

CEAD 2016

**CEAD 2016  
ETHNOGRAPHIC IMAGININGS: PLACE, SPACE AND TIME**



**15 - 18 NOVEMBER  
CAPE TOWN, SOUTH AFRICA**

# ACKNOWLEDGMENTS

“Asiyefunzwa na mamae hufunzwa na ulimwengult”  
 (“A child is taught by the world”)

Borrowing from the Australian protocols acknowledging traditional ownership of the land on which we meet, we make the following statement:

Our meeting is being held on the traditional lands of the the San and KhoeKhoen People, embracing the Khoi, San, Bushmen, Khoikhoi, and !Kung people and we wish to acknowledge them as Traditional Owners.

We would also like to pay our respects to their Elders, past, present, (and future), and to the Elders from other communities who may be here today.

The Association for Contemporary Ethnography Across the Disciplines has established a virtual community of scholars who meet bi-annually for stimulating, respectful discourse. Drawing from its beginnings in 2010 in Aotearoa/New Zealand, and strongly from a te Reo Māori tradition (hence the word “hui” instead of “conference”), the ACEAD (and its hui, the CEAD) rely upon an enormous amount of cooperation, graciousness, perseverance, humour and grit. The community to which we all, at least momentarily, belong is the Contemporary Ethnography Across the Disciplines *international* Association. From this large group, many individuals deserve acknowledgement for their part in shaping the association and the conference itself. The original conference constitution committee stepped up to imagine 1) a vision and shape for what would become a content-based conference; 2) an international association of supportive and collegial members; and 3) a growing list of dissemination outlets for our scholars and members—space for our work to meet the world. As well, others provided the day-to-day work of peer-reviewing abstracts, judging essays, soliciting funds.

All volunteers, all sharing similar hopes for a Southern Hemisphere organisation that may help to realize the uniqueness and strengths of the Qualitative Community within the Global South, these individuals—and CEAD’s membership—have created an Association and a conference spirit that is humanistic, congenial, communitarian, and sparked by appreciations for differing subject and content areas but shared worldviews.

With many thanks to the following hard-working members of the Organising Committee (\*), the Programme Committee (+), the Sponsorship Sub-Committee (#), the Doctoral Essay Award Sub-Committee (§), and the Constitution Committee (∞) for their time, work, and commitment—which made CEAD, the first three international hui, and CEAD the international Association possible.

We also would like to thank our Founding Patron, The Waikato Management School, and our 2016 sponsors, University of Cape Town, the Human Sciences Research Council (HSRC), the Wilf Malcolm Institute of Educational Research (WMIER) (UWaikato), The First Thousand Days of Life Project (UCT), Spier Winery, the National Research Foundation, the National Institute for Humanities and Social Sciences, and the Taylor and Francis Group (Africa).

- **Robert E. Rinehart**, University of Waikato, President ACEAD, Conference Co-Convenor, CEAD 2016

- **Helen MacDonald**, University of Cape Town, Conference Co-Convenor, CEAD 2016

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# WELCOME



## VICE-CHANCELLOR'S WELCOME TO THE 2016 CONTEMPORARY ETHNOGRAPHY ACROSS THE DISCIPLINES HUI

Greetings, Baie groete, Imibuliso.

I greet you on behalf of the University of Cape Town, in the languages that are most commonly spoken in the Western Cape. These are only three of our country's 11 official languages: just one strong indication of how important cultural diversity is to South Africans.

It is an honour to have UCT be the first venue outside of New Zealand to host CEAD, but it is also fitting. CEAD contributes significantly to the South-South knowledge debates and is multidisciplinary at its core. Similarly, UCT research and teaching have a special interest in South-

based knowledge and in developing transdisciplinary solutions to global challenges such as climate change, urbanisation, education, safety and violence, and poverty and inequality, to name a few.

Engaging with the challenges of diversity at UCT contributes to academic freedom, the building of knowledge and the growth of students into active citizens of a globalised society.

I hope you will enjoy the beauty of the UCT campus and the surrounding Cape Town landscape. This is a city that is built on diversity and I encourage you to explore it as fully as your time allows.

Sincerely

**Dr Max Price**  
Vice-Chancellor



## WAMKELEKILE, WELKOM, WELCOME

A warm welcome to all our local and international visitors. On behalf of the Faculty of Humanities, University of Cape Town, it is my great pleasure to

welcome you to the fourth International Contemporary Ethnography Across the Disciplines (CEAD) Hui. Ours is one of the largest faculties at UCT and one of the leading Humanities faculties in the country and the African continent. As you know, 'transformation' took centre stage at most South African universities in 2015 and continues today. What you may not know is that Humanities students and staff were at the forefront of the peaceful demonstrations that took place on this campus, helping to spark conversations around institutional culture reform, teaching and learning as well as the student experience. In my view, this is no coincidence.

It is because of what and how we teach our students in the Humanities. We produce graduates with imagination, insight and creativity. We teach our students to think critically and to analyse, to consider context, to engage in 'out of the box' thinking and to ask the difficult and often uncomfortable questions. As such the Faculty of Humanities is proud to be associated with the conference and values the opportunity such a forum offers for people across a range of disciplines to engage in intellectual discussion and debate. I trust you will enjoy a unique Cape Town experience. I commend UCT Anthropology, the conference co-conveners and ACEAD committee for their dedicated efforts and their success in attracting such a diverse group of speakers and participants to this event.

Ndiyabulele, Enkosi, Dankie, Thanks

**Sakhela Buhlungu**  
Dean, Faculty of Humanities



# INTRODUCTION

Ngā mihi nui hoki ki a koutou! Molweni! Greetings!

On behalf of the Association for Contemporary Ethnography Across the Disciplines and the CEAD 2016 Organising Committee, I welcome the delegates to the fourth international Contemporary Ethnography Across the Disciplines conference/hui, held in Cape Town, South Africa 15-18 November 2016. Once again, we have delegates travelling from many countries, representing a vast cross-section of fields and disciplines.

This is the first time CEAD has been held outside of Aotearoa/New Zealand—and the expansion to other venues in the Global South is meant to signify our truly international nature. For Cape Town, our venues are not as centralized as we had at the University of Waikato; we see this spread as an opportunity for delegates to both enjoy the vibrancy of Cape Town proper and to mingle and interact with each other as they make their ways from venue to venue. As most delegates know, due to logistical difficulties with the UCT venue, as a result of the Fees Must Fall movement pushing back classes for UCT students, our previous venues on campus will be used for final examinations. In the past weeks, as a contingency, we have had to hustle to find more dependable locations. This we have done (go to [www.cead.org.nz](http://www.cead.org.nz)), and we encourage all to, as ethnographers often do, “go with the flow.” We also encourage delegates to travel in pairs or groups—as you would in any large city, like New York or Chicago—and, as always, mind themselves and their own safety.

With those caveats in mind, please feel free to add your name onto our Facebook page (Contemporary Ethnography Across the Disciplines), or contact other delegates via a Google Docs that we have set up and shared with you. The Google Docs will make it easier for delegates to make contact with other delegates of the conference prior to alighting in Cape Town. That way, you may rideshare, make contacts, and prepare for a safe and enjoyable time at CEAD 2016. (Though completely voluntary,

please tell us if you wish to opt out of any of these social arrangements! We are not responsible for interactions between delegates.)

We encourage delegates to rideshare to and from the venues—by using taxis, cost effective UBER taxis, and other ground transport (again, as many would in a larger international city). The CEAD website will be updated with some useful numbers and details for these services, and of course much of this information can also be found by means of a simple search on the web. In order to keep costs down—even though the South African rand is amazingly affordable for those travelling in from outside SA—we encourage you to make plans ON HERE for your ridesharing.

We are excited to host new and returning delegates—and new members of the CEAD Association!—representing India, Australia, Canada, Aotearoa/New Zealand, South Africa, Chile, Brasil, South Africa, Botswana, the United Kingdom, the United States, Denmark, Qatar, the Czech Republic (among others) coming from the public sector, tertiary education, and government in areas as diverse as law, performance studies, art, criminal justice, English, Māori and Pacifica studies, film & media, medicine, dance, anthropology, drama, sport studies, counseling, psychology, education, sociology, gender studies, geography, sexuality studies, history, cultural studies, and leadership studies. As always, the “across the disciplines,” diverse nature of our delegates and their experiences makes this conference a rich experience for all.

The amazing diversity of backgrounds, identities, experiential levels, and worldviews among and between the delegates bodes well for our promise of an intellectually-stimulating three (four, including pre-conference workshops and “Days in...”) days of discourse, socialising, and opportunity. This hui (meaning *social gathering or assembly*), is conducive to uninterrupted dialogue, natural settings, and deep discussions.

On 15 November (Tuesday), we hold pre-conference workshops, ranging from a hands-on working with ‘Critical Ethnography from the Periphery’ to ‘Community Ethnography’ to ‘Sensory Ethnography’ and ‘Poetics’ to ‘Narrative Writing’. Spots for these intensive workshops are still available. On the same pre-conference day, we hold a Special Interest Programme, Day in Spanish and Portuguese, and a Day in African Languages. As well, our social programme promises a unique variety of experiences for both visitors to the Western Cape of South Africa and locals.

We hope you enjoy your time at this academic gathering/hui, and discover many opportunities while with us here.

And additional note: The CEAD conference will again move to Santiago, Chile, for 2018. So, while enjoying the 2016 conference, please make your travel plans for 2018 as well!

**Bonke abantu bazalwa bekhululekile belingana ngesidima nangokweemfanelo. Bonke abantu banesiphiwo sesazela nesizathu sokwenza isenzo ongathanda ukuba senziwe kumzalwane wakho.**

**ENGLISH TRANSLATION:**

**All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (Article 1 of the Universal Declaration of Human Rights)**

Most sincerely,

**Robert Rinehart,**  
ACEAD President and CEAD Co-Convener, 2016

## WHAKATAUKI FOR CEAD HUI

**Kotahi te kōhao o te ngira e kuhuna ai te miro mā te miro,  
te miro pango, me te miro whero.**

**There is but one eye of the needle through which the white thread, the  
black thread and the red thread traverse.**

- Potatau Te Wherowhero (Potatau I) (c. 1800–60)

He Whakataukī / He ‘whakataukākī’ / Pepeha - sayings to reflect the advice, thoughts or values of past generations - usually very succinct and often metaphorical, visionary and purposeful. This whakataukākī originates from Potatau Te Wherowhero, the first Maori King, who, at the birth of the Kingitanga movement, spoke of strength and beauty through both unity and diversity, by alluding to the beauty and the strength of the woven tukutuku. Individual threads are weak, but the process of weaving makes a strong fabric. Individual colours tell no story, but woven together they become beautiful, and can tell a story.

“He encouraged us to be strong together, to value kotahitanga, while at the same time respecting the opportunity of multiple pathways. It is a message of cohesiveness, of valuing collective goals, of treasuring both unity and diversity.”

# SPONSORS

The CEAD Conference Committee would like to thank the following sponsors for their generous support. Without you this conference would not have been possible.

## BRONZE SPONSOR AND SPONSOR OF THE WMIER DOCTORAL STUDENT ESSAY AWARD

### WILF MALCOLM INSTITUTE OF EDUCATIONAL RESEARCH

We are honoured to partner with the Wilf Malcolm Institute of Educational Research (WIMER) for the 2016 CEAD hui 'Ethnographic Imaginings: Place, space and time'.

The institute was established by the Faculty of Education, University of Waikato, NZ to undertake, support and disseminate research relating to the broad field of education. It is the institute's mission to carry out research that makes a difference to policy and practice in early childhood, primary and secondary school and tertiary education. The Institute contributes strongly to the Faculty of Education's world-class reputation for research-based teaching.



