>(Mis)Adventure in the Park of 9, and the future of honours level research in South African Anthropology (Dennis Webster, University of Pretoria)</p> <p>The politics of knowledge creation: trends, closures and opportunities (Nikiwe Solomon, University of Cape Town)</p>

**Conference Schedule: Saturday September 1, 2012 (Continued)**

	<b>Room</b>			
<b>Time</b>	<b>A202</b>	<b>A 203</b>	<b>A 215</b>	<b>A 118</b>
<b>15:10-15:35</b>	<b>Tea (A116)</b>			
<b>15:40 – 17:10</b>	<p><b>A1 (v): Performance, Belonging and Difference V (Chair: Fiona Ross)</b>  <b>Theme: Popular Culture and Language</b></p> <p>Student Inc.: “Collective Capitalism or another Cog in the System” (Arthur Spiros Procopos, University of Pretoria)</p> <p>Cross-Culture Hybrid Identities in Contemporary South African Youth Fiction: Horror, Fantasy or Viable Reality? (Chrystal Cupido, University of the Western Cape)</p> <p>Hijab Fashion in Cape Town: Belief, Self Styling and the Market Place (Hibah Hendricks, University of the Western Cape)</p> <p>Funeral and Marriage in Contemporary Kwazulu-Natal: an ethnographic account on the conviviality among living and dead ( Antonadia Borges, Universidade de Brasilia)</p>	<p><b>B4: Health, Illness &amp; Healing (Chair: Helen Macdonald)</b></p> <p>Coals to Newcastle?: Expat ‘traditional African’ healers in Cape Town (Emile Boonzaier, University of the Western Cape)</p> <p>Metals, magic and muti: Towards an archaeology of the lowveld (South Africa) traditions of healing (Robert Thornton, University of the Witwatersrand)</p> <p>Performing Illness and Health: Narratives of Women with Cancer (Maheshvari Naidu, University of KwaZulu-Natal)</p> <p>Methods used by the Southern Nguni of the Eastern Cape in healing ukuhanjwa illness (Kholekile Hazel Ngqila, University of KwaZulu Natal)</p>	<p><b>C5: Panel: The Anthropology of HIV &amp; AIDS (Robin Palmer)</b></p> <p>The Moral High Ground’: South African AIDS Activism, Drug Companies and the Medicines Act Case, 1999-2001 (Mandisa Mbali, Stellenbosch University)</p> <p>Understanding social scripting of sexual engagements in diverse sexual cultures when developing HIV Prevention programs relevant to South African women (Yoliswa Ntsepe, Human Sciences Research Council)</p> <p>An Exploration of Male Homosexual Students’ Perceptions of Prevention Campaigns in Durban (Melusi Dlamini, University of KwaZulu-Natal)</p> <p>Beyond Denialism: Anthropological Challenges in AIDS Discussions in South Africa (Guillermo Vega Sanabria, Federal University of Rio de Janeiro, Brazil)</p>	<p><b>D2 (iii): Anthropological Futures (Chair: Andrew Bank)</b>  <b>Theme: Practice II</b></p> <p>Circulation of the Anthropology Object/s (and our feelings about it all) (Kathleen McDougall, Stellenbosch University)</p> <p>Embodying anthropology: Unveiling the Anthropologist (Kharnita Mohamed, University of South Africa)</p> <p>Ensuring that local nuance, historical context and disempowered voices are not obscured in the midst of conflict and rapid change: The role of southern African anthropologists (Andrew Hartnack, University of Cape Town)</p>

**Conference Schedule: Sunday September 2, 2012**

	<b>Room</b>			
<b>Time</b>	<b>A202</b>	<b>A 203</b>	<b>A 215</b>	<b>A 118</b>
<b>08:30 – 10:30</b>	<p><b>A2: Social Movements and Activism (Chair: Octavia Sibanda)</b></p> <p>“Camp, Nation, History” (Christian A. Williams, University of the Western Cape)</p> <p>Coalitions, Contradictions and Reconsiderations: the Western Cape Coalition Against Public Health Cuts and Healthcare 2010 (Theodore Powers, University of Pretoria)</p> <p>Indigenous Rights and Wrongs: The Ethics of Advocacy in South Africa (Robin Palmer, Rhodes University)</p>	<p><b>B5 (i): Cities in Africa (Chair: Elaine Salo)</b></p> <p>‘People on the margins of existence’; Poor white stigma in South Africa; a case of East London (Octavia Sibanda, University of Fort Hare)</p> <p>Joubert Park as heterotopia: Findings from an ethnography of a Johannesburg park (Ingrid Marais, University of South Africa)</p> <p>Sustainable and informal: A case study in the shadows of housing policy in Masiphumelele Township, Cape Town, South Africa (Adam F. Perry, Fort Hare Institute of Social and Economic Research (FHISER))</p> <p>Dirty’ African practices and politics?: Sanitation services in informal settlements (Lina Taing, University of Cape Town)</p>	<p><b>C6: Men, Identities &amp; Sexualities (Chair: Hylton White)</b></p> <p>Masculinities, sex and encompassed agency in the Tshwane Metropole (Elaine Salo &amp; Arthur Baloyi, University of Pretoria)</p> <p>The Neurotic Nineties? Complicating Understandings of Societal Attitudes towards Homosexuality during South Africa’s Democratic Transition (Jimmy Pieterse, University of Pretoria)</p> <p>Voices from the Vineyards: Regulating Space in the Cape Floral Kingdom (Paschaline M. H. Stevens)</p> <p>Gender, race and sexuality: Exploring intersecting identities in Post-colonial Africa (Nicola Hugo , University of Stellenbosch)</p> <p>Men’s perception of their role in managing pregnancy: views of married men in Chilooko Village in Ntchisi Malawi. Working between reproductive health and social sciences (Phillip Klemens Kapulula, University of Western Cape)</p>	<p><b>D2 (iv): Anthropological Futures (Chair: Leslie Bank)</b></p> <p><b>Theme: Practice III</b></p> <p>Photographs: Windows on the Past and Future (Petronella Esterhuyse, University of the Free State)</p> <p>Engaging Anthropology to Build Community (Karie L. Morgan, University of Johannesburg)</p> <p>Critical Ethnography and Ethnography Critical (Chimusoro Kenneth Tafira, University of Witwatersrand)</p> <p>Attuning Anthropology: Exploring a Non-linguistic, Sound-based Methodological Approach and its Implications (Niell Schoeman, University of Stellenbosch)</p>
<b>10:30 – 10:55</b>	<b>Tea (A116)</b>			

**Conference Schedule: Sunday September 2, 2012 (Continued)**

	<b>Room</b>			
<b>Time</b>	<b>A202</b>	<b>A 203</b>	<b>A 215</b>	<b>A 118</b>
<b>11:00 – 12:30</b>	<p><b>A3 (i): Interrogating Development (Chair: Jonathan Hilligan)</b></p> <p>The role of community in natural disasters: The case of flooding in Henley on Klip (Natalie Rebelo Da Silva, University of Johannesburg)</p> <p>Socio-economic Factors Affecting the Decline of Maize Production: A Case of Ethembeni Location, King William's Town District (Nokonwaba May, University of Fort Hare)</p> <p>Building and Pxczing off a Bridge in Zululand (Robert Gordon, University of the Free State)</p>	<p><b>B5 (ii): Cities in Africa (Chair: Lina Taing)</b></p> <p>Enduring Inscriptions in a City without History: The Photography of Joseph Denfield, East London (Leslie Bank and Phindizwe Mnyaka, University of Fort Hare)</p> <p>Comparative fieldwork, an (un)usual approach? Reflections from a research project in Johannesburg and Maputo (Barbara Heer , University of Basel)</p> <p>Agency of slum dwellers and urban authorities' sovereign power outplay in Cape Town and Stellenbosch (Scelo Zibagwe, University of Stellenbosch)</p>	<p><b>C7: Generational Relations (Chair: Shabnam Parker)</b></p> <p>"She was such a pretty girl." The Feminization of Drug Use in Cape Town (Anna Versveld, University of Cape Town)</p> <p>Care-Culture of the Elderly Today: The emerging trend of Aged-headed Households in Phoenix, Durban (Merishka Megnath, University of Kwazulu Natal)</p> <p>New Directions in the Anthropology of Childhood: Case Studies from Post Graduate Research in Southern Africa (Susan Levine, University of Cape Town)</p> <p>Valuing Others: Personal and Impersonal Life in South Africa (Hylton White, University of the Witwatersrand)</p>	<p><b>D3 (i): Gender and Migration (Chair: Heike Becker)</b></p> <p>Home food as an agent for maintaining migrant networks (Nokwanda Nzuz, University of KwaZulu-Natal)</p> <p>The Migratory Context of complex realities: A platform for generating new gender perspectives (C.A. Hingston, V. B. Ojong and J. M. Muthuki, University of KwaZulu-Natal)</p> <p>"In theory we understand but in practice we struggle to implement": Gender Equality as an epistemological category requiring re-interrogation (J. M. Muthuki and V. B. Ojong, University of KwaZulu-Natal)</p> <p>Valuing Others: Personal and Impersonal Life in South Africa (M. N. Otu &amp; V. B .Ojong, University of KwaZulu-Natal)</p>
<b>12:30 – 13:30</b>	<b>Lunch (African Studies Gallery, Chancellor Oppenheimer Building)</b>			
<b>13:30-15:00</b>	<b>Business Meetings</b>			

**Conference Schedule: Sunday September 2, 2012 (Continued)**

	<b>Room</b>			
<b>Time</b>	<b>A202</b>	<b>A 203</b>	<b>A 215</b>	<b>A 118</b>
<b>15:00-15:25</b>	<b>Tea (A116)</b>			
<b>15:30 – 17:00</b>	<p><b>A3 (ii): Interrogating Development (Chair: Elsemi Olwage)</b></p> <p>Land, Labour and Transformation in the Dwarsrivier Valley, Western Cape (Kees van der Waal, Stellenbosch University)</p> <p>How rural land reform policy translates into benefits (Tim GB Hart, Human Sciences Research Council (HSRC)/ Stellenbosch University)</p> <p>Household dynamics and Gender relations in water deficient villages in OR Tambo and Amathole District municipality (Kombi Sausi, Human Sciences research Council (HSRC)/University of KwaZulu-Natal)</p> <p>'Development' as if We Have Never Been Modern: Fragments of a Latourian Development Studies (Kevin Donovan, University of Cape Town)</p>	<p><b>B6: Extra Panels (Chair: Shabnam Parker)</b></p>	<p><b>C8: Women, Identities &amp; Sexualities (Chair: Kerry Vice)</b></p> <p>Conceptualising Motherhood in Grahamstown (Tshepiso Tumi Gaqale, Rhodes University)</p> <p>Not In My Vagina” The Perceptions and Knowledge on Female Condoms by women in Durban (Nonhlanhla ‘MC’ Mkhize, University of KwaZulu-Natal)</p> <p>Disciplining “Femininity” through myth of Gendered Curse: Anqit in Gurage, Ethiopia (Tigist Shewarega Hussen, University of the Western Cape)</p> <p>The agenda of feminist anthropology in southern Africa: continuity and inconsistencies (V. B. Ojong &amp; J. M. Muthuki, University of KwaZulu-Natal)</p>	<p><b>D3 (ii): Gender and Migration (Chair: Tsoarelo Qhobela)</b></p> <p>Men’s challenges over women’s empowerment in host country (Lambo Kilimani, V. B. Ojong &amp; J. M. Muthuki, University of KwaZulu-Natal)</p> <p>Defining maleness in the context of migration: contested masculinities (B. N. Fomunyam , V. B. Ojong &amp; J. M. Muthuki, University of KwaZulu-Natal)</p> <p>The applicability of gender ideology in how African male and female immigrants relate to each other in the migratory context (W. N. Ogana &amp; V. B. Ojong, University of KwaZulu-Natal)</p>
<b>18:15 --</b>	<b>Conference Dinner (Stardust, Rondebosch)</b>			



**Conference Schedule Overview: Monday September 3, 2012**

	<b>Room</b>
<b>Time</b>	<b>A100</b>
<b>8:45-9:30</b>	Sydelle Smith's Honour's Thesis Movie
<b>9:30 – 10:30</b>	Final Plenary (Discussion with Charles Piot and UCT students)
<b>10:30-10:55</b>	Tea (A 116)
<b>11:00 --</b>	Departures

## List of Conference Presenters and Sessions

Surname	First Name	Institution	Email Address	Sessions
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<b>Armitage</b>	Neil	University of Cape Town	<a href="mailto:neil.armitage@uct.ac.za">neil.armitage@uct.ac.za</a>	<b>C1</b>
<b>Bank</b>	Andrew	University of the Western Cape	-----	<b>C4 (Roundtable)</b>
<b>Bank</b>	Leslie	University of Fort Hare	<a href="mailto:lbank@ufh.ac.za">lbank@ufh.ac.za</a>	<b>B5 (ii), C4 (Roundtable)</b>
<b>Baloyi</b>	Arthur	University of Pretoria	<a href="mailto:arthurbly@yahoo.com">arthurbly@yahoo.com</a>	<b>C6</b>
<b>Barbali</b>	Silvana	Rhodes University	<a href="mailto:S.Barbali@ru.ac.za">S.Barbali@ru.ac.za</a>	<b>D2 (i)</b>
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<b>Pieterse</b>	Jimmy	University of Pretoria	<a href="mailto:jimmy.pieterse@up.ac.za">jimmy.pieterse@up.ac.za</a>	<b>C6</b>
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<b>Propocos</b>	Arthur Spiros	University of Pretoria	<a href="mailto:arthurprocopos@gmail.com">arthurprocopos@gmail.com</a>	<b>A1 (v)</b>
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<b>Webster</b>	Dennis	University of Pretoria	<a href="mailto:dnnsbstr@yahoo.com">dnnsbstr@yahoo.com</a>	<b>D2 (ii)</b>
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## Abstracts

### **“Making the Nation”: Understanding relations between state and citizen through state sponsored cultural festivals in Namibia**

Michael Uusiku Akuupa  
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Cultural groups all over the country participate in the composition of songs, choreography and direction of dances and writing of drama plays which are showcased at the culture festivals organised by the state. The creation of the festival themes results from rehearsals whose contents are local and are highly influenced by lay people who are not directly involved in the making of the festival at the official level. This paper present ethnographic descriptions of the festival as observed during 2008 in Kavango region-north eastern Namibia in order to tease out and explain the transition filled with dynamics that exist between the state as festival organiser and citizens as participants.

