



# **Full Schedule of Abstracts**

**CEAD 2016**

Ethnographic Imaginings: Place, Space, and Time

15 - 18 November

University of Cape Town

Iziko Museum of South Africa

Centre for the Book

CAPE TOWN  
SOUTH AFRICA

*(Abstracts in alphabetical order by presenter's surname)*

Adams, Pauline, Te Wānanga o Aotearoa, NZ

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **Narratives of bicultural identity: Finding authenticity through auto-ethnography**

This paper will present my experiences of indigenous identity reclamation through auto-ethnographic research. It will demonstrate the power of auto-ethnography to challenge predominant literature and rationales that currently frame indigenous Māori identity. Supported by visual imagery, it will recount a personal reflection of connectedness to Māori heritage as a bicultural person.

Identity development is a process of absorbing and internalising cultural messages about 'who we are'. From the outside, people look to overt, traditional and stereotypical markers as measures to define where someone 'fits'. As a bicultural Māori-Pākehā, my failure to align to these markers has often led to questions about the authenticity and strength of my link to my Māori culture, ethnicity and heritage. As a result, I have felt obliged to constantly justify my claim for Māori identity to those who fail to find overt clues of my 'Māori-ness'.

As a research method, auto-ethnography gives voice to my claim to an indigenous Māori identity in a way that my lack of overt cultural markers cannot. This form of narrative and visual inquiry has brought me to a place of understanding that confusion and doubt regarding my Māori identity is not my own, despite how I have repeatedly internalised these messages over time. Auto-ethnography thus brings me to a place of disowning the deficit perspectives that question me, and rejecting the requirement to fit into stereotypical characteristics in order to verify who I am.

*Pauline is a bicultural New Zealander, of Pākehā descent (Irish/Scottish) on her father's side, and Māori (Te Whanau-a-Apanui) descent on her mother's side. Her experiences and reflections of growing up in two worlds, form the basis of her auto-ethnographic PhD thesis – What counts as identity capital? Examining factors that facilitate identity in Māori-Pākehā individuals across multiple contexts. In her professional field of education, Pauline continues to walk in two worlds, as a research advisor at Te Wānanga o Aotearoa, the largest indigenous tertiary education provider in New Zealand, and as a PhD candidate at the University of Auckland, New Zealand's largest mainstream university. As a part of a large Māori-Pākehā family, Pauline's aspiration is to nurture a secure bicultural identity for her one-year-old daughter Grace, so that she may walk tall in two worlds.*

Anayo, Jennifer, RMIT, Australia

## EMERGING METHODS

Oral, 30 Mins

### **Researching Transnational Communication – Ethnography of the bending of time and space.**

In this paper I explore how *Multi-sited Ethnography* (Marcus, 1995) and *Digital Ethnography* (Horst & Miller, 2013; Pink et al., 2015) are fused with the field specific sympathies of *Talanoa* (Vaiolletti, 2006) to research digital media and transnational communication practices of Niueans. I explore how transnational communication has the power to subvert the laws of time and space by allowing those living vast distances apart to feel ‘co-present’ (Ito, Okabe, & Matsuda, 2005; Krotz, 2010) and connected through a mediated relational space. My *multi-sited-digital-ethnography* approach recognises the materiality of infrastructure and technology, the materiality of content, and the materiality of context; whilst *talanoa* enables the research in a Pacific context to be taken to its fullness.

Without over fetishizing the impact of digital media and communication technology, it is important to understand that these practices and platforms are situated within existing networks and communities, lifecycles and life experiences. From this perspective, research in these fields is insightful to the degree that it reveals the already mediated and framed nature of the non-digital world, without making the two realms mutually exclusive. Digital media is seen as more than just a substrate, space or platform, but as spaces, places and practices that have been adopted, domesticated and normalised, and has become a constitutive part of what makes Niueans Niuean.

*Jennifer Anayo is a PhD candidate with the school of Media and Communication at RMIT University, Melbourne Australia. Jennifer has a background in Industrial Design, Graphic Design, and completed her Masters of Applied Anthropology with Macquarie University in 2012. Her unique insight and interest in Material Culture, Design Anthropology and Social Change came together in her Masters thesis, entitled: 'A Cultural Account of Plastic: Its History, Pervasiveness and Visibility'. Currently, her PhD project, entitled 'Transnational Identities in a Digital Age: A case study of Niue' takes an ethnographic approach to investigate the impact of ICTs and digital media on Niuean identity construction - a small island developing state in the South Pacific and a transnational social field. Her methodology is attuned to the influences of media and communications on the local scale amidst the transnational social field, and the significance of digital media in constructions of personal and national identity.*

Antileo, Elisa Loncon, Universidad de Santiago de Chile

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **Indigenous language and identity inside social movement in mapuce people today**

The mapuce are aboriginal people from Chile and Argentina. They had a long history of defending their identity, language, territorial and political rights. Today they are 10% of Chilean population, the majority of them live in urban area (70%), and they are not recognized as aboriginal nation nor mapuce by Chilean Constitution. Most of children are loosed aboriginal language and bilingual education is restricted to rural area. This presentation belongs to an academic research about double rationalities in bilingual indigenous people that live and work inside Chilean society. The paper refers to urban mapuce people that live in Santiago, participants of study are wisdom person, or kimce, and it means people that practice traditional mapuce knowledge. One objective of presentation is to discuss about the use of the mother tongue as well as spanish in the daily life of participants, and how indigenous language influence in personal decisions to work and live between two worlds. The study uses ethnographic method, especially life-history and semi-structured interview, also include indigenous voices especially same traditional technics such as *nvxamkan* 'dialogue' and traditional activities such as *xawun* or mapuce meetings, considering personal experience of author as mapuce.

*Elisa Loncon works as academic at the University of Santiago, Chile and professor of Mapuce language and culture at the Pontifical Catholic University of Chile. She is also coordinator of the Network for Linguistic and Educational Rights of Indigenous Peoples of Chile, instance of indigenous civil society that demand bilingual education for indigenous people. She has developed numerous academic research projects in the area of promoting aboriginal languages and cultures inside Chilean society. She also had worked in the practical implementation of intercultural bilingual education in Chile and Mexico. She is author of several books and articles on intercultural bilingual education, linguistics of the Mapuzugun, linguistic rights and Mapuce music. Ms. Loncon is an active member of the Mapuche community and a native mapuzugun speaker*

Barros, Deiselene de Oliveira, Universidad de Guadalajara, Mexico

## EMERGING METHODS

Oral, 30 Mins

### **In search of a black ethnography**

The presence of the african descendant population in Latin America is something that shapes many different countries and cultures on the continent. Ethnographic studies, particularly in the context of anthropology, often use the same methodologies for different investigations concerning the black population in different spheres. My proposal, from my experience and research in the PhD is to propose a new vision for it and research directed specifically to persons of African descent in Latin America and the Caribbean., Precisely because it is necessary to take into account the collective memory, ancestry, territoriality, identity and especially the way that these people arrived and settled in the Americas.

My doctoral research is related to a typical dance of African origin in the area of Veracruz / Mexico called Chuchumbe. The first written related to this artistic manifestation refer to the twelfth century y that immediately was banned by the Catholic Church. My job would be to see how this diasporic art form survived until the present day, it has great similarity with the Jarocho sound, which is also typical of Veracruz and my hypothesis is derived from Chuchumbe. As various artistic manifestations of the black population in the Americas, the Chuchumbé was first forbidden to be seen as very sexual, then go through a process of syncretism. That means it's important to look with fresh eyes ethnography when it related to black culture.

*My name is Deiselene Barros, I'm Brazilian, I'm twenty-seven years and I am currently completing my second year of PhD in Art and Culture at the University of Guadalajara. I graduated in Arts from the University of Brasilia-Brasil (year 2012) and a Masters in History from the University of Guanajuato (2014). My lines of investigation were always hanging over cultural studies, theater, ethnography, cultural identity, black identity, black music.*

Barnabas, Dr. Shanade, University of Johannesburg

PRAXIS & ADVOCACY

Oral, 30 Mins

**The intermittent researcher and the marginalised research community: reflections of research praxis from two studies conducted amongst the !Xun and Khwe San**

When working with marginalised communities researchers must be reflexive concerning the vulnerabilities of their hosts. This is especially pertinent in the South African contemporary context in which the call to decolonise research has reached a crescendo. A reflection on researcher-researched engagement within critical qualitative research relations is significantly part of a conversation about decolonisation. This paper explores concerns, limitations and mitigations arising within the relationship between an intermittent researcher and a marginalised, impoverished subject community using reflections from two studies conducted between 2008 and 2014 among the !Xun and Khwe San communities in South Africa's Northern Cape Province. The paper discusses ethical considerations impacting the research as well as challenges arising within an indigenous ethnographic research context. Following Canella and Manuelito, there is no 'how-to' decolonise research and even though it is a dirty word we must still do research. Moreover, because new conceptualisations of it are necessary we must document our actions. This paper is an attempt to do just that. Researcher reflexivity and long-term relationships within a larger, on-going project are described as significant strategies of methodological practice that help alleviate concerns and limitations of the intermittent research.

*Shanade Bianca Barnabas is a postdoctoral fellow and lecturer in the Department of Communication Studies at the University of Johannesburg. She has worked with Indigenous San communities in the Northern Cape since 2008 under themes relating to identity, representation, cultural tourism and heritage. Key foci of her research include heritage, indigeneity, marginality, identity, representation, and culture. She has published book chapters and peer-reviewed journal articles on heritage-making, cultural heritage tourism, indigeneity, San representations, storytelling and rock art, and contemporary San art.*

Bell, Dr.Avril, University of Auckland

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

### **Moving Settler Subjects**

It is now a truism that racism and colonialism are not 'just' the problems of brown and black people, but, in fact, it is white people who are the problem. This means that the pursuit of justice in the form of anti-racism and decolonization requires changing white people (as well as changing the situations of everyone else). But how to do that? Logical and rational arguments that outline injustice often don't work and are rejected and denied. Racism does not work purely at the level of logic, so neither must anti-racism. The same goes for decolonization. Then how can I, as a social scientist, trained in logical thinking and the marshaling of rational arguments, engage my students and readers emotionally? In this presentation I will talk about the use of genealogical auto-ethnography as a method for writing stories that stitch together the colonial past and present, and entangle personal and familial histories with the wider social and economic histories of colonialism aiming to engage white settler audiences affectively and personally. This is genealogy, not so much in search of 'roots' as of 'routes' and the complex webs of relationality connecting settler subjects to the colonial project, to indigenous people and to specific places. The auto-ethnographic component of this work creates personal and local stories linking the pasts of people and places to the politics of the present. These arguments will be illustrated with reference to some of my own explorations of the life of my great-great-grandfather in Aotearoa New Zealand.

*Avril Bell is a Senior Lecturer in Sociology at the University of Auckland and researches in the area of settler colonialism and strategies for decolonization. She has published a number of papers on these topics, particularly in relation to Pakeha in New Zealand and the relationship between Maori and Pakeha. Her book *Relating Indigenous and Settler Identities: Beyond Domination* (Palgrave, 2014) links settler colonialism, indigenous struggles and decolonizing strategies in Aotearoa New Zealand to those in Australia, Canada and the United States of America. Her current research centres on exploring her own settler family history as a means to learn more about the complex and locally embedded histories of settler colonialism and their ongoing relevance to indigenous-settler relations today.*

Bodenstein, Brandon, University of the Witwatersrand and Public Affairs Research Institute

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

**Bringing life to Law in Johannesburg's Magistrate courts: How Legal Aid, through (peri)legal processes, allow or disallow for access to justice?**

This one-year anthropological study undertakes an ethnographic investigation of legal advice in the city of Johannesburg's Magistrate courts. Legal advice plays an important role in determining the outcome of criminal cases in these courts on a daily basis. Some advice is free while other advice remains unaffordable to the majority of the accused. This paper unpacks to what extent and to what avail advice (with its advisors and negotiators) allows or disallows for access to justice in the courts? I look to explore this by explaining the (Peri)legal processes that might unravel in the court rooms; those that are not explicitly formal or implicitly informal. This work takes a new approach to writing about the state's legal aid services, with recent work on Legal Aid having focused on the formal aspects (such as those offered by policy makers) and the informal aspects (such as those discussed in terms of traditional courts and law beyond the boundaries of state), this work will look at the (Peri)legal; those processes that exist both inside and outside of formality – brought to life by people in the court. The primary ethnographic goal is to reveal the situations under which legal advice is used, appropriated, and reintroduced into the processes in the courts. How does the advice circulating in these spaces influence the outcomes of the day's proceedings and more importantly the lived realities of people?

*Brandon obtained his Bachelor of Arts Honours degree in Social Anthropology from the University of Pretoria, where he also completed his undergraduate studies. He is currently completing his masters in social anthropology at the University of the Witwatersrand. Brandon's research has covered the partnership between the Department of Correctional Services and Non-governmental organisations, focusing on how external organisations mitigated the financial and human resource constraints that the Department faced in trying to deliver on its mandate to rehabilitate prisoners. As a research master fellow at the Public Affairs Research Institute, his current interests lie in organisational ethnographies of courts with particular emphasis on legal aid provision in South African courts.*

Bodunrin, Itunu, University of Johannesburg

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **Researching 'Bushboys and girls': Negotiating sameness and difference in Bushmen youth research**

The youth is the most marginalised segment of South Africa's San indigenous population. In spite of the numerous studies carried out among this group, no study to date has distinctly captured cultural experiences or perspectives of the youths. The author is of the opinion that the very definition of indigeneity and the use of names such as "Bushmen/women" to refer to the entire San population obfuscates youth agency in San communities.

Hence, this presentation examines how the transitioning youth population in a San community in Platfontein, South Africa negotiate restrictive terrains to project a self-identity that reflects the complex marginal space they currently inhabit. The presentation also discusses the complexity of negotiating differences, and the advantage of shared identities (of age, class and race/ethnicity) in the production of knowledge about the indigenous youths. The resulting reciprocal process of knowledge exchange is discussed within Keyan Tomaselli (2001) "reverse cultural studies" also known as "deepening anthropology". This self-reflexive and self-critical investigative approach ensures that indigenous voices as well as the collaborative efforts of both the researcher and the researched is acknowledged in the process of meaning and academic knowledge production.

### **References**

Tomaselli, K. G. (2001) 'Blue is hot, red is cold: Doing reverse cultural studies in Africa'. *Critical Methodologies* 1 (3): 283-318.

*In 2013, Itunu Bodunrin joined Professor Keyan Tomaselli-led multidisciplinary team of researchers that has been conducting research across Southern Africa's indigenous communities for more two decades. As a then 23years old Honours student, Bodunrin became absorbed in the socio-economic, political and cultural struggles of the indigenous youth population. Since then he has been writing on the emerging youth cultural patterns in South African indigenous communities. This presentation stems from a Masters thesis titled 'the emergence of hip-hop subculture among the Khwe Bushmen of Platfontein, South Africa'. Bodunrin is currently enrolled in the University of Johannesburg as a PhD candidate.*

Boggio, Dr.Karina, Udelar, Uruguay

PRAXIS & ADVOCACY

Oral, 30 Mins

**Ethnographic approaches to psychological matters: the challenges of fieldwork.**

The present paper introduces past and present debates on qualitative research methods in psychology. It discusses why ethnography provides suitable theoretical framework and technical tools to address psychological matters and can contribute to a comprehensive development of the discipline. It is argued in the paper that ethnography has a lot to offer when we aim to explore intersubjectivity matters, social meanings and practices, as well as experiences of everyday life, when the research process is conceived as a dialogical production of knowledge. In addition to this, it aims to bring forward the challenges of doing fieldwork when exploring intimate stories and in-home settings. The paper analyzes the difficulties to negotiate, gain and maintain access to fieldwork in these contexts, during certain time. Moreover, it discusses the researcher's position in the process of building the confidence of the participants, the ethics dilemmas that may emerge when concerns highly sensitive data and the need for reflexive practice. Finally, it suggests a critical view of how to present results in a way that is coherent with the global approach of the research process. The present paper provides different ethnographic examples and empirical data from two ethnographic research projects, led by the author, Principal investigator of the Research Group: Human mobilities, work and human rights, Faculty of Psychology, CSIC, University of the Republic, Uruguay.

*Karina Boggio holds a degree in psychology from Udelar, Uruguay and a PhD from UNED, Spain. She is a full time associate professor of Faculty of Psychology, Udelar, where she is responsible for Qualitative Research Program. She is a member of the Research Group Urban Culture (UNED) and Human Mobilities, work and human rights (Udelar).*

Böhm, Tibor, University of Vienna, Austria, Stellenbosch University, South Africa

## SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

### **The construction of space, place and time at the *iSimangaliso Wetland Park*, South Africa**

Nature conservation practices in national parks often rely on a very specific construction of space, place and time. This construction is based on an ontological dualism between nature and people which are perceived as a binary opposition. Prevalent nature conservation discourses rely on the perception that nature and people are opposing entities, it is assumed that nature can only be saved if it is protected from human influences. This perception is deeply rooted in European enlightenment philosophy and fully established after major changes during the Industrial Revolution in the 19<sup>th</sup> century. While nature was and is consistently destroyed through new production technologies, certain areas should be kept “pristine” and were therefore declared as conservation areas or national parks. As a consequence people who inhabited the areas which should be protected were often forcibly removed.

Many indigenous societies don't share the perception of nature and humans as divided entities but rather see people as an integral part of their natural environment. These different perceptions often lead to conflicts between conservation authorities of national parks and local indigenous populations which are frequently prohibited from using protected areas as they are regarded as disturbing the imagination of untouched nature. The *iSimangaliso Wetland Park* became South Africa's first UNESCO World Heritage Site in 1999. It is regarded as a new model for integrated nature conservation and community development, reconciling these presumably opposing fields. I try to investigate to what extent this new model can be successful in bridging the gap between local populations and conservation ideals and if it is able to overcome competing interpretations of nature and environment. Empirical ethnographic research from within the park suggests that local populations living inside the park are still seen as a disturbance while only a small local elite is able to financially profit from the circumstances.

*Tibor Böhm studied Social and Cultural Anthropology, Development Studies and Global Studies at the Universities of Vienna, Austria, Stellenbosch University, South Africa and the University of Leipzig, Germany. He currently holds the position of teaching assistant at the Department of Social and Cultural Anthropology at the University of Vienna. His main research focus lies on the construction of space in national parks in former British settler colonies and the thereby arising conflicts between conservation and tourist practices on the one hand and indigenous populations' interests on the other. He has conducted extensive ethnographic fieldwork in Australia and South Africa.*

Brennan, Alice, University of NSW, Australia

PRAXIS & ADVOCACY

Oral, 30 Mins

**'Why Mexico?' The value of the researcher's lived experience in their research**

'Why Mexico?' 'What will you do with that?' 'So, Aztecs?' ... If only I had a peso for every time I heard these. Yes, I'm writing about Mexico, but so much more besides.

I am working on a longitudinal study, which exploring processes of attitude and identity change through the use of autoethnography and case studies of Australian university students before, during and after exchange trips to Mexico.

The story starts with me. When I was 21, I did a semester-long student exchange in Mexico, and it changed my life. Before, I imagined a tacos-and-tequila Mexico. Now, I have a much deeper understanding of Mexican cultures. Mexico taught me to approach life with passion and prioritise family. It equipped me to interact with people from all walks of life, developed my independence, and gave me empathy for travellers. However, it was only through analysing the diary entries, Facebook statuses, and emails written while on exchange that I realised these effects. And so now, when I listen to the stories of six Australians before, during, and after their own Mexican sojourns, I find myself exploring language and cultural learning, transnationalism, intercultural communication, figured worlds, and possible future selves. Moreover, I discover the similarities and differences between our expectations, experiences and outcomes. This presentation makes explicit the connections between researchers' lived experiences, the research they choose to do, the theories that come to frame their understandings, and the platform that autoethnography offers to do so. This is 'why Mexico', because, for me, Mexico was the beginning.

*Alice is currently in the final year of her PhD at UNSW Australia. Her study, 'Figured worlds of Mexicanness: Attitude and identity change of Australian exchange students in Mexico', examines the identity and perception alteration of Australian exchange students before, during and after their exchanges to Mexico. As well as a knowledge of the phenomenon of Mexicanness in Australia, this study will also contribute to the scholarship on the effects of student exchange on a person's perceptions and identity as well as intercultural communication, language learning and transnationalism.*

Bruce, Dr. Toni, University of Auckland

## EMERGING METHODS

Oral, 30 Mins

### **Roaming the Boundaries of Fact and Fiction: Truth and Fictionality in Research Representation**

As researchers, we not only tell many kinds of research stories but we have the chance to reach diverse audiences by presenting our research in different ways. As academics, we face a range of pressures to produce research texts in particular forms (or genres) through which we can make different claims to truth or fictionality. In this presentation, I roam the boundaries of *fact*, *faction* and *fiction*, using concrete examples to illuminate the genre expectations, claims to truth, and theoretical, methodological and ethical issues raised by making different choices about how we represent our research findings. In particular, I explore the challenges and creative opportunities provided by *faction*, which is a form of representation that must be methodologically rigorous, theoretically informed, ethically reflexive and interesting to read, see or hear. Its aim is to dissolve the arguably artificial line between fact and fiction, and create the conditions for “deep emotional understanding” (Denzin, 1994, p. 506). As governments and universities face increasing pressure to more openly share research beyond the closed boundaries and financial constraints of traditional publishing, I want to argue that *faction* and *fiction* are potent ways to break down the academic-public divide, and perhaps more profoundly influence public understandings and perceptions of issues, peoples and places, than the traditional *factual* texts that we are encouraged, if not pressured, to produce.

*Toni Bruce is a Pakeha New Zealander, based at the Faculty of Education and Social Work at the University of Auckland in New Zealand. A former news and sports journalist, she has an abiding interest in how writing and representation shape the world. Her main research investigates media representations of gender, race and ethnicity, national identity and disability. She has published research in multiple genres including traditional research articles and book chapters, ethnographic fiction and auto-ethnography, and has just had a novel accepted for the Sense Social Fictions series.*

Carolus, Gabriela, Stellenbosch University

PRAXIS & ADVOCACY

Oral, 30 Mins

**Being there as intern: the case of the non-partisan in organization ethnography.**

In 2008, Equal Education lobbied for *1 school, 1 school librarian, 1 school librarian*. Equal Education founded a Library Trust, namely The Bookery. The Bookery established itself as a non-profit organisation serving under-resourced schools with a platform for literacy interventions. Having explored the complexities of the school library campaign and the NPO adopting this campaign, I argue that being a non-partisan adds further complexities.

As graduate researcher, I conducted fieldwork at The Bookery as part of my Masters in Sociology. For six months, I was an intern in The Bookery and conducting fieldwork (i.e. in-situ observations, and key informant interviews, focus group discussions) and follow-up interviews in partnering schools and non-governmental organisations. This included adopting the insider perspective through **being there as intern** and working alongside school library assistants, volunteers and project managers. Data was managed by ATLAS, ti. Discourse analysis was conducted to explore historical and contextual information.

Being there as an intern, added depth to the research, yet it created a layer of complexity when taking a distant position. The overarching response was to be the non-partisan and distinguish between the pressure to comply and being won over by the cause. I learnt when working with a political organisation, rules needed to be explicit. When being there as intern, you need to acknowledge the fears of exclusion and taking on the role required within the organisation. Therefore, conducting an ethnography of a non-profit organisation requires self-awareness of the researcher to distinguish between becoming an insider and being won by the cause.

The case for the non-partisan can be made when acknowledging the opportunities afforded to the study adds depth to a complex political and social space.

I have five years' experience of conducting research in schools addressing aspects of school violence, inequalities in school teaching and learning material and identity within the school environment. Previously, I have conducted my Honours thesis on the manner in which school infrastructure is built to reinforce a sense of control over high school learners. My masters study aims at exploring the possibilities and opportunities created in the newly formed stakeholder relationships between a non-profit organisation (Bookery), Western Cape Education Department, and schools. Consequently, this research is an attempt to answer the following questions: What is the aftermath of a policy campaign for stakeholder relationships and among change agents and how; if at all, has these relationships changed with the shift from lobbyist to bureaucratic NPO?

*Currently, Gabriela is responsible for the social science qualitative component within the ancillary study of the Adolescents in HPTN 071 (PopART) trial at the Desmond Tutu TB Centre (DTTC), Department of Paediatrics and Child Health, Stellenbosch University, South Africa. She is responsible for providing support and expertise to other aspects of DTTC*

*research agenda. Mentoring and supporting a team of field staff, supporting social science researchers in operationalising research protocols, managing data capturing and implementing discrete data analysis with the support of senior social science research officers. My experience as Sociology graduate student is focused on explicating the impact of policy implementation, structural and operational processes focused on young people and processes that impact them directly through mixed – method design and analyses.*

Carey, Melissa, University of Southern Queensland

INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **Enacting Indigenous Space: Weaving our Place**

Enacting Indigenous space is not only a matter of decolonisation but also a matter of anti-colonial resistance (Mahuika, 2008; Pihama et al, 2004; Smith, 2000). As we continue to practice the ways of knowing, being and doing of our ancestors, we bring forward the past, into the now and thus become the future. Within *Kaupapa Māori* many moments provide a space for the meeting of the yesterday, the now and the tomorrow. The current revival and dissemination of *Māori* weaving practices within Australia is focused on the restoration of the rights of *Māori* people and the continued development of *tinō rangatiratanga*, self-determination and sovereignty for all *Māori* people beyond the shores of Aotearoa, New Zealand. This work explores the experience of the alignment of past, present and future, through relational autoethnographic moments. In particular the relational moments experienced when women weave *kākahu*, clothing and *korowai*, cloaks. Employing the writing method of threes by Richardson (2014), I explore the embodied experience of this meeting of moments, when three moments become the simultaneous one. Thus producing the healing space where past traumas are transformed.

*Melissa Carey is an Australian based autoethnographer from Anglo-celtic and Māori descent. A nursing lecturer at University of Southern Queensland Australia, her work involves cultural approaches to health and wellbeing. Melissa's PhD work explored the transformative experiences of cultural recovery and healing, through Kaupapa Māori and mana wahine approaches.*

Carter, Jennifer, Central Queensland University and co-authors Associate Professor Antony Welch and Dr. Jennie Barr

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Considering the Sacred Space Between the Living and Dying**

Western medicine has a long history of been driven by the separation of the mind and body, it has a strong focus on the human body as a well-oiled machine, the words life force or sacredness are often not considered within this paradigm. The usual treatment in a hospital situation is most likely to form the pattern of a production line. This pattern is driven by a diagnosis, followed by the medical management of an acute illness towards health or chronic illness towards death. However, a new trend is appearing in western medicine, which is akin to an awakening of a spiritual focus with a move towards a partnership of negotiation, coordination and new forms of communication with “authentic relationships” (Watson & Foster, 2003 p. 362). Maori Indigenous scholar Moeke-Maxwell (2014, p.14) states that it is extremely important to understand the Tapu (sacred state) that surrounds the dying person and all those who enter into the space. This compilation of poetry, prose and images is an autoethnographic exploration during my PhD journey, which documents the relationship between the dying patient and the nurse. Thus continuing the conversation in raising awareness for the inclusion of spiritual concepts within western medicine ideology and advocating for the dying.

*Jennifer Carter is a PhD candidate with Central Queensland University. Having a career as both a clinical nurse in the area of palliative care and nurse educator, Jennifer has gained a strong awareness in the concept of spirituality and where it is placed within contemporary western society, especially in the area of the nurse patient relationship. Her interests include, painting, drawing, meditation and yoga.*

Carneiro, Dr. Alan Silvio Ribeiro, University of Cape Town

PRAXIS & ADVOCACY

Oral, 30 Mins

**“The difficulty is not to speak, but to read Freud in Portuguese”: a glance at academic literacy practices of Haitian students in Brazil**

After the earthquake of 2010 that affected the capital of Haiti, Port-au-Prince, Brazil started to receive an increasing inflow of immigrants from this country. This research focus on a specific group of students that arrived in Brazil, in 2011, to study in UNICAMP, a public university of Brazil. I worked with these students teaching them Portuguese and I kept in contact with them after this, following the development of their trajectories. In 2014, after a period abroad for fieldwork, I got in contact with them again and I could perceive their anxieties in relation to the academic writing practices. For this reason, I proposed to offer a one-semester course with a focus in these practices intending to help them with this issue and to develop an ethnographic research about their process of learning. My main aim in this communication is to analyse the development of this course focusing on the way that different language ideologies were regulating our oral and written interactions and the emergence of my voice as a teacher and their voices as students. The analysis of the data departs from the consideration of the characteristics of our different stances (JAFFE, 2009), looking at the role of multiple scales (BLOMMAERT, 2015) and the strategies of calibration (KOVEN, 2015) in the production of our discourses. The results point out for the specific ways that despite of reproducing the specific *tropes* of the mainstream academic discourses, along our interactions we were also opening up spaces to challenge its conventions.

*Alan Carneiro is a lecturer of Portuguese at the University of Cape Town, working under an agreement between the Brazilian Government and this university. He holds a PhD in Applied Linguistics (2014), in the area of Multiculturalism, Multilingualism and Bilingual Education, from the State University of Campinas (UNICAMP), with a thesis related to the teaching of Portuguese in the multilingual setting of Timor-Leste. In this university he graduated also with a master's degree in Literature (2009), in the area of Brazilian Literature. He holds also from the same university a licentiate's degree in Portuguese Language Teaching (2007) and a bachelor's degree in Literature Studies (2005) and in Linguistics (2003). During his PhD, in 2012-2013, he spent one academic year in the School of Education, at the University of Birmingham, UK, in the MOSAIC, Centre for Research on Multilingualism. He taught Portuguese as a mother tongue and as second language in several settings and has three years of experience as a post-graduate teacher in these areas in Brazil and Timor-Leste. His research areas of interest are the ethnographic studies about academic literacies and the development of language and educational policies in post-colonial contexts, with a special focus on the teaching of Portuguese as an additional language in multilingual/multicultural settings.*

Castañeda, Yvette, University of Illinois at Urbana Champaign

## SOCIAL JUSTICE & TRANSFORMATION

Oral, Roundtable/Panel, 30 Mins

### **Stories that level the field: micro aggressions in everyday lives of women of color in academic spaces.**

In this case study, PhD students detail accounts of micro aggressions in academic spaces. This critique of the academic space is based on foundational styles in ethnographic experimental writing (Clough, P.T., 2000). Auto ethnography and poetic representation (Glesne, 1997) positions stories that are situated in academic rhetoric following theories of oppression, (Freire, P. 1970) and representation (Hall, S., 1997). Hall describes the imperative to critically interrogate the meanings of representations of these shared spaces where micro aggressions arise. As racial discrimination protests ignite across the country, implications of this presentation will allow us to discursively analyze and bring forward examples from recent discriminatory occurrences at the University of Illinois at Urbana-Champaign where an offensive anti-immigration image was published in the local campus news outlet, and where a Black Student Solidarity Rally became an avenue to perpetuate further threats to those students advocating for justice. The U of I's rally is one of many across the country in solidarity with the University of Missouri students, whose protests against racism spurred the resignation of Mizzou's president and other school officials. However, this spurred further othering, discrimination, and hate speech from opposed students when a facebook page was created designed to intimidate students who attended the Black Student Solidarity Rally on the Quad. We will share auto ethnographic experiences, news, and social media responses both positive and negative to examine the popular reaction by individuals, University bodies and cultural houses. We will focus on conscientization, also translated as critical consciousness as a dialectical process between reality and the possibility to know critically which can also be categorized as the process of developing a critical awareness of one's social reality through reflection and action as a fundamental process of changing the reality. By sharing our stories, we are reclaiming our stories, taking ownership of the narrative as it considerably impacts the role of scholarships of populations of color in academic spaces all across the country. Clough, P.T. (2000). Comments on setting criteria for experimental writing. *Qualitative Inquiry*, 6 (2), 278-291. Freire, Paulo. *Pedagogy of the oppressed*. [New York]: Herder and Herder, 1970. Hall, S.. (1997). *Representation: Cultural representations and signifying practices*. London: Sage in association with the Open University.