### UNIVERSITY OF CAPE TOWN

UCT generously awarded CEAD 2016 a 'hosting a conference grant'. The University Research Committee generously donated funds towards audio visual equipment. The UCT Jammie Shuttle is donating shuttles and drivers to ensure passage of our delegates to and from conference venues.



## KEYNOTE SPEAKER SPONSOR

### AW MELLON CHAIR AND PROFESSOR FIONA ROSS IN THE FIRST THOUSAND DAYS OF LIFE PROJECT (UNIVERSITY OF CAPE TOWN)

### SPONSOR OF DR NOLWAZI MKHWANAZI

The First Thousand Days of Life project in Anthropology at UCT, headed by Professor Fiona Ross, is delighted to sponsor Dr Mkhwanazi's keynote address. The Thousand Days project seeks to examine the ways that scientific knowledge about life is constituted and enacted in policy and everyday life. It takes its lead from an emergent new field that is synergising between epigenetic research, neuroscience, and research in DoHaD (Developmental Origins of Health and Disease), producing a new set of knowledges about early life. The Thousand Days project at UCT asks about the ways that these are produced and materialised in everyday worlds, and, drawing on ethnographic research, critically interrogates the premises and assumptions of this emergent field while tracing its social effects. Our programme is structured into three broad and overlapping research areas. 'Genes, genealogies, technologies' explores the interface of different scientific knowledges with people's everyday practices of kin-making and care. 'Formations of Life' explores the ways that human worlds are socially, historically and culturally constituted. 'Nutrition and well-being' considers distributions of life-sustaining resources. Dr Mkhwanazi is a collaborator on the NRF Concepts of Life project, one of the projects housed within the broader Thousand Days project. For more details, please see [www.thousanddays.uct.ac.za](http://www.thousanddays.uct.ac.za).



## EXHIBITOR SPONSOR

### HUMAN SCIENCES RESEARCH COUNCIL (HSRC)

We are delighted to partner with HSRC for CEAD 2016. The Human Sciences Research Council (HSRC) was established in 1968 as South Africa's statutory research agency and has grown to become the largest dedicated research institute in the social sciences and humanities on the African continent, doing cutting-edge public research in areas that are crucial to development. The HSRC is committed to creating cutting-edge research which supports development nationally, in the Southern African Development Community (SADC) and in Africa is evident, but it is our commitment to the dissemination of that research that demonstrates the remarkable and measurable impact of our work. Our mandate is to inform the effective formulation and monitoring of government policy; to evaluate policy implementation; to stimulate public debate through the effective dissemination of research-based data and fact-based research results; to foster research collaboration; and to help build research capacity and infrastructure for the human sciences. The Council conducts large-scale, policy-relevant, social-scientific research for public sector users, non-governmental organisations and international development agencies. Research activities and structures are closely aligned with South Africa's national development priorities. Poverty and inequality are two of the most critical issues facing the country at the moment. It is responsible for, or exacerbates many of the most serious challenges South Africans have to deal with on a daily basis. These include basic needs such as food and shelter, and also more complex needs such as health and well-being and the fulfilment of personal aspirations. How inequality is given life and how it can be disrupted through structural and psycho-social realities, is a priority focus area for the HSRC. The HSRC wants to position itself, within the National System of Innovation, as the agency which will help the country understand how science and technology acumen, in combination with social innovation (as a process which will enable new and creative approaches to inclusive social development), can play a defining role to address poverty and inequality.



## FRIENDS AND OTHER SPONSORS OF CEAD

### SPIER WINES

Spier is one of the oldest wine farms in South Africa with a recorded history dating back to 1692. While rooted in this heritage, Spier has a vibrant and conscious energy. Award-winning wine can be paired with fabulous food, grown either on the farm or by nearby farmers. The winery is one of the most awarded in the country and the Spier Hotel and meeting facilities offer inspiring winelands getaways in the tranquility of nature. Spier is committed to doing the right thing for the environment and communities, and is renowned for its responsible tourism approach. [www.spier.co.za](http://www.spier.co.za).



### TAYLOR & FRANCIS GROUP

Taylor & Francis Group Africa are generous sponsor of satchel inserts. Taylor & Francis publishes leading African and African Studies journals, disseminating and showcasing African research in the global online environment across a spectrum of subject areas, from the arts to zoology, economics to the environment, mathematics to music.



### NATIONAL INSTITUTE FOR THE HUMANITIES AND SOCIAL SCIENCES



### NATIONAL RESEARCH FOUNDATION



# THEMES OF THE HUI

## Conference Themes:

### Ethnographic Imaginings: Place, Space, and time

Envisioning *place, space and time* in our work and in the fabric of our dealings with others calls for contributors to explore ethnographies as located contextually within meaningful sites and temporal moments. Much work has explored the shifting scapes of place and space. Coupled with the interwoven rhythms of both mundane and extraordinarily-lived lives, the ethnographic imaginings are nearly limitless. The spaces, places and times we call to mind include—without arbitrarily creating false binaries and bifurcations—explorations of rurality and urbanity, wild and tamed, critical and creative, sensual and cognitive, and contemporary and historical—and all ranges of creative impulse.

While space can be seen as an “as-yet,” a hoped-for, a possibility—and has been characterized by its modifiers (e.g., “sexy space” (Prickett, 2011); “counterpublic space, gay safe space, free market safe space, space is an organ of God” (Hodkinson, 2015, p. 147); “mathematical, physical, socioeconomic, behavioral, experiential” (Coullelis, 1992, p. 216)—it is a “third” space, “. . . where initial divisions, tensions, and boundaries become emplaced in nascent theories of space” (Hodkinson, 2015, p. 149). Place becomes, within this westernized binary system of place and space, a space where, paraphrasing Hodkinson (and of course Derrida), the *arrivant* arrives. “Place for us is socially constructed and operating, including interaction between people and groups, institutionalized land uses, political and economic decisions, and the language of representation” (Saar & Palang, 2009, p. 7). Time, that actuary which moves forward, acts to both “lock in” meaning, context and place, and to temper/modulate/wobble it, through such human acts as nostalgia, memory, power, and positioning. Henri Lefebvre (2004), in *Rhythmanalysis*, points one way to interpret space

and time. Make it what you will: place, space, and time are ever present in our ethnographic acts and positionings. Both implicit and explicit, they allow us to both magnify and telescope our ethnographic gazes.

We look forward to fascinating and innovative ethnographic work on space, place and time—all in the context of Cape Town, South Africa as a cosmopolitan, historical, colonialist, intellectual community of Indigenous and non-Indigenous scholars coming together for lively, provocative, safe, and stimulating discussions! As we move from Aotearoa (te reo Māori) to uMzantsi Afrika (Xhosa), we note—without essentialising them—some of the sensibilities common to Indigenous groups from each “place.” These world-views embrace the collective, the empathetic, reciprocity of respect and cooperation; in short, Kaupapa Māori and Ubuntu (cf., Smith, 1999; Murithi, 2006).

As before, the CEAD celebrates all manner of ethnographies, including creative, empirical, and exploratory work, and the conference theme merely acts as a guide for possibilities. We invite contributors to experiment with traditional ethnography, as well as new methodologies and new presentational formats such as dramatic, performance, poetic, visual, aromatic, tactile, video, auto-, fictional, and experimental forms of ethnography. As well, the “customs” of our areas of study are meant to provide stimulus for imagining new ways of doing, sharing, and presenting our deeply-interrelated work.

## EMERGING METHODS: TRADITIONAL, EXPERIMENTAL, TRANSGRESSIVE FORMS

As scholars are asking new questions, pushing new boundaries, and discovering new ways of being, they are changing the way ethnography and ethnographic methodologies answer such questions. Emerging methods reflect the changing objects of study, but also reflect cutting-edge struggles with finding the right tools for the questions we ask. While *emerging methods* implies that new is somehow better, we must recognize that so-called traditional methods are often re-formed for contemporary issues; that experimental methods may uncover and examine the novelties within and for new social media, communication, and interactions; and that transgressive methods may push beyond the boundaries, expanding—sometimes dramatically—how we apprehend the world. The stream of *Emerging Methods* provides an arena for rich discourse and thoughts about specific methods, methodologies, and framings of contemporary issues.

## PRAXIS AND ADVOCACY: DOING ETHNOGRAPHY ON THE GROUND

Bringing ethnographic insights to *real* people is a critical facet of what contemporary ethnographers *do*: no longer is it sufficient to merely classify and describe. Issues in this stream include *identification of who research participants are, the nature of the ‘researcher’/‘researched’ relationship(s), how participants’ lives (and all involved in the research process) may be affected.*

What contemporary and future practices might ethnographers utilise to broaden the scope of working with real people, providing praxis-oriented research, and advocating for 21st century groups and their practices? How might applied projects work to advance the day-to-day practices of everyday people? How might ethnographers work to benefit groups and individuals with whom we interact? The *Praxis and Advocacy* stream reflects a very practical, action-oriented kind of ethnography, one that is involved, engaged, and advocating for a multitude of groups and individuals.

## SOCIAL JUSTICE AND TRANSFORMATION: THEORETICAL ETHNOGRAPHIC VISIONS

In troubling neo-liberal times, when governments’ role in ensuring justice for their citizens is seen as inhibitory to “free market” rhetorics and growth, ethnography gives voice to the disadvantaged, and offers the possibilities of empathic care for others, of understanding, of raising people up through kindness and equity. Why does contemporary ethnography matter? Contemporary ethnography provides a framework for visionaries who hope, encourages sustainable practices, and dreams of individual-organisational structures that empower rather than reduce. In this stream, issues of Who ‘owns’ ethnography? How do ethics, institutional review boards, and moral and ethical considerations work to create more just societies? “What constitutes a ‘just society’?” and the like work to inform issues of the *Social Justice and Transformation* stream.

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Indigenous voices is a stream that reflects a multitude of ways of thinking, communicating, representing with others. While the term “indigenous voices” has been seen (by western social science) as one-dimensional in the past, clearly, like everything else in contemporary ethnography and the world at large, there is no one way of voicing indigeneity in the contemporary world. Further, since its inception as an organization based in Aotearoa/ New Zealand, the Association for the Contemporary Ethnography Across the Disciplines hui (or conference) has advocated for a Kaupapa Māori philosophy—one where “research. . . should set out to make a positive difference for the researched” (Smith, 1999, p. 191). Similarly—but not identically—Ubuntu philosophy stresses “that society must be run for the sake of all, requiring co-operation as well as sharing and charity (Broodryk, 2006)” (Muwanga-Zake, 2009, p. 417). Indigenous voices—in contrast with western models—tend to stress the collective, the communal, in cooperation: “Ubuntu defines the individual in terms of relationships with others” (ibid.)

The community of CEAD has installed this stream in an effort to co-learn from oral and written traditions whose voices have long been repressed by violence in colonialist agendas. We, in the spirit of cooperative exploration, want to listen to voices that have long been silenced, to support in their recuperation, and to learn from the ways of people who have existed, quite often in harmony, on the planet for so many millennia. We envision conversations about indigenous research methods; colonialist, imperialist, and indigenous worldviews and standpoints; power and control and accessibility; views of the sacred and secular, in place, space, and time; what voice itself means, how it may be enacted, who is “listening” and who is “telling.” We see the stream of *Indigenous Voices: Communicating Peoples* as a third space for lively discussion, and sharing of perceptions, intentions, processes, and products.

