



ANTHROPOLOGY SOUTHERN AFRICA ANNUAL CONFERENCE

RETHINKING ANTHROPOLOGY IN THE NEGATIVE MOMENT

UNIVERSITY OF VENDA

30 September – 2 October 2016

Conference Sponsors



Friday 30 September

**08:00 Registration commences at the foyer of the Senate Chamber
Tea and Coffee served**

9:15-11:30

Senate Chamber

**Opening and Welcome: Prof Armstrong Kadyamatimba
Dean, School of Management Sciences, University of Venda**

Keynote Address

Prof Faye Venetia Harrison

Title: "Anthropology, Negative Moments, and Facing the Challenges of Epistemic Decolonization."

Department of African Studies & Anthropology

University of Illinois at Urbana-Champaign

Chair: Joy Owen

President, Anthropology Southern Africa

11:30-12:00

Coffee Break

12:00-13:00 Senate Chamber

Books Launched in 2016

Joy Owen

Congolese Social Networks: Living on the Margins of in Muizenberg, Cape Town

Shannon Morreira

Rights After Wrongs: Local Knowledge and Human Rights in Zimbabwe

Christian Williams

National Liberation in Postcolonial Southern Africa

A Historical Ethnography of SWAPO's Exile Camps

13:00-14:00 Lunch

(ASnA Council Meeting)

Room 44

Human & Social Sciences

Friday 30 September

Session I

14:30-15:30

Session IA | Lecture Hall E1 | Beyond Anthropology: Decentralising the Human | Chair: A. Muntali

'I call them my babies': encountering mycobacterium tuberculosis and the scientists it brings into being
C. Shain, University of Cape Town

'Walking the garden' in a more-than-human contact zone: Garden worlds as relational and entangled domestic ecologies of life

P. Bombardella, North West University

The Social Life of Waste/Art

D. Krige, University of Pretoria

Session IB | Lecture Hall E2 | Applying Anthropology in the Real World | Chair: S Forde

Cultural Resonance-Textures and Tensions in B2B Anthropology

C. Denham-Dyson, Demographica

Workplace Expectations: Anthropology and Development Studies Honours Graduates

JJ. Ntombela, University of Johannesburg

What are Cameroonian undergraduate anthropology students being prepared for?

K. Nko, University of Johannesburg

A Social Anthropological Study of Changing Climate and Small-Scale Farmers in Soweto

L Zigana, UJ

Session IC | Lecture Hall E3 | Indigenous Education | Chair: CA Williams

An exploration of VhaVenda indigenous songs that were used to educate the youth about sexual education

M. Madzivhandila, University of Venda

The Experiences of Basotho Newly Initiated Men in Selected Botshabelo High Schools, Free-State Province

C. Monyela, University of the Free State

Exploring the viability of Integrating Indigenous Knowledge into Life Orientation Curriculum in the Intermediate Phase

MT. Badugela, University of Venda

The Role Played by Initiation Schools in Relation to Females among the Venda Speaking People in Thohoyandou, Limpopo Province

LD. Tshikukuvhe, University of Venda

Examining the postcolonial development discourse in the Eastern Cape Province

T. Chiguware, University of Fort Hare

F. Sibanda, University of Fort Hare

The state of water conservation and demand management in Alfred Nzo District Municipality in relation to economic development.

B. Kufa, University of Johannesburg

Looking for leaders: tactics and agency in the 2015/2016 South African student protests

Vito Laterza, University of Oslo; Divine Fuh, UCT & Ayanda Manqoyi, UCT

Investigating the Triple Helix potential of East London

S. Sibanda, University of Fort Hare

‘Back in the day’: Reproducing social distinction in responses to crime through Special Rates Areas and Community Improvement Districts, in Rondebosch and Mowbray, Cape Town.

Zarreen Kamalie, University of Cape Town

15:30-16:00 Coffee Break

Session II

16:00-18:00

Session IIA | Lecture Hall E1 | Concepts of Life: Time, care and the everyday 1 | Chair: F. Ross

Birth narratives of women miners who work underground

Mutsawashe Mutendi, University of Cape Town

The Experiences of Death and Bereavement among the Young VhaVenda Widows.

D. Itsweng, University of Venda

Mothers Matter: A critical exploration of mothering and the first thousand days of life within a development intervention

K. Marais, University of Cape Town

Feeling ‘Stuck’ in the Field: Experimenting Emerging Methods

M. Ncube, University of Cape Town

Session IIB | Lecture Hall E2 | (Un)Becoming Farm Workers in South Africa | Chair: H. MacDonald

Farm Workers' Sporting Lives and "Development" Agenda: (Un)Becoming of the Mountain Tigers' Football Club

T. Kaur, UFS

Whose Ethics? The International Regulation of Labour Practices on South African Exporting Fruit Farms

J. Swanepoel, University of the Free State

Blaaukranz: How Former Farm Workers Construct of Autonomy through Land Reform

F. Brandt, University of Cape Town

Deconstructing the Category 'farm worker' in the Post-Strike Moment

Å. Eriksson, Stockholm University

Between places of production and circuits of distribution in South African export agriculture

M. Bolt, University of Birmingham

Session IIC | Lecture Hall E3 | New Pedagogies: Transformative Anthropology/ies | Chair: D. Bogopa

Liberatory Anthropologies? Preliminary Pedagogical Reflections

K. Mohamed, University of Cape Town

Engaging with the Archive: Coloniality, Decolonial Thinking, and Coffeeching Colson's The Social Consequences of Resettlement

S. Morreira, UCT

Thinking ethnographically about decolonizing universities

A. Goodrich, North West University

Teaching Decolonisation? Methods and Pedagogics in Anthropology from a Comparative Perspective

J. Koch, Universität Münster

19:00 Welcoming Function at the University of Venda Senate Chamber

Welcome: Ms Dolphin Mabale

Centre for African Studies

University of Venda

Saturday 01 October

08:30-10:30

**Open Session | 08:30-10:30 | Senate Chamber | Open Panel on Decentering and Recentering
South African Anthropology/ies**

The discussion facilitated by K. Gillespie, N. Hlabangane, J. Malala & N. Mngomezulu

10:30-11:00 Coffee Break

Session III

11:00-13:00

Session IIIA | Lecture Hall E1 | Concepts of Life: Healthcare | Chair: J. Owen

Human rights and ethical dilemmas in the implementation of Option B+ in Malawi

A. Munthali, University of Malawi

An exploration of *Maine wa tshizwinozwino* and *Maine wa tshikale* in Democratic South Africa: Focusing on Views of Traditional Health Practitioners (THPs) found in Thulamela Municipality, Limpopo Province

TM. Risimati, University of Venda

Wicked and greedy: Gossip and rumour around nurses in *Modimolle Community Hospital

J. Zwane, University of Pretoria

The Making and Unmaking of the Physician Self in Contemporary South Africa

T. Cousins, University of Stellenbosch

M. Pentecost, University of Oxford

Session IIIB | Lecture Hall E2 | Narratives of Inclusion, Identities and Belonging | Chair: C Truys

Exploring the Lived Experiences of Social Exclusion for African International Students Studying at the University of Johannesburg

VP. Kondo, University of Johannesburg

Exile Biography, National History and Anthropological Research: The Story of Kaufilwa Nepelilo.

CA. Williams, University of the Free State

Embracing Blackness: An Ethnographic Study on Rastafarians in Malawi

S. Maganga, Nelson Mandela Metro University

Is class gendered? Reflections on young adults' experiences in Maputo

Sandra Manuel, Universidade Eduardo Mondlane, Mozambique

From past to present – ‘migrant competencies’ and contemporary Zimbabwean migration.

T. Galvin, University of Botswana

Sport as Method: Playing as form of Decolonial Research and Knowledge

S. Forde, University of British Columbia

Fifty Shades of Sleep: Understanding Sleep Narratives at the University of Johannesburg, Auckland Park Campus

S. Giani, University of Johannesburg

Contradictions within the South African Football Association and the Premier Soccer League

D. Bogopa, NMMU

Grandmother’s Perception on Preparation, Preservation and Storage of Indigenous Leafy Vegetable: A Case of Amaranth

R. Badetswana, University of Venda

“Difficult Moment” as a Context for one Anthropological Field Research: Notes from Mozambique

JJ. Rantala, University of Eastern Finland

“Female Uncles” and Traditional Leadership in Venda, South Africa

PE Matshidze, University of Venda

J. Fokwang, Regis University

Notions of Clanship, Reciprocal cooperation and Conflict within the Context of Balancing Obligations among Black Owned Businesses

P. Nyoni, Wits University

Landscapes and the longue durée of artisanal mining and metallurgy in southern Africa

R. Thornton, Wits University

**13:00-14:00 Lunch
(ASnA Journal Meeting)
Room 44
Human & Social Sciences**

Session IV
14:00-16:00

Session IVA | Lecture Hall E1 | Concepts of Life: Time, care and the everyday 2 | Chair: JJ. Rantala

'Swallowing the World': Tuberculosis and the postcolonial public

H. Macdonald, University of Cape Town

The Discourse of Deficiency: The Role of Critical Theory in Reimagining Lack

S. O' Rourke, University of Cape Town

Probing the Factors that Affect the Youth Moral Issues in Limpopo Province

DM. Ramusetheli, University of Venda

'Restoring Dignity': Exploring understandings of dignity in the distribution of re-washable sanitary products

J. Munroe, University of Cape Town

Session IVB | Lecture Hall E2 | New Possibilities | Chair: A. Goodrich

A 'negative moment' in a new building? An examination of the interplay between institutions and 'the wild' at Sol Plaatje University

C. Truyts, Sol Plaatje University

"There Should a Cricket on my Plate": A Human Entomophagy and Mini-livestock Farming Study in the Township of Alexandra, Johannesburg

A. Booï, University of Johannesburg

Delight of Infiltrated Cuisine in the East London CBD by Foreign Nationals; Waves of Trending Emerging Trade

WF. Charway, UfH

Letters of Stone: Reading Between and Beyond the Lines

S. Robins, Stellenbosch University

Session IVC | Lecture Hall E3 | Mystique, Symbolism and Perception | Chair: T. Cousins

“You Will See!” An Ethnographic Encounter with a Hyena in Venda, South Africa

FG. McNeill, UP

Probing Whether Belief in Witchcraft Should Obviate Criminal Responsibility in South Africa

S. Kugara, University of Venda

Understanding the perceptions, beliefs, knowledges, and experiences on trees at Luka Village, Royal Bafokeng (Rustenburg)

M. Tabane, University of Johannesburg

A grandmother’s perception on indigenous leafy vegetables: a case of cowpea “tinyawa”

RE. Magomani, University of Venda

Session IVD | Lecture Hall E4 | The State of Anthropology Today | Chair: S. Rankoana

Anthropology, Politics and Recognition: A Disciplinary Struggle

M. Mawere, University of Great Zimbabwe

Under Suspicious Eyes: Surveillance States, Unsafe Sites and Ethnographic Fieldwork

E. Chitukutuku, Wits University

How Good People Become Ridiculous: J.P. van S Bruwer, the Making of Namibian Grand Apartheid and the Decline of Volkekunde

R. Gordon, UFS & Cologne University

The Notion of the “Field” and the Practices of Researching and Writing Africa: Towards Decolonial Praxis

A. Nhemachena, University of Namibia

The ‘ANTHROPOLOGIST’ and the ‘native’: a warning and lesson for anthropologists of the 21ST CENTURY

L. Ntombana, University of the Free State

16:00-16:30 Coffee Break

16:30-18:00 | Senate Chamber | Anthropology Southern Africa AGM

18:00-18:45 | Senate Chamber | Prof Elaine Rosa Salo Memorial Session | Chair: J. Owen

19:00 Conference Dinner Khoroni Hotel

Welcome: Dr Pfarelo Matshidze

Head: Centre for African Studies

Sunday 2 October 2016

9:00 – 10:30

Senate Chamber

Keynote Address

Anne-Maria B. Makhulu

Title: “The Time-Space of the Negative”

Associate Professor of Cultural Anthropology and African and African American Studies

Duke University

Chair: PE Matshidze

Department of Anthropology

University of Pretoria

10:30-11:00 Coffee Break

Session V

11:00 – 13:00

Session VA | Lecture Hall E1 | Reflection | Chair: P. Bombardella

From *Volksdiens* to Critical Social Science: Nine Decades of Anthropology at Stellenbosch

C. Van Der Waal, US

Anthropology as Participatory Diagnostics: Looking Back on a Career around the Interface between
Academe, Development/Interventions, and Policy

C de Wet, RU

Session VB | Lecture Hall E2 | New Methodologies | Chair: I Marais

Anthropology's Humanism -- a catalyst for change?

J. Owen, RU

Exploring Perceptions of Climate Change, Adaptation and Mitigation Factors Through Afrocentricity

S. Rankoana, University of Limpopo

Social Media and the #WITSFeeMustFall Movement

G. Dlamini, Wits University

Learning from Rural Elders in Tsitsikamma: A life outside of the rise of neoliberal values and principles?

M. Pressend, University of Cape Town

Session VC | Lecture Hall E3 | Sexuality and Power Relations | Chair: N. Hlabangane

What you won't do for your man, another woman will: Multiple Sexual Partners and the Use of *Ntsu* Amongst Young Women at KwaDabeka

N. Mazibuko, UKZN

Gender and Bridal Showers: Exploring the Relationship between Social Relations and the Postcolonial Identities in the Urban Space, Gaborone, Botswana

S.D. Setume, University of Botswana

R. Gabaitse, University of Botswana

Probing virginity testing on girl children: the case of Kwa-Zulu Natal

TD. Mdhuli, University of Venda

Session VD | Lecture Hall E4 | Various 2 | Chair: FG McNeill

"Playing amnesia" in Commemoration: the Predicament of the Contextualisation of the Statue of Nghunghunyani

D. Mabale, Univen

Luring the Infant to Life

Z. Majombozi, Wits University

Black Tax: Cultural Influences in Households' Financial Management Decisions in South Africa

R. Nzbinga, UNISA

The Impacts of Cultural Tourism on Culture: An ethnographic study in host communities where cultural tourism takes place.

