



**ABSTRACTS**  
**for**  
**The 2017 Annual ASnA Conference,**  
**Chancellor College, University of Malawi, Zomba, Malawi.**  
**18-20 August 2017**

**“STRENGTHENING THE TEACHING OF ANTHROPOLOGY IN SOUTHERN AFRICA”.**

## Programme of Events and Abstracts

<b>Thursday, 17<sup>th</sup> August 2017</b>		
<b>Time</b>	<b>Activity</b>	<b>Venue</b>
<b>12:00-18:00</b>	Arrival of delegates	Chileka Airport, Blantyre
<b>18:00-19:00</b>	ASnA Council meeting	CSR Conference Room
<b>19:00-21:00</b>	Dinner for Council Members	
<b>Friday 18<sup>th</sup> August 2017</b>		
<b>Chair: Prof. Blessings Chinsinga</b>		
<b>08:00-09:00</b>	Registration of participants	<b>Great Hall</b>
<b>09:00-13:00</b>	Opening ceremony for the ASnA Conference Welcome by Dean, Faculty of Social Science President, ASnA UNICEF Country Representative Principal, Chancellor College Vice Chancellor, University of Malawi	
<b>10:30-11:00</b>	<b>Health Break</b>	
<b>11:00-13:00</b>	Keynote Address on Strengthening the Teaching of Anthropology in Southern Africa <i>Prof. Owen Sichone, Copperbelt University</i>	
<b>13:00-14:00</b>	<b>Lunch Break</b> <b>Chair: Prof. Paul Nkwi, Catholic University of Cameroun</b>	<b>Annie's Lodge</b>
<b>14:00-14:20</b>	A Plea for the Teaching of Economic Anthropology at Southern African Universities <i>Prof. Chinyamata Chipeta, Chancellor College</i>	
<b>14:20-14:40</b>	The teaching of Anthropology in Namibia <i>Rosa Persendt, University of Namibia</i>	
<b>14:40-15:00</b>	Some thoughts on decolonising anthropology curricula in African Universities <i>Chris de Wet, Rhodes University</i>	
<b>15:00-15:20</b>	Conquest as structure: anthropology at the University of the Witwatersrand <i>Anjuli Webster, WITS</i>	
<b>15:20-15:50</b>	<b>Tea Break</b>	
<b>15:50-16:30</b>	Discussions on Strengthening of Anthropology in Southern Africa	
<b>16:30-17:30</b>	Publishing in the Anthropology Southern Africa Journal: An Interactive Workshop with the Editors. <i>Shannon Morreira, University of Cape Town</i>	
<b>18:00-20:00</b>	<b>Cocktail</b>	<b>Mango Lodge</b>

**SATURDAY, 19<sup>th</sup> august 2017, 08:00-09:30 Parallel Sessions**  
**VENUE: FACULTY OF LAW, CHANCELLOR COLLEGE, ZOMBA**

<b>THEME A: ANTHROPOLOGY AND DEVELOPMENT</b>	<b>THEME B: CURRENT DEBATES ON RACE AND ETHNICITY</b>	<b>THEME C: DECOLONISING THE ANTHROPOLOGY CURRICULA</b>	<b>THEME D: HEALTH AND WELL-BEING</b>	
<b>Chair: Maxton Tsoka</b>	<b>Chair: Phillip Kapulula</b>	<b>Chair: Prof. Chris de Wet</b>	<b>Chair: Pia Bombardella</b>	
<p style="text-align: center;"><b>PANEL DISCUSSION</b>  <b>Generating value in South Africa</b></p> <p>1) Future Value and Value Futures:            Reflections on a Maternal            Healthcare Intervention in Soweto,            South Africa <i>Brooke Bocast</i>  <i>(WiSER)</i></p>	<p>Humanity needs            new            perspectives on            race and            ethnicity: war            and/or peace  <i>Ibrahim Kurt,</i>  <i>Africa</i>  <i>University</i></p>	<p>Cultural villages and their pedagogic discourse in            south Africa: a decolonial critique  <i>Morgan Ndlovu, University of South Africa</i></p>	<p>Being dragged into adulthood? Young            people's agency around teenage pregnancy            and child marriage in Malawi, Mozambique            and Zambia  <i>Maryse Kok et al, Royal Tropical Institute</i></p>	
<p>2) Passing on the House: Making            Value through Kin, Experts, and the            Legal Pathways of Inheritance in            Johannesburg  <i>Maxim Bolt (WiSER/Birmingham)</i></p>				<p>3) The Blessed and the Damned -  <i>Nosipho Mngomezulu (Wits</i>  <i>Anthropology)</i></p>
<p>3) The Blessed and the Damned -  <i>Nosipho Mngomezulu (Wits</i>  <i>Anthropology)</i></p>	<p>Afropolitanism:            Africa and            negotiating for            the broader            world project  <i>Sibahle</i>  <i>Ndwayama,</i>  <i>University of</i></p>	<p>The Anthropologist and the native: decolonising            anthropological research  <i>Luvuyo Ntombana, University of Zululand</i></p>	<p>Nursing the stigma: conflicting realities of            abortions  <i>Rene Raad, Stellenbosch University</i></p>	

	<i>the Witwatersrand</i>		
4) Life course, labour and linear time <i>Hylton White, WITS</i>	Inherited inequalities? An ethnography of inheritance and intergenerational wealth transfer in Sebokeng, Emfuleni District Municipality <i>Molebogeng Mokoena, University of Pretoria</i>	‘The world’ and ‘us’: Anthropology, Afrocentricity and the decolonisation debate <i>Rogers Orock, WITS</i>	A cross-section study of exploring experiences and perceptions of maternal death orphans and guardians after a maternal death in Mangochi <i>Mary Sibande Kumwanje, Great Lakes University of Kenya</i>
<b>Tea Break 09:30-10:30</b>			
<b>Saturday 19<sup>th</sup> August 2017 10:30-12:00 Parallel Sessions</b>			
<b>THEME A: ANTHROPOLOGY AND DEVELOPMENT</b>	<b>THEME A: ANTHROPOLOGY AND DEVELOPMENT</b>	<b>THEME D: HEALTH AND WELL-BEING</b>	
<b>Chair: Hylton White</b>	<b>Chair: UNICEF Malawi</b>	<b>Chair: Anna West</b>	
The garden is like a baby to me’: Food, gender and urban agriculture in Mamelodi Township, Tshwane <i>Olipa Phiri, University of Pretoria</i>	Child protection rights in Malawi: An issues paper <i>Alister Munthali, Chancellor College</i>	Preparing students to do investigations in a multi-disciplinary setting: a case study of medicinal plants research <i>Diana Gibson, University of the Western Cape</i>	
	Children’s and Young People’s Participation in Malawi: A Preliminary Critical Inquiry <i>Blessings Chinsinga</i>		
The Political Ecology of a Fence: An ethnographic account of socio-environmental conflict around biodiversity conservation in Prince Albert	An issues paper on girls’ education in Malawi <i>Maxton Tsoka, Chancellor College</i>	Multiple processes of exclusion: Barriers to health care for cross-border migrants in Botswana <i>Robert M. Molebatsi and Treasa Galvin,</i>	

<i>Michelle Duncan, University of Stellenbosch</i>		<i>University of Botswana</i>
<i>'Dis amper mooi': Sub-urban gardens in Potchefstroom's leafy suburbs and their 'shadows'</i> <i>Pia Bombardella, North-West University</i>	Reflections on child survival rights in Malawi <i>Phillip Kapulula, Chancellor College</i>	Perceptions about blood donation amongst students of Nelson Mandela Metropolitan University in South Africa <i>Zinzan Boukes, Nelson Mandela Metropolitan University</i>
<b>Lunch 12:00-13:30</b>		
<b>Saturday 19<sup>th</sup> August 2017 13:30-15:00 Parallel Sessions</b>		
<b>THEME A: ANTHROPOLOGY AND DEVELOPMENT</b>	<b>THEME E: ANTHROPOLOGICAL FIELDWORK</b>	<b>THEME D: HEALTH AND WELL-BEING</b>
<b>Chair: Mary Sibande Kumwanje</b>	<b>Chair: Diana Gibson</b>	<b>Chair: Anjuli Webster</b>
Capitalism and Social-Economic Development in Sub-Saharan Africa <i>Joseph Nagoli, WorldFish</i>	Conducting anthropological fieldwork: ethical dilemmas of 'lava larceny' and 'multiple respondent' <i>Saibu Mutaru, Stellenbosch University</i>	Beyond efficacy: anticipating externalities in health systems design <i>Anna West, William Paterson University of New Jersey</i>
Roles of Applied Anthropology in designing developmental programs in Africa: a special case of development programs in Malawi <i>Davie Moses Simengwa Central Christian University</i>	Anthropological lens on criminal activities within the South African Soccer: selected cases in both amateur and professional soccer structures <i>David Bogopa, Nelson Mandela Metropolitan University</i>	Discordance, disclosure and normative gender roles: a triad of barrier to couple HIV self-testing provided through a community-based approach in urban Blantyre, Malawi <i>Moses Kumwenda et al, Malawi Liverpool Wellcome Trust</i>
Options for out scaling solar tent fish dryers among fishing communities in Mangochi and Salima Districts of Malawi <i>Precious Mwanza, Lilongwe University of Agriculture and Natural Resources</i>	Reaching people who are not already in the conversation <i>Helen Macdonald, University of Cape Town</i>	"There is only one pill now:" perceptions on HIV and cancer amongst women who use snuff as a vaginal sexual stimulant in a South African Township <i>Nokubonga Mazibuko-Ngidi, Sol Plaatje University</i>