## OUR KEYNOTE SPEAKERS



**CÉSAR A. CISNEROS-PUEBLA**

César A. Cisneros-Puebla, is a Professor of Sociology at Autonomous

Metropolitan University-Iztapalapa, Mexico. He teaches Qualitative Methods and Social Sciences Epistemology. He has been a visiting professor at the International Institute for Qualitative Methodology, University of Alberta, Canada (2001-2003) and in the CAQDAS Networking Project at University of Surrey, UK (2008) as well as different Universities in South America and Spain. He consults in the field of qualitative computing and research within South America and abroad. He belongs to Editorial Boards in journals as Qualitative Sociology Review, Qualitative Research in Psychology, Qualitative Health Research, International Review of Qualitative Research, Departures in Critical Qualitative Research, among others and is the responsible editor for the Spanish version of FQS (Forum of Qualitative Social Research).

### QUALITATIVE INQUIRY AND CREATIVE SUBVERSION: CHALLENGES IN THE CONTEXT OF TERROR

According to postcolonial thinking, some modern crimes have been committed on behalf of human rights. Based on evidence I have gathered about human rights, qualitative inquiry and global solidarity, I will present some reflections to discuss human rights as one of the core values of modernity--although it is an "uncompleted and unfinished" worldwide project. Its egalitarian content and emancipatory potential is still on demand. Qualitative inquiry has the chance to lead transformative processes to challenge the degradation of human rights and to change our societies' trapped and anguished citizens today in very violent times. Creative subversion--qualitatively and ethnographically based--in deep and active knowledge is now extensively necessary. In this keynote, I will explore the contribution of qualitative inquiry (in conjunction with creative subversion) towards a new way to produce knowledge. Epistemological recognition of the political violence and the terror around the world works as a clue. Otherwise, it would be impossible make sense of our interventions as scientists or activists to transform our human circumstances.

**Keynote Presentation, Wednesday 16 November, 3.15pm - 4.15pm (Main Hall, Centre for the Book)**



**D. JEAN CLANDININ**

D. Jean Clandinin is Professor and Founding Director of the Centre for Research for Teacher Education and

Development at the University of Alberta. A former teacher, counsellor, and psychologist, she is author or co-author of 12 books. Four books and many chapters and articles were published with Michael Connelly. Their latest book, *Narrative Inquiry*, was published in 2000. She also authored three other books: the first based on her doctoral research, the second based on research from an experimental teacher education program and her most recent book *Engaging in Narrative Inquiry*. A 2006 book co-authored with seven former students, *Composing Diverse Identities: Narrative Inquiries into the Interwoven Lives of Children and Teachers*, drew on several years of research with children and teachers in urban schools. This book has been awarded the 2006 Narrative Research Special Interest Group Outstanding Book award and the 2007 AERA Division B Outstanding Book Award. She edited the *Handbook of Narrative Inquiry: Mapping a methodology* (Sage, 2007). *Places of Curriculum Making*, published in 2011, was awarded the 2012 AERA Narrative Research Special Interest Group Outstanding Book award. *Composing Lives in Transition* (2013) is a narrative inquiry of the experiences of youth who left school before graduating. Her latest co-authored book *Narrative Conceptions of Knowledge: Towards Understanding Teacher Attrition* is about the experiences of teachers who leave teaching within their first five years of

teaching. She is working with Sean Lessard, Vera Caine and Janice Huber on a new book entitled *Engaging in Narrative Inquiry with Children and Youth*.

### RELATIONAL ETHICAL COMMITMENTS IN NARRATIVE INQUIRY

Drawing on several narrative inquiries with children and youth, I explore questions of what it means to engage in narrative inquiry as a relational research methodology, particularly with children and youth. In narrative inquiry, we realize we are becoming, in some ways at least, part of participants' lives. Attending carefully to who we are as we engage in the relational work of narrative inquiry is an ongoing and always negotiated process across the multiplicity of places in which we engage with children and youth. We need to be attentive to who we are as we live alongside children and youth over months and perhaps years, knowing that we are changing, not only our own life making but the life making of children and youth. Considerations of relational ethics become particularly important, particularly in how we live our relational commitments with children and youth.

**Keynote Presentation, Thursday 17 November, 9am - 10am (Main Hall, Centre for the Book)**

## OUR KEYNOTE SPEAKERS



### KEYAN G. TOMASELLI

Keyan G. Tomaselli is Distinguished Professor, Faculty of Humanities, University of Johannesburg and Professor Emeritus, University of KwaZulu-Natal, where he was director of the Centre for Communication, Media and Society (CCMS) for 29

years. Tomaselli chairs the board of the CCMS-affiliate, Drama in AIDS Education, a University of Zululand project, a non-profit organisation that applies drama in facilitating life skills and public health education in schools, on campuses and other sites. He is editor of *Critical Arts: South-North Cultural and Media Studies* and is co-editor of *Journal of African Cinemas*. Tomaselli's address draws from his team's experiences on the Rethinking Indigeneity project, that has been running for 22 years. Publications generated by this project include *Cultural Tourism: Rethinking Indigeneity* (Brill, 2012), *Engraved Landscape* (Tormentoso, 2013), *Writing in the Sand: Autoethnography amongst indigenous Southern Africans* (Altamira, 2007) and *Where Global Contradictions are Sharpest: Research Stories from the Kalahari* (Rozenberg, 2005). Tomaselli's most recent anthology (co-edited with Michael Wessels) is *San Representation: Politics, Practice and Possibilities* (Routledge 2015). Tomaselli's team's other work of relevance to CEAD work can be found in *Development and Public Health Communication* (Pearson, 2011), which he co-edited with Colin Chasi, *African Cultural Studies and Difference* (Routledge, 2011), co-edited with Handel Wright and in journals like *Visual Anthropology and Cultural Studies > Critical Methodologies*. Tomaselli is a member of the Academy of Science for South Africa and a Fellow of the International Communicology Institute.

### 'RETHINKING RESEARCH RELATIONS, RETHINKING RESEARCH, OR JUST RETHINKING'.

If Chaucer were alive in the year 2015 he would have been astonished at the nature of the refugee crises across all continents bar Antarctica. And what stories his characters would tell? Shakespeare might be recomposing "Shall I compare thee to a summer's day" during the hottest year in all-history. Roman General Caius Petronius (AD66) would learn that reorganisation for the sake of reorganisation continued unabated in 2015 with no effect on anything but to create the illusion of progress,

while producing confusion, inefficiency and demoralisation. Compte would be delighted with the degree that positivism rules Humanities research, and I am sure that Thomas Kuhn would be aghast at how research is now managed, shaped and audited by bureaucrats. Kuhn's comments about paradigm shift – and resistance to shift - remain as pertinent today as they ever were. The difference, I suspect, is that what my team calls 'the ethnography of hanging about' would be considered heresy by biomedically-led institutional review boards that refuse to acknowledge the poverty of both conventional methods and normative theory when encountering the unexplainable, the inexplicable and incomprehensible. The latter cannot be understood within conventional scientific methods as useful as these might be in aspects of our research practice. So they are bracketed out, made illegal and a prior exhortations about pre-given, alienated and de-contextualised methods, partner the imposition of preferred theories (or grand narratives) that rarely allow the facts or actual conditions to get in the way of a good argument.

This address will critically examine some of these observations in relation to the Rethinking Indigeneity project that my team at the University of KwaZulu-Natal and now University of Johannesburg has been conducting for the past 22 years. The in situ critical indigenous methods that have been derived from this work by over 300 interdisciplinary scholars parallels the objectives of CEAD while also developing critiques of the kinds of essentialisms and calls-to-culture, or ethnicity, or race that power both progress and sometimes genocide.

**Keynote Presentation, Friday 18 November, 9am - 10am (Main Hall, Centre for the Book)**



### NOLWAZI MKHWANAZI

Nolwazi Mkhwanazi is a medical anthropologist who is interested in issues relating to gender and the politics of

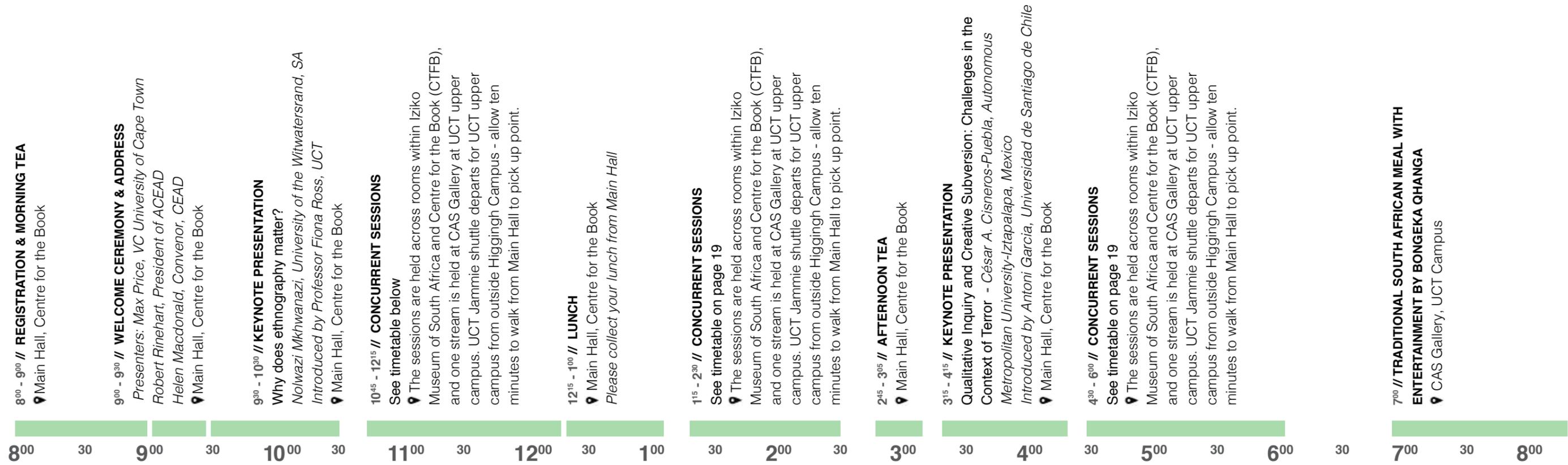
reproduction. Having held the position of senior researcher at the Fort Hare Institute of Social and Economic Research (FHISER) and at the Centre for AIDS Development, Research and Evaluation (CADRE), Nolwazi is currently based at the University of the Witwatersrand, South Africa, where she teaches courses in the anthropology of medicine and the body, medical anthropology, and ethnographic writing and analysis. Over the last two decades, Nolwazi has conducted long-term ethnographic research on early childbearing, kinship and care; she is currently working on a book manuscript on this subject. She is also co-editing a book that brings together the work of established and emerging researchers who work on the broad theme of young families in South Africa. Nolwazi has been involved in a number of initiatives that support researchers from the Global South to write for publication. She has conducted writing workshops in Kenya, Nigeria, Spain and South Africa. She has also been involved in projects relating to the broader theme of youth, gender, sexual and reproductive health. These have including the evaluation of the medical male circumcision campaign in Swaziland, and advising on the Young 1ove campaign in Botswana. Her new research is a collaborative and comparative project that looks at young people's use of mobile technology to form sexual, intimate or romantic relationships in India and South Africa.

### WHY DOES ETHNOGRAPHY MATTER?

Last year I taught a course called ethnographic writing and analysis to the post-graduate students in Anthropology at the University of the Witwatersrand. This course was taught during a time when the students were becoming increasingly vocal of their frustration with the slow transformation within universities and the decolonization of the curriculum. In the class, we read and discussed the approaches to research and the writings of anthropologists of whom, in their three years of undergraduate training, they had never heard. These included anthropologists of color who live in the North, anthropologists who reside and conduct research in the global South, black feminist anthropologists, and black female African anthropologists. Each week the students asked why they had never before been given the readings of people whose experiences they could relate to, or people who looked like them. The answer to this question, they understood, was far from simple. In this address I speak to the question of why ethnography matters in relation to social justice and transformation. I will present some reflections on how doing ethnography, writing ethnography, reading ethnography and teaching ethnography can be a radical act of social justice.