*Yvette D. Castañeda, MPH is a doctoral candidate in Cultural, Pedagogical, & Interpretive Studies from the Department of Kinesiology and Community Health at the University of Illinois at Urbana-Champaign. Her research employs community based participatory action and ethnographic experimental qualitative methods to examine physical activity, nutrition, and wellness through community health assessment in an ethnic enclave.*

Cheesman, Sue, University of Waikato

## EMERGING METHODS

Oral, 30 Mins

### **Negotiating the slippery notions of unruly bodies disrupting the boundaries of place, space and time in dance**

Briginshaw (2001) argues that “the rationale unitary subject inherited from Descartes is reduced to finite co-ordinates in time and space, where time and space are seen as unproblematic, quantifiable and measurable in a scientific and mathematical way” I pose the question of how different forms of embodiment that is unruly bodies might challenge and transform traditional views of place, space and time in dance? Coming from the margins how do dancers with disabilities occupy in-between spaces? How do unruly bodies potentially transform dance as they disrupt and challenge the traditional aesthetic, spatially, and politically. How do we embrace this slippery messy territory not easily contained? Is it possible to occupy an in-between space to embrace a sense of ambiguity and liminality making allowance for new readings of the body and diverse possibilities? How do traditional places and spaces for dance act as gatekeepers? Working for twenty years in inclusive/integrated dance in Aotearoa (New Zealand) this presentation draws on the work of Cooper Albright, 1997, Koppers, 2014, Matos, 2008, Grosz, 1994, Shapiro, 2008, and Whatley, 2007 to, identify and unpack some of the negotiations, issues and challenges this problematic engenders. Furthermore how might the pushing of place, space and time boundaries further disrupt a dominant aesthetic for dance in the 21<sup>st</sup> century?

*Sue Cheesman is a teacher, choreographer, researcher and a Senior Lecturer in Dance Education at the University of Waikato, Hamilton, NZ. She has an eclectic background in dance with emphasis on contemporary and has worked in the field of integrated dance for many years particularly in relation to the work of Touch Compass Dance Company. Recent research has centred on: several articles in relation to her own teaching practice within community and educational settings, dance and disability, dance education and choreography particularly in relation to site-specific work. Her research is published in a number of international journals namely Research in Dance Education, Arts in Society and Dance Research Aotearoa. She is passionate about dance in all its varying guises.*

Chinyamurindi, Dr.Willie, University of Fort Hare

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **“Publish or perish” – Cries of Emerging Researchers & their Motives to Publish in a Predatory Journal: An Institutional Ethnography & Career Development Critique**

The paper focuses on the lived experiences of 10 emerging researchers (from three varying cultural contexts) and their quest for career development through their efforts in seeking to get published. Through institutional ethnography I explore this experience to include the relationship between institutional pressures (to include internal and external policies) and how this affects the individual lived experiences of emerging researchers. Through the expectations exerted on emerging researchers, I then trace how the emerging researchers turned to publishing in a predatory journal and their justification of this to be caused by institutional pressures through quests to advance in their careers. To collect data, I relied on interview transcripts, sample journal articles of the emerging researchers published in the predatory journal and email evidence. In this article, I provide more insight into the publication experiences of emerging researchers and how this relates with the inner happenings and discourses within a university setting. Exploring the views and experiences of emerging researchers through an institutional ethnography approach appears to uncover the complex issues around a) quests for recognition within the university; b) aspirations for career development internally and externally; and finally, c) how power dynamics within the university affects not only the lived experiences of emerging researchers but also their view on publishing.

*Dr Willie Tafadzwa Chinyamurindi is a Senior Lecturer within the Department of Business Management at the University of Fort Hare. He also serves as the Research Niche Area Leader within the Faculty of Management and Commerce at the same university. His research interests broadly are within human capital development, career management and the use of qualitative methodology within the management sciences. Willie’s research extends from the corporate sector to the classroom especially on how technology can be used within teaching practice. Willie has presented at local and international conferences and continues to publish in journals such as South African Journal of Human Resources Management, Emeralds Case Study Series, South African Journal of Industrial Psychology, New Voices in Psychology, Acta Commercii and South African Journal of Information Management. Willie supervises honours, masters and PhD students at the University of Fort Hare, Durban University of Technology and also MANCOSA.*

Condeza-Marmentini, Antonia, Pontificia Universidad Católica de Chile

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Epistemological teachers' views of environment: A Narrative Inquiry into Chileans Schools**

Addressing environmental issues and sustainability-education requires a configuration of local and global places and meanings, allowing coexistence of diverse metaphors and desires, and the co-configuration of environmental knowledge and sustainability approaches from a cross-cultural perspective. In the case of Chile, and as a consequence of a long period of dictatorial educational and social politics, we have lost our general sense of community and agency. From that context, we also inherited a strong extractive economic model, which resulted in a negative socio-environmental impact that now is the base of a new sense of citizenship that has placed environment issues in the current Chilean political arena. In contrast, the State has prioritized the agenda of "Environmental Education for Sustainable Development" cultivating a neo-colonialist discourse of environment education, sustainability and development. As a consequence of the internationalized slogan "think globally, act locally" (Gough, 2013) and its subsequent normative performance, local and contextualized socio-ecological perspectives of environment have been largely unexplored, and environmental citizenship perspectives have been invisibilized.

My research seeks to interpret teachers' epistemological views of relations between society, environment and education as spaces where knowledge is being reframing and co-produced. Teachers' interpretation and embodying of environment-society relationships allow local configuration of environmental experiences, ethics and knowledge which are now prevalent in Chilean classrooms. These configurations have powerful effects on emerging social forms where alternative visions are developed (Harvey, 1989). My work is framed in Narrative Inquiry, and my theoretical frames of interpretation are Complex Thinking, Phenomenology and Post-colonialism. I am particularly interested in the process of teachers' environmental meaning-making and its corresponding possibilities and constraints facing diverse educational spaces and institutions.

*Antonia Condeza Marmentini is a Geographer with a Phd(c) in Education from Pontifical Catholic University of Chile (PUC). Nowadays she is a researcher in the Politics and Philosophy department of the School of Education in PUC, where she addresses students place and space metaphors, youth environmental citizenship, and teachers' concepts and practices of environment and sustainability. Her career started at The Latin American Observatory of Environmental Conflicts (OLCA), encouraging local community organizations to face local environmental issues in the context of transnational mining projects. At the same time, she worked as a researcher at the Intervention and Territorial Research Program (PIIT) at The Academy of Christian Humanism University (UAHC) valuing heritage from a spatial perspective. She also was a researcher at The Corporation of Social Studies and Education (SUR), where she addressed identity issues in the Chilean rur-urban territorial contexts. During that time, she was also a Geography Lecturer at The Metropolitan University of Educational Sciences (UMCE), teaching social science methodologies and*

*Geography to pre-service geography teachers. She is also one of the foundress of the Chilean Network of Research and Innovation for Socio-Ecological Education (RIIES).*

*Her research interests are society-environment relations, social configuration of place, environment education and sustainability metaphors, environment epistemologies, environmental ethics, normativity in educational contexts, transdisciplinarity, teacher's meaning-making and experiential knowledge. Her work is inspired by Complex Thinking and Political Ecology approaches.*

Daniels, Nicole, University of Cape Town

PRAXIS & ADVOCACY

Oral, 30 Mins

**Birth as an emotional moment: Who has legitimacy to speak about the emotionality of birth, in which contexts, and who or what gets silenced?**

Scholarly debate on the benefits of individual over conjoint interviews have come un-done over the issue of gendered disclosure of emotions. This presentation considers, without seeking to propose a definitive answer, whether the gendered nature of talk of emotions is resolved by either method. It is based on a study with five couples in Cape Town South Africa, interviewed together and separately about their experiences of homebirth.

Men were active in privileging women's emotional response to homebirth. This justified muting men's talk of emotions and reducing the value attributed to men's emotions by themselves and women both. Yet men spoke with incredible depth and astuteness about their emotions in individual interviews. Or was this only due to the heightened emotionality of birth becoming evident in the couple context?

Gender differences in the expression of strong emotions were evident as tensions in heterosexual couples' talk of emotions. During the couple interviews men veered away from directly naming and claiming their emotional reactions to birth, even though this was jointly understood to be a highly charged emotional moment. In general, where women and men's emotional responses were the same, these could be discussed together, for example in a homebirth turned caesarean section that left both parties in tears. But where men's emotional reactions were different, for example where a father was brought to tears at a moment where the mother was elated, his emotional reaction was scoffed at in the joint context and more appropriately left to be explored in his individual context.

*Nicole Miriam Daniels is a research affiliate with the Family Studies Research Unit (FASRU), part of the Centre for Social Science Research (CSSR) at the University of Cape Town. She is mother to two delightful daughters and lover of the wild earth. Her birth experiences and midwifery lineage form the basis of her research interests and enquiry. An experienced doula and birth activist for more compassionate birthing systems, she is driven to finding ways of integrating scientific and lived knowledge. She feels that birth stories have the power to connect across differences, to reaffirm universal values and offer a response to the need of the times. She considers that in storying birth we not only connect to the deeper mystery of what it means to be a human being, but are given the opportunity to re-write, re-imagine and re-claim our spiritual heritage. She is currently in the proposal phase of a PhD in Sociology.*

Dlamini, Gabby Siphon, University of Witwatersrand

## EMERGING METHODS

Oral, 30 Mins

### **Online research Big Data research methods vs Qualitative Data re-search methods: is it even a competition?**

Anthropology in particular ethnography is rooted in not only what people say but also what people do, and whether they do it consciously or subconsciously. We see this in particular from Geertz' (1973) interpretation of cultures. In much the same way we consider culture as something produced and consumed through words, meanings and actions. However when it comes to doing research online we "doubt" the actions and intentions of our participants. Hence the extreme focus on authenticity in online research and using offline research to support data collected online. However this "doubt" or questioning of our participants and authenticity of the data does not persist when it comes to Big Data online research. The unconsciously produced data (Big Data) holds more authenticity than the consciously produced online data. This paper will discuss the underlying assumptions between Big data research and qualitative data research online and how these assumptions continue to embed distinctions and hierarchies between positivist and empirical data. It will also discuss potential new ways of thinking about and partaking in online research.

*A PhD student in Social Anthropology at the University of Witwatersrand Gabby is currently interested in social media, and how the of work of identity creation is used to create meaning and new forms of work. Her broader interests lie in issues of belonging, and representation. Her Masters on Swazi middle class migrants in South Africa explored how and why Swazi migrants experienced very little discrimination or xenophobia in South Africa, by looking at the strategies of belonging and distinctiveness they employed during their residence in South Africa. Her honours research was on Swazi Royal Burial and it examined the role of secrecy in ritual and its influence on Knowledge and Power. This work has been presented at the 5th Cross Faculty Graduate Symposium in August 2013, and at the Anthropology Southern Africa Annual Conference, in October 2013. She has also been involved in research for Department of Environmental Affairs and Tourism (DEAT) in Barbarton, Mpumalanga. In between her undergraduate and post graduate studies she worked for a multinational shipping line in both exports and imports. Gaining experience in working with diverse groups with multiple interests, as well as aligning these multiple interests to a common goal, she applies these skills in her research work.*

Dowling, Dr.Fiona, Dept of Cultural and Social Studies, Norwegian School of Sports Sciences, Norway

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Developing an ethics of care for research with young people whose life is 'on hold'**

The shortcomings of ethical research principles informed by utilitarian concepts of justice and notions of value-free experimentation have gained widespread attention in ethnographic research and qualitative inquiry (Atkinson, 2015; Denzin, 2010). Denzin (2010) argues that adherence to such principles is akin to entering an "ethics cul-de-sac" and prevents the development of a critical ethical dialogue. This is the starting point for my paper that aims to share emerging reflections and consequential decisions about how best to develop a relational and caring ethics in a project with unaccompanied young asylum seekers.

Research Ethics Guidelines for the Social Sciences, Law and the Humanities in Norway (NCRE, 2006) acknowledge that researchers must respect the voice of young people as consenting subjects, yet simultaneously recommend that parental (guardian) consent is required. As Skelton (2008) has argued, such a contention contravenes the UN's Convention on the Rights of the Child (1990) Article 12 that states children have a "right to express ... views freely in all matters affecting the child". With regard to the exceptionally vulnerable unaccompanied young asylum seekers, this 'watered down' notion of their competence and agency is particularly problematic. Issues of informed consent and reciprocity are further confounded by the participants' asylum seeking status, as well as cultural and linguistic challenges. I ask how can I resolve these tensions to honour the perspective of the participants?

Atkinson, P. (2015) *For Ethnography*. London: Routledge.

Denzin, N. (2010) *The Qualitative Manifesto: A Call to Arms*. CA: Left Coast Press.

Skelton, T. (2008) Research with children and young people: exploring the tensions between ethics, competence and participation. *Children's Geographies*, 6(1): 21-36.

*Fiona Dowling is Professor of Education at the Department of Cultural and Social Studies at the Norwegian School of Sports Sciences. Her research interests include gender and PE/ sport, education for social justice, race and (anti)racism in PE and teacher education, teacher professionalism, and qualitative methodology (in particular, narrative inquiry).*

Earl, Kerry, University of Waikato and Kidd, Dr. Jacquie, University of Auckland

## EMERGING METHODS

Oral / Performance, 30 Mins

### **Sense-making of identity, community and future(s) in 'our place' at *this* time.**

*Where are you from?* Does how we answer this question matter? If so, why? How do we characterise 'our place'?

Other authors have explored personal identity through family ancestry and belonging to a geographical location, whether local, regional or national (cf., Babacan, 2006; hooks, 2008; Inglis, 2008). They have also tended to blur concepts of geography, place and home with identity, belonging and participation in community. In this collaborative autoethnography, two New Zealand women in their 50s question what *place* means to those of us who move around living in multiple locations over time. We met at CEAD 2014 as audience members hearing someone else's celebration of a collective sacred place. Over the period of the next two years, we have shared stories, research articles, meals, and exchanged emails with personal reflections, continuing to raise questions about this place we might call *home*. Presented as a performance of 'catching up over a coffee', we identify moments of insight and the formation of our individual reconceptualisation of 'our place'/'where I'm from' through this work. We will also discuss the use of collaborative autoethnography as a way to hold separate stories while exploring how they converge, connect and also how they do not.

Babacan, H. (2006). Locating Identity: Sense of Space, Place and Belonging. *International Journal of Diversity in Organizations, Communities and Nations*, 5(5), 113-124.

hooks, b. (2008). *Belonging: A Culture of Place*. New York, NY: Taylor & Francis.

Inglis, T. (2008). *Local belonging, identities and sense of place in contemporary Ireland*.

Retrieved from <http://www.ucd.ie/ibis/publications/discussionpapers/localbelongingidentitiesandsenseofplaceincontemporaryireland/>

*Kerry qualified as a primary teacher in Christchurch and taught for 15 years mostly in New Zealand primary school settings. Her Master's degree researched an innovation project in a South Island secondary school and she has also worked in eEducation research and development. Kerry teaches undergraduate papers in professional practice, curriculum and assessment, and curriculum integration. She also teaches ICT/eEducation and pedagogy of Middle Schooling papers at graduate level. In the past, Kerry's doctoral research looks at how the work of primary school principals is being judged formally through external appraisal, locally by parents and the school community, and by themselves.*

*He mihi nui ki a koutou. I am Dr Jacquie Kidd, a Senior Lecturer at the University of Auckland, Waikato campus. I live and work in Hamilton, teaching post graduate mental health nursing and working on a really interesting variety of research projects! My research pushes the boundaries of how knowledge is created, taking a kaupapa Māori approach to narrative and creative research practices such as short stories and poetry. I focus broadly on the mental health and/or Māori health arenas, and a key part of my research practice includes supporting vulnerable or marginalised groups to develop and sustain their own research knowledge.*

Eidelman, Tessa A., Vanderbilt University, United States

PRAXIS & ADVOCACY

Oral, 30 Mins

**The present as the path to the future: ethnographic reflections on studying urban land justice in Cape Town**

In this paper I reflexively analyse the threatened eviction of low income residents from a state owned property near Cape Town city centre. The paper forms part of a broader study exploring media, government, and public representations of this case and how competing imperatives for economic growth, welfare provision, reconciliation, and political power come to the fore as different people make claims on space. In Cape Town, these competing imperatives also represent tensions between the city's colonial and apartheid past, struggles and desires for democratic and social change in the present, and differing visions of the city's future. Given Cape Town's immense inequality, a more socially, spatially, and racially just future is the hope of many. In forging a path toward this future, it is important to examine how relationships of power in the present make and unmake the possibility of such a future. How can we become a just city if those in privileged positions sanction, justify, or ignore threats to displace poorer residents from the urban core? To explore these dynamics, I begin with my own experience and interrogate my positionality as a white South African researcher, based at a U.S. university intent on a social justice orientated research agenda. I track my increasing awareness of urban land (in)justice issues in my home city and contemplate the role of white privilege and ignorance in maintaining these injustices. In conclusion, I consider implications for research practice and the use of public ethnography as an avenue for engaging privileged subjects.

*Tessa A. Eidelman is a PhD student in Community Research and Action (CRA) at Vanderbilt University in Nashville, Tennessee. CRA is an interdisciplinary program bringing together community psychology, sociology, geography and urban studies among others. Tessa is interested in the fields of urban and cultural studies, critical geography, and ethnographic methods. Her work focuses on issues of housing and urban land justice and how communities affected by unstable housing conditions engage with organising, activist and civil society groups, and the state in efforts to advocate for equitable urban development. Tessa was born in South Africa and grew up in Cape Town. She's a graduate of the University of Cape Town and worked in the field of mental health before pursuing doctoral studies in the United States.*

Ellis, William, University of the Western Cape

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **Vetkat's cinematic: featuring vehicles of dreams and oneironauts of critique**

Viveiros de Castro has called for an anthropology that takes seriously the concepts and problematics developed by the Other we encounter in our ethnographic engagements. The concepts are not to be read through the western lens only but as critiques in their own right that can then be added to the compendium of already existing knowledge of what is possible about the world. The term concept in Viveiros de Castro suggests a language but I want to expand this to include all media not just language. In attempting to read and articulate a locally developed critical ensemble as suggested by Viveiros de Castro this paper will look at the work of the bushman artist Vetkat Kruiper. Vetkat's art depicts dreamscapes where oneironauts travel in their animal and vegetal vehicles or actual transports and even the land, drawn almost animal like, is poised on a trailer with wheels. Therionauts, acanthonauts and the occasional insectonaut and a chimeric nationalist cyborg populate these dreamscapes. The paper will argue that the work of this artist provides inter alia three critical strands in its assembled *oeuvre*. The first is a prominent use of a cinematic syntax that conjures up a world filled with various vehicles in dreams that enable the oneironauts thus represented to do the work of critique. Secondly the natural elements serve as actants that fulfil prophecy, signal justice and prefigure a victory for those who prescribe to a particular worldview. Nature is furthermore granted a gender that is contrasted to the very masculine journeys of the dream and waking life. With his art the oneironauts and dreams become part of the conceptual and actual field of critique. A critique that further signals moments of common ontological unveiling.

*William Ellis is a lecturer at the University of the Western Cape and the formerly an Andrew Mellon Post-Doctoral Fellow at Centre for Humanities Research, University of the Western Cape. My research interests range from indigenous studies, economic anthropology, natural resources management and the fields of plant ontology and Human plant interfaces. My current research activities include the writing of the bushman into the postcolonial and Human Plant interfaces in the Matzikamma region of the Western Cape. I spent four years (1999-2003) doing work among the Khomani San of the Northern Cape and wrote up some of the research for my PhD. One of the sections of the PhD is being written up as a book on San traditional leadership while additional work is being done to look into matters of the bushman postcoloniality, recognition, technics and Neo-Khoi San revival. I am currently working in a project with traditional ethnobotanical leanings. In this project I am thinking of plants outside of convention by pushing the boundaries of plant studies into plant ontology, multispecies studies and Human plant interfaces. My students work on issues of medicinal plants, gardens as assemblages and psychoactive plants in traditional contexts of healing.*

Espinoza-Lobos, Michelle, Monash University (AUS) and Becas Chile,  
with co-authors and presenters Pamela Zapata-Sepúlveda & Mirliana Ramírez-Pereira,  
Faculty of Human Science, University Arturo Prat, Chile

## EMERGING METHODS

Oral, 30 Mins

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

This collaborative autoethnography is developed from the interpretive autoethnographic perspective by claiming subjectivity and incorporating it to socially constructed research whilst integrating personal experience as well. We seek to analyse and reflect on the body and pain in the life experiences of Latin American academic women from disciplines traditionally associated to the female gender where the body is a central element in the construction of the social, in which the understanding of the body as the vehicle for the emotions -in most of the cases private, and the body as productive, which is required to follow certain canons of maternity and beauty combine, as a position socially, historically and culturally determined in the relationships that transform her world. This investigation uses autoethnography and performative text as a way to oppose a system in which the oppression has many faces that connect to one another and in which most research practices reproduce a caste system. We reflect upon the body/corporality, pain/abandonment, self-image/self-demandingness, accept/transgress from our women feel. We understand from another social order in which patriarchy and reason take less force, to accommodate the sensitivity and intuition.

***Michelle Espinoza-Lobos** is a PhD candidate at Monash University, Australia, sponsored by Becas Chile. She is researching the actual use of digital technology in schools. Michelle has spent the past 13 years working in teacher education and, since moving into educational policies, digital technology and 21st century schools, has developed an interest in the challenges that schools and the school community face today. Her passion for education is at the core of her research interests and finding a way to relate that passion with research has become the propeller for her journey.*

***Pamela Zapata-Sepúlveda** (PhD, University of Salamanca, Spain) is a regular postdoc in trainer at the International Center for Qualitative Inquiry at the University of Illinois at Urbana-Champaign. She is a lecturer of psychology at the School of Psychology and Philosophy, and directs the research line of Relational Spaces and Quality of Life of Performance Agreement Project at UTA-MINEDUC. She has written and taught about the aftermath of political violence and torture in her country, and the violence and racism against Colombian women refugees or asking for in her town in Northern Chile. Her standpoint in her fieldwork is as a Latin American woman color voice from Arica. She dreams with break silences, stop the normality violence and create new academic and public spaces with her students connecting their selves in a humanity way behind Interpretive [Auto]ethnography.*

***Mirliana Ramírez-Pereira** is a Nurse, Master of Psychology and Ph.D. Candidate. She is researching social representations in chronic illness and education in health science.*

*Mirliana has spent the past 15 years working in nursing education and renal care. In the Nursing School, she directs the qualitative health research line and the Nursing Department project: Green Dialysis and Social Representations in gender. She writes autoethnography texts about her nursing experience and the Chilean unequal health system.*

Ewoodzie, Dr. Joseph C., Davidson College, United States

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Getting Something to Eat: An Ethnography of Foodways Among Homeless Men in Mississippi**

Qualitative research about homelessness in the U.S. have consistently ignored how persons who are homeless go about getting something to eat. Quantitative works tell us that, while food insecurity is persistent among the homeless population, access to food does not register high on their list of most serious needs.

I will present findings from a year-long fieldwork where I spent all of my waking hours with half-a-dozen homeless men in Jackson, Mississippi to observe their food availability and food choice. I observed fairly consistent access to food among the homeless men whom I followed. Most were chronically homeless, meaning they had been homeless for at least two years at the time I met them, and they had experienced two or more spells of homelessness during their lifetime. Consistent with other findings, they did not consider finding something to eat to be their most pressing need. This work extends prior research by showing that, for those experiencing homelessness, regular access to food comes at a price. To get something to eat, they had to learn and abide by an already established set of daily routines and tolerate the rules of service providers. Furthermore, survival required them to adopt a particular understanding and acceptance of their place in the world—specifically, accepting that they were indeed down and out facilitated their access to food and other life sustaining resources. Efforts toward circumventing homelessness often conflicted with making ends meet; hence, in various practical ways, surviving homelessness became antithetical to escaping homelessness.

*Originally from Ghana, West Africa, I earned my MA and PhD from the University of Wisconsin-Madison in Sociology in 2015. In my work, I use qualitative methods to examine how marginalized populations in urban locales make sense of inequalities in their everyday lives. I investigate how they interpret their social selves and order their relationships; how they create, maintain, and transform social and symbolic boundaries; and how boundaries constrain and enable their lives. My interest in the cultural dynamics of African American life in urban settings is evident in my book manuscript, Break Beats in the Bronx, currently under contract with the University of North Carolina Press. The book, based on my master's thesis, focuses on a crucial but neglected period in hip hop's early years, 1975-79. The study has implications for sociology of music and for cultural and historical sociology more broadly, as it centers on a case of social and symbolic boundary creation. My second project, from which I will present, is titled, "Getting Something to Eat in Jackson." It is an ethnography of everyday eating practices among socioeconomically diverse African Americans living in Jackson, Mississippi. It pays particular attention to food availability, choice, and consumption and how these are woven into the daily lives of people inhabiting different social classes. I conducted nearly one year of intensive fieldwork, following a couple dozen residents who were poor and homeless, some who were working class, and some who were among the wealthiest African Americans in the city.*

Faimau, Dr.Gabriel, University of Botswana

## EMERGING METHODS

Oral, 30 Mins

### **Facebooking Religion and Technologization of Religious Discourse among Prophetic Churches in Botswana: A Digital Ethnographic Account**

Technologization of discourse is generally conceptualized as a process of influencing people's way of thinking through the use of certain linguistic tools. In this process, power is exercised through the use of linguistic tools that shape identity construction as well as social vision. Using digital ethnography as a methodological tool, the study focuses on how socio-religious interactions, negotiation of power and construction of religious identity and religious vision are documented in various Facebook postings and comments. Drawing on data from the Facebook pages of two most celebrated prophetic churches in Botswana, this study examines the following questions: firstly, in what ways does the use of certain linguistic tools inform and shape religious discourses in various Facebook postings and comments? Secondly, to what extent does a Facebook page provide a venue for socio-religious interaction and religious identity construction?

*Gabriel Faimau PhD is a Senior Lecturer in the Department of Sociology at the University of Botswana in Botswana. He received his PhD in Sociology from the School of Sociology, Politics and International Studies (SPAIS) at the University of Bristol, United Kingdom in 2011. Prior to starting Lectureship in Sociology at the University of Botswana, he was Lecturer and Head of Research Department at Kgolagano College in Gaborone and Teaching Assistant in the School of Sociology, Politics and International Studies (SPAIS). His main research interest includes multiculturalism, religion and politics, new media and religious practice, intercultural dialogue, social implications of HIV/AIDS and graduate employability.*

Ferreira, Nicole, University of Cape Town

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

**"Arriving 'late': violence, mobility and access to antenatal care"**

My research emerged around why women were reporting “late” (after 12 weeks of pregnancy) to antenatal care institutions, according to public health recommendations that urge women to book at 12 weeks of pregnancy. Situated within the Retreat Midwife Obstetric Unit my work sort to interrogate the ways women arrive “late”, giving thick ethnographic description that showed how pregnancy has a claim on the social. The constant presence of violence in the forms of gang violence, shootings, taxi violence and muggings shape how people orientate and navigate the public spaces, and in turn how and when they access the clinic space. Within this context pregnant women further navigated personal relations and turmoil, concerns about employment and gaining time off from work, unemployment, transportation, and existing childcare concerns. These experiences of physical, spatial, historical and structural violence and inequality are the focus of this paper. As the state seeks to aggregate ways to get women to arrive “on time” for antenatal care, experiences of such layering of violence calls forth attention to how bodies materialise in contexts of political economies of violence. I will be emphasising a phenomenological methodology in analysing the way forms of violence come to shape how and why women arrive “late” according to public health recommendations (after 12 weeks of pregnancy). I will further speak to the broader focus on theoretical ethnographic visions that ask the questions of the use of phenomenological approaches in public health.

*Nicole Ferreira is a Master's by Research student in Social Anthropology at the University of Cape Town. Her work is situated within Professor Fiona Ross' First 1000 Days of Life research project. Her Masters research focuses on experiences of pregnant women accessing antenatal care at a state clinic in the Southern Peninsula of Cape Town. Her research specifically seeks to understand the experiences that contribute to what the state categorises as “late” presentation at antenatal clinics. “Late” categorised by public health standards as “after the first trimester”. Nicole is interested in how life and access to care are shaped by different ways of knowing, and what time for pregnant women means in relation to their bodies and ‘signs’, and within spaces of inequality and violence. Further considered in the research are core concepts in the organisation of state management of pregnancy, organisations of power, and questions of ethical conduct. Nicole's previous graduate research (2014) within the First 1000 Days focused on young women's experiences of sexual and reproductive health negotiations and experiences with “family planning” usage. Nicole's has a broad research interest in questions of body politics, gender and sexuality, power, violence and gender based violence, difference and categorising of recognition.*

Ferretti, Dr. Cristóbal, Departamento de Ciencias Sociales, Universidad del Bío-Bío, Chile

## SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

### **May and the sea of Chile**

The sea is probably one of the most significant geographical elements of Chile's national identity. The official discourses tend to promote a sense national sovereignty of the sea by exaltation of naval values. The naval battle of Iquique on 21 may of 1879, commemorated in public educational system as one of the greatest military achievement, generates noticeably such social judgments.

This nationalist view based upon traditional values such as military power, male prominence and domination of nature, is highly functional to the economic model and to a set of common industrial activities on Chilean coast. On May 2016, has recently occurred a severe environmental crisis around Chiloé islands due to a proliferation of microalgae highly toxic to marine life. This phenomenon known as "red tide" is having a very deep economic and social impact over the territory, mainly for artisanal fisherman communities causing a series of social conflicts. Social movements arising from this situation are incriminating to unsustainable practices of salmon farming industries as responsible of this catastrophe. This has resulted on an intense questioning to political, legal and environmental public institutions. The present work offers an ethnographic reflection upon contesting discourses which claims defense of the marine environment and on how they challenges the hegemonic power over the ocean. It also discusses on the sociopolitical effects of the nationalist discourse of the sea.