R. Katsande Wits University

KEYNOTE SPEAKERS

Anne-Maria Makhulu



Anne-Maria Makhulu is an Associate Professor of Cultural Anthropology and African and Africa American Studies at Duke University. Her research interests cover: Africa and more specifically South Africa, cities, space, globalization, political economy, neoliberalism, the anthropology of finance and corporations, as well as questions of aesthetics, including the literature of South Africa. Makhulu is co-editor of *Hard Work, Hard Times: Global Volatility and African Subjectivities* (2010) and the author of *Making Freedom: Apartheid, Squatter Politics and the Struggle for Home* (2015). She is a contributor to *Producing African Futures: Ritual and Reproduction in a Neoliberal Age* (2004), *New Ethnographies of Neoliberalism* (2010), author of articles in *Anthropological Quarterly* and *PMLA*, special issue guest editor for *South Atlantic Quarterly* (115(1)) and special theme section guest editor of *Comparative Studies of South Asia, Africa, and the Middle East* (36(2)). A new project, “Black and Bourgeois: Defining Race and Class After Apartheid,” examines the relationship between race and mobility in post-apartheid South Africa.

Faye Venetia Harrison



Faye V. Harrison is Professor of African American Studies and Anthropology at the University of Illinois at Urbana-Champaign. She earned her BA at Brown University and her MA and PhD in Anthropology at Stanford University. She is a political anthropologist specializing in the political economy of social inequalities, human rights, and intersections of race, gender, class, and (trans)national belonging (or *not* belonging). Her interests also concern the history of anthropology, particularly the domestic and international divisions and hierarchies of intellectual labor that influence the production and reception of theorizing. Her most intensive research has been done in the Caribbean, the United Kingdom, and the United States. Significant publications include *Outsider Within: Reworking Anthropology in the Global Age* and three editions of *Decolonizing Anthropology: Moving Further toward an Anthropology for Liberation*. She is the recipient of several awards, including the Legacy Scholar Award from the Association of Black Anthropologists, the Presidential Award from the American Anthropological Association, and the Society for the Anthropology of North America (SANA) Prize for Distinguished Achievement in the Critical Study of North America. She is a past President of the Association of Black Anthropologists and has served on the Executive Board of the American Anthropological Association. From 1993-2009, she served initially as co-chair and later chair of the IUAES Commission on the Anthropology of Women; in 2013 she was elected President of that global organization.

ASNA 2016 ABSTRACTS

SESSION I

Friday, 30 September

14:30-15:30

Session IA | Lecture Hall E1 | Beyond Anthropology: Decentralising the Human | Chair: A. Munthali

'I call them my babies': encountering mycobacterium tuberculosis and the scientists it brings into being. C. Shain, University of Cape Town

This multispecies ethnography explores the nodes where different strains of Mycobacterium Tuberculosis (Mtb) – the bacterium that causes the disease Tuberculosis – meet humans in the laboratory, and the relationships, networks and life worlds that the bacterium brings into being in this context. Using participant observation, structured observation, interviews and visual methods, this ethnographic research followed the daily activities of molecular biologists in a TB research centre in Cape Town and their encounters with the bacterium. Through decentering the human in relation to the disease and thereby centering Mtb, visually rich images and language bring the TB microbe in all its horror and beauty to a wider audience. The agency of the bacterium can be found in the complex relationships and networks that form around it and with it, thereby suggesting that scientists are shaping the TB microbe as much as they are being shaped by it. It is important for anthropology to study the microbe because it opens up significant networks of relations that have otherwise been ignored, such as the relationships that have formed between humans and microbes.

'Walking the garden' in a more-than-human contact zone: Garden worlds as relational and entangled domestic ecologies of life. P. Bombardella, North West University

Private suburban gardens in the small South African city of Potchefstroom are more-than-human contact zones. Humans and nonhumans are entangled in complex relations and it is through these situated and embodied entanglements that garden worlds – domestic ecologies of life – emerge. I present ethnography as both an approach to doing fieldwork and a written representation of fieldwork, to argue and show that, by 'walking the garden' with white suburban gardeners in Potchefstroom, I am able to answer and extend questions posed by multispecies ethnographers. Although it is important to ask questions about what flourishes and what fails in multispecies encounters, those questions need to be extended to ask what flourishing means, for whom, and what the implications are for the lively agencies, both human and more-than-human that animate gardens. By considering how white middle-class gardeners, while 'walking the garden' looked out for signs of flourishing and/or failing, I outline two extremes of a continuum of gardening practices I learnt to become attentive to. These I call 'gardening as taming' (based on organic gardening principles) and 'gardening as domestication' (based on factory gardening principles). The 'typology' I provide pays close attention to the tensions that characterized 'care', and how evidence of failing resulted in the valorization of some life forms and the

devaluation of others. These processes of valorization and devaluation had consequences for which life forms were afforded meaningful life (bios) and which were considered killable (zoe). I show that how death was dealt with related to whether gardening was practiced as taming – establishing ties – or as domestication – controlling nonhuman life forms. I show further that ethnographic data complicates approaches to gardens and gardening practices that are based on ‘discovering’ features that can be ‘read’ off the landscape and that features are treated as significant only insofar as they are tended to and animated through practice – practice such as occurs during gardening when categories, including the category of garden itself, become. The main point of the paper is to show how the categories – weed, pest, plant, urban wildlife, and garden – that emerge through gardening practices are contingent and relational rather than stable.

The Social Life of Waste/Art. D. Krige, University of Pretoria

Waste has become a central metaphor of contemporary dynamics within global capitalism (Hawkins & Muecke, 2003; Gill, 2009; Israel, 2006b). Waste speaks to the centrality of consumerism and consumption in everyday life, while pointing to stark inequalities across the planetary economy as it reveals how discarded objects are configured as waste in one context while it has or may have commodity candidacy in another context (Appadurai 1986). The commodity candidacy of waste has been recognised by a variety of actors, from public authorities that now vigorously formalise waste picking and management processes in metropolitan areas and insert urban waste into global commodity chains in order to supplement their declining incomes, to artists who are increasingly turning to waste as an artistic medium. Inspired by surrealists to the situationists and the punk movement, artists use the medium of waste to offer a critique of consumerism and the processes of commodity fetishism, while others have used it to challenge notions of beauty, the abject and desire that are produced by the market (Savage, 2008; Vergine, 2007, Israel, 2006b). Others have seen in it the potential to educate populations about the benefits of recycling and re-use while others have used it as a symbol of peace and nation building (Israel, 2006b). For others, waste is what is available in their environment. The ambivalence associated with waste as symbol and waste as art – its potency to enable social critique and to morph into a commodity that can generate income – is one of the reasons why waste has become an important theme and medium in the world of artistic expression (Israel 2006a, Bjørnskaui 2012, Vergine 2007, Cattane 2011, Cowan 2007, Knowles 2009). In the wake of the continuing economic and political crisis in North America and Europe, artistic expression has taken on a decidedly public character as social movements reclaiming public spaces through carnivals and occupations typically accompany such direct actions with expressions of visual, musical and performance art (Graeber 2012, Mirzoeff 2012, Mitchell 2012). Unsurprisingly, in the current intergenerational struggle over the meaning of liberation and the allocation of resources and opportunities in contemporary South Africa, art has also played a role in the expression of competing social and political imaginaries.

Cultural Resonance-Textures and Tensions in B2B Anthropology. C. Denham-Dyson, Demographica

Anthropology, as the proverbial foot soldier of colonialism, must address the damage its dealt from its controversial position within African history. For the past thirty years, we have seen anthropologists grapple with new questions that have emerged from intersectional spaces within context. We have sought to understand gender, race, class and space through fresh lenses – ones that interrogate both the role of the anthropologist, as well as the personal intent. While academia is often glazed over by theory that divorces our IQ from our EQ, anthropologists are required to sit squarely within the grey area and question not only what we may think we know, but also what our knowledge should do to empower and collaborate within networks that we have leveraged to better understand culture. We should interrogate our positionality and optimize our privilege in such a way that power and knowledge are shared and distributed.

Globally, anthropology has grown in popularity as a research method which aids businesses in understanding their consumers. From a user-experience perspective, the intel that anthropologists help gather can be invaluable to a company that is struggling to design for its consumers. In the purchasing world of today, consumers are both individuals and businesses, and are more highly critical than ever before. They are also more widely exposed to a range of choice. Thus, the challenge of a business today lies in understanding what **real** value their brand can bring to the life of the consumer. Thus, anthropology should operate as an intermediary between industries and service providers to yield meaningful relationships that are reciprocal for both parties. Over the last year and a half, I have spent time in numerous businesses across South Africa – understanding the role players and hierarchies, the race and gender conversations that underpin everyday business dealings, and the pain points and aggravations of people in South African business. What people long for in their lives are the same things we long for in our jobs – we want to feel recognized, we want to feel understood and we want to know our contribution is meaningful. Anthropology should be a practice of coming to know one another better. It seeks to unpack the mechanisms that institutions lean upon to put distance between people and systems. This “lack of clarity” is the fulcrum on which many businesses still operate – unable (by choice or design) to the adjustment of inward practices that feed off non-representation and keeps them in ‘intellectual ghettos’. This, of course, is true of anthropology too, as our own discourses can make knowledge lofty and inaccessible. Advertising is ‘cultural production’ of the most overt form and therefore the anthropological interplay between business and postcolonial society is imperative. To use anthropology as a tool is to interrogate its place, inherently. The methodology that anthropologists are equipped should spend more time in field, sharpening the skills of deep listening, participant observation and immersive interviewing that characterize this discipline. Cross-disciplinary engagement within business places, and not just learning spaces, is imperative to aid economic growth in Africa.

Workplace Expectations: Anthropology and Development Studies Honours Graduates.

JJ. Ntombela, University of Johannesburg

The purpose of this project is to investigate the skills, knowledge, and values that potential employers expect from Anthropology and Development Studies honours graduates at the University of Johannesburg. By understanding what employers expect from graduates, we can begin to understand whether the University of Johannesburg's teaching and learning strategies and the curriculum equip students with the relevant skills, knowledge, and values that would extend beyond the University and into the work environment. I employed a qualitative approach and conveniently selected participants in order to gain an in-depth data from past graduates and their employers. The key findings revealed that employers want graduates who have transferable skills, research skills, as well as respect and excellent work ethic. On the other hand, the graduates felt that they needed more practical skills, especially with regards to research skills and presentation skills, and that the University needs to promote graduates as desirable assets to the market, which would enhance their confidence in the workplace. The results obtained from this study could assist the students of the University of Johannesburg to develop the skills required by prospective employers.

What are Cameroonian undergraduate anthropology students being prepared for?

K. Nko, University of Johannesburg

Anthropology was introduced in Cameroon's university system in 1962, with the creation of the Federal University of Cameroon, later to be changed to the University of Yaoundé¹. The paper is a brief introduction to the anthropology of Cameroon and a first attempt to understand its trajectory. I visited three anthropology departments in Cameroon for three weeks in January 2016 to conduct interviews with students and staff, and collect curricula. In this paper I look at the undergraduate curricula, comparing it with a few South African universities and ask myself: What are undergraduate students "prepared" for? Anthropology in Cameroon is taught as an undergraduate degree programme with many modules having a "traditional" anthropological focus. Most students with this degree work in the civil service – "with an anthropology degree one has a better chance to pass the civil service exam". Departmental marketing pamphlets, for example, list government departments as potential employers. However, there is a debate about whether anthropology in Cameroon should be taught as an applied subject focusing on development issues or as one engaged with more contemporary debates.

A Social Anthropological Study of Changing Climate and Small-Scale Farmers in Soweto

L. Zigana, UJ

Climate change is a global and local environmental, social and political phenomenon which is reshaping the way we think about ourselves, our societies and humanity's place on earth. Anthropologists' interest in human-environment relations (including weather, climate and society) is not new. Their engagement in climate change, since the 1970s, and more so since the 1990s, gives an indication that climate change is linked to socio-cultural ideas and behaviours. Anthropology's in-depth field methodology, long

engagement with human-environment interactions, and holistic view on science and society puts the discipline in a good position to interpret knowledge about a changing climate.

Session IC | Lecture Hall E3 | Indigenous Education | Chair: CA Williams

An exploration of VhaVenda indigenous songs that were used to educate the youths about sexual education. M. Madzivhandila, University of Venda

Indigenous songs are no longer used like before to contribute to the knowledge building of youth's sexuality. The focal point of this study was to integrate the VhaVenda values and norms that were in indigenous songs that are no longer shared through songs, dances and other African cultural activities. This study utilised the qualitative approach. Individual face-to-face Interviews and focus group discussions were the data collection methods used. Purposive sampling within non-probability sampling category was utilised. The target groups of the study were groups of indigenous musicians, traditional leaders and grade 12 learners. The study adopted the transformation theory to determine the indigenous songs that can educate the youths on sexuality. The study findings showed that indigenous songs are no longer used like before to contribute to the knowledge building of youth's sexuality. Also, modern youths have lost hope to the indigenous songs and they do not consider them as useful tool for solving their sexual problems compared to the modern ones. The researcher recommends indigenous songs to be used as a tool to educate youths' way about sexuality. Awareness campaigns should be done and the broadcasters should give priority and preference to indigenous songs than the contemporary songs.

The Experiences of Basotho Newly Initiated Men in Selected Botshabelo High Schools, Free-State Province. C. Monyela, University of the Free State

In the light of penetrations of colonialism, modernity, urbanization, apartheid, and democracy, the meaning of manhood (what it means to be a man) still a critical debate in South Africa. It appears that since immemorial initiation school has been a rite of passage – from boyhood into manhood. A marker of manhood. Using a qualitative method with semi-structured interviews and focus group discussion, the researcher examines the experiences of Basotho newly initiated men when incorporated back into a high school environment. Such experiences include how they see themselves as new men in the school environment, how they are received and treated by both male and female teachers, and as well as the treatment from interacting with other learners. Given the reality that high school environment is governed and regulated by its own legislations and policies that do not necessary accommodate initiation rituals. In such an environment all learners are regarded as children and every male learner is a boy.