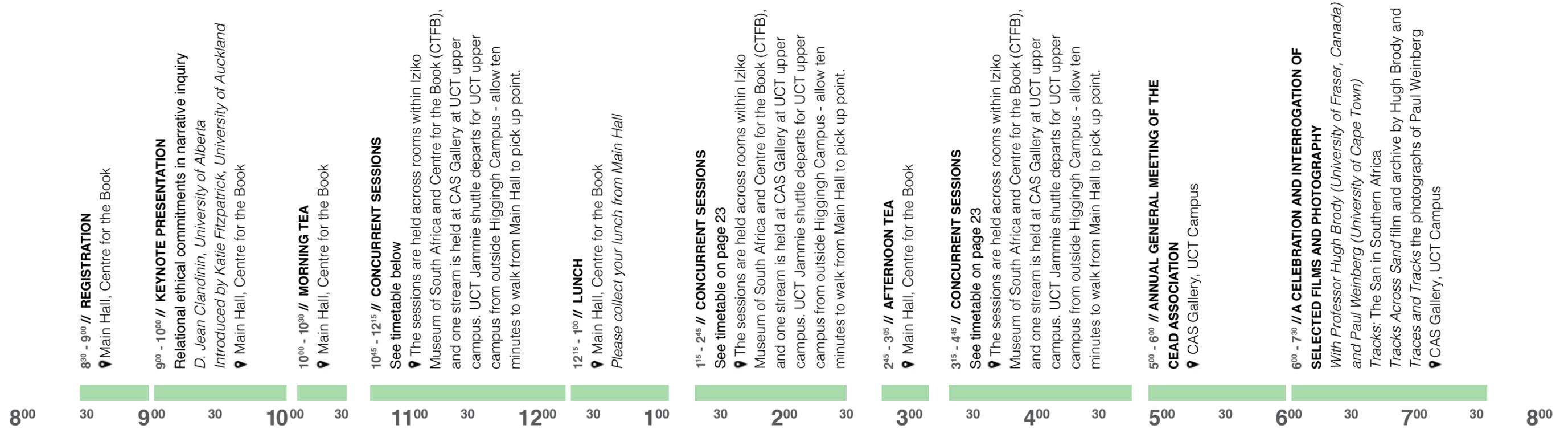
**Keynote Presentation, Wednesday 16 November, 9.30am - 10.30am (Main Hall, Centre for the Book)**





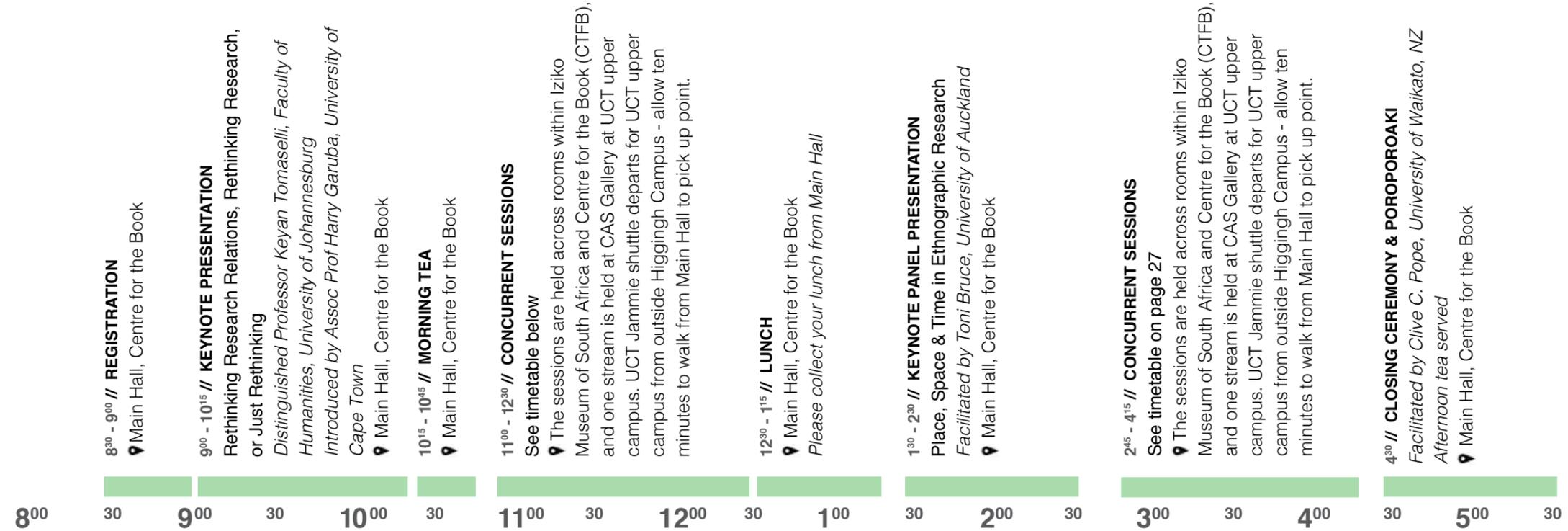
	<b>ARTS IN ETHNOGRAPHY</b> Committee Room 1 (Centre for the Book)	<b>SOCIAL JUSTICE AND HEALTH</b> Committee Room 2 (Centre for the Book)	<b>AUTOETHNOGRAPHY ACROSS LANGUAGES AND CULTURES</b> Red Room (Iziko Museum)	<b>CHALLENGING CONVENTIONS</b> TH Barry Lecture Theatre (Iziko Museum)	<b>TRANSITS IN TIME AND SPACE</b> Slave Lodge	<b>ENGAGING WITH FILM</b> CAS Gallery UCT CAMPUS	<b>GLOBAL SEXUALITY</b> Main Hall (Centre for the Book)
<b>10<sup>45</sup> - 11<sup>15</sup></b>	William Ellis (U West. Cape) <i>Vetkat's cinematic: Featuring vehicles of dreams and oneironauts of critique</i>	Susan Levine & andrea Rother (UCT, ZAF), <i>Childhood poisonings and the politics of waste in South Africa</i>	Harmony Siganporia (MICA, IND), <i>Reflections on research among the Tibetan</i>  Pamela Zapata-Sepúlveda (U de Tarapacá, CHILE), <i>Reflections on research among Colombian women in Chile</i>	Gabriela Carolus (U Stellenbosch), <i>Being there as intern: The case of the non-partisan in organization ethnography</i>	Maria Teresa Salcedo (Colombian Inst. Anthro/ Hist, COL), <i>Sense of place and space in military life: Ethnographic snapshotst</i>	Paul Weinberg (UCT) and Hugh Brody, <i>A celebration and interrogation of film The Savage Mind: the tribal world in history and history in retrospect.</i>	Pallavi Manchi (Ind., IND), Nazar: <i>A visual essay exploring notions of female sexuality in India</i>
<b>11<sup>15</sup> - 11<sup>45</sup></b>	Seónagh Odhiambo Horne (CSU, Los Angeles, USA), <i>Barefoot dancers of the early 20th Century</i>	Helen Mutsowashe Mutendi (UCT), <i>TB comes from mine"dust": Perceptions of TB among SA gold miners and platinum miners</i>	Alice Brennan (UNSW, AUS), <i>Auto/ethnography among Australian exchange students in Mexico</i>  Phiona Stanley (UNSW), <i>Autoethnography of 'gringa' identity shift in Lima, Peru</i>	Alan Carneiro (UCT), <i>"The difficulty is not to speak, but to read Freud in Portuguese": A glance at academic literacy practices of Haitian students in Brazil</i>	Melissa Carey (USouthQueensland, AUS), <i>Enacting Indigenous space: Weaving our place</i>	Weinberg / Brody, cont.	Tessa Verhallen (Namibia, Rights Not Rescue Trust; Utrecht University, The Netherlands), <i>Rights not Rescue: voices from sex workers in Namibia</i>
<b>11<sup>45</sup> - 12<sup>15</sup></b>	Sue Cheesman (U of Waikato), <i>Negotiating the slippery notions of unruly bodies disrupting the boundaries of place, space and time in dance</i>			Helen Macdonald (UCT), <i>Weighted Care: TB Treatment in a Central Indian Clinic</i>	Cali Prince (West. Sydney U, AUS), <i>Weaving through the forest: Explorations in experimental sensory ethnography</i>	Weinberg / Brody, cont.	Nicole Daniels (UCT), <i>Birth as an emotional moment: Who has legitimacy to speak about the emotionality of birth, in which contexts, and who or what gets silenced?</i>