*Cristóbal Bravo Ferretti is assistant professor at the Social Sciences Department at Universidad del Bío-Bío in Chillán, Chile. His main research interests focus on place identity in coastal communities, development conflicts, decolonization spatial practices and narratives of place.*

Fitzpatrick, Esther, The University of Auckland (NZ), with co-presenters and co-authors, Katie Fitzpatrick, Toni Bruce, Jean M Allen and Fetau Isofu, University of Auckland

## EMERGING METHODS

Oral, 60 Mins

### **'Ivory is cold, so I carve a poetic path'**

You are invited to participate in the ongoing conversation on 'Poetry as 'method'. Using Patricia Leavy's words 'Ivory is cold, so I carved a poetic path' (Prendergast, 2015) as a provocation, we share aspects of our own poetic writing inside the research process. We interrogate how poetry works differently inside the research process. In keeping with Laurel Richardson, poetry provides a space to play with the data "to recreate lived experience and evoke emotional response" (Richardson, 1994). It provides the 'right tool' to gather up the many fragments of data and "create a more collective and comprehensive" telling of findings (Lahman & Richard, 2014). As a method of analysis Furman, Lietz and Langer (2006) contend that poems should be loyal to the original data and work to achieve data reduction where they are presented in an accessible, evocative and trustworthy style. As research poems, their connections to existing research are made apparent and our position as researcher made transparent.

Furman, R., Lietz, C., & Langer, C. (2006). The research poem in international social work: Innovations in qualitative methodology. *International Journal of Qualitative Methods*, 5(3), 1-8

Lahman, M. K. E., & Richard, V. M. (2014). Appropriated poetry: Archival poetry in research. *Qualitative Inquiry*, 20(3), 344-355. 10.1177/1077800413489272

Prendergast, M. (2015). Poetic Inquiry, 2007-2012: A surrender and catch found poem. *Qualitative Inquiry*, 1-8. 10.1177/1077800414563806

Richardson, L. (1994). Writing: A method of inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 516-529). Thousand Oaks, CA: Sage.

**Esther Fitzpatrick** (Ph.D. candidate) is a Lecturer in teacher education at the University of Auckland.

Her Master's thesis, completed in 2011, used an innovative narrative methodology to gather the 'small stories' of children through a drama experience. She has published on issues of racial-ethnic identity in postcolonial communities, drama as a method of inquiry, and ethical issues of arts-based methodologies. Her current research uses a postcritical ethnography where as a bricoleur Esther draws on a range of arts-based methods to explore her topic of inquiry: *The Art of Letting the Ghost Come Back: A Serendipitous Tale of Exploring the Complex Issue of Becoming a Pākehā Educator*.

**Katie Fitzpatrick** is an Associate Professor in the Faculty of Education and Social Work at the University of Auckland, New Zealand. Her research and teaching are focused on issues of health education, physical education and sexuality, as well as critical ethnographic, participatory research methods, narrative and poetry. She is particularly concerned with the experiences of diverse youth in schools at the intersection of health, physicality, ethnicity,

place, social class and gender/sexuality. She has published numerous articles and book chapters in these areas, as well as an international award-winning sole authored book (*Critical pedagogy, physical education and urban schooling*, Peter Lang, NY, 2013). She has also co-edited an international collection on health education in schools (*Health Education: Critical Perspectives*, Routledge, UK, 2014). Katie is currently a recipient of a 5-year Rutherford Discovery Fellowship from the Royal Society of New Zealand.

**Toni Bruce** is an Associate Professor at the University of Auckland. Her research encompasses a range of qualitative and quantitative methodologies, including autoethnography and ethnographic fiction. Her research interests lie in the areas of gender, race and ethnicity, national identity and media theory and practice. This work is informed by feminism, interpretive interactionism and cultural studies theories.

**Jean M Allen** is a doctoral student in the Faculty of Education and Social Work at the University of Auckland. She has a background teaching in primary schools. Jean has always had a strong interest in justice and power, which lead her to carry out research on how youth negotiate and resist media power. Currently, Jean's research is in the field of health education with a particular focus on how youth negotiate, understand, construct and deconstruct health and wellbeing. She is also interested in indigenous models of health, the process of decolonising understandings of health and youth participatory action research.

Fitzpatrick, Esther, The University of Auckland

## EMERGING METHODS

Oral, 30 Mins

### **Hira Te Popo and Charles Te Puia, and the Art of Critical Family History.**

This is an ethnographic imagining. In this work I draw on historical data generated in a multilayered chronological story in postcolonial New Zealand. In this paper the stories of one Pākehā colonial settler family are juxtaposed alongside the indigenous Māori, and simultaneously alongside significant historical, political, and social factors of the time, to reveal the becoming of a Pākehā identity. Drawing on the work of Christine Sleeter, I argue that critical family history can be used as a framework for critical autoethnography.

It is an imagined story that takes place beside a fire at the Waioeka Ngāti Ira Pa. Through fragmented moments in time the characters gather at the fire to share stories. Through a scripted factionalised conversation we learn about the lives of the Rogers family who immigrated from Cornwall, England in the 1870s and Te Ngāti Ira, the local people who were their neighbours. The purpose of the script is to speak to the complex and entangled nature of colonial and indigenous relationships. I focus on the stories of Hira Te Popo a chief, of the Ngāti Ira and Charles Rogers (Te Puia) my Great grandfather. Derrida demands us to speak with the ghosts to bring justice. When the Ruru calls the ghosts are summoned to the fire. It is a place with no boundaries, where the real and unreal, the living and the dead, speak.

*Esther Fitzpatrick (Ph.D. candidate) is a Lecturer in teacher education at the University of Auckland. Her Master's thesis, completed in 2011, used an innovative narrative methodology to gather the 'small stories' of children through a drama experience. She has published on issues of racial-ethnic identity in postcolonial communities, drama as a method of inquiry, and ethical issues of arts-based methodologies. Her current research uses a postcritical ethnography where as a bricoleur Esther draws on a range of arts-based methods to explore her topic of inquiry: The Art of Letting the Ghost Come Back: A Serendipitous Tale of Exploring the Complex Issue of Becoming a Pākehā Educator*

Fitzpatrick, Katie with co-author Jean Allen, University of Auckland

## EMERGING METHODS

Oral, 30 Mins

### **Exploring youth health: Combining critical ethnography with decolonising and youth participatory methods**

The “healthiness” of young people and communities, especially those in low socioeconomic (SES) communities, dominates news and entertainment media internationally and is at the centre of a raft of academic work. Indeed, “health consciousness has become deeply engrained within our social fabric” (Avo, 2012). Given this trend, there are a plethora of health-related initiatives targeting young people, especially those in low SES and diverse communities. Given the limitations of many interventions, health scholars internationally are beginning to shift away from deficit and behaviourist approaches in favour of understanding how people maintain wellness (rather than avoid illness).

In this paper we reflect on how we are exploring youth health issues by combining critical ethnography with decolonising methods and youth participatory research methods. The project is a combination of four ethnographies based in different high schools in New Zealand, and is focused on understanding how young people live and conceptualise health across different socioeconomic, social and cultural contexts. We discuss the methodological and theoretical issues we are grappling with in conducting ethnographies across different sites and at the intersection of theory and method.

***Katie Fitzpatrick** is an Associate Professor in the Faculty of Education at the University of Auckland, New Zealand. Her research and teaching are focused on issues of health education, physical education and sexuality, as well as critical ethnographic and participatory research methods. She is particularly concerned with the experiences of diverse youth in schools at the intersection of health, physicality, ethnicity, place, social class and gender/sexuality. She has published numerous articles and book chapters in these areas, as well as an international award-winning sole authored book (*Critical pedagogy, physical education and urban schooling*, Peter Lang, NY, 2013). She has also co-edited an international collection on health education in schools (*Health Education: Critical Perspectives*, Routledge, UK, 2014). Katie is currently a recipient of a 5-year Rutherford Discovery Fellowship from the Royal Society of New Zealand.*

***Jean M Allen** is a doctoral student in the Faculty of Education and Social Work at the University of Auckland. She has a background teaching in primary schools. Jean has always had a strong interest in justice and power, which lead her to carry out research on how youth negotiate and resist media power. Currently, Jean’s research is in the field of health education with a particular focus on how youth negotiate, understand, construct and deconstruct health and wellbeing. She is also interested in indigenous models of health, the process of decolonising understandings of health and youth participatory action research.*

Garcia, Antonio, Universidad de Santiago de Chile

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **The use of narrative methodologies as a way to relocate experience in the context of career guidance programmes**

Widening Access to higher education demands new ways to bind the gap between higher education and secondary school. In this context, the support to career guidance programmes (talent and vocational interest exploration and programmes to support career decisions) becomes a key factor in educational policies. Several studies show that the process to take career decisions is harder in the case of low income and minority groups due to the difficult understanding of the higher education cultural codes. Career guidance programmes have been conducted by a “rational choice” approach which ignores the contextual features of career decisions and the tensions that this decision process confronts. In this context, it is necessary to use innovative approaches to students' experiences, based on a dialogical perspective which enable students to discover the different factors which influence on their decisions and the diverse scenarios in which their talents and interests take place. This presentation explores the use of narrative research techniques as a tool to support career decisions of low income students during the transition from secondary school to university. I present different methods and perspectives to collect and to analyse biographical and vocational narratives. Finally, I describe narrative methodologies as a way to oppose the dominant paradigm of “human capital” to understand students' pathways to the working field. Narrative methodologies enable students to relocate their personal and collective experience building their own learning connection between their belonging and their life projects.

*I am lecturer from the Faculty of Education in the University of Santiago, Chile. I am also coordinator of the research centre in the Programme of Inclusive access and permanence in Higher Education (Unesco chair of inclusion in Higher Education). I am anthropologist, specialized in education, my main field of interest is the relation between culture and educational institutions focused on educational transitions. I have been part of the ministry of education designing policies for secondary school and affirmative action programmes. As a researcher I have been focused on the study of the learning experience and vocational support in transition programmes in school and universities. I use a dialogical perspective and influenced by reproduction and critical theories in education and I am specialized in ethnographic and narrative methodologies.*

Garman, Anthea, School of Journalism and Media Studies, Rhodes University

PRAXIS & ADVOCACY

Oral, 30 Mins

**‘Deeper and deeper and deeper’: ethnography and narrative nonfiction in South Africa**

“I thought you would ask ten questions and then go and write. I never thought...” he throws his head back and laughs. “You came back and back and back. You went deeper and deeper and deeper.” These are the words of Assad Abdullahi speaking to nonfiction author Jonny Steinberg in *A Man of Good Hope* (2014: 325). Steinberg, one of South Africa’s pre-eminent writers of nonfiction, has produced a steady flow of books since 2002 which have dealt with some of the new democracy’s most intractable problems: AIDS (*Three Letter Plague*), crime (*Thin Blue* and *Midlands*), gangs (*The Number*) and migrancy and xenophobia (*Little Liberia* and *A Man of Good Hope*). Steinberg’s method is to tell a story through one primary, male character whose life he inhabits intensely in the course of explicating a particular social problem. This ethnographic immersion in someone else’s life is emotionally costly to both Steinberg and the protagonist and one can see over the course of these books that Steinberg has shifted his interest from a deep engagement with a social problem to a desire to enter into the interiority of the man other to him in every way. This probing intensity creates an awkward friendship which is often risked when the subject of the research feels his innermost thoughts and motivations being exposed. At this point the writing project too is often placed at risk. This paper explores a form of ethnographic journalism which seems to keep pushing a limit in order to surmount the layers of otherness Steinberg encounters in his subjects.

*Anthea Garman is an Associate Professor in the School of Journalism and Media Studies at Rhodes University in Grahamstown, South Africa where she teaches writing and editing and leads the research group on media and citizenship. She teaches long form journalism to final-year Bachelor of Journalism students and is the editor of the Rhodes Journalism Review, a magazine aimed at African journalists, journalism educators and media researchers. Before becoming an academic she was a journalist and worked for The Rand Daily Mail, The Cape Times, The Sunday Times and The Natal Witness. She holds a PhD from the University of the Witwatersrand and her doctoral study was released as a book last year called Antjie Krog and the Postapartheid Public Sphere: Speaking Poetry to Power. She is the convenor of the public lecture series Think!Fest which takes place at the annual National Arts Festival in Grahamstown in Winter. Her overriding interests are in post-apartheid subjectivities and the public sphere and in writing of all genres (journalism, academic research, poetry, creative nonfiction – see her blog at [www.writexgenres.wordpress.com](http://www.writexgenres.wordpress.com)).*

Gera, Christina, University of Waikato & Waikato Institute of Technology

## EMERGING METHODS

Oral, 30 Mins

### **How to increase tertiary students' understanding of academic writing: Make the invisible, visible!**

Based on my phd, this presentation focuses on tertiary student and staff understandings of academic writing. My research took place in New Zealand, over a 2 year period, and involved two cohorts of tertiary level students enrolled in a pre-service primary education programme where one cohort were distance students and the other on-campus. I also had a number of staff participants who taught on the courses that my research was conducted in. Academic writing instruction was embedded into the courses. I used an inductive approach to evidence collection, as I was interested in what themes and ideas would emerge, rather than begin evidence collection with a pre-determined set of ideas. In addition, what also interested me was the components of academic writing that participants “gloss[ed] over, or ignore[d]” (Charmaz, 1983, p. 114). One component of writing that was not always made explicitly clear to students was the intended audience of their assignments. When students were told who the intended audience was (i.e. write this booklet for teachers to read) students appeared to have more confidence in, and understanding of, how to approach writing specific assignments. In this presentation I discuss my findings, and offer a framework for a rhetorical approach to teaching academic writing adapted from Locke (2015, p. 63). I argue pedagogically addressing a number of components of academic writing, (e.g. argumentation, audience and writer's voice) would both improve students' writing and they would be better equipped to write with confidence, rather than bewilderment.

Charmaz, K. (1983). The grounded theory method: An explication and interpretation. In R. M. Emerson (Ed.), *Contemporary field research: A collection of readings* (pp. 109-126). Boston, Mass: Little Brown & Company.

Locke, T. (2015). *Developing writing teachers: Practical ways for teacher-writers to transform their classroom practice*. New York, NY: Routledge.

*Christina is a doctoral student in New Zealand who is in the final stages of writing her thesis. Her topic area is tertiary students' academic writing. She is employed in a Student Learning Centre where she assists students with their academic literacies development.*

Gera, Christina, University of Waikato & Waikato Institute of Technology

EMERGING METHODS

Oral, 30 Mins

### **Interviews and the “power dance”**

Based on my PhD research, this presentation focuses on the ‘power dance’ (Vahasantanen & Saarinen, 2013) between researcher and the researched. My research took part in New Zealand and involved two cohorts of tertiary level students enrolled in a pre-service primary education programme where one cohort were distance students and the other on-campus. Most participants (students and staff) were of the same ethnicity and gender as myself. Some participants were older than myself and some younger.

One of the research methods I employed was ethnographic interviews. The intention was that interviews would be conducted as conversations between the interviewer (myself) and interviewees. This method was less structured than I had used in the past. This presentation reports on how I found using this interview method involved more than just developing my interviewing ability. I had not anticipated the power relationships that existed between myself and the interviewees (both staff and students) and how these impacted on both my interviewing process and the course and content of interviews. For example, at the beginning of some interviews I appeared to be in the position of power as interviewees sometimes looked nervous and briefly answered questions asked. However, during the interview when interviewees got off topic they sometimes resisted my attempts to come back to the topic of academic writing. Therefore, in this presentation I reflect on the “power dance” (Vahasantanen & Saarinen, 2013) I experienced.

Vahasantanen, K., & Saarinen, J. (2013). The power dance in the research interview: Manifesting power and powerless. *Qualitative research*, 13(5), 493 – 510. doi: 10.1177/1468794112451036

Grant, Dr. Barbara, The University of Auckland

## EMERGING METHODS

Oral, 30 Mins

### **The measured practices of doctoral supervision**

In this paper, I explore the ways in which measuredness matters for the work of doctoral supervision. My exploration is informed by data collected from an ongoing ethnographic study with 10 academic women in the Arts, Humanities and qualitative Social Sciences. In my discussion, I am interested in how academics think and/or feel their doctoral supervision work is measured by others – such as students, colleagues, their head of department – and the efforts they make to measure their own supervision performance, as is increasingly called for, especially in relation to making applications for promotion or awards. And I am interested in whether and how academics might consciously measure out their effort in relation to this valued aspect of their workload. Finally, I seek to understand how and why they might resist some or all of these forms of measurement. Broadly, I am interested in exploring these matters in order to understand better the possibilities that different practices of measurement offer for experiencing and knowing the self and other of supervision as well as for “activating new relational fields” (Springgay, 2015, p. 77) between supervisor/s, student, and other agencies. My analysis will be informed by recent posthuman theorising of education, which decenters the coherent agency of the human individual as well as the fantasy of linear progress towards human transcendence in favour of more fragmented, rhizomatic and contextualised understandings of who we are and how we navigate our worlds.

#### References

Springgay, S. (2015). “Approximate-rigorous-abstractions”: Propositions for activation for posthumanist research. In N. Snaza, & J. A. Weaver (Eds.), *Posthumanism and educational research* (pp. 76-88). London and New York: Routledge.

*Dr Barbara Grant's research field is higher education, where her main area of expertise is the supervision of graduate research students. She has also researched and published in a several other areas in the field, including researcher identity, academic/educational development, research methodologies, and academic writing. The underlying thread connecting her enquiries is an interest in questions of identity, power and ethics in relation to higher education work, relationships and institutions. Her current project is a three-year ethnography of doctoral supervision as an element of academic work in the Arts, Humanities and (soft) Social Sciences. Barbara works in the School of Critical Studies at The University of Auckland, Aotearoa/New Zealand.*

Hawkins, Haami, Te Wānanga o Aotearoa

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 mins

### **Te Kura Huna: Knowledge continuum framework of Māori enquiry**

I intend to present kura-huna as a Rangahau (Māori enquiry) framework of understanding. Kura-huna does not come to us by chance, but requires one to be deliberate, calculated and conscious about what we are doing. If we are not, then understanding will pass us by unnoticed. 'Huna' is something that is unseen - it is not lost. This kaupapa (theme) then helps us to see the unseen aspect of kura-huna. It offers a simple indigenous framework that questions and guides our practice. This kaupapa (theme) is for practitioners. It will be useful for anyone who finds it difficult to articulate their practice. Many practitioners don't think about how they do something; they just do it. Te Kura-huna (Insightful ways of knowing; Meaningful ways of being) then encourages one to seek out this level of understanding within practice to then be able to share the understandings with others. My presentation will focus on kura-huna and what it means to me. This will be done by exemplifying how I have used pūrākau (oral traditions) and whakapapa (genealogy) in karakia (Māori ritual chant) to gain and share new understanding of toi-ora (existing/surviving knowledge). Karakia (Māori ritual chant) is the voice that applies my understandings in this space, wānanga (discussion) is how I share what I have learnt and rangahau (Māori enquiry) is the process that accumulates the understanding.

*I am a New Zealand Māori. My tribal affiliations are Ngāti Kurahikakawa, Ngāti Pahauwera, Ngāti Kahungunu of Te Wairoa, Ngāti Porou, Waiapu tūturu, Ngāti Pōkai, Ngāti Pūai and Te Whānau-ā-Te Rangitaotahi. I am an educator who has taught in Kura Kaupapa Māori (Māori Immersion Schools) and Wānanga Māori (Māori University). My current position is a managerial role with Te Wānanga o Aotearoa who I have been with for 15 years. I am passionate about kaupapa Māori and all things that relate me to being Māori. Kaupapa Māori is given as, Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology – a philosophical doctrine, incorporating the knowledge, skills attitudes and values of Māori society. (Moorfield: 2015.) I am a devoted learner and teacher of Te Kauwae-runga – the wānanga of the Māori gods (things celestial). This body of knowledge contains understandings of Māori identity unseen by many of this generation. I have a connection and responsibility to this knowledge. My connection is that these are the teachings of my ancestors. My responsibility is to learn and understand the teachings; to use it, apply it and to share it.*

Haye, Andres, Pontificia Universidad Católica de Chile, Interdisciplinary Center for Intercultural and Indigenous Studies

## EMERGING METHODS

Oral, 30 Mins

### **Spacing and timing of the solid and the liquid educational practices**

A conceptual approach to field research is proposed on the basis of an ethnographic research process in primary schools in Santiago, Chile. The approach focuses on the production of experience as an emergent discursive formation based on the clash of fluxes of practices, images, affects, and languages coming from schools and those coming from research – from the ethnographer's body to the institutional demands and cultural assumptions guiding the encounter with the school's normative and hierarchical orders. The metaphor employed to conceptualize this formation that becomes the research material, understood as a site by which asymmetrical sides, differentially duplicated, are generated, is that of the interaction between sea and land, and the notion of an intertidal, live, and moving border where life is recreated by the repetitive and gradual making of the solid, liquid, and the liquid, solid. Likewise, school order, knowledge, authority, and institutional realities are destructed and formed again every day in the liquefying-solidifying movements in school's spaces and times. The intertidal zone, which is not a place but a spacing border, is taken here as a metonymy of the general relations between oceans and mountains within which human life is concentrated and from which life in general emerges in Earth. This approach is contrasted with the epistemological approach to research in terms of subject-object relation. The problem of the researcher's position in ethnographies in schools is critically discussed from the proposed approach, in contrast to approaches focused on the blind spot or the political bias of the researcher.

*I did my PhD in 2000-2003 in UK on collective memory – relating to political social memories in Chile - within a psychology department. Since then I work in a psychology department at Pontificia Universidad Católica de Chile, developing theoretical and empirical research in social memory from social psychology and discourse practices from a dialogical approach; more recently, I work in the Interdisciplinary Center for Intercultural and Indigenous Studies, collaborating with researches linked mainly to anthropology and education and sociologists, among others, focusing on power dynamics in both memory cultures and discursive interaction crossed by ethnic and other differences.*

Heiskanen, Benita, with co-presenter, Kirstine Sinclair, John Morton Center for North American Studies, and University of Turku, Finland

## EMERGING METHODS

Pre-set Thematic Session, 90 Mins

### **Visual and Virtual Imageries in Havana, London, and Beirut**

This session addresses the theme of the conference, “Ethnographic Imaginings: Place, Space, and Time,” by examining visual and virtual ethnographies in three urban spatial contexts: Beirut, London, and Havana. Each of these cities presents a unique research trajectory that calls for methodological ingenuity that allows for modification of the research agenda, contingent upon societal developments. The session delineates fieldwork as a transdisciplinary practice, at once malleable and in conversation with various types of sources—everyday experiences, visual representations, and online viewpoints. This approach allows for active reflection on the particularities of any one societal context. To provide a window into the complexity of societal development from a range of spatial vantage points, the presentations reflect on societal developments and their impact on the urban geographies within which they take place.

The session consists of three presentations that address the intersection of visibility and spatiality within the contexts of conflict, protest, and societal change. The various geographic, visual, and virtual viewpoints presented in the session seek to elucidate both the practical and theoretical ramifications of transdisciplinary ethnography, at once a part of and between traditional, experimental, and transgressive forms. The case of Beirut probes into the notion of a “geography of conflict” through practices based on walking to observe the multiple visual statements in which residents attempt to overcome a civil war-inflicted, collective memory loss. The political anti-war demonstrations in London showcase the close linkages between physical and virtual oppositional expressions. Post-détente Havana demonstrates political change and urban transformation through a simultaneous examination of on-the-ground and online visual representations. Together, the presentations reveal the multiple simultaneous frameworks in which societal developments are discussed, represented, and experienced.

### **Kirstine Sinclair, University of Southern Denmark, “I was the guy in the furry jacket at 0:05”**

This paper discusses the connection between online and offline anti-war activism by comparing demonstrations protesting the Israeli incursion in Gaza in January 2009 in London. The focus of the presentation is on the circulation of visual materials from these demonstrations and the discussions following these online. The following questions are raised: How did the protests make use of places and visual symbols? How were online activities related to activities on the ground? The comparison shows that street level and online activities were surprisingly similar. In my study of circulated material from the mentioned demonstrations on YouTube and involved organizations’ homepages, I found that discussions of events were dominated by participating activists mirroring their street activism in combining the political and the social. Online commentary related to the events are marked by repetition of slogans and ideological references as well as references to the

social aspects of the activities. Many simply comment on recognizing friends and fellow activists or themselves in video clips of photos, such as “*I was the guy in the furry jacket at 0:05,*” as in the title of this paper.

My discussion raises critical questions regarding the assumed need for introducing a completely new set of methodologies and tools in analyses of online representations and activities. In visual sociology, it is often argued that we need to approach online visuality as “second life” implying new modes of being, communicating, and identifying. Based on the mentioned comparison between offline and online activism in London, this paper argues that there is no such thing as second life. Rather, individual activists make sense of their stories and ideological persuasions by repeating and mirroring their street action online. The narrative remains the same.

### **Benita Heiskanen, University of Turku, “Visual Imagery in Post-Détente Havana”**

This presentation discusses various forms of visual expressions related to the re-establishment of diplomatic relations between Cuba and the United States on December 17, 2014. The détente between these Cold War adversaries provides a new geopolitical context to study the ways in which transnational policy-making and multinational financial investments impact the everyday lives, spatial maneuvering, and sense of place of residents in Havana. Cuba has a strong tradition of visual communiqués providing a means of influencing public opinions. Various groups of people—governmental agencies, artists, and individual citizens—appropriate public space for their own purposes, creating spatially demarcated zones as sites for their particular agendas. Billboards, roadside posters, graffiti, and public art displaying powerful rhetoric are ubiquitous in the city. Drawing on fieldwork conducted in Havana, this presentation calls attention to visual expressions as an important, yet understudied, modus of collective discourse, one which not only carries strong ideological undertones, but also shapes the delineation of urban public space. In addition to urban visual imagery, the paper considers online visual representations as a form of participation in which grassroots activism and cyber-politics intersect in real-time outside the censorship of mainstream media. The paper argues that such visual discourses have a distinct function in engendering dialogue, the possibility to take a stand on, and to provide alternative viewpoints. By delving into the various parallel discourses produced by official viewpoints, grassroots actors, and online representations, this presentation depicts some of the tensions evident in the developing U.S.-Cuba relations and the various parties involved.

**Dr. Kirstine Sinclair** is Associate Professor and Director of Studies at the Centre for Contemporary Middle East Studies, Department of History at the University of Southern Denmark. Her theoretical interests involve modernity theory, social movement theory, place, space and both sensory and material turns. Empirically, her work focuses on Muslim migration, Muslim minorities in the West, transnational Muslim organizations and Political Islam. Recent relevant publications include: “What They Really Want is a Caliphate! British Salafi Reactions to the Arab Spring” in *Journal of Muslim Minority Affairs* (forthcoming), “Modernity and Modernities: Subjectivity and Social Order in the Construction of Islamic Modernities” (with Professor Dietrich Jung) in *Thesis Eleven*, 130, 1, p. 22-42 (2015), “London Lived and Intersected: Anti-Israeli Gaza War Demonstration in London in 2009” in *Contested Places*, ed. Magnussen, Seeberg, Sinclair and Sørensen, University Press of Southern Denmark (2013).

**Dr. Benita Heiskanen** is Director of the John Morton Center for North American Studies at the University of Turku, Finland. She is currently working on a new project on the U.S.-Cuba détente development, with a focus on the ramifications of binational policy change on urban transformation and everyday lives. Heiskanen is the author of *The Urban Geography of Boxing: Race, Class, and Gender in the Ring* (New York: Routledge, 2012; paperback 2014). Her peer reviewed publications include journal articles in the *JOMEC Journal: Journalism, Media and Cultural Studies*; *Middle Ground Journal: World History and Global Studies*; *American Studies in Scandinavia*; *European Journal of American Studies*; *European Journal of Cultural Studies*; *Diálogos Latinoamericanos*; *Auto/Biography*; and *Journal of Sport History*. She received her Ph.D. in American Studies from the University of Texas at Austin in 2004, and has since then worked in Ireland, Denmark, and Finland.

Horne, Seónagh Odhiambo, CSULA, United States

INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

**Barefoot Dancers of the Early 20<sup>th</sup> Century: Discovering the Presence of African Women Dancers through Auto-ethnographic Reflection and In Depth Oral Interviews**

20th Century barefoot dancers like Isadora Duncan expressed a modernist aesthetic that attracted audiences of petticoat women. Women in Europe liberated the “natural body,” but African women saw bodily freedoms ripped from them. Luo dancer-philosophers already celebrated a sensed-connected nature. These dance purposes were severely altered by colonial law, and missionaries who repressed women’s sexuality and “danced like stale beer” in contrast with Luo women who “danced with vigour in the arena” (okot 120). Performances communicated impulses that carried dancers to unique emotional and spiritual states as they pushed their bare feet into the earth.

Archives about Luo women generally show a flattened image. By placing archives alongside oral interviews and auto-ethnographic reflections about danced movement, a “hidden” dance history is illustrated through “deep and careful self-reflection” required as a “response to colonialism”; this is a critical component of autoethnographic method (Adams et al 21-22). Self-reflection is relevant when “the living body/subjective self of the researcher is recognized as a salient part of the research process” (Spry 711). Since this research evokes transnational critical engagement with Luo women’s gestures, signs and texts, reflexive writing is part of my embodied research approach. This study provides understandings about how a woman chooses to negotiate changes in the power structure and effects of these changes on her relationships as walls broke down between Kenya and the global society. A missionary describes a “fierce” woman who “breaks disappointingly into an erratic dance,” but elders see a body-kinesthetic that speaks volumes about the changing Luo worldview and society.

**Seónagh Odhiambo Horne, Ph.D.** was born and raised in Canada, and also lived in Africa and Europe before moving to the East Coast of the United States in 2000 to teach dance history, choreography and to work as a dancer. She attained a Ph.D. in Dance from Temple University (2009) where she was funded as a Fisher Center Fellow. Her work in choreography, technique, and dance history brought her to Hawaii where she taught as an Assistant Professor for two years before moving to Los Angeles in 2009 to teach at CSULA. There she is an Associate Professor of Dance and Director of the Graduate Program in Theatre Arts. Seónagh enjoys exploring topics through dance such as the boundaries of community, national and global culture. Her research offers a perspective on the body as a zone of critical praxis, and lays a foundation for somatically-oriented pedagogy. Seónagh is an Associate Editor for an international [Journal of Dance, Movement and Spirituality](#), and publishes in the areas of African dance history and dance pedagogy. Seónagh continues to work professionally with choreography and embodied research. Her choreography has been performed at international festivals and residencies, and she has received multiple grants and fellowships from Art of Engagement, Canada Council for the Arts, the Fisher Center, JSI Institute, and Leon and Thea Koerner Foundation. Asava Dance® workshops have been offered in Hawaii, Europe, and North America.

Horn, Roger, SAE Institute and UCT, Cape Town

## EMERGING METHODS

Film, 30 Mins

### **“These Objects, Those Memories” (Film - 30 minutes)**

*“These Objects, Those Memories”* is a split-screen film focused on material culture, specifically, that of three long-term Zimbabwean female migrants currently residing in Cape Town, South Africa. Through an exploration of the objects brought with them, objects sent back to their homeland, objects left behind and their associated memories; stories of joy, loss, and hopes for a return to Zimbabwe are examined.