**Tea Break 15:00-15:30**

**Saturday 19th August 2017 15:30-16:30 ASnA General Assembly**

**Saturday 19th August 2017 16:30-17:30 Parallel Sessions**

<b>THEME F: ARCHEOLOGY</b>	<b>THEME G: VIOLENCE AND ACCESS TO JUSTICE</b>	<b>THEME H: OTHERS</b>	<b>THEME C: HEALTH AND WELL BEING</b>
<p><b>Chair: Nokubonga Mazibuko-Ngidi</b></p> <p>An archaeology of modernity in rural Malawi <i>Daniel Wroe, University of Bath</i></p>	<p><b>Chair: Robert Molebatso</b></p> <p>In search of advice: (re)defining meaningful access to justice in the district courts of Johannesburg, South Africa <i>Brandon Bodenstein, Public Affairs Research Institute, WITS</i></p>	<p><b>Chair: Joseph Nagoli</b></p> <p>Reinforcing disparities of time-privilege: Investigating UCT's assignment submission protocol <b>Helen Macdonald</b> <b>University of Cape Town</b></p>	<p><b>Chair: Michelle Duncan</b></p> <p><i>'On paper' and 'having papers': Zimbabwean migrant women experiences in accessing reproductive health care in South Africa</i> <b>Tamuka Chekero, University of Cape Town</b></p>
<p>The archaeological technologies of gold mining and processing at Mutanda Site and their relationship with contemporary ASM. <i>Njabulo Chipangura</i> <b>WITS University</b></p>	<p>The wolf in blue: the figure of the criminal and the cop in <i>Die Son</i> <i>Kristen Harmse, Stellenbosch University</i></p>	<p>The blessed and the damned <i>Nosipho Mngomezulu, WITS</i></p>	<p><b>Exploring</b> how cultural interpretation of illness affects access to health care among the Yao People <i>Isaas S. Ndemera, Mary Sibande</i> <b>Kunwanje, University of Livingstonia</b></p>

<b>DINNER: KU CHAWE INN 18:30</b>		
<b>Sunday 20<sup>th</sup> August 2017 08:30-10:00</b>		
<b>THEME H: OTHERS</b>	<b>THEME C: HEALTH AND WELL BEING</b>	
<b>Chair: Treasa Gavin</b>	<b>Chair: Maryse Kok</b>	
There is life in this place: water infrastructure, 'DIY formalisation' and citizenship in Marikana Informal settlement  <b>Hestia Victor</b>	Unpacking the new herbal: attitudes towards alternative medicinal amongst urban residents in Zomba <i>Timwa Lipenga and Hendrina Kachapira, Chancellor College</i>	
Building up a meritocratic nation: development of higher education in post-colonial Malawi <i>Norihide Furukawa, Indiana University</i>	The experiences of African immigrant women in accessing sexual reproductive health services in South Africa <i>Charmaine Holphe</i>	
Demystifying the Myth. Analysing the correlation between labour exporting rural areas and underdevelopment <i>Tendai Chigware, University of Fort Hare</i>	Perceptions and experiences of community members on caring for preterm newborns in rural Mangochi, Malawi: a qualitative study.  <i>Austrida Gondwe et al, Dignitas International</i>	
<b>Tea Break 10:00-10:30</b>		
<b>Sunday 20<sup>th</sup> August 2017</b> <b>10:30</b>	<b>Closing ceremony</b> <b>Chair: Peter Mvula</b>	<b>Venue</b>
<b>10:30-11:00</b>	<b>Strengthening the teaching of Anthropology in Southern Africa – moving forward with the agenda: Prof. Paul Nkwi</b>	<b>Faculty of Law Board Room</b>
<b>11:00-11:15</b>	<b>Dean of Social Science</b>	
<b>11:15-11:30</b>	<b>President, ASnA</b>	
<b>11:30-11:45</b>	<b>Principal, Chancellor College</b>	

**Lunch 11:45-13:00**

**NOTE: THE CONFERENCE ENDS AT 13:00. THERE IS AN OPTION FOR A GAME DRIVE ON SUNDAY AFTERNOON. WE MAY CARRY PACKED LUNCH AND GO TO LIWONDE NATIONAL PARK DEPENDING ON THE NUMBER OF PEOPLE WHO EXPRESS INTEREST TO GO ON THIS TRIP.**



## **ABSTRACTS**

The abstracts for the 2017 ASnA conference have been organised under the following themes:

- A. Anthropology and Development
- B. Current debates on Race and Ethnicity
- C. Decolonising the anthropology curricula
- D. Health and well-being

### **ABSTRACTS FOR DAY 1**

#### **K.01: A Plea for Teaching Economic Anthropology at Southern African Universities**

by

Prof. Chinyamata Chipeta, Chancellor College

The social sciences encyclopaedia defines economic anthropology as the study of ways that humans maintain and express themselves through the use of material goods and services. It goes on to say that the subject includes research on technology, production, trade and consumption, as well as social and ideological arrangements that humans develop for their material lives. The scope of the subject is all contemporary and past societies. However, in the early days, the emphasis was on non-Western communities. Increasingly now, attention is being paid to development and change and ways that different economic forms are mixed together.

Using a comparative framework, the paper explains the value and role of knowledge of economic anthropology in economic development against the background of the limitations of conventional economics. In this connection, the paper pays attention to the mechanism of resource allocation in an ideological context; and to economic organisations, production, consumption, markets, market structure, and mobilisation of labour and finance. It also evaluates ethnographic, theoretical (neoclassical and Marxist), institutional or substantivist and cultural approaches to the subject.

Next, the paper explains the cultural, structural and institutional features of Southern African countries that render application of conventional economics difficult and make the teaching of economic anthropology as a minor or a major subject imperative. For the purpose of this section, the paper draws on the contributions of Pan Africanists and development economists.

Lastly, the paper discusses problems of incorporating economic anthropology into university curricula and how those problems can be resolved. A full bibliography is provided.

#### **K.02. The teaching of Anthropology in Namibia**

**Rosa Persendt**

To be or not to be is not an option for us at the University of Namibia. While the world and others are concerned about the future of anthropology, we are strongly moving forward in establishing anthropology academically and at grassroots level. The University of Namibia will celebrate its 25 years of existence in August 2017 with a current student enrolment of

more than 23 500 students and 2000 staff members, being one of the biggest tertiary institutions in Namibia.

The University of Namibia broad goals as the major contributor to economic, social and cultural development involve teaching, research, innovation; facilitated from eight faculties including 12 campuses and seven regional offices across the vast, arid, desert country. The University of Namibia not only strives to develop its nation of just over 2 million citizens but has become instrumental in providing for, and attracting students from various other African countries, as well as the USA, Asia and Europe. Its broad vision is to create 'future fit' academic programs catering for the needs of the country and also ensuring that global citizens studying at the institution will be employable. Recent graduates in medical sciences and engineering students working in local and international institutions are achieving well.

In Namibia the field of anthropological knowledge remains substantially unexplored. There is, a huge and urgent need to expand the scope for anthropological studies at the University of Namibia. The exercise for the establishment of a Department of Anthropology is long overdue. The first step would be to establish the 4 year undergraduate programme in cultural anthropology and to develop and setting up and teaching of a set curriculum in the first three years and to establish two Masters programmes, one in cultural and one in medical anthropology. The Masters proposed training of these students would ensure the fostering of research scholars specifically in anthropology and would further contribute to a strong output in terms of publication in the country. These scholars would be able to train other students to ensure continuing interest in the discipline. The proposed tracer study across the 13 regions of Namibia, in the first year will not only evoke interest to the discipline on grassroots level, but also draw those interested to pursue their masters in the discipline. The proposed curriculum will not only be set according to the anthropological needs of the country, but also be designed to attract and to collaborate with international students. The new proposed anthropology department could therefore become a hub to host visiting anthropologists from around the world who do research in southern Africa and Namibia.

The question at hand is, what can we learn from other anthropology departments in the SADC region in not making the same mistakes whereby anthropology interest is becoming a mere distanced field of interest?

### **K3: Some Thoughts on Decolonising Anthropology Curricula in African Universities**

Chris de Wet

Rhodes University, South Africa (c.dewet@ru.ac.za)

This paper would like to consider some questions relating to the ongoing debates around decolonisation of university curricula – for our purposes, specifically relating to Anthropology.

1) There are different understandings of “decolonisation” and different ways in which intellectual and ideological usages of decolonisation overlap for different people. Different people argue that different things need to be taken out of, or maintained, in curricula, such as: specific “knowledge”, specific “epistemology”, specific “ideology” – and other specific “knowledge”, “epistemology” and “ideology” needs to be inserted (with people not always agreeing how distinctions are to be drawn between these aspects).

In terms of decolonising curricula, how widely is it necessary to achieve consensus - between whom - concerning a decolonised curriculum, or criteria relevant to, issues such as: authors; content; issues/topics; distinction between disciplines; research methods and

methodology; values; distinction between local knowledge/s and epistemology; science; notion of academic modules and years; ways of examining, etc?

2) Does decolonising the curriculum need to be different for Anthropology than for other disciplines?

Do we in Anthropology need to problematise - and possibly leave in the past - the links between the historical and the epistemological roots of Anthropology? I.e. the question of difference and similarity/the “Other”, and related issues of concepts like culture and essentialism?

Or are intellectual issues around

1) Human similarities and differences, and

2) How we relate (a) People’s own frameworks in terms of which they make sense of what they say and do, to (b) Our outsider analytical and explanatory frameworks –

are such intellectual issues at the heart of Anthropology, regardless of where it takes place?

3) As we seek to achieve a decolonisation of the Anthropology curriculum/a in Africa, let us please not take only sub-Saharan Africa into account, as we seek to bring perspectives from the African continent to bear.

#### **K.04: Conquest as Structure: Anthropology at the University of the Witwatersrand**

by

Anjuli Webster

Department of Anthropology, University of the Witwatersrand and Department of History,  
College of Humanities, University of Dar es Salaam

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Anthropology is historically and epistemologically interrelated and consistent with settler colonial conquest and domination in Africa. Despite not having undergone serious introspection or endogenisation following Archie Mafeje’s assertion in 1998 that it was epistemologically incompatible with the intellectual and political project of independent Africans, anthropology remains a robust discipline in South Africa. In this paper, I argue that despite apparent paradigm shifts in social anthropology at the University of the Witwatersrand (Wits) over the last century, the underlying colonial schema and internal tropes of the discipline endure largely intact in the present. These are most obviously evident in curricula which are umbilically bound to the Euro-American academy, and in the continued study of and fascination with black alterity by a largely white scholarly community. To support this contention, I trace some of the continuities in anthropological praxis through a *longue duree* intellectual history of anthropology at Wits. I argue that contemporary anthropology must be read in relation to the mutability of white supremacy and conquest in South Africa, which has secured the sociological base upon which the continuity of the ‘Savage Slot’ (Trouillot 2003) depends – the prosperity and freedom of a white settler population. It is only from an understanding which takes seriously the structure of conquest and the present of settler colonialism that we can begin to conceive of the possibility of anthropology beyond or against conquest.