	<b>COMPLEX CULTURAL NEGOTIATIONS</b> 📍 Committee Room 1 (Centre for the Book)	<b>COLONIALISM, STRUGGLE, RESISTANCE</b> 📍 Committee Room 2 (Centre for the Book)	<b>CUSTOMS AND TRADITIONS</b> 📍 Red Room (Iziko Museum)		<b>VISUAL AND VIRTUAL IMAGERIES IN HAVANA, LONDON, AND BEIRUT (PANEL, 60)</b> 📍 TH Barry Lecture Theatre (Iziko Museum)	<b>(IN)FERTILITY AND FUTURES (PANEL)</b> 📍 Slave Lodge	<b>SEX, FOOD AND RELIGION</b> 📍 CAS Gallery UCT CAMPUS	<b>MATERIALISM AND COLLABORATION</b> 📍 Main Hall (Centre for the Book)
<b>115 - 145</b>	Mark van de Logt (Texas A&M, Qatar), <i>Oral traditions and academic traditions in Caddoan Indian research</i>	Avril Bell (U Auckland, NZ), <i>Moving settler subjects</i>	Gerald Machona (UCT), <i>Lobola? Rooro: A visual and cultural study of transnational practices of bridewealth in Southern Africa</i>		Kirstine Sinclair (USDen), <i>"I was the guy in the furry jacket at 0:05"</i>	Tessa Moll (UCT), <i>Matching and making: race and inheritance in assisted reproduction in South Africa</i>	Charlotte Visagie (U Johannesburg), <i>Bright faith under red lights: Sex workers as believers</i>	Roger Horn (SAE Inst / UCT), <i>These Objects, Those Memories</i>
<b>145 - 215</b>	Itunu Bodunrin (U of Johannesburg), <i>Researching 'Bushboys and girls': Negotiating sameness and difference</i>	Yvonne V. Jones (ULouisville, USA), <i>Inside, outside, exile: Absolom Vilakzai and South African anthropology</i>	Senzokuhle Doreen Setume (UBotswana), <i>Pre-wedding counseling at showers: Reproducing the traditional wife with Ubuntu/botho in the urban space, Gaborone</i>		Benita Heiskanen (U Turku, FIN), <i>Visual imagery in Post-Détente Havanah</i>	Amrita Pande (UCT), <i>Performing an ethnography: Made in India, Notes from a Babyfarm?</i>	Valerie Jenness (UC Irvine, USA), <i>Sarah Fenstermaker (UMichigan), Ethnography enabling praxis: Understanding the lives of transgender women in prison</i>	Paula Smith (Southern Area Health Education Center, US), <i>Community health workers: What does it mean to be part of an interprofessional team?</i>
<b>215 - 230</b>	Katie Fitzpatrick & Jean Allen (UAuckland, NZL), <i>Exploring youth health: Combining critical ethnography with decolonizing and youth participatory methods</i>	Madhavi Manchi (Ind.), <i>Commemoration as resistance</i>				<i>Pande, cont.</i>	Joseph C. Ewoodzie (Davidson College, NC, USA), <i>Something to eat: An ethnography of foodways among homeless men of Mississippi</i>	
						ENCOUNTERING EACH OTHER: AGENCIES, (IM)POSSIBILITIES, AND RECIPROCITIES IN DRYLAND SOUTHERN AFRICA – A SHARING OF CO-CREATED WORKS AND EXPERIENCES (PANEL) 📍 Slave Lodge	<b>VISUAL EVOCATIONS</b> 📍 CAS Gallery UCT CAMPUS	<b>ETHNO-TECHNOLOGIES</b> 📍 Main Hall (Centre for the Book)
<b>430 - 500</b>	<b>IDENTITY AND CAREER</b> 📍 Committee Room 1 (Centre for the Book)	<b>SOCIAL JUSTICE AND EDUCATION</b> 📍 Committee Room 2 (Centre for the Book)	<b>RISK AND CARE IN REPRODUCTIVE WORLDS I (PANEL)</b> 📍 Red Room (Iziko Museum)		<b>NEW LABOR SPACES</b> 📍 TH Barry Lecture Theatre (Iziko Museum)			
	Pauline Adams (U Auckland), <i>Narratives of bicultural identity: Finding authenticity through auto-ethnography</i>	Kharnita Mohamed (UCT), <i>Liberatory anthropologies? Preliminary pedagogical reflections</i>	Jennifer Rogerson (UCT), <i>Spaces, places and time: Navigating the relations of knowing bodies, babies, publics and knowledge</i>		Caroline Lenette (UNSW, AUS), <i>Digital narratives: A transformative storytelling process for refugee women in Australia</i>	Chris Low (Bath Spa U), Chris Morton (UOxford, UK), <i>a San collaborator, A shared history: Repatriating, researching and curating San photographs with San communities</i>	Maria Esperanza Rock Núñez (APC, UCT / USS, CHL), <i>Education establishments as a center of ethnographic memories: The use of children's drawings</i>	Gabriel Faimau (UBotswana), <i>Facebooking religion and technologization of religious discourse among Prophetic churches in Botswana: A digital ethnographic account</i>
<b>500 - 530</b>	Willie Chinyamurindi (U Fort Hare), <i>"Publish or perish"—Cries of emerging researchers and their motives to publish in a predatory journal</i>	Kathleen Budge (Boise State U, USA), <i>Spaces of resistance, places of liberation: An autoethnographic exploration of a rural school principal</i>	Vuyokazi Myoli (U West Cape, SA), <i>Care: A study of care in Mitchells Plain Community Health Clinic</i>		Joseph Williams (Texas A&M, Qatar), <i>Getting vocal: An ethnography for subordinate offshore workers</i>	Rick Rhode (U Edinburgh), Siona O'Connel (UCT), <i>Outsider photography/insider ethnography - a KhoeSan cultural view?</i>	Alette Schoon (Rhodes U), <i>Making music videos as ethnographic method</i>	Jennifer Anayo (RMIT, AUS), <i>Researching transnational communication—Ethnography of the bending of time and space</i>
<b>530 - 600</b>	Antonio Garcia (U de Santiago de Chile), <i>The use of narrative methodologies as a way to relocate experience in the context of career guidance programmes</i>		Kathleen Macdougall (UCT), <i>Ethnography of private child-birth labour in Cape Town</i>				Sherry Ward (Texas A&M, Qatar), <i>Short Shots: Transformative teaching through film</i>	Gabby Siphon Dlamini (U of Witwatersrand, SA), <i>Online research Big Data research methods vs Qualitative Data research methods: Is it even a competition?</i>



	<b>INDIGENOUS AND TRIBAL RESEARCH</b> 📍 Committee Room 1 (Centre for the Book)	<b>EVERYDAY LIFE</b> 📍 Committee Room 2 (Centre for the Book)	<b>RISK AND CARE IN REPRODUCTIVE WORLDS II (PANEL)</b> 📍 Red Room (Iziko Museum)	<b>PATHS TO WALK</b> 📍 TH Barry Lecture Theatre (Iziko Museum)	<b>TIME EMPLACEMENTS</b> 📍 Slave Lodge	<b>THE FLOW OF FIELDWORK</b> 📍 CAS Gallery UCT CAMPUS
<b>10<sup>45</sup> - 11<sup>15</sup></b>	Melinda Webber (U Auckland), <i>Unapologetically Te Arawa—In pursuit of a tribally specific research approach</i>	Pamela Zapata-Sepúlveda (UTarapacá, Chile), <i>From the fieldwork to Cape Town: Borders, space and heartfelt perspective to inquiry about the “unsaid” of daily life experiences of the children of migrants in the schools of Arica (FONDECYT N° 1160869).</i>	Kylie Marais (UCT), <i>The Ethnography of Leaks: what the bodies and bodily fluids of infants reveal</i>	Tessa A. Eidelman (Vanderbilt, USA), <i>The present as the path to the future: Ethnographic reflections on studying urban land justice in Cape Town</i>	Tomonori Ishioka (Hokkaido U, JPN) & Yosuke Washiya (UToronto, CAN), <i>Re-viewing ethnographic participation—towards ethnography with time</i>	Andres Haye (Pontificia U Católica de Chile), <i>Spacing and timing of the solid and the liquid educational practices</i>
<b>11<sup>15</sup> - 11<sup>45</sup></b>	Derrika Hunt (UC Berkeley, USA), <i>It will bleed: Moving toward decolonial practices of critical ethnography with Indigenous communities</i>	Tibor Böhm (U Vienna/ Stellenbosch), <i>The construction of space, place and time at the iSimangaliso Wetland Park, SA</i>	Nicole Ferreira (UCT), <i>“Arriving ‘late’: violence, mobility and access to antenatal care”</i>	Laura Osorio Sunnucks (U of British Columbia) & Priya Swamy (Tilburg U, NOR), <i>Senses of space: Religious aesthetics and group-making among a Hindu diaspora in Amsterdam and Maya speaking Christians in Yucatan</i>	Ishioka & Washiya, cont.	Sara Kindon, Marcela Palomino-Schalscha, Katie Guiloff (VicU, NZL), <i>Place, space and time in arpilleras as ethnographic method with migrant women</i>
<b>11<sup>45</sup> - 12<sup>15</sup></b>	Elisa Loncon (U de Santiago de Chile), <i>Indigenous language and identity inside social movement in mapuce people today</i>		Ziyanda Majombozi (U Witswatersrand), <i>The role of trust in childcare</i>			

	<b>DISRUPTION, BATTLES AND HOPEFULNESS</b> 📍 Committee Room 1 (Centre for the Book)	<b>SOCIAL AND NATURAL ENVIRONMENT</b> 📍 Committee Room 2 (Centre for the Book)	<b>BODY AND RIGHTS (PANEL)</b> 📍 Red Room (Iziko Museum)		<b>RESEARCHER RUMINATIONS I</b> 📍 TH Barry Lecture Theatre (Iziko Museum)	<b>MELANGES OF PLACE AND TIME</b> 📍 Slave Lodge	<b>WHEELS, BODIES AND SPACE</b> 📍 CAS Gallery UCT CAMPUS	<b>(UN)COVERING THE SELF</b> 📍 (Centre for the Book)
<b>115 - 145</b>	Esmeralda Mariano (Eduardo Mondlane U, MZ), <i>The experiences of disrupted reproductive carrier</i>	Yvette Casteñeda (U Illinois, USA), <i>Stories that level the field: Micro aggressions in everyday lives of women of color in academic spaces</i>	Sandra Manuel (UEmondlane, MOZ), <i>"When field is at home!": Methodological reflections on ethnography on sexuality</i>		Gregory Vass (UNSW), <i>Relational ethics and data dialoguing across time and space: Representing the research-er/researched</i>	Jeffrey Sehume (Mapungubwe Institute), <i>Appraising the 'Rethinking Indigeneity' Project Using Transdisciplinarity</i>	Clive C. Pope (UW, NZL), <i>Driving nostalgia: Memories, the VW Kombi and the ethnographic self</i>	Esther Fitzpatrick (U of Auckland, NZ), <i>Hira Te Popo and Charles Te Puia, and the art of critical family history</i>
<b>145 - 215</b>	Sue Scott-Chapman (EIT, NZ), <i>Fighting to be fit but not fitting in: Going back to our Māori roots to holistically battle the obesity epidemic</i>	Brandon Bodenstien (UWits), <i>Bringing life to law in Johannesburg's Magistrate Courts</i>	Nirvana Pillay (U Witswatersrand), <i>The Panado Problem: Mediating health and HIV service provision in the commercial agricultural sector</i>		Alice Brenna (UNSW), <i>'Why Mexico?' The value of the researcher's lived experience in their research</i>	Emma Hosking (Victoria University of Wellington, NZ), <i>Painting the skies: Video ethnography towards fostering spaces of transformation</i>	Pope, cont.	Kerry Earl (UW, NZL) & Jacquie Kidd U of Auckland, NZ), <i>Sense-making of identity, community and future(s) in 'our place' at this time</i>
<b>215 - 245</b>	Melinda Webber (U Auckland), <i>Writing narratives of hope whilst reporting narratives of suffering</i>	Cristóbal Bravo Ferretti (UdelBíoBío, Chile), <i>May and the Sea of Chile</i>	Fiona Ross (UCT) & Nic Eppel, <i>Thermal Optimum: Time, intimacy and the elemental in the first thousand days of life</i>		Michelle van Heerden (U West Cape), <i>'This should never have happened': Entanglement of being nobody and a researcher in the field</i>	Hyun Wu Lee (Texas A&M University at Qatar), <i>"I have no great Faith in Indian Interpreters": Decoding Native American Language and Action and the Role of Interpreters in the Seven Years' War</i>		
	<b>LANGUAGE, SYMBOLS AND TEXT</b> 📍 Committee Room 1 (Centre for the Book)	<b>PEOPLE AND "STUFF"</b> 📍 Committee Room 2 (Centre for the Book)	<b>A HAWAIIAN SENSE OF PLACE?: A CRITICAL SPATIAL ANALYSIS OF A NEO-LIBERAL UNIVERSITY (PANEL)</b> 📍 Red Room (Iziko Museum)		<b>RESEARCHER RUMINATIONS II</b> 📍 TH Barry Lecture Theatre (Iziko Museum)	<b>ETHNOGRAPHIC DIS-EASE</b> 📍 Slave Lodge	<b>ENGAGING WITH FILM</b> 📍 CAS Gallery UCT CAMPUS	<b>AUTOETHNOGRAPHY OF PAIN AND BODY IN LATIN-AMERICAN ACADEMIC WOMEN: A JOURNEY OF DE/CONSTRUCTION OF HOPE</b> 📍 Main Hall (Centre for the Book)
<b>315 - 345</b>	Yandisa Sobahle (Rhodes U), <i>Code switching in ethnography: A case study of using both English and isiXhosa in a communicative ecology</i>	Gemma Piercy (UW, NZL), <i>Research as resonance: Weaving knowledge(s) to construct mystery</i>	Melissa Saul (Uni of Hawai'i—West O'ahu, USA)		Gillian Rennie (Rhodes U), <i>One more weird relationship? The response of an ethnologist and her subject to the passage of time</i>	Jennifer Carter, Assoc Prof Antony Welch and Dr. Jennie Barr (Queensland Uni, AUS), <i>Considering the sacred space between the living and the dying</i>	Paul Weinberg (UCT) and Hugh Brody, <i>A celebration and interrogation of film</i>  <i>The Indigenous Epic: The Salt of the Earth (Wim Wenders), Genesis (Salgado), Traditional Cultures (Beckwith and Fisher), Before They Pass (Jimmy Nelson), The Last Days of the Arctic (photography and film of Ragnar Axelsson)</i>	Mirliana Ramirez (University de Chile, Chile)
<b>345 - 415</b>	Christina Gera (U of Waikato, Wintec, NZ), <i>Interviews and the "power dance"</i>	Andrew Spiegel, Kwame Norvixoxo, & Matthew Schroeder (UCT), <i>When the shit keeps flying: Using ethnography about toilet provision, management and use patterns</i>	Umi Jensen (Uni of Hawai'i—West O'ahu, USA)		Shanade Bianca Barnabas (UJohannesberg), <i>The intermittent researcher and the marginalized research community: Reflections of research praxis from two studies conducted amongst the !Xun and Khwe San</i>	Tina Kenyon (Dartmouth, USA), <i>Blending the 'written' story, the medical team's story and the patient's narrative in health care planning</i>		Pamela Zapata-Sepúlveda (University of Tarapacá)
<b>415 - 445</b>			Michael Hayes (Uni of Hawai'i—West O'ahu, USA)		Anthea Garman (Rhodes U), <i>'Deeper and deeper and deeper': Ethnography and narrative nonfiction in South Africa</i>	Chloë Shain (UCT), <i>'This is not a wimpy bug': Encountering mycobacterium tuberculosis and the scientists it brings into being</i>	Weinberg / Brody, cont.	Michelle Espinoza-Lobos (University Arturo Prat)