### **“Aesthetic formations of Muslim-ness in Cape Town”**

Ala Alhourani  
University of the Western Cape

The paper explores “aesthetic formations” of Muslims, the way in which they form, perform, and materialize their imaginary of a community of Muslims in Cape Town. The paper argues that Muslim community in Cape Town is distinct by aesthetic styles that include aesthetic performances of body, images, food, sound, smile and facial expression. Meyer’s theorization of “aesthetic formations” is tested through ethnography that explores the performance of Muslim-ness in the practice of everyday life of Muslims in CaApe Town. The ethnography further discusses the way in which Arabic language serves as a performance of authenticity of a communitarian aesthetic style that implies sensory experiences and evokes emotional attachment, and through which Muslims identify each other and enact a force of inclusion and exclusion. Aesthetic formations form a major factor in the politics of authenticity of Muslims in Cape Town, as well as their sense of belonging.

### **Enduring Inscriptions in a City without History: The Photography of Joseph Denfield, East London**

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Walter Benjamin is famous for his Arcades Project in Paris, where he engaged with the city through the ruins of old shopping arcades. His documentation and reconstructions of the people, feelings, sites and expressions in a lost Parisian precinct provided the basis for his ethnographic and theoretical reflections on the city – a city that he feared was changing for the worst. One of the ways in which Benjamin navigates the city is through the cultural figure of the flaneur, a male wanderer who engages voyeuristically and imaginatively with the city, consuming it through a slightly disconnected, yet intimate male gaze. This paper explores the photography of Joseph Denfield, a well-known South African ethnographic photographer and amateur historian in East London during the 1950s and 1960s. The paper explores Denfield’s personal and public photographs of the city during the mid-1960s, some of which are published in his book, Pioneer Port. The essay depicts Denfield as a kind of cultural flaneur wandering in his twilight years through the crumbling colonial city of East London. His images are melancholic and nostalgic, documenting a city in ruins. They lament the passing of an era and collapse of a particular kind of city. Some of his photographs were deeply personal and private, but they are also of great public significance because they now provide the cornerstone of a heritage driven representational history of a city which, we argue, effectively has no modern history.

## **Teaching Anthropology and the Future of the Discipline**

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In a task I set the anthropology 3 students for my course on Fieldwork, a student wrote in her field diary that another student had remarked to her that “anthropology is a white [persons] subject”. This paper seeks to consider whether black students continue to feel marginalised in a discipline that started out with a ‘white gaze directed towards a racialised ‘Other’”? If this is indeed the case, what implications does this have for anthropology at Rhodes University and in fact within the southern African region?

## **Anthropology and Popular Culture: A perspective from the southern tip of Africa**

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This paper presents an intellectual history, which charts the genealogy of Southern African ethnographic studies of popular culture, starting from the 1950s, when anthropologists studied a variety of popular cultural forms. This trajectory changed track with the emergence of a political economy approach in Anthropology, which was not much inclined to study ‘things cultural’. I show that South African culture studies of the late apartheid and early post-apartheid periods focused on reading mediated ‘texts’; deep ethnographies, on the other hand, were rare. Recently, however, there has been a resurgence of ethnographic studies of popular culture, including collaborative projects with media and literary studies, which investigate questions of identity, belonging and citizenship through popular culture.

## **‘Delinquent Daughter; Martyred Mother’: a study of intergenerational conflicts during the second transition in South Africa.**

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This paper, which I plan to convert into a chapter of my PhD dissertation, takes two dramatic scenarios, a mother’s descent into alcoholism, and the pregnancy of her 15 year-old daughter, as lenses through which explore some of the ways in which close female kin of different generations negotiate their rights and responsibilities – especially in terms of care – towards one another. At the same time, there is also an exploration of how arguments over one’s rights and responsibilities within a family are also arguments about the meaning of particular generational and reproductive roles (in this case, grandmother, mother and/or daughter). I end by making explicit links between the experiences and discourses of the actors in this story and between the time they inhabit, a time which, I argue, is characterised by the deep disappointments of ‘democracy’ in South Africa.



## **Money, Music and Motives; making sense of missionary work within the confines of the ODI-Prison**

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In late June of 2012, a middle-aged black man named Bongi Monsate walked out of the ODI-Prison gates into the nearby streets of Soshanguve in the North West province. For the past nine years he has spent his life behind bars. By drawing on Bongi's life history I look at the role that Cross Inc. (an NGO) has played in the lives of some prisoners and what the role of money and music is in "Christian conversion" in the prison. Furthermore, the article deciphers the differing meanings attached to a weekend where missionaries of the NGO visit the prison. The article concludes with some avenues about what NGOs could mean in the foreseeable future in South Africa.

## **Coals to Newcastle?: Expat 'traditional African' healers in Cape Town.**

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Given that there are reportedly more than 200,000 'traditional African' healers in South Africa, why do so many healers from other African countries set up practices here? It is clear that South Africa is not alone in attracting 'African' healers from abroad, so how do these locally based healers position themselves in a market that is already oversupplied? This paper explores the authenticity claims and marketing strategies they employ, as well as the particular problems they face in a country where xenophobia is rife and where local 'African' healers' professional organisations might try to bar them from practicing.

While still accentuating their 'African' origins, they promote a hybrid identity that incorporates a range of healing traditions, and they seek to attract clients from all racial and religious sectors. They advertise their services in the print media, through the distribution of flyers and on the internet: the medium and the message promoting their global, modern and cosmopolitan image. At the same time they also play on western fascination with 'holistic' healing and mystic powers.

## **Funeral and Marriage in Contemporary Kwazulu-Natal: an ethnographic account on the conviviality among living and dead**

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Recent land redistribution in KZN has brought together those who have been spread along time (whether living or not) and space (inhabitants of townships and farm dwellers). Those who have stayed and those who have moved are forced into an argumentative encounter. Farm dwellers struggle to come to terms with economic scarcity, political violence and their effects on the very practicability of, among other things, getting married, raising children and growing old. The paper deals with different rituals as funerals and wedding ceremonies in order to highlight possible meaning of inhabiting or dwelling a land or a body.

## **“New popular culture genres and the transformation of social categories”**

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In recent decades, we have witnessed a fruitful debate on African popular cultures. They represent a space for innovation and a channel of communication for ordinary people. The study of popular culture forms may reveal significant aspects of contemporary Southern African societies. Focusing on performance, this paper addresses the dynamics of classificatory systems in South Africa. Observing a group of young poets in Pretoria, I show that old popular culture genres have been challenged and that new categories are created. I argue that these transformations may illuminate our understanding of other processes – including changes in the way people are classified.

## **“Dancing between lines and circles”: Exploring issues of positionality and reflexivity when doing an ethnographic study among Zimbabwean Pentecostal immigrants as an immigrant myself**

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Over the past two decades, debates about the increasing number of academics who study their own immigrant communities have placed the politics of representation and authenticity at the core of contemporary immigration research. This paper is a critique on the tendency to define a researcher as an insider or outsider according to his/ her nationality and relationship with the cultural group under study. I argue in this paper that the insider and outsider positions within an auto/ethnographic research process can be identified alike and developed further during that process. A migrant researcher can thus be an outsider to a particular migrant community, but share insider views in terms of being "the other" within the larger host culture or other socio-cultural characteristics with research participants. I argue that my position as an ethnographer/ doctoral student and an immigrant from Zimbabwe places me between host community and research participants/ community.

## **“Moffie”... is actually an oven glove” ‘– an exploration of the use of the term “moffie” in contemporary Cape Town**

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In Cape Town, South Africa, men who dress in drag and perform the feminine in popular cultural events are known in local vernacular as “moffies”. Boys who played netball and house - house with us were known in the community where I grew up as “moffies”. I learnt that “moffie” was also used to refer to boys who cry, when they get hurt and boys who chose home economics instead of woodwork. Hence the term “moffie” was used to refer to boys with “soft”, “feminine” traits in working class coloured communities. In these instances, the term was used pejoratively. In this paper I will provide an exploration of the use of the term “moffie” and the social meanings attached to it. Through an ethnography of the origins of the term “moffie”, and the use thereof in contemporary Cape Town, I will explore questions of citizenship, belonging, issues of identity and the use of the term “moffie” as a performance in “becoming moffie”

## **Cross-Culture Hybrid Identities in Contemporary South African Youth Fiction: Horror, Fantasy or Viable Reality?**

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South Africa has undergone many transformations, inextricably linked to a disturbed past and beckoning towards a restless future. Youth fiction texts, I shall argue, dare to reflect not merely an expected and by now rather stereotypical type of harmonious ideal for the country as a collective. These texts play with unsettling ideas of past and present blending to offer unstable and provocative alternative futures by mixing cultures, creeds, race and gender defined expectancies, ultimately challenging the readership to accept or reject these options as possible realities, horrors or fantasies. I will explore this by briefly examining a youth fiction novel to explore concepts of identity within its variable and unsteady South African framework and investigate its relation to idealized notions of gender, culture and 'belonging' in S.A. today.

## **Negotiating the treatment of infectious disease in Asanda village: healers, plants and relations in a multidisciplinary field**

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Investigations into and scientific scrutiny of traditional plant medicines has become a rapidly expanding field in South Africa. In this endeavour anthropologists have become increasingly involved in multidisciplinary studies with healers, pharmacists, epidemiologists and health care providers. In arguments about plant use the focus is often on the binary between scientific and traditional knowledge, to a large extent juxtaposing the two systems, yet not proving particularly beneficial in the local treatment practices of infectious disease. This study draws on ethnographic experiences from an informal settlement in Strand, Western Cape demarcated locally as Asanda village. It investigates the practices of traditional healers (Isangoma's) and herbalists (nyanga's) that combat infectious diseases such as Tuberculosis and HIV with plants. Despite good access to synthetically produced medicine and testing facilities, the infected still consult traditional healers who make use of their own diagnostic categories and evaluatory measures to ensure a holistic and supportive treatment outcome. This study suggests a few possibilities of advantage for treating infectious disease from a traditional paradigm of healing. At the same time, much of the study is done in collaboration with scientists who are seeking to understand how the plants are utilised, in what dosages and mixtures. This creates complex situations for the anthropologist.

## **The politics of disaggregated domesticity, informal economic exchange and the social reproduction of labour within southern Africa's mobile and trans-local post-migrant labour societies**

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Mobility and employment patterns emerging from southern Africa's migrant labour system suggest that an increasing proportion of the regional labour force subsist from the wages of others, through complex webs of interdependence. The role that these informal mechanisms of redistribution play in the social reproduction of labour is investigated in this micro-level, multi-local ethnographic case study. It illustrates the conceptual, social and economic continuities existing between one rural locality in the Eastern Cape and various peri-urban townships in the Greater Cape Town area through research participants' mobility patterns and commodity flows (including unpaid labour) occurring along their disaggregated domestic networks.

## **Tuberculosis and public health anthropology: Visitors or contributors?**

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Based on ethnographic research with a TB vaccinations research organisation, I explore the phenomenon that infants enrolled in clinical trials are channelled through not one but two diagnostic processes: one for the purposes of data, and one for purposes of potential treatment. Noting that often the diagnoses made between these two processes “contradict” one another, I probe the motivations and imperatives driving the respective diagnostic processes, situating them within wider networks of action. In so doing, I urge a material semiotics reading of the apparent inconsistencies between diagnoses in place of the tempting – albeit arguably outdated – constructivist one.

## **An Exploration of Male Homosexual Students’ Perceptions of Prevention Campaigns in Durban**

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The HIV and AIDS epidemic has undoubtedly altered the social and cultural landscape in ways that will take years of effort to remedy. This study considers the local context (Durban, South Africa) where against the milieu of ‘African’ cultures both homosexuality and HIV/AIDS are still relatively stigmatised. Black homosexual students are not only silenced by the general negative perceptions of homosexuality, but also by the nonchalant attitudes that society seems to extend toward the youth. There is a need to delve into the issues that surround the many nuanced manifestations of the epidemic in order to bring about change in the lives of those who are infected and affected. This study addresses the position of the homosexual community within the context of prevention strategies. Most campaigns seem to display hetero-normative inclinations with minimal attention given to articulating the issues of the homosexual demographic. The study also considers the role culture plays in facilitating this chasm. Prevention campaigns are thus of vital importance in not only dispersing information, but positively influencing tolerance. Through in-depth ethnographic enquiry, the study explores the life worlds of male homosexual students with the aim of understanding their experiences and perceptions of prevention campaigns.