## **K.05 Publishing in the Anthropology Southern Africa Journal: An Interactive Workshop with the Editors.**

Shannon Morreira,

Humanities Education Development Unit, UCT; Co-Editor, Anthropology Southern Africa

Description: Anthropology Southern Africa is the peer-reviewed journal of the Anthropology Southern Africa association. The journal aims to promote anthropology in Southern Africa, to support ethnographic and theoretical research, and to provide voices to public debates. Anthropology Southern Africa is committed to contemporary perspectives in social and cultural anthropology and in relevant interdisciplinary scholarship. It looks at the current conditions in Southern African, African, and global societies. We have recently published on topics which include, among others, cities and urbanism, new religious movements, popular culture, social media, neoliberalism, nationalism, racism, social memory, protests and social movements, health and illness, and human rights. The journal publishes work on and from Southern Africa including Angola, Botswana, Lesotho, Madagascar, Malawi, Mozambique, Namibia, South Africa, Swaziland, Zambia and Zimbabwe. We occasionally publish material on and from other countries, where this is deemed relevant for Southern African perspectives. Anthropology Southern Africa is firmly based within the region while also reaching out and attracting work by a range of regional and international scholars, who are committed to Southern African scholarship.

The journal publishes peer-reviewed research articles, book reviews, commentary, and other material relevant to engaged scholarly discourse within and outside anthropology. The journal is listed in the Thomson Reuters Social Science Citation Index. In this interactive workshop one of the editors of the journal will talk through the process of submitting to the journal, and give advice on how to turn a thesis or thesis chapter into a journal article that will be accepted for publication. Whilst this workshop is mainly intended for younger scholars, as the editors are all committed to providing additional publishing and editing support to our new generation of anthropologists, it will also be of interest to more established scholars who want to find local avenues for their work, or who want to support their students in publishing out of their theses.

### **TOPIC A: Anthropology and Development**

#### **A01. GENERATING VALUE IN SOUTH AFRICA - PANEL**

Organizers: Brooke Bocast, Hylton White

Value has long been a central anthropological concern. The legacies of Marx, Mauss and Bourdieu continue to shape scholarly attention to value forms and transvaluation processes. Perhaps as a result, anthropological analyses of value have tended to privilege material objects. On this panel, we seek to integrate considerations of materiality with new theorizing around another dimension of value production: temporality. How do people embody value across the life course? In what circumstances do anticipation, aspiration, and other future-oriented states generate value? Taking inspiration from recent work in southern African anthropology that poses provocations to well-worn approaches to the study of value, we ask what we can learn when we take the intersection of time and value as a starting

point for social theory? South Africa emerges as a fertile site for such inquiry due to the prominence of materiality in social relations, and to people's long experience here of making life in precarious material conditions.

### **A01.1 Future Value and Value Futures: Reflections on a Maternal Healthcare Intervention in Soweto, South Africa**

Brooke Bocast (WiSER)

The past few decades have witnessed an uptick in global health interventions devoted to maternal health. In this paper, I consider the Canadian Government's multi-country (China, India, South Africa) maternal healthcare intervention called "Healthy Life Trajectories Initiative" (HeLTI). HeLTI's primary goal is to reduce diabetes incidence in young children through prenatal interventions. I suggest that intergenerational future-oriented interventions, such as HeLTI, are "good to think with" as we reorient approaches to the study of value. Based on discourse analysis of HeLTI documents and preliminary observations at a public hospital in Soweto, South Africa, this paper demonstrates how HeLTI discursively constructs female patients as pre-maternal and prenatal, thereby positioning women's bodies as sites of future value. By situating this analysis in relation to medical anthropology's "politics of potential" (see Svendsen; Taussig; Timmermans and Buchbinder) this paper illuminates the value-temporality nexus that shapes women's experiences with medical care before, during, and after pregnancy. By emphasizing embodied, temporal aspects of value production, this paper contributes to future theories of value; at the same time, this emphasis reframes prevailing global health paradigms of biological reproduction.

### **A01.2 Passing on the House: Making Value through Kin, Experts, and the Legal Pathways of Inheritance in Johannesburg**

Maxim Bolt (WiSER/Birmingham)

This paper explores processes of inheritance in relation to houses in Johannesburg. As apartheid crumbled, house ownership expanded rapidly. The state enacted a series of messy and uneven processes through which rented township 'family houses' became private property registered in the names of individual owners. As title holders die, provoking questions of inheritance, the formalisation involved in reporting deaths catalyses disagreements. Indeed, reporting estates can mean mobilising state power, as houses become speculative resources, not simply shelter. The value of houses is realised in projects of passing on property, claiming resources, accumulating, reproducing kinship, and planning for the future. But such value is also inseparable from professional intervention and expertise. Formal inheritance depends on the potential liquidation of assets. Auctioneers step in if inheritance disputes require quick sales for distributable cash. Despite encouraging will-writing to earn executors' fees, banks weigh up whether to renounce their role by evaluating mortgages and how 'slow' real estate is. Expert valuation is key to simulating 'market prices' as substitute, or lever of regulation, for actual sales. This paper examines value in the life cycle by offering the view from official institutions, as people's kinship and economic lives weave in and out of them.

### **A01.3 The Blessed and the Damned**

Nosipho Mngomezulu (Wits Anthropology)

We need to talk differently about transactional sex. This paper describes contemporary sexual exchanges often termed “Blesser and Blessee”: relationships orientated towards the slippery relationship between sex, work, consumption, and risk. This work, like others before it (Leclerc-Madlala), challenges the assumption that gift exchange in sex is primarily a poverty induced economic survival strategy. Like Nina Simone’s “Sweet thing,” sex workers occupy a difficult position between “owning one’s sexuality” and issues of coercion and power over black women’s bodies. As I argued in 2016, the conversation needs to extend beyond “bread vs. weaves” to take account of the routes through which young women come to engage in transgenerational transactional sexual relationships. Reading transactional sex in relation to the world that is not simply outside of sex-work, by paying attention to the complexities of transgenerational relationships, and routes to sex work (that is, social practices and processes) allows us to think beyond unhelpful essentializing dichotomies (good vs bad girls, straight-forward pushes (poverty) and pulls (material gains)). This paper falls within a longer conversation of scholarship interested in transactional sex and archetypes of black women.

**A01.4 Life Course, Labour, and Linear Time  
Hylton White (Wits Anthropology)**

Transformations of the life course and its associated values play a prominent part in critical social science scholarship on the social impacts of neoliberal capitalism, here in southern Africa as elsewhere. As much of this work has shown, the move from mass industrial employment to precarity has destabilized the statuses and relationships that marked a valued life course for the many generations of people who made their lives, and those of others, through long-term investments of wages. In many southern African settings, for instance, marriage and eventual ancestorhood are intensely valued personal achievements now put increasingly out of reach for those who live in precarious circumstances. Yet it is already more than a century now since Weber observed that the changing structure or shape of time in the modern age represented a threat to the very notion of life course as such, at least as conceived in occidental traditions. What exactly is it, then, that neoliberal capitalism has fractured in the realm of personal time? Drawing on materials from southern African history and ethnography, this paper seeks to establish some preliminary conceptual terms for relating the personal values of the life course to the valuation of labour-time in capitalist society.

**A.02: The garden is like a baby to me’: Food, gender and urban agriculture in  
Mamelodi Township, Tshwane**

**Olipa Phiri, University of Pretoria**  
**Email: [olipa\\_phiri@yahoo.com](mailto:olipa_phiri@yahoo.com)**

In this paper, I recount the life history of one female pensioner as she participates in a community garden in Mamelodi, City of Tshwane. She is one of a number of research participants in my research project, an ethnographic study of a community garden and the meaning of food in an urban township in South Africa. Having grown up in the peri-urban freehold area of Lady Selbourne where her father farmed and owned cattle, her family was moved to Mamelodi as part of the wave of forced removals that took place across urban South Africa in the 1950s and 1960s (Kgari-Masondo 2008). She remembers Lady Selbourne and her new home in Mamelodi with nostalgia, highlighting the possibilities that existed in Lady Selbourne for growing food. Food is an important theme in her adult life as well. She

worked for a catering company for 24 years before it transformed into a food shop that served inner city dwellers and workers in Pretoria. After the demise of the food shop, she experimented with making and selling clay flower pots before she became an active participant in the community garden where I am conducting most of my research.

Her life story suggests several important aspects of the longer histories of urban agriculture in our townships (Dunn 2010), the personal, social and symbolic meanings attached to everyday gardening (Taylor 2016), as well as the social relations that are created, maintained and revealed by the production, distribution and exchange of fresh food (Dunn 2010). Taking my cue from feminist scholars, I am interested in exploring the changing meanings and effects of the role women play as providers of food in the household and as guardians of food knowledge (Abrahams 2008). I conclude that her life history suggests two key motifs; firstly, that gender issues are vital to the meaning of food, not only in relation to the gendered division of labour issues in food production processes but also in how women use the language of kinship and care to talk about agricultural production and knowledge. Secondly, I explore whether women's practices and knowledge of urban agriculture can be read as a form of defiance against local knowledge-stripping which may provide opportunities towards the radicalisation of female bodies and the transformation of the economic system within which food is produced.

#### **A.04 The Political Ecology of a Fence: An ethnographic account of socio-environmental conflict around biodiversity conservation in Prince Albert**

by

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The Wolwekraal Nature Reserve is a 123-hectare reserve just outside the town of Prince Albert in the Western Cape Province, in the Succulent Karoo biome biodiversity hotspot. There are numerous threats to the Reserve, including the neighbouring municipal sewerage treatment plant and garbage dumpsite, and the regular cutting of the fence by people harvesting firewood illegally. The dynamics around this one fence highlight the challenges of conserving biodiversity by means of a nature reserve, in the face of both small-town poverty and the demands of the wealthy who bring much-needed money to the town. By using the fence as an entry point into identifying the various threats to the conservation goals of the Wolwekraal Nature Reserve, my paper aims to explore the socio-environmental conflict in Prince Albert and its impact on Wolwekraal Nature Reserve. It further asks what standing nature conservation has in Prince Albert. Data collection tools included participant observation, semi-structured interviews and document analysis; and theories of political ecology, social constructionism, environmental justice, and the debate on poverty reduction and biodiversity conservation helped to understand my findings. I conclude that poverty, wealth and the municipality's limited capacity due to financial constraints are all threatening biodiversity conservation in the Reserve. I also argue that there are four different understandings of nature conservation in Prince Albert; 1) the ecology experts who see 'nature' in terms of biodiversity and ecosystems; 2) those who see 'nature' in terms of beauty, landscape aesthetics and heritage, and want to conserve this; 3) those who see 'nature' as a commodity that keeps the town going as an economic concern, so favour the

interests of the second group; and 4) those concerned with survival who see ‘nature’ as a resource for this. I show that biodiversity conservation has a low standing in Prince Albert.