	IMAGINING POSSIBILITIES Committee Room 1 (Centre for the Book)	POWER IN SCHOOL SPACES Committee Room 2 (Centre for the Book)	FROM SOUTH AFRICA TO INDIA: DECIPHERING STUDENT MOVEMENTS IN NEOLIBERAL TIMES Red Room (Iziko Museum)	WEAVING (IN) THE MARGINS TH Barry Lecture Theatre (Iziko Museum)	ETHNOGRAPHIES OF SOCIAL SERVICES Slave Lodge	ETHNOGRAPHIC LATIN AMERICAN ARTS CAS Gallery UCT CAMPUS
11 <sup>00</sup> - 11 <sup>30</sup>	Deiselene de Oliveira Barros (UGuadalajara, MEX), <i>In search of a black ethnography</i>	Emmanuel Mayeza (UKwaZulu-Natal), <i>Learning from the learners: Doing school-based ethnographic research with boys and girls at play</i>	Harmony Sigonporia (MICA, IND), <i>This season of discontent: Reclaiming the university through the Wisdom Tree, Velivada, and Freedom Square</i>	Toni Bruce (UAuckland, NZL), <i>Roaming the boundaries of fact and fiction: Truth and fictionality in research representation</i>	Catherine Robson (Nelson Mandela MU/UTromsø, NOR), <i>"They stuck me with pins... and told me to stop faking": Listening to people with non-epileptic seizures</i>	Francisco Schwember, Ivan Zambrano, Marisol Vargas (Pontificia Universidad Católica de Chile), Macarena Campbell, Emilio Edwards (Universidad de Chile) <i>South-South Project: Recognition of indigenous peoples from interdisciplinarity</i>
11 <sup>30</sup> - 12 <sup>00</sup>	Wendy Talbot (Wintec, NZL), <i>Storying professional bi-cultural teaching identity amid neo-liberal politics and the interruptions of unearthed cultural stories</i>	Katarina Jungar (U of Helsinki, FIN), <i>Faith Mkwesha (Ábo Akademi University), Amina Maluka, Camilla Hellberg, &amp; Christopher Wessels, Action research on racism – a children's library intervention</i>	Nosipho Mngomezulu (UWits), <i>Business as (un) usual: Between youth and revolt</i>	Rodolfo Ogliari & Leila Chalub Martins (UBrasilia, Brasil), <i>The teaching of anthropology: Alterity within dialogue</i>	Vanessa Jara-Labarthé (UTarapacá, CHI), <i>Understanding social work practice with Indigenous people in the north of Chile: An ethnographic study</i>	
12 <sup>00</sup> - 12 <sup>30</sup>	Varona Sathiyah (U of Johannesburg), <i>PA History, Identity, Representation: Public-Private-Community Partnerships and the Batlokoo Community</i>	Antonia Condeza-Marmentini (Pontificia U Católica de Chile), <i>Epistemological teachers' views of environment: A narrative inquiry into Chilean schools</i>	Julie Nxadi (UWest Cape), <i>Can we claim to be intersectional?: Gender in student-social movements</i>	Barbara Grant (U of Auckland), <i>The measured practices of doctoral supervision</i>	Karina Boggio (Udelar, Uruguay), <i>Ethnographic approaches to psychological matters: The challenges of fieldwork</i>	

	<b>UNMASKING ISSUES</b> 📍 Committee Room 1 (Centre for the Book)	<b>SOCIAL MOV(ING)MENTS</b> 📍 Committee Room 2 (Centre for the Book)	<b>POETRY 'AS METHOD' CONVERSATION: "IVORY IS COLD, SO I CARVED A POETIC PATH"</b> 📍 Red Room (Iziko Museum)	<b>TEMPORALITY OF LIFE</b> 📍 TH Barry Lecture Theatre (Iziko Museum)	<b>SPOTLIGHT SESSION: WMIER DOCTORAL ESSAY AWARD WINNERS (RANKING CONFIRMED IN NOV)</b> 📍 Slave Lodge	<b>ENGAGING WITH FILM</b> 📍 CAS Gallery UCT CAMPUS
<b>245 - 315</b>	Christina Gera (University of Waikato, Wintec, NZ), <i>How to increase Tertiary students' understanding of academic writing: Make the invisible, visible!</i>	Carla Lever (USydney, AUS), <i>Radical language and/or nothing: Performing contemporary South African knowledge production in a time of crisis</i>	Esther Fitzpatrick, Katie Fitzpatrick, Toni Bruce, Fetau Isofu, Jean Allen (U Auckland)	Fiona Dowling (Norwegian Sch. of Sp. Sci., NOR), <i>Developing an ethics of care for research with young people whose life is 'on hold'</i>	Tracey Feltham-King, <i>Risk and Responsibility: The management of the teenaged pregnant woman within the antenatal healthcare nexus</i>	Paul Weinberg (UCT) and Hugh Brody, <i>A celebration and interrogation of film</i>  <i>The Challenge of the Kalahari: The Kalahari Family – unpacking the work of John Marshall, The Great Dance (the Foster Brothers), The Great San Face (Paul Myburgh), The Bushmen (Peter Johnson and Anthony Bannister)</i>
<b>315 - 345</b>	Sejabaledi Rankoana (University of Limpopo), <i>Perceptions of climate change and the potential for adaptation in a rural community in Limpopo Province, South Africa</i>	Alberto Arribas Lozano (UWits), <i>Collaborative research and the study of collective action: Knowledge production and co-theorization with social movement networks</i>		Sisa Ngabaza (UWest Cape), <i>Politics of engagement in researching young lives</i>	Yosuke Washiya, University of Toronto, Canada, <i>Thin Description - Ontological provocation of ethnographic film</i>	
<b>345 - 415</b>	Haami Hawkins (Te Wananga o Aotearoa), <i>Te Kura Huna: Knowledge continuum framework of Māori enquiry</i>	Phiona Stanley (UNSW, AUS), <i>Criticality and/or cultural imperialism: Guatemala, homophobia voluntourism and the short-handled hoe</i>				

## INSTALLATIONS AND POSTER PRESENTATIONS

Available to view from 16 - 18 November.  
📍 CAS Gallery, UCT CAMPUS

Min'enhle Ncube (UCT)  
*Creating the right toolbox (POSTER)*

Sara Kindon, Marcela Palomino-Schalscha, Katie Guiloff (VicU, NZL)  
*Place, space and time in arpilleras as ethnographic method with migrant women (INSTALLATION)*

Francisco Schwember, Ivan Zambrano, Marisol Vargas (Pontificia Universidad Católica de Chile), Macarena Campbell, Emilio Edwards (Universidad de Chile)  
*South-South Project: Recognition of indigenous peoples from interdisciplinarity (EXHIBITION)*

Opening night of this exhibition is 7pm, Tuesday 15 November 2016 as part of the Welcome Reception

# PRE-CONFERENCE, SOCIAL & CULTURAL PROGRAMME

Throughout CEAD 2016 there are numerous social events – as well as lots of coffee breaks in the programme – to make sure that everyone has a chance to connect with other attendees. We look forward to your company at these events. Please present your conference name tag on entry.

## PRE-CONFERENCE // TUESDAY 15TH NOVEMBER 2016

### 19<sup>00</sup> - 21<sup>00</sup> // PRE-CONFERENCE WELCOME RECEPTION

Centre for African Studies Gallery, Upper Campus, UCT

CEAD 2016 kicks off with an exhibition opening and a welcome reception held the evening of the pre-conference special interest day and before the first full day of sessions. This is a chance to reconnect with old friends and make some new contacts while exploring the beautiful CAS Gallery.

Two exhibitions will open on this evening; South-South Project: Recognition of indigenous peoples from interdisciplinarity by CEAD presenters, Francisco Schwember, Ivan Zambrano, Marisol Vargas (Pontificia Universidad Católica de Chile), Macarena Campbell, Emilio Edwards (Universidad de Chile) and Christmas Bands of the Western Cape, an exhibition by The Christmas Bands Movement, parading practice and cultural expression unique to the coloured people (a racialised designation for people of mixed descent) in the Western Cape, South Africa.

Spier Wines, a sponsor of CEAD 2016, will provide South African wine for the occasion. Some light refreshments will be served. Delegates will enjoy the exhibitions, the South African hospitality and the indoor outdoor spaces of the CAS Gallery.

### 9<sup>00</sup> - 17<sup>30</sup> // A DAY IN OTHER LANGUAGES

CAS Gallery & Kaplan Centre, Upper Campus, UCT

Following the tradition of offering non-English sessions at CEAD, academic papers will be delivered in isiXhosa, Spanish and Portuguese. Offerings for a Day in other languages bring together African speakers and Spanish and Portuguese speakers from both the Southern and Northern hemispheres. Delegates present their research in one of these languages, discuss their ethnographic approaches and find community within isiXhosa, Spanish and Portuguese speaking delegates at the CEAD.

This day ends in a panel presentation 'Blackness, Language and the White Imaginary' a session that discusses and dissects the turbulent history of languages in South Africa. Panelists from South Africa, New Zealand and Chile will discuss existential questions like;

- If the singular linguistic interface through which it is made possible for people to aspire- to dream- is English, what does this mean for the aspirations of indigenous language speakers?

- How can the university in real terms encompass the epistemic veracity of what represent different ways of knowing the world (ie indigenous languages)?
- How can the university do the above in a way that is not superficial translation but authentically representative of the way in which these linguistic interfaces are formed and understood; in a way that does not hold these languages in some kind of historic, "traditional" status?

Presentations in other languages are part of the pre-conference special interest day and are wrapped up in a day-long programme. Entry is free for registrants of CEAD 2016.

### 10<sup>00</sup> - 18<sup>00</sup> // PRE-CONFERENCE WORKSHOPS

Classrooms located in the Alexander Neville Building located near the CAS Gallery, Upper Campus, UCT.

The workshops are given by established ethnographers with expertise in more hands-on, focused, or theoretical sessions. Workshops are an additional cost of NZ\$100. Delegates are welcome to sign-up and pay on the day.

## DAY ONE // WEDNESDAY 16TH NOVEMBER 2016

### 9<sup>30</sup> - 9<sup>30</sup> // WELCOME ADDRESS

Main Hall, Centre for the Book (National Library of South Africa)

The welcome address will be given by Dr Max Price, Vice-Chancellor of University of Cape Town. A praise singer will sing songs in isiXhosa to bless the conference and welcome attendees. Delegates will hear from CEAD convenor, Helen Macdonald (UCT) and CEAD convenor and ACEAD President, Robert Rinehart (U of Waikato).