In doing so, the researcher takes into a serious consideration the fact that there is something that precedes the question of this identity formation. This precedence is about how identity shifts through different moments. So the way to account for its difference in the present is also seen from the kind of dynamism that has been driving it. Thus, the researcher thought of historicizing it, and the way of historicizing it could to lay the above mentioned moments, including pre-colonial moment. This will help to see the dynamic movement which culture and its politics take throughout the development of that particular society, South African one to be specific here. How does it change? What is left and what is

lost? What shape does it take at one point and what at another point? What factors are at play at each particular moment these changes take place?

Exploring the viability of Integrating Indigenous Knowledge into Life Orientation Curriculum in the Intermediate Phase. MT. Badugela, University of Venda

The school curriculum in post-apartheid still faces challenges that are a result of colonial and apartheid education system. The South African school curriculum is debatable in the current era because it disregards the voices of African Indigenous people. The South African school curriculum even after many transformation attempts still reflects colonial education underpinnings adopted from the previous colonial rulers. Cultural contributions and Indigenous knowledge systems are undermined and disregarded. The envisaged school curriculum cannot be based solely on Eurocentric knowledge and systems but it should be integrated with Indigenous knowledge. There is not enough studies that systematically investigated the integration of indigenous knowledge in the curriculum. The aim of this study is to investigate the extent to which the school curriculum could be integrated with African indigenous knowledge in Life Orientation subject. Indigenous knowledge refers to a body of knowledge embedded in African philosophical thinking and social practices that have evolved over the years. The study argues that it is through the integration of Indigenous Knowledge in South African school curriculum in Life Orientation that the African child and the entire society can find their voices in the process of providing quality education to the African child. The researcher will follow appreciative participatory design. This approach will allow the researcher to work collaboratively and reflectively with education stakeholders regarding integrating Indigenous Knowledge into the school curriculum. A qualitative research methodology will be used. It is envisaged that the results will contribute to the transformation of the school curriculum.

The Role Played by Initiation Schools in Relation to Females among the Venda Speaking People in Thohoyandou, Limpopo Province. LD. Tshikukuvhe, University of Venda

The study focused on the role played by initiation schools in relation to females among the Venda speaking people in Thohoyandou, The findings of the study indicate that female initiation rites are on the decline with lower numbers of females participating each year. Non-probability sampling and purposive sampling methods were used to select cases. The scientific and technological revolutions have ensured the subtle but certain destruction of the local traditions. Inventions such as the television and the world-wide-web have stripped away essential functions of female initiation schools such as the control of information. Access to information has become too easy and the exchanges of ideas have contaminated the local culture. The ceremonies of the rites of passage were considered to be backward and meaningless by most respondents. While some thought that the schools appeared to be ineffective because of their traditional and old-fashioned nature, the principles being imparted on to the young girls remain relevant. Many of those who decide to participate in the female initiation schools are now being criticized as being and generally bad people. This has mainly come about as a result of the teachings of the early European missionaries. The study recommends that the young generation should be encouraged and motivated not to turn a blind eye to knowing their tradition, culture, language and understanding the importance of preserving their traditional ritual ceremonies.

Examining the postcolonial development discourse in the Eastern Cape Province

T. Chigware, University of Fort Hare

F. Sibanda, University of Fort Hare

The rural development landscape in the Eastern Cape has been an ideological battleground, witnessed by the disjuncture between official government rhetoric and local bureaucratic practice. Since the postcolonial era, issues of development has induced community protests more than other societal issue. While the majority of protests has been about the lack of 'development' however defined and a dearth of service delivery, of late the Eastern Cape has seen a new kind of protest of where community members have not been protesting about lack of progress or services but rather protesting about the kind of 'development' assistance they are getting. Since independence, there have been violent protests most markedly in the Pondoland area where community members perceived that they were being sidelined from the development process and expressed their frustration through vandalism of the structures that were supposed to improve their livelihoods. This frustration of a development predicated on a development discourse based on a community-government-private sector partnership has played out in other countries after they have attained their independence. This paper seeks to find ways in which, using anthropological tools and insights, South Africa can chart a course different from what other countries have gone through in their postcolonial process. Most importantly, Most importantly, considering that most of the development initiatives in the Eastern Cape trace their origin to the homeland government where they were used as tools of control and containment, the paper seeks to find find an alternative development discourse based on the new realities of the postcolonial era.

The state of water conservation and demand management in Alfred Nzo District Municipality in relation to economic development. B. Kufa, University of Johannesburg

Water scarcity is a global challenge that threatens water sustainability and development at large. Various stakeholders in the water resource management spectrum have been calling for water conservation and water demand management. In this regards, this study will investigate what has been done in Alfred Nzo District Municipality (ANDM) to meet this obligation that the South African government has committed to. However one can ask: what is water conservation for rural areas? And that is an answer which will be answered by the study. To achieve this, qualitative research approach will be adopted using semi-structured interviews in data collection. In terms of sampling, purposive will be used to engage with the municipality and businesses, systematic for the ordinary inhabitants and cluster for villages to participate. Also, the study will use thematic analysis.

In ANDM different approaches to meeting water demand has been utilised. These includes water harvesting, provision of piped water to various villages and building of tanks and dams. These measures have been successful in the municipality for years and ensured that people do access water in various quantity and quality. Regarding water conservation the municipality have been able to provide sufficient water for all its constituents through the usage of rivers and taps but there has been insufficient data providing what has been done to implement water conservation.

Looking for leaders: tactics and agency in the 2015/2016 South African student protests

Vito Laterza, University of Oslo; Divine Fuh, UCT & Ayanda Manqoyi, UCT

In October 2015 thousands of university students took to the streets across major South African cities to protest against increases in university fees. The demands of protesters were complex and multifaceted, and not easily subsumed under one common manifesto. This paper will explore the tactics that protesters and small groups of activists employed to gather momentum, while refusing attempts at vertical integration and structured leadership. The main point of the article is the changing relationship between agency and tactics: if leaderless movements gain momentum by refusing to be “represented”, both symbolically and organisationally, what kind of agency are we speaking of when protesters take the streets? Who is protesting for what? Do tactics and methods then become the primary focus of ethnography, both empirically and conceptually? These questions are directly related to debates about the role of agency in classic and contemporary anthropological theory. These protests generated events and social formations that eschew conventional understandings of agency. We argue that in order to adapt our theoretical frameworks and ethnographic methods to the emerging global waves of popular unrest, political anthropology needs to move away from linear questions about “who” and “what”, towards a deeper understanding of the immanent logics and processes of collective spontaneous behaviour, located in complex interactions with social media and new forms of political subjectivity. The empirical discussion will be framed by a selective genealogy of these issues that will start from Epstein’s (1958) analysis of various forms of protests in the Zambian Copperbelt, all the way to contemporary studies of movements like Occupy and Black Lives Matter.

Investigating the Triple Helix potential of East London. S. Sibanda, University of Fort Hare

This paper focuses on the catalytic role that the “triple helix” (business, government and university) relations can play in the development of the city. It explores the ways in which these partners view each other in the city of East London and what value they attribute to closer working relations in the remaking of the city as a whole. The Triple Helix provides a means to guide efforts, from different starting points, to achieve the common goal of knowledge based economic and social development. The result is a tripartite model, with intermediate mechanisms, that integrates the government, industry and the university (Etzkowitz, 2002). The first world has seen the university evolving to become conveners and developers, founded upon the principles of relevance, connectivity and productivity (Proenza 2012). This type of ‘evidence’ has led to a number of countries putting knowledge and innovation policies, as well as higher education, at the core of their development strategies. This model has yielded tremendous results in Finland which, following the deep recession of the early 1990s, selected knowledge, information technology and education as the major cornerstones of the new (economic) development policy (Hölttä & Malkki 2000). South Korea, Singapore, Denmark, Australia and New Zealand have also followed this route successfully (CHET, 2011:3). The Triple Helix model in South Africa is under the management of THRIP (Technology and Human Resource for Industry Programme), which is directed by the National Research Foundation (NRF), on behalf of the Government, for the Department of Trade and Industry (DTI)(Potgieter,2012:6). East London as a city is favoured by the triple Helix model of development as it constitutes all the needed entities of a Triple Helix (government, industry and the university). The study thus found a serious potential of willingness from all concerned parties with however lack of motivation for any of the entities to become the key drivers in this quest for collaboration, hence the city has not achieved the full gains of the Triple Helix.

‘Back in the day’: Reproducing social distinction in responses to crime through Special Rates Areas and Community Improvement Districts, in Rondebosch and Mowbray, Cape Town. Zarreen Kamalie, UCT

This thesis, initially on the experiences of safety and security of residents in the suburb of Rondebosch, is on Special Rates Areas and the quest for residents in the area to feel 'special'. Looking at the ways in which formerly white areas retain the embedded legacies of separate, spatial development from the apartheid era by invoking a sense of pride and nostalgia through the romanticisation of the colonial era. Looking at Pierre Bourdieu (1987) and the ideas surrounding social distinction this thesis focuses on Rondebosch because of its perceived safety and comfortable living standard, and what it means for a formerly white area to be a 'community improvement district', and Sara Ahmed's work on framing the stranger, this thesis focuses on the establishment of Special Rates Areas and Community Improvement Districts in formerly white areas, and the reproduction of spatial exclusivity and inaccessible value on the basis of 'threats to security'. In studying the physical boundaries that people install to prevent crime, such as high walls, fences, etc., one also discovers the non-physical boundaries. SRAs and CIDs have become new forms of boundary making. The Little Mowbray Rosebank Improvement District (LMRID) SRA is the focus in this thesis. It is important to engage with the legacy of spatial apartheid, particularly when we continue to see not only the effects of apartheid in the housing crisis but the reproductions of apartheid-like actions such as forced removals and selective urban regeneration at the expense of marginalised communities.

SESSION II

Friday, 30 September

16:00-18:00

Session IIA | Lecture Hall E1 | Concepts of Life: Time, care and the everyday 1 | Chair: F. Ross

Birth narratives of women miners who work underground. Mutsawashe Mutendi, UCT

The majority of the women who are recruited to work underground throughout the platinum industry are of child bearing age (Dlamini, 2016). The proportion of such workers is not inconsiderable: Impala Platinum, for example, estimates that between 6-7% of underground female mineworkers are pregnant at any given time. Whilst pregnancy is considered to be a private affair within a household, for female mineworkers this is not the case, thus making pregnancy for female mineworkers increasingly challenging. Mining policies often play a major role in shaping the experience of pregnancy for a female mineworker. At Impala Platinum all pregnant and lactating women are moved to the surface to perform work there because working underground is hazardous and can potentially harm the fetus or the infant. The aim of the paper is to illustrate how pregnancy policies stipulated by the mining companies shape the female mineworker's pregnancy and work experiences. Drawing on birth stories of two female mineworkers I will highlight the type of maternal and postnatal care that female mineworkers receive and how these play a major role in the infant's development.

The Experiences of Death and Bereavement among Young VhaVenda Widows. D. Itsweng, Univen

Death and bereavement are sensitive issues experienced by all mortal species across the world, and in every human household. Once death occurs, more than one individual is left bereaved. However, all societies have established cultural ways of mourning the dead as a way of healing the bereaved. The aim of the paper is to explore the experiences of death and bereavement amongst the young Vhavenda widows. The primary objectives of the study are to identify the challenges experienced by young Vhavenda widows in Vhembe District during the time of death and bereavement; establish whether these women are treated with respect, dignity, and compassion during the process of death and bereavement; understand the coping strategies they employed in dealing with death and bereavement; understand their expectations about the role that needs to be played by the family and the community and ascertain the overall impact of the process of death and bereavement on their future lives. A qualitative research method will be used in order to attain in-depth data through unstructured interviews. The interviews will be conducted on 15 respondents using a purposeful sampling method around the rural villages of Nzhelele in Vhembe district. The research findings will add value to the existing literature on culture, death and bereavement.

Mothers Matter: A critical exploration of mothering and the first thousand days of life within a development intervention. K. Marais, University of Cape Town

Science is beginning to have an immense influence on how parents understand and practice early childcare. Scientific research, for instance, has revealed that an infant's brain is at its most receptive during the first eighteen months of life (Schore, 2001) and that trauma and stress can alter the architecture of the brain (Lou, 1994; Pollack et al., 2010). Furthermore, the sensory systems of infants are acute, allowing them to make immediate connections (Stern, 1985; Farroni et al., 2002). This scientific knowledge about foetal and infant brain development, however, is not widely accessible to all parents and pregnant women. *Together from the Beginning* is an innovative video card that aims to educate parents (particularly mothers) about behaviour that will support the early development of their babies. The video card therefore attempts to bridge the gap between (abstract) scientific knowledge and (practical) antenatal and child care, by teaching and encouraging mothers and caregivers to raise their babies in the "best ways possible". But what if raising your child in the "best way possible" is impossible to begin with? What if your everyday life cannot adequately accommodate the expectations that new scientific knowledge promotes and encourages? The video card was tested over a two-month period in the waiting area of the antenatal clinic at the Kraaifontein Community Health Clinic. Sixty pregnant women together with eight of their partners were interviewed to determine what they already knew about child care, where they obtained their information from, and what they thought and felt about the video card. The study revealed that many of the pregnant women possessed limited knowledge (referred to as "the basics") about antenatal and infant care, and thus "learned a lot" from the video. However, some pregnant women were negatively affected by the video, causing them to feel stressed and guilty about their antenatal and childcare practices. This paper explores these negative reactions by situating them within the difficult lived realities faced by some of the pregnant women.

Feeling 'Stuck' in the Field: Experimenting Emerging Methods. M. Ncube, University of Cape Town

During the early stages of my Masters studies, I began questioning the role of Anthropology in examining the 'other' – a subject discussed by several African scholars such as Marimba Ani, Archie Mafeje, Francis Nyamnjoh and Chimamanda Adichie in showing the discipline's colonial role separating the researcher from the 'other'. As an African studying people of her own community, I constantly questioned my positionality as researcher studying the 'other', particularly those I share 'home' with. How does an African anthropologist effectively understand people living around her 'home' using the traditional framework of Anthropology? Among other questions, this has been the most difficult when conducting ethnographic fieldwork at 'home'. My Masters research encompasses early childhood embedded in a developing urban settlement in Maphisa. My biggest challenge has been positioning myself as researcher in relation to people I call my own when telling their stories. Innovating suitable methodologies to examine early childhood in my community is a difficult exercise. One innovative step was creating a 'baby body mapping' technique to harness the livelihoods of children in this space. There is still a lack of methodological tools for other Africans who face this predicament in their endeavours to tell stories of their own.