**A.05: ‘Dis amper mooi’: Suburban gardens in Potchefstroom’s leafy suburbs and their ‘shadows’**

**Pia Bombardella**  
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Public discourse about the former white group areas is that they are ‘white bubbles’. While the metaphor of the bubble is insightful insofar as it accounts for the aspirations of white resident owners, it is weak insofar as it confuses aspiration for achievement. By drawing on methodologically ‘gardening with’ a range of unequally positioned inhabitants of privately owned residential properties in the leafy suburbs, I offer Oaribile’s insight of the ‘almost beautiful’ as an alternative metaphor for describing the freestanding suburban properties that I spent time in. I argue that Oaribile’s insight enables a relational perspective on freestanding suburban properties and the inclusion of their ‘shadows’.

**A.06: Capitalism and Social-Economic Development in Sub-Saharan Africa**

by

**Joseph Nagoli**

**WorldFish Malawi, Zomba**

Development discourses after the 18<sup>th</sup> century, emphasized on providing capital investments as an important ingredient in economic growth for the decolonized states. However, several decades of (sustainable) development initiatives have passed but the economic growth of poor countries especially in sub-Saharan Africa has not significantly improved. In fact, the growth performance since gaining independence from colonial rule in the 1960s has been declining. This paper uses the world-systems theory to understand global uneven development. Central to a world-system perspective is the concern of accumulation, i.e. the strategies of different groups to enrich themselves through various kinds of unequal exchange. This paper unpacks the question - whose development is being focused in national development projects? The issue of defining development for what and for who, has not been dealt with adequately. During the industrial capitalism, development acquired a constructivist meaning - a means by which the state could impose order upon society. This paper argues that the same historic development objective has continued even today where the West continues to produce knowledge and exercise power over poor states. Africa continues to suffer neo-colonialism. For meaningful development, Africa needs to have a “place-in-the-world” - a place in a system of dependencies and responsibilities, rights and obligations.

**A.07: Roles of Applied Anthropology in designing developmental programs in Africa: a special case of development programs in Malawi**

by

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Blantyre, Malawi



There are around seven billion people living on earth, and over one billion are believed to live in extreme poverty, surviving on one dollar per day. Yet development aid agencies spend billions of dollars each year on development aid programs in developing countries intended to improve these people's lives. In order to improve such people's situations, donors have to change the way development programs are planned and performed. This article evaluates the potential roles of applied anthropological contributions to development programs and features an ethnographic study on the roles of non-governmental organisation in development programs in Malawi. Huge sums have been invested in development projects in the post-war period, yet the vast majority of these projects have been viewed as failures. Donors and development aid workers are increasingly concerned that their assistance has not significantly impacted the economic well-being of most developing countries over the last forty years. Today, developing countries and aid organizations face an increasing demand for evaluation of the effectiveness of the resources in their development programs. These people are re-examining their policies and work practice in order to achieve higher success rates. This has led to an increased interest in more systematic evaluation of such programs. In this article the important role of applied Anthropology in the design, implementation and follow up is highly emphasized. Also discussed are the necessities of making development programs more sustainable and beneficial for aid recipients. Conclusion is placed on the need for awareness of *why* so many development aid programs have failed and how this failure can be avoided by incorporating anthropological studies. The need for adopting anthropological approaches by both the donors and the recipients of aid is stressed. Anticipating what the future holds for the discipline of anthropology in Africa the article demonstrates that, despite significant obstacles, applied anthropology does have a significant role to play in developmental programs.

#### **A.08. Options for out scaling solar tent fish dryers among fishing communities in Mangochi and Salima districts of Malawi**

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#### **ABSTRACT**

In an effort to improve the supply of quality dried fish, a fish solar tent dryer for Lake Malawi fisheries has been designed. Several experiments and studies have shown that fish solar tent dryers are effective in reducing physical and quality post-harvest losses and improving the organoleptic qualities of dried fish and sufficient demand for the technology has been established through willingness to pay studies. The remaining question as regards out scaling the technology is how best can we promote it. This study assessed options for out-scaling solar tent fish dryers for fishing communities of Lake Malawi to inform the out-

scaling processes. Particularly, the study compared fish processors that used the technology in a group and those that used the technology as private individuals.

The study involved 70 purposively sampled fish processors who were users of the technology. A structured questionnaire was used to collect data from users of the technology. Simple random sampling technique and snowballing technique was used to select non-users of the technology to participate in Focus Group Discussions where men, women and youth were separated from each other at each site. Results of the study indicated that most respondents (94.2%) accepted that the technology is good to be promoted and adopted by other fish processors country wide so as to reduce fish post-harvest losses and to maximize profits. In addition, all respondents agreed that fish dry quickly when processed using the solar tent fish dryers and that the products are of good hygiene, good taste, good texture and attractive (*good colour (appearance/quality/Looks appealing in the shop)*)

When it comes to group ownership, respondents expressed concern that it is challenging to work in a group when utilizing the fish solar tent dryer technology because of lack of adequate space inside the fish solar tent dryer to be used by all group members (20.5%), laziness of other members (16.8%) conflicts and quarrels (15.0%), lack of trust of each other (5.6%), benefits not shared equally (0.9%), some group members may engage in “social loafing- the case of free-riders”, indulging in the blame game when things go wrong (1.9%), poor siting of some structure which are very far away from where people live (4.7%) and other members not willing to contribute resources for group operations (7.5%)

Based on these results, 84.3% of the respondents indicated that they preferred individual option than group option (15.7%) when it comes to ownership and utilization of the fish solar tent dryers because there are more benefits in an individual option as compared to the group option. For example, in the individual approach an individual has more space to utilize hence can dry more fish inside the solar tent fish dryer and can result in getting more profits which are not shared to anybody since one can be working alone. In addition, an individual has also more freedom and control to use the structure, more independent to decide what and when to do the work and that task are done faster because there are no outside interaction and this can also result to more creativity and clarity. The only disadvantage of the individual option is the cost which may be too high for individuals but can be handled by groups.

The study concludes that most people prefer to own and use solar tent dryers as individuals but they cannot afford to construct and own the dryers privately. This provides lessons for scaling out strategies as it is always the case for capital intensive technologies such as solar dryers to be scaled out through formation of groups. In this case, individuals may need support that would improve their access to capital to enable them acquire the technologies.

## **TOPIC B: Current Debates on Race and Ethnicity**

### **B.01: Humanity Needs New Perspectives on Race and Ethnicity: War and/or Peace**

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The history of human beings has got a long journey to this century. Like a rolling snowball, it has collected and contains many thing(s) for the human nation. In these situations, human

beings have also created artificial clusters in relations. In social life, the relations are generally based on people's life styles and understanding the way of life according to cultural relations. These relations are commonly based on age, class, gender, race and ethnicity. Race and ethnicity are important in society and therefore the mindset and perception of people work generally on those issues. The idea on race and ethnicity comes from their history and this creates problems among people and nations. After having a common idea on basic relation problems on separation ethnocentrism, deviance and discrimination communities; societies are separated into groups or parts with ideology of racism and ethnocentrism. Nevertheless, emphasizing the big spots on race and ethnicity among societies or people gives negative impact on relations, perceptions and psychology of the communities and societies. So, there is a negative understanding and perception on race and ethnicity among human beings.

This article takes a general glance at race and ethnicity. It aims at showing the negative effects of race and ethnicity and tries to build a new understanding and perspective for humans and how to bring positive ideas for societies and nations.

### **B.02: Afropolitanism: Africa and negotiating for the broader world project.**

by  
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Representation in Anthropology is a theme that constantly appears when writing with regards to everything that encompasses Africa and African thought. The African novel is considered a piece of contemporary ethnography, which allows for representation to be done in a manner that contests views about Africa and its people. Some examples of these are *Things Fall Apart* by Chinua Achebe, *A Grain of Wheat* by Ngũgĩ wa Thiong'o and *The House of Hunger* by Dambudzo Marechera. These novels depict life as it is in a manner that Western literature and discourse is unable to. In doing so, these novels along with their authors have become well renown Africans. The challenge is that these authors and their work then give a collective identity of Africa and African thought undoing the philosophical polemic of Afropolitanism. This is seen in the way that such authors are celebrated and steered to give an account of Africa in a manner that places these authors as political entrepreneurs. This shift in polemically challenging Afropolitanisms repurposing for personal projects may be seen as an important move as there is the idea that African thought needs to place itself among the forces that shape the world. Afropolitanisms radical perspective of entanglement of racial groups, which is particular to South Africa's evolving context, posits an interesting interjection on how Africa can be part of the forces that shape the planets future through social negotiation.

### **B.03: Inherited inequalities? An ethnography of inheritance and intergenerational wealth transfer in Sebokeng, Emfuleni District Municipality**

By  
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There is a growing body of research in South Africa focussed on the middle class. Some scholars are focussed on the consumption patterns of the middle class as a way to understand class dynamics and inequality between genders, races and ages in terms of wage differentials. This body of research does not really engage with the issue of intergenerational transfer of wealth. While some scholars write about intergenerational relationships, very little has been written about intergenerational wealth transfers in the black middle class. One of the aims of this research is to contribute to this gap in the literature by exploring social mobility, expectations among the children of teachers (millennials), and cross examining intergenerational wealth transfers between five families in Emfuleni District Municipality. In our public discourse, much is made of popular sentiments such as “the rich get richer and the poor get poorer” but we do not know much about the middle class. This research aims to give insight into this group by using the new perspective of intergenerational wealth transfers. I employed life histories and interviews amongst middle class households in EDM with one or more of the main breadwinners who are employed as teachers. I also employed kinship diagrams to map the flow of intergenerational wealth transfers across the different families. I inquired into what constitutes wealth, what the emerging rules for sharing and transferring such wealth are, whether such forms of wealth are considered as gifts or not, and what relationships get formed or terminated upon the transfer of wealth. A key aspect was discovering whether the breadwinners self-identify as the middle class their occupations ascribe to them.

## **TOPIC C: DECOLONISING THE ANTHROPOLOGY CURRICULA**

### **C.01: Cultural Villages and their Pedagogic Discourse in South Africa: A Decolonial Critique**

By

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The question of decolonizing knowledge and ways of knowing is currently one of the most popular questions in South Africa but in spite of popularity, this question has not yet been debated in way that examines the role of all sites of knowledge production and pedagogic discourse in sustaining the power structure coloniality beside the formal institutions of education such as the universities. Thus, the failure to scrutinize all sites of knowledge production and pedagogic discourse within the discourse of decolonizing knowledge and pedagogy in South Africa is quite problematic because it has given the impression that only formal institutions of learning can sustain coloniality—a development that has left coloniality thriving in other non-formal sites of knowledge production and pedagogic practice. In this paper, I argue that the reproduction of the power structure of coloniality through knowledge production and pedagogy is not a sole prerogative of formal institutions of learning but can

also be experienced in non-formal institutions and sites of knowledge production and pedagogic discourse. Thus, I deploy the case study of cultural villages in South Africa to reveal how pedagogy and knowledge content can sustain coloniality within sites of cultural reproduction that are not always considered to be centers of resocialization.