*Roger Horn is a filmmaker located in Cape Town, South Africa and formerly of Los Angeles, California and Nashville, Tennessee with over 17 years of film and television production experience. His research and filmic interests include material culture, migration, xenophobia, post colonialism, and gender and sexuality. Roger is a PhD candidate in Anthropology at the University of Cape Town where he also lectures in Visual Anthropology. Additionally, he lectures in Documentary Production and Film Studies at the SAE Institute and has multiple film projects in various stages of production.*

Hosking, Emma, Victoria University of Wellington

PRAXIS & ADVOCACY

Oral, 30 mins

### **Painting the skies: Video ethnography towards fostering spaces of transformation**

For the most part, ethnography has favoured the written word as a form of representation. Indeed, visual methodologies in the field of geography, especially those using video as a method, have largely been avoided by scholars who are wary of, and discouraged by, its pitfalls and critiques (Kendon, 2003; Rose, 2003). However, although the visual can be exploitative if considered as 'just another method' of collecting 'data', it has the potential to add immensely to our research if we understand images as producing, performing and inventing knowledge (Till, 2009; Pink, 2013).

In my own research and practice, I have found that visual ethnography can enable transformative spaces through the acknowledgement that "research is explicitly a political intervention that not only represents, but constitutes, reality" (Cameron & Gibson, 2005). My work has focused on fostering spaces in which non-conventional economic and political practices are acknowledged as valid and relevant sites for action. I argue that this requires a shift in the nature of academic engagement and ethical commitments towards the people we research with. Studying and working in a diverse economy must involve more than simply revealing the myriad processes and dynamics that are silenced by mainstream discourses. It requires that research processes remain committed to supporting, encouraging and 'looking alongside' (rather than at) participants to support them in articulating their senses of the world, reclaiming their agency and reformulating their subjectivities.

Reflecting on my own diverse economies research project, as well as video work carried out through an organisation called Violence Prevention through Urban Upgrading, who work to create 'safe spaces' in Cape Town, South Africa, I consider how participatory video ethnography can build spaces of transformation, connection and resilience. The space for self-representation encourages participants to reflect on their capabilities, reimagine their abilities to make change, and to re-appropriate the space to their own ends: to inspire, encourage and "paint the skies" of opportunities for their communities.

This presentation contributes to the challenge of realising methodologies as part of a broader movement towards transformation and building diverse economies and safe spaces. It envisions the potential for the scholar to act as citizen, challenging broader social systems along with their participants.

*Emma currently works for a Cape Town based organization, Violence Prevention through Urban upgrading, and holds a masters in Development Studies from the Victoria University of Wellington, New Zealand. She grew up in South Africa, and studied her undergraduate degree in Social Anthropology and Human Geography at the University of Cape Town. She is curious about diverse economies, more-than-human actor networks, spatial politics, urban issues and design, visual methods and learning isiXhosa.*

Hunt, Derrika, University of California, Berkeley

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Creative Research (performance), 30 Mins

### **It Will Bleed: Moving toward decolonial practices of Critical Ethnography with Indigenous Communities**

Based on an ethnographic study with an Indigenous community in Assam, India, this article attempts to uncover a series of questions regarding the relationships between indigenous epistemologies, knowledge production and the application of decolonial methodologies as praxis. I seek to examine indigenous epistemologies as a rupture to western paradigms of knowledge production, which often prioritize western ways of knowing as the benchmark from which all other forms of knowledge are measured. I suggest embodied, spiritual, cultural and other indigenous ways of knowing are legitimate even when they are illegible to Western paradigms of research. I further attempt to locate indigenous epistemologies to examine the possibilities and promises of alternative systems of knowledge. As such, this paper is deeply informed by Linda Smith's *Decolonizing Methodologies*. The primary question undergirding this research project is: whose knowledge counts? Further, the author grapples with how indigenous communities are often the subjects of research, but they are refused access to the intellectual territory of research. A host of scholars have contested the ways in which indigenous communities have been denied access to theory and academic research. As such, the author struggles to identify a decolonial method that resuscitates knowledge production and resists the hegemonic order of academic research to truly engage in *critical* ethnography. In this way, the author turns to creative methodologies, to not only index the knowledge of this indigenous community, but to offer the community as a *legitimate* "academic" source, a resistance to Western knowledge production and a theoretical possibility.

*Derrika Hunt is a native of Pompano Beach, Florida. She is a 3<sup>rd</sup> year doctoral student in the Social and Cultural studies program in the Graduate School of Education at the University of California, Berkeley. Derrika has a variety of research interest related to indigeneity, epistemology, power analysis, creative methodologies, women of color feminisms, race and globalization. Derrika received her B.A. in English and her B.S. in Family and Child Sciences from Florida State University. After completing undergraduate, Derrika worked in South Korea, engaged in research in India and completed a cross-cultural exchange program in Haiti. Each of these experiences sparked her interest in International Social Work. Derrika then went on to earn her MSW from Florida State University while focusing her studies on International Social Work. While completing her MSW, Derrika practiced International Social Work in Assam, India. While in India, Derrika's observations of the relationship between education and poverty sparked her intellectual curiosity and propelled her to pursue her PhD. Derrika's current project developed from her work in Assam, India with Indigenous communities.*

Jenness, Valerie, University of California, Irvine, with co-author and presenter Sarah Fenstermaker, University of Michigan

## PRAXIS & ADVOCACY

Oral, 30 Mins

### **Ethnography Enabling Praxis: Understanding the Lives of Transgender Women in Prison**

In the U.S., the unprecedented growth of the incarcerated population since the early 1970s has been accompanied by a rejection of scholarly attention to the lived experience of prisoners inside prison walls. The current paucity of in-prison research in the U.S. contrasts markedly to “the golden era” of in-prison research in the U.S. In this context, we turn to successfully completed “quasi-ethnographic” research on transgender women in prisons for men in California to describe a series of interactions that constitute “primal sociological scenes” (Goffman 1963). These moments of interaction, as ethnographic observations, provide a window on the identities, desires, and gender performativity of transgender women in prisons for men and are rendered sociologically sensible, as we describe elsewhere (Jenness and Fenstermaker 2014, 2015). The ethnographic data in our research were not systematically collected, but nonetheless proved invaluable to the larger pursuit precisely because they effectively revealed the nature of the social realm under investigation. That is, unanticipated ethnographic data became identifiable as a source of substantive insight into the social organization of sex, sexuality, and gender in prisons, which in turn facilitates comment on a central policy question now being adjudicated in many different domains: where to house incarcerated transgender women. We advance this line of thought following an argument made by Jack Katz (2004: 280) in “On the Rhetoric and Politics of Ethnographic Methodology”: “all ethnographies are politically cast and policy relevant.”

*Valerie Jenness is a Professor in the Department of Criminology, Law and Society and in the Department of Sociology at the University of California, Irvine. Her research focuses on the links between deviance and social control, the politics of crime control, social movements and social change, and transformations in corrections and public policy. She is the author of four books, including, most recently, *Appealing to Justice: Prisoners, Grievances, and the Carceral Logic in the Post-Civil Rights Era* (with Kitty Calavita, University of California Press, 2015), and many articles published in sociology, law, and criminology journals. Her work has been honored with awards from the American Sociological Association, the Society for the Study of Social Problems, the Pacific Sociological Association, the Law and Society Association, the Western Society of Criminology, University of California, and Gustavus Myers Center for the Study of Bigotry and Human Rights in North America. Her studies of sexual assault in prisons, the management of prisoners with mental health concerns, transgender prisoners, and the inmate appeals system in prison have broken new ground and informed public policy. In addition, she has served on the Governor’s Rehabilitation Strike Team to assist with the implementation of legislation designed to provide rehabilitation services to tens of thousands of California prisoners. More recently, she has worked with the Los Angeles Police Department and the U.S. Immigration and Customs Enforcement to develop and implement innovative policy related to the management and care of transgender prisoners.*

**Sarah Fenstermaker** is Research Professor Emerita at the University of California, Santa Barbara, Professor of Women's Studies and Sociology at the University of Michigan, and Director of the University of Michigan's Institute for Research on Women and Gender. Her research on women and work, domestic labor, family violence, and the workings of gender, race, and class has resulted in numerous publications, most notably *The Gender Factory: The Apportionment of Work in American Households*. Her publications also include an edited volume (with A. Goetting), *Individual Voices, Collective Visions: Fifty Years of Women in Sociology*, *Doing Gender, Doing Difference: Inequality, Power, and Institutional Change* (with C. West), and *Sociologists Backstage: Answers to 10 Questions about What They Do* (with N. Jones). Her most recent research (with V. Jenness) examines the accomplishment of gender and sexuality among transgender inmates in the California men's prison system. Professor Fenstermaker was the first woman tenured in the UCSB Department of Sociology, and served as the founding chair of the UCSB Women's Studies program (now Feminist Studies). Immediately prior to coming to the University of Michigan she was the director of UCSB's Institute for Social, Behavioral and Economic Research.

Jara-Labarthe, Vanessa, University of Tarapacá, Arica

PRAXIS & ADVOCACY

Oral, 30 Mins

**Understanding social work practice with Indigenous people in the north of Chile: an ethnographic study**

In recent years, Chilean Social Work has faced new challenges such as the need for the development of more inclusive policies and practices, regarding socio-economic and cultural characteristics of their recipients, especially Indigenous peoples. These issues are currently in the front line. Unfortunately, Chilean Social Work has not developed any particular approach to support/promote interventions with Indigenous peoples. However, the question about what are the current practices of social workers working with Indigenous peoples has emerged as a topic that should be addressed, in order to promote better practices and interventions. To answer this question, an ethnographic study was conducted, based on the assumption that ethnography provides social workers a strong and unique approach for obtaining an in-depth and contextualized understanding of everyday social work practices and clients' perspectives and experiences, both necessary to promote effective social work practices and advocacy. Social workers currently working with Indigenous peoples were interviewed in their own intervention contexts, and we also had the chance to observe their practices. Our preliminary analysis shows that none of them has received training or preparation about how to work with Indigenous peoples. This lack of preparation was described as a constraint for the success of their interventions.

*Vanessa Jara-Labarthe, lecturer in the School of Social work, at the University of Tarapaca (Arica – Chile). PhD © in International Studies, University of Technology Sydney. My personal and academic interests are related to Indigenous issues, and the development of more appropriate Social Work practices with Indigenous peoples.*

Jones, Dr. Yvonne, Departments of Anthropology and Pan African Studies, University of Louisville, United States

## PRAXIS & ADVOCACY

Oral, 30 Mins

### **Inside, Outside, Exile: Absolom Vilakazi and South African Anthropology**

This paper examines the intellectual life of Absolom Vilakazi, a south African Zulu, during his years as an undergraduate and graduate student of Anthropology at the university of Natal during the early years of apartheid. Born in the coal-mining Dundee region in 1914, he was educated in Catholic mission schools. He enrolled at the University of Natal, obtaining a B.A. in 1949. He obtained his second Bachelor's Degree (with honors) in Anthropology from Natal in 1951 and his M. A. (1954) in Anthropology at Hartford Seminary Foundation (U.S.A). A year later he obtained another Master's in Education from Trinity College (U.S.A.) Returning to South Africa soon after, he obtained his Ph.D. in Anthropology from the University of Natal. Soon after, he was offered a faculty position at Hartford Seminary Foundation. The government then insisted he leave his children behind. Hence, Vilakazi and his family were forced into exile in 1957.

Perhaps due to his early exile, his works on religion and social change are rarely cited in the history of anthropological scholarship on South Africa, The purpose of this paper, which is an on going, more comprehensive project on the anthropological contributions of Absolom Vilakazi is to bring his work into the mainstream of the anthropology of social change in South Africa by focusing on two of his works based on his zulu- based fieldwork: "A Reserve From Within", published in *African Studies*, and *Zulu Transformations*, published by the University of Natal Press during his exile.

*After attending Howard University, Washington, D.C., USA, I completed my undergraduate and graduate education in Anthropology at American University, Washington, D.C., USA (PhD. 1975) where I studied under Absolom Vilakazi (PhD. University of Natal) as an undergraduate and for a time served as his graduate teaching assistant while studying for my doctorate. For the last forty-two years I have been a professor (joint positions in the department of Pan African Studies and Anthropology) at the University of Louisville, and have over the years chaired both departments. My key areas are race, political anthropology and the history of anthropological theory.*

Jungar, Katarina, University of Helsinki, with co-authors Faith Mkwesha, Åbo Akademi University, Amina Maluka, Camilla Hellberg, and Christopher Wessels

## PRAXIS & ADVOCACY

Oral, 30 Mins

### **Action research on racism – a children’s library intervention**

This is a participatory action research on racism. We are a group of (none-racialized and racialized) parents of racialized children in a Finnish context. We are coming together to analyze racism directed at our children. The research will have elements of artistic research in the form of, for example, creative writing (Livholts & Tamboukou 2015), memory work (Haug 1997), photo voice (Wang 2006), memory map (Sbrocchi 2005) and role play (Fels 1999). The themes we so far have identified are normalization and neutralization of racism. The inability to act when you or your child becomes a victim of racism, as well as the silence of the onlookers. One idea was to produce a non-didactic manual on how to react if you become a witness to some kind of racist attack in a public space. A further aim of the focus group is to develop a children’s story (book) that deals with racism, beyond a multicultural approach. The continuation of the action research is an intervention at the children’s section of the public library in Turku<sup>1</sup>. We want to do a remapping of children’s book archive that lift up the stories that deals positively with race, class, sexuality and gender, as well as highlight problematic representation in some children’s books (the remapping of the library archive is inspired by the chimurengalibrary.co.za). This research sees Finland as produced by colonial and neo-colonial relations, and draws from postcolonial feminist theory, queer theory as well as critical race studies.

Fels, Lynn (1999) thesis *In the Wind Clothes Dance on a Line: Performative Inquiry as a Research Methodology*

Haug, Frigga (1997). *Memory-work as a method of social science research: A detailed rendering of memory-work method.*

Livholts, Mona & Tamboukou, Maria (2015) *Discourse and Narrative Methods. Theoretical Departures, Analytical Strategies and Situated Writing.* London: Sage.

Sbrocchi, Sharon (2005) *Remembering Place: Domicide and a Childhood Home*

**Katarina Jungar** is an Assistant Professor in Social Work at University of Helsinki, Finland. She works at the intersection of postcolonial feminist, queer and critical race theory. She is interested in anti-racist feminist activism in Finland. She recently co-authored two articles with Salla Peltonen: ‘Saving Muslim queer women from Muslim hetero-patriarchy: Savior narratives in LGBTI youth work’ in *NORMA: International Journal for Masculinity Studies* and ‘Acts of Homonationalism: mapping Africa in the Swedish media’ in *Sexualities* (accepted/in press).

**Faith Mkwesha** (PhD Stellenbosch University) is lecturer and a researcher in English literature and Gender Studies. She is currently a post-doctoral researcher at Abo Akademi University in Gender Studies Department. Her specialisation is in African, African-American and Caribbean literature driven by Gender and social studies approach: she is concerned with the conditions and forms of literary and cultural production in a global multi-cultural world.

**Camilla Hellberg**, Actor

**Amina Maluka**, Student

**Christopher Wessels**, Artist

Kenyon, Tina, Geisel School of Medicine at Dartmouth

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Blending the 'Written' Story, the Medical Team's Story and the Patient's Narrative in Health Care Planning**

How do patients' descriptions of themselves compare with chart documentation and medical team member impressions of them? In many societies, the health care process incorporates some form of electronic or written documentation, interaction with medical team members, and contributions from the patient's and family's lived experience. Documentation is designed to capture significant data and events, medical team member assessments/ impressions and a description of the patient's story. In addition, there is the patient's actual narrative and perspective. How well do these sources align?

During training, family physicians (general practitioners) in the United States receive information about their patients in various ways. As a method of teaching family physicians to integrate these sources while valuing and honoring the patient's narrative, the learners engage in a multistep action-oriented ethnographic project. This highly interactive presentation will give participants a brief experience that illuminates the project details. The presenter will then briefly describe this project which includes patient selection, documentation review, conversations with health professionals, and a multidisciplinary home visit with the patient. Using guided reflection, learners gain insight into how their approach to care evolves as they reconcile what they hear, read, see, feel and think. Impressions are formed, challenged and often changed through witnessing the patient's narrative in their home space while mutually planning care. This approach facilitates patient self-efficacy and advocacy, and helps the medical team meet patients where they are in the present. This method can be easily modified for use in other health professional education programs.

*Tina Kenyon, MSW, ACSW is a faculty member at the NH Dartmouth Family Medicine Residency at Concord Hospital, and an Instructor in the Department of Community and Family Medicine at the Geisel School of Medicine at Dartmouth. For the past 30 years, she has educated resident physicians and a variety of interdisciplinary health professionals in training. Her background includes education and experience in nursing and social work. Her current areas of interest include curriculum and faculty development, applied ethnography, helping learners engage uncertainty, and organizational process improvement. She has numerous publications and has presented on a variety of topics at regional, national and international conferences.*

Kindon, Dr.Sara with co-authors Marcela Palomino-Schalscha and Katia Guiloff, Victoria University of Wellington

## EMERGING METHODS

Oral, 30 Mins

### **Place, space and time in arpilleras as ethnographic method with migrant women**

Arpilleras are hand-sewn tapestries that were first made in 1970s Chile by women whose relatives were taken and disappeared during the military dictatorship. They were acts of memory and resistance in the face of state violence and injustice, which now constitute an ethnographic archive of that era. Since then, they have been made by women across the world to articulate their contested realities. In this paper, we discuss arpilleras as an emerging method that is simultaneously traditional and experimental. We explore how our experiences of place, space and time within a group of female Latin American former-refugees and migrants living in New Zealand informed the method and outcomes of our work together.

Through a series of sewing workshops during 2014-16, we expressed our migration stories visually using layers of differently coloured and textured threads and fabrics. The regular timing and intimate locations of the workshops in one of our homes, enabled us to leave other responsibilities, to be able to materialise aspects of our imaginary geographies and migrant subjectivities. But outside of these private spaces, we found it hard to privilege our emerging selves as arpilleras, and often hid our fledgling arpilleras from others' view. After choosing to exhibit our arpilleras publicly, we experienced both pride and vulnerability, mediated by our fledgling collective identity and by audience engagements. For some of us, however; the task of finishing an arpillera has been insurmountable, as deeply painful emotions from distant times and places have collided with the constraints posed by the materials themselves and our own skill-levels. Grappling with these entanglements have highlighted how place, space and time have been constitutive of arpilleras as ethnographic method, as well as how and what we have produced (or not produced), and how and who we are becoming in the process.

***Sara Kindon** is an Associate Professor of Human Geography and Development Studies, Victoria University of Wellington, Aotearoa New Zealand. She has published widely on participatory methodologies based on work in Costa Rica, Indonesia and Aotearoa New Zealand with women, Indigenous groups and refugee-background peoples. is an Associate Professor of Human Geography and Development Studies, Victoria University of Wellington, Aotearoa New Zealand. She has published widely on participatory methodologies based on work in Costa Rica, Indonesia and Aotearoa New Zealand with women, Indigenous groups and refugee-background peoples.*

***Marcela Palomino-Schalscha** is a Lecturer in Human Geography and Development Studies, Victoria University of Wellington, Aotearoa New Zealand. She has research interests in postdevelopment and decolonising perspectives, and has particular expertise working in Latin America on Indigenous issues. She works from participatory, feminist methodological perspectives and more recently has engaged in visual and tactile methodologies.*

**Katia Guiloff** is a Masters student in Environmental Studies, Victoria University of Wellington, Aotearoa New Zealand, and an experience designer. Her research interests are in indigenous environmental education and creative methodologies.

Lee, Hyun Wu, Texas A&M University at Qatar

INDIGINEOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

**“I have no great Faith in Indian Interpreters”: Decoding Native American Language and Action and the Role of Interpreters in the Seven Years’ War**

During the Seven Years’ War, the British army sought the approval of indigenous peoples of the American Southeast in order to secure military assistance against the French. Negotiating for these deals, however, was fraught with difficulty as British officers had little understanding of Native American protocols of diplomacy based on gift-giving and generosity. As the war stretched British resources thin, army officers became more reluctant to provide presents for the Indians, dismissing the practice as tantamount to spoiling “greedy savages.” In response, American Indian warriors, disgruntled with the gesture of British stinginess, abandoned their British allies at a critical juncture during an expedition against the French.

Historians often attribute the deteriorating relations between the British army and the Indian allies to the British officers’ cultural insensitivity towards Native American diplomatic customs. While that interpretation is undoubtedly true in the general context of white-Indian relations in colonial America, close examination of sources reveal that so-called “Indian Interpreters” also played a significant role in amplifying distrust to the both sides. These cultural go-betweens, who were expected to provide reliable translations, sometimes spread deliberate misdirection, sowing confusion to the both parties involved.

This paper examines the interactions between British (and colonial) officers and their Native American counterparts by looking at these moments of confusion, embarrassment, and frustration. While it is impossible to ascertain the exact intentions of Native Americans because of severe limitations found in colonial records, it is worth exploring Native perspectives suggested in these records to assess the role of Indian interpreters.

*Hyun Wu (Paul) Lee is a visiting assistant professor at Texas A&M University at Qatar. He earned his B.A. in History from the University of Canterbury, Christchurch, before attending graduate schools at Virginia Tech and Texas A&M University. Paul is working on a book project and articles about the experience of British officers and rank-and-file in the American Southeast during the Seven Years’ War, where he focuses on social and cultural interactions between colonists, Native Americans, and slaves.*

Lenette, Dr. Caroline with co-authors Robert Schweitzer, Ignacio Correa-Velez, Mark Brough, Kate Murray, and Louise Farrell, University of New South Wales

## PRAXIS & ADVOCACY

Oral, 30 Mins

### **Digital narratives: A transformative storytelling process for refugee women in Australia.**

Digital storytelling is increasingly used as an advocacy tool in health and wellbeing research to document the narratives of those who live at the margins of society. This methodology allows participants to experience a greater sense of agency as co-constructors of knowledge, by narrating and recording their stories according to what they feel is important. In 2015, a small group of women who were resettled to Brisbane, Australia under the Women-at-Risk program were engaged in a digital storytelling project over several months; this initiative was part of a broader mixed-methods study that sought to investigate the psychosocial wellbeing of 100 recently arrived refugee women who came to Australia on Women-at-Risk visas.

A storyteller-project officer worked closely with a subgroup of 4 participants through a series of in-depth interviews and a storytelling workshop, to produce 3 digital stories, followed by post-viewing interviews. In addition to emerging themes in the women's stories on what affected their wellbeing in a resettlement context, the process was seen as transformative, not only for participants, but also for the project officer. Crucial to the transformative process was the relationship of trust between the project officer and each participant, which was seen as essential to the success of digital storytelling. This research had an impact on participants' day-to-day lives because it provided opportunities for meaningful engagement and reflection on key aspects of the women's lives. The experiences recorded in the digital stories offer key pointers for practice with refugee women at the margins.

*Caroline Lenette is a Lecturer of Social Research and Policy in the School of Social Sciences, Faculty of Arts and Social Sciences, at the University of New South Wales in Sydney, Australia. She is affiliated with the Centre for Refugee Research at UNSW.*

*Caroline's research focuses on refugee and asylum seeker mental health and wellbeing, forced migration and resettlement, and arts-based research in health, particularly visual ethnography and community music. She is currently working on an Australian Research Council funded project on settlement services for Women-at-Risk in Brisbane with colleagues from the Queensland University of Technology and a community-based settlement organisation. She also works with a multidisciplinary team at UNSW to look at how digital storytelling can improve the sexual health of young people from migrant and refugee backgrounds. In June 2016, Caroline attended the UNHCR-NGO consultations in Geneva, which focussed on refugee young people; two areas of interest were how to improve access to higher education opportunities, and the issues young people who identify as LGBTIQ face. She teaches policy analysis, equity and diversity, and research methods. In 2014, she was the recipient of an Endeavour Executive Fellowship and was a Visiting Scholar at the Centre for Refugee Studies, York University, Canada.*

Lever, Carla, University of Sydney

EMERGING METHODS

Oral, 30 Mins

**Radical Language and / or Nothing: Performing Contemporary South African Knowledge Production in a Time of Crisis**

The year 2015 saw dramatic political upheaval in South Africa. What began as a protest against a statue of Cecil Rhodes at the University of Cape Town soon spread nationally in creative and defiant calls for 'decolonising' South African public spaces. By October, the protest momentum had shut down campuses across the country: a radical state of disruption that has persisted well into 2016.

In May 2016, a University of the Western Cape panel discussion featuring Achille Mbembe and Judith Butler was used as a high profile platform for #RhodesMustFall interventionists. The initial discussion was a debate around the idea of the university in Africa. During the heated question and answer session that followed, a student cried out to the panel, "You just remain intellectuals and academics. That's all you have - you have nothing else. You come here and you're talking radical language and you are doing NOTHING."

As such, I wish to use this paper as a provocation: rather than presenting my own research, I will consider the ethics of knowledge production itself. What is the role and what are the responsibilities of academia in the face of the #RhodesMustFall movement?

This paper, then, will seek to articulate some of the moral and practical complexities of contemporary South African scholarship. With the conference held at the very site of the initial protests, it will ask for a consideration of broader emplaced and embodied sites of knowledge. It will offer no easy answers, but rather open discursive spaces as I perform an anxiety of African scholarship.

*Carla Lever's is a PhD candidate in the Department of Performance Studies at the University of Sydney, having been awarded an International Postgraduate Research Scholarship from the Australian government. After graduating with a Master's from the University of Cape Town, she worked for several years as a South African lecturer and journalist. Her thesis, "Over the Rainbow? Performing Contemporary South Africa" is currently under examination and considers embodied practices as a way of understanding the state in/as crisis.*

Levine, Dr. Susan, with co-author Dr. Andrea Rother, University of Cape Town

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

### **Childhood poisonings and the politics of waste in South Africa**

The uncomfortable departure for this excavation of childhood poisonings in South Africa stems from Achille Mbembe's concern that since 1652, under the effects of discourses of capitalism and race, some humans have been treated as "waste". The very real contemporary threat of nuclear and ecological disaster tends to posit waste in its non-human form, i.e. material form. Toxic waste has agentive power to harm humans, animals, and plants, including heavy metals, radiation, pesticides, and mercury, for instance. The model draws strength from public health campaigns that aim to protect humans from contamination. Mbembe troubles this argument considerably by posing the contradiction, or impossibility, of such campaigns in the face of de-humanization, where humans assume the status of "waste." Extending Franz Fanon's "the wretched of the earth," Mbembe insists on grappling with the implications of dehumanization for the planet. Human waste and humans as waste, in the context of environmental toxins, carries exceptional weight for framing the toxic layers of material and social injustice that underpin childhood poisonings in informal and formal settlements in the Western Cape.

Set in Philipi and Khayelitsha townships, the paper considers the use of Aldicarb to protect children from the harmful consequences of rodent bites. Aldicarb is a highly poisonous carbamate, which was produced by Bayer© as an agricultural pesticide in South Africa, which has since been banned. The acute pesticide poisoning of children occurs when they mistake the aldicarb for food, as the black pellets are commonly mixed with mielie meal or rice to poison rats and mice. The aietiology of carbamate and organophosphate poisoning is framed here in the context of layered waste, where we contend that "waste" is the political other of capitalist "value." The perils of waste in this context produces an abbreviated history of capital accumulation in South Africa, and highlights the toxic layering that makes up the environmental degradation of township settlements, many of which are themselves built on insecure waste dumping sites and which lack proper municipal services, including sanitation, waste removal, or secure housing structures. That human feces have figured in the recent 'poo protests', where townships residents have tried to bring attention to the failing of municipal delivery services by flinging human waste at cars as they drive past township settlements, signals the origins of a trope for holding together the working of privilege and inequality.

*Susan Levine is an Associate Professor of Anthropology in the School of African and Gender Studies, Anthropology and Linguistics at the University of Cape Town. She began her career as an anthropologist at the height of AIDS denialism in South Africa where she joined the national struggle for HIV/AIDS awareness. Her first project as a medical anthropologist in 2002 included travelling with a mobile cinema unit in South Africa, Mozambique and Lesotho to document the impact of documentary films produced by Steps for the Future about people living with HIV/AIDS. This powerful visual intervention created a bridge between public health, medicine, and the arts, which is a theme that Susan continues to*

*develop in her research on paediatric illness, childhood poisonings, skin bleaching, sight impairment, and the political economy of health.*

Lozano, Dr. Alberto Arribas, Society, Work and Development Institute (SWOP) University of the Witwatersrand

## EMERGING METHODS

Oral, 30 Mins

### **Collaborative research and the study of collective action: knowledge production and co-theorization with social movement networks.**

Drawing from my own ethnographic fieldwork with social movement networks in Spain, conducted between 2008-2012, this paper discusses how collaborative research practices contribute to the analysis of collective action.

First, I will outline the main features of collaborative approaches to knowledge production; and then I will present my research experience, detailing the methodological decisions taken during the project. Through my work I explored the emerging logics and practices of collective action: why and how social movements' participants reflexively re-imagine their political practices; how they redefine their narratives and forms of organization, and innovate in their repertoires of expression and mobilization. Methodologically speaking the project gradually shifted along the fieldwork encounter. Initiated in a very conventional fashion, it eventually became an exercise of dialogic reflexivity and collaborative engagement. The critical assessment of this 'collaborative turn' will allow me to reflect upon the possibilities – as well as upon the tensions and difficulties- of articulating joint projects that attempt to be simultaneously relevant for different audiences inside and outside the academia. On the one hand, collaborative research developed alongside social movement activists is a unique opportunity to enrich and advance the analysis of contemporary collective action, a key source of conceptual and theoretical innovation. On the other hand, this approach proves useful for the activists by connecting with their own interests and concerns, integrating their own questions, insights and needs into the design and implementation of the research process. And finally, it addresses some of the most salient debates in social science, locating epistemic questions at the centre of our projects and problematizing traditional forms of knowledge production and validation.

*PhD in Applied Social Sciences at the University of Granada, Spain. Currently holding a 'Research and Social Justice' Postdoctoral Fellowship at the SWOP Institute, University of the Witwatersrand. Research interests: collective action and social movements, migration studies, ethnography and collaborative research, decolonial thought. Recent publications: "Antropología colaborativa y movimientos sociales: construyendo ensamblajes virtuosos entre sujetos en proceso", in *Ankulegi. Revista de Antropología Social* (2015); "Recordar el 15M para reimaginar el presente. Los movimientos sociales en España más allá del ciclo electoral de 2015", in *Interface: a journal for and about social movements* (2015); "Revisiting the EU Framework on immigrant integration: The European Integration Forum as a technology of agency", in *collaboration, in Ethnicities* (2014).*

Macdonald, Dr. Helen University of Cape Town

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Weighted Care: TB Treatment in a Central Indian Clinic**

Working from Bilaspur district of Chhattisgarh state in central India, I investigate the revealing and concealing power of numbers. I juxtapose the deluge of statistics used in public health reports and media reports to more experiential understandings held by doctors at Jan Swasthya Sahyog, a non-profit organisation that treats TB patients. These doctors produced new metrics, which included body weight among other socioeconomic measures, in order to increase patient adherence and lower default rate. Such expanded metrics fit within a unique form of “care” and “empathy” not captured by state statistics. This paper focuses on the materiality of numbers and measurement, and how these work on and transform the lives of TB patients. Where and to whom does measurement matter? In particular, I am interested in the ways in which lives continue to be lived amidst multiple overlapping and contradictory modes of measurement and their resulting numbers. What might good measurement look like? Should we be aspiring to non-universal measurement?