Session IIB | Lecture Hall E2 | (Un)Becoming Farm Workers in South Africa | Chair: H. MacDonald

Farm Workers' Sporting Lives and "Development" Agenda: (Un)Becoming of the Mountain Tigers' Football Club. T. Kaur, UFS

In May 2004, the Western Cape Government Department of Agriculture announced a sub-programme: *Farmworker Development*, claiming development of farm workers as one of their priority areas.¹ To this end, the department invited different provincial government departments to include farmworker development in their strategic plans. In 2005, the provincial cabinet passed a resolution to encourage a coordinated effort to this effect. In 2008, the provincial Department of Cultural Affairs and Sport launched their: *Western Cape Farmworker Sport and Recreation Development initiative*. While these resolutions and programmes institutionalise farm worker development agendas, history of farm labour extraction and exploitation, farm workers' geographic marginality and contemporary social problems, all feed into the construction of farm worker development discourses. In this paper, I interrogate meanings and experiences of farm worker development in a context where sport is seen and used as a tool for development. I do so by attending to a farm worker run soccer club, Mountain Tigers Football Club, drawing out different ways in which the farm worker-soccer patrons organise, practice and negotiate access to soccer. While their soccer experiences also include participation in "sport-for-development" programmes, when contrasted with their everyday sporting lives demonstrates a more complex phenomenon within which farm worker development discourses were constructed, imposed, sustained and appropriated to different, at times contradictory, ends.

Whose Ethics? The International Regulation of Labour Practices on South African Exporting Fruit Farms. J. Swanepoel, University of the Free State

The exponential rise of agribusinesses in South Africa since the 1990s, especially in the fruit exporting business, has exposed the postapartheid agrarian countryside to the international food regulation chain. This has meant that producers, exporters and pack houses have become subject to forms of scrutiny that ensures a certain kind of brand value demanded by first world consumers, such as food safety and fair labour practices. The former is regulated by food safety audits and the second by ethical (or social)

audits. Being more technical the integration of food safety audits (such as Global gap) has been much smoother than the introduction of ethical audits which aims at standardizing labour practices along the principles of the International Labour Organization (ILO). Realising early on the awkwardness international labour standards in the postapartheid context where transformation has been slow (if at all present), Fruit South Africa (FSA) set out to develop a local ethical standard called the SIZA (Sustainable Initiative of South Africa) Standard. Through much negotiation, SIZA became accepted by most big supermarkets (as one of the biggest importers TESCO's acceptance of SIZA set the way forward). This implied a local standard measured by local auditors, which made compliance much easier (although FSA ensured the buy-in of their members). However, as an organisation, SIZA still remains dependent on FSA (financially and otherwise) which presents an obvious conflict of interest. It means that FSA can internally manage risks without hampering fruit exports. Since 2012 I have been working as a SIZA ethical auditor on fruit farms. By drawing on this experience, I discuss the limitations of the SIZA Standard auditing process and some of the contradictions presented by "ethical" audits more generally. The following will be discussed: the implications of private labour regulation services (in absence of the state and union activity); the unintended consequences of ethical audits; and a discussion of how local the SIZA Standard really is. I will also reflect on my own experience as an auditor and the nuances of protecting farm worker rights through ethically sound labour practices.

Blaaukranz: How Former Farm Workers Construct of Autonomy through Land Reform. F. Brandt, University of Cape Town

In 2013 the farm Blaauwkranz was handed over by the Department of Land Affairs to five former farm workers who were going to farm commercially in the Eastern Cape Sugar Beet pilot project. They are still not farming sugar beet due to the delay and controversy around the processing plant where the biofuel ethanol would be produced. Meanwhile however, on all the 25 land reform farms, 35 farmers and their workers are farming the land. I have been visiting Blaauwkranz since 2014 to see how the former farm workers are doing, what they are doing, and how in that process social relations in the area are reconfigured. This prompted me to write a paper about the realities of land reform that often go unmeasured and do not appear in evaluation reports. How land beneficiaries build relations with each other and their environment as farmers, instead of farm workers? What has changed in their lives and how do they feel about it? The argument presented is that this farm examples how land reform in South Africa, despite its organizational and political challenges, enables black people to construct autonomy, diversify livelihoods, and transform rural society. Another question engaged is how in the process the agency of these farmers suggests an alternative to rural development and neoliberal agriculture?

Deconstructing the Category 'farm worker' in the Post-Strike Moment. Å. Eriksson, Stockholm University

Doing fieldwork for my doctoral dissertation among commercial farm workers in the Western Cape during what I have called the post-strike moment (Eriksson, 2014), just after a major, unprotected strike spreading to at least 25 towns in the province, I kept coming back to a seemingly simple set of questions that proved to be quite complex: What is a farm worker in present-day Western Cape? Who do researchers and activists refer to when speaking of 'farm workers', and who claim 'farm worker' as their

identity? In this paper I suggest that the meaning of the category 'farm worker' was contested in at least two different but interrelated ways during the post-strike moment – regarding what and who a farm worker is, and who may represent farm workers struggles, and in what ways. Such contestations were expressed for example through the common claim by employer representatives and some categories of workers that those involved in the strike were not (real) farm workers. This should be seen in the light of an on-going fragmentation of the identity farm worker (Greenberg, 2010), linked to an increasing share of women and female and male migrant and immigrant workers and other categories of workers who often live outside of farms, are employed casually or seasonally and engage in farm work as one among many different livelihoods strategies - and whose status as 'real' farm workers is questioned. In the paper, I argue that deconstructing the category 'farm worker' may illuminate disagreements around who is read as a worker, whose voices are heard and whose resistance recognized, linked to power hierarchies of gender, race/ethnicity and nationality.

Between places of production and circuits of distribution in South African export agriculture. M. Bolt, University of Birmingham

This paper examines the distributive circuits that underpin agricultural production in South Africa. James Ferguson has provocatively suggested that production-centred analysis is misplaced in the region, where most people piece together livelihoods outside formal employment, and that we should instead focus on distribution. Yet labour-intensive centres of capitalist production continue to organise the worlds around them, far beyond the workplace or the workforce. This is certainly the case in South Africa's border agricultural zones, such as the national boundary with Zimbabwe, where large export estates shape the movement of people, money, and a range of resources in a transient setting. The task, therefore, is to understand how capitalist production and myriad forms of distribution intersect. The paper does this by asking not only how forms of distribution are enabled by places of labour, but also how production for export is itself enabled by intricate dependencies and distributive networks that operate at different scales.

Session IIC | Lecture Hall E3 | New Pedagogies: Transformative Anthropology/ies | Chair: D. Bogopa

Liberatory Anthropologies? Preliminary Pedagogical Reflections. K. Mohamed, UCT

Anthropology has a contentious history which undergraduate students at the University of Cape Town find challenging to reconcile with in the present moment. Whilst the history of the discipline is deeply imbricated with the violences of colonialism and neo-colonialism, there have always been strands of doing anthropology that sought transformative possibilities. Therefore I am designing a third year course, Anthropology through Ethnography to enable students to explore the possibilities of rethinking anthropology's canon by foregrounding feminist, postcolonial, black, African, experimental and other liberatory anthropologies. The course is intended to spark possibilities for producing the kinds of anthropologies our future colleagues' desire and through which they can produce knowledge that doesn't alienate, maim or violate their ethical and /or political subjectivities. Students will begin to grapple with the elements of theory building whilst inhabiting a desired epistemological position. They will be expected from their chosen ethico-political standpoint/s to produce: a manifesto, a 12 week curriculum for an anthropology course and an ethnographic research report which responds to the question: 'What is the university?' In this presentation, I will reflect on the reception of the course and

possible future directions based on student's and co-lecturers' feedback in the first term. I will also explore the exigencies, limitations and potentials of responsive self-reflexive pedagogies in rethinking anthropological canonicity and inheritance.

Engaging with the Archive: Coloniality, Decolonial Thinking, and Coffeeking Colson's *The Social Consequences of Resettlement*. S. Morreira, UCT

In the late 1950s my grandfather, Blair Ewing, an opposition politician in Southern Rhodesia, was one of the last people to travel down the Zambezi River before its route was forever altered by the filling of Lake Kariba. His role was to persuade those people in Southern Rhodesia (now Zimbabwe) who had thus far resisted resettlement that the only options left for them were to move, or to die. It was an episode that stayed with him for the rest of his life, where the dehumanizing logic of colonialism and modernity were laid bare, as he described to us in conversation when we travelled as a family to the Lake during my childhood, and in his memoirs written before his death in the 1990s. These conversations taught me that the march of modernity is not always positive and that the lake which we visited for pleasure was embedded in a complex political economy. These are lessons that lie at the heart of much of the work done by anthropology in Southern Africa over the last century, as I discovered when I grew older, embarked on university study and emerged some time later with a PhD in anthropology. In the mid-2000s, I began to teach anthropology at the University of Cape Town. One of the texts that I taught - Elizabeth Colson's *The Social Consequences of Resettlement*, a monograph that emerged from the Manchester school- brought this personal family history into conversation with the history of the discipline of anthropology in Southern Africa. Published in 1971, as the result of fieldwork conducted in the Zambezi Valley in Zambia and Zimbabwe (then Northern and Southern Rhodesia) from the late 1940s onward, Colson's monograph examines social change as experienced by the Gwembe Tonga as they encountered the twin forces of colonialism and modernity, through the building of Lake Kariba. In this paper, I consider the ways in which Colson's text, in combination with my family history, enabled me to teach the history of anthropology, and of its historical roots of simultaneous entanglement within and resistance to the logic of colonialism. In so doing, I consider the place of 'older' texts in the current calls for a decolonisation of the Humanities curricula.

Thinking ethnographically about decolonizing universities. A. Goodrich, North West University

Walter D. Mignolo has argued that decoloniality should proceed through 'boundary thinking' or from the spaces of exclusion that are produced through and proliferate within modernity. He suggests this on the back of a recognition that coloniality, the mode of power underpinning the geo- and body-political distribution of epistemic authority, is inextricably a part of modernity's 'universalism'. In this paper I have brought this perspective to bear on student research conducted in 2014 to explore the possibility that necessary and commendable funding schemes bringing greater access to 'modern' higher education institutions might be reproducing coloniality. I argue that funding is premised on the assumption that excluded students can be transformed to fit universities in ways that leave the latter rather untransformed; that the funded transformation of students leaves the body and geopolitical distribution

of epistemic authority largely unchanged. Far from suggesting that funding is problematic, I suggest, following Haraway that we should be curious enough about what world is being 'worlded' by the current shape of funding to care about what other possible worlds are lying unseen in its shadow. By considering a brief glimpse of the margin in which students struggle creatively and commendably to compose for themselves a shadow world where they can succeed at university, I suggest that the ethnographic study of such worldings offers a position from which anthropology can speak ethnographically about how higher education in South Africa must transform. I argue that the ethnographic record and ethnographic research offer a powerful and to date underutilized resource in thinking through the challenges of decolonization. In articulating what I think that contribution might be, I suggest that the discipline will have to brave the realm of controversy if it is to introduce a valuable ethnographic voice to the conversation.

**Teaching Decolonization? Methods and Pedagogics in Anthropology from a Comparative Perspective.
J. Koch, Universität Münster**

The core theme of the conference, "Decolonising Anthropology in the Negative Moment" leans on Mbembe's seminal paper on knowledge(s) and the question of the archive of which one part asks for 'Demythologizing whiteness' (Mbembe 2012). With regard to the anthropological method of comparison still in use and probably useful, my contribution aims at nuancing myths of whiteness and highlights in the first part a period of German anthropological thinking where questions similar to Mbembe's were asked. Looking at the discipline's developments until and after 1945 the paper aims to identify strategies for decolonisation. In the second part of the paper I relate the findings from historiography to questions of methods and pedagogics taught in auxiliary departments at Münster University. There since 2011 a 'Centre for tertiary didactics' offers classes and I am looking forward to discuss my experiences gained in these, again to fruitfully compare the approaches with the South African tertiary system.

Saturday 01 October

08:30-10:30

Open Session | 08:30-10:30 | Senate Chamber | 'Unconference' Open Panel on Decentering and Recentring South African Anthropology/ies

The discussion facilitated by K. Gillespie, N. Hlabangane, J. Malala & N. Mngomezulu

Mbembe's (2015) negative moment (as "a moment when new antagonisms emerge while old ones remain unresolved") poses questions not only to the teaching and research of/in social anthropology in South Africa, but to the very idea of 'social anthropology' itself. But it is not only within South African social anthropology that a 'negative moment' is being expressed. In American Anthropology the debate by the Association of Black Anthropologists in 1987 that led to the edited book by Faye Harrison in 1991 on decolonising anthropology, has been refreshed with a revisiting of the topic through a series of blog postings on Savage Mind (McGranahan & Rizvi 2016). And the continued interest in 'world anthropologies' (what Arturo Escobar calls "anthropology other / wise") that transcend western-centric roots for / of anthropology remains (Escobar & Ribeiro; Ribeiro 2006, 2014). Critiques of social

anthropology in southern Africa have been engaged before: from Magubane (1972), Crapanzano (1986), and Scheper-Hughes (1995), to the talk of 'crisis' and need for transforming / ending the discipline in the post-apartheid era (e.g., Boskovic & van Wyk 2005; Becker 2007; Mafeje 1997, 1998; Petrus & Bogopa 2009). Nyamnjoh's (2012a) provocative paper 'Blinded by sight: Divining the future of Anthropology in Africa' (to be read with Nyamnjoh 2012b) led to various responses (Hartnack 2013; Gordon 2013; Niehaus 2013; Osha 2013; Teppo 2013) and a rejoinder from Nyamnjoh (2013). And then recently Spiegel and Becker (2015) reflected on whether there is a single South African anthropology or rather anthropologies, leading to responses from Boswell (2015), Nkwi (2015), Schramm (2015), and van der Waal (2015).