### 19<sup>00</sup> - 21<sup>00</sup> // TRADITIONAL SOUTH AFRICAN MEAL

Centre for African Studies Gallery, Upper Campus, UCT

An evening to celebrate the conference, culture and community. Delegates will gather at the CAS Gallery by 7pm. Spier Wines will provide a glass of South African wine for delegates. The traditional meal will feature delicious Cape Malay dishes. Delegates may enjoy the indoor outdoor flow of the CAS Gallery and take in some of the incredible views from the balcony. Non-alcoholic drinks will be served too. Delegates will enjoy local entertainment by multi-instrumentalist Bongeka Qhanga. Bongeka is a UCT alumni, who graduated in 2014 with a diploma in music performance specialising in African music. She professionally plays the uHadi (guard bow), UMrhubhe (mouth bow) of the Xhosa speaking people of South Africa originating in Eastern Cape. She also plays Nyunga Nyunga, Isitorotoro, Djembe drum and other small African percussion. In her music career she has performed alongside Dizu Plaatjies (former lecturer), Thembi Mshali Jones, Jesicca Mbangeni and travelled to perform with UCT Ibuyambo in Switzerland at the Match for Africa 2 for Roger Federer foundation in 2014. In 2015 January to 2016 February she worked with early childhood development teaching music at the Cape Gate Centre for Music in Johannesburg.

# PRE-CONFERENCE SOCIAL & CULTURAL PROGRAMME

## DAY TWO // THURSDAY 17TH NOVEMBER 2016

### 18<sup>00</sup> - 19<sup>30</sup> // ENGAGING WITH FILM

CAS Gallery, Upper Campus, UCT

### A CELEBRATION AND INTERROGATION OF SELECTED FILMS AND PHOTOGRAPHY

An evening of screening and discussion to show and share films made with or about First Peoples, and to explore the idea of responsible image making. The film segments and photographs presented on this evening are;

Tracks: The San in Southern Africa

Tracks Across Sand film and archive by Hugh Brody

Traces and Tracks the photographs of Paul Weinberg

The session is presented by Professor Hugh Brody (University of Fraser, Canada) and Paul Weinberg (University of Cape Town). Hugh Brody has spent many years living and documenting First People both the Inuit and the San. He has written a number of groundbreaking books on first people, namely *The Other Side of Eden* and *Our Footsteps Are Everywhere*. His 14 films include: *Hunters and Bombers*; *Inside Australia* and *Tracks Across the Sands*. Paul Weinberg is a senior curator at the Centre for African Studies (CAS) Gallery at University of Cape Town. He teaches in the Masters in Documentary Arts in the Centre for Film and Media Studies and Visual Anthropology at UCT. He has documented indigenous people for over three decades and in particular the San having produced a number of books, which include, *In Search of the San*, and *Once We Were Hunters*.

## DAY THREE // FRIDAY 18TH NOVEMBER 2016

### 16<sup>15</sup> - 17<sup>00</sup> // POROPOROAKI, FAREWELL CEREMONY

Main Hall, Centre for the Book

CEAD 2016 will close with a poroporoaki or a farewell ceremony. It is a chance for delegates of CEAD to express their thoughts, feelings and opinions of the hui, through words, song or gesture. The poroporoaki is facilitated by Clive C. Pope from the University of Waikato, NZ.

# PRE-CONFERENCE SPECIAL INTEREST SESSIONS

## TUESDAY 15TH NOVEMBER 2016

You are invited to participate in a workshop given by established ethnographers with expertise in more hands-on, focused, or theoretical sessions.

### 9<sup>00</sup> - 11<sup>30</sup> // NAVIGATING PARTICIPATORY ETHNOGRAPHIES

Presenter: Sara Kindon, Victoria University of Wellington, Aotearoa NZ

Location: HUMA Institute for Humanities in Africa Seminar Room, 4th Floor Alexander Neville Building plus use of the outside amphitheater

### 9<sup>00</sup> - 11<sup>30</sup> // THE POLITICS AND POETICS OF WRITING

Presenter: Nolwazi Mkhwanazi, University of the Witwatersrand, South Africa

Location: Room 5.18, 5th Floor Alexander Neville Building

### 12<sup>00</sup> - 2<sup>30</sup> // ENGAGING IN NARRATIVE INQUIRY

Presenter: D. Jean Clandinin, University of Alberta

Location: HUMA Institute for Humanities in Africa Seminar Room, 4th Floor Alexander Neville Building

### 12<sup>00</sup> - 2<sup>30</sup> // REPRESENTING THE POETIC SENSIBILITIES IN ETHNOGRAPHIC WRITING: WRITING FOR AFFECT

Presenter: Bob Rinehart, University of Waikato, Aotearoa NZ

Location: Room 5.18, 5th Floor Alexander Neville Building

### 3<sup>00</sup> - 5<sup>30</sup> // WHAT ABOUT DOING CRITICAL QUALITATIVE INQUIRY IN AND FROM THE PERIPHERY?

Presenter: César A. Cisneros-Puebla, University-Iztapalapa, Mexico

Location: Room 5.18, 5th Floor Alexander Neville Building  
Alexander Building

### 3<sup>00</sup> - 5<sup>30</sup> // SENSORY ETHNOGRAPHY AND AUTOBIOGRAPHICAL PERFORMANCE

Presenter: D. Soyini Madison, Northwestern University

Location: HUMA Institute for Humanities in Africa Seminar Room, 4th Floor Alexander Neville Building plus use of the outside amphitheater

### 3<sup>00</sup> - 5<sup>30</sup> // COMMUNITY AUTOETHNOGRAPHY

Presenter: Keyan Tomaselli,

Location: Meeting Point is CAS Gallery Foyer

*\*A Day In Other Languages\**  
Schedule cont'd on pg 35

## A DAY IN OTHER LANGUAGES

### 9<sup>00</sup> // Lengua indígena e identidad en los movimientos sociales mapuce

*Elisa Loncon Antileo, Universidad de Santiago de Chile.*

*Día en español // Location: Centre for African Studies*

### 9<sup>30</sup> // La criticalidad y el imperialismo cultural: Guatemala, homofobia, el trabajo voluntario, y el azadón de mango corto

*Criticality and/or cultural imperialism: Guatemala, homophobia, voluntourism, and the short-handled hoe*

Phiona Stanley, School of Education, UNSW Australia

*Día en español // Location: Centre for African Studies*

### 10<sup>00</sup> // Proyecto SUR-SUR; reconocimiento entre los pueblos originarios desde la interdisciplina

*South-South Project: Recognition of indigenous peoples from inter discipline*  
Francisco Schwember, Ivan Zambrano, Marisol Vargas, Pontificia Universidad Católica de Chile. Macarena Campbell, Emilio Edwards, Universidad de Chile.

*Día en español // Location: Centre for African Studies*

### 10<sup>30</sup> // Autoetnografía del dolor y el cuerpo en mujeres académicas latinoamericanas, un viaje de de/construcción de la esperanza

*Autoethnography of pain and body in Latin-American academic women: a journey of de/construction of hope*

Mirliana Ramirez (Universidad de Chile, Chile), Pamela Zapata-Sepúlveda, Universidad de Tarapacá & Michelle Espinoza-Lobos, Universidad Arturo Prat

*Día en español // Location: Centre for African Studies*

**11<sup>00</sup> // Break** - (tea/coffee can be ordered from the Kaplan Cafe)

**11<sup>15</sup> // Dar sentido al ambiente y el lugar: Una investigación narrativa en las escuelas chilenas**

*Giving meaning to environment and place: A Narrative Inquiry into Chilean Schools in the voice of Teachers*  
 Antonia Condeza-Marmentini, Pontificia Universidad Católica de Chile  
*Dia en español // Location: Centre for African Studies*

**11<sup>45</sup> // El uso de metodologías narrativas como estrategia de apropiación de la propia experiencia en el contexto de programas de orientación vocacional para profesores en formación**

*The use of narrative methodologies as a way to relocate experience in the context of career guidance programmes*  
 Antonio García, Universidad de Santiago de Chile  
*Dia en español // Location: Centre for African Studies*

**12<sup>15</sup> // Gobierno de la atención y multiplicidad de intereses: La escuela como institución política. Etnografía de una comunidad educativa en la ciudad de Santiago de Chile**

Pablo Cristian Herraz Mardones, Pontificia Universidad Católica de Chile  
*Dia en español // Location: Centre for African Studies*

**12<sup>45</sup> // Desde el trabajo de campo a Ciudad del Cabo: Perspectivas de fronteras, espacio y sentimientos en la investigación de lo “no dicho” sobre experiencias de vida cotidiana escolar de niños(as) hijos(as) de inmigrantes en las escuelas de Arica (FONDECYT N° 1160869)**

*From the fieldwork to Cape Town: Borders, space and heartfelt perspective to inquiry about the “unsaid” of daily life experiences of the children of migrants in the schools of Arica (FONDECYT N° 1160869)*  
 Pamela Zapata-Sepúlveda, Universidad de Tarapacá  
*Dia en español // Location: Centre for African Studies*

**1<sup>15</sup> // Lunch** - (tea/coffee & sandwiches served in CAS foyer)

**1<sup>45</sup> // Mayo y el Mar de Chile**

*May and the sea of Chile*  
 Cristóbal Bravo Ferretti, Universidad del Bío-Bío  
*Dia en español // Location: Centre for African Studies*

**2<sup>15</sup> // Aproximaciones etnográficas a temas psicológicos: Los desafíos del trabajo de campo**

*Ethnographic approaches to psychological matters: the challenges of fieldwork*  
 Karina Boggio, Universidad de la República, Uruguay.  
*Dia en español // Location: Centre for African Studies*

**2<sup>15</sup> // Experiências de trajetórias reprodutivas desvanecidas**

*The experiences of disrupted reproductive carrier*  
 Prof. Dr. Esmeralda Mariano, Universidade Eduardo Mondlane *Dia em portugues // Location: Jewish Studies Room, Kaplan Centre (next door to CAS)*

**2<sup>45</sup> // Espacios y sentidos de lugar en la vida militar: instantáneas etnográficas**

*Sense of place and space in military life: Ethnographic snapshots*  
 María Terese Salcedo, Instituto Colombiano de Antropología e Historia.  
*Dia en español // Location: Centre for African Studies*

**2<sup>45</sup> // O Ensino de Antropologia: Entre Diálogo e Alteridade**

*Doing Ethnography on the Ground*  
 Rodolfo Ogliari, Universidade de Brasília  
*Dia em portugues // Location: Jewish Studies Room, Kaplan Centre (next door to CAS)*

**3<sup>15</sup> // Etnografia afromusical en**

*In search of a black ethnography*  
 Deiselene Barros, Universidad de Guadalajara  
*Dia en español // Location: Centre for African Studies*

**3<sup>15</sup> // Ukutshintsha-tshintsha iilwimi xa uthetha kwizifundo zezentlalo: Uphando lwemeko ethile lokusebenzisa isiNgesi nesiXhosa kwindawo yokunxibelelana**

*Code switching in ethnography: A case study of using both English and isiXhosa in a communicative ecology (isiX)* - Yandisa Sobahle, Rhodes University  
*Usuku kwisiXhosa // Jewish Studies Room, Kaplan Centre (next door to CAS)*

**3<sup>45</sup> // Break**

**4<sup>00</sup> // PANEL DISCUSSION: Blackness, Language and the White Imaginary**

*Short presentations by panelists; Elisa Loncon (Universidad de Santiago), Kathy Luckett (University of Cape Town), Melinda Weber (University of Auckland), Alan Carneiro (University of Cape Town), Ziyanda Majombozi (University of Witwatersrand), Yandisa Sobahle (University currently known as Rhodes), Sandra Manuel and Esmeralda Mariano (Universidade Eduardo Mondlane), Khwezi Mkhize (University of Cape Town). Followed by open floor discussion Facilitators: Kopano Maroga, Ayanda Manqoyi*  
*Location: Centre for African Studies*

**5<sup>30</sup> // Close** **7<sup>00</sup> // Welcome Reception at CAS Gallery**

## KEY INFORMATION

The following information is designed to make your attendance at CEAD 2016 as pleasant as possible. If you require assistance at any time, please come to the registration desk and our organisers will do what they can to help.