***Helen Macdonald** is a senior lecture in Anthropology at the University of Cape Town. Her research interests include: tuberculosis , mining, health research ethics, belief & scepticism, witchcraft, teaching anthropology in higher education institutes*

Machona, Gerald, University of Cape Town

## EMERGING METHODS

Oral, 30 Mins

### **Lobola / Rooru: A visual and cultural study of transnational practices of bridewealth in Southern Africa.**

This paper examines the intricacies of practicing Lobola across national and ethnic boundaries that separate Zimbabwe and South Africa. As a 'Shona' speaking migrant from Zimbabwe living in South Africa, I have had to navigate this tradition according to my 'Zulu' fiancée's customs and laws; at a time when xenophobic violence and attitudes are socially prevalent. When examining contemporary ethnic conflicts in Southern Africa, there has been a revival of interest in questions relating to the making of collective identities and social categories in the centuries before, during and after the establishment of colonial rule and the significance of belonging to specific ethnic groups in the contemporary. While in pre-colonial Southern Africa ethnic allegiances were far more open and flexible than they are today, rather they functioned as social groups; it was possible to switch from one to the other. By capturing this transnational experience of Lobola, through artistic and academic intervention I hope to demonstrate how as group pasts become increasingly part of museums, exhibits and collections, both in national and transnational spectacles, culture and identity becomes less what Bourdieu would have called a habitus (a tacit realm of reproducible practices and dispositions) and more an arena for conscious choice, justification and representation.

*Gerald Machona is a PhD candidate specializing in Fine Art at the University of Cape Town and an alumnus of Rhodes University where he received his Masters in Fine Art degree in sculpture. He is a research scholar with Archive and Public Culture: Research initiative (APC) at UCT and is also a practicing artist who has exhibited his works internationally; Most recently on the South African Pavilion at the 2015 Venice Biennale in Italy, at the 20<sup>th</sup> Biennale of Sydney in 2016 and currently at the Brooklyn Museum in New York.*

Majombozi, Ziyanda, University of Witwatersrand

## EMERGING METHODS

Oral, 30 Mins

### **The Role of Trust in Childcare**

The ethnographic data presented in this paper is drawn from 20 weeks of informal interviews, participant observation, and other creative research methods such as the use of social media platforms like Facebook and WhatsApp. This paper demonstrates that in childcare, there is a greater focus on trust in relationships, particularly that of a mother and a grandmother. This paper suggests that mothers are exposed to multiple suggestions on how to care for their infants and they often have to make decisions on which ideas they will draw on. When faced with these decisions, mothers tend to listen to people they trust, especially their own mothers (grandmothers of the infant). The grandmother's experience frames her as a person who is a knower or knowledgeable about infant feeding. Although nurses are also seen as knowers, there is an additional element of the grandmother not only being a knower by experience but also being a knower a mother can trust. This paper argues that the trust between a mother and a grandmother allows for the process of child care to be managed in a certain way, a way that favours suggestions from the grandmothers over those of health professionals. The trust relationship between the mother and grandmother also leads to actions that challenge the ideologies of the state and healthcare professionals which are embedded in biomedical view of childrearing.

*Ziyanda Majombozi is a PhD student at WITS University who is interested in politics of representation around issues of reproduction. Her research interests include maternal health, pregnancy, childbirth, childcare and infant feeding. She completed her MA at the University of Cape Town where she looked at breastfeeding and motherhood in Khayelitsha. This research explored women's experiences of infant feeding, factors that enable and disable exclusive breastfeeding, as well as the different ways in which mothers sustain the lives of their infants. Prior to that, her honours research explored the ways in which mothers navigate childcare when they are infected with TB. Her current research project will broadly look at how women experience pregnancy, childbirth and childcare. This research will also look at how women manage the perceived risks in the first 1000 days of life.*

Manchi, Dr. Madhavi, Independent Researcher

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

### **Commemoration as Resistance**

This presentation looks at how sites and practices of counter memory become important (mnemonic) resources with social justice movements. It was in the 1980s that the *Popular Memory Group*, based out of Birmingham, gave us the concepts of popular memory and counter-memory (Misztal 2003). These concepts help in highlighting the importance of mnemonic practices in preserving versions of history that are not official and/or dominant, and their subsequent connections to social movements. Here, I consider the case of a Mobile Biodiversity Festival celebrated each year, in Telangana, India. This festival, termed 'Patha Pantala Pandaga' or the 'Festival of Old Crops', was conceived by a community of marginalised women agriculturalists in collaboration with an alternative developmental organisation. Together they aim to establish for themselves five major autonomies over food production; seeds; natural resources; market; and media. This festival becomes mobile in the form of a caravan of bullock carts that visits each of the seventy five villages of the community. Organised around the visit of the caravan are village symposia, food festivals, and other activities, where members discuss their farming futures. Drawing on ideas from Memory Studies and Ethnoecology, this study unpacks how this Biodiversity Festival evokes the past in the present, and becomes a platform for imagining better futures. In turn it also helps politically mobilise participants towards realising such a future. Using ethnographic and secondary data, I examine how these acts of commemoration and celebration- of native landraces-become an important means of resisting both the State and market logic.

Misztal, Barbara. 2003. *Theories of social remembering*. McGraw-Hill Education, United Kingdom.

*I have recently graduated with a Ph.D. in Social Sciences from the Tata Institute of Social Sciences (Mumbai), India. However, I have called Christchurch home for about three years now. My research interests include: Cybercultures Studies, Science and Technology studies, Memory Studies, Feminist and Gender studies, as well as new methodologies. I hope to continue doing research and teaching in the future. I enjoy sports and reading science-fiction and fantasy novels in my spare time.*

Manchi, Pallavi, Independent Visual Communication Designer

## EMERGING METHODS

Creative Research (performance), 30 Mins

### **Nazar: A Visual Essay Exploring Notions of Female Sexuality in India**

This presentation is a visual essay that explores some dimensions of female sexuality and female bodies. It invites viewers and audience to think about how female sexuality and bodies are expressed, regulated and threatened, with a focus on the Indian context. I wish to present this as two components - the first being a book of images displayed for the duration of the conference. The second is an oral presentation as a companion to the book. These two components put together are meant to (pro)voke dialogue about a much discussed subject, albeit by employing methods of reflexive design practice and auto ethnography.

The idea for this book stemmed from my personal experiences of being an Indian woman, when I lived abroad in a country different from my own. I was in a unique position to observe and compare two cultures, and critically question societal norms and ideals. Therefore, place (India and the UK) and space are significant factors in this work. It is influenced by the works of Dutch designer Jan Van Toorn, who uses reflexive design practice to explore propaganda, manipulation and dissemination of information. Toorn favors expression which stimulates the reader, rather than beautiful compositions and sleek forms (Poynor 2008). I have thus used strategies of reflexive artists, such as narrative discontinuities and disruptions, and stylistic virtuosity, to invite readers to closely interact and interpret the design piece.

In the oral presentation, I intend to discuss my study on beauty and body image, gender in media and public space and the power dynamics influencing female sexuality. I will also touch upon my role as an author, editor, storyteller and provocateur in the design process. While the topic of female sexuality is well-debated within academia, I hope that my engagement with it via a visual and reflexive design perspective could open up lateral ways of exploring the issue, i.e. one that recasts the connections between social sciences, visual culture and graphic design.

Poynor, Rick. (2008). Jan van Toorn Critical Practice. Rotterdam: 010 Publishers.

*I'm Pallavi Manchi, a visual communication designer and researcher based out of Bangalore, India. My pursuit as a designer lies in generating compelling, distinctive and thought provoking work that embodies the role of a change agent. These principles shape my practice in design research, social design, user experience and editorial design.*

*After graduating from Srishti School of Art, Design & Technology in Bangalore, my industry experience gave me opportunities to explore and strengthen my knowledge of the education, corporate, real estate and cultural sectors. I also set up and managed a design practice for three years, after which, I pursued my Masters in Graphic Design from the London College of Communication, UAL. I now work as a User Experience Designer at the Bosch UX Studio, Bangalore, India. When not practicing design, you'll find me planning my next travel conquest, learning a new language or in the middle of a movie marathon. I am a huge fan of new learning opportunities, collaborative work and meeting people from different walks of life.*

Manuel, Dr. Sandra, Universidade Eduardo Mondlane

PRAXIS & ADVOCACY

Oral, 30 Mins

**“When field is at home!” Methodological reflections on ethnography on sexuality**

In this paper I reflect on the experience of a “insider” doing fieldwork at an urban setting in Mozambique about sexuality. Three main themes emerge in my discussion: (i) issues of protection about the information provided about myself in an urban scenario that I call home; (ii) uncertainty in posing questions and giving answers, and (iii) managing affective and sexual expectations when doing research on sexuality.

Such reflections open the door to the discussion of ethics of care (Spiegel 2005), the diversity of ethics in place in research and As I reflect on my own ethnographic experience and publications on the relationships between the anthropologists’ ethnographic investigations and the lived social worlds, I question myself about my role in generating responses from my informants due to my subjectivities.

*Sandra Manuel is a lecturer and researcher at Universidade Eduardo Mondlane at the Faculty of Humanities and Social Sciences. Manuel works at the department of Archeology and Anthropology with a specific focus on the social analysis of health, disease and treatment – on the one side and body, gender and sexuality, on the other side. She is coordinating the launch of a Masters degree in Anthropology at UEM leading the social areas of health and sexuality training and research. Manuel has been forward in advocating for a multidisciplinary approach to the study of health. In 2006 and 2007 she was the project leader of member of the design team of the UEM and Flemish Universities institutional capacity program on Reproductive Health and HIV, coordinating the dimension of “Gender, health and family issues”. Manuel has also coordinated the social science component of the Microbicides Development Program feasibility and pilot study in Maputo in 2007. Currently Dr. Manuel coordinates the Mozambican team on the Young Women Leadership Program on Sexual and Reproductive Health and Rights (SRHR). The program aims at empowering young university students in Southern Africa on SRHR. The program is lead by the University of Cape Town and includes universities in South Africa, Zimbabwe, Botswana, Namibia and Mozambique. Sandra Manuel has published on the intersection of health and socio-cultural dynamics in Mozambique, with a specific focus on HIV and AIDS. Her main research focus is on dynamics of sexuality. She belongs to various networks that question and challenge normative notions of feminine and masculine, relations between men and women as well as to understand socio-cultural readings of the body and sexuality, specifically in the African context.*

Marais, Kylie, University of Cape Town

## EMERGING METHODS

Oral, 30 Mins

### **The Ethnography of Leaks: what the bodies and bodily fluids of infants reveal**

Infants have long been absent from anthropological studies despite the wealth of knowledge that overflows from their bodies. The bodies of infants leak various bodily fluids, which act as valuable sites that reveal information about the infants' social worlds and their early relationships of care. Drawing on the "three bodies" model established by Schepher- Hughes and Lock (1987), the bodies and bodily fluids of infants, as well as the care relationships established between infants and caregivers will be analysed. How do social influences impact the infant's bodies? On a wine farm permeated with structural inequalities, how are care relationships established between infants and caregivers? The data to be analysed was gathered during a four-week ethnographic fieldwork project, which took place at a crèche (ECD centre) situated on a wine farm in the Cape Winelands. Semi-structured interviews and life histories were conducted to gather contextual information about the caregivers, while participant observation was used to observe the infants and the interactions between the infants and caregivers. Broadening the scope of ethnographic studies on the lives of infants and their caregivers on farms in South Africa has potential to vastly improve our understanding of the relationships of care that develop between infants and caretakers. Moreover, establishing an ethnography of leaks can offer access into both the physical (biological) and social worlds of infants, revealing lived experiences of illnesses and care relationships, embodied structural inequalities, as well as highlight the role of power within caregiver-infant relationships of care.

*Kylie Marais is a first generation university student and is currently pursuing a Master's degree in Practical Anthropology at the University of Cape Town (UCT). Her MA dissertation critically explores the conceptualisation of mothering and the first thousand days of life as it is represented in a (video card) developmental intervention, which she tested in a local antenatal clinic setting. With a Bachelor of Social Science degree (majors in Social Anthropology, Sociology, and Public Policy and Administration) and an Honour's Degree in Social Anthropology, has been nurturing her passion for qualitative social science research. As a member of the Anthropology of the First Thousand Days of Life project at UCT – an initiative that seeks to produce local knowledge on the critical window of the first thousand days of an infant's life – she has further managed to develop her interests in feminist anthropology and early childhood development.*

*In June 2015, Kylie received the opportunity to present her Honour's research findings at the 3<sup>rd</sup> International Conference of the International Childhood and Youth Research Network in Nicosia, Cyprus, as well as at two local conferences hosted by UCT. Throughout her university career, she has also been the receipt of National Research Fund (NRF) scholarships, was a member of the Mellon Mays Undergraduate Fellowship (MMUF), and is currently a member of the prestigious David and Elaine Potter Fellowship.*

*Kylie intends to continue her studies by pursuing her PhD in Anthropology next year, and seeks to enter careers as a social science researcher and academic.*

Maria Esperanza, Rock Núñez, APC, University of Cape Town and Universidad San Sebastián, Chile

## EMERGING METHODS

Oral, 30 Mins

### **Education establishments as a center of ethnographic memories: the use of children's drawings to link traditional past and present identities in Lota, Chile**

Most ethnography is undertaken with the purpose of identifying and describing a particular culture in order to understand its significance within the local culture. It is from this dimension that we try to explain complex symbolic systems with images, concepts, networks, ideologies, beliefs and other items that can reveal a part of how that particular group thinks.

In the twenty-first century with the "Westernization" of many small towns as a result of the phenomenon of globalization, problems arise in identifying the traditional cultural symbolic systems in the rising generation of children, which is only exacerbated when we use verbal interviews. On the other hand, this is the generation who will continue and adapt the traditional knowledge of these traditional systems.

This proposal invites a reflection on this problem and at the same time proposes as a new methodological tactic the use of drawings as an important mode to extract the relevant cultural symbolic data transcending to the rising generation. As an example here we present the results of an investigation conducted with children from various educational establishments in the area of ex-coal mine towns in southern Chile, revealing to us that drawings remain an important source of cultural expression and its interpretation and analysis is of high importance in ethnographic studies.

*María Esperanza Rock Núñez is a researcher from Chile. She work now in Universidad San Sebastian, Concepcion, Chile. She was awarded her PhD degree in Ethnohistory in April 2014, at the Universidad de Chile, financed by means of a scholarship awarded by Comision Nacional de Ciencia y Tecnologia (CONICYT). Her career has involved research and teaching in relation to the arts, culture and heritage of local towns in Chile. She performing different kinds of research working with students, and with different interdisciplinary groups. She is Honorary Research Scholar, APC, University of Cape Town. Southafrica, since 2012, and Research Associate, HIA, University of California Davis. EEUU since 2014.*

*Their approach combined methodologies from different social sciences. She worked directly with national, local and international archives, and with local memories, oral tradition, cultural symbolic system, family histories and other kinds of testimony (paintings, photography, differed peace of arts, and more) . The challenge was do a "representative History" in an attempt to create a methodology to argue that representative history is useful to the local communities. Rock has presented her work at different conferences, and published it in several articles.*

Mariano, Dr.Esmerelda, Eduardo Mondlane University (UEM)

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **The experiences of disrupted reproductive carrier**

Human drama is an issue of major interest examined by the critical-interpretive medical anthropologist. Infertility is such a situation that is often dramatically experienced by both women and men. Although the inability to conceive profoundly marks the childless ones and the society they are part of, little attention is paid to infertility. As it is, the settings this paper discusses show a very high fertility rate, especially the rural areas, and they do so despite the HIV and AIDS epidemic which had dramatically affected the birth rate. So in all, not much is said and written about infertility, as if it were just a small problem, of little interest only. Therefore, my anthropological engagement encompasses the ability to listen to and observe the experiences of the childless ones exploring the broader dimensions of reproductive inability, including its psychological, spiritual and social implications. My research consisted of long-term fieldwork with observations (in hospitals and healers' house) and in-depth interviews with infertile women and men, health professionals and traditional healers. I scrutinise the explanations the infertile ones give on the cause of their afflictions, as well as their therapeutic choices, placed within the broader context of medical pluralism, as it is common in the urban and rural settings of the Maputo and Gaza provinces of Southern Mozambique. Only a few health units provide care for infertility problems, and unfortunately most women do not have access to them. However, pushed by social pressure or feelings of guilt, or by a climate of conjugal instability, women feel the need to approach physicians – when accessible – or healers for guidance. In an intricate cultural environment with fixed, contrasting and changing ideologies of femininity and motherhood, and of virility and masculinity, it is extremely difficult to address infertility issues with men and within the formal health institutions. To fully understand how both men and women deal with fertility impediments, I focus on agency and on gender relations, as well as on how concept of gender is translated into the everyday practices in relation to the reproductive process.

*Esmeralda Mariano holds a Ph.D. in social and cultural anthropology from the Institute for Anthropological Research in Africa (IARA) at the KU Leuven (Belgium), with a thesis entitled Thesis title: "Understanding experiences of reproductive inability in various medical systems in Southern Mozambique (Maputo and Gaza provinces). Is Assistant Professor at the Eduardo Mondlane University (UEM), Faculty of Arts and Social Sciences - Department of Archaeology and Anthropology, Mozambique. She has over 15 years of work experience in Mozambique as a consultant and researcher in the areas of traditional medicine, sexual and reproductive health, infertility, body, gender and sexuality, violence, child and human trafficking. Since 2013 I has been engaged in multidisciplinary research projects on ecological issues regarding the links among gender, health and environment in urban and rural contexts.*

Mayeza, Dr. Emmanuel, University of KwaZulu-Natal

PRAXIS & ADVOCACY

Oral, 30 Mins

**'Learning from the learners': Doing school-based ethnographic research with boys and girls at play**

Barrie Thorne (1993:11) used the term 'learning from kids' to describe a critical child-centred ethnographic method which seeks to democratise adult-child power relations in order to engage with children in research as experts on their social lives. She also acknowledged that when adults seek to learn from the children, the major challenge for the adult researcher is to resist being (re)constructed as an adult with power over children (Thorne, 1993:16). This paper is based on an ethnographic study with 6-10-year-old children and how they construct gender identities through play in a township primary school in South Africa. The focus here is not on the 'findings', rather I analyse the relational dynamics in the ethnographic process. I focus on the different strategies utilised to deconstruct my presumed adult position of authority and establish what Frosh, Phoenix and Pattman (2003) referred to as 'child-centred' relationships. I document how I encouraged the children to talk openly with me, as an adult male and an outsider, about themselves and their everyday constructions of gender through play. As I document how I established child-centred relationships with the children, I demonstrate how complicated this was given the powerful symbolic associations children make with adulthood which connected with the deferential ways they tended to present themselves to me. A central argument is that children are not passive in this process, but exercise power in ways that can both challenge the power of the adult researcher and reproduce adult-child relations of power and inequalities.

*Emmanuel Mayeza is a post-doctoral research fellow in the School of Education, University of KwaZulu-Natal, Durban. His research interests include higher education research and development, young people and social identities, contemporary social theory, sociology of education, qualitative research methods in education, gender education, and sociology of childhood.*

McDougall, Dr.Kathleen, University of Cape Town

## EMERGING METHODS

Oral, 30 Mins

### **Ethnography of private child-birth labour in Cape Town**

When Elise told me she was not comfortable with my being present at her second child's birth I understood completely. Elise really wanted me to write about her story but she was attempting a vaginal birth after a c-section, and was really nervous that if she felt observed she would not be able to let go of her inhibitions, and would have another c-section. After a year of fieldwork in the Cape Town birthing sector I understood that the privacy of a birth could make the difference between prolonged and easy labour. In this paper I reflect on the methodological challenges of observing private antenatal consultations, birth and on traversing between the South African public and private sectors. Classic ethnography implies observation of what is common knowledge in one sphere, but not in another, suggesting a kind of cultural privacy. However, what was revealed to me in being excluded from the private was neither cultural precept nor public secret, but rather the importance of process, and the chimera of event-driven research.

***Kathleen Lorne McDougall** is researching how risk is defined in different birthing settings in Cape Town. Her project suggests how privilege is being rematerialised in post-apartheid South Africa. Dr Lorne McDougall is affiliated with the First 1000 Days of Life research cluster at the University of Cape Town. She is a recent graduate in Anthropology from the University of Chicago. She gave birth in Cape Town three years ago. She lives in Fish Hoek with her toddler and husband.*

Mayeza, Dr.Emmanuel, University of KwaZulu-Natal

PRAXIS & ADVOCACY

Oral, 30 Mins

**'Learning from the learners': Doing school-based ethnographic research with boys and girls at play**

Barrie Thorne (1993:11) used the term 'learning from kids' to describe a critical child-centred ethnographic method which seeks to democratise adult-child power relations in order to engage with children in research as experts on their social lives. She also acknowledged that when adults seek to learn from the children, the major challenge for the adult researcher is to resist being (re)constructed as an adult with power over children (Thorne, 1993:16). This paper is based on an ethnographic study with 6-10-year-old children and how they construct gender identities through play in a township primary school in South Africa. The focus here is not on the 'findings', rather I analyse the relational dynamics in the ethnographic process. I focus on the different strategies utilised to deconstruct my presumed adult position of authority and establish what Frosh, Phoenix and Pattman (2003) referred to as 'child-centred' relationships. I document how I encouraged the children to talk openly with me, as an adult male and an outsider, about themselves and their everyday constructions of gender through play. As I document how I established child-centred relationships with the children, I demonstrate how complicated this was given the powerful symbolic associations children make with adulthood which connected with the deferential ways they tended to present themselves to me. A central argument is that children are not passive in this process, but exercise power in ways that can both challenge the power of the adult researcher and reproduce adult-child relations of power and inequalities.

*Emmanuel Meyeza is a post-doctoral research fellow in the School of Education, University of KwaZulu-Natal, Durban. His research interests include higher education research and development, young people and social identities, contemporary social theory, sociology of education, qualitative research methods in education, gender education, and sociology of childhood.*

Mohamed, Khamita, University of Cape Town

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

### **Liberatory Anthropologies? Preliminary Pedagogical Reflections**

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. I will also explore the exigencies, limitations and potentials of responsive self-reflexive pedagogies in rethinking anthropological canonicity and inheritance.

*Kharnita Mohamed teaches anthropology at the University of Cape Town. Her primary research interests lie in the mediation of subject formation in social life as well as in social theory. Her research foci, broadly, lies in embodiment: its experience, discursive formation, institutional mediations and theoretical configurations. More specifically, she is interested in the production of knowledge, gender, race, disability, citizenship and visual culture.*

Moll, Tessa, University of Cape Town – Social Anthropology

PRAXIS & ADVOCACY

Oral, 30 Mins

**Matching and making: race and inheritance in assisted reproduction in South Africa**

The paper examines the ways that race materialises as discourse and social fact in the everyday workings of fertility clinics in South Africa. Given the country's horrific relation with race classifications, their early derivation from scientific racism predicated on ideas about genetic inheritance (Dubow 1995), their enactment through bureaucratic regimes (Posel 2001), and the ways that these have shaped and continue to shape political economic relations in South Africa, it is critical to explore how race materialises in how people imagine and construct kinship relations. Careful ethnographic research in fertility clinics and egg donation agencies in Cape Town, South Africa's most socially divided city, and Johannesburg, reveals the complex ways that genetics, inheritance, kinship and similarity are imagined through discourses of choice and race. These have important implications for how we understand the intersections of historical and social processes and the ways that 'biology' is understood in the processes of securing family life for those seeking fertility treatment.

*Tessa Moll is a doctoral candidate in Social Anthropology at the University of Cape Town. Her current research focuses on IVF and gamete donation in private fertility clinics of Cape Town and Johannesburg, considering questions of potentiality, enumeration, race and kinship. Her previous research looked at embodied experiences of migration in South Africa. She has previously worked in the not-for-profit sector at an international anti-torture organization and as a journalist.*

Mutendi, Helen, University of Cape Town

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

**“TB Comes from Mine Dust”: Perceptions of TB among South African gold miners and Platinum miners**

Miners working in South African mines have the highest rates of tuberculosis in the world. The prevalence of tuberculosis among miners is four to seven times higher than the general population of South Africa, the country with the second highest rates of tuberculosis (Stuckler, et al, 2011, WHO 2013). It against this background, I explore ideas about tuberculosis infection and management from the point of view of gold and platinum miners in mineworker communities throughout South Africa. One of the organising metaphor through which miners understood tuberculosis was ‘dust’ and ‘minedust’. I argue that miners understand TB less in terms of bacterial infection than in terms of conditions of life underground, particularly in relation to dust. The miners’ concept of ‘dust’ demonstrates that there is an inter-relationship between tuberculosis and dusty working environments regardless of the mineral that is being extracted.

*I am a final year Master’s student in Social Anthropology at the University of Cape Town and currently working on my thesis which I will complete this year. I have always been fascinated by the socio-economic factors that influence the type of health-care that South Africans at a large receive and how this affects their healing process and quality of life. This passion informed by decision to specialize in Medical Anthropology. My thesis is the perceptions, understandings and experiences of Tuberculosis amongst female miner’s in South Africa’s platinum mining industry.*

Myoli, Vuyokazi, University of the Western Cape

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

### **Care : A study of care in Mitchells Plain Community Health Clinic**

The study investigates perspectives of (health) care in a public health institution from health care professionals' point of view. The paper seeks to articulate the way in which health care professionals understand and thus operationalize care. Its main purpose is to demonstrate how the anthropological concepts of 'biological citizenship' led by Petryana (2002) and the 'political economy of health' driven by Farmer&Betrand (2002), Schoepf&Schoepf (2002), as well as Gibson (2001), can be used to shed light on health care providers' practices in a poorly-resourced health care setting. I employed ethnography as a research approach which allowed me to interact with health professionals whom I interviewed in their work place. I spent long days observing them while they delivered care to patients and this gave me an intimate picture of what 'care' means to those who are directly involved in it: health care providers. I conducted semi structured interviews and also engaged in informal conversations with the professionals. Care, I argue, is operationalized differently to what is entailed in the 'book'( nursing care guidelines and general expectation.

For health workers, care means simply delivering on your basic tasks; their focus is merely on the body and often ignores the 'person', her emotions and psychological well-being. The political and economical structure of the health care system in South Africa has influenced ways in which patients negotiate access to health care and therefore how care is received (as delivered by professionals). The findings demonstrate that the body serves as capital and primary device in which care is administered. This should not be read as a critique of health workers, for example labeling them as 'uncaring', 'cold', as is normally the case. Rather, I advocate for an anthropological approach that places health care in its context, recognizing the limitations and constraints that health workers face on an everyday basis. Concepts of 'biological citizenship' and 'political economy' are therefore central to my thesis as they offer a uniquely anthropological angle to analyze a public health issue.

*Vuyokazi Myoli is a MA Anthropology student at the University of the Western Cape. Her research interests are based exploring the philosophy and culture of health and health care. Her Honors thesis explored the perspectives and administration of health care by health care professionals in primary public health care institutions. Her MA thesis, inspired by her honors findings, investigates the experience of women living with endometriosis and their access to health care in lower socio-economic societies. Vuyokazi obtained her BA degree as well as her BA Honors degree from the University of the Western Cape where she continues to study. She is a recipient of the Mellon Mays Undergraduate Fellowship in which she forms part of the 2014 cohort. She has served as a research institute participant where she also delivered a presentation on her honors prospectus at Emory University in Atlanta, Georgia, USA. This was during a summer research institute in June 2014 connected to MMUF. Vuyokazi resides at the university's hostels where she tutors and mentors BA students from undergraduate to honors level. She endeavors to obtain a PhD and work actively with faculty staff as well as university students as her passion lies in mentoring younger students.*

Ngabaza, Dr. Sisa, University of the Western Cape

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Politics of engagement in researching young lives**

Adolescent pregnancy and motherhood remain a concern in South Africa, with scholarly work foregrounding both its social and health concern. This paper draws from an academic study that looked at lived experiences of adolescent mothers in school, at a township in Cape Town, South Africa. This was a feminist study that used an ethnographic lens to collect narratives from school age mothers. Feminist research centralizes the relationship between the researcher and the researched in the research process. I was completely mindful that the research focused on a private part of the participants' lives, their pregnancy and motherhood, sensitive issues that investigate the young women's sexuality and intimate personal and interpersonal relationships. Ethical considerations were therefore prime in the researcher/researched relationship throughout the study. This paper presents a reflective engagement on the ethnographic process employed in collecting narratives from the school age mothers, in three different schools in one township. This reflection explores the research space, the schools and the different times in which data was collected. The exploration foregrounds how the numerous days spent in the schools working around the participants' most convenient schedules significantly shaped the creation and meanings of the young women's narratives.

*Sisa Ngabaza is a lecturer in the department of Women and Gender Studies at the University of the Western Cape, South Africa. She has published on school age pregnancy in South Africa and her research interests include gender, youth and adolescent sexuality, adolescent pregnancy, parenting and power relations.*

Ogliari, Rodolfo., University of Brasilia

PRAXIS & ADVOCACY

Oral, 30 mins

### **Doing Ethnography on the Ground**

Obligatory part of the Pedagogy graduation, the discipline Anthropology and Education, offered at University of Brasília, is the newest curriculum addition in terms of theoretic fundamentals. Reflecting on the teaching, we propose mediating the construction of the scientific based perspectives, conjugated with the precedent empirical ones. The feasibility of this project was subjected to an ethnographic incursion, which traced relational interfaces between histories, traditions and expositions that took place on a dialogic classroom. The study aim was intersubjective transformation within the educational interactions, comprehending the holistic dimension of the given social and cultural aspects. Brazilian teacher training has structural difficulties, revealed and exposed on dialogical praxis. Some troubles revealed on the exchanges were: a majority of students envisioning transference within the university, the absence of debate on social heterogeneity, combined with pedagogical normativism, possibly resulting in obstacles for curriculum assimilation. However, these factors could also be tools in education for diversity, observed when students are allowed to expose these structural difficulties in their experiences, entailing the anthropological other with the diversity presented. We propose to delineate the excellency in this proposal, which takes place when the amplitude of experiences are used to promulgate relativistic and comprehensive conceptions, allowing this logic to apply to anthropological and educational themes, empirical perceptions and moral conflicts. The epistemic impact of this conclusion is: the transformation Anthropology teaching evokes is genuine when originated in the diversity exposed by the pupils, daring a mediation within anthropology owns rationale.