Session III

11:00-13:00

Session IIIA | Lecture Hall E1 | Concepts of Life: Healthcare | Chair: J. Owen

Human rights and ethical dilemmas in the implementation of Option B+ in Malawi

A. Munthali, University of Malawi

Malawi pioneered Option B+ in July 2011. There have been concerns that with Option B+ pregnant and lactating women are forced to undergo HTC and start ART. The approach is also perceived as discriminatory as it offers ART only to women and not their spouses who may also be HIV+. Overall the delivery of Option B+ is perceived as a threat to patient rights concerning consent, confidentiality and counselling. This study explored people's perceptions about human rights and ethical issues surrounding the delivery of Option B+ in Malawi. We collected data in 15 districts across Malawi. We conducted 18 key informant interviews at national level, 84 interviews with women on Option B+ and their spouses, 28 interviews with community leaders; 56 focus group discussions with community members, 42 focus group discussions with women on Option B+ and 42 interviews with service providers. Content analysis was used to analyse the data. While some study participants viewed Option B+ as mandatory, hence breaching women's right to making decisions, most of them reported that women make their own decisions after appropriate counselling. Most study participants had no problems with the prioritization of pregnant and lactating women as it aimed at ensuring babies were born HIV uninfected. A few study participants, however, said that the procedure is ethically unfair as it does not offer ART to spouses who may also be HIV+ and this may cause strained relationships within the household. Lack of male involvement, fear of divorce, fear of stigma and discrimination and in some cases the low quality of counselling services constitute the most common barriers to Option B+ implementation. There were a few participants who raised human rights and ethical issues surrounding implementation of Option B+. However the advantages of the program including improved

An exploration of *Maine wa tshizwinozwino* and *Maine wa tshikale* in Democratic South Africa: Focusing on Views of Traditional Health Practitioners (THPs) found in Thulamela Municipality, Limpopo Province. TM. Risimati, University of Venda

This study explored *Maine wa tshikale* and *maine wa tshizwinozwino* with reference to their different reactions to the democratic changes that came with passing of the Traditional Health Practitioners Act (Act No 22 of 2007). The study utilised anthropological qualitative research designs. Participants in this study were traditional health practitioners found in Vhembe district. Fieldwork data was gathered with the use of in-depth interviews in a face to face bases. Data was analysed using classifications and themes. This study will assist policy makers on health fraternity on identifying ways in which they can integrate Traditional Health Practitioners (THPs) in the modern health fraternity. The study discovered that *maine wa tshikale* and *maine wa tshizwinozwino* need each other for the advancement of their services but, their reactions on the government Act differ in a way that creates division among each other. *Maine wa tshizwinozwino* views the Act as a development in their trade while *maine wa tshikale* views it as government's malicious plot that will wane the nature and value of traditional healing in the future. The study recommends that inclusive discourses should be created in order to identify ways that will promote the purpose of the Act while protecting the rights of THPs.

**Wicked and greedy: Gossip and rumour around nurses in *Modimolle Community Hospital
J. Zwane, University of Pretoria**

This paper interrogates community gossip and rumours of 'wicked', 'greedy', 'lazy', and 'apathetic' nurses in '*Slagpale*', a colloquial term used by residents to refer to the *Modimolle Community Hospital which has gained a reputation as a 'butchery'. The infamous hospital is situated in the former homeland of KwNdebele which forms part of what is today the Mpumalanga province's Nkangala region (located 65 kilometres east of Pretoria). This paper is based on ethnographic fieldwork conducted between February 2015 and June 2016. Drawing on Max Gluckman's understandings of gossip, I explain how some residents in KwaNdebele deploy gossip and rumour as an attempt to police the behaviour of hospital staff (particularly, nurses) and to caution fellow residents to possible abuse or mistreatment by nurses. I argue that gossip and rumours of '*Slagpale*' are not merely fiction or idle talk but concern themselves with concrete everyday fears that plague those who bear the brunt of a broken healthcare system. I draw on scholarly sources and newspaper reports and trace the general discontent with nurses in *Modimolle and elsewhere in the country to the history of the nursing profession, resource limitations in the healthcare system, and class notions held by nurses that create a schism between themselves and those whose lives they endeavour to save.

The Making and Unmaking of the Physician Self in Contemporary South Africa

T. Cousins, University of Stellenbosch

M. Pentecost, University of Oxford

In 2016, the Department of Health announced its intention to implement a National Health Insurance plan for “health for all” in South Africa. Amongst the various elements required for the plan to work is an increase in trained physicians committed to working in the public sector. In this paper, we examine the figure of the doctor at stake in animated debates around commitment to public health in order to examine the making and unmaking of the self of the physician. According to some analyses, the loss of health professionals from the South African public system is a key contributor to the present healthcare crisis. South African medical schools have revised curricula to engage trainee doctors with a broader set of social concerns, but the disjunctures between training, health systems failures, and a high disease burden, call into question whether junior doctors are adequately prepared or whether conditions of care extend beyond the question of training. Commonly cited reasons for their poor retention in the public sector include insufficient preparation for the hardships of internship; doctors' lack of a “correct” moral or ethical relation to the obligation to provide care in a failing system; and a disempowering bureaucracy. These concerns illuminate the figure of “the doctor” in South Africa as characterised by a self that must be cultivated to “cope” with the demands of medical practice, to adopt the correct moral posture in relation to the urgency of care, and to enact a desirable ethical relation to the broader social and political context of medical practice. We ask what picture of humanist concern animates the subjectivities and techniques of the self called for by this training? How do pedagogies concerned with inequality, exclusion, and social justice articulate with doctors' expectations of income, working conditions and vocation? What techniques of the self are at work in the making and unmaking of doctors in contemporary South Africa, and how might this resonate across other health system landscapes? The junior doctor offers us one figure with which to think through debates around decolonization and crisis, and the theoretical and pedagogical tools we might use to engage these debates.

Session IIIB | Lecture Hall E2 | Narratives of Inclusion, Identities and Belonging | Chair: C. Truys

Exploring the Lived Experiences of Social Exclusion for African International Students Studying at the University of Johannesburg. VP. Kondo, University of Johannesburg

In recent decades there has been a vast growth of African International students migrating to South Africa; many to study in South Africa's twenty-three tertiary institutions. South African universities celebrate diversity and internationalisation yet African international students experience different forms of social exclusion contrary to the universities' premises. In this regard, social exclusion can be understood as an individual's inability to participate in the basic political, economic and social functioning of the society in which he/she lives. Such social exclusion is due to the limited support systems put in place for African International students by tertiary institutions as well as the South African government. I draw on Bourdieu's work on structural boundaries and social control as a

foundational framework in this study. I aim to understand how social exclusion is a result of the power relations inherent in society as well as how social exclusion of African International students is controlled by powerful actors of society such as the government. This research will thus explore the lived experiences of social exclusion faced by African International students (18 to 35 years old) studying at the University of Johannesburg, South Africa. Fifteen African International students will be interviewed with the use of in-depth narratives to understand their personal everyday lived experiences of social exclusion as university students. The study will seek to understand how African International students explain their social exclusion narrative. Additionally, in light of the revised South African immigration laws set in 2014, the study will explore how these laws impact their everyday lives. By exploring the above experiences of social exclusion this study aims to advocate for the social rights of African International students in South Africa.

Exile Biography, National History and Anthropological Research: The Story of Kaufilwa Nepelilo.

CA. Williams, University of the Free State

In the history of Namibia's liberation struggle, Kaufilwa Nepelilo's story is largely unintelligible. As one of hundreds of contract labourers to leave Namibia during the early 1960s in search of opportunities in Tanzania, Nepelilo soon found himself living at Kongwa, the site of the first guerrilla camp granted to SWAPO and other liberation movements then supported by the OAU. A reluctant "freedom fighter" at best, Nepelilo's account of life at Kongwa focuses not on preparations to liberate Namibia from colonialism but rather on escalating tensions between rank-in-file guerrillas and the camp command. Nepelilo's story is not a classic dissident story either, however. In contrast to critical Namibian historiography, which introduces Kongwa through SWAPO's 1968 "Kongwa Crisis," Nepelilo focuses on the inequities of camp daily life and other events that fall outside both an official national history and its counter-narrative. Moreover, Nepelilo's story has not been "silenced." Rather, it has been narrated often among friends who shared stories of their experiences in exile with one another in particular social contexts. Through engaging with these stories and contexts, the paper not only presents the life of one former Namibian exile, but also consider how anthropology may critically engage with dominant views of the late colonial past and postcolonial present in Southern Africa.

Embracing Blackness: An Ethnographic Study on Rastafarians in Malawi

S. Maganga, Nelson Mandela Metro University

There is a tendency to generally dismiss the Rastafarian phenomenon as purely a fad that is associated with young people. Such an explanation does not help to explain the why people seek to embrace the Rastafarian identity and what significance it holds for its adherents. The Rastafari phenomenon has generally been misunderstood and this is especially true in the context of Malawi where little research has been carried out on this phenomenon. As a result of this, it is found that its members are often discriminated against on a number of levels ranging from education to employment opportunities. The question that remains unanswered is that despite the stigmatization that is associated with this phenomenon, why do Rastafarians embrace this identity and what significant value does it hold for its

members? Although the religious framework has generally been used when seeking to understand and explain the Rastafarian phenomenon, it does not adequately help to explain why people would embrace this identity. Far too often, the understanding of race tends to be ignored when attempting to establish why people would seek to embrace such an identity. In the context of Malawi, the notion of race rather than religion is something that has been left unexplored. This paper will seek to address how the notion of blackness rather than religion may have played a part in influencing its members to embrace this identity. This is based on a study that was carried out with some members of the Rastafarian community in Malawi.

Is class gendered? Reflections on young adults' experiences in Maputo

Sandra Manuel, Universidade Eduardo Mondlane, Mozambique

In this paper I examine gendered experiences of class, with an emphasis on those well off, in the capital city of Mozambique. The focus of my analysis lies on the performance of gender in class and highlights diversity on the experiences of women and men. In the process of constructing my argument I draw, on the one hand, on the limitations of the applicability of the concept of gender as a Western construct based on local understandings of social roles and internal dynamics of sexual and intimate relationships in my target group. On the other hand, I discuss how the combination of historical processes such as FRELIMO's Socialist post-independence policies, the liberalization of the economy and the impact of structural adjustment programs shaped urban dynamics of social stratification in Maputo with such specificities that misrepresent the applicability of the concept of class. Thus, I locate my work on the perspectives that grounded on fieldwork in African realities highlight dynamics that bring to light the limitations of and distance from colonial concepts to rationalize contemporary African lives.

Session IIIC | Lecture Hall E4 | Various 1 | Chair: S.D. Setume

From past to present – 'migrant competencies' and contemporary Zimbabwean migration.

T. Galvin, University of Botswana

Contemporary migration flows from Zimbabwe to countries in the Southern African region and beyond have coincided with a prolonged period of economic and political difficulties within the country. In this context, it is all too easy to suggest a simple cause and effect relationship between the economic and political difficulties of the post-colonial state and outward migration flows. Yet, internal and transnational migration is not a new feature of Zimbabwean society. In the Zimbabwean context today, migration occurs within a complex reality that involves historical processes, the importance of enduring social and cultural forms, livelihood strategies and the dynamic nature of migration as a process. This paper considers the ways in which continuities and discontinuities between 'past' and 'present' patterns of mobility shape contemporary Zimbabwean migration. More specifically, the paper examines 'migrant competencies' as a set of individual and group capabilities that are the outcome of past processes and an ever changing migration landscape. Drawn from a store of past and newly acquired knowledge not equally available to all, 'migrant competencies' have the capacity to add to existing layers of

heterogeneity within migrant populations. This paper examines the store of competencies available to individual migrants is a key determinant of contemporary Zimbabwean migration trajectories and the outcome of migration as an individual process. Finally, the paper considers the challenges faced by Anthropology in addressing both the present and the past in our attempt to understand the complexities of human mobility and migration.

Sport as Method: Playing as form of Decolonial Research and Knowledge. S. Forde, UBC

This presentation, which relates to my PhD dissertation research, will present the ways through which sport, particularly soccer, can offer decolonial possibilities for researching in cross-cultural settings. The idea that soccer is a universal language can be easily critiqued for the ways in which sporting spaces can often be highly exclusionary based on race, gender, class, and sexuality. That being said, as a white researcher from Canada, I will explore the ways in which ethnographic studies of sport, particularly ones in which researchers are able to ‘playfully’ engage with research participants, have the potential to offer new forms of understanding and knowledge production. Throughout the presentation, I will draw on my own experiences of working with and researching sports based HIV/AIDS education and prevention programs, as well as literature from scholars such as CLR James and Frantz Fanon to further expand on these arguments. I will conclude my presentation by outlining and seeking feedback on my proposed research in South Africa.

Fifty Shades of Sleep: Understanding Sleep Narratives at the University of Johannesburg, Auckland Park Campus. S. Giani, University of Johannesburg

This study aims to explore sleep at the University of Johannesburg, Auckland Park Campus. Sleep, as a social phenomenon has been under-researched; particularly in Africa. Ideologies of sleep differ cross-culturally, but western ideologies dominate literature. Biological and functional perspectives of sleep dominate research on sleep but very little is reported from a social science perspective. There is thus a necessity to study sleep particularly from an anthropological perspective, which will assist in the understanding of the meaning of sleep in everyday life. I draw on phenomenology as a framework to understand the social phenomena of sleep. The University of Johannesburg is a fitting backdrop for this study as this space is a diverse community that cuts across categories such as age, ethnicity, class and gender. My aim is to explore what sleep means to my participants; how do they describe their sleep experiences and what is the relationship between their everyday life and sleep. I will make use of ‘sleep diaries’ and varied anthropological methods to access ‘thick descriptions’ on the phenomenon of sleep. This study aims to provide a narrative of sleep at the University of Johannesburg and begin a dialogue of sleep and ideas of sleep that is understood from a cross-cultural perspective.