## **‘Development’ as if We Have Never Been Modern: Fragments of a Latourian Development Studies**

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The work of the French anthropologist-cum-philosopher Bruno Latour has influenced a broad variety of disciplines in the past three decades. Yet, Latour has had little noticeable effect within development studies, including those subfields where it might be reasonable to expect affinity, such as the anthropology of development. The first portion of this article outlines some core commitments of Latour’s oeuvre as they relate to development and anthropology, particularly focusing on the post-development critique. Latour’s approach to constructivism and translation, his analytical commitment to ‘keeping the social flat’, and his distribution of agency offer novel ways of maintaining some of the strengths of post-development without falling prey to some of its weaknesses. The second half of the article explores the potential for a Latour-inspired theory of development that may provide fruitful avenues for scholarship and practice beyond post-development, emphasizing materialism, relationality, and hybridity.

## **Photographs: Windows on the Past and Future**

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Some would say that visual anthropology is one of the less explored fields of interest in South African anthropology. However, even a brief overview would reveal an extensive collection of visual material in archives, museums, university departments and some government divisions. It is therefore argued that visual anthropology should receive more attention in teaching and research because it provides a unique visual means of disseminating anthropological knowledge. In this contribution the emphasis will be on one of the many visual systems distinguished within visual anthropology, namely ethnographic photographs. With reference to specific historical examples, the aim is to discuss a specific 'way of seeing' and to provide theoretical perspectives on the translation and meaning of the properties of this specific visual system of culture.

## **Building and Picking off a Bridge in Zululand**

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Max Gluckman's essay on the opening of a bridge in Zululand has been hailed as a paradigm shifter in the history of social anthropology. What were the factors and features which nudged him towards this style of analysis? This paper focuses on Gluckman's days as a student at Wits, examining in particular his role as a newspaper editor and NUSAS activist and how this influenced his anthropological praxis. It argues that much of his liberalism and later Marxism emerged as a reaction to Afrikaner anthropology and in the hurly burly of student politics.

## **Reflecting on the implementation of AwareNet into 3 Grahamstown schools: Contested spaces and perceptions.**

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The AwareNet social networking site established in a cross section of Grahamstown schools is a platform for evaluating the implementation of ICT4D projects in diverse educational environments. The paper investigates the school space in relation to both opportunities for learner enrichment and the contexts of language proficiency and technology usability. The contested nature of fieldwork spaces is highlighted by considering cyber-reality versus physical realities at schools as well as different role-players' perceptions thereof. The emergence of a discrepancy between macro-objectives and teacher/learner desires are considered, particularly with regard to the issue of project sustainability.

## **Defining maleness in the context of migration: contested masculinities**

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The migration context presents foreign African men with complex realities; on the one hand, migrant men are faced with the challenge of maintaining a hegemonic masculinity which accords them patriarchal privileges. In this context male migrants renegotiate their masculinities in a new gender regime where women have been “emancipated” through the inroads made by liberal feminism. Struggling to understand what it means to be ‘a man’, some male migrants use this site as a ‘rite of passage’ and as a means to lay claim to their hegemonic masculine identities. At the other extreme, there are those who feel liberated when engaging in ‘stereotype gender roles’. At the other end of the scale there are those who feel trapped through the insistence that ‘a man must be the head of the household’; hence the pressure to provide financially.

## **Conceptualising Motherhood in Grahamstown**

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This paper focuses on women’s subjective understanding of motherhood in Grahamstown. I address how ‘mothers’ construct an idea of what ‘mothering’ and ‘motherhood’ are in an attempt to capture the multiple experiences of women in South Africa, specifically in Grahamstown, and how this concept of ‘motherhood’ is fraught with complexities that make it difficult to define and conceptualise. Whilst there may be no universally shared idea of what constitutes motherhood, the paper interrogate similarities and differences in the motherhood experience across a broad sample of women, and how these stand in relation to other roles held by them.

## **AwareNet: a Social Networking program that collectively and connectively aids learning and education.**

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This paper examines a social networking program, called AwareNet, implemented at two previously disadvantaged schools and one Model C school in Grahamstown. Focusing on activities both in and outside of the classroom, the research considers issues of sustainability and development with regards to ICTs and education. The role of technology, as an element of culture and not separate from it, will be considered as a tool for development in education. This research raises questions pertinent to the future of anthropology, especially in terms of education, ICTs and development in the third world, as well as the role of NPOs in this field.

## **Understanding and explaining tuberculosis adherence: The perspectives of patients and providers through the lens of “access”**

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In South Africa, tuberculosis (TB) treatment adherence remains a challenge. Informed by emerging adherence literature, which shifts the focus from patient compliance to the relationship between the patient and the health system, this paper explores TB adherence through the lens of ‘access’. ‘Access’ is understood as the “degree of fit” between the needs of patients and the health system. Using a narrative approach, we interviewed eight patients and seven health-care providers in two City

of Cape Town clinics. Data was analysed thematically. Our research provides insight into the complex and often strained patient-provider relationships and its implications for adherence. Patient-provider relationships in turn are influenced by patients' social and economic circumstances and a range of health systems-related factors (e.g. complexity of treatment regime, work load, poor employment conditions). For improved adherence, our findings support the importance of understanding the relationship between the patient, the provider and the health-system.

### **Exploring multicultural experiences at the Grahamstown Arts Festival**

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The National Arts Festival (NAF), held in Grahamstown annually, creates a space for multi-cultural interactions as various groups of people gather to exhibit, perform and experience a wide range of arts, crafts, drama, dance and music. This paper examines various people's experiences of the Grahamstown Arts Festival (both local and non-local), and how these are shaped by the multicultural encounter and their own socio-cultural perspectives.

### **How rural land reform policy translates into benefits**

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Land reform policy in South Africa has been strongly criticised, especially its instrumentality. However, recent ethnographic studies indicate that it is a complex and deeply social process in which policy is understood differently by different actors. Rather than asking whether land reform works we should ask how it works. Using a case study of SLAG (Settlement Land Acquisition Grant) redistribution beneficiaries in a southern Cape village, this paper describes how these rural residents interpreted policy and used the resources put at their disposal by the state. These local actors' decisions and actions were based largely on their livelihood requirements and frequently determined by their historical experiences and social relationships. Although they behaved in ways that were not anticipated by officials, a number have gained tangible benefits. Beneficiary 'success stories' have given credence to the land reform policy, and state officials have responded by continuing to provide support to the project that was the subject of this study .

### **Ensuring that local nuance, historical context and disempowered voices are not obscured in the midst of conflict and rapid change: The role of southern African anthropologists**

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The past 15 years of social, political and economic crisis in Zimbabwe have played a major role in attracting renewed academic focus on the region. Academics from a wide array of disciplines and positions have been seeking to understand the causes, dynamics and impacts of this upheaval both within Zimbabwe and on surrounding countries. Much good work has been done, often by northern scholars, on issue such as political change, land reform, migration, identity and social breakdown. And yet some of this work, for various reasons, has left important gaps or obscured less obvious historical contexts and local nuances. Attempts to produce 'answers' and theories have sometimes inadvertently produced homogenisations and partial representations, which could have been avoided with greater care and attention to nuance and less obvious voices. This paper argues that anthropologists based in southern Africa have a crucial duty to produce nuanced ethnography that both challenges and contributes to the often privileged knowledge that is produced in the north. It will do so with reference to recent work on 'whiteness' and the impacts of 'land reform' in Zimbabwe.

## **Comparative fieldwork, an (un)usual approach? Reflections from a research project in Johannesburg and Maputo**

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Since anthropology's very beginnings (Tylor 1889), comparison has been a corner stone in the development of theories and concepts, for example also for the Manchester School. The postcolonial and postmodern turn brought a dismissal of comparison as inherently linked to the construction of grand theories (Fox/Gingrich 2002: 5). But although the concept, in its narrow sense of a positivist, hard-science methodology, has become out of fashion, comparison as an anthropological practice is in use everywhere and in different forms (Fox/Gingrich 2002: 1). Now recently there has been a call for comparison within urban studies in general (Robinson 2006, McFarlane 2010), and in South African urbanism specifically (Nuttall/Mbembe 2008, Parnell 1997), in order to de-provincialise urban theory and to develop a postcolonial conception of the city. Robinson calls for the development of "a robust comparative methodology that can deal with the diversity of urban experience in the world of cities." (Robinson 2011: 4) This paper wants to present such a comparative methodology that has been developed within the frame of a single-person comparative PhD project. The project looks at the question of how urban dwellers living in physically close, but socially distant neighbourhoods in Maputo and Johannesburg encounter each other in the shared urban space of the city. How can one delimit a unit of comparison without falling into the trap of assuming bounded, homogeneous entities? How can fieldwork be kept manageable despite the complexities of contemporary cities? What contribution can comparison make for the future of Urban Anthropology in/on Southern Africa and what are potential dangers?

## **Hijab Fashion in Cape Town: Belief, Self Styling and the Market Place**

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In Cape Town, the dress style of Muslim women (known as hijab) could traditionally be seen as conservative and modest as it calls for the concealment of the entire body with the exception of the hands and face. This style of dress which was usually reserved for older women or those who have performed their hajj (pilgrimage to Mecca) is becoming increasingly popular amongst the young.

In this presentation I explore how as a result of globalisation and the intensification of Islamic ideologies on the local scene, young women are increasingly donning hijab and are combining it with the latest fashion trends as a means of representing themselves as modern Muslims. I particularly look at how belief shapes the way women dress their bodies and I also look at how producers of hijab fashion use common Islamic beliefs, terminologies and symbols to create a religious identity for their stores so as to attract customers in this novel niche market.

## **The Migratory Context of complex realities: A platform for generating new gender perspectives**

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There has been conflicting arguments in gender and migration discourse as to whether migration can present migrants with the opportunity to change their gender perspective and challenge unequal gender relations. This paper therefore set out to investigate this subject by probing into the lives of African migrants in KwaZulu –Natal, South Africa to find out whether their migratory experiences present them with an opportunity to change their perspectives of gender and challenge unequal gender relations. As most of these migrants come from patriarchal backgrounds where male domination and female subordination is the norm, they make good study subjects. Using a qualitative



approach, this paper will explore the migratory experiences of these migrants and investigate the following. It will first of all investigate whether the migratory experience of migrants can offer them an opportunity to change their perspectives of gender. Secondly, it will investigate whether they will be willing to embrace the opportunity if it is presented and hence challenge unequal gender relations. Finally, it will investigate the extent to which they can challenge unequal gender relations if they grasp such an opportunity. This paper will be guided by feminist epistemology to provide knowledge on this gender inquiry and it will be informed by the patriarchal theory framework to lend understanding to the notion of unequal gender relations.

### **Just a cool-drink –Rethinking the “Politics of the Belly”**

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There are probably only a few motorists in South Africa, who haven't had the experience of being stopped by a police officer and instead of being given a fine for a real or invoked traffic violation, are being asked to buy him a cool-drink. Despite its ubiquity, but because of the fact that it is a consumable that is exchanging hands here, this would mostly be captured under 'petty corruption.' Analytically, this is to mark the distinction between a less consequential form of corruption and the seriousness of for example white collar and tender corruption that have the power to change the course of things. Likewise, when we speak of 'the politics of the belly', the term shaped by Jean-Francois Bayart to describe the intertwining of political and social life and corruption in Africa, the idea of the belly and of eating are used as metaphor rather than taking the role of food serious as such. This paper is taking issue with this way of underplaying the role of food. It argues instead that the exchange of food is one of the most consequential forms of corruption. It keeps a hold on parties involved and has the power to create mutual obligations that far outdo the power of abstract money exchange. In fact, so this paper argues, food fundamentally structures police work and how police officers relate to the community in their everyday work.

### **Gender, race and sexuality: Exploring intersecting identities in Post-colonial Africa**

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This paper will draw on my master's research in Uganda to address the complex ways in which gender, race and sexuality intersect in post-colonial settings and become powerful sites for contestation over power. My research deals with accounts of black Ugandan men and women seeking relationships with 'whites' in Kampala. I will explore the ways in which concepts like 'culture,' 'tradition' and 'African' are invoked, often in reified and simplified form, also as reaction to colonialism and western imperialism, and are used in relation to gender and sexuality. I am particularly interested in the ways in which relational identities are constructed and negotiated so that heteronormative order may be challenged or maintained.

### **Disciplining “Femininity” through myth of Gendered Curse: Anqit in Gurage, Ethiopia**

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Gurage people strongly believe in the materialization of curses for any “supposed” wrong doing by God and/or a divine spiritual power. This research shows, in a context of marriage conflicts, how these spiritual beliefs become a compelling framework for women to become complicit of abusive marriage. The research result indicates that besides the social stigma and censure, a Gurage woman who divorces her husband without his blessing and permission from extended family, and respected elders, is believed to be cursed by Anqit for the rest of her life. Interestingly, to authenticate Anqit, the

community in general uses the life story of a legendary woman, Yeqaqe Wardwat, lived in 18th century, in their everyday life as an evidence for the existence of this curse. This article, therefore, explores how performances of oral history, serves as a framework to discipline feminine behaviours that are considered to be subversive in the Gurage community.