Osorio Sunnucks, Laura and co-author Dr. Priya Swamy, University of British Columbia and Leiden University

PRAXIS & ADVOCACY

Oral, 30 Mins

**Senses of Space: Religious Aesthetics and Group-Making among a Hindu Diaspora in Amsterdam and Maya Speaking Christians in Yucatan.**

While ethnography has been central to the rich development of research on multisensorial experiences of religion across cultural contexts (Meyer 2005, Moors 2005, Chao 2008), studies that concretize the links between these religious experiences and space, materiality and political group making are still lacking. This paper will present two cases of communities whose conceptions of space and multi-sensoriality are ripe for radical re-assessment using multidisciplinary theories and methodologies of ethnography, in order to understand the complexity and diversity of modes of group making. The first case looks at a Hindu diaspora in the Netherlands, where the boundaries between knowing and feeling become blurred through acts of protest against the cultural appropriation of the spring festival of Holi. The second looks at a Maya speaking community in Yucatan, Mexico where 'Mayaness' is contested through tensions between various Christian denominations and culturally specific 'Maya' conceptions of space, materiality and personhood. Across these cases, we demonstrate how 'other forms of sensing' contributes to their marginalized position in dominant cultural spaces. By reflecting on ethnographic fieldwork within these communities, we will explore the intersection between the creativity and cultural specificity of religious thought, and the politics of group making. This research hinges on engagements with theories from archaeology, area studies and anthropology, to demonstrate the ways in which the ethnographic enterprise can remain pivotal to the articulation of marginalised voices. Furthermore, this endeavour opens up productive spaces of inquiry that allow for the sensorial aspects of everyday life (Pink 2009) to assume a central role in ethnographic research.

***Priya Swamy** completed her PhD at Leiden University, the Netherlands. Her project, 'Let Us Live As Hindus: Narrating Hindu Identity through Temple Building Processes in Amsterdam Zuidoost (1989-2015)' was an ethnographic study among Surinamese Hindus and their struggles to produce Hindu space in an urban Dutch environment. She has also held a fellowship at the Royal Netherlands Institute for Southeast Asian and the Caribbean (KITLV) and is currently a researcher at Tilburg University, where she conducts ethnographic research on the ways in which Hindu children experience their religious heritage. Her ethnographic fieldwork has taken her to various localities in the Netherlands and in Suriname.*

***Laura Osorio Sunnucks** received her doctorate in Mesoamerican Art and Indigenous Heritage from Leiden University with a thesis entitled "Personhood in Maya Art: A Theoretical Perspective." She was a Project Curator at the British Museum and has worked in anglophone education at the Louvre Museum. She also worked on the Indigenous and Minority Fellowship Programme at UNESCO, Paris. Her current research focuses on source community collaborations with governmentally managed heritage spaces in Mexico (Instituto Nacional de Antropología e Historia). Laura is currently the Mellon Postdoctoral Curatorial Fellow at the Museum of Anthropology, University of British Columbia.*

Palomino-Schalscha, Marcela with co-authors Katia Guiloff and Sara Kinson, Victoria University of Wellington

## EMERGING METHODS

Installation, 90 Mins

### **Travelling arpilleras: Threading stories and memories**

Arpilleras are hand-sewn tapestries made from scraps. They speak out visually, conveying powerful memories and the search for justice. They were first made in Chile by female relatives of victims of the dictatorship in the 1970s. Since then they have provided textile narratives in contested realities around the world.

Since 2014 a group of (mostly) Latin American women in Wellington, Aotearoa New Zealand, has been working with arpilleras to explore issues around being from there while being here. Through the process of making, threading through mind, heart and hand, unexpected layers of meaning, affect and experience have come up.

This poster session shares pieces of the Wellington Arpilleras Collective, while also inviting CEAD participants to connect and create. Providing a welcoming and comfortable space around the arpilleras, we will co-construct a place to stop, sit down and work with fabrics and threads to unpack and interweave stories, memories and feelings.

**Marcela Palomino-Schalscha** is a Lecturer in Human Geography and Development Studies, Victoria University of Wellington, Aotearoa New Zealand. She has research interests in postdevelopment and decolonising perspectives, and has particular expertise working in Latin America on Indigenous issues. She works from participatory, feminist methodological perspectives and more recently has engaged in visual and tactile methodologies.

**Sara Kinson** is an Associate Professor of Human Geography and Development Studies, Victoria University of Wellington, Aotearoa New Zealand. She has published widely on participatory methodologies based on work in Costa Rica, Indonesia and Aotearoa New Zealand with women, Indigenous groups and refugee-background peoples. She is an Associate Professor of Human Geography and Development Studies, Victoria University of Wellington, Aotearoa New Zealand. She has published widely on participatory methodologies based on work in Costa Rica, Indonesia and Aotearoa New Zealand with women, Indigenous groups and refugee-background peoples.

Pande, Dr. Amrita, University of Cape Town

## EMERGING METHODS

Creative Research (performance), 60 Mins

### **Performing an ethnography: Made in India, Notes from a Babyfarm?**

“(P)lacing creativity at the heart of research implies a paradigm shift, through which established ontologies and epistemologies of research in disciplines potentially could be radically undone” Baz Kershaw 2009: 105

In the ethnodrama *Made in India* I explore the intersection of ethnography, performance and dialogue between two communities – that of the “surrogacy protagonists” (the surrogates, clients and medical staff in India) and that of audiences across the world. The ultimate ambition of the performance is to bridge the two communities so that they can both interrogate how they see themselves, how they see others, and how they see themselves in relation to others. Commercial surrogacy is a multi billion-dollar industry across the world, with India being one of the world leaders. This ethnodrama is based on my book *Wombs in Labor* (Columbia University Press 2014), for which I conducted fieldwork between 2006 and 2016. My research has included in-depth, open-format interviews with 72 surrogates, their husbands and in-laws, twelve intending parents as well as doctors, surrogacy brokers, hostel matrons, and nurses. In addition, I conducted participant observation for over eleven months at surrogacy clinics and three surrogacy hostels.

In the first half hour the audience is taken on a dramatized ethnographic journey to an Indian clinic and hostel and introduced to some key protagonists. The respondents are “followed” from the “ordering” of a child, to the fertilization, pregnancy and the birth with a caesarean. In the second QnA session I answer questions from the audience, while embodying the key characters introduced in the first half. The point is to allow audiences to not just understand the phenomenon, but grapple with the ethics and reality of it and then dialogue with different protagonists in the field.

*Amrita Pande, author of Wombs in Labor: Transnational Commercial Surrogacy in India (2014: Columbia University Press) is a senior lecturer in the Sociology department at University of Cape Town, South Africa. Her research focuses on the intersection of globalization and reproductive labour. Her work has appeared in Signs: Journal of Women in Culture and Society, Gender and Society, Anthropologica, PhiloSOPHIA, Qualitative Sociology, Current Sociology, Critical Social Policy, International Migration Review, Feminist Studies, Indian Journal of Gender Studies, Reproductive BioMedicine and in numerous edited volumes. She has written for national newspapers across the world and has appeared in Laurie Taylor's Thinking Allowed on the BBC, Sarah Carey's Newstalk on Irish radio, DR2 Deadline (Danish National television) and Otherwise SAfM to discuss her ethnographic and creative works on surrogacy. She is also an educator-performer touring the world with a multi-media theatre production, Made in India: Notes from a Baby Farm based on her ethnographic work on surrogacy.*

Piercy, Gemma, University of Waikato, New Zealand

## EMERGING METHODS

Oral, 30 Mins

### **Research as resonance: Weaving knowledge(s) to construct mystery**

A *mystery* is the juxtaposition of different levels of discourse – “expert, popular and personal” or “private, public and learned spaces of culture”. The purpose of this paper is to argue that the juxtaposition of discourses could also be positioned as a weaving together of knowledge and memory. By taking different strands of story, expert, popular and personal rather than serving the purpose of contrast, the mystery could provide a strengthened story of connection. I argue this because the weaving together of expert, popular and personal provides a stronger connection between the general and the particular. In this paper, I demonstrate that the weaving together of discourse can emphasise connection using my case study research on the barista work identity. My identity as a worker, as a student, as a researcher, as a teacher, and as an academic formed a mystery that provides the backdrop to my research. I used the mystery approach to make connections between the literature, my impressions as a researcher/customer and my own fieldwork to test out theorisations or others’ observations weaving together a range of materials or stories from both primary and secondary sources in order to conceptualise experience. However, most importantly I provided stories that created sufficient resonance (strength and salience) that others will be able to recognise threads of their own experiences (themselves) in my stories forming the last connection of the woven discourses – the connection to the reader.

*Gemma Piercy works at the University of Waikato in Hamilton, Aotearoa/New Zealand. She is the Convenor IR&HRM major and teaches in Labour Studies and Social Policy in the Faculty of Arts and Social Sciences. She has research interests in diverse fields including strategic unionism, skill formation, adult education and apprenticeship, identity learning and work, service work and consumption. She is currently completing a PhD examining the nature of interactive service work using a case study of coffee makers (baristas).*

Pillay, Nirvana with co-authors Nancy Coulson, Rachel Caesar, Rachel, School of Public Health, University of the Witwatersrand

## SOCIAL JUSTICE & TRANSFORMATION

Oral & Poster, 30 Mins

### **The Panado Problem: Mediating health and HIV service provision in the commercial agricultural sector - a study of employer attitudes and practices in two districts in South Africa**

HIV prevalence amongst farmworkers in parts of Limpopo and Mpumalanga provinces in South Africa is twice that of the local district despite the provision of government clinic and mobile health services, and two well-functioning NGO health programmes targeted to farmworkers. This study examines the farm employers role in mediating the delivery of health and HIV services to farmworkers.

#### **Methods**

A mixed methods study (secondary quantitative and primary qualitative data) purposively sampled 20 commercial farms serviced by government and NGO health services. The sample was stratified to include farms with less than 100, between 100 and 500, and more than 500 workers. In-depth, semi-structured interviews were conducted with the employer at each site to explore attitudes and practices to HIV and related health services for farmworkers. Complementary information was collected about health service provision and the policy environment.

#### **Results**

The Panado Problem is a metaphor for the status quo amongst farm employers to HIV, health and wellness of their workers. Panado, a paracetamol based painkiller, was referenced by farm employers to describe both the promise and failure of health services, highlighting a complex set of contradictions faced by the employer. These contradictions are found: **In the policy environment:** Policy prohibits the dispensing of medicine at workplaces, whilst employers illicitly dispense Panado as an act of care. **In health service delivery:** Farm employers dependent on public health services for productive workers cite the commonly dispensed Panado as inadequate medication for the health problems of farmworkers, including HIV. **In workplace determined expression of worker rights to HIV care and support:** Access to health care is time and productivity for the employer, which when pitted against workers' right to privacy, places employers in an ambivalent position regarding access to HIV and health services for workers.

#### **Conclusion**

Two models of NGO service provision ease the mediation of these persistent contradictions, but do not resolve these for either the employer or worker.

*Nirvana Pillay is a sociologist and has worked in public health for the past 10 years. She has experience working in projects that require interfacing closely with communities, government and civil society. She has offered long term support and technical assistance to projects like*

*the Circles of Support Project (COS) that provided care and support to vulnerable children through school and community based interventions, and the Thogomelo project, a five year initiative, which aims to improve the care, support and protection of vulnerable children through improving the psychosocial wellbeing of community caregivers. Nirvana has also recently developed materials and trained the Master Trainers for the “Amaqhawe Sex worker project” a comprehensive prevention programme for sex workers and their clients in the Gert Sibande district, Mpumalanga over the next 5 years. The goal of the project is to Prevent HIV infections through a targeted intervention aimed at Sex Workers working in taverns. Nirvana has had experience with qualitative research practice through participatory based methodologies. Most recently she has completed evaluations for IOM on migrant and farm workers, and on maternal and child health. She is currently registered at the School of Public Health, University of the Witwatersrand-the topic of her PhD is "Adjusting Aspirations: Exploring agency in early motherhood in an urban area in Johannesburg, South Africa" which will be situated in Alexandra, Johannesburg.*

Prince, Cali, Institute for Culture and Society, Australia

## EMERGING METHODS

Oral, 30 Mins

### **Weaving through the forest: explorations in experimental sensory ethnography**

As a practice-led researcher focusing on the transformative process that can occur, in creative collaborations between artists, people and their communities and institutions, I faced two seeming impasses. Embodying two worlds between two institutions, one where I was an officer in local government and the other, a doctoral student in the University. My sensory experience was that I was deep in the forest and I could not move. My employer did not want me to speak to the people and their communities. Secondly, there was a seeming disconnect between the two institutions, in approaches to practice and research. I found myself simultaneously inside each institution and the spaces in-between. Thirdly, the practice was revealing a messy web, a tapestry of interconnections and effects which were emergent, often chaotic, and which more conventional forms of research struggle to capture. The tension point of this impasse became a fertile place of discovery. Through this difficulty emerged my journey into experimental forms of ethnography. Finding my pathway through this forest began with writing poetic auto-ethnographical reflections, the establishment of an online feedback space, investigation of relationships through 3D sculptural mapping, and finally an exploration into sensory ethnography. Drawing on the work of Sarah Pink as a point of departure, interview participants and I are co-creating 'The 4<sup>th</sup> Space' installation (currently in development). At the juncture where arts-based inquiry, action research and sensory ethnography intersect, this paper reflects upon the different kinds of knowing, discoveries and evolving transformation in this emergent process.

*As a practice-led researcher Cali Prince has more than 17 years experience across a full spectrum of the arts, cultural, and community sectors. Her practice led research draws on over 7 years as a Cultural Development Officer in Neighbourhood Renewal in local government in Western Sydney, Australia. She is undertaking a Doctorate in Cultural Research at the Institute for Culture and Society, at Western Sydney University. Cali's research is focused on the transformative space that can emerge in the collaborative creative process, at the intersection of people and their communities, artists/ creative practitioners and institutions.*

Pope, Clive C., University of Waikato

## EMERGING METHODS

Creative Research (performance), 60 Mins

### **Driving nostalgia: Memories, the VW Kombi and the ethnographic self**

Since its inception in 1949 the VW Kombi has become almost legendary throughout the globe. Although there have been many iterations and adaptations the 'Bus' remains one of the most loved and most cherished of all motor vehicles. Once an iconic vehicle of countercultures or carefree sojourners the kombi has retained its favouritism as an icon of freedom, an endless restorative project or a recognisable source of interest and recollection. Yet despite its increasing age the Bus continues to be a desirable possession, a reconnection of times gone by and an exemplar of appreciating value, both financial and sentimental. The kombi is often recalled as part of a youthful exploration to distant places, slow journeys often marked by breakdowns and mechanical resurrections, as destinations were random and schedules ignored. Having attended several gatherings and festivals and also owning several kombi's, I find myself constantly asking 'what is the attraction of the venerable bus, who are the owners and what experiences have contributed to their own-going relationship with this vehicle?' In keeping with the notion that we can come to learn more of ourselves through understanding others this paper will focus on experience and memory to address the ethnographic self. This multi-site visual ethnographic project will glean data that includes national conventions, road trips and attendance at *Busfest* – the largest VW kombi event in the world held annually in the United Kingdom. These personal experiences will be comingled with interviews conducted with kombi owners and enthusiasts. Through the employment of a nostalgia framework (Wilson, 2005) I will explore and describe the relationship between owner's, vehicles and the wider culture of the kombi lifestyle.

*Clive is an enthusiast of visual ethnographic projects and has dabbled with this method for the last ten years. He attempts to capture the ineffable through images and sounds in an attempt to understand cultural settings and their participants. Clive teaches in the Sport and Leisure Studies programme at The University of Waikato in Aotearoa New Zealand and has been a supported of CEAD since its inception. More recently he has explored the adoption of autoethnography to learn more of the ethnographic self.*

Rankoana, Sejabaledi, University of Limpopo

Oral, 30 Mins

**Perceptions of climate change and the potential for adaptation in a rural community in Limpopo Province, South Africa**

Perceptions of climate change by rural communities are centered on observations of variations in temperature and rainfall patterns supported by observations and projections on climate alterations in the form of increased temperatures and scarce rainfall by scientists worldwide. The present study documented perceptions of climate variation and the community's ability to adapt to climate change hazards threatening the production of subsistence crops. Data were collected through interactions with 100 participants. In the study, climate change is explained as variations in temperature and rainfall patterns which resulted in excessive heat, erratic rainfall patterns and drought negatively impacting on subsistence crop production. Community members have the potential to limit the impacts of climate hazards on subsistence crop production. The negative impacts of climate hazards are limited by community members' indigenous knowledge of rainfall prediction, the seasons, crop diversification and mixed cropping. Mulching and the application of kraal manure improve the soil structure and fertility to reduce crop failure. These adaptation measures are resilient to the negative impact of climate hazards and may be helpful in the development of adaptation policies to assist rural communities vulnerable to climate change hazards.

Rennie, Gillian, The University Currently Known as Rhodes

PRAXIS & ADVOCACY

Oral, 30 Mins

**One more weird relationship? The response of an ethnojournalist and her subject to the passage of time**

Successful long form journalism requires deep immersion in the subject. This parallel between reporter and anthropologist blurs distinctions between immersion journalism and ethnography. I wish I'd known this in November 2006 when I, a journalist-turned-academic, set out to chronicle the life story of Neville Beling, who survived a political shooting in 1993 during South Africa's pre-democracy dirty war. Had I entered this narrative project with even a modicum of ethnographic awareness, perhaps by now I might have succeeded in helping Neville tell the tale he so ardently desired to make known. But in 10 years I have failed to produce any journalism focusing on Neville's life. We have done many other things together – conferences, workshops, book chapters – and we have spent hundreds of hours together with a voice recorder, a notebook and close mutual observation. Along the way, the story itself has changed because he and I have changed. Time and timing have affected our joint project: is this immersion journalism or deep hanging out or just another weird long term relationship? This paper explores what it's been like to be on the receiving end of inept ethnographic research. Using techniques of reflexive ethnography, I intend to discuss the trajectory of this research relationship directly with Neville and to blend the video recording of this conversation with my presentation so that the subject of my ethnojournalism speaks in his own voice. As we continue the quest to tell his survivor's story, this interview becomes an act of meta-ethnography with a view to understanding a subject's experience of ethnojournalism.

*Gillian Rennie is a late-onset academic who teaches writing and editing in the School of Journalism and Media Studies at the University Currently Known as Rhodes (UCKAR). Before that she worked as a journalist for a long time in a variety of print media. For several years she was editor of Cue, the daily newspaper of South Africa's National Arts Festival, and has twice been a USC Annenberg/Getty Arts Journalism Fellow. Currently she is a lapsed blogger, a lapsed tweeter and an erratic Facebooker. She believes that starlight is a health drink and that cats know everything.*

Robson, Dr. Catherine, Nelson Mandela Metropolitan University (South Africa) and University of Tromsø (Norway)

## PRAXIS & ADVOCACY

Oral, 30 Mins

### **“They stuck me with pins ... and told me to stop faking”: Listening to people with non-epileptic seizures.**

Psychogenic non-epileptic seizures (PNES) are defined by their superficial resemblance to epileptic seizures. However, unlike epileptic seizures, they are not the result of abnormal electrical discharges in the brain. The etiology of PNES is poorly understood, but they are usually interpreted as physical manifestations of psychological distress with multiple possible emotional etiologies.

Whereas a plethora of research has explored the experiences of people with epilepsy, very little has examined the experiences of people with PNES. What we do know is that:

- Functional neurological symptoms, where PNES are grouped, were recently voted last on a list of "most likeable conditions" by neurologists.
- Misdiagnosis rates are high (UK average 20-30%) and it typically takes 5 to 7 years for the correct diagnosis to be made.
- 75% of people diagnosed with PNES are women.
- Access to specialist neurologists (epileptologists) and psychotherapists is limited.
- People with PNES experience consistently poor outcomes, and many remain severely disabled several years after the diagnosis is made.

We use a mixture of ethnographic methods (actual recorded clinical consultations and in-depth interviews and questionnaires) to investigate the experiences of people with PNES, and give voice to those living with the condition.

This study, funded by *Epilepsy Action* and *The Wellcome Trust* (UK), will contribute to increasing the profile of PNES among healthcare professionals, and help bridge the divide between provider and patient perspectives. The research also aims to identify the forms of support that are most helpful to people living with PNES, to examine the social impact of having non-epileptic seizures, and to help reduce the stigma the condition carries.

*Catherine is a medical sociologist from the UK, who currently lives in South Africa. Her primary research interests lie in the fields of social inequalities of health, healthcare communication (doctor-patient interactions), the sociology of diagnosis, and applied research methods. She is particularly interested in the study of clinical interactions involving people with medically unexplained physical symptoms (MUPS), especially those with functional neurological symptoms (FNS); and exploring the perspectives of people who live with these conditions, and those who help treat and care for them.*

*Catherine is a researcher at the University of Tromsø, Norway, working on a project funded by the Norwegian Research Council: Understanding the unexplained. Exploring the experiences of people with Myalgic Encephalomyelitis (M.E.) in Norway. She is also a visiting researcher (Research Associate) at Nelson Mandela Metropolitan University, South Africa. Her current study, funded by the Wellcome Trust (UK), brings together a multidisciplinary group of medical sociologists, neurologists, and clinical psychologists (from South Africa, UK, USA and Norway) under the banner of the Listening to people with non-epileptic seizures project. The key goal of the project is to allow people with psychogenic non-epileptic seizures to tell their stories about their diagnosis and treatment journeys, and their experiences of living with PNES.*

Rogerson, Jennifer, University of Cape Town

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

**Spaces, places and time: Navigating the relations of knowing bodies, babies, publics and knowledge**

For middle class women birthing in South Africa, choice has become the axis upon which birth is approached and a powerful myth of dichotomised birth models upholds emphasis on how women birth. For women using independent midwives, desiring a 'natural' birth meant engaging with the politics of birthing and as part of the project of mothering, how much women knew was an integral aspect in the work of becoming the 'good mother'. Using Marilyn Strathern as a framework I draw out the relations of knowing and that unfolded during pregnancy and how different relations and relations of knowing came to bear on the ways care settled. By focussing on different sites and spaces: pregnant bodies, babies, midwives as intermediaries, publics and knowledge, I explore the ways that pregnancy was engaged, how knowing and its associated relations were navigated and how time came to act on when and how certain knowledge was permitted or refused. I offer ways of thinking through the values, projects and ways of knowing that come to materialise births and bodies in particular ways and how care practices produce and get produced in the enactment and elaboration of the 'natural' birth model and the relations of knowing that emerge.

*Jennifer Rogerson is a PhD student in Social Anthropology. Her research has focussed broadly on the practices of midwifery in relation to care. She is interested in exploring, alongside the political economy of service distribution, the political economy of affect in South African maternal health care. Specifically, her work looks at how a model of birth is elaborated and enacted and how care settles in that context, being called forth in particular ways. Prior research was housed within environmental anthropology, where Jennifer participated in interdisciplinary research looking at how different sea-users engage with climate change.*

Ross, Fiona with co-author Nicholas Eppel, University of Cape Town

## EMERGING METHODS

Oral, 30 Mins

### **Thermal Optimum: Time, intimacy and the elemental in the first thousand days of life**

**Fiona Ross (words), Nic Eppel (images)**

'Thermal Optimum' is a collaboration between photographer Nic Eppel and anthropologist Fiona Ross. Focusing on pregnancy and early childhood, we sought a way to open questions about how the 'hard facts' of biology are given force and presence through 'soft' actions of care. Thermographic imaging, initially developed for military use, allows one to trace a subject's 'heat signature', making visible aspects of the world that are ordinarily undetectable to the human eye. The resultant images disrupt visual expectations and accustomed modes of interpretation. An experiment in seeing, we are interested in thinking about what these kinds of images enable and unseat for us as artist and anthropologist.

***Fiona C. Ross** is Professor of Anthropology and Head of Anthropology in the School of African and Gender Studies, Anthropology and Linguistics at the University of Cape Town. An NRF-rated scholar, she holds an AW Mellon-funded Research Chair that focuses on the anthropology of reproduction and infancy, and in particular, on the ways that scientific knowledges (such as those of epigenetics, neuroscience etc) enter public policy and practice. Full details can be found at [www.thousanddays.uct.ac.za](http://www.thousanddays.uct.ac.za). Her prior work has focused on questions of apartheid's redress and includes two monographs: *Bearing Witness: Women and the South African Truth and Reconciliation Commission* (Pluto Press, 2003), and *Raw Life, New Hope: Housing, decency and everyday life in a postapartheid community* (UCT Press, 2010). She has co-edited *Ethical Quandaries in Social Research* (HSRC Press, 2014) and is currently working on a biography of the first thousand days of an infant's life.*

***Nicholas Eppel** is a freelance photographer with a particular interest in documentary film. His works focus on the ordinary aspects of everyday life in ways that capture their mythic underpinnings and their potential for memory-making. He has received critical acclaim for *A House in Harrington Street*, based on three years in the lives of residents in the rapidly gentrifying centre of Cape Town. Through close attention to everyday life and activities in one home, the work explores how communities are made and erased. Two other pieces of work have also received critical acclaim. *Between Shadows* is a meditation on relations between Africa and Europe from medieval times to the present, exploring themes of belonging and expulsion. His most recent work explores Chris Hani's legacy.*

Salcedo, María Teresa, Colombian Institute of Anthropology and History ICANH

## EMERGING METHODS

Oral, 30 Mins

### **“Senses of place and space in military life: ethnographic snapshots”.**

This presentation is a reflection about the senses of place elaborated around some events in the military life as it takes place in the city. I propose to give an account of the knowledge that serves the military and the police to relate to urban spaces. With this, I draft a series of ethnographic images that represent the interaction between their events and subjectivities in urban daily life. I elaborate an ethnographic writing made of snapshots that focus on practices embedded with hierarchies and doctrines. They are fragments of ethnographic writing that interrupt senses of belonging and spatial ubiquity. It is based on research about the public forces and on the current representations of security and coexistence in Colombia.

*María Teresa Salcedo is an urban anthropologist who's done fieldwork in the streets and urban spaces of Colombian cities. Her current research is concerned with the perception of the city and everyday life through the relationship between young people, the law, the police and the military forces. Her research is also interested in the social and cultural meanings of security in her country. She's a researcher at the Colombian Institute of Anthropology and History ICANH.*

Sathiyah, Varona, University of Johannesburg

PRAXIS & ADVOCACY

Oral, 30 mins

**History, Identify, Representation: Public-private-community partnerships and the Batlokoa community**

This research explores how a public-private-community partnership impacts on the operation of a community-owned Lodge in Drakensberg, South Africa. The case study focuses on the indigenous Batlokoa community at the Witsieshoek Mountain Lodge establishment who collaborate with the tourism operating company Transfrontier Park Destinations (TFPD) and the South African National Department of Tourism. Collaborative partnerships are necessary in developing countries as the community sector often lacks the economic resources necessary for the operation of a successful tourism operation.

This study, undertaken from 2011 to 2014, is pertinent to the post-apartheid South African context which fosters community initiatives in tourism contexts as it illustrates the challenges that are encountered when tourism operating companies, communities and government departments collaborate. It is informed by Critical Indigenous Qualitative Research, an interpretative approach that places emphasis on the indigenous community's perceptions and interpretations. It ascertained how the Mountain Lodge establishment featured in the Batlokoa community's sense of history, group identity and representation. The focus was on the 'grassroots' community perceptions as it is situated within the field of cultural studies which places precedence on the marginalized aspects of society. The findings suggest that the Witsieshoek Mountain Lodge enterprise is viewed by the Batlokoa community as being primarily a place of employment and secondarily a place of heritage.

*Varona Sathiyah is a PhD candidate and assistant lecturer at the Department of Communication and Media Studies at the University of Johannesburg. She joined Professor Keyan Tomaselli's 'Rethinking Indigeneity' research project in 2010. Her MA and PhD research derives from the project.*

Saul, Dr. Melissa with co-authors Umi Jensen and Michael Hayes, University of Hawai'i, West O`ahu

## SOCIAL JUSTICE & TRANSFORMATION

Oral, 90 Mins

### **A Hawaiian sense of place?: A critical spatial analysis of a neo liberal university**

This panel presentation examines the historically and socially constructed space of a new university. The university began operation in 1974 then moved to its new campus in 2012. The focus of our analysis plays at the intersection of the physical plant and the lived experience of the facility. Melissa Saul manages a \$10 million grant intended to serve Native Hawaiians. The grant is focused on challenging the neo liberal factory model of the university by recreating the space to be more welcoming to Native Hawaiian cultural traditions and ways of being. This has included the building of a traditional housing structure (Hale) and garden. The effort has also expanded the borders and boundaries of the university through community engagements. Umi Jensen conducted interviews of participants in two freshman learning communities intended to focus on Hawaiian cultural values. Her analysis examines how faculty and students constructed the meaning of the place within a program that focused on Hawaiian values and community service. Michael Hayes conducts a critical-historical analysis of the university space. The university was built specifically on the model of a sugar cane factory and the purpose was to pay homage to the history of the sugar cane plantation on this part of the island. plantation life occupies a contested space on the island as it was both an oppressive way of life but one that afforded opportunities to the many immigrants who came to work the fields.

***Dr. Melissa Saul** is faculty and director of Piko Project a grant-funded program at the University of Hawai'i West O`ahu and is focused on Native Hawaiian student success in the health fields. Her scholarly work has focused on issues of social justice and cultural understanding in education.*

***Umi Jensen** is an educational research specialist at the University of Hawai'i at West-O`ahu where she collects and analyzes institutional data.*

***Michael Hayes** is an Associate professor in the Division of Education where he teaches courses in the Social Foundations of Education. His scholarship focuses on the intersection of Global citizenship, imagination and creativity.*

Setume, Sensokuhle, University of Botswana

## EMERGING METHODS

Oral, 30 Mins

### **Pre-wedding counselling at showers: reproducing the traditional wife with Ubuntu/botho in the urban space, Gaborone**

The process of socialising a girl child in traditional Setswana setup always aimed at producing a woman with a wellrounded character who displays Ubuntu/botho. The expectation was for her to conform to the patriarchal needs of the rural traditional society. Overtime changes due to migration, urbanisation, Christianity and formal education have generally improved the life of a woman. This led to more women moving into the urban areas. This article discusses how the same woman is reproduced in the urban space through counselling at the bridal showers. The study used participant observation and in-depth interviews with principal participants through participating in different bridal showers in Gaborone. The focus was on the content of counselling that is offered to a woman during the bridal shower. Emerging themes were identified by applying Tesch's descriptive method of open coding, yielding the following themes: pre-wedding bridal counselling done by women; respect for husband, proper relations with in-laws, caution in selection of friends and good personal hygiene on the part of the woman. Different scholars have cautioned the use of botho/Ubuntu as an analytical tool as it can be both abusive and liberative. Therefore through the use of ubuntu/botho the study concludes that gender stereotypes are reproduced and minimally challenged during pre-wedding counselling of the bride at the bridal showers in the urban space. The study recommends that more gender sensitive concepts of botho/Ubuntu need to be inculcated among women.