### **C.02 The ‘ANTHROPOLOGIST’ and the ‘native’: decolonising anthropological research**

By

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University of ZULULAND

“We must start by knowing ourselves first, and only then proceed to more exotic primitive societies” (Malinowski 1933: xii)

The above quote from Malinowski was obviously a warning and an advice to his fellow Euro-American anthropologist who set out to study the ‘primitive cultures’. In this paper, I use the metaphors of the ‘anthropologist’ and the ‘native’ to argue for the relevance of Malinowski’s advice for anthropologists and researchers in the contemporary society. I contend that even today anthropologists/researchers are a representation of the early privileged European anthropologists while participants/informants are to some extent a representation of the disregarded native. I explore various pressures faced by today’s anthropologists such as reasons to conduct research, pressure for throughput and output, NRF ratings, research incentives, etc. to question anthropologist’s intentions for conducting research. Further that, I appeal to anthropologist to examine their practice, reasons for conducting research and their methods in relation to Malinowski’s advice.

### **C.03: “The World” and “Us”: Anthropology, Afrocentricity and the Decolonization Debate**

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In this paper and from the standpoint of the South African university context today, a context defined by political struggles over the very definition of the university as a site for social re/production and the meanings of citizenship, I propose to offer a short commentary about the contemporary envisioning of anthropology in Africa. I do so particularly in light of the multiple, even urgent calls for embracing Afrocentricity as the driving motif for crafting new intellectual and disciplinary projects in African universities today.

Recognizing that anthropology is a discipline whose project sits at the crossroads of “worldliness” (a shared common humanity) and difference (particularities in the everyday experiences of our humanity), the paper hopes to address two questions. Firstly, what is or can be the ideal mission of anthropology in Africa today? And secondly, how are or might we be working to make this disciplinary vision a reality on the continent? Asking these questions necessarily implies, in part, recognizing the well-rehearsed critique of the history of our discipline as a hand-maiden of Western imperialisms. But these questions also draw our attention to the claims by many among us that anthropology in Africa today has a different, more profoundly critical mission than in the past. Yet, this claim of a rehabilitated discipline

is quite contested, a contestation that is very much integral to the ongoing debates about decolonizing and de-provincializing the academy in general, particularly in the context of Southern Africa. Ultimately, I argue, the task for a critical African anthropology in contemporary African universities is to respond to the challenge of Afrocentricity as both pedagogy and ethics. This means attending to both the exigencies of curriculum reform and our everyday practices of inquiry in terms of what we choose to study and how we do so.

## **TOPIC D: Health and Well-being**

### **D.01: Being dragged into adulthood? Young people's agency around teenage pregnancy and child marriage in Malawi, Mozambique and Zambia**

Maryse Kok<sup>1</sup>, Tasneem Kakal<sup>1</sup>, Alister Munthali<sup>2</sup>, Anitha Menon<sup>3</sup>, Paulo Pires<sup>4</sup>, Pam Baatsen<sup>1</sup> and Anke van der Kwaak<sup>1</sup>

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#### **Background**

Teenage pregnancy and child marriage are interrelated issues that involve health risks and human rights violations of adolescent girls and impede socio-economic development in many countries.

#### **Methodology**

A mixed methods study was conducted to explore the inter-relationships between teenage pregnancy and child marriage in selected districts in Malawi, Mozambique and Zambia. In each country, the study comprised of a household survey targeted at 1,600 young people between 15-24 years, combined with 10 focus group discussions, 20 in-depth interviews and 8 key informant interviews with a variety of participants. Data were analyzed using Stata and Nvivo.

#### **Results**

In Mozambique, the teenage pregnancy rate (18-24 years) was highest at 76%, followed by Malawi (64%) and Zambia (48.5%). Child marriage (18-24 years) was at 32% for Mozambique, 20% for Malawi and 13% for Zambia. In all countries, the figures signalled that both pregnancy and marriage occurred in the span of the same year. Young people's agency regarding getting into 'adulthood' was profound in all settings and was influenced by the realities they faced. In some areas, initiation rites symbolized a transition to adulthood and give social endorsement to young people to begin engaging in (unprotected) sexual activity. Given the uncertain socio-economic context, resource constraints led families to marry off their daughters; or girls themselves to marry early to relieve the burden on their families, but also to get pregnant as a 'next step' towards adulthood. Transactional sex was found to be common. In Mozambique, there was a higher acceptability of child marriage compared to Zambia and Malawi; and child divorce was reported more often as well.

#### **Discussion**

The study highlights the complex and dynamic relationship between teenage pregnancy and child marriage and gives a nuanced insight into the various factors that contribute and reinforce these harmful practices. The findings affirm that multiple interventions are needed at all levels to reduce teenage pregnancy and eliminate child marriage, taking into account the needs and realities of young people.

## **D.02 Nursing the Stigma: Conflicting Realities of Abortion**

RENE RAAD

STELLENBOSCH UNIVERSITY

In 1996, South African women were given the right to exercise “control over their bodies” through the *Choice on Termination of Pregnancy Act* (CTOPA). This was a crucial advance for women, as it represented the recognition of reproductive rights by South Africa’s first democratically elected government. Despite having this public service available, many South African women still seek out illegal abortion services or pay to have their pregnancy terminated at private healthcare facilities. It would seem that South Africa has little need for such services, yet the large number of advertisements for unaccredited abortion services plastered on the walls of public transport and lamp posts suggest otherwise. Among the suggestions that social stigmatization, religious dissuasion, and lack of knowledge of available services are prominent deterrents for South African women seeking to safely terminate, is the suggestion that public healthcare providers leave women feeling degraded and ashamed.

This paper deals directly with the perspectives of those who are involved in providing safe and legal abortion services, and how these providers navigate the moral ambiguities of a woman’s right to choose. I explore this through their experiences of everyday life – experiences that are made up by the various collectives with whom they identify. I do this to better understand how ethical and moral dilemmas are negotiated and how this shapes the understanding of what it means to access the right to safe and legal Termination of Pregnancy.

### **D.03: A Cross-Sectional Study on Exploring Experiences and Perceptions of Maternal Death Orphans And Guardians After a Maternal Death in Mangochi District**

**“Social and behavior studies in maternal health”**

by

Mary Sibande Kumwanje. GLUK, Kenya.

This is a qualitative study on experiences of maternal orphans’ and their guardians’ the knowledge on these experiences could guide the nature and practices in the support of these orphans in Mangochi district to contribute to achievement of millennium development Goals (MDG) 1, 2 4 & 5?”

Maternal death orphans are a major burden in rural Malawi where about 85% of the population lives. In 2011, 250 maternal death orphans were registered in one of the five zones of Mangochi district alone and a study carried out in the country demonstrated the neglect that these orphans went through. A significant number of children who had lost both parents were less likely to attend school than those who had one or both living. Like in other developing countries, maternal complications lead in causes of death and disability for women aged 15–49 and leave many children vulnerable especially in the rural areas. A maternal death is the death of a woman during pregnancy, childbirth or within 6 weeks after termination of pregnancy. Her surviving children are referred to as ‘maternal death orphans’ in this study

This study explored the experiences of maternal death orphans from day zero-19 years and the experiences of their guardians on short and long-term effects by answering the two main research questions “*What are the experiences and perceptions of MD orphans’ and guardians’ in Mangochi after a maternal death?*” *How can the knowledge about these experiences be used to raise awareness on the need to supporting these specific orphans*”? Since qualitative evidence is needed to differentiate and substantiate understanding on maternal death effects by quantitative approaches, this study was carried out and its findings have been documented to serve this purpose towards achieving MDGs 1, 2, 4 &5 in Malawi. The nature of this study was depicted and influenced by the domain paradigm of the principles in which the researcher works (Health promotion and development) with methodological focus on capturing research issues from the perceptives of study participants and seeking to identify subjective meanings people attach to their experiences. An exploratory and explanatory study which used ethnography and phenomenology approaches and the three qualitative methods of Participant observation, Focus Group Discussions and In-Depth Interviews. MD orphans, their guardians, local leaders and husbands as the study population.

The study findings show three social domains of culture, basic services and economic challenges influencing both the dilemma and burden of maternal death orphans supplemented by lack of supporting programs in the area. The research revealed the importance of improving women’s health in resource poor communities and identified the roles of private voluntary organizations in implementing integrated initiatives in improving maternal health and providing support to MD orphans as exemplified by the Window of Hope in Mangochi district in Malawi.

**D04. Preparing students to do investigations in a multi—disciplinary setting: a case study medicinal plants research**

by

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This paper critically discusses a growing body of literature which examines the training of anthropology students to do research related to “traditional” knowledge concerning medicinal plants in South Africa. The paper elaborates the ways in which such knowledges have been historically conceptualised, studied, analysed, deployed in a range of disciplines and presented to students. The different ways in which plant related ideas, expertise and practices intersect with each other historically and currently in a variety of interactions and associations in the study, as well as increased national and international efforts to research “indigenous” knowledge of medicinal plants are elucidated. Teaching students concerning new regimes of value regarding plant medicines is discussed, including works that problematize dominant frameworks of interpretation and traditional ways of thinking about medicinal plants as things and which focus on plant-human relations in new ways as non-human subjects, in terms of relational ontologies and non-intentional agency. The paper tries to think through methodologies to be used to enable students to do research on medicinal plants and knowledge concerning them in innovative ways.



## **D.05. ‘Multiple processes of exclusion’: barriers to healthcare for cross-border migrants in Botswana**

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Treasa Galvin, Department of Sociology, University of Botswana

The first decade of the 21<sup>st</sup> century have seen a significant growth in global human movements as individuals and families migrate to enhance their livelihoods or as refugees and asylum-seekers in search of protection and security. While a number of international instruments stipulate the right of all people to physical and mental health, more specific instruments seek to promote equitable access to healthcare for migrants within their host societies. At the same time governments across the globe adopt various strategies in relation to the healthcare needs of different migrant populations. While there is a considerable body of literature on barriers to healthcare access for migrants in countries of the Global North, far less is known about government policies and healthcare for cross-border migrants in the Global South. This paper seeks to add to the existing body of literature by focusing on migrant healthcare needs within Southern Africa. More especially, the paper considers the barriers to healthcare needs within Southern Africa. More especially, the paper considers the barriers to healthcare for ‘undocumented’ migrants, refugees and asylum-seekers in Botswana. This paper examines: current government policy in relation to migrant health needs in light of international instruments that promote equitable access to healthcare for all; the ways in which barriers to healthcare are inherently linked to migrant labels and categories; the linkages between healthcare access and broader issue of migrant integration in Botswana and the strategies employed by migrants in order to meet their health needs. Finally, this paper argues that barriers to healthcare for mobile populations have multiple consequences at individual, national and regional levels in Southern Africa.