### **'MIND-ZAPPING BITS AND BYTES': Cyberspace in Anthropology, Anthropology in Cyberspace?**

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The anthropology of the future considers cyberspace. Through connecting, everyday people are building new types of relationships and forging 'new futures' for humanity. In order to remain relevant, anthropologists need to engage with the IT revolution. The intention of the authors is to open a platform for discussion surrounding the theoretical and practical integration of cyberspace within Anthropology. Using Victor Turner's performance theory as a basis the authors will demonstrate how cyberspace 'complicates' more traditional theoretical positions that inform the discipline today. The authors suggest that, firstly, the cyber context collapses traditional research mechanisms and paradigms within anthropology. Secondly, that concomitant to this is an implosion of the binary opposition of the social and stage dramas, allowing those within this drama to both mirror and escape their reality, at once partaking in everything and nothing at all. Thirdly, the authors explore what this 'cyber condition' might mean for the theoretical analysis of the individual relationship to others, a primary anthropological concern. The intention is for this discussion to contribute to the many voices within the social sciences speaking towards the necessity of cyberspace research.

### **The future of anthropology in Southern Africa: Making anthropology relevant and attractive to prospective university students**

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The reduced funding of humanities by the government, the shortage of academic members of staff and the failure to attract students has resulted in anthropology being housed by other departments. The discipline needs to embrace and teach modern and relevant units. The paper argues for collaborative approach between the discipline and other departments in the universities. Students need to be made aware of the discipline while in high school. There is need to lobby other departments to appreciate the relevance of anthropology towards the overall acquisition of knowledge and how it would enrich other vocations. Anthropology must cut a niche for itself in order to be relevant in the Southern Africa academic world.

### **Men's perception of their role in managing pregnancy: views of married men in Chilooko Village in Ntchisi Malawi. Working between reproductive health and social sciences**

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This research was conducted against the background of public health calls on men to be more involved with their spouses' pregnancy as well as efforts to reduce maternal deaths in Malawi. The study was done in Ntchisi district, in the Central Region of Malawi, 96 km north of Lilongwe the capital city of Malawi. Chewa-speakers make up an estimated at 96 percent of the people in the district. The people in Ntchisi follow matrilineal system of descent and after marriage (Chikamwini) a husband stays at the home of the wife. This is changing and more-and-more wives live at the husbands home after marriage (Chitengwa). This is mostly due to economic issues, particularly land holding. In

relation to the matrilineal marriage system Chiwongo ( a small 'bride price' - either in cash or work for the family) is paid to the parents of the woman as a token of appreciation for bringing up the woman. While the study takes cognisance of public health approaches it was necessary to also approach the study through and anthropological lens to enable me to understand men's constructions and practices of the concept of fatherhood. The preliminary results of this study tend to show that men are committed to make their wives' pregnancies safe by taking over heavy household chores like fetching and chopping firewood, buying and cooking food among other things as well as avoid sex outside the wedlock.

### **Men's challenges over women's empowerment in host country**

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This paper explores the lived experience and challenges African men face as a result of their fellow women's empowerment in the host country. For decades, migration has been considered a male dominated site. While female migrants managing to cross national borders are deemed 'superwomen', nonetheless they are subjected to patriarchal stereotypes by their fellow countrymen in the host country.

Migration involves change required from both women and men to maintain the country of origin's social and cultural norms governing gender and power relations. In the same vein, migrants have to assimilate or comply with the 'new' culture of the host country, leading to contestation in patriarchal gendered and power relations with regard to women's empowerment. Using an ethnographic approach, this paper will investigate migrant men's definitions of women's empowerment and behaviours towards their fellow countrymen and vice versa, in an effort to shed light on men's experience and challenges over women's empowerment in the host country.

### **New Directions in the Anthropology of Childhood: Case Studies from Post Graduate Research in Southern Africa**

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In the spirit of the conference theme, the future of anthropology, I have taken as my subject matter the work of my students. Drawing on the ethnographic research of Efua Prah, Rosemary Blake, Naomi Marshak, Kate Abney, and Kerry Snodgrass this paper explores the processes through which these students lost and found their 'feet' in the field. The paper reflects on the challenges of supervisory relationships, and the ways in which students ultimately transform the discipline of anthropology by working through these challenges. In 2010 I was the recipient of an NRF grant to fund post graduate research on the theme of children and healing. This paper comments on this project in its third year by focussing on the themes of children and xenophobia (Prah), generational conflict and illness (Blake), HIV/AIDS and child fostering (Marshak) paediatric TB (Abney) and children's water born illness (Snodgrass). These ethnographic studies build on the legacy of childhood studies in South Africa, and point to distinct methodological, ethical, and theoretical innovation.

## **“The corn here tastes nothing like the corn back home”: memories and constructions of ‘home’ through the senses**

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“The corn here tastes nothing like the corn back home”: memories and constructions of ‘home’ through the senses’ forms part a chapter from a larger project entitled ‘Du Noon, iKasi lami : young people and the performance of belonging in a South African township’. The data stems from ongoing fieldwork based in Du Noon, Cape Town, and discussions with main participants of the study, and their discussion and sentiments expressed about where ‘home’ is, memories they have of home, and strategies employed to feel that they belong in the city. Shelley Mallett, on ‘home’, says that home can be considered as a space that is made up of things, people, belongings, practices, feelings and therefore becomes a “repository of memories” (2004: 64-89). As the males in my study attempt daily to settle in their home away from ‘home’, they speak of home through mainly food, its preparation, and consumption with loved ones. My main question here is how to further research feelings, emotions and other sensory experiences that are felt by my participants, but cannot often coherently express? And more challenging is how to refer to feelings when conversing with males who often avoid talking about their feelings, but prefer to talk about their thoughts instead?

## **Joubert Park as heterotopia: Findings from an ethnography of a Johannesburg park**

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Heterotopias are spaces that exist in societies that act as counter sites; it represents all other sites within society, but is simultaneously contested and inverted. It is a particularly useful concept to untangle power relations within society because it gives social commentary to, and account of, socio-political agendas. In heterotopias people act in unplanned and unforeseen ways to the frustration of planners. Based on the evidence of ethnographic work carried out in 2010/2011, I argue that Joubert Park is an example of a heterotopic space. Its ambiguities lead the City of Johannesburg (CoJ) and its agencies to apply extraordinary measures of regulation in the park, in order to bring it under their management in order to fit with their vision Johannesburg as an African World Class city. While the park keep on edging out from under the tight control the CoJ would prefer, the CoJ actions has implications for the park as a democratic space.

## **Title: ‘Once a soldier, a soldier forever’: Exiled Zimbabwean soldiers (Re) claiming the Military Trained Body in South Africa**

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This paper is situated in the multidisciplinary fields related to health, psychology and healing. It focuses on exiled Zimbabwean soldiers in Johannesburg and explores the ways in which they to enhance their own everyday survival and ability to deal with adversity. The paper seeks to understand how exiled soldiers represent, refashion and maintain their military body. The main argument is that the military body is the only resource that is left as their capital in exile hence they refashion and maintain it for specific ends. Conceptually, the paper theorizes the military body as a social construction. The assumption is not to generalize that the military body is a healthy body but a body which is resourceful, and one which endures pain and suffering in exile.

## **Medicinal plant use in Zimbabwe: Researching an interdisciplinary field**

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Medicinal plants are an important natural resource for health needs in many developing countries. In the current deepening economic and political crises in Zimbabwe a significant number of the population has increasingly come to rely on it in the face of scarcity. This paper tries to find new ways to think about medicinal plants by applying a use value approach to try and understand the dynamics that impacts on the increased on many medicinal plant species in their natural habitat. It is against this background that this research, done in the interface between development studies, sociology and anthropology in Rural Eastern Zimbabwe explores the extent to which use values of medicinal plants increased since the Zimbabwean crises. It also explores gendered differences in the use value of plants. My work draws on appraisal choice theory and uses a value approach and concepts of utility to constitute a theoretical grounding of the research process. The study essentially used qualitative research methods with some quantitative data. A mix of surveys, interviews and focus group discussions were employed for this study. Interviews were conducted with community leaders, traditional healers, NGOs in the similar field and Government stakeholders eliciting their views on use values of medicinal plants and sustainable interventions that can be enacted in conserving these species. The findings of the study were shown through using tables, charts and the quantitative data was presented using STATA.

## **Socio-economic Factors Affecting the Decline of Maize Production: A Case of Ethembeni Location, King William's Town District**

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The economy of Ethembeni has a quasi-exclusive dependence on agriculture with about 90% of the population engaged in mainly subsistence agriculture in a number of households. As in other villages in the region, in Ethembeni, maize is a major food crop and is essential for a number of households. However, maize production in this village has been on the decline for the last five years. In this paper, I attempt to understand the impact of socio-economic factors on maize production in Ethembeni village. These socio-economic factors include land tenure, access to credit, level of education of farmers and farm labour. The findings of this paper were based on secondary data, using a variety of research techniques like participant observation and interviews. The sample size was 120 farmers. I selected 60 males and 60 females who have participated in maize production in the last five years. The paper ends by suggesting strategies of addressing these socio-economic factors.

## **'The Moral High Ground': South African AIDS Activism, Drug Companies and the Medicines Act Case, 1999-2001**

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This paper examines AIDS activism around South Africa's Medicines and Related Substances Amendment Act of 1997 from 1999-2001. In 1998 forty multinational drug companies acting collectively as the Pharmaceutical Manufacturers' Association (PMA) of South Africa brought a lawsuit against the Mandela administration to strike down sections of the Medicines Act designed to facilitate access to generic and imported cheap patented drugs. This paper contends that the Treatment Action Campaign (TAC) contributed a uniquely South African form of 'moral capital' within the emerging global HIV treatment access movement in opposing the industry's litigation. The TAC's legal strategy was to argue in court that the Act was constitutional. Its media strategy, involved equating the industry's actions with those of the apartheid regime. It also used the powerful examples of large numbers of affected and aggrieved poor South Africans living with HIV. The TAC's successful

application to be admitted as an *\*amicus curiae\** in the court case was both an important assertion of the socio-economic right to access to health care and its arguments became a critical factor in the PMA's decision to drop the case in 2001. The anti-segregationist background of key TAC leaders such as Zackie Achmat also enabled the domestic and global movements to credibly re-develop anti-apartheid symbolism to cast the industry's actions as unethical. Moreover, the TAC's mass membership, as evident in its demonstrations, lent credibility to both domestic and international solidarity advocacy. The paper contributes to small, but growing, literatures on South African AIDS activism and global health ethics by showing how health equity can be advanced through advocacy deploying symbolism based upon past injustices and socio-economic rights litigation. The paper's arguments emanate from research using the records of the Treatment Action Campaign (TAC) and the AIDS Law Project (ALP), newspaper and medical journal articles and interviews with South African activists and physicians who opposed the suit. It highlights how a developing country's health movement and their international allies claimed the moral high ground against powerful corporate adversaries; events which are especially worthy of analysis given ongoing intellectual property and trade-related barriers to universal access to essential medicines.

### **Place theory and conservation: a case study from the Eastern Cape**

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Based on my Masters dissertation, this paper discusses how the application of Place Theory provides insight into how a selection of Xhosa-speaking people in a rural village (Ntloko) in the former Ciskei of the Eastern Cape, interact with and establish relationships with the local indigenous thicket forest (ihlathi). It explores how these relationships influence their perceptions and attitudes (relational epistemologies), and how these may (or may not) translate into conservation practices. I also address how socio-political and economic changes have altered these people/place relations (including gender) and their corresponding cultural perceptions.

### **Circulation of the Anthropology Object/s (and our feelings about it all)**

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What is anthropology, and how can we best market the discipline in an environment in which a discourse of interdisciplinarity prevails but competition between disciplines is fierce. Considering the discipline anthropology as an object in circulation allows for the consideration of its shifting significance in different spheres of exchange, and, in particular, how its valence in different affective economies shifts dramatically. Understanding anthropology's position in local and global (and local/global) regimes in terms of circulation allows for suggesting similarities between the circulations of anthropologists, of ideas, of methodologies. Stepping back to regard our discipline as an object (or as differing objects) allows for strategizing jointly about how we circulate not only ourselves and our ideas, but also our discipline – and calls for continued efforts to know the strengths of our methodological and analytic approach, and to insist on the finely honed craft of ethnography and ethnographic analysis.

## **Care-Culture of the Elderly Today: The emerging trend of Aged-headed Households in Phoenix, Durban**

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This study explores the impact of contemporary social & culturally determined factors of elderly-care in the Indian household of Durban, Phoenix and aims to gain knowledge of the ways in which the Indian household in relation to its elderly members meet the challenges and everyday hurdles in their lives. The current perceptions and realities of the Indian household are important to this study. They help in understanding kinship responsibilities and relationships regarding geriatric care in Phoenix. The reasons behind the shift from joint and extended household constitution to nucleation over the generations expose the difficulties this social group has endured. The Indian community seems to have developed a strategy of coping and grown more close-knit in the face of oppression, economic difficulty and challenges to their value-system. A possible strategy manifests in the emergence of aged-headed households where the role of parent also as grandparent extends to various responsibilities and to the decision-making process within the household.

## **Not In My Vagina” The Perceptions and Knowledge on Female Condoms by women in Durban**

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This paper is part of a larger Masters research project. The main problem informing this paper is the lack of information on Female Condoms (FCs) in a South Africa. It communicates concerns around the inaccessibility of information available that speaks to the experiences and perceptions of women as FC users. When governments commit to a strategy we must know what research had been done, where, and with whom. This paper engages with concerns on the lack of exploration of women’s experiences, perceptions and knowledge in so far as influencing government’s policy. This paper are concerned with women’s perceptions and creation of own knowledge on FCs looking at how well they know them; what they look like, if they are using them, how they feel inside the vagina. The study used Ethnography as a qualitative research method, collected data using semi-structured one-to-one interviews, a survey questionnaire and focus group discussions. The paper argues the importance of putting women at the core of research conceptualisation, design, development, education and policy framework around Female Condoms.