### REGISTRATION DESK

Please register your attendance and collect your conference bag and nametag from the registration desk.

#### Tuesday 15 November

- the registration desk will be open at various intervals between 8am and 8pm this day. The desk will be located in the foyer of the CAS Gallery.

#### Wednesday 16 November

- the registration desk will be open from 8am this day and will be located in the Main Hall of the Centre for the Book. The registration desk will close at the end of the formal session.

#### Thursday 17 & Friday 18 November

- the registration desk will be open from 8.30am on these days and will be located just outside the Main Hall of the Centre for the Book. The registration desk will close at the end of the formal session each day.

### CEAD 2016 CONFERENCE BAGS

Your conference bags for CEAD 2016 were supplied by Township Patterns, a social enterprise which designs, produces and markets an assortment of high quality bags for Meetings, Incentives Conferences and Events(MICE) under the township™ trade mark. Township Patterns' mission is to support the **sustainable development of women-owned co-operatives** who are actually manufacturing these bags, operating from township communities around **Cape Town**. They are an accredited member of **WFTO** (World Fair Trade Organization) as well as **ICCA** (International Conference Congress Association).

### FULL SCHEDULE OF ABSTRACTS

Hard copies of the full schedule of abstracts will be available to read from the conference registration desk. Environmental sustainability is important to us so we are providing hard copies for sharing rather than a copy for each delegate. Please note that the full schedule of abstracts is also available on the conference website [www.cead.org.nz](http://www.cead.org.nz)

### CONFERENCE ID

As a security requirement, delegates are required to wear their conference name tag for the duration of the conference. Your name tag also gives you access to the Welcome Reception and the Traditional South African meal.

### INTERNET ACCESS

#### UCT CAMPUS

If you are from an eduroam-affiliated institution then you just need to log in with your own username and password (from your home institution). Nothing else is required. If you are not from an eduroam-affiliated institution then you may request a wireless password from the registration desk. This will allow you temporary access for the duration of the conference.

#### CENTRE FOR THE BOOK

Username: [centreforbook](http://centreforbook)  
 Password: [centreforbook](http://centreforbook)

#### IZIKO MUSEUM AND SLAVE LODGE

No wifi available for presenters and delegates in the TH Barry Lecture Theatre, the Red Room and in the Slave Lodge.

### TRANSPORT

UCT Jammie Shuttle, sponsor of CEAD 2016, are providing transport for delegates to and from our city centre conference venues and the CAS gallery at UCT. Please allow at least five minutes to walk to the pick-up points. **Pick-up and drop-off points:**

Rosedale Bus Stop (located next to Iziko SA Museum) - see map

South Side Bus Stop (located at UCT Upper Campus) - see map

## REFRESHMENTS

### Tuesday 15 November

Tea / coffee and a light bite will be served for attendees at pre-conference workshops and presenters and attendees at 'A day in other languages', as follows;

11.30am tea/coffee & light bite, served in the foyer of the CAS Gallery

1.15pm tea/coffee & light bite, served in the foyer of the CAS Gallery

At 7pm delegates will gather in the CAS Gallery for a wine and cheese reception. This evening is the official welcome reception for the delegation.

For all other drinks, snacks and meals, we can recommend the Kaplan Café. Kaplan Café is open each day of the conference until 3.30pm. It is located next door to the CAS Gallery (<http://www.kaplancentre.uct.ac.za/kaplan/about/canteen>)

### Wednesday 16, Thursday 17 & Friday 18 November

Please review the programme for confirmation of break times. Daily morning tea, lunch, and afternoon tea are included in your registration fee and unless specified will be provided in the Main Hall of the Centre for the Book. Please note that lunches are provided in take-away lunch packs. Lunch packs will be made available at 10am each morning at the Centre for the Book and those delegates presenting or attending early afternoon sessions at the CAS Gallery are advised to take a lunch pack with them. Tea and coffee is available from Kaplan Café for delegates that are presenting or attending sessions at the CAS Gallery. There are alternative options for eating both in the city centre or on campus but these are at delegate's own expense.

### Wednesday 16 November - Conference Dinner

At 7pm delegates will gather in the CAS Gallery for a traditional South African meal.

## VENUES

We are using multiple venues to house the CEAD conference sessions.

### University of Cape Town, Upper Campus (see map)

The CAS Gallery will host;

- Presentations for 'a day in other languages', 15 November
- Welcome reception, 15 November (7pm)
- Performance and creative research sessions all day on 16, 17 and 18 November
- Traditional South African meal, 16 November (7pm)
- AGM of the Association for CEAD, 17 November (5pm)

The Neville Alexander Building will host;

- All pre-conference workshops, 15 November

### Iziko SA Museum, The Slave Lodge, and the Centre for the Book (CFTB) - Queen Victoria Street, Cape Town (see map)

Main Hall, CFTB, will host;

- The conference registration desk
- All keynote presentations including the keynote panel presentation
- A daily stream of parallel sessions (16, 17, 18 Nov)
- Exhibitor's booth
- Catering desk

Committee Rooms 1 & 2, CFTB, will host:

- A daily stream of parallel sessions (16, 17, 18 Nov)

TH Barry Lecture Theatre and The Red Room, Iziko SA Museum, will host;

- A daily stream of parallel sessions (16, 17, 18 Nov)

The Slave Lodge, will host;

- A daily stream of parallel sessions (16 & 17 Nov only)

## THINGS TO DO IN CAPE TOWN

There is plenty to do and see in the beautiful Cape Town. Here is a list of recommended activities and eateries for delegates to enjoy in their free time.

### Table Mountain Sunset Special

An African sunset from the top of one of the world's New7Wonders of Nature is a truly spectacular sight. From 1 November to 18 December 2016 return tickets are half price after 6pm. <http://www.tablemountain.net/content/page/sunset-special>

### Museums of Cape Town

There are so many interesting Cape Town Museums to visit. You'll find a list of highly recommended museums here; <http://www.expatcapetown.com/cape-town-museums.html>. You may notice that some of these museums will be home to many of the CEAD sessions!

### Cape Town Safari

For the adventurous in the group! See here: <http://www.expatcapetown.com/cape-town-safari-tips.html>

### Leisure

For any number of tips on places to see and things to do visit the following website: <http://www.expatcapetown.com/cape-town-safari-tips.html>  
<http://www.capetownmagazine.com/>

### Dining Out

Cape Town is a haven for foodies. Good food, good service and great atmosphere await you. Some of our conference delegates from Cape Town have hand-picked a selection of fabulous eateries that are all easily and safely walkable from the inner city conference venues. In general CEAD delegates could stick to three streets; Bree Street (trendy, organic eateries, speciality butchers, craft beers), Kloof Street

(30+-something crowd) and Long Street (mainly for the younger crowd).

Some favourites include:

Royale Eatery (273 Long Street) for delicious burgers including speciality veggie patties for vegetarians. They're in a five-level building that also houses a great rooftop bar and trendy live music venue. Bookings recommended.

Mama Africa (178 Long Street) for a (very) touristy 'South African' food experience.

Bizmillah (2 Wale Street) for a more interesting South African dining experience with authentic Cape Malay food. This restaurant is situated in the historic Bo Kaap district.

Kombuis Kitchen (7 August Street) for authentic South African dining experience.

Addis in Cape (41 Church Street) for authentic Ethiopian food

Alexander Bar & Cafe (76 Strand Street) for a friendly bar with quirky quiz nights, decent food, nightly upstairs theatre and beautiful plush retro fittings that allow you to place your order via a vintage phone on every table.

Bocca (corner of Bree and Wale streets) for Italian-inspired, fresh, creative and chic at mid-range prices.

Societie Bistro (50 Orange Street) for French and Italian food at mid-range prices.

## USEFUL NUMBERS

Karen Clements - Conference Manager - can be contacted at the registration desk

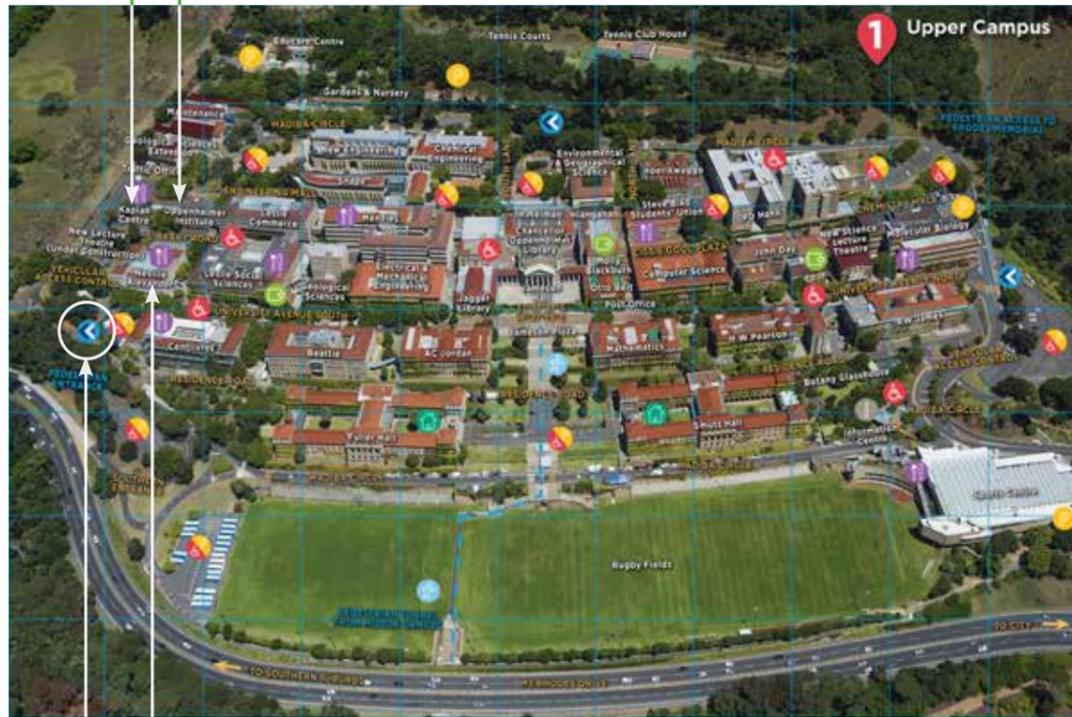
### Taxis

UBER is available in Cape Town  
Rikki's Taxi (yellow cars) 0861 745 547  
Sport Taxi (red cars) 021 447 4444

# MAPS

DAY IN OTHER LANGUAGES (HERE AND AT CAS)

CAS GALLERY HERE (LOOK FOR OPPENHEIMER INSTITUTE)



PRECONF WORKSHOPS

JAMMIE SHUTTLE - SOUTH SIDE BUS STOP

ROSE DALE BUS STOP  
JAMMIE SHUTTLE POINT

MAIN HALL  
- COMMITTEE ROOM 1  
- COMMITTEE ROOM 2



- TH BARRY LECTURE HALL  
- RED ROOM

THE SLAVE LODGE

# NOTES

Lined area for notes on page 39.

# NOTES

Lined area for notes on page 40.

# NOTES

Lined area for notes, consisting of numerous horizontal dotted lines.



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