*Senzokuhle Setume is a recently recruited member of the Department of Theology and Religious Studies in the University of Botswana focusing on African Traditional Religions. I am currently pursuing a PhD on Cohabitation in Botswana: challenging methodological nuptialism in anthropology'. I am mainly interested in African religious studies, marital relations and gender studies.*

Scott-Chapman, Dr Sue, Eastern Institute of Technology

## EMERGING METHODS

Oral, 30 mins

### **Doing 'fitness' differently through reinvigorating traditional practices: An ethnographic study into culturally-responsive methods to fight obesity in a community-focused initiative**

Without doubt, the obesity epidemic facing New Zealand (NZ) is being felt across all facets of society. The 2014/15 New Zealand Health Survey reveals that almost a thirds (31%) of NZ adults are obese. However, Indigenous populations face a greater battle than most, with nearly a half of Māori adults (47%) and two-thirds of Pacific Island adults (66%) being identified as obese. Yet a clear understanding of how to fight this campaign has more often than not focused on finding solutions for those who are already obese, without taking into consideration the underlying causes of obesity or finding ways for people to make better life choices. With these omissions as a starting point, PATU<sup>®</sup> Aotearoa was established as a community health and fitness initiative; created by Māori for Māori. Their programmes use te reo Māori and draws on Durie's (1982) traditional holistic health model of 'te whare tapa whā', as well as Kaupapa Māori principles to support, educate and empower whānau to be 'fit for life'. Using collaborative research and integrating mixed-method approaches has enabled the development of a culturally appropriate measurement tool - the Meke Meter, which emphasizes an all-embracing notion of individual wellbeing through strong social support. There is significant evidence stemming from this research that integrating metaphorical image-based tools has had a positive effect on PATU<sup>®</sup> whānau taking greater control of holistic life-style changes as they achieve personal targets whilst simultaneously drawing inspiration from one another in a shared journey for collective health and wellbeing.

*Sue joined EIT in 2014 as a Senior Lecturer in the Recreation and Sport environment, and comes from a University background. Her teaching and research focuses specifically on the socio-cultural and psycho-social aspects of sport and recreation. Her academic interests revolve around national and cultural identity, gender, race, ethnicity, media communication and power relations.*

*Sue is currently involved in collaborative Māori-based research with PATU<sup>®</sup> Aotearoa. Her interest in PATU<sup>®</sup> focuses on the lived experiences of whānau using this Urban Marae and the value that a holistic approach to health and wellbeing has on empowering people. Sue is a member of the Golden Key International Honours Society and a member of the International Sociology of Sport Association (ISSA).*

*Her current role in the Bachelor of Recreation and Sport degree extends across the undergraduate programme in courses that examine the social aspects of sport and recreation, teaching the fundamental requirements of academic writing and research, and working with students in practicum placements throughout the Hawke's Bay community. She is also involved in supporting students enrolled in the Masterate programme. Prior to moving into academia Sue worked in the NZ not-for-profit sector and the international corporate business environment in Africa.*

Schoon, Alette, Rhodes University, South Africa

## EMERGING METHODS

Oral, 30 Mins

### **Making Music Videos as Ethnographic Method**

This paper examines how making music videos with hip-hop artists in the townships of Grahamstown, South Africa was used as an ethnographic method. The purpose of the study was to investigate the relationship between the artists' digital media practices and their social world, and so describe their digital media ecologies. The researcher, a media studies scholar, used her experience in filmmaking to gain access to the group. Discussions with hip-hop artists on the meanings of their songs and how they would like a music video to be filmed, enabled understandings of how they situated themselves in the township social space. Hip-hop artists emphasized their role in countering the stigma of 'ghetto' township spaces by foregrounding possibilities for overcoming nihilism and violence, particularly through re-conceptualising African identity. Through hip-hop and black conscious arguments they critiqued meritocratic discourses of social mobility, while simultaneously emphasizing their own potential for 'progress' through a disciplined ethic of learning and producing hip-hop. Filming various scenes for the hip-hop music videos showed how the hip-hop artists used particular spaces, such as street corners, a sacred lake, a graveyard and a high school, to explore their understanding of the township and its potential for transformation. Working with the artists to distribute the music video enabled various understandings of their mobile and digital practices and how it involves making-do and ingenuity in working with limited resources.

*Alette Schoon is a lecturer in television production in the School of Journalism and Media Studies at Rhodes University. She is currently busy with a PhD in Media Studies at the University of Cape Town. Her research examines the digital media practices of hip-hop artists in Grahamstown, and is based in more than a year of fieldwork . She has also published several journal articles on South African youth and mobile phones. Alette has worked as a documentary filmmaker before coming to academia, and continues to make films.*

Schwember, Francisco with co-authors and presenters Natalia Bakulic, Trinidad Barros, Macarena Campbell, Emilio Edwards, Antonia Condeza, Danilo Espinoza, Pia Uribe, Iván Zambrano, Marisol Vargas, Art School, Pontificia Universidad Católica de Chile.

## EMERGING METHODS

Creative Research, 30 Mins

### **South-South Project: Recognition of indigenous peoples from interdiscipline**

The historical relation to indigenous peoples in Chile has been marked by behaviours ranging from ethnocide and genocide discrimination to the instrumentalization from the state to strip indigenes of their fundamental rights (Salazar, G. & Pinto, J., 1999). Nowadays the country does not allow envision an articulated space for intercultural encounter and recognition of indigenous peoples to overcome this situation.

This work consists of a proposal for auto-ethnographic exploration around the recognition of indigenous peoples from the knowledge and experiences of each of the researchers / artists perspectives as a Chileans and mestizos. The proposed methodology value the practice and artistic creation of Arts-Based Research as a valid form of production of knowledge and understanding phenomena associated with indigenous people contingency in Chile (Knowles, JG, & Cole, AL, 2008; Sullivan, 2010).

There have been attempts to address the problem of recognition of the "other" in Chile, including its centrality in societies stressed by diversity, multiculturalism and the emergence of indigenous peoples as an identifying force. This project seeks to create new opportunities for interdisciplinary encounters in order to articulate novel forms of creation. It intends to research beyond traditional disciplinary boundaries as a way of making contemporary artistic work. In this context, the project intends a co-created piece of art composed by Chilean visual artists, choreographer and dancers. The proposal explores how potentially visual arts and dance allow the development of experimental proposals that welcome the recognition of indigenous peoples.

**Francisco Schwember.** *Santiago, Chile. He has a Fine Arts degree and an Art Teacher Training (pedagogic) from the Catholic University of Chile, in 2002. In 2010 he obtained a Master in Fine Arts Degree in the same Institution. Currently studying PhD in Science Education in the Catholic University of Chile. He has obtained different awards, as Scholarship Honor Award for Academic Excellence, UC, in 1998 and 1999, 1st Prize, Class 2001, Fine Arts Course, UC, Scholarship "Taller Exposición de Pintura Iberoamericana", Spain, 2001, DIPUC in 2005, VRAID in 2008, 2010 and 2012, FONDEDUC in 2010, and CONICYT 2014. He has participated in exhibitions in Chile, Argentina, Spain, USA, Ecuador, Germany and Peru. Professor at the Art School, Catholic University of Chile.*

**Marisol Paulina Vargas** *Santiago, Chile. Dance teacher, academic and researcher. She has studied in Chile, Brazil and New Zealand. Fondress of "De Ree Nucleus" creation and research. As a choreographer and researcher she has developed more than twenty dance and multimedia pieces, some of the highlight ones are "BLOOM Interdisciplinary Dance" at Portrait Gallery New Zealand (2014); Green Space at TOI O TAMAKE and "Persistent Imaginary" at Contemporary Museum of Art, Santiago and "Assemblage Space" released in*

*Amsterdam, Barcelona y Santiago. She also developed dance projects such as "Gesture and Body Lab", "Emotion, Creation and musical learning: Corporal gesture"; "Sensorial Image: Dialogs between Arts and Social Sciences"; "Body Memory. Patchwork" and "Stratocumulus".*

**Danilo Espinoza** Santiago, Chile. Doctor in fine Arts, Polytechnic University of Valencia, Spain. (2015). BA in Art, specialised in drawing, Catholic University of Chile (UC) (1997). In 1996 he performed studies in drawing and printmaking at the School of Art, Kingston University, London, UK. He has participated in several solo and collective exhibitions either in Chile and abroad. Amongst the most recent it can be highlighted: *Negro de Humo*, Galería de Arte de la Universidad Católica de Temuco, Chile (2015); *Diálogos del reconocimiento*, Centro Cultural Palacio la Moneda, Santiago de Chile; *In transit / En tránsito*, Jewett Art Gallery de Wellesley College. Massachusetts, EEUU (2014); *Trayecto Anómalo*, Galería TANA, Woodland, California. EEUU (2014); *Historias desde la Bruma*, Museo de la Solidaridad Salvador Allende, Santiago de Chile (2012); *Link*, Centro de Arte Contemporáneo de Quito, Ecuador (2012); *Once upon a time*, 91 mq, Berlín, Alemania (2010); *Postdata*, 101 Gallery, Ottawa, Canadá (2010); *Umbra et Imago*, Sala de exposiciones Salón Tudor, Santiago de Chile (2009). He has also participated in research groups exploring topics related to drawing and has been benefited with funding for creative and research projects under the sponsorship of Catholic University of Chile. (1999, 2001, 2003, 2006, 2008 y 2011) and Fondart (1999-2015). Since 1997 he has worked as professor of drawing and creative practice courses in the Art School, Catholic University of Chile.

**Emilio Edwards**, Santiago, Chile. Dancer and actor at Universidad de Chile.

**Macarena Campbell**, Santiago, Chile, Dancer and lecturer at the Dance Department of Universidad de Chile.

Sehume, Jeffrey, Mapungubwe Institute (MISTRA)

PRAXIS & ADVOCACY

Oral, 30 Mins

*Appraising the 'Rethinking Indigeneity' Project Using Transdisciplinarity*

This paper examines the 'rethinking indigeneity' (RI) project through the prism of transdisciplinarity (TD). It assesses the RI project's assorted philosophical and methodological lenses which have been used and applied by various students and practitioners. RI and TD are selected since both are focused on transcending the superficial boundaries established within/between academic disciplines, research methodologies, researcher-researched relations, academia and policy environs.

RI and TD are isolated for critique since they both address complex and interconnected issues that, amongst others, bedevil relations between (elite) research societies and (marginal) researched communities in terms of power dynamics plus policy implications and monitoring. These issues are flagged also because the marginal communities have turned the gaze around to not only reflect on the elite societies but self-reflexively take ownership of the stories formerly told and owned by elites.

The ultimate objective of this reappraisal is to highlight the dialogue generated by academics and affected communities, research methodologies, policymakers and researchers, in the interest of transcending inherited Enlightenment-colonial demarcations that are unusable to the 21st century requiring appreciation of lateral thinking, multiple realities, holism, convergence of perspectives, in-formation, re-search, copyleft, complex waves (instead of either/or dualities), negotiated truths or facts, transnational rather than national/regional beings.

*Jeffrey Sehume is a PhD student at the University of Johannesburg. He works as a researcher at the Mapungubwe Institute. He has a background in teaching at various tertiary institutes and has enjoyed a stint as a public servant in the South African government.*

Shain, Chloe, Department of Social Anthropology, University of Cape Town

## EMERGING METHODS

Oral, 30 Mins

### **‘This is not a wimpy bug’: Encountering mycobacterium tuberculosis and the scientists it brings into being.**

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 scientists in a TB research center in Cape Town, South Africa, 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.

*Chloe Shain is a postgraduate student registered at the University of Cape Town’s Anthropology section of the School of African and Gender Studies, Anthropology and Linguistics. She is also a student of film, completing her BA degree in Screen Production at the University of Cape Town.*

Siganporia, Dr. Harmony with co-presenters Dr. Nosipho Mngomezulu and Julie Nxadi, MICA-India

## SOCIAL JUSTICE & TRANSFORMATION

Pre-set Thematic Session, 90 Mins

### **From South Africa to India: Deciphering Student Movements in Neoliberal Times**

"There's a riot going on": this is the title of Peter Doggett's<sup>2</sup> exploration of the heady counter-culture movement which swept across large swathes of the world in and around the 1960s. Decades later, this phrase has acquired a new resonance; an almost prophetic quality, when it is used to describe what we have been witnessing across University campuses world over since 2015. Government clamp downs on institutions of learning, and the unease manifest in the ways in which students have responded to what is now commonly identified as the commercialisation of higher education - the University embracing its role as arbiter and perpetuator of the neoliberal creed - are inter-related phenomena, and need to be understood in terms of what they mean for youth and student politics, as well as what these movements have done to disrupt the systematic inequities configured into the workings of the institutions which 'house' them.

This thematic panel brings together scholars from South Africa and India, in a bid to set the student movements currently unfolding in both post-colonies in conversation, and consider how, as scholars and ethnographers, we may engage with and elucidate them. These papers investigate the crafting of liminal spaces within University campuses under siege (Siganporia), the business 'unusual' of being in but not of the university (Mngomezulu), and understanding the role that gender plays in the makeup of student movements and the positioning of their members (Nxadi).

#### **Business as (un)usual: between youth and revolt**

Dr Nosipho Mngomezulu, University of the Witwatersrand

The University in post-1994 South Africa has once again become a site for contention, a site for reimagining a collective national project, but try as it may, the university is not a microcosm for society. Demonstrations and protests for equitable access to education have never ceased at some South African Higher Education Institutions (HEIs), while at some, the shock and horror of direct action has revealed some of the most dangerous mechanisms of repression at the heart of "liberal" historically white universities. In 2015/ 2016 the imagined future of South Africa – the amorously named youth - disrupted narratives of liminality, amplifying intergenerational struggles over meaning of the past in the present yet to take shape.

What does it mean to speak of student movements when the spaces and structure of higher education morph, congeal and refuse to be moved? Attempts at narrating the current South African moment often feels like an exercise in time travel, where space and place collapse to

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<sup>2</sup> Doggett, Peter (2007). *There's a Riot Going On: Revolutionaries, Rock Stars, and the Rise and Fall of 60s Counter-Culture*. Canongate Books, Edinburgh.

reveal the blurred lines between present, past and future. This paper explores the business unusual of being in but not of the university in 2015/2016. Attempts at disciplining the fragmentary assemblages that make up the moments between disruptions into coherent meta-narratives have failed. A big picture has not emerged, but in zoning in on the quotidian and often mundane attempts to return to business as usual at two South African HEIs may help to reveal the shapes of the rituals of shifting nodes of power.

### Can We Claim To Be Intersectional? Gender in Student-Social Movements

Julie Nxadi, University of the Western Cape

“Being a minority in both caste and class, we moved about anyway on the hem of life, struggling to consolidate our weaknesses and hang on, or creep singly up into the major folds of the garment.” Toni Morrison -The Bluest Eye

Using gender as a point of departure, how do we engage with the experiences of students involved in the various student protest movements across South African Universities in 2015/16? Police antagonism, intense media scrutiny, academic disruption – among others – were a lived experience. The student protests of 2015 have widely been labelled as a seminal moment in the history of democratic South Africa. However, the movements have by no means been met with unanimous acclaim. This paper proposes to continue with the process of reflection and analysis that has begun in the aftermath of the historical moments at Parliament and Union Buildings late last year. What has been framed as internal tensions within student movements which stem from the most vocal and active subjects (who have historically been framed as illegible, specifically with regards to gender, sexuality and normative understandings of legible bodies), refusing to allow their experiences to be particularised?

This paper hopes to understand the role that gender plays in the makeup of these movements and the positioning of their members. Gendered identity continues to pervade all spheres of life in South Africa, including movements that tirelessly work to undo patriarchal oppression within their structures. Indeed, it is on the success or failure of this work that the sustainability of these movements depends. In South African political discourse, gender is largely subordinated to race. To that extent, this paper will attempt to re-position gender as crucial to any conversation about the vision and imaginings of post-Apartheid South Africa.

*Dr. Harmony Siganporia teaches in the area of Culture and Communication at MICA. She has a Ph.D. in social history, and her thesis was on the langue and parole of reformist discourse around the ‘women’s question’ in late-19th century Western India. A practicing musician, Harmony’s research interests include ethnomusicology, gender and performativity, culture and conflict, the role of music in the emplacement of exilic identities, and Semiotic theory.*

Skousen Ed.D, Jacob D. with co-presenter Kathleen Budge, Ed.D., Boise State University, USA

SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

**Spaces of Resistance, Places of Liberation: An Autoethnographic Exploration of a Rural School Principal's Understanding of Leadership as Love**

This autoethnographic study and the narratives woven within contribute to the larger body of literature relating to public schooling and leadership by providing a rich description of the ways in which rural schools can be liberatory. Through this underutilized methodology, I explore what a school leader can do, what I did do, and what this narrative could teach me, and others. My experiences as a missionary in Nicaragua, an undergraduate and graduate student at a public university, and a teacher and principal in rural Idaho create the backdrop for a larger narrative about public schooling and leadership. Traditional notions of learning, teaching and schooling, contribute to the inequity and injustice found broadly across the United States. While this is no less true of rural schooling than schooling in other contexts, much of the critique of schooling in the United States has been focused on metropolitan contexts. Given the interdependent relationship between school and community, an understanding of the way schools and school leaders contribute to, or interrupt, inequity and injustice has additional salience in rural places. Concluding schools do not have to beget oppression, I developed a deeper understanding of the work of Paulo Freire (1998) who wrote one must “develop a certain love not only of others but also of the very process.” While Freire was referring to teaching, for me, leading is teaching. Therefore, leaders, especially those who lead for social justice, must also love others and “the very process” of leading.

***Jacob D. Skousen** is the principal of Marsing Middle School, Marsing, ID. He has worked as a teacher – in the United States and in Kiev, Ukraine-, adjunct faculty, instructional coach, after-school program director and school principal. Skousen holds a Masters of Arts degree in Curriculum and Instruction with an emphasis in Bilingual Education, a Masters of Education in Educational Leadership and Administration, and a doctorate in Curriculum and Instruction.*

*Skousen's work opening a new secondary school specifically designed to serve oppressed students, created the opportunity to work with families, the community, teachers, and students to build a school which provided a place to grow and progress in equity. Through the use of autoethnography, Skousen analyzed and then wrote about this experience as a liberatory act for himself, teachers, students and their families.*

***Kathleen Budge** is an associate professor and coordinator in the Executive Educational Leadership program at Boise State University in Boise, Idaho. She has led the development of an innovative, non-traditional preparation program for principals and superintendents, the purpose of which is to develop leaders who have the commitment and capabilities to lead schools where all students succeed. Her research and scholarly activity focuses on poverty, rural education, and educational leadership. She has conducted numerous presentations at national and state conferences as well as published articles on these topics, and co-*

*authored the award-winning book Turning High Poverty Schools Into High Performing Schools (ASCD, 2012). Her consultancies include state departments, boards of education, state and regional service providers, as well as school districts throughout the US. Prior to joining the faculty at Boise State, she spent twenty-six years in P-12 education, serving as an assistant superintendent, district curriculum director, an elementary principal, and an elementary and special education teacher. She continues to maintain that her most important and significant work has been teaching first graders to read.*

Smith, Paula, Southern NH AHEC, United States

## PRAXIS & ADVOCACY

Oral, 30 Mins

### **Community health workers: What does it mean to be part of an interprofessional team?**

The United States health care industry is changing due to the need to control costs and improve the patient experience. There is a growing focus on the social determinants of health which include addressing upstream factors such as housing, food insecurity, poverty, education and the built environment, to meet the health of a community (Manchanda, 2015). In addition, interprofessional teamwork has been determined to be effective in reducing medical errors and improving patient outcomes. There is support for shifting models of care to include Community Health Workers (CHWs) on the health care practice teams. CHWs have a rich global history and have been shown to improve health care outcomes for patients with chronic health conditions. CHWs improve access to care to underserved populations using health education and health promotion activities (Findley et al., 2014). CHWs and their ability to connect with patients and help them navigate the clinical system are valuable to improving population and public health and engaging patients and their families in their health care (Hartzbrand, 2010). Findley et al (2014) states that “community health workers cannot simply be parachuted into place on the team”. What is the experience of CHWs as they join physicians, nurses, and other health care providers in caring for patients? How do they act in their role as a non-clinical member of the team? This interactive presentation will explore audience members’ experiences in joining teams and as patients in their home country’s health care system, and gather observations to assist US CHWs in their work.

*Paula Smith has been the Director of the Southern NH Area Health Education Center (AHEC) since 1998. In her role, she develops programming to meet the health care workforce needs of the state. She designs continuing education training for health professionals and offers health career awareness opportunities to high school students. Ms. Smith was instrumental in establishing the first medical interpreter training program in 2001 and more recently has worked with a team of Community Health Workers to develop the first CHW training program in NH. She is the Principal Investigator on a research project studying the effects of implementation of an evidence based chronic disease management program. She is on the Leadership Team of a project funded by the US Substance Abuse and Mental Health Services Administration (SAMHSA) to develop and evaluate an interprofessional education model designed to train health professions students using Screening, Brief Intervention, and Referral to Treatment. Ms. Smith has a Master’s degree in Business Administration from the University of Massachusetts in Boston and a Bachelor’s of Science degree in Health Management and Policy. Ms. Smith is pursuing her Doctorate in Education, Leadership and Learning at Rivier University in Nashua NH.*

Sobahle Zamanci, Yandisa, Rhodes University

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

### **Code switching in ethnography: A case study of using both English and isiXhosa in a communicative ecology**

I am researching a group of entrepreneurs who are receiving training and support in personal financial management and development of small enterprises from the Assumption Development Centre, an NPO that supports entrepreneurship in the Joza township of Grahamstown in the Makana municipal area. These entrepreneurs want to further develop computer and social media training they receive from me. In particular, they want better information about funding opportunities for their businesses and resources on how to successfully manage and develop their businesses. Much of this material, and the organisations that supply it, can be found online. They are also interested in developing communication and marketing skills that help them to better communicate with their existing clients and to develop future clients. The internet presents a huge opportunity for entrepreneurs as they are able to accumulate social capital through these networks. However, while this training is valuable to them I am conscious that it can only benefit them if it is introduced within the already existing communicative ecology, which is mostly conducted in isiXhosa, which is also the language of their very important informal networks. While English is the language of these acquired skills and is of high value in the business environment, nevertheless their learning, acquisition and comfort in gaining these skills is better conducted in isiXhosa. This presentation will focus on the value for me as a trainer of using both languages and will make an argument for the enormous value of what has come to be known as “code-switching”.

Spiegel, Andrew 'Mugsy' with co-authors Kwame Samuel Norvixoxo and Matthew Schroeder, Matthew, University of Cape Town

PRAXIS & ADVOCACY

Oral, 30 Mins

**When the shit keeps flying: Using ethnography about toilet provision, management and use patterns in selected South African informal settlements to critique the significance of global sanitation development goals**

The World Health Organisation earlier issued a set of global sanitation goals that were linked to the much vaunted Millenium Development Goals (MDGs). They were later followed, when many MDGs proved not to have been met, by a new set of global sanitation goals associated with the subsequently published Sustainable Development Goals. The extent to which those global sanitation goals have been met, especially in informal settlements (slums) in the developing world, has commonly been assessed statistically using ratios such as toilet numbers per population size. Yet such assessments ignore how informal settlement residents use and manage the toilets that local authorities provide and reasons for challenges faced by those authorities in maintaining such facilities. The paper, based on ethnographic data gathered between 2011 and 2014 in various Cape Town informal settlements, describes residents' on-the-ground everyday toilet use and management practices. It shows that often those practices limit (and sometimes preclude) some people's access to facilities ostensibly provided for all. The data also reveal how various socio-political factors lead to sanitation practices that thwart the public health goals behind toilet provision and how such practices undermine local authorities' sanitation maintenance systems. The paper concludes that ethnographic data about people's sanitation practices require one to challenge widespread statistics-based claims about the extent of toilet access; and it suggests a need for new models for such assessment – models that recognise people's everyday practices, their expectations in particular socio-political contexts and the functions – as people themselves see them – of sanitation services and technology.

Stanley, Dr. Phiona, UNSW, with co-presenters Alice Brennan (UNSW), Harmony Sigantoria (MICA, Ahmedabad, India), and Pamela Zapata-Sepúlveda, Universidad de Tarapacá, Chile

## EMERGING METHODS

Panel, 60 Mins

### **Autoethnography across languages and cultures**

Autoethnography allows researchers to make sense of the 'ethno' –the cultural– by studying their own experiences –the 'auto'. It thus links the self to the cultural, allowing for an inductive grounding of theory in researchers' lived experiences. But what happens when the culture that we research is not conventionally or entirely our 'own'? What happens to the people in the background when we research our *own* experiences among cultural 'others'? Does autoethnographic writing risk reducing cultural 'others' if we cannot help but see them through what Pratt (2008) calls the 'imperial eyes' of travel writing? While writing our own experiences may offer verisimilitude through evocative storytelling, how are we to manage power and positionality? Further, if 'culture' is defined as the intersectional nexus of 'small' cultures (Holliday, 2013), it is arguably the case that *all* autoethnography necessarily crosses cultures to some extent. It is for this reason that consideration of the intersection of introspective research methods and research across lingua-cultures is essential, and long overdue.

This panel offers a selection of autoethnographic reflections from a range of disciplines and geographical contexts. As well as exegesis of the methodological and substantive issues raised by transcultural and translingual autoethnographies, panel members will present autoethnographies of language and culture crossings as follows:

- Harmony Sigantoria–Reflections on research among the Tibetan diaspora in Daramsala, India;
- Pamela Zapata–Sepúlveda, reflections on interpretive autoethnography research among children of Latin American migrant and children of Chileans in schools of Arica. Who is the other and who we are in a tri-border region strongly marked by nationalism and disputes with neighboring countries (FONDECYT 1160869);
- Alice Brennan–Auto/ethnography among Australian exchange students in Mexico;
- Phiona Stanley–Autoethnography of 'gringa' identity shift in Lima, Peru.

***Dr Phiona Stanley*** is a Senior Lecturer in Education at UNSW Australia. Her research is primarily about intercultural identity constructions in international education and she has authored two critical ethnographic books in this field, both for Routledge. The first was A critical ethnography of 'Westerners' teaching English in China: Shanghai in Shanghai (2013) and the second, currently in press, is A critical auto/ethnography of learning Spanish: Intercultural competence on the *gringo* trail? (2016). She is now working on a project on 'language grading', which is where native English speakers attempt to make their own English more internationally intelligible. Dr Stanley's professional background is in English language education and she has worked in Peru, Poland, the UK, China, Australia, and Qatar.

**Alice Brennan** holds an Honours degree in Arts (Languages), a Masters degree in Education, and is a Doctoral candidate at University of New South Wales, Australia. Her study, 'Figured worlds of Mexicanness: Attitude and identity change of Australian exchange students in Mexico', examines the identity and perception alteration of exchange students before, during and after their exchanges to Mexico. As well as a knowledge of the phenomenon of Mexicanness in Australia, this study will also contribute to the scholarship on the effects of student exchange on a person's perceptions and identity as well as intercultural communication, language learning and transnationalism. Alice's professional background is as a Spanish and History High School Teacher.

**Dr Harmony Siganporia** teaches in the area of Culture and Communication at MICA (formerly Mudra Institute of Communications, Ahmedabad), Gujarat, India. She has a Ph.D. in social history, and her thesis was on the langue and parole of reformist discourse around the 'women's question' in late-19th century Western India. A practicing musician, Harmony's other research interests include ethnomusicology, gender and performativity, culture and conflict, the role of music in the emplacement of exilic identities, and the creation/perpetuation of meaning, which falls under the ambit of Semiotics.

**Dr. Pamela Zapata-Sepulveda** is a researcher in the School of Psychology and Philosophy at the University of Tarapacá, Chile. Her doctoral work, at the University of Salamanca, Spain, focused on the emotional, affective and social effects of imprisonment and torture for political reasons in Chile from 1973-1990. Since 2011, she has undertaken postdoctoral studies under Professor Norman Denzin at the International Institute of Qualitative Inquiry at the University of Illinois. She is currently undertaking qualitative research in a number of areas related to power, gender, and violence, the "unsaid" related to the social interactions between children of migrant people and Chilean children in the schools at the border of northern Chile.

Rohde, RICK<sup>3</sup> / Siona O'Connel<sup>4</sup>

Chris Low<sup>5</sup> / Chris Morton<sup>6</sup> / San collaborators (individuals tbc) /

!khwa ttu (<http://www.khwattu.org/>)

Sian Sullivan<sup>78</sup> / Welhemina Suro Ganuses<sup>9</sup> / *Future Pasts* ([www.futurepasts.net](http://www.futurepasts.net))

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Pre-set Thematic Session, 90 Mins

### **Encountering Each Other: agencies, (im)possibilities, and reciprocities in dryland southern Africa – a sharing of co-created works and experiences**

In this thematic session we seek to share experiences of long-term relationships and collaborations through which we have attempted to refract intractable postcolonial structures of inequality. We begin from a position that we cannot erase either History – that mesh of mercantile, colonial, apartheid and gendered trajectories structuring all our encounters – or the personal and contingent histories making possible present relationships, yearnings and endeavours. We ask: how do we work now from where we are in ways that both acknowledge and redress these shared pasts?

For those of us on the 'European' side of the equation, should we simply write ourselves out of the picture in acknowledgement of the violent pasts haunting present inequities? Or does this 'writing out' further discount the multiple agencies at play as ethnographic practice and co-generated materials participate in the ongoing making of worlds? Is it possible to work collaboratively to mobilise skills and resources, and to share voices and experiences that tend to be occluded, without falling into either naïve, liberal paternalisms or a perpetuation of problematic mutual dependencies? We sense that these are questions that many of us struggle with daily as we pursue a politicised ethnographic awareness and practice, questions that are heightened in the polarising dynamics so characteristic of the contemporary moment.

We thus start from recognising the impossibility of 'going back to the beginning' – to a place or time somehow unsullied by the power differentials of post-colonial and patriarchal contexts – to ask, and then what? Our response in this intervention is to share a triptych of loosely connected works, each of which seek to nourish recognition, restitution, proximity and empathy through various ways of remembering, telling and sharing stories. We draw inspiration from Michael Taussig's extraordinary meditation on *Mimesis and Alterity*, to

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<sup>3</sup> Centre of African Studies, University of Edinburgh, UK.

<sup>4</sup> Centre for Curating the Archive, Michaelis School of Art, University of Cape Town.

<sup>5</sup> Bath Spa University, University of Oxford Centre for African Studies, UK.

<sup>6</sup> Pitt Rivers Museum, University of Oxford.

<sup>7</sup> Centre for Environmental Humanities, Bath Spa University, UK.

<sup>8</sup> Corresponding author, [s.sullivan@bathspa.ac.uk](mailto:s.sullivan@bathspa.ac.uk)

<sup>9</sup> Save the Rhino Trust, Namibia.

approach our interventions as always participating in disjunctures and translations across multiple and variously (in)commensurable cultural worlds. And we see this activity as co-creating an imperfect and unsettled improvisation of continual cultural negotiation, so as not to give up on the possibilities of reciprocity and progressive change arising from engagement.