## **Embodying anthropology: Unveiling the anthropologist**

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Derived from an ethnographic study conducted among visually impaired male students in 2006 at the University of the Western Cape in Cape Town, South Africa, this paper attempts to grapple with the meanings and limits of ‘citizen anthropologist’ and anthropological ‘others’. In this study, it emerged that the visually impaired students utilized ocularcentric discourse strategically in their interactions with the sighted. Being social through the visual for the participants of this study required that they transcend the limits of their sensorium. The disconnection between sensory experience and its discursive use informs us about the ontological power of the visual episteme in creating meaning and generating social relations. Thus destabilizing normative presumptions about bodies enabled insights into society at large. In other words, alterity made the familiar strange and the strange familiar for the other was good to think with. Although there are ethical considerations, what does it mean for us that the notions of citizenship and the commensality it presumes breaks down in the field, where bodies differ. What are the possibilities for South African anthropology, given that most anthropologists seem to be engaging in forms of auto-ethnography, if we were to be more attendant to bio-political bricolage and our negotiation of its discontinuities?

## **Engaging Anthropology to Build Community**

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Many present residents of Sophiatown say they don't know their neighbors and while they self isolate within their homes, they also nostalgically remember a sense of community in previous places where they resided. Many are, however, reluctant to approach neighbors largely because past racial and cultural divisiveness overshadows potential relationships. This paper describes how residents practice sociality in Sophiatown. How do residents make use of and navigate across social contours in relation to forming community? Also, this paper considers what Anthropology, in addressing social problems alongside other social experts, may contribute to understanding communities or, more broadly, sociality in South Africa.

## **Politics of Difference at a South African Higher Learning Institution: Everyday “Foreign students’ experiences”.**

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The fear of the “unknown” (xenophobia) is in some subtle form at a higher learning institution of South Africa. The non-national students from the rest of the continent (like most of the African migrants) within the South African communities are subject to negative attitudes and behaviours, on the basis of their bio-cultural differences as well as perceptions that these foreigners are a threat to socio-economic well being of the community national members. Their daily social experiences include the hatred from nationals through discriminatory practices, stereotyping, verbal and language abuse, material blame, and social exclusion in their daily lives. The study has found that at UWC, non-national students experience discrimination from the administrative and academic departments and encounter challenges of making friends with their counterparts students, due to the fact that they are not integrated through the interaction, and social contact is not far to be imagined. The paper demonstrates that, such social exclusion and lack of interactions derive from the fear that the majority local students have towards foreign students, who perceive these foreigners as a treat to marks, part time jobs, work study opportunities, bursaries among other socio-economic aspects based on the academic performance.

## **“In theory we understand but in practice we struggle to implement”: Gender Equality as an epistemological category requiring re-interrogation**

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The discourse of Gender and consequently gender equality in Africa continues to be a much contested site in terms of the political economy of knowledge production. Given that gender epistemologies emerge out of particular histories and social contexts, we need to continually address the contextual challenges of ideology and praxis. This paper attempts to address both the discourse and praxis notion of gender equality as experienced in the migratory context by focussing on African migrant men and women residing in Durban KwaZulu-Natal. Using in- depth interviews within a qualitative research paradigm the paper presents a nuanced analysis of the incongruities these migrants face as they negotiate gender equality in a new context in South Africa. The paper advances that the notion of gender equality needs to take into cognisance the content and context of gender equality in order to broaden our understanding of the concept in different times and spaces.



## **Performing Illness and Health: Narratives of Women with Cancer**

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The body has been put forward as a stage on which commitments of 'culture' are inscribed. This is true even at the point of dying, and at death. While poststructuralist discussions (Bartky 1988, Bordo 1990, Grosz 1994) have demonstrated how knowledge of the body and the body itself is constituted in specific cultural and historical circumstances, feminist anthropologists have shown how women's bodies have been appropriated by medicalized discourses and practices that have reconstructed the diseased body, in turn compelling how women may have to perform themselves in medical terms. Cancer is one example that grips and plays out on the body in ways that are both visceral and visual.

This paper takes death and dying as tensions that are both proximal and disjunctive in terms of what they mean to cancer patients. The paper works from the stance that dying does not necessarily precede death nor is death necessarily from the process of dying but are rather part of a series of 'performances' in the imaginary of life, pain and suffering within a shifting landscape of hope and disillusionment, pain and relief.

The paper explores issues of disease and disorder, functioning and malfunctioning in relationship to gender and femininity and through female bodies marked by illness and a sense of non-belonging. By drawing on a small sample of ethnographic narratives of women with cancer, the paper interrogates the shifting and constructed concept of a so called healthy body and a 'sick body' by probing the 'edges' where they both converge and repel apart. The ethnography reveals a social construction of a difference and performance of illness on bodies that are signified through a series of treatments.

## **Narratives of young mothers with TB: The constant negotiation of motherhood when going through an illness in Khayelitsha, Cape Town, South Africa**

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This paper considers how two young women who have TB negotiate their lives around TB as mothers and as young women and how they negotiate their relationships (friendships, romantic, family, etc). The aspects that I look at include sleeping arrangements after diagnosis, the fear of infecting the baby, how their boyfriends received the news of the diagnosis, how their love lives shifted (if they did), how their families received the news of their diagnosis and how they negotiated house chores. Over all, this paper explores how they negotiate their responsibility towards their children and cope as mothers with TB.

## **Acceptability of Medical Male circumcision among men in Ohangwena region, Namibia**

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This study was done by a nurse-anthropologist and involves an exploration of the acceptability of medical male circumcision (MMC). To understand this issue I had to move away somewhat from nursing theory and focus firstly on how men construct their masculinity. Then I studied how men's notions of masculinity impacted on their levels of acceptance of MMC. To do so, I utilised an ethnographic study design involving participant observation, interviews, and observations to gather data in the health care setting and outside it. Findings indicate that MMC in this setting plays no role on constructions of masculinity. This paper, then, argues that notions of masculinity do not determine men's responses to MMC intervention. Instead men are motivated by health benefits in accepting MMC. However, the gender of a circumciser in a health setting was a concern for most participants. The practice of MMC in a hospital setting seems to be dehumanising and medicalizing of healthy men. My findings will inform health interventionists involved in this program. Further research in

anthropology of the body is therefore recommended. Circumcision is merely not a surgical operation. Contextual and comprehensive analysis of social aspects in relation to MMC is essential.

### **Methods used by the Southern Nguni of the Eastern Cape in healing ukuhanjwa illness**

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Beliefs about health, as well as what makes people ill, are influenced by culture and these beliefs tend to guide people with which healing approach they should apply. It has also been recognized by medical practitioners that many African patients often attribute illness to a spiritual or social cause rather than a biomedical cause. This has influenced particular African communities to opt for what they consider to be a more holistic healing approach emphasizing the whole body, mind and spirit. Given this, the study proposes to probe the methods used by the Southern Nguni of the Eastern Cape in healing ukuhanjwa illness.

The Southern Nguni describe ukuhanjwa as an 'attack' of a person, young and old, by the 'familiar' which penetrates the body through any bodily opening, resulting in ukuhanjwa illness. Leclerc-Madlala (2002), in a research conducted in KwaZulu-Natal province concluded that the differences in health behaviours are primarily a function of culture and social context leading to culturally shaped decision-making process of illness management. Vaughn, Jacquez and Baker (2009) elaborate on the belief in spiritual or social causes of illness by mentioning, spiritual affliction, emotional stress, the ill-will or jealousy of another person as the understandings of some societies for ill-health. Similar beliefs and conceptualisations have been identified among the Southern Nguni who often attribute ill-health to the acts of witches (amagqwirha) using their 'familiar' (izilwanyana zokuthakatha), literally meaning demonic animals used by the witches, to execute their acts of witchcraft.

The study works through attributional theory which recognises that illness is attributed to spiritual and social causes, in this instance, the Southern Nguni's recognition of illness signalling the entry into the body by 'familiar'. By probing the specific healing methods of the Southern Nguni, the study seeks to probe how the causal link is constructed between the illness and the familiar. The ethnographic focus will be the OR Tambo District Municipality in the Eastern Cape, South Africa. Data will be collected using qualitative research methods focusing on in-depth interviews and observations amongst a sample group of 70 participants.

### **Understanding social scripting of sexual engagements in diverse sexual cultures when developing HIV Prevention programs relevant to South African women**

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Introduction: It has been repeatedly found that information in and of itself is insufficient to produce risk-reducing behaviour in preventing the transmission and spread of HIV, particularly in South Africa where a lot of investment has gone to the mass production of Information, Education and Communication materials that have not persuaded the individuals in changing sexual behaviours that expose them to HIV.

Aim: Understanding the impact and meaning of testing HIV negative on women in relation to their decisions making about sexual engagements in communities where there is a high HIV prevalence.

Methods: An ethnographic study that is going to use in-depth interviews with women that have recently tested HIV negative

Discussion: Are there conversations at community level that the biomedical surveys are missing about the community's understanding of what it means to be exposed to HIV and challenges in navigating away from such risks?

## **Home food as an agent for maintaining migrant networks**

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Over the years migrant networks have acted as a gateway for new migrants and have assisted migrants through facilitating their movement from one country to another. New migrants find it difficult to adapt to a new environment whose cultures and traditions are often different from their own. In an attempt to maintain their identity migrants re-territorialise their new spaces through cooking their home food and enjoying it with fellow migrants. This study examines the role of food in maintaining networks for Sierra Leoneans living in Durban and who are part of the Sierra Leone Association. Interviews and focus groups were used to collect data about these migrants' perceptions and understanding of the role played by home food in maintaining their networks, how they have access to home food through these networks and if eating home food with fellow migrants satisfied their longing for home. The preliminary results of this study showed that for this group home food such as cassava leaves and okra play a significant role as some of the Sierra Leone migrants asserted that having access to home food was their primary reason for attending association meetings and that having access to such food has drawn many people together. The atmosphere within which home food was eaten was said to have contributed to minimizing their longing for home as all the migrants had a common past and similar needs that had to be satisfied. The conclusion can also be drawn that home food plays a crucial role in preserving identity for Sierra Leoneans as it is one of the means which can be used to maintain one's culture even when they are very far from home. Home food is also seen as a unifying agent for these migrants.

## **The applicability of gender ideology in how African male and female immigrants relate to each other in the migratory context**

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This review on gender ideology examines the performative and lived realities of the African diaspora in general, but those in South Africa in particular. The article analyses the differences in attitudes towards gender ideologies highlighting the appropriate roles, rights, and responsibilities among the migrant females and males. This article employs literature to probe both private and public spaces in which gendered identities are constructed and reconstructed against the backdrop of African traditional upbringing. In this respect gender ideology is analyzed as a process rather than static; underlining conflicts and contestations stemming from how men and women respond to a new life in host countries. Tracing stages of feminist thinking in how men relate to women will undergird the theoretical framework applied. Findings suggest that patriarchal traditions are under assault in host countries despite resistance to maintaining traditional gender roles. For example, while South Africa's gender egalitarian laws are among the world's most liberal constitutions on paper, they are a source of strain and conflict within diaspora households as migrant women exercise agency to an extent beyond their countries of origin. Not to be out-manoeuvred, strongly patriarchal male migrants hit back using religious and social spaces to affirm traditional roles and relations in what serves as public resistance to undesirable changes in gender ideology in private spaces.

## **The agenda of feminist anthropology in southern Africa: continuity and inconsistencies**

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Anthropology's curiosity about and insistence on understanding 'the other' has not been limited to culture. However, progressively; beginning from the late 1960s and early 1970s, to interrogating the taken-for-granted assumptions about men and women. In those years anthropologists were driven by the desire to discover other cultures, contemporary feminist anthropologists have the conviction that there is a 'gender world' out there awaiting discovery. Although not novel in our times, this conviction has changed intellectually; occasioned by the politics and process of representing gender. The

methodology for this paper is guided by feminist principles; it focuses as a starting point on validating women's experiences. It also interrogates the implications it has for men's experiences as a research agenda in terms of understanding the 'other'. Ethnographic accounts of both men and women will offer an effective way to challenge generalisations and understanding of complex gendered realities. This approach is based on our conviction that the purpose of feminist anthropological research is to generate critical insights on gendered social existence and men are gendered beings as well as women. One of the key questions that the paper attempts to answer is: what should constitute a feminist anthropological agenda on feminism and whether feminism as an epistemology is adequate in addressing the problem of gender in the African context.

### **The Kaapse Klopse; a Cape Town minstrel festival and different ways of belonging**

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In this presentation I will draw upon ethnographic research I have done on the Kaapse Klopse carnival with particular reference to a troupe named Las Vegas; the paper draws on research during the season of 2011-2012. It will look at the different discourses surrounding the klopse, and how the carnival is marketed by the Cape Town Tourism Board, which is heavily influenced by the discourses of heritage and culture. This is in comparison with the performances through the streets of the respective community and stadium where I found the discourse of 'youth development' seemed to take precedence. In this I argue that at the different instances different ways of belonging comes forth.