## **D.06: Perceptions of blood donation amongst students at Nelson Mandela Metropolitan University in South Africa**

by

Zinzan Boukes

Nelson Mandela Metropolitan University

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Blood is known as a ‘gift of life’, and the ability to transfuse it from healthy individuals to those in need has become a fundamental part of the provision of health in countries throughout the global village. The World Health Organization recommends that blood be procured exclusively through voluntary non-remunerated blood donation, and that a sufficient supply of blood can be established when at least 1% of a nation’s population donate regularly. To achieve a sufficient supply, the WHO propose that blood procurement be focused on target donor groups, including young people at high-schools and universities. South Africa subscribes to WHO recommendations, procuring blood exclusively through voluntary donations and focusing procurement on the youth, where approximately 40% of the national blood supply is procured from high-school pupils and university students. Despite this strategic alignment, there is a dearth of knowledge of the perceptions of blood donation amongst the youth, particularly amongst university students who have yet to receive scholarly

attention. This is significant, as global discourse concedes that public perceptions of blood donation are sociocultural specific. The study aims to shed light upon public perceptions of blood donation amongst a target donor group, through an investigation of the meanings and beliefs of blood donation amongst non-donating students at a South African university, to address the knowledge gap in the South African context. It is qualitative by design, and the topic is approached through an interpretivist ontological framework. Primary data is collected through interviews utilising an interview schedule, and data is analysed thematically utilising Atlas.ti. Findings will be considered in the development of recommendations to improve the perception of blood donation amongst university students.

#### **D.07: Beyond Efficacy: Anticipating Externalities in Health Systems Design**

by

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When health programs fail, inadequate attention to local context is often blamed. Yet even when they succeed, programs often leave a trail of unintended consequences in their wake. Some such consequences may relate narrowly to health: a project or policy might, for example, incentivize quantity over quality in service provision or inadvertently erect new barriers to care-seeking, thereby compromising progress toward its own health-related goals. Other consequences may be less tangible, may have little to do with health, and often cannot be captured by program metrics, thus remaining largely invisible to or unappreciated by policy-makers, planners, and practitioners. These effects are located in conceptual registers outside the purview of health planners, relating at times to citizenship, gender, values, and democracy, among other domains. I refer to these effects as externalities. In this paper, I draw on 18 months of ethnographic research on health promotion in Malawi to map out some of the externalities associated with popular approaches in maternal health and sanitation. Seeking to avoid a predictable “post-mortem” analysis that so often leads to the ready dismissal of anthropological perspectives, I offer instead a conceptual framework for prospective anthropological engagement in the design of health systems and health promotion initiatives. This paper invites listeners into a constructive conversation about how to anticipate externalities of particular health program designs by accounting for processes of subjectification, signification, knowledge production, and the consolidation or expansion of authority, above and beyond measures of efficacy as defined by a given project or sector.

#### **D.08. Discordance, Disclosure and Normative gender roles: A triad of barrier to couples HIV self-testing provided through a community-based approach in urban Blantyre, Malawi.**

by

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**Background:** Most individuals living in established heterosexual relationships are unaware of their partner's HIV status, and most people with an HIV infected partner are unaware of their own status. Early results from a community-based HIV self-testing study in Malawi demonstrated that not all individuals living in established sexual relationships who self-tested for HIV tested did so their partner, despite an option of getting two test-kits. We describe factors that dissuade individuals living in established heterosexual relationships from self-testing for HIV with a sexual partner.

**Method:** Data were drawn from a 12-month qualitative longitudinal cohort study exploring the long-term consequences of semi-supervised HIV self-testing within couples in Blantyre Malawi. In-depth interviews were conducted within a month of self-testing with 33 individuals living in established heterosexual relationships who tested without a sexual partner were analysed.

**Results:** Both men and women who tested alone did so expressed fear of dealing with HIV discordant results within a trusting relationship when given a chance to self-test as couples. The failure to self-test with a partner was gendered with more men overtly declining or unconsciously unable to have joint HIV self-testing than women. Men feared blame and exposure of previous or current infidelity. Men were also often not available at home for economic or work reasons and were usually missed by the HIVST community-based approach.

**Conclusions:** The socio-structural landscape prohibited men differently from having a joint HIVST when compared to women owing to the normative notions of gender. To contribute towards achieving the UNAIDS 90:90:90 goals, it is important to overcome the structural barriers to couples testing that constrain the realisation of HIVST full potential in couples.

#### **D.09. "There's only one pill now:" Perceptions on HIV and Cancer amongst Women Who Use Snuff as a vaginal sexual stimulant in a South African Township**

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Sol Plaatje University

This paper is part of a current PhD study which seeks to probe young women's construction of sexuality and specifically aims to focus on vaginal enhancement practices to study how cultural socialization influences women's perceptions about their vagina, sex and sexual pleasure. The study probes the use of snuff as a sexual 'stimulant' amongst black women from KwaDabeka, Claremont in South Africa. This particular paper delves into the understanding and perceptions of HIV, cancer and Sexually Transmitted Illnesses/Diseases amongst women who use snuff as a vaginal sexual stimulant. The responses come from a sample of 28 women between the ages of 18-30 who were selected using a snowball technique and semi-structured interviews. Findings show that some women believe that STIs are a result of witchcraft which motivates for the use of snuff, whilst some still see cancer as a 'white illness' and are unafraid of HIV and they hold a belief that it should be shared as an act of 'ubuntu.'

**D.10: 'On paper' and 'having papers': Zimbabwean migrant women experiences in accessing reproductive health care in South Africa.**

By

Tamuka Chekero

University of Cape Town

This paper draws on experiences of Zimbabwean migrant women in accessing health care services in Giyani, in Mopani district, on the northern part of South Africa, bordering Zimbabwe. It focuses on their access to public health facilities before, during and after giving birth. Access to health is mediated through possession of "papers"-documents such as work and residents permits. South Africa's National Health policy states that health care services and spaces should be available, economically sustainable and physically accessible to everyone regardless of nationality or status. In particular pregnant women and children under six ostensibly enjoy access to free public healthcare, irrespective of migration status. Despite South Africa's progressive health care policies and immigrant rights regime, migrant women's lack of proper documentation precludes them from practically accessing state provided reproductive health care. Access to health facilities is in twofold. Women without documents opt for private health care which is efficient and not document demanding, regardless of the costs. Second, the same health care providers who have formally refused access to state institutions may be available to migrants through personal networks, such as those provided by membership in churches. Here, medical care is seen as taking place in a religious register. The difference between what is 'on paper' and 'what papers migrants have' is critical but some instances can be mediated by access to other realms of the social.

**D.11: Exploring How Cultural Interpretation of Illness Affects Access to Health Care Among the Yao People**

**"Anthropology studies in Promoting Health of societies" (A CASE STUDY OF MPONDASI IN MANGOCHI)**

Isaas S. Ndemera, Mary Sibande Kumwanje. Unilia 2017.

This study is on the role of medical Anthropology in promoting health of societies. Culture interpretation of illness influences decision making to access health care services in many societies. Mangochi District ranks the fourth lowest in Malawi as regards access to health

services (HSSP 2011-2016), and in the period 1999 to 2011 Mangochi was one of nine districts with decreased access to health services. Despite Mangochi district hospital being located in TA Mponda, members of Mpondasi community register poor access to health care services, this results in increased morbidity and mortality rates in the area. 12 of the 42 maternal deaths that were registered at Mangochi district hospital in 2011, were from Mpondasi village (MHIS 2011)

Qualitative evidence was therefore needed to provide evidence and to give reasons to quantitative findings in order to give voice to issues that affect access to health care, one of which was the cultural perceptions. This study therefore explored how cultural interpretation of illness by Mpondasi Yaos affect access to health care by answering two main research questions “*what is the cultural interpretation of illness by the Mpondasi yaos? How does their interpretation of illness influence their decision making for health care?*”

This qualitative study focused on initiating behavioral change projects; to promote health of communities from the perspective of study participants; and seeking to identify subjective meanings people attach to their behaviors and practices. an exploratory and explanatory cross-sectional study which used ethnography and phenomenology field approaches and two qualitative data collection methods of Focus Group Discussions and In-Depth Interviews with mothers, local leaders, husbands and service providers as study population.

The findings of this study show the cultural diversity of interpreting illness based on three defining factors; By a general name, origin of the illness and by gender, the perception of the Yao people on who were services the providers shaped their decision making to both access health care and where to access it. Further the findings revealed that in this Yao culture, they considered three important elements of: nature of the illness, attitudes of service providers and the beliefs that surrounds illness in making a decision to seek health care.

Their complex interpretation of illness, dictated an option for an elderly person of the household to have authority to making such in decisions as the ideal. The study therefore revealed the significance of bridging the gaps in the biomedical and cultural interpretation of illness alongside reviewing attitude of service providers to foster timely access to health care in improving the health of the societies.

#### **D.12: Unpacking the New Herbal: Attitudes towards Alternative Medicine amongst Urban Residents in Zomba**

By

Timwa Lipenga and Hendrina Kachapila, Chancellor College, University of Malawi

Over the last two decades Malawi has witnessed an upsurge of alternative medicine in the likes of centres and clinics such as Tianshi, Dynapharm and Moyo wa Thanzi. The response to these clinics has been overwhelmingly positive as people tend to use these alternative products alongside, and sometimes even instead of, conventional medicine. There is however, an element which these alternative products share with what might be termed traditional medicine, and this element is the use of herbs. This paper, which is mainly qualitative, investigates the aspects that make the alternative products attractive to urban residents, especially taking into account the predominantly negative connotations attached to herbal medicine in general. The paper draws from aspects of postmodernity to explore the concept of ‘modern medicine’ and argues that the choice to use herbal products is a reflection of a

continuing discourse interrogating medical narratives which were established during the colonial era.