Two of our three experimental contributions are based on the following:

*1. A shared history: repatriating, researching and curating San photographs with San communities*

Chris Low, Chris Morton and San collaborator(s) – individuals tbc / !Khwa ttu  
(<http://www.khwattu.org/>)

!Khwa ttu is a San education and training centre 70kms north of Cape Town. It was started 16 years ago as a joint initiative between the leading San advocacy group WIMSA (Working Group of Indigenous Minorities in Southern Africa) and a Swiss not for profit, the Ubuntu Foundation. !Khwa ttu is currently developing exhibits with the San for a new !Khwa ttu San Museum. In this presentation, San members of !Khwa ttu, Dr Chris Low (!Khwa ttu exhibition curator) and Dr Chris Morton (Pitt Rivers Museum, University of Oxford), consider some of the issues !Khwa ttu faces in trying to represent and empower the San within the framework of a 'museum'.

One recent idea for a !Khwa ttu museum exhibit that we have discussed has come out of the chance finding of 137 anthropometric photograph boards of San men and women. The photographs had been in storage at the Pitt Rivers Museum, University of Oxford, for some years until Morton began researching them as part of a Leverhulme Trust funded project. The photographs were taken by Oxford anthropologist Joseph Weiner on a 1958 'Nuffield- Witwatersrand University Research Expedition to Kalahari Bushmen', and relate to research carried out in several locations around Ghanzi, Botswana.

In October 2016 !Khwa ttu and the Pitt Rivers Museum will take these photographs to the areas in which they were taken and invite some members of the San community to look at them and tell us what they would like to happen to the collection. We will invite and support San who can connect with the photographs to respond in ways of their choosing and offer to provide a platform for this response within !Khwa ttu museum as well as the Pitt Rivers Museum. Their response could form the basis for an exhibit that tackles the problematic interplay between colonial science, visual representation, and wider issues of race and culture in relation to the San of southern Africa.

The presentation will discuss the initial outcomes of this process of visual repatriation and indigenous curatorial engagement, and consider the museological implications both at !Khwa ttu and at the Pitt Rivers Museum of working with the San as part of a curatorial process that involves San people in making decisions about the interpretation and presentation of the collection.

*2. Outsider photography/insider ethnography - a KhoeSan cultural view?*

Rick Rohde and Siona O'Connell

This presentation summarises the outcomes of photography projects which took place in two small southern African villages: Okombahe in western Namibia, and Paulshoek in

Namaqualand, South Africa. The former culminated in an exhibition of the work of sixteen individuals at the National Gallery of Namibia in 1996; the latter showcased photographs made by one young woman – Sophia Klaase – over a fifteen period and exhibited at the District Six Museum in Cape Town in 2013 (<http://sophiaklaase.ccaphotography.org/>). In both cases, the photographers were amateurs with no training or exposure to traditions of visual representation.

The story of these photography projects delineates an experimental approach to writing ethnography. It is multi-vocal in the sense of incorporating diverse individual representations and narratives; it is dialogic insofar as some aspects of the project involved negotiation between myself (Rohde) and photographers relating to the interpretations of individual photographs; it is reflexive from the point of view of the photographers, their subjects, and the public at large in response to the photographs mounted as an exhibition. Both the images and the photographer's comments on them open the possibility of rethinking the issue of distance and otherness, and directly address questions concerning cultural space, the sense of temporality and narrative authority. An attention to the process of the project as a whole, rather than to the photographs themselves, as artefacts, contributes to a resolution of some of the problems of writing ethnography and representing 'others'.

These two collections (or archives) of photographic images is a multiple, shifting text, embodying a variety of meanings and values depending on the context in which they are viewed, displayed and published. This is crucial, for the archive is not only the concern and domain of the academy and the state. The challenge is to acknowledge the everyday lives of rural society from which these photographs emerge, that have long been marginalised and excluded from mainstream culture.

## **CANCELLED DUE TO FAMILY BEREAVEMENT**

3. *Developing Future Pasts Local* (nb. Presentation cancelled due to family bereavement).  
Sian Sullivan / Welhemina Suro Ganuses / *Future Pasts* ([www.futurepasts.net](http://www.futurepasts.net))

Our presentation will be based on processes emerging over twenty years' ethnographic research and relationships in west Namibia to develop a protocol for the local sharing of documentations from on-site oral histories and cultural landscapes mapping in a historical context of eviction. This ethnographic work has involved returning with now elderly Khoekhoegowab-speaking people (self-identifying as Damara / #Nūkhoen and ||Ukun) to former dwelling and other places. These sites are now located in a tourism concession in west Namibia that was progressively cleared of people in past decades. The research has involved recording place-names, childhood memories and other stories that emerge through this on-site oral history documentation, so as to reinscribe in the present past experiences and perspectives that receive little attention in written historical archives. In our presentation we will explore some of the difficulties encountered in interpretation, each of us sharing dimensions of this experience from our respective academic and indigenous positionalities. We emphasise in particular the time and commitment needed so as to negotiate, generate and resource materials that communicate specific cultural pasts whilst being relevant to present realities. Our presentation will draw on image, film and audio materials so as to evoke the dynamic places and temporalities of our collaboration.

Stanley, Dr. Phiona, School of Education, UNSW Australia

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

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

This paper examines tensions between (Western?) criticality –consciousness of power relations– and (Guatemalan, including Mayan Indigenous) perspectives. The context is Spanish-language schools in Quetzaltenango/Xelajú, in which 'Western' backpackers undertake Spanish lessons, homestays, and volunteer tourism experiences.

While Western egalitarian criticality readily accepts same-sex partnerships, student interviewees often encountered homophobia in Guatemala. Similarly, while critical readings of semi-skilled voluntourism are all but axiomatic among academics, some Guatemalans welcomed volunteers' ethically dubious 'help', including medical treatment administered by untrained non-medics.

But are critical readings of power relations and backpackers' attempts to counter homophobia just the imposition of Western norms; acts of cultural imperialism? Is criticality an ethical universal. Does it require cultural relativism?

And then there is the short-handled hoe:

*Gringos* said, 'oh my god, they will *ruin* their backs weeding with those short handled hoes! Don't they *realise*?' So they went back to the USA and raised money for the poor, ignorant Guatemalans. Proudly, they brought back their long-handled hoes and handed them over. People were very happy: these were reinforced-steel, much better than the hoes from the local *ferreteria*. When the *gringos* left, everyone cut the handles down. No-one thought anything much of it. The *gringos* just didn't know any better.

(Guatemalan interviewee; translated from Spanish)

Is this local agency resisting foreign meddling? Or is this a victory for ignorance and the oppression and injury of workers, which is why the short-handled hoe is banned in some countries? This paper examines the tensions and potentials of a culturally responsive criticality.

*Dr Phiona Stanley is a Senior Lecturer in Education at UNSW Australia. Her research is primarily about intercultural identity constructions in international education and she has authored two critical ethnographic books in this field, both for Routledge. The first was A critical ethnography of 'Westerners' teaching English in China: Shanghaied in Shanghai (2013) and the second, currently in press, is A critical auto/ethnography of learning Spanish: Intercultural competence on the gringo trail? (2016). In addition, Phiona has published on teachers' identities in English language schools in Australia, qualitative research methods, and the lived experience of doing a PhD. She is now working on a project on 'language grading', which is where native English speakers attempt to make their own English more internationally intelligible. Dr Stanley's professional background is in English language education and she has worked in Peru, Poland, the UK, China, Australia, and Qatar.*

Talbot, Dr.Wendy, Waikato Institute of Technology (Wintec), New Zealand

## EMERGING METHODS

Oral, 30 Mins

### **Storying professional bi-cultural teaching identity amid neo-liberal politics and the inter-ruptions of unearthed cultural stories**

Some stories get told and re-told, handed down through generations. Others for whatever reason, cease to be told and are forever lost. Fortunately, some get to be unearthed, and recovered, like archaeological artefacts, dusted off, to be reclaimed and re-told. This presentation is auto-ethnographical. It marks the reclamation of one artefactual cultural story from 1830s New Zealand, recently and unexpectedly unearthed. Its discovery is timely and poignant as I negotiate emerging identity and positioning as a bi-cultural teaching practitioner, on a bi-cultural degree program, having been raised as white European. The presentation traces this story's line of flight across five generations. It considers a possible future trajectory as I seek to fold indigenous ways of teaching/learning (ako) into a post-structural teaching pedagogy within the prevailing neo-liberal political space of Aotearoa New Zealand.

*Dr.Wendy Talbot works as an Academic Staff Member in the Centre for Health and Social Practice at Waikato Institute of Technology (Wintec), Hamilton, New Zealand. She teaches mainly in the area of undergraduate counsellor education on a program recently re-developed as a bi-cultural counselling degree. Her writing and research interests focus on critical reflexive practice in the areas of humour, couple relationships, counselling, doctoral supervision and tertiary teaching contexts. Her current research is auto-ethnographic, involving critical reflexion of her bi-cultural teaching identity development in the current political and cultural contexts of Aotearoa New Zealand.*

Van de Logt, Dr. Mark, Texas A&M University at Qatar

INDIGENOUS VOICES: COMMUNICATING PEOPLES

Oral, 30 Mins

**“Respectable Siblings?” Oral Traditions and Academic Traditions in Caddoan Indian Research**

Although historians increasingly integrate oral traditions into their research methodologies, there is still much resistance to using American Indian mythologies as viable historical sources. The reluctance to employ such oral documents increases as their content becomes less “plausible” and more “fantastic.” Because they supposedly are more difficult to verify and evaluate than written sources, many present-day historians continue to categorize oral traditions as a subsidiary class of evidence. While critical examination of sources is an essential aspect of historical research, there is a danger that it might get in the way of intellectual progress when applied too rigorously. Indeed, whereas folklorists, anthropologists, archaeologists, and psychologists have given mythologies a central place in their research, most historians remain skeptical that true historical knowledge can be extracted from such traditions.

This paper is based on my experiences historicizing certain Native American (Caddo, Wichita, Pawnee, and Arikara) myths. Its purpose is to show that historical knowledge can indeed be derived from American Indian mythologies, even though these findings will be rejected by some scholars. Although academic *colonialism* (the idea that indigenous forms of historical knowledge are subordinate to western historical thought) may be at the basis of some of these criticisms, it appears that academic *territorialism* remains the most important reason why many historians are reluctant to assign historical value to Caddoan Indian oral traditions and myths.

*Dr. Mark van de Logt is assistant professor of history at Texas A&M University at Qatar. He earned his Ph.D. in Native American history and culture and at Oklahoma State University. Before working at Texas A&M University, he was a research associate at the American Indian Studies research Institute, Indiana University, and an assistant professor at Benedictine College, Atchison, Kansas. He is the author of War Party in Blue: Pawnee Scouts in the U.S. Army (2010), and is currently completing a manuscript titled Monsters of Contact: Traumatic Encounters with Europeans as Told in Caddoan Indian Oral Traditions.*

Van Heerden, Dr.Michelle, University of the Western Cape

PRAXIS & ADVOCACY

Oral, 30 Mins

***'This should never have happened'*: Entanglement of being nobody and a researcher in the field**

Ethnography abundantly situates participant observation and doing fieldwork as its cornerstone yet much less is known about the ways that the field impacts on researcher habitus as pasts, presents, and futures at times profoundly entangled in unexpected and unforeseen ways. This paper foregrounds reflexivity to shed light on the researcher habitus (Bourdieu, 1990) and the moments of entanglement (Nutall, 2009) during fieldwork that required unforeseen identity navigation. Remaining untouched was almost an impossible feat; ethnography is indeed a lived and embodied experience because I was at once director, producer, and narrator while conducting a two and half year study at two schools with diverse histories, identities, and linguistic profiles. Through the lens of reflexivity, the research process resembled a performance: schools became my stage, teachers, and learners my characters, and when I began writing I was tempted to shout '*Lights, camera and action!*' Consequently, I tried to find a narrative device that would enable me to map my experience developmentally and to unpack the sometimes messy tensions that arose during the research process. For this reason, Goffman's (1959) sociological concept of *dramaturgy* became a crucial sense-making device, it enabled a view of the research process as staged performance: we were all actors, performing acts of identities and reflexivity enabled a particular awareness of the varying roles that I performed when front stage, in the field, and how these roles changed when I was backstage, leaving the field.

*Dr. Michelle Van Heerden is a lecturer in the Language Education Department at the University of the Western Cape. His research interests are language and literacy as social practices, ethnography, identity negotiation in written texts with an interest to inform teacher training, pedagogy, and policy.*

Vass, Dr.Greg, UNSW Australia

PRAXIS & ADVOCACY

Oral, 30 Mins

**Relational ethics and data dialoguing across time and space: Re-presenting the researcher/researched**

*Role model Indigenous students.* She said with a roll of the eyes. It rolled off her tongue all too easily. And in doing so, our 'researcher/researched' roles were redefined. Re-reading the comment transports me back to the event. Standing on the pathway outside the staffroom, I had looked away not sure I could trust my reaction. She punctured the weighty pause, '*probably shouldn't have said that.*' The bell to start the school day saved me, we were late and headed quickly to the library. After the encounter, I started thinking it was a moment of 'becoming' for both of us. Not that I thought of it in these terms. Nor did I appreciate the differences in 'becoming' for each of us. The event had invited me to ask about what I would/should/could now 'do' with these comments? And how would/should/could she be represented in my writing? In this paper, I will reconsider this event across time and space. Starting with revisiting the encounter and considering how I documented it and reflexively wrestled with 'data-ing' the exchange. The discussion then moves in time and space, to consider how the event was represented in my writing, and for this I work with ideas from Deleuze and Guattari, as these assisted me with considering the 'in-betweenness' of the event and the sort of 'becomings' it provoked. Lastly, time and space will shift again, to my role now, where revisiting the event invites me to reconsider the role and possibilities for data, and what the data dialoguing with itself might help reveal.

*Greg is a currently a lecturer at UNSW Australia. The research he is involved with has built upon his experiences as a high school teacher, as it was in this context that he developed an interest in learner identities and schooling practices that impact on the experiences and achievements of students. His research investigates relationships between policy enactment, pedagogy/curriculum, and educational inequities/privileges. Greg's work draws on Critical Race Theory and poststructuralist concerns with power and subjectivities in relation to positioning, performativity, and identity-work that come from across anthropology, sociology and cultural studies. His qualitative research takes up ethnographic, autoethnographic and writing as a creative analytic practice. He is currently undertaking an action research project that is focused on working with teachers and parents as they put into action the skills, knowledges and practices that support culturally responsive schooling.*

Verhallen, Dr. Tessa with co-author Mama Africa Nikodemus Aoxamub, Rights not Rescue Trust, Windhoek, Namibia & Aids Funds the Netherlands Affiliated to Utrecht University

PRAXIS & ADVOCACY

Oral, 30 Mins

**“Rights not Rescue: voices from sex workers in Namibia”**

The novelty of the paper entitled “Rights not Rescue: voices from sex workers in Namibia” lies in the co-construction and co-representation of data on sex work in Namibia. It is written from an emic (as an advisor) and etic (as an ethnographer) point of view in collaboration with a sex worker-led organization (RnRT) representing 3000 members. The paper emphasizes the current difficult situation of sex workers in Namibia, their struggle to have their work decriminalized and the urge to advocate for their human rights and the end of violations. Based on a triangular research design (ethnography, narratives, literature study) it appears that sex workers (particularly LGBTI) in Namibia are extremely vulnerable to emotional, physical, and sexual violence from police officers, doctors, clients, and intimate partners. A causal relationship between being stigmatized and treated as a social outcast or criminal, and being at high risk to acquiring HIV/Aids and other sexual transmitted infections seems to underlie the human rights violations that many Namibian sex workers experience. The sex workers’ narratives reveal the importance to advocate for their rights and access to health care, legal services and education. This paper aims to highlight the urgency of enhancing and affirming the legal, social and cultural position of sex workers in Namibia. It reflects an action-oriented ethnography that aspires to build the capacity of sex workers and sex worker-led organizations to sensitize the public, facilitate sex workers’ access to justice through legal services and improve the accessibility of health clinics for sex workers.

*Dr. Tessa Verhallen obtained a PhD in Cultural Criminology at the Utrecht University in The Netherlands on single-mother families experiencing multiple problems (e.g. child protection, poverty, HIV, psychological problems, issues related to sex work) and has a background in both Cultural Anthropology and Conflict Studies (MSc) and Human Geography (MSc). Tessa Verhallen has a keen interest in studying vulnerable people facing legal and social discrimination and human rights violations. She currently works as an organizational development advisor for a sex worker-led organization Rights not Rescue Trust (RnRT) in Windhoek, Namibia. RnRT advocates for the human rights of sex workers and the decriminalization of sex work as work. Interests: ethnography, interdisciplinary and bottom-up approaches, ethics, human rights, vulnerable groups of people, social work, health, critical discourse analysis.*

*Tessa Verhallen is affiliated to the Aids Funds The Netherlands and Utrecht University.*

Visagie, Charlotte, University of Johannesburg

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Bright Faith Under Red Lights: Sex Workers as Believers**

Imagine being a sex worker, doing a job which is contested, criminalised, marginalised, stigmatised and extremely dangerous. Now imagine you are a believer, a deep spiritual individual, who believes God has a plan for you, which includes being a sex worker. How do we as anthropologists, not only find and tell these conflicting stories, but also give them validity and depth? As part of my honours research project, I set out to find out what the belief systems of sex workers are, whether and how they identify with any of the dominant religions. I asked where sex workers' religious, occupational and private/public lives meet, and how they negotiate these intersections.

With the help of Sisonke (an activist and education group for the rights of sex workers based in Johannesburg), I made contact with a diverse group of sex workers, both female and male, who allowed me a rare glimpse into their private religious lives. As theoretical foundation I utilised a qualitative method with a feminist approach. As such participants have active voices, who are experts of their own lives and knowledge is created collaboratively, with no absolute truths to be discovered. I used continued informed consent - which afforded control to the participants - guided conversations, drawing sessions and a focus group. As my fieldwork progressed, the believer behind the 'sex worker' emerged, shedding their often objectifying identities as sex workers and emerged as mothers, wives, brothers, husbands, sons and sisters.

*Charlotte Visagie is currently a Masters student at the University of Johannesburg. She completed her undergraduate studies in anthropology and religion and her Honours in cultural anthropology at the same university. This presentation is based on the research she did for the completion of her Honours degree. Her current research is looking at religion as phenomenon of gene-culture co-evolution.*

Ward, Sherry, with co-presenters Maryam Al-Awadi, and Sherine Khadr, Texas A&M University at Qatar

## EMERGING METHODS

Oral, 30 Mins

### **Short Shots :Transformative Teaching through Film.**

Can films be representative of ethnography? In her Language of Film class in the Spring of 2016, the presenter required students to create short films as one experiential learning component of the course. The films provided interesting insight into the local culture and engineering discourse in a university setting in Qatar. The course offered an opportunity for students to reflect and experiment technologically and thematically in a safe environment through the medium of film. For many, this assignment was an entry into the world of film, permitting them freedom to imagine, adopt personas, and escape from the here and now by expressing themselves through a new and challenging platform. They were able to explore the power of the narrator, angle differentiation, the role of light and colour in space and distance. Students conducted focused analyses of a variety of genres such as auto-ethnography and biographical narrative in addition to acting, writing, directing and reflecting. Discussion regarding the structure of the course and insight into the development of student products will be offered, showcasing a student autoethnography.

***Sherry Ward** has taught in the U.S., U.K., Spain, Qatar, Turkey and the UAE. She currently teaches courses in EFL, and Composition and Rhetoric at Texas A & M University in Qatar. Her research interests include Composition, Cross-cultural Training, Socio-linguistics, Creative Writing and Experiential Learning.*

***Maryam Al-Awadi** is a senior electrical engineering student at Texas A&M at Qatar. Maryam's interests include energy harvesting and machine learning. She co-directed and animated her first short film, Not All Birds Sing, in April 2016.*

***Sherine Khadr**, who holds a Bachelor of Science in Petroleum Engineering, is a recent graduate of Texas A&M University at Qatar. In her senior year, she was the co-director and sound editor of her first short-film: Not All Birds Sing. She hopes to start her career life in Qatar to enjoy the diversity that Qatar offers and to gain the significant experience in the oil and gas industry.*

Washiya, Yosuke with co-presenter Tomonori Ishioka, Hokkaido University, University of Toronto

## EMERGING METHODS

Oral, 60 Mins

### **Re-viewing ethnographic participation – towards ethnography with time**

Modality of participation has been a focal point for ethnographic works (Wolcott, 2002). It becomes crucial, especially when focusing on the skilled body (for example, Wacquant, 2004; Spencer, 2012), as the researchers' ethnographic observations are highly dependent on the quality of ethnographic participations. To further extend theoretical and methodological understandings on the modality of ethnographic participation, this session presents discussions highlighting time and temporality from two different ethnographic approaches.

Through his year-long field work living together with boxers in a boxing camp in Manila, Philippines, Ishioka argues that the skilled pugilistic body is crafted through the 24-hour communal life and not only by the boxing training, which he emphasizes as "boxing camp" instead of "boxing gym", and is crucial to deepen ethnographic understandings. By amplifying Bourdieu's discussion (1980) that "practice plays strategically with time" he examines the living conditions, especially of the everyday temporal order of eating, sleeping and training.

By presenting ethnographic film of judo practice, Washiya illuminates the methodological implication of film ethnography with time. While film ethnography is largely adapted by studies that tackle with logo centrality (Pink, 2007), he shifts the problem to the matter of separating continuity, or process reduction (Elias, 1978). He then connects seeking continuity in ethnography as a way to capture 'intuition' (Bergson, 1912), and extends the range of ethnography not only ending with the production of ethnographic works but also including the very experiences where those ethnographic works are being shared.

*Tomonori Ishioka is an associate professor in the Faculty of Education at Hokkaido University. He studied sociology at the University of Tsukuba, where he received his Ph.D. for a thesis on the ethnographic research on nameless Filipino boxers in Manila, the Philippines. Ishioka's scholarly articles have appeared in journals of sociology, social research, physical education, and urban and cultural studies. He is also the author of *Everyday Life of Underdog Filipino Boxers: Body Cultures Crafted in Destitution* (2012), which won an award in 2013 from the Japan Sociological Society. He has conducted fieldwork in slum areas of Manila since 2002, including a year-long live-in ethnographic study at a boxing gym in Manila between April 2005 and March 2006. Moreover, Ishioka is a translator of the Japanese version of Loïc Wacquant's classic ethnography *Body and Soul* (2013). His recent publications in English include following papers.*

*How Can One be a Boxer? : Pain and Pleasure in a Manila's Boxing Camp, International Journal of Japanese Sociology, 24, 2015*

*The Habitus without Habitat: the Disconnect Caused by Uprooting during Gentrification in Metro Manila, Social Theory and Dynamics, 1, 2015*

*Boxing, Poverty, Foreseeability – an ethnographic account of local boxers in Metro Manila, Philippines, Asia Pacific Journal of Sport and Social Science, vol.1-2, 2013*

**Yosuke Washiya** is PhD candidate at the University of Toronto. He has been working on bodily techniques and communication from ethnographic approaches, such as post conflict soccer practice in Bosnia and Herzegovina and Japanese immigrants and the legacy of judo in Canada. He is currently working on his PhD dissertation, titled “Thin description” of bodily learning- Film ethnography and ontological provocation, carving out novel methodological approaches from film ethnography to fabricate the reality of bodily practices.

Webber, Dr. Melinda, University of Auckland

## INDIGENOUS VOICES: COMMUNICATING VOICES

Oral, 30 Mins

### **Writing narratives of hope whilst reporting narratives of suffering: Prioritising an Indigenous ethics of care when reporting on child abuse and domestic violence**

In Aotearoa New Zealand in 2014, the Glenn Inquiry spoke to approximately 500 victims, perpetrators and frontline workers about their experiences of child abuse and/or domestic violence. For many, it was the first time they had talked to anyone about their experiences of violence, suffering, hopelessness and despair. It gave them the opportunity to express their concerns, anger, and then, more importantly, their hopes for the future. Often people shared their experiences knowing that their own situations and the after-effects of the abuse and violence they had lived with could never be “fixed” or resolved for them. Yet, they came forward in the hope that family life would be better for their children and grandchildren, and for others.

In this presentation, I will discuss the fundamental Indigenous/Maori principles that underpinned my involvement as a researcher and writer of The Glenn Inquiry’s People’s Report. The drivers of my involvement in this project were threefold: to uphold the mana (status/pride) of all those who came forward; to give genuine voice to those who are most often silenced and made invisible and; to report narratives that were hopeful and inspiring from stories of suffering, hopelessness and despair. This presentation will discuss how an indigenous ethics of care, and methodological engagement based on Maori values, can create a space where the experiences and perspectives of the traditionally voiceless and unseen are heard and honoured.

*Dr Melinda Webber (Ngati Whakaue, Ngapuhi) is a senior lecturer in the School of Teaching, Learning and Professional Practice and an Associate Dean in the Faculty of Education at the University of Auckland. Melinda’s research interests relate to identity development, Maori research methods and ethics, Maori concepts of giftedness and Maori student success. Melinda recently spent the last six years on the Ka Awatea Project examining the nature of teaching, learning and home socialisation patterns that support Maori student success in New Zealand. She also spent four years working as a researcher on The Starpath Project identifying and addressing the barriers that prevent participation and success in degree-level education especially for Maori, Pacific, and other students from low socio-economic communities. Melinda was also a lead writer on the Glenn Inquiry Reports about New Zealand’s domestic violence and child abuse problems from 2013-2014. Melinda had a book published in 2008 by New Zealand Council of Educational Research titled 'Walking the space between: Maori/Pakeha identity' and recently co-edited a book titled 'Sociocultural realities: Exploring new horizons' in 2015.*

Webber, Dr. Melinda, University of Auckland

INDIGENOUS VOICES: COMMUNICATING VOICES

Oral, 30 Mins

**Unapologetically Te Arawa – In pursuit of a tribally specific research approach**

Kaupapa Māori has been comprehensively theorised in academia in Aotearoa and those wishing to use it in their research can find support through the writing of a number of leading Māori academics. What is not so well articulated, is the experiential voice of those who seek opportunities to engage in research in more tribally specific ways. My identity as a Te Arawa woman researching in her own tribal area has become integral to my methodology and approach to research.

Although literature on Kaupapa Māori research has grown, little has been written explicitly laying out the doing of research within specific tribal communities. I seek to articulate my doing by drawing upon the essential research principles and standards set by Te Arawa ancestors and elders. I will examine my work as an education researcher by highlighting research practices that have been shaped by Te Arawa whakapapa (genealogy), tikanga (protocols) and mohiotanga (knowledge). I will reflect, analyze, and summarize tribally appropriate actions in my research doing including relinquishing control, re-visioning knowledge, cultivating relationships, and purposeful representation of communities. My hope is that through my experience as an unapologetically Te Arawa researcher other Māori and Indigenous researchers will be eager to embrace and articulate their own uniquely tribal research methodologies.

Weinberg, Paul, University of Cape Town  
co-author Hugh Brody, University of Fraser Valley, Canada

## INDIGENOUS VOICES: COMMUNICATING PEOPLES

Creative research, 90 mins

### **A celebration and interrogation of selected films and photography**

*The Savage Mind*: the tribal world in history and history in retrospect. Film options; *Nanook Of The North*; and the stills of Edward Curtis and Alfred Duggan Cronin of South Africa.

*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)

*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),

*Tracks*: The San in Southern Africa. *Tracks Across Sand* film and archive by Hugh Brody and *Traces and Tracks* – the photographs of Paul Weinberg

Representations of Indigenous and ‘Tribal’ peoples in both still and moving images have served many kinds of purposes. Some of these have been explicit. There are famous attempts to demonstrate that the ‘tribal’ world is a triumph of humanity over hardship (eg Flaherty and *Nanook of the North*). Or a resolve to show that indigenous culture is fascinating for its otherness (eg the *Disappearing World* series). Or a wish to demonstrate that a particular society is intriguingly exotic for being a primitive ideal and comically magical (eg *The Gods Must Be Crazy*). Or a wish to show that a way of life is caught in modern history and tangled up in NGO politics (eg John Marshall’s last set of films). Or that ‘Tribes’ are exotically linked to the global world (often ‘discovered’ through the eyes of a celebrity) and portrayed as part of a lost and forgotten world of humankind through numerous ‘reality tv’ programmes. But a strong theme of films and photographs of the past forty years has been the attempt to give a voice to indigenous peoples and to acknowledge their lived and complex realities. This is a shift from work that is *about* people, to work that is *with* and *for* them.

Yet questions can be asked about this new form of representation. Is it as straightforward as it claims to be, and seems to be? What other agendas are hidden within the work? Is the absence of narration, for example, a commitment to direct truths or an editorial device? Where does this work fit into post-modern critiques, especially in relation to ‘othering’ and ‘essentialism’? Is the new genre another form of entrapment for indigenous peoples – insisting, by subtle implication, that either they must be as like the ‘perceptions’ we have of them or be doomed? Is there a genuine place (and genre) for outside story tellers working with and for indigenous story tellers and their communities?

Using four separate but related sessions, and by watching a selection of films and photographic images, we propose to pursue these kinds of questions.

*Paul Weinberg, is presently 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.*

*Professor Hugh Brody, presently holds a Canada Research in Aboriginal Studies at the University of the Fraser, Canada. 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.*

Williams, Joseph, Texas A&M University at Qatar

PRAXIS & ADVOCACY

Oral, 30 Mins

### **Getting Vocal: An Ethnography for Subordinate Offshore Workers**

The presenter will describe recent research that combines Intercultural Communication, Risk Communication, and Genre Theory with ethnographic elements in exploring the safety practices among subordinate offshore workers in the petroleum industry. His research marries these theories with ethnography in order to provide a voice for a subset of workers who are not often heard.

Through offshore visits to oil platforms, the presenter has observed firsthand the importance of effective intercultural technical communication to implement an effective company safety initiative. However, this implementation is easier said than done. There are numerous factors to consider. Intercultural Communication theories postulated by Hall and Hofstede, namely discussion of power distance and individualism vs. collectivism, assist in more effective communication between Administration and offshore subordinates. Risk Communication such as research conducted by Beverly Sauer streamlines safety communication for better adherence to company rules and regulations. Genre Theory discussed by Berkenkotter and Huckin supports the idea that in order for audience to act / respond appropriately, there must be familiarity of genre; otherwise, there is audience confusion and the safety message could be lost.

Use of ethnographic thick description has assisted the author in “painting the picture” of life for subordinate workers as they work offshore. This thick description includes behavior during interviews, the interviewees’ answers themselves, and offshore living conditions.

The presenter will explore the implications for utilizing ethnography in a mixed methods project before he asks attendees to contemplate and develop ideas for their own research needs.

*Joseph Williams currently teaches Freshman Composition and Technical Communication & Rhetoric at Texas A&M University’s branch campus in Doha, Qatar. He is currently finishing his PhD in Technical Communication & Rhetoric through Texas Tech University. His academic interests include publications and presentations in the fields of Intercultural Technical Communication, Risk Communication, Applied Linguistics, Ethics, and Cyborgs among others. Joseph previously served as a graduate exchange student to Bogazici University in Istanbul for two full