Contradictions within the South African Football Association and the Premier Soccer League

D. Bogopa, NMMU

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 Football Association and the South African Premier Soccer league. The main focus is to highlight the gender inequalities in football in South Africa within the context of SAFA and PSL. Further, the aim of this chapter is to contribute within the anthropology of soccer in South Africa. The Marxist Feminist theoretical framework is utilized to understand issues of gender inequality within football in South Africa. The research methodology employed in this chapter includes among others, person to person interviews of the soccer loving persons in South Africa. To supplement the above interviews, secondary sources ranging from the relevant journals, books, policy documents, newspaper articles and reports were utilized. This chapter also provides the research findings with the view of showing the challenges facing football in South Africa. The chapter conclude by providing the recommendations with the view of resolving some of the issues raised.

Grandmother’s Perception on Preparation, Preservation and Storage of Indigenous Leafy Vegetable: A Case of Amaranth. R. Badetswana, University of Venda

Indigenous people have always relied on their indigenous leafy vegetables for their survival. Indigenous Leafy vegetables such as Black jack (*mushidzhi*) Tshivenda, corchorus olitorius (*delele*) Tshivenda, night shade (*muze*) Tshivenda, amaranth (**thebe/vowa**) Tshivenda and many others which are wildy available. However, in recent year there has been very little attention given to indigenous food in terms of usage. This, therefore, translate that many African people no longer consume these indigenous leafy vegetables. Nevertheless, indigenous leafy vegetables continues to play a significant role towards food security among poor communities. The establishment of (IKS) indigenous knowledge system will play a significant role in the documentation and preservation of indigenous knowledge. The study is aimed at providing knowledge and understanding on preparation, preservation and storage of Amaranth as an indigenous leafy vegetable to the young generation. Qualitative research approach was used in this paper. A total number of 10 grandmothers from two rural villages in Thulamela local municipality were interviewed for this paper. Face to face interview method was employed in this paper. Data for this paper was analysed using thematic analysis approach. Preliminary findings reveals that Amaranth is very easy to prepare and can be preserved by drying it.

“Difficult Moment” as a Context for one Anthropological Field Research: Notes from Mozambique
JJ. Rantala, University of Eastern Finland

I aim to describe Mozambique's current “difficult moment” and reflect some of its methodological and practical implications for my field research. Since 2012 former civil war enemies have returned to low-intensity armed conflict, which has severe consequences for the citizens. For the fights in limited but logistically important rural areas, people are afraid to travel on the country's main highways and thousands of civilians have sought shelter in refugee camps in Malawi. Old Civil War schema that there is only two, hostile, sides in society has been revitalised. However, state's monopoly to historical “truth” seems harder to maintain, which might be reason for recent political violence against public intellectuals in the cities. Persecutions, even assassinations, and tightened control of media have led to wide auto-censorship and fear. The conflict has its roots in 16-year Civil War which ended in 1992 and in following 20 years of apparent peace and fast economical growth. The original war was classical proxy war of the Cold War where Frelimo government was supported by socialist countries, the Renamo by white settler regimes and some NATO members. Since first multi-party elections in 1994, former enemies formed two poles of country's bipolarized party system. Frelimo maintained its dominance through elections and kept its hegemony also in public memory. Proposals for public reconciliation and clarification of past atrocities as in the SA's famous TRC, were rejected. With poor results in post-1992 reconciliation, return to sustainable peace seems difficult. In state of wide mistrust, classical idea for seeking rapport should be (re)considered.

“Female Uncles” and Traditional Leadership in Venda, South Africa
PE Matshidze, University of Venda & J. Fokwang, Regis University

In this paper, we examine the strategic but contested role of Makhadzi – the paternal aunt in Venda royal households against the backdrop of recent efforts in South Africa to streamline chieftaincy institutions to reflect the spirit of the democratic constitution. We show that just as the colonial or apartheid chief was caught between and betwixt his obligations to the colonial state and his chieftaincy, the contemporary Makhadzi is an intercalary figure torn between obligations towards her royal nephews and expectations about her gender commitments. Drawing on ethnographic data from several communities in the Venda area of northern South Africa, we argue that the Makhadzi embodies a unique but ambiguous category as *female uncles* and that such ambiguity holds the promise of transformation or stasis in what remains a predominantly patriarchal institution.

Notions of Clanship, Reciprocal cooperation and Conflict within the Context of Balancing Obligations among Black Owned Businesses. P. Nyoni, Wits University

The paper is an extract from a broader ethnographic project that explores the commercialisation of clanship in an urban setting. The research is located within the context of a small town, Ntabankulu in the Eastern Cape province of South Africa. Through in-depth interviews targeting ‘Black’ South African

business owners, the paper explores the notions of clanship, reciprocal cooperation and conflict within the context where the business owners are faced by an inevitable need to balance clan with business obligations. The paper presents an important dialogue surrounding continued resilience of customary forms particularly those linked to reciprocal cooperation within the 21st century despite the fact that the same kinship obligations have notably exhibited conflictual features particularly within a business and clan context. The paper also explores the complexities involved in balancing clan and business obligations especially in relation to the views levelled on 'Black' business persons as 'well-off' and therefore expected to extend the most financial support to clan members. In essence an important question on reciprocity relates to whether it entails exchanges of roughly equivalent value in a strictly delimited sequence or involves an ambiguous definition of equivalence, that is, one where indebtedness and obligation are emphasised. The paper further presents an analogy on the prevalence of conflict on clanship relations.

Landscapes and the *longue durée* of artisanal mining and metallurgy in southern Africa
R. Thornton, Wits University

I show that large amounts of evidence exists for a long, pre-colonial tradition of mining and metallurgy, and its integration into ritual, healing, and exchange. Several metals, including gold, iron, copper, and tin are amenable to traditional artisanal practices using forced-draft smelters/melters and forges, and these are present in southern Africa from 500AD at least.. Southern Africa is well known as a region that holds vast quantities of mineral resources, especially gold, diamonds and platinum. It has long been taken for granted that these were discovered and first exploited by European miners, and especially by the large-scale capital-intensive mine 'houses' of Johannesburg and the 'Reefs' in the sub-continent's central highlands in what is now South Africa, Zimbabwe and Botswana. In order to see the impact and significance of mining over the long term, especially during the pre-colonial period, we must examine the landscape and the archaeological record with different eyes. Mining must be seen as one aspect of a *chaîne opératoire* that includes extraction of minerals through refinement and high temperature metallurgical technologies to the final metallic product and the socio-cultural context of the uses for metals. This begins to expose the historical interactions between European and African mining traditions, and raises the possibility that southern Africa's industrial mining rests on a much longer heritage of African mining over the *longue durée* from beginnings around 500 AD to the present artisanal 'illegal' mining that occurs in the margins of large-scale capital-intensive mining that dominates the landscape today.

Session IV
Saturday, 1 October
14:00-16:00

Session IVA | Lecture Hall E1 | Concepts of Life: Time, care and the everyday 2 | Chair: JJ. Rantala

‘Swallowing the World’: Tuberculosis and the postcolonial public
H. Macdonald, University of Cape Town

Tuberculosis interventions have typically targeted TB patients as in need of education or changed behaviour. Equally, academic social responsiveness has historically involved vertical paternalistic goals. What might an anthropology that shifts the relationship for the university from one of vertical paternalism to horizontal collaboration look like? Rather than changing people, *‘Swallowing the World’* is a conversation between artists, community and academics with the intention to narrate and distill the complex social, political and ethical issues related to TB to and with a counter public to unsettle places of privilege and amass mobility to upend the taken-for-grantedness of TB in Cape Town. In this paper I critically consider our pedagogic engagement with theory and method that sought to parallel the characteristics of the disease itself and the intention to unsettle. These included:

- Installations are temporary (TB is also temporary/curable etc.)
- Installations must take place in a public space (persons with TB often find themselves relegated, ostracised and shut out of society because of different forms of stigma)
- Installations must invert the norm/disrupt the status quo (i.e. shifting the dominant logic/thinking around who can get TB, where one can contract it and how they may contract TB)
- Installations must have a component of embodiment or the experiential. We hold to the goal of ‘swallowing the world’ of a TB patient by appealing to the senses.

In thinking through our collaboration, I seek to discover whether a space is possible within anthropology (and the university) to engage with the worlds of those we study and participate in.

The Discourse of Deficiency: The Role of Critical Theory in Reimagining Lack. S. O' Rourke, UCT

How does one make meaning out of the experience of loss and feelings of lack? While conducting fieldwork in Ocean View, South Africa, I encountered narratives that highlighted how the Group Areas Act of 1950 has led to a common experience of loss within the community. Forced removals created a sense of precarity and the feeling of deficiency in terms of a sustaining social environment. In this essay, I draw upon the perspectives of critical theorists to argue that the division of the world into dominant and dominated classes creates a discourse of deficiency. These theorists look at the interplay between these two classes and examine how individual identity is constructed around a sense of belonging to one group and difference to an opposing group. I explore the experience of forced removals in Ocean View and examine how a colonial settler ethos has contributed to a division of social worlds. I articulate the ways in which Ocean View residents classify aspects of their social world as lacking and identify how individuals foster feelings of strength in the face of precarity. Critical anthropological thought can inspire one to reconsider the definition of lack and the way in which certain social worlds are characterized as deficient. The application of critical thought is vital for deconstructing the binary between the dominant and the dominated and can be used as a tool for imagining the potential of a radically different social order.

Probing the Factors that Affect the Youth Moral Issues in Limpopo Province

DM. Ramusetheli, University of Venda

This article probed the factors that influence the youth moral issues in Limpopo Province, South Africa. The decline of morals in the lives of the youth is an issue that is the talk of the day. Such moral decline is indicated by disrespectful behaviours to the elders, self and other peers; high rate of crime, high rate of teenage pregnancy; vandalism; rape and killings. The study used the qualitative approach to probe the issue of moral decadence among the youth. Using the qualitative approach, the study adopted the Appreciative Inquiry Approach. The study used purposive sampling method. The following knowledge holders were interviewed: parents, teachers, community elders and other Departmental representatives. The study findings showed that most youth in Limpopo province do not uphold the African morals hence, they end up being vagabonds and failures in life. This is so because of factors such as drug abuse, peer pressure, misconception of the democratic rights and influx of foreign norms and values among the youth. The researcher recommends that effective collaborations should be done with different stake holders such as teachers, parents and community elders to minimise these factors that negatively affect the youth moral issues.

'Restoring Dignity': Exploring understandings of dignity in the distribution of re-washable sanitary products. J. Munroe, University of Cape Town

In South Africa stigma, shame and lack of access to sanitary products as well as safe sanitation facilities significantly impact many menstruators' ability to manage their periods. Many school learners regularly miss school during their menstrual bleed as a result. This multi-sited ethnography explores a set of relations in a 'distribution network' (consisting of NGOs, corporate sponsors, social workers, teachers and school learners) created to address the problem of menstrual-related schoolgirl absenteeism. The research follows this network, through which re-washable sanitary products are distributed to schools, tracing the connections and interactions at each nexus as the groups come together. The significance of the research is to explore the understandings attached to the work being done within the network; how the 'problem' is being formulated, interpreted, articulated and addressed. Notions of stigma and 'dignity' are central and the ethnography questions how the discourses circulated in the network potentially subvert, maintain or reinforce menstrual taboo and stigma. Furthermore, the paper explores whether the commonly employed rhetoric of 'restoring dignity' to girls risks perpetuating this stigma by framing menstrual blood as 'undignified'. In looking at how different groups speak about and make meaning of menstruation, menstrual products and menstrual taboo, this paper hopes to contribute to understanding – and potentially improving – initiatives' attempts to address menstrual stigma and menstrual-related absenteeism as well as to shed light on how harmful taboos might be subverted.

A ‘negative moment’ in a new building? An examination of the interplay between institutions and ‘the wild’ at Sol Plaatje University. C. Truys, Sol Plaatje University

At the first graduation and inauguration ceremony of the new Sol Plaatje University in Kimberley, South Africa, the institution was gilded as having “a clean slate”. In contrast to this suggestion, some students recently protested having to return home over vacations, stating that they do not receive sufficient food at home. The ‘clean slate’ can thus only refer to the smooth granite tops and absence of imperial statues. Taking from Judith Farquhar’s forthcoming work on the interplay between the institution and ‘the wild,’ this paper considers the interplay between the university and the people entangled therewith. ‘Wildness’ registers idiosyncrasy, the ordinary, bodily interactions in space, and experiences which often seem to puzzle the intended institutional trajectory for growth. The ethnographic data stems from my immersion here at SPU as an anthropology lecturer and from research contributed by first year anthropology students. Three sites of study are considered: students’ and staffs’ experiences of campus design; the impact of media interaction that seeds nationwide discourse around protests and belonging; and the engagement between the city of Kimberley and Sol Plaatje University. It is shown that a new university being established in Kimberley in this ‘negative moment’ is a potent site in which to examine the fluidity of institutions and processes of negotiating personal and institutional ‘identity’. The precarious construction process is swollen with struggles epistemologically and ontologically embedded in wider discourses that ask what it means to be African, to produce knowledge, to mark belonging.

“There Should a Cricket on my Plate”: A Human Entomophagy and Mini-livestock Farming Study in the Township of Alexandra, Johannesburg. A. Boo, University of Johannesburg

This study explores the eating of edible insects on a continuous basis, otherwise known as human entomophagy, in the section of Stwetla informal settlement in the township of Alexandra. This research comes as a result of recent global interest on human entomophagy and after the question posed by the FAO quizzing the possibility of human entomophagy in solving global food insecurity. This paper sets out to explore whether or not food insecure households in the Stwetla informal settlement in Alexandra would be open to eating insects on a continuous basis in an effort to solution their food insecurity. It explores the relationships that people in this community have with edible insects, the place of insects in these people’s lives and the roles that insects play in their diets and income generation. Research in human entomophagy in the area highlighted the disinterest of most households in practicing human entomophagy. In response to this, the paper will also explore the farming of insects; otherwise known as minilivestock farming as a way of creating revenue for food insecure households in the Stwetla informal settlement. The paper will consider how insect farming can be used as a way of creating an income for food insecure households that may or may not be open to eating insects, as a way to deal with their food insecurity. The purpose of the study is to find a solution to food insecurity within edible insects-be it via the eating of insects or the farming and selling of insects to allow means or access to food.