### **The politics, practices and poetics of biodiversity conservation within urban landscapes**

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My ethnographic study focuses on a small 'nature reserve' in Cape Town, in the area known as the Cape Flats. By engaging with the ways in which the biodiversity conservation discourse has been mapped onto a particular urban landscape I explore the ways in which different knowledges of diversity and practices of conservation converge and co-constitute each other. Thus I try to rethink the politics of urban conservation through the politics of knowing in the context of entangled histories, encounters and diverse ontologies – ontologies emerging through an immensely segregated urban topography where the capacity for mobility, to know, to act and to be affected is distributed along acutely unequal and historical disparate terrains.

### **The pragmatism of gender as an epistemological space within a discourse of African scholarship**

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This paper discusses the role that gender could play as a transformative agent in the ongoing intellectual and institutional discourse on African scholarship in the contemporary times on the African continent. The paper attempts to underscore the fact that gender is an instrumental social category with the potential to make salient contributions to the advancing of African scholarship in its own right. In many parts of the world including Africa, gender sensitivity remains one of the key areas within which human, capital and intellectual development is driven. Concurrently, is social equality perpetuated in some areas.

Over the years the concept of African scholarship across various generations of African scholars has nominally stood on the political rhetoric platform of de-hegemonising 'africanness' and 'africinity' from dominant orthodox ways through which knowledge production in and on Africa has persistently been transmitted.

Through unstructured in-depth interviews conducted with ten foreign African migrants at the University of KwaZulu-Natal, this paper posits to critically engage gender as an alternative model through which an African historiography can be established within the knowledge production circuit.

### **'I say and I do'- Teachers' gestures in a mathematics classroom**

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Research has shown that during naturally occurring interactions people gesture differently based on their varied linguistic backgrounds and that gestures used in learning environments aid learning. This paper explores the nature of four grade one teachers' (Tswana and Afrikaans) communicative strategies (gestures) when teaching the mathematical concept of halving. To explore whether their gestures varied due to their linguistic background or are dependent on the context or content of an interaction, I filmed the teachers at a coeducational private school in Phokeng, North West Province and conducted a comparative analysis of their gesture use. Findings illustrate that the teachers' linguistic background did not affect their use of gesture, but rather the manner in which gestures were used in relation to the context and content of the lesson taught. What does this tell us about communication and context and the implications of this for multilingual learning?

### **Indigenous Rights and Wrongs: The Ethics of Advocacy in South Africa**

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'Indigenous Rights' as both principle and application has been increasingly accepted in other countries such as Canada, Australia and New Zealand. Vast tracts of territory such as the protected area around Uluru (former Ayers Rock) in Australia and Nunavut in Canada have been allocated to indigenous people. There and in many other sites, indigenous people of these countries have privileged fishing and hunting rights. It is noteworthy, however, that the countries in which indigenous rights were introduced first, and where these have been most successful, are those with tiny remnant 'first nations' who tend to exercise new land and subsistence rights in remote areas that are unpopulated or very thinly populated due to local climatic conditions. The concessions granted were never likely to have detrimental environmental impacts (and were only conceded if this is indeed the case). South Africa has always been in a very different situation from the other long-founded former British 'dominions' (besides India) in having at least one of its indigenous populations (the Bantu-speakers) that was irreducible despite the best efforts of the settlers, the colonial military and subsequent imposed hardships. This linguistic and racial group is currently not only the numerical minority at about 80 per cent of the population, but is also in the majority in the political sense. Extending indigenous rights to the black majority, except on a highly localised case-by-case basis, could have devastating environmental consequences especially where these are exercised in protected areas.

The most vulnerable of the conservation areas to the exercise of indigenous rights by the majority are those that have been won in land claims, such as Dwesa-Cwebe. Recently a case of poaching there has been defended successfully on the basis of Indigenous Rights, and proceeds to a higher court. If successful there, it would naturally set a precedent. The paper considers the role of anthropologists – frequently the first 'port of call' in any cases affecting the communities in which they have been involved as researchers – in the special circumstances of South Africa, where it is possible, to be both indigenous and demographically and politically empowered at the same time – the latter at least in theory.

## **Hybridity and change in Eastern Cape building practice; the reprieve of building vernaculars and the ideologies that bind**

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The atypical rural Eastern Cape homestead (imizi pl.; umzi, sing.) in South Africa has to a degree drastically changed in recent decades with rural developments such as electrification altering one's relationship to commodities and behaviours within the home (cf. Fay 2011; Frescura 1985; 1981). Recent and rapid material changes within and among homesteads and increasing desire for new technology and so-called 'modern' commodities may have put to question: "how effective co-operative social practices function in rural settings"? If one considers that the homestead arguably represents a more grounded socio-symbolic fixture that encapsulates a more or less "communal", or cooperative ethos, particularly as the settlement design encourages neighbours and kin to work together in the gardens (cf. McAllister 2001); changes to this type of settlement suggests, more generally, that many rural amaXhosa values and circumstances are radically changing (at least in more remote rural areas). I suggest that the material changes of the homestead reflect on wider societal changes within rural South Africa and as concerns relate to such things as needs for employment, safety, equity, and/or needs to furnish and develop an emerging, unique, and up-to-date, or "modern", homestead; and as democracy has opened up freedoms many rural residents are just now beginning to appreciate and take advantage of. However, the homestead has not lost its power to give comfort to those behaviours that link people to their agrarian culture, "traditions", and diverging value-sets seem to have found a "practical albeit symbolic logic" that offers some reprieve vis-à-vis the manner one cultivates and builds within one's environment (cf. Ingold 1995). Given the precarious socio-economic, and sometimes, volatile and violent nature of the Eastern Cape, a "material logic" helps people cope with change as some balance is restored through the creative agency one enacts to build and live sheltered.

## **Sustainable and informal: A case study in the shadows of housing policy in Masiphumelele Township, Cape Town, South Africa**

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The article reflects on the rigidity of South African housing policy to explore alternatives in low-income housing through a pilot project carried out at Masiphumelele Township, Fish Hoek, Cape Town. The potential of the project to speak of "sustainable" solutions in housing may have been undermined in its goal to present an alternative in low-income housing, because it pushed the boundaries by not abiding by building codes. By tracing the building process and the ethnographic fieldwork of the author, building practices reveal that in South Africa there are distinct categories between formal and informal methods of constructing houses. During construction, the use of earth, a locally sourced material, and typically rural construction methods have challenged regional building codes, but were viewed as acceptable by local residents, architects, engineers, and foreign volunteers who participated to build an alternative in low-income housing. The case study reflects on debates attempting to conceptualise what "formal" versus "informal" means, in terms of constructing houses, but also as it relates to debates intended to refine South African housing policy. Notions of "modern" and "traditional", and the synergy between these ideas, are also explored, because of the heightened ramifications, challenges, and lessons learned when building outside of prescribed rules. Ultimately, the building process challenged local residents and others interested in the project to confront and redefine their ideas about vernacular architecture, which, in turn, stimulated debate about what constitutes appropriate low-income housing in South Africa.

## **The Neurotic Nineties? Complicating Understandings of Societal Attitudes towards Homosexuality during South Africa's Democratic Transition**

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In this paper I attempt to complicate the notion, put forward by prominent scholars of masculinity in South Africa, that the 1990s created an environment conducive to coming out. I do so by analysing the coming-out narratives and life/sexual histories of young, socio-economically marginal, Afrikaans-speaking, gay men during the 1990s. I show that the increased marginalisation that resulted from their disclosure forced them to extend the density and diversity of their sexual networks so as to access the social capital (in the form of social and economic goods) necessary for survival, thereby increasing their biological risk of HIV infection. The paper thus elaborates on how intimacy links production and social reproduction. It also investigates the close links between sex and religion (in this case homosexual sex and Protestantism), specifically the ways in which religion set up rules by which sexual value becomes commensurable with other values and other value systems, and determine the ways in which sexual value may [and may not] be accrued as social capital ... or exchanged and transacted as social currency.

## **Coalitions, Contradictions and Reconsiderations: the Western Cape Coalition Against Public Health Cuts and Healthcare 2010**

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How did HIV/AIDS activists, health professionals and organized labor successfully confront the Healthcare 2010 policy in the Western Cape province? What is the significance of this process for anthropological analyses of South Africa? The Western Cape Coalition Against Public Health Cuts mounted a campaign against bed closures that ensured access to life-saving specialist services in the public health sector. This process points to the importance of sub-national state institutions for the reversal of structural violence by social movements. This study contextualizes socio-cultural dynamics within their institutional milieu, a potentially useful approach for anthropological analyses of post-apartheid social development.

## **Student Inc.: “Collective Capitalism or another Cog in the System”**

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This research paper presents the emergence of student teams, (teams) as defined by Goffman, in an attempt to gain the necessary experience to increase their employability. Here I will use the example of a student group from the University of Pretoria who call themselves Tutanag. Tutanag represents a group of students that mimic the role of market speculators or traders by trading currencies online with virtual resources while training students outside of Tutanag to become speculators either through private training or an internship program. I will draw on the work of Bourdieu's Habitus, Butler's identity creation, Goffman's Performances, Comaroffs' Ethnicity Inc. and Stephen's Cargo Cults. Through ethnography and literature Tutanag is seen as a space that embodies itself on the members, embodiment occurs through the repetition of practices or performance of speculation and trading which in turn creates the identity of a Tutanag member and trader. The performance may be legitimized if the audience is convinced, by the team as it commodifies the fact that they are still students and the team is sincere in its actions as no contracts bind the members to Tutanag. As the team is working for a common goal which now goes against what can be considered the norm, a form of autonomous imagination is created.

### **The role of community in natural disasters: The case of flooding in Henley on Klip**

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Natural disasters have a collective impact on a community, and yet, depending on individual demographic factors, members experience natural disasters differently. This paper asks how a natural disaster influences the sense of community within a neighbourhood. In answering this question, the paper highlights some ways in which anthropological work can be usefully applied in the development of pre- and post-disaster interventions. It is argued that local communities play an important role in the success of said interventions and, therefore, understanding how community members relate to one another, in the context of a natural disaster, is essential. Evidence for the paper was generated through a small ethnographic study of a Johannesburg community that experienced flooding in December 2010/January 2011. A key finding is that community members saw flooding as having both positive and negative influences on the sense of community by, firstly, extending the sense of community to many members during the floods, and then by retracting it to include fewer people after the floods. The demographics of community members were found to play a large role in how the sense of community was extended, or not, throughout the process of extending and retracting.

### **Nationality, ethnicity and self-organisation: Waste-picking on Garts kloof landfill site**

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The current study addresses issues of urbanisation, consumerism, immigration and ecological problematic. Developing countries show the largest increase in rural-to-urban migration, which raises new expectations for urban planning, and in effect also waste management. This project gives insight into the self-organisation of waste-pickers who occupy the space of an urban landfill site, and in so doing the unique role that waste-pickers play in the recycling chain is illustrated. These waste pickers operate within the borders of the informal economy, a tendency of groups living on the margins of society. As the majority of this group consists of foreign nationals the study also gives perspective on the topic of immigration and the social forces behind it.

### **The insidious life of race in South Africa: A reflection on a Rastafarian student organization's use of 'Black'**

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As a category of belonging race has a prominent place in South African history. In Post-Apartheid South Africa the policy of non-racialism is a dominant idiom of public discourse. The reality is that race and by extension racism still forms part of the South African socio-political landscape. There is thus a strong racial consciousness amongst South Africans even in the midst of non-racialism. This paper explores the issue of race by focusing on a Rastafarian student organization (the H.I.M. Society) at the University of the Western Cape. This organization, like Rastafarianism in general, attempts to challenge what they perceive as white supremacy by asserting Black pride. Focussing on performances and discourses I argue that the very categories this organization uses to challenge white supremacy situates them under the same racial consciousness as the broader South African community.



## **Masculinities, sex and encompassed agency in the Tshwane Metropole**

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In the absence of dedicated social spaces for gay men, MSM in Tshwane, South Africa are accommodated within taverns that are predominantly frequented by men who self-identify as gay as well as men who have sex with men. These taverns are located in townships where most of the population, and therefore the MSM living here are impoverished. In the context of the taverns in the Tshwane townships MSM are accommodated here so that the boundaries between discrete masculine identities such as 'gay' or 'straight' and that are habitually associated with heterosexuality or homosexuality are blurred. Male clients who frequent these taverns are also from diverse social classes so that the men's socio-economic statuses and social origins are blurred too. These taverns are culturally accepted as cosmopolitan masculine spaces of homosociality, where one is not able to distinguish between 'gay' or 'straight' and poor or wealthy men. In this paper, we examine how the blurring of discreet masculine identities, as well as of social class, is enabled in the context of the tavern. We examine how the process of blurring, and of enabling a cosmopolitan environment, provide MSM with individual agency in the context of intersecting contexts of material, cultural and social constraints. We use qualitative data taken from ethnographic studies done in taverns in black townships in the greater Tshwane Metropole in 2012, as well as a set of 5 in-depth interviews with men who have used sex as a means to acquire material or cultural resources, to support our argument.