### **D.13: The experiences of African Immigrant Women in accessing sexual reproductive health services in South Africa**

Charmaine Hlophe

**Background:** Estimates suggest that in South Africa, female immigrants represent 42.7 per cent of the total cross-border migration. Immigrants' health rights are enshrined in Section 27 of the South African Constitution which states that, access to health care including sexual reproductive health care is a right that includes all those who live within the South African soil, regardless of their legal status or whether they possess documentation. However, despite having such a progressive policy, several studies that have been conducted among African immigrants reveal that, immigrants still face obstacles and barriers with regards to access to health care services. Migration literature from around the globe further argues that, human mobility makes migrants especially migrant women, more vulnerable to poor SRH outcomes such as high risk sexual behaviours and low access to contraception.

“On the other hand, women who migrate from a low to a high-income country can benefit from the health system and health culture in the receiving country; although the benefits are often constrained due to poor language skills”. Touré (2010) maintain that, with regards to immigrants' access to health care, this right is mainly critical for women, owing to their reproductive roles. Studies reveal that in South Africa, “immigrants face difficulty accessing not only basic and emergency health services but also ART, as well as sexual and reproductive health services”. The recent feminization of the cross-border migrant in South Africa creates an urgent need to provide insights with regards to the experiences of Migrants accessing contraception methods as literature has shown that they are a vulnerable population group with regards to the unmet need of contraception.

**Methodology:** This research project uses qualitative research semi-structured interviews, as the study is exploratory in nature and the objective is to get an in-depth understanding and personal accounts of African immigrant women's experiences in accessing contraception services. The study utilizes primary data that is collected through field work and also available secondary data. The sample is recruited using a non-probability method on African immigrant women who are in their reproductive ages, between 18-49 years. They are purposively selected to take part in the study provided that they met the inclusion criteria of being an African immigrant woman and having used contraception in the past/are currently on contraception. Study participants are 12 in total, and this small sample will as Crouch and McKenzie put it, “assist the researcher to build close relationships with the participants thus enhance the validity of fine-grained, in-depth inquiry in naturalistic settings”.

**Results:** Preliminary results show fissures between policies and implementation of policies by health workers. The problems and difficulties that immigrants face are more pronounced and far greater for women. The intersection between ethnicity and gender makes immigrant women to be more vulnerable to suffer from discrimination in SRH care.

**Conclusion(s) and policy implications:** Despite South Africa having such progressive policy, African immigrant women still face obstacles and barriers with regards to access to sexual health care services and there is an urgent need to retrain health personnel to be culturally sensitive to African immigrant women as the above-mentioned barriers and harsh treatment can prevent women from accessing these services. This can consequently undo all

the major strides that have been taken to curb maternal mortality, and ensure that women can decide when and whether they want to have children (Crush 2007 & IOM 2013).

**D14. Perceptions and experiences of community members on caring for preterm newborns in rural Mangochi, Malawi: a qualitative study.**

Austrida Gondwe et al, Alister C Munthali, Per Ashorn and Ulla Ashorn

**Background:** The number of preterm birth is increasing worldwide, especially in low income countries. Malawi has the highest incidence of preterm birth in the world, currently estimated at 18.1 percent. The aim of this study was to explore the perceived causes of preterm birth, care practices for preterm newborn babies and challenges associated with preterm birth among community members in Mangochi District, southern Malawi.

**Methods:** We conducted 14 focus group discussions with the following groups of participants: mothers (n = 4), fathers (n = 6) and grandmothers (n = 4) for 110 participants. We conducted 20 IDIs with mothers to preterm newborns (n = 10), TBAs (n = 6) and traditional healers (n = 4). A discussion guide was used to facilitate the focus group and in-depth interview sessions. Data collection took place between October 2012 and January 2013. We used content analysis to analyze data.

**Results:** Participants mentioned a number of perceptions of preterm birth and these included young and old maternal age, heredity, sexual impurity and maternal illness during pregnancy. Provision of warmth was the most commonly reported component of care for preterm newborns. Participants reported several challenges to caring for preterm newborns such as lack of knowledge on how to provide care, poverty, and the high time burden of care leading to neglect of household, farming and business duties. Women had the main responsibility for caring for preterm newborns.

**Conclusion:** In this community, the reported poor care practices for preterm newborns were associated with poverty and lack of knowledge of how to properly care for these babies at home. Action is needed to address the current care practices for preterm babies among the community members.

**TOPIC E: ANTHROPOLOGICAL FIELDWORK**

**E.01: Conducting Anthropological Fieldwork: Ethical dilemmas of ‘data larceny’ and ‘multiple respondent’**

by

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This paper seeks to discuss two ethical dilemmas that confronted me during the time of my ethnographic fieldwork in Northern Ghana. These two ethical dilemmas could be presented hypothetically and metaphorically in the form of questions as follows: How legitimate and ethical is it for a researcher to gain access to data provided by a child with the consent of only the mother and not the father in a patriarchal society? Secondly, how must we surmount the ethical problem involving a case where a ‘consecrated informant’ speaks not by himself but

through multiple voices all claiming to represent the opinion of the informant? In one way or the other, every research project is confronted with some kind of ethical conundrum. Many research textbooks pre-empt the occurrence of some of these ethical dilemmas during fieldwork and thus provide guidance on how to prevent them from occurring, or even surmount them when they occur. However, during fieldwork the researcher could get overwhelmed by the availability of several alternative approaches to dealing with a situation. Moreover, researchers could get confused when they are confronted by certain ethical dilemmas which have never been seen or read in research textbooks. For a young and inexperienced anthropologist conducting fieldwork, such situations could be very daunting and disorienting. In this paper, I discuss my fieldwork experiences in relation to these two ethical dilemmas. The first dilemma, which I shall call 'data larceny' (or data pilfering), involves a situation where data is obtained from a 'protected interviewee' without the consent of a principal stakeholder. The second ethical dilemma involves conducting interview with a 'consecrated informant' who, for cultural reasons, decides to respond through multiple voices of his confidants. The multifarious nature of the 'consecrated informant's response qualifies him to be labelled as a 'multiple respondent'.

### **E02. Anthropological Lens on Criminal Activities Within the South African Soccer: Selected Cases in Both Amateur and Professional Soccer Structures.**

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Football is considered the beautiful game in the global village. What makes it beautiful is the notion of zero tolerance on issues of racism including other forms of exclusion. The world football mother body FIFA emphasizes "Fair Play" at all times. FIFA donated a huge amount of money for the development of the beautiful game in South Africa after the 2010 World Soccer Tournament. The focus of this chapter is on some of the challenges facing the South African Soccer at both amateur and professional levels. The main focus is to highlight some of the alleged criminal activities committed both players and administrators. Further, the aim of this paper is to contribute within the anthropology of soccer in South Africa particularly with reference to criminal activities. This study follows a qualitative approach which will include among others, individual interviews using the interview schedule. To supplement the above interviews, secondary sources ranging from the relevant journals, books, policy documents, newspaper articles and reports were utilized. This paper also provides the research findings with the view of showing the challenges facing soccer in South Africa. The paper concludes by providing the recommendations with the view of resolving some of the issues raised.

### **E.03: Reaching people who are not already in the conversation**

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Who do academics write for? For a discipline that claims to respect the intellectual, epistemological and philosophical knowledges of the 'other', it seems near impossible to



break away from the established and persistent practices of ‘academic incest’—publishing repeatedly in the same journals, the quoting circle syndrome and examining each other’s graduate students—that focuses on works and academics located in the metropolitan centres. What we see is an embarrassing desperation to be internationally recognised within the ‘publish or perish’ paradigm—which essentially means having connections and publications in European or American contexts. In 1993 South African anthropologists Rob Gordon and Andrew Spiegel asked ‘what constrains the imagination and creativity of local anthropologists?’ Their entreaty for an anthropology that is ‘relevant to its practitioners and the society that supports them’ (1993: 99) articulated during the dismantling of apartheid echoes in the more recent pleas to ‘invigorate’ anthropology, whilst critiquing the global power relations that bias the knowledge industries (van der Waal and Ward 2007: 68). My book is about public witchcraft accusations in the Chhattisgarh plain, a rice growing area in the predominantly *ādivāsī* (tribal) state of Chhattisgarh, central India. I have chosen to write this book in short stories—fragments—of approximately 1,000 words having been motivated by my colleague Susan Levine’s application of flash fiction to ethnography (2013). I argue that distilling theory, experience and analysis into a few pages, or in some cases a few paragraphs, forces authors to pay careful attention to often overburdened conversations, painful actions, loving gestures and every last syllable in every single word. In doing so, we may reach people who are not already in the conversation

## **TOPIC F: ARCHEAOLGY**

### **E.01: An archaeology of modernity in rural Malawi**

*Daniel Wroe, University of Bath, UK*

In the rural Central Region of Malawi lies detritus and debris from a period of significant development in the middle years of the twentieth century. These material traces and the memories of the past prosperity that they inspire sit uncomfortably with familiar development narratives based on ideas of linear progress. At a time where there is enthusiasm in some quarters that Malawi and Africa more generally are ‘rising’, these traces remind that it has ‘risen’ before. Scholarship on the post-industrial ruins of mid-twentieth modernist development has made this argument already, but in focusing on the urban and the industrial it tends also to imply that rural areas never experienced comparable development at the time. The corollary of this implication is that space remains for ahistorical narratives about progress and change in rural areas. This paper uncovers some of the ruins and the artefacts that despite their modest scale provide a physical record of what many rural Malawians have now been telling historians for several decades; that it is decline rather than development that has best described the sweep of change in the places that they live.

### **E.02: The archaeological technologies of gold mining and processing at Mutanda Site and their relationship with contemporary ASM.**

by

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Mutanda is a multi-component cultural precinct with evidence of successive human settlements and is located 56km north west of the city of Mutare, Eastern Zimbabwe. The site is perched on Mutanda mountain range and comprises of a circular free-standing perimeter wall with one entrance and an inner wall with two entrances. It has both freestanding and retaining walls constructed in a rough style format. They were at least five semi-circular raised platforms within the wall and thick furnace/crucibles were found scattered around these platforms. The archaeological assemblage that I recovered during the excavations at this site confirmed that the major economic preoccupation of the residents was linked to high temperature production activities associated with the making of metal, beads and pottery. I will thus look at the technical ceramics that were made and used at Mutanda Site drawing from the material culture recovered during the archaeological excavations. Any ceramic used in metallurgical and other high temperature operations such as metal production, or glass making is generally referred to as 'technical ceramics' Examples of metallurgical technical ceramics commonly found in the archaeological record are crucibles, furnaces fragments, tuyere pipes and moulds. The main argument here is that the high temperature technologies at Mutanda signify the use of the site predominantly for gold processing activities of the past. This seem highly likely because the site is located within the Mutare- Odzi gold belt which straddles right from the northern side of Odzi township down to the Save River. As a result, the Mutanda cultural precinct is surrounded by artisanal and small-scale miners (*makorokozas* in local parlance) who are exploiting this rich reef gold belt. The archaeological data from the excavations coupled with an analysis of the material culture has so far revealed that the site was used as a protected cultural precinct dominated by gold processing activities. Furthermore, the ethno archaeological information obtained from interviewing the *makorokozas* adds up to the argument that there has been a long duree of artisanal and small-scale gold mining in the area spanning from the prehistoric period. There are a number of contemporary gold mining claims dotted throughout the range which are being reworked on by the *makorokozas* and constitutes part of the ancient mining landscape of Mutanda.