Delight of Infiltrated Cuisine in the East London CBD by Foreign Nationals; Waves of Trending Emerging Trade. WF. Charway, UFH

This paper establishes the changes and adaptation of foreign cuisine in the East London CBD by most foreign nationals. The participation of South Africans in foreign national's local restaurants in the East London CBD seem to have created a culture of tolerance and a higher degree of integration among South Africans and foreign nationals in the East London CBD. The paper seeks to juxtapose existing cuisines which most South Africans patronizes with the foreign national local restaurants. The introduction of some West African and Pakistanis dishes which sells at reasonable prices, there have been an increase in the number of South Africans familiarizing and patronizing these food outlets in the CBD. The dynamics of such market share and adaptation of foreign taste food has brought about new dimensions of the relations between the locals and the foreign nationals. The paper aims to explore how such relationship exists in the same space with xenophobic undercurrents in the CBD which are not specifically acted upon. The paper further explores the socioeconomic impact on locals in the form of employment and social integration considering the number of food containers and open cafes in the CBD. The paper also attempts to answer the research question on whether the proliferation of outlets serving foreign cuisines marks the beginning of foreign domination in the sector as what happened with spaza shops. In researching the paper, the researcher engaged both patrons and owners of these foreign restaurants in the CBD. The data collection was mainly based on qualitative approach on an observation open-ended interviews among locals and owners of foreign national eatery.

Letters of Stone: Reading Between and Beyond the Lines. S. Robins, Stellenbosch University

Anthropology is a discipline that has been at the forefront of studies of everyday life. But what happens when you seek to understand these quotidian aspects of life but you have no possibility of access to fieldwork observations, interviews or discussions. What happens when your only point of entry into studying everyday life are letters that were written under extreme conditions of state terror and censorship. This was the situation I found myself in when, in 2012, I discovered one hundred letters written to my late father and his younger brother from his family trapped in Nazi Germany. The letters were written from 1936, when my father arrived in South Africa from Germany, to 1942, when his parents and siblings were deported and murdered in Poland and Latvia. These handwritten letters provided extraordinary insights into family life in Nazi Germany in the 1930s as well as details about the relentless attempts of various family members to immigrate. Prior to the discovery of the letters, there had been absolutely no trace of my father's family in Berlin, apart from two photographs of my grandparents and aunts. Now these letters seemed to offer the possibility of retrieving the "voices" my grandparents, aunts and uncles. I soon became aware from my grandmother's letters that her fear of Nazi censors, as well as her reluctance to burden her two sons in Africa, meant that much was left unsaid. I had to learn to read between and beyond the lines of her cautiously worded letters to make sense of these missives from dark and deadly times. But how would I do justice to the lives of these letter writers? How would I be able to situate their lives within the broader global currents of the period? These were some of the daunting challenges I faced when I began to write my memoir/social history/ethnography, *Letters of Stone: From Nazi Germany to South Africa* (Penguin Random House, 2016). This paper explores the interpretative challenges of making sense of these material traces of everyday life in desperate and dangerous times.

“You Will See!” An Ethnographic Encounter with a Hyena in Venda, South Africa. FG. McNeill, UP

In this paper, I unpack a series of ethnographic engagements which culminated in one of my interlocutors shape-shifting into a Hyena. Towards the end of my PhD fieldwork in 2005, in the former Homeland of Venda, South Africa, I was caught up in a series of supernatural encounters. Whilst defining my personal relationships with those around me, these experiences were excluded from the resulting monograph and any subsequent publications based on this research. During the process of learning certain aspects of ritual knowledge in a context beset by political and economic upheaval, I developed a sensory relationship with some ritual experts which facilitated a bewildering sense of knowing which I have been reluctant to present in written work. Whilst immersed in this world, I attempted – with some success – to manipulate certain sensory/spiritual engagements as a methodological tool through which I sought to understand the supernatural dimensions of the political and economic context from which they sprung, and to which they spoke. The shape shifting incident in question was the result of anger, frustration, empathy and failed manipulation. It raises questions – partially addressed in recent debates – of ‘evidence’, ontology and radical alterity. It asks how we can navigate, with honesty, the emotional entanglements between knowledge and experience, whilst maintaining professional academic integrity.

**Probing Whether Belief in Witchcraft Should Obviate Criminal Responsibility in South Africa
S. Kugara, University of Venda**

The article probed whether belief in witchcraft should obviate criminal responsibility. It underscored to establish whether a person who kills a ‘witch’ while labouring under overpowering fear that the victim possesses harmful witchcraft powers a fit subject of criminal punishment? The researchers discussed the Indigenous Knowledge Systems (IKSs) in relation to the deep rooted beliefs in witchcraft *vis-a-vis* the frontiers of African value systems in the 21st century. An African theoretical framework of the causes of crime was employed in an attempt to give an appraisal of the multitude of variables which contribute to this complex thorny phenomenon. The study employed the doctrinal approach, face-to-face interviews with judicial officers and traditional practitioners, Focus Group Discussions (FGDs) and secondary sources. The study established that the unshakeable deep rooted and profound cultural beliefs of African people do not find expression in written law and therefore introduce a mismatch between law as the people live it and law as it is contained in the statute books. Recommendations for policy and further research are suggested, integrating IKSs and Western Knowledge Systems.

Understanding the perceptions, beliefs, knowledges, and experiences on trees at Luka Village, Royal Bafokeng (Rustenburg). M. Tabane, University of Johannesburg

The perceived importance of trees for economic, aesthetic, medicinal, cultural, and religious reasons varies cross-culturally. While the views of some groups have been addressed by anthropological literature, the perceptions and usage of trees by members of the Bafokeng tribe have not been

exhaustively written about. This study assesses the views of the Bafokeng of Luka Village in reference to their response to greening initiatives implemented by the Royal Bafokeng officials in 2010 and the queen of Bafokeng in 2011. Snowballing, transect walk-ins, emails, and focus group discussions were used to ascertain the perceptions and common usage of trees amongst Luka Village residents. The study found that the pre-existing views about and the utilisation of trees materially impacted the community members' response to tree-planting initiatives. For example, while the *ramakatswana* tree is used as a symbol to identify the Bafokeng tribe, community members removed many of these trees planted as part of the 2010 tree-planting initiative due to a perception that their roots cause property damage. Furthermore, the lack of community consultation prior to the implementation of the 2010 tree-planting initiative resulted in many residents being unaware of, and consequently not involved in, the initiative. Similarly, it was found that the elderly local residents included in the tree-planting initiative instituted by the queen of Bafokeng were not consulted, and therefore they often received trees that were already growing in their gardens. This study concludes that the success of tree-planting initiatives is contingent on effective consultation with community members to ensure that their perceptions and expectations of trees are taken into account.

A grandmother's perception on indigenous leafy vegetables: a case of cowpea "tinyawa"

RE. Magomani, University of Venda

This paper defines African leafy vegetables' as the collection of plant species which are used as leafy vegetables and which are referred to as *morogo* or *imifino* by African people in South African. In South Africa, the use of leafy vegetables can be traced to the beginning of the history of modern man. This could be seen through the Khoisanoid people who have lived in Southern Africa for at least the past 120 000 years. This people relied heavily on the gathering of plants from the wild for consumption purposes in order to survive. This paper seeks to give a grandmother's perspective on the African leafy vegetables, with a specific focus to cow peas "*Tinyawa*" in Xitsonga and "*Munawa*" in Tshivenda. This paper studies a grandmother's perceptions with regard to its harvest, preparation, preservation and storage of *Tinyawa*. The paper adopted a qualitative research approach, where face to face interviews were conducted. 10 grandmothers were interviewed from two villages in Giyani area for the purpose of this paper. Preliminary results suggests that majority of people who are still using cow peas as vegetable in the area investigated are senior citizens.

Session IVD | Lecture Hall E4 | The State of Anthropology Today | Chair: S. Rankoana

Anthropology, Politics and Recognition: A Disciplinary Struggle. M. Mawere

"Anthropology in Zimbabwe is dead!" I once declared this to a friend. But how can this be in a country where there are anthropologists and many others with the potential to be? One wonders! This paper is a product of my observation over the past few years of the sorry state of Social Anthropology as an academic discipline in contemporary Zimbabwe: that the visibility and sluggish growth of the discipline is both frustrating and disheartening. It conscientiously rethinks the contextual history and trends in the

development of Anthropology in post-colonial Zimbabwe with a view to provide insights on how Anthropologists in the country can possibly navigate the current tumultuous waters and struggles that have engrossed the discipline since the ushering in of independence. While lack of funding for anthropological research in the country remains a major stumbling block for the visibility and growth of Anthropology in Zimbabwe, the paper makes an important overture that post-colonial anthropologists betrayed the discipline. It advances the argument that the future and vibrancy of Anthropology in Zimbabwe, as elsewhere in the world, lies in the hands and nous of Anthropologists themselves who, as bastions of anthropological rationality, should consciously and responsibly ensure that its much-needed relevance in society is well articulated, that its visibility shines, and collaboration with other Anthropologists on the continent and elsewhere is vitalised.

Under Suspicious Eyes: Surveillance States, Unsafe Sites and Ethnographic Fieldwork
E. Chitukutuku, Wits University

Time and again, ethnographic fieldwork has taken place in contexts of suspicion and surveillance. Yet anthropological interests in areas and issues of heightened control has increased, raising once more questions of control, association and moral practices in precarious research sites. Governments are often suspicious of investigation and try to monitor research through their bureaucratic institutions or secret police. Anthropologists have come to terms with the fact that not only researchers observe and ask question but also are simultaneously under quite obvious observation and surveillance. This has a number of significant ethical, political as well as methodological consequences since control and suspicion affect our relations with our participants and interlocutors in the field. They may be pressurized not to interact with or report on researchers. Participant in fieldwork may incur significant “cost” on our research partners, and mutual trust - possibly the most important “resource” for fieldwork – is often affected or destroyed. In addition, these circumstances may influence options of what can be published. I tackle these issues through my ethnographic research on the re-establishment of militia bases of violence by the ruling ZANU-PF party in the post-2000 period in northern Zimbabwe.

How Good People Become Ridiculous: J.P. van S Bruwer, the Making of Namibian Grand Apartheid and the Decline of Volkekunde. R. Gordon, UFS & Cologne University

This is an essay on how ‘applied’ or what is now known as ‘public’ anthropology can go wrong by examining the career of the social anthropologist, J.P.van S Bruwer. It highlights the role of social science “expertise” in convincing an increasingly skeptical international audience that Apartheid was viable and how such expertise was used in formulating the so-called Odendaal Plan in Namibia which was to be the only serious attempt to implement ‘Grand Apartheid.’ In retrospect Bruwer’s assumptions are laughable. How could an obviously intelligent scholar be so mistaken? Using Collins’ theory of ‘Ritual Interaction Chains’ this paper suggests that organizations like the Afrikaner Broederbond and SABRA served to shackle Bruwer’s imagination to such a degree that he could not see how fallacious his arguments were.

The Notion of the “Field” and the Practices of Researching and Writing Africa: Towards Decolonial Praxis. A. Nhemachena, University of Namibia

“Researchers [in the 1960 and 1970] flocked to the continent to study the sexual behaviours of Africans in relation to fertility. Images of oversexed, promiscuous, less moral and less intelligent Africans were never far from the minds of the demographers and other researchers interested in the study of fertility control” (Tamale 2011:16).

The coloniality of researching, writing and publishing Africa has not received adequate attention notwithstanding contemporary scholarly concerns for decoloniality of knowledge, politics and being. To move beyond colonial methodologies, we interrogate the traditional notion of the “field” in “fieldwork” on Africa, and the Global South more generally. We interrogate the coloniality of defining Africa as a “field” from which to mine “raw data”. We build on scholarly concerns that Africans have so far participated in researches more as hunter-gatherers of “raw data” that is subsequently processed into theories by Northern scholars. The paper argues that Africa has suffered confinement as a “field” that awaits cultivation by scholars from elsewhere beyond the continent. The paper further argues that decoloniality should not be limited to “participation” or “action” in research but needs to extend to building theories from the Global South using data organic to the contexts. African scholars therefore need to become cultivators of relevant *African theories* and desist from being mere keepers of often irrelevant Northern *theories on Africa*. The paper further argues that since cultivation, civility and culture share the same roots, to portray Africa merely as a “field” is to presume that Africa has no creativity, culture, civility and cultivation of its own. Thus the paper argues that the disregard for African culture since the colonial era originated from methodological and epistemological practices that took Africa as a “field” without organic cultivators. Such conceptualisation of Africa merely as a field for mining “raw data” has legitimised centuries-old (neo-) colonial epistemic and methodological experiments on the peoples of the continent.

The ‘ANTHROPOLOGIST’ and the ‘native’: a warning and lesson for anthropologists of the 21ST CENTURY L. Ntombana, University of the Free State

“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.

Session V

11:00 – 13:00

Session VA | Lecture Hall E1 | Reflection | Chair: P. Bombardella

From Volksdiens to Critical Social Science: Nine Decades of Anthropology at Stellenbosch C. Van Der Waal, US

This paper seeks to understand the context and development of anthropology at Stellenbosch University from its inception in 1926 to its more recent reinvention. How were the micro-historic personal backgrounds and socio-political conditions of the practitioners entangled with their approach to the discipline in terms of ontology and epistemology? A rich literature, focused on *volkekunde* in its early decades, has provided insight into the strong links between this discipline at Stellenbosch and the early development of apartheid ideology. The paper will attempt to follow the development and permutations of the core ideas of race and culture in the work of our ancestors and will try to understand these as the products of changes in their social and scientific worlds. However, the timeframe of analysis needs to be extended beyond the high point of *volkekunde* in order to start answering the question how the *volkekunde* paradigm collapsed and how attempts at reform played out in the 1990s. A further challenge is to situate the work and fate of less orthodox scholars in the local-level politics of Stellenbosch University and its associated 'small world' of organizational life.