We will also explore how the homosociality in the taverns facilitate the operations of MSM who are involved in what we term survival sex. We draw on Wojcicki's (2002) analytical concept of survival sex to explore the means by which these men initiate and negotiate sexual relationships with other men in the hope of acquiring access to both material and social resources. Wojcicki defined survival sex as a relational process, which impoverished women who frequent township taverns initiate by accepting a drink from men. In return these women hope that the men will provide them with small material resources in return for sex in the short term and be willing to develop a relationship with them over the long term. Material resources that are earned are used for these women's daily survival. She argued that survival sex is different to commercial sex work because it relies on the negotiation of a relationship that could deepen over time; its outcomes are indeterminate, and are ongoing. Wojcicki's work suggests that the benefits of survival sex could be material or social. We want to draw upon in-depth interviews with five men who have engaged in sex with men primarily to gain access to material and cultural capital, such as incorporation into social networks that provide them with possibilities of exiting contexts of material and social impoverishment. We argue that the poor MSMs' negotiation of survival sex with wealthy men constitutes a form of agency that is both produced and constrained by wider conditions of material and cultural impoverishment. Such agency is referred to as encompassed agency in the anthropological literature on sex and agency (Butt 2012; Wardlow 2012).

## **Household dynamics and Gender relations in water deficient villages in OR Tambo and Amathole District municipality (a)**

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Men, women and children need water daily for drinking, for bathing, for the preparation of their food, for sanitation and to obtain clean clothes and a clean living space. To take care of the availability of sufficient water in the household, worldwide women have the major responsibility. Traditionally women manage domestic water sources and together with their daughters fetch and transport water frequently over large distances. Women also assume responsibility for domestic work which makes them the ones who use more water in and around the house. However, despite such overt gender discrepancies men and especially male leaders frequently control water sources and take the major

decisions related to location and type of facilities available. The differentiated gender relations are often reinforced by official efforts to improve domestic water supply.

Despite widespread evidence that water management functions better when both women and men are actively involved in planning, construction, operation and maintenance, in rural Eastern Cape men are still the main decision makers in term of water delivery programmes.

*This paper hypothesizes that sustainable solutions to water deficiency, hygiene and sanitation will be found only when both women and men are directly involved in meaningful decision making regarding water management and supply at both the household and community level.*

Hygiene is important for sustainable and safe water supply; as studies indicate that half of the contamination of water occurs after it has been fetched. Water might be stored in dirty pots or water sources can become polluted because people are watering livestock from the same source. However, while health and hygiene promotion focuses on women and girls, the messages often do not reach men who are frequently the ones to take major decisions in the household. All family members need to be aware of hygiene issues to make water safety work. As men and boys often serve as role models, they together with their female counterparts should be involved in hygiene promotion and education programmes. To be more gender sensitive, this paper asserts, such programmes need to target both males and females through culturally appropriate channels.

### **Theory of segmented assimilation: a comparative study of Nigerian migrants' integration in Durban (b)**

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This paper applies the framework of segmented assimilation which analyzes different patterns of migrant integration to understand variations in transnational activities among Nigerian migrants in Durban. It examines the role of migrant integration in determining the types of cross-border activities migrants pursue and their level of engagement in these activities. Given the monetary and legal resources needed to facilitate certain transnational activities, this paper reveals that migrants with greater social and economic mobility in the host country demonstrate a wider range and an increased frequency of transnational behaviors. For instance, Nigerian migrants having legal migration status and occupational mobility demonstrate greater transnational behaviors than those illegally residing in South Africa and employed in low-wage menial jobs. It further, examines how South Africa's migration policies and the social context of reception affect the integration of migrants in their transnational activities.

### **The role of foods and herbs in tuberculosis treatment: a case study from Northern Namibia**

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Drawing on findings from an ethnographic study conducted in Northern Namibia I show how patients with tuberculosis (TB) hold varying ideas of how different foods and herbs hinder and/or enhance biomedical treatment of TB. This paper charts the conflicting and complementing ideas between lay models of food and herbs and biomedical models of treatment. These lay models intersect with the use of language (metaphors, songs, slogans etc.) relating to food, herbs, healers and tuberculosis. Oshiwambo and Portuguese (commonly spoken in Northern Namibia) were central in understanding the perceptions of both the TB patients and the biomedical practitioners. In drawing these two ideas together, I argue that patients classify foods into 'heavy' and 'non-heavy' types, thereby separating foods that are perceived to enhance TB treatment from those that hinder it.

## **Attuning Anthropology: Exploring a Non-linguistic, Sound-based Methodological Approach and its Implications**

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Anthropology, as a scientific discipline, appears to be inextricably linked to the visual form. Its methods of gathering information are largely based on observation, and anthropological knowledge is primarily disseminated through visual mediums such as text, photography and film. In most ethnographic texts, sound occupies a subordinate position to that of the visual. This paper calls for a critical engagement with, and rigorous analysis of, our sonic experiences with the aim of deepening our understanding of social phenomena. I argue that the characteristics of non-linguistic sounds, i.e. their rhythm, pitch and timbre (tonal qualities), provide information pertinent to anthropological fields of study. The potential practical and theoretical contributions of a sound-based approach, and its inherent challenges, will be discussed. Furthermore, the possibilities and implications of using sound as a medium for disseminating knowledge will also be addressed.

### **Music and the everyday: song texts as ethnographic spaces (a)**

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Music is extraordinary yet quite ordinary and part of the everyday at the same time. Music often exists as a space where utterances, imaginings of the past, present and future, that sometimes cannot be articulated in normal speaking instances or through dominant narratives can be expressed and heard. By virtue of being an intricate part of the different publics it inscribes as well as being a creation of musicians (artistic intellectuals and members of societies), music thus exists as an interesting, yet often-underrated sound archive rich with ethnographic data. Over and above the study of musicians and their audiences, the “song texts” themselves provide insights into the contemporary as music is in constant conversation with the society from which it stems.

Musicians such Tumi and the Volume and PRO are fantastic examples of the ethnographic richness embodied by “song texts”. While Tumi and the Volume’s 2003 song titled ’76, upholds a complex, alternative history of June 16 1976 (about the schoolchildren that were not killed like Hector Pieterse), musicians such as PRO continue to evoke and cultivate kasi lingo, symbols and culture within their song texts (including their music videos).

### **Studying Horizontally: when your field is your academic home and your subjects the academics (b)**

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Having academics as one’s subjects of study makes one renegotiate not only “the field” but also accepted ethnographic ethics and methodology. How does one research and write about the same academics who have provided you with the readings and nurtured your thinking using the theories and methods they have given you? Is having academics as one’s subject of study a form of navel gazing or vital in examining the academic realm and its production of knowledge? Where does ethnographic research begin and end when the field is home? How does one negotiate and differentiate between the conversations and past interactions that, ethically speaking, can and cannot be used?

Through my fieldwork, notions such as “informed consent” have become questionable particularly because of the gate-keeping received from my subjects due to their thorough understandings of what they are consenting to. This paper will attempt to illuminate some of the difficulties that come with

“studying horizontally”. At the heart of the paper is the re-evaluation of notions such as the field, insider scholarship, informed consent, that have come into question by studying those who study what you have, those who have taught you and those who know exactly what anthropology is about.

### **‘People on the margins of existence’; Poor white stigma in South Africa; a case of East London**

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This paper explores the formations of poor whites marginality in South Africa through a case study of East London. It looks at ways in which poor whiteism is treated as some form of a cancer. Furthermore, the existence of poor whites is viewed as beyond the normal boundaries of whiteness. The resistance to accept Poor whites as part of the white communities is expressed in the stigmatization of the condition. Trapped in poverty, and pushed to the periphery of existence, poor whites have to invent tactics to dodge the sharp social bullets and survive their ‘stigmatized everyday’.

### **NO TITLE**

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My project is on land-use change and the creation of Greater Mapungugwe Transfrontier Conservation. The project is specifically looking at the process that has been followed to create the Mapungugwe Transfrontier Conservation Area and its implications on communities and biodiversity.  
By Innocent Sinthumule

### **The politics of knowledge creation: trends, closures and opportunities**

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The purpose of this paper lies in exploring the historical emergence of anthropology as part of the structures of knowledge created in the nineteenth century Europe and the merging of the discipline with colonial ideologies and practices as well as how these historical practices have been challenged by more recent shifts in anthropology. In as much as it is true that many scholars and politicians argued that anthropology is colonialist, this paper will not be presented as a simple accusation of anthropology. Instead, it will examine the different tendencies, paradoxes and openings within this discipline. This paper will look at the implications these changes have had for African anthropologists and what has been suggested as a way forward in having an Anthropology that gives voice rather than silences, and one that transcends stark gender, racial and national hierarchies.

### **Sexual Practice and the Body: narratives of a gay sexual identity: Problems and possibilities**

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The paper explores new ground in the multi-disciplinary field of sexuality and gay identity. It unravels narratives of sexual identity and the embodiment thereof by focusing on the under-researched experience of sexual desire and pleasure among a small group of self-identified gay men in the Western Cape. It interrogates current literature by looking at how these men create categories of belonging and exclusion through the use of the body and how these concepts are contextualised. Here, sexual identity, and the right to a claim as part of the gay community is closely linked to very

particular sexual desires and practices. This in itself is a demonstration of how these men constantly challenge and reproduce the notion of sexuality. Doing this kind of sensitive research also creates particular challenges for the anthropologist.

### **Possessed Nature: the urban borders of a South African National Nature Park in Cape Town**

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My ethnographic work explored some of the borders that positions Table Mountain National Park (TMNP) within the city of Cape Town. This has opened a network of people and spaces that brought together an interdisciplinary reading of the contemporary conflicts that emerges from the urban/nature interface. My attention to borders reconceptualises the notion of “fortified conservation” to suggest that the human/nature separation achieved by fences can be just as powerful in the mind, when there are no physical borders; such is the case with TMNP. Historical and contemporary practices, and the imagined wilderness in Africa, fabricated a particular metropolitan nature that brings into question, what nature, and for whom?

### **‘Dirty’ African practices and politics?: Sanitation services in informal settlements**

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The ‘African City’ is often imagined as a dirty place inhabited by an uneducated populace who are ruled by corrupt politicians. Development projects reinforce these beliefs as the programmes have aims of cleaning up slum practices through behaviour change campaigns or weeding out dishonest officials by petitioning for transparent governance. I will discuss how historical ideas of ‘dirtiness’ and ‘cleanness’ influence the provision, collection, disposal or reuse of human faecal waste, stormwater and refuse in Cape Town. My ultimate research aim is to dispel the perception of Cape Town as an unsanitary city by sharing the clean systems and policies I observed in informal settlement homes and municipal offices.

## **Challenges facing sanitation partnerships for informal settlements: A South African case study**

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The Barcelona Settled Sewerage Pilot Project was established as a collaborative partnership between researchers from the University of Cape Town's Urban Water Management Group, City of Cape Town Water and Sanitation officials and Barcelona Informal Settlement Street Committee members. Its goal is collaboratively to test the viability of a settled sewerage system in an informal settlement (slum) located on a former landfill site – as part of a broader study into the potential of alternative sewerage technologies in South African urban informal settlements. Believing that direct engagement by officials and researchers with beneficiaries is crucial for such a project's success, a partnership approach was adopted. It also permitted researchers to assist municipal officials since they faced capacity constraints. Over the course of the project and research, however, it became apparent that the partnership had been set-up poorly and the partners' roles and responsibilities needed to be renegotiated. Much literature emphasises the significance of 'people-centred' approaches focusing on the ultimate beneficiaries or users of technology, in this instance as 'owners' of toilets. However, the study found that, in a South African context, partnerships need to designate the municipality as the responsible owner and managing partners of municipally-funded services. The critical challenges facing such a partnership approach point towards a need to build effective municipality-led and managed partnerships that simultaneously address each partners' needs and constraints.

### **Critical Ethnography and Ethnography Critical**

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With roots in educational anthropology, critical ethnography is a response to a world of inequalities, oppression and marginalisation. It seeks to outline a pedagogical praxis where ethnographers and participants are co – producers of knowledge. Although Anthropology has since moved from being a "hand – maiden of imperialism", it has to find relevance through addressing the social and economic inequalities, skewed power relationships and continued and widening gap between the rich and the poor in the post – apartheid. In the contemporary situations cultures of people of the world need to constantly be rediscovered because culturally they are always re - inventing themselves especially in postmodern/post-colonial conditions and this requires ethnography to develop new narratives whereby the discipline is filled with the notion of "critical tradition" (Fabian 1991). This means social theory becomes historicised and politicised. The result is an internal challenge to existing paradigms

and what they embody. In contemporary South Africa, ethnography has to assume a critical and oppositional stance. I propose then that the work we do has to offer possibilities for social change.

### **Making Home Away from Home: Ethiopian Immigrant's Settlement in Cape Town**

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Most immigrants try to find a way for the continuation of their culture that demonstrates their identity in their everyday lives. This is precisely the case for the Ethiopian immigrants in Cape Town where they have established different traditional associations that are originated from Ethiopia. Among many are Ekub, and Edir. In Ethiopia, these associations are used to financially assist one another in times of need, loss, and grieve. The same way, since Ethiopian immigrants have no proper identification they don't have access to financial facilities in the country, these traditional associations not only become a way of preserving their culture but also help to guaranty financial support amongst themselves. Interestingly, the associations are formed based on ethnic identity and belongingness which creates mutual trust within the group. This article, therefore, shows how the existence of such associations hastens immigrant's settlement process; strengthen a sense of belonging; and for immigrant's financial assistance.

### **Metals, magic and muti: Towards an archaeology of the lowveld (South Africa) traditions of healing**

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I integrate methods from anthropology, archaeology, geography, geology, botany, etc., in order to open new interpretations of the history of the South African lowveld and adjacent high veld escarpment, in particular the 100s of thousands of so-called 'stone circles', including sites such as Mapungubwe. Beginning as an effort to discover something about the history of 'traditional healing' (bungoma), the project has led to a new understanding of these sites as mining and metallurgical sites developed by the cultural 'ancestors' of the region's sangomas who constituted a secret guild of technical specialists. This research opens vast new potential for future research.