## TOPIC F: ACCESS TO JUSTICE

### **F1: In Search of Advice: (re)defining meaningful access to justice in the district courts of Johannesburg, South Africa.**

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Under apartheid access to justice was only available through private funding or the judicare system (a system which had the state pay private attorneys for their services to represent those who could not afford it at fixed tariffs). Despite the demand for legal representation, most people failed to gain meaningful access to justice because the judiciary failed to confront a racially-divided South Africa in which civil and political rights were denied to the majority of South Africans. With the introduction of the Constitution in 1996, the judicare model proved insufficient in addressing the increase in demand for criminal defence attorneys. With the new demand for providing legal assistance to all people facing criminal charges, the Legal Aid Board of South Africa introduced full-time salaried lawyers; offering legal interns and attorneys to the poor district courts to deal with criminal matters where the accused persons have a constitutional right to legal representation in trials and appeals.

Drawing on ethnographic data gathered from a year of research conducted among Legal Aid South Africa (LASA) attorneys and their clients in a Johannesburg district magistrates court, this research paper argues that despite efforts to provide representation in these courts meaningful access to justice remains a challenge in the courts, specifically legal representation for the poor (by understaffing the courts and overburdening the legal aid attorneys). Working through the reforms in legal aid provision, I offer insight to why these challenges exist in the current judiciary.

I am specifically concerned with how to provide equitable access to justice and to understand how the poor come to experience the current access that the state affords, I have chosen three comprehensive themes to organize the ethnographic materials. I focus on the themes of historical denial of access to justice, the client-attorney interactions and how these hinder and or assist access to justice, and how sharing advice in the courtroom may be a response to or symptom of inequitable access to justice. My argument is that at the heart of equitable access to justice in the district courts is the interaction of legal aid attorneys and their clients; pushed together through historical forces and reliant on an interwoven network of advice sharing in the courts. Courtrooms, South Africa, Equitable access to justice, Legal aid, Advice, sharing, Lawyer- client interactions, state funded legal aid, Ethnography, Anthropology.

## **F.02: The Wolf in Blue: The Figure of the Criminal and the Cop in *Die Son***

by

Kristen Harmse

Stellenbosch University

In this paper, I consider the unstable boundary of the criminal and the cop in *Die Son*, a South African tabloid. My research into this newspaper has revealed numerous transgressions of the law in which the police are not the stable figures of social order that they are held to exemplify. By tracing the figure of the “wolf in blue” that *Die Son* evokes, I examine, to borrow Jacques Derrida’s (2009) words, the “troubling resemblance” and the “worrying mutual attraction” of the criminal and the cop. I suggest that there is a reciprocal haunting of the spectre of the criminal in the cop, and vice versa. Theoretically, I draw from Julia Kristeva (1982) and Theresa Caldeira (1992) to argue that the language employed in *Die Son* to describe the criminal and the cop does not work to necessarily differentiate the two. Rather, the language used often compares the criminal and the cop. As a result, the obscene relationship between prohibition and transgression is exemplified. In short, I situate readers expressed anxieties caused by not knowing how to classify someone as a concern for order that is articulated as a disenchantment with authority.

### **TOPIC G: OTHERS**

#### **G: Reinforcing disparities of time-privilege: Investigating UCT’s assignment submission protocol**

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Over the last ten years the ‘extension form’ has been an ambiguous tool in my teaching repertoire. On one hand, it forms part of the university Extension Policy where a student is entitled to “request an extension to a submission deadline when circumstances outside the student’s control have arisen which prevent submission or are likely to result in significant underperformance if the original deadline is enforced”. The extension form can be understood as a Foucauldian ‘technique of power’ whereby the body’s operations can be controlled through coercion, regulations and surveillance. The lecturer’s observation and ‘gaze’ through the extension request are key instruments of power. On the other hand, lecturers usually only learn about the levels of anxiety among students just before an essay submission while pouring over piles of requests for extensions. From these hands scrawled requests, we learn about our students ‘heavy workloads,’ ‘depression,’ ‘medical afflictions’ and ‘domestic crisis.’ How lecturers respond to extension requests is as important as how adept we are in teaching difficult subject matter. Drawing on ethnographic methods with second year students into the experiences and understandings of extension forms and their ability to succeed at university, I argue that the notion of good ‘time management’ shapes student lives whereby students come to see themselves and others as ‘good’ and ‘bad’ students. The imagined ideal of managing time assumes that students have equal access to time thereby leading to the blame of those that cannot manage assignment deadlines.

## **G.02: The Blessed and the Damned**

Nosipho Mngomezulu  
Wits Anthropology

We need to talk differently about transactional sex. This paper describes contemporary sexual exchanges often termed “Blessor and Blessee”: relationships orientated towards the slippery relationship between sex, work, consumption, and risk. This work, like others before it (Leclerc-Madlala), challenges the assumption that gift exchange in sex is primarily a poverty induced economic survival strategy. Like Nina Simone’s “Sweet thing,” sex workers occupy a difficult position between “owning one’s sexuality” and issues of coercion and power over black women’s bodies. As I argued in 2016, the conversation needs to extend beyond “bread vs. weaves” to take account of the routes through which young women come to engage in transgenerational transactional sexual relationships. Reading transactional sex in relation to the world that is not simply outside of sex-work, by paying attention to the complexities of transgenerational relationships, and routes to sex work (that is, social practices and processes) allows us to think beyond unhelpful essentializing dichotomies (good vs bad girls, straight-forward pushes (poverty) and pulls (material gains)). This paper falls within a longer conversation of scholarship interested in transactional sex and archetypes of black women.

## **G03: There is life in this place’: water infrastructure, ‘DIY formalization’ and citizenship in Marikana informal settlement**

by

HESTIA VICTOR

Being labelled ‘too informal’ to receive basic housing and service provision, the residents of Marikana (a fairly new informal settlement on the periphery of Potchefstroom, North West,

South Africa) planned and executed what was locally referred to as ‘DIY-formalisation’ in order to politically appeal to the city council in their struggle for service delivery. To make life in the settlement more liveable, residents of Marikana installed DIY water infrastructure throughout the settlement in order to simplify water access and to make ‘insurgent’ claims to citizenship and rights (Holston, 2008). Based on five weeks of fieldwork done in Marikana, I illustrate how, by auto-connecting to the city’s water infrastructure, residents claimed their rights to inhabit the city and to access its infrastructures and asserted their aspirations for living ‘modern’, city lives. As an arid space without any formal municipal services, Mbembe (2003:40) might characterise Marikana as a ‘death-world’. I however argue that, with DIY-formalisation, residents refused the conception of Marikana as a ‘death-world’ in which people are left to die or live ‘bare lives’ (Agamben, 2005), even though DIY-formalisation did pose limits. With the installation of DIY water infrastructure, residents utilised the most vivid symbol of life to ensure that ‘there is life in this place’ and that this life is, I argue, not ‘bare life’ (Agamben, 2005) nor ‘raw life’ (Ross, 2010) but rather, buoyant life.

#### **G04: Building Up a Meritocratic Nation: Development of Higher Education in Post-Colonial Malawi**

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How did post-colonial Malawi conceptualize the purpose of higher education and develop the system in her pursuit for nation building? By developing its own systems of cultural signs and practices, how did the post-colonial higher education produce its own vision of an educated person? What roles did the state bureaucracy play in the processes? Guided by these research questions, this historical anthropology of Malawian higher education in its formative years seeks to document the significance of higher education in the larger decolonization process towards self-reliance and nation-building. In particular, the research pays attention to the making of “merit” as a cultural tool for social distinction (Bourdieu 1984) and attempts to situate it in Malawian social fabric. The study is a part of the presenter’s doctoral dissertation research that examines the cultural practices of university administration and student culture in contemporary Malawi.

This research is informed by anthropological theories of the state and bureaucracy (e.g. Gupta 2012, Graeber 2012) as well as education (e.g. Levinson et al. 2009). It also uses classic anthropological theories of gift and exchange (Mauss 2000 [1990]) to analyze the relationships of obligation and reciprocity forged between the state, university and students through higher education. It also seeks to contribute to anthropological literature on neoliberalism (e.g. Harvey 2007) by documenting the roles that the development of post-colonial higher education played in the country’s specific economic context.

Using hitherto unexamined archival documents from the 1950s onwards as primary data source, the research will problematize the discourse of underdevelopment and failure that have often done injustice to the complexity of post-colonial development processes in Malawi. To provide an alternative discourse, the research will demonstrate the complexity of the making of higher education that was fueled by multiple desires of key stakeholders and

developed its own cultural model of an educated person that cannot be simply consumed by conventional discourse of success and failure.

**G.05: Demystifying the Myth. Analysing the correlation between labour exporting rural areas and underdevelopment**

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This paper explores the argument that labour migration can be used to explain the underdevelopment in labour exporting areas such as the Pondoland. The same argument is extended to such areas as Southern Mozambique and Lesotho. The premise of this argument, which is the building blocks of seminal works by influential intellectuals like Govan Mbeki and Harold Wolpe argues that the mines took the economically active males in communities leaving the rural areas without much needed labour leading to their underdevelopment. This underdevelopment is further used to explain the persistence of poverty in these three disparate cases. Using archival material from the three case studies, the paper re-examines this widely accepted argument. This is done by looking at the number of workers these areas sent to the mines, the average length of contracts and the relative terms each region received from the Chamber of Mines. This information is then juxtaposed with other areas that did not contribute significantly to labour in the mines. This is done to establish if there is any causality between the economic and social potential of the men who left the area and the relative underdevelopment of the area *vis-a-vis* those areas where no significant number of men left for the workers. On another level, the paper explores whether there might be a link between the labour export policy of some countries and their impoverished state or the possibility that one caused the other.