Anthropology as Participatory Diagnostics: Looking Back on a Career around the Interface between Academe, Development/Interventions, and Policy. C de Wet, RU

I have never believed that Anthropology needs to justify its aesthetic or intellectual appeal in any other terms. So I have not (at least not knowingly) tried to appropriate the discipline for any ideological agenda. Nevertheless, for much of my career as an anthropologist, I have tried to figure out how best to make a contribution, as an anthropologist, to the development/interventions and policy arenas - while remaining based in a university department of Anthropology. Besides lecturing a range of development-related courses, my attempts and publications have included involvement in debates about land reform and rural development, as well as international resettlement theory, ethics and policy, (with my research being used in a landmark land restitution award soon after democracy in South Africa), various ventures into the world of consultancy, and, in the last few years of my formal university career, moving out of formal departmental academic anthropology into a self-funding post in a science research institute in an attempt to allow more time for interdisciplinary development-oriented project work. This introduced me to the world/s of complexity/ theory -which again challenged my approach to things.

In this presentation, I trace the main threads of the various experiences I have had at the research-development-policy interface, and how they have iteratively (and inductively) shaped my understanding of what 'development' might be about, whether and when it might be desirable, and how/by whom it might best be pursued and achieved. Pulling the threads together, it seems to me that anthropologists involved in 'development' work have a viable and valuable role to play as what I (clumsily) choose to call 'comparatively informed participatory diagnosticians'. How so? From their empirically and theoretically derived knowledge and understanding of previous development and policy situations elsewhere, trained and experienced anthropologists, in ongoing partnership with the affected parties in a particular development situation, are in a particularly favourable position to discern, to diagnose, to anticipate – although not to predict in any straightforward manner- what is common or different with other situations, what processes are unfolding, in a particular 'development' situation. This would call for anthropologists functioning, not as outside expert consultants, but as 'comparatively informed participatory diagnosticians'. In concert with the affected people, they would seek to identify the emerging patterns and relationships, how development scenarios are likely to unfold, in terms of their sound knowledge of past cases, the dynamics of the current development process, and the inputs and actions of the affected people. This relates to seeing development, as well as policy initiation and implementation, as complex processes, with aspects of feedback and open-endedness. This is a work of something more like diagnosis, of 'what is going on here?', of 'what is likely to happen?', rather than of classification or prediction in any straightforward causal sense. Nor is it a work of simple prescription. Nonetheless, I suggest, and argue, that this has significant policy and developmental, as well as ethical, implications – and that it brings out the best in Anthropology.

Session VB | Lecture Hall E2 | New Methodologies | Chair: I Marais

Anthropology's Humanism -- a catalyst for change? J. Owen, RU

I have been immersed in the life of the anthropological mind for over 20 years. My peculiar social and intellectual biography has colored the way that I have encountered the discipline and its making, unmaking and remaking in South Africa. Thus, in the following paper I would like to pay attention to three seminal moments in the past twenty years that confirmed my 'belief' that humanism *is* a political stance of opposition to global and local forms of oppression and mental enslavement. And that the recognition of its power to transform societies is not, as yet, fully appreciated.

Exploring Perceptions of Climate Change, Adaptation and Mitigation Factors Through Afrocentricity S. Rankoana, University of Limpopo

Climate scenarios for the African Continent show a considerable increase in mean annual temperatures with significant threat to water resources, food security, health, infrastructure, ecosystems and biodiversity. The Weather Services coordinated quality meteorological observations to facilitate climate change detection studies and understanding of natural variability. Meteorological data are applied to assess the impact of climate change on the local communities' knowledge, opinions and interpretations

of changing climatic conditions, their implications and measures of adaptation. The present study provides a review of literature to justify the adoption of a social science paradigm; Afrocentricity to examine perceptions and impacts of climate change among Africans. The Afrocentric methodology may produce community members' discernment of climate variations, adaptation and coping strategies embedded in their worldview. This study recommends the adoption and application of the Afrocentric methodology to elucidate the local communities' insights of climate change, its implications on peoples' livelihood and the indigenous measures to adapt and mitigate the effects of climate change. The basis for this recommendation is that change in climate conditions is experienced by local communities whose livelihoods are climate-dependent.

Social Media and the #WITSFeeMustFall Movement

G. Dlamini, Wits University

The paper will give an ethnographic account of how social media was used during the #WITSFeesMustFall. In order to think about the role of social media in the organization of protest movements, and the dissemination of information during protest movements. By asking: does social media creates spaces for different narratives to be told?

Learning from Rural Elders in Tsitsikamma: A life outside of the rise of neoliberal values and principles? M. Pressend, University of Cape Town

At a global scale Jason Moore (2015) illustrates how three historical processes are fundamental to the rise of capitalism as a 'capitalist world-ecology'. The first is the condition of turning human activity into labour-power; the second is turning land into property, and the third was a symbolic-knowledge regime premised on separation – *on alienation*. Moore underscores that the scientific and Cartesian revolutions that emerged from this knowledge regime were central to "putting the whole of nature to work for capital." In this 'capitalist world-ecology', Moore argues for a transition to a 'world-ecology'. During my PhD fieldwork in Tsitsikamma, one of my questions was to obtain a deeper understanding of people's relationship to the land and how they lived on the land before they were displaced in 1977. This paper explores how people recalled farming in that period, produced food and their communal practices. In some ways it appears to resonate with the principles and values of *buen vivir* (well-being) – a relationship beyond the Nature/Society binary. Despite the entrenched 'capitalist world-ecology' or what Guattari (2000) calls the 'Integrated World Capitalism', black people living in Tsitsikamma appeared to live their lives outside of financialised relationships to the land. Critical to *this relationship* was the agency of land historically granted to the Mfengu in Eastern the Cape during the British colonial period and the organisation of labour. My research suggests the need to explore these relationships with the purpose of rethinking the neoliberal political economy that maintains an economic system of appropriation and renders people consumers and producers in decolonization debates.

What you won't do for your man, another woman will: Multiple Sexual Partners and the Use of Ntsu Amongst Young Women at KwaDabeka. N. Mazibuko, UKZN

This study aims to probe how culture controls discussions about sex and women's sexuality by discussing the concept of an outie who is a seemingly 'successful' man with a car and multiple sexual partners. This hegemonic masculinity at KwaDabeka is in contrast to sistas an expected example of an emphasized femininity of a woman who doesn't drink or at least drinks on special occasions, goes to church, focused on her education, a virgin or at least has one sexual partner; and who 'dresses appropriately'; and a group of women who use snuff for sexual enhancement and portraying a symbol of a 'radical' woman with multiple sexual partners; yet still feel the need to use snuff (ntsu) as a vaginal stimulant or enhancement in order to keep the men she is involved with.

This qualitative study was carried out at KwaDabeka, a Township in the Durban area. Semi-structured interviews were used to collect data from 28 women who use snuff as a sexual stimulant. The findings reveal that culture plays a significant role in shaping women's understanding of sexuality and directing the conversations on the subject. Men have been regarded as superior in relationships and their behaviour has remained unquestioned whereas women with multiple sexual partners are labelled as izifebe (sluts).

Gender and Bridal Showers: Exploring the Relationship between Social Relations and the Postcolonial Identities in the Urban Space, Gaborone, Botswana

S.D. Setume, University of Botswana & R. Gabaitse, University of Botswana

The purpose of this article is to explore ways in which women address gender issues in the urban space through the study of social relations at the bridal showers in Gaborone. Gender Based Violence (GBV), especially the sexual abuse of the girl-child is evident in the post-colonial Botswana. The country is currently celebrating 50 years of independence, a period during which economic and educational progress have been positive, simultaneously, were a negative moment needs to be interrogated for emancipated women who still are faced with an entrenched history of patriarchy and gender stereotypes. With a research grant from the Nagel Institute of Calvin College, data was collected through participant observations, in depth interviews and closed questionnaires. The findings are that religion and level of education are factors in how gender stereotypes are addressed, challenged and perpetuated at these gendered bridal showers: patriarchal expectations of a submissive wife, importance of child bearing, the caring nature of a woman, 'silence' are clearly evident at the showers. However, new innovations are expressed: the right to demand sexual gratification by women, challenging the patriarchal and gendered nature of traditional counselling and the use of the church and government counselling services to address domestic violence are expressed. The study also found out that fewer similar social spaces are created for men. Therefore the study recommends that in order to have a balance in exploring issues of gender violence, the male sector should also be proactive in their social spaces in addressing GBV.

Probing virginity testing on girl children: the case of Kwa-Zulu Natal

TD. Mdhuli, University of Venda

The focus of the research was to investigate on probing virginity testing on girl children. The overall objective of the study explored the perceptions of virginity testing among young girls. The article employed the qualitative research design and adopted the following research methods; desk-based research, Focus Group Discussions and face - to - face interviews with In particular, the study looks at the reasons for probing virginity testing on girl children. The researcher used non-probability and it sub type snowball sampling to find girls who had undergone virginity testing. Data collection methods are methods used by the researcher to collect information from the respondents using instruments as in-depth interview and technique as focused group. The findings show that most adolescents make this association. If a girl loses her virginity before marriage, the groom does not pay the full bride price. The study observed that virginity testing is originally intended to prove the purity of the bride before marriage. The open ended nature of the question defines the topic under investigation but also provides opportunities for both the interviewer and interviewee to discuss some topics in more detail.

Session VD | Lecture Hall E4 | Various 2 | Chair: FG McNeill

“Playing amnesia” in Commemoration: the predicament of the contextualisation of the Statue of Nghunghunyani. D. Mabale, Univen

Often times, new ideologies as well as new regimes are so preoccupied with reordering the past that the bigger picture is often neglected. Regardless of whether good or bad, the legacies of the past are real. This brings to mind the immortalised legacy of 19th century Nguni Warrior King, Nghunghunyani whose statue is in the midst of a public debate in the Limpopo Province of South Africa. New national narratives correspond with new heroes, and subsequently produce new public art in the form of statues and other public art. Nghunghunyani is part of the current national narrative as he is regarded as one of the Warrior Kings who fought off colonialism in southern Africa. His legacy represents the current celebrated heroes of South African cultural heritage. This paper proposes that national narratives need to correspond with the local social narratives to avoid conflict. This paper also proposes that what is celebrated nationally may not necessarily be celebrated locally; therefore, there is a need for scrutinising cultural heritage that addresses national needs before it can be imposed to local contexts.

Luring the Infant to Life. Z. Majombozi, Wits University

The ethnographic data presented in this paper is drawn from 20 weeks of participant observation, informal interviews and other creative research methods such as the use of social media platforms like Facebook and WhatsApp. This paper provides context and the political climate of infant feeding in South Africa, detailing the rules and regulations in place that aim to promote exclusive breastfeeding, and the creation of the ideal good mother by the state. In this paper, I suggest that the introduction of exclusive breastfeeding policies is one of the manifestations of state ideas on how to sustain infant life. On the other hand, the introduction of medicine and complimentary feeds reflect ideas that mothers have

about how to sustain the lives of their infants. In exploring the complexities that arise when the state in conjunction with other external health institutions and the mother together with her family and friends imagine the process of sustaining infant life differently, I argue that the mother is always caught up new patterns of preserving life from the state, medical society etc.

Black Tax: Cultural Influences in Households' Financial Management Decisions in South Africa
R. Nzginga, UNISA

Various studies have found that South Africa's high unemployment rate contributes to poverty, inequality, crime and ill-health. Furthermore, South African low to middle-income households are characterised by a high debt to income ratio which contributes to low or negative savings rates. This has left many households vulnerable to financial risk and shocks. This research examined how households with low-income or no income manage to cope on a daily basis. The research adopted an auto ethnography method. During the initial phase of the fieldwork the researcher observed participants over a period of more than a year in the provinces of Limpopo and Gauteng, this was followed by in-depth interviews with households selected using purposive and snowballing sampling. The results revealed that the most common coping strategies used by participants' to deal with financial risks and shocks are borrowing from peers (family, friends and neighbours) and high-risk lenders i.e. *mashonisas* and accessing social support networks. Other strategies employed included pawning and selling of assets as well as employers' loans. It was interesting to note that unlike studies in other countries, skipping meals were not a common coping strategy, and this could mainly be ascribed to the social support networks (*Ubuntu*) that were found in the communities studied. Future research is recommended on the impact of family financial obligations on households' financial well-being.

The Impacts of Cultural Tourism on Culture: An ethnographic study in host communities where cultural tourism takes place.
R. Katsande Wits University

The purpose of this research was to examine the impacts of cultural tourism as a tourist attraction and the produced attitudes and experiences on select host communities and their cultures in three southern Africa countries, being Botswana, Namibia and Zimbabwe. It explored what cultural tourism is, what activities are promoted and undertaken, the resultant benefits to the host communities and impacts on multiple facets of their daily existence and practices, that which we can call culture. The underlying theme is that host communities are exploited by governments and tourist operators, although they play an important role in financial contribution to national and private economic revenue, conservation strategies and national identity. The hypothesis extends to display how people who live in host communities have to negotiate "unbound serialities of governmentality" to exist in their "imagined community", that is imagined in a state of stasis. Using anthropological, ethnographic methods (participant observation and immersion), I observed perceived and embodied experiences of host communities in the industry of tourism, and activities performed as part of cultural tourism. Cultural tourism performed by examined host communities therefore constituted a professional response to a market need by tourists to see this "imagined community", controlled and unfairly profitable only to the state and tourism operators. Through this ethnography I was able to expose host community livelihoods based on cultural tourism

activities, and the adaptation required to try and eke a living in rural parts of Southern Africa. This examination tests one of tourism's and wildlife conservation's sustainability strategies to marry conservation with communities' culture to achieve both rural development and ecological objectives. Tourism is born out of a colonial and racist (adventure) project, which in southern Africa continues to fetishize the mundane every day existence of people and the environment as a commodity. I advance the view that culture, in the context of neoliberalism, has effectively become an attribute or 'right' of the individual that can be and is sold or exploited for "economic advancement". I also add an activist twist which also discusses non-anthropological 'sustainable development' literature that seeks to determine whether the commodification of culture can preserve or restore 'heritage' or 'nature', while enhancing economic well-being. This research exposes the precarious life of host communities in the tourism industry and the so called benefits they are said to accrue through cultural tourism activities. It is important as it clarifies some of the misunderstood stereotypical attitudes from western tourists to host communities. It also serves to highlight their plight and contribute possible solutions to social misconceptions and practices.