### **Land, Labour and Transformation in the Dwarsrivier Valley, Western Cape**

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The Dwarsrivier Valley, in the heart of the Cape Winelands District, is a microcosm of changing social relationships in South Africa at a time of economic transformation and high, but sometimes elusive expectations of the promise of development. In this beautiful landscape, with its fascinating history of agriculture that was originally based on slavery and that eventually developed into an extensive landholding of a large corporate business, the inequalities between the wealthy and the poor and the associated social ills pose huge developmental challenges. This paper explores how development interventions have changed, or promise to change, the lives of thousands of agricultural workers on farms and the residents in small towns in the valley in the time of a neoliberal political economy. Considering both a large-scale sustainable development initiative around the Boschendal property development and a smaller equity-sharing scheme at Solms-Delta, the paper focuses on planning, intervention and local agency. This paper is a draft introduction for a planned edited volume of which the main research question was twofold: how has transformation in this semi-rural area taken place in the period after the alienation and paternalism associated with apartheid, and how have local people responded to recent interventions initiated from outside by the state and big business?

## **Fifty shades of evidence – A transdisciplinary research project on the links between climate change and water**

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In this paper I propose that one of the future directions that Anthropology in southern Africa has to explore more is research that crosses the boundaries between the natural and social sciences. I will present a proposal that aims to not only bring together natural and social scientists in a collaborative research project, but that do so in a transdisciplinary manner which can be a basis for integrating scientific and 'traditional'/local forms of knowledge. The research project, about the knowledges concerning the links between climate change and water, will make use of various research methods, including a systematic review of the natural sciences evidence, and ethnographic fieldwork, not with the aim to validate local knowledges against science knowledges, but to explore their complementary uses.

## **Schism, Factionalism and the Politics of Afrikaner Self-Determination**

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The following paper attempts to further understandings of the relatively under-researched so-called "growth points for Afrikaner self-determination". By focussing on my field research in Kleinfontein, just outside Pretoria, I will describe the events that have given rise to the development of two factions and the consequences that this has had for the project that was started with. Furthermore I will provide an argument about why this has happened and more broadly what this means in the wider South Africa with specific focus on how the legal system is subverted to meet social ends.

## **Anthropology and moral repugnance in South Africa**

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For many years, the moral and epistemological charters of social anthropology in South Africa depended on an extraordinary empathy with the subjects of our studies. As victims of a vicious political system, anthropologists accepted that their subjects 'deserved' sympathetic portrayals that re-established their humanity, dignity and rationality against state portrayals to the contrary. In post-apartheid South Africa, these waters have been somewhat muddied and the ethics of representation have become less clear. Today, the discipline's political goals are poorly defined while an increasing number of anthropologists are now studying those in power. In my own research among a group of fundamentalist Christians, I was often shocked by the intolerances of their religious beliefs, by the bitter prejudices they harbored and by the damaging consequences of these beliefs on family and community ties. Beyond offending the secular values that lie at the core of anthropology, the church actively caused harm. It impoverished people who were already on the margins of society, caused serious family strife and actively endangered the health of church members on chronic and acute medication. Susan Harding (1991: 373) referred to similar groups in the United States of America as a "repugnant cultural other". In this paper, I ask what accepting this moniker for certain research subjects would have for the ethical and epistemological futures of South African anthropology.



## **Beyond Denialism: Anthropological Challenges in AIDS Discussions in South Africa**

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The history of the AIDS epidemic in South Africa during last decade has been marked by the opposition between 'science' and 'denialism'. In some settings, this opposition has become a generalization so effective that often discussions about AIDS in South Africa become too a discussion on "denialism". Whilst the AIDS controversy could be understood more broadly in light of a saga of internal divisions in the country – e.g., customary law versus universal human rights or 'scientific medicine' versus 'traditional healing systems', anthropologists seem to be under suspicion and are accused of 'cultural relativism'. From sketches of current AIDS discussions, the paper explores several challenges of anthropological contributions in this context.

## **"She was such a pretty Girl": the feminization of drug use in Cape Town**

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In this paper I argue that there has been a dramatic increase in female drug use in the residential neighbourhood of Manenberg, Cape Town, and likely in other similar areas on the Cape Flats. I suggest that while the currently available statistics do indicate this trend, they do not show its extent. I show that anthropological enquiry provides insight into why this statistical under-representation is occurring. It also provides insights into the reasons for this feminization of drug use. These include the attractiveness of escape in the context of women's growing inability to construct and maintain positive personhood; the closing down of illegal shebeens; and the pharmacological nature of tik.

## **Voices from the Vineyards: Regulating Space in the Cape Floral Kingdom**

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Wine remains South Africa's single largest agricultural export, and in today's international climate, compliance with environmental-, health-, safety-, and quality regulations have become a prerequisite for overseas trading. How do these regulations impact the manner in which nature and space is constructed in the Western Cape? Is there room for creative and innovative 'environmentally-friendly' practices on the part of farmers and producers, or do strict regulations limit the way in which people can construct the space around them? What are the power-relationships which shape wine producers' responses to their environments; and can these environments ever be limited to the vineyard?

## **Pentecostalism in the midst of development and disillusion: A study of a religious movement in the Dwars River Valley**

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Since 1994, post-apartheid South Africa has undergone vast social, economic and political transformations. Along with these transformations the state was faced with addressing the numerous challenges of unemployment, crime and poverty. In many ways the state has failed to adequately address these, urging communities to look elsewhere for answers. My research area is no exception in this regard. Over the last decade the area has borne witness to massive changes, both economic and social. Due to unemployment, economic hardships and a local population disillusioned by the failure of the realization of large-scale developments and the economic benefits it was supposed to

bring to the people of the area, many of the inhabitants of this area have found spiritual refuge at a newly emerging Pentecostal church that opened its doors in 2006. This church seems to flourish in the current social conditions, attracting those whose 'expectations of modernity [have been] frustrated by daily experiences of disconnectedness and marginalization' (Meyer, 2004:460). Similar to Cox (2001[1995]:119) I found that religious movements generally 'provide an invaluable set of clues about an even more comprehensive set of changes', and will explain the rise of this Pentecostal church and its sudden popularity as a movement that seems to have created 'a middle ground between a displaced "traditional" order and a modern world whose vitality was both elusive and estranging' (Comaroff, 1985:253).

### **(Mis)Adventure in the Park of 9, and the future of honours level research in South African Anthropology**

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I have spent the better part of the year hanging out with a group of men in the Park of 9 in Gezina Pretoria. My interest while with the men has been to gain an understanding of the role played by informal gambling in their lives. I will outline some of my findings here in the hope of introducing a discussion of the implications of the lack of methodological grasp at honours level research. This lack represents both obvious restriction, and a freedom allowing for opportunity and even novel approaches to research. Through a discussion of Geertz's Balinese cockfight, and the adventure it entailed in particular, as well as some of my experiences in the park and their methodological shortcomings and successes, I aim to tentatively suggest ways in which methodological uncertainty at honours level should be encouraged and engaged with in the pursuit of novel approaches to research.

### **Valuing Others: Personal and Impersonal Life in South Africa**

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What can anthropology contribute to debates about the nature of solidarity in the context of the current global crisis? What can we learn from places like South Africa, where mass unemployment and widespread economic insecurity have been default conditions of collective life for more than a generation now? Drawing on extensive research in northern KZN, this paper explores constructions of solidarity in the context of ties with ancestral spirits. The emphasis is on understanding how transfers of value organize interpersonal ties, and how this produces ethical controversies in a situation where unemployment interrupts solidarity between the members of different generations.

### **"Camp, Nation, History"**

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"Camp, Nation, History" is the introductory chapter to a book manuscript which examines the relationship between the camps which liberation movements administered in exile and the social production of national history through the case of SWAPO and Namibia. As I argue, the Namibian government relies heavily on histories of anti-colonial resistance from exile to govern a national community. Important to any rendering of these histories are the camps where most exiles lived and where many key events in the liberation struggle occurred. Nevertheless, the hierarchical social relations that formed in camps constrain how camps are incorporated into national histories, enabling certain individuals and groups to wield power over others in a post-colonial nation. "Camp, Nation, History" outlines recurring features in "the liberation movement camp," contrasting it with other kinds

of camps (refugee, military, detention) which frequently distort liberation movement camps' features. The text outlines "an historical ethnography of camps," which both draws from and challenges the anthropological literature on refugees. And the text highlights the potential for "histories of camps" to unsettle "histories of nations" when the former focus on transnational locations and everyday social relations which national histories consistently obscure.

### **Disciplined Bodies on 'Paradise Island': Type II Diabetes and the Creation of a Health Citizen on Mauritius Island**

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The Southern African island of Mauritius is home to one of the most severe diabetes prevalence rates in the world. Approximately fifty percent of the island's population have type II diabetes or its immediate precursor, with large numbers yet untested. This paper describes the efforts of government medical authorities in Mauritius to control the 'epidemic,' and argues that health authorities are attempting, largely unsuccessfully, to create a new kind of Mauritian who is both the object of the medical gaze, and, perhaps more significantly, the subject of medical self-surveillance under the rubric of 'health sensitization.'

### **"Kumnandi Eloskishini": The Township re(imagined) and (re)presented: An Ethnographic Study of Space, Identity and Changing Perceptions Among Township Youth in Cape Town (a)**

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Young people throughout Cape Town's townships have taken to wearing t-shirts emblazoned with words that proclaim their townships as sociable spaces. Places where "ubumnandi" resides. This ethnography is essentially about that "ubumnandi"; the good time. It is about those who make it and those who consume it. This ethnography interrogates what appears to be its insurgence as it is represented on the T-shirts of township youths in a post-post -Apartheid context in which the tourism industry consistently brands the townships as either sites of poverty or resistance. I interrogate the intersection between identity and space and especially, how that intersection is represented in popular culture.

### **Buying from 'My Friend'; An Ethnographic study of Somalian shop-owners and the South Africans who buy from them (b)**

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The 2008 violence against black immigrants in South African townships has been extensively debated. However, the xenophobic lens with which it has been framed has produced explanations which are useful only at the macro-level. They continuously produce neat dichotomies of aggressors and victims. The 'Other' is clearly delineated. In the context of the spaza shop however, both the Somalian shop owner and his customers have the potential to be the Other. The name "My Friend" used by both parties in reference to the 'Other' reveals some of the ways in which the relationship between immigrant shop-keepers and their South African customers is constantly negotiated.

## **A current exploration into missionary education in South Africa, with special reference to Healdtown missionary school**

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South Africa comes from a past in which apartheid education was used as an instrument to divide society as it built certain forms of identity among learners at the time. Under apartheid education, which forms part of the missionary schools, schools were divided according to race and education enhanced the divisions in society. These divisions reinforced the inequalities amongst the society. As we know, previously these schools were part of the colonial government, they were used as instruments to oppress the non-white people, however our current government seems to have interest in rebuilding and conserving these schools. It is against this backdrop this paper attempts to evaluate the relevance of missionary schools in South Africa today. My central aim for this paper is to examine the significance of these missionary schools in a South African democratic society. The findings of this paper are based on a study conducted in Healdtown High school, Fort Beaufort in the Eastern Cape Province.

The sample consisted of 20 students (both males and females) whose ages range from 16-18+ who study in this missionary school, five parents who have children studying at the school, five teachers as well as the headmaster of the school were also part of the sample. A qualitative research approach was used to understand the phenomena of missionary education.

## **Agency of slum dwellers and urban authorities' sovereign power outplay in Cape Town and Stellenbosch**

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Genealogies of urban citizenships in post-apartheid South Africa portray urban poor's struggles for the right to the city based on 'illegality' and forms of informality that have resulted differentiated settlements. This occupancy urbanism and its concomitant insurgent citizenship has been lauded as agential efficacy of deep democracy by the urban poor, these forms of grassroots mobilisations still need to be read simultaneously with some symbolical outplay of sovereign power. Official recognition of informal settlements seem to have merely stopped demolitions, while the key elements of substantive citizenship have been provided on more of a humanitarian basis and conventional standards of adequate basic urban service provision are suspended. Moreover, the fact that urban informal settlements constitute a counterpoint to the hegemony of technocracy and are positively recognized in the seemingly progressive policy of Breaking New Ground, whatever has been secured by slum dwellers as material tokens for leveraging broader citizenship seem to lack ontological security as there are high risks of reversal of gains made. The fact, also, that violence has also been used as a mundane language in the urban poor's calls for social justice brings some precariousness to the evolving urban substance and subaltern urbanism. Entanglements in these forms of precarious orders stand to confirm dystopian scenarios on the Third World city, particularly when belonging in this 'city' is read through the nation-state and production of locality. This paper uses data based on observation of meetings between the officials of the in Cape Town and Stellenbosch Town Informal Settlement Unit and residents, to show how the latter makes themselves visible and challenge the local state (through community-driven enumerations) to meet its responsibility. Earlier ethnographic research has shown state's use of enumeration technologies mainly for legibility-effects and enhancing governmentality. Urban grassroots mobilisations in the slums resist and transform the use of this tool that has kept the municipalities off the hook, by displaying their own enumerations that are even being captured in the Housing Development Agency's regular statistics. This paper is part of my PhD study on struggle for urban citizenship in the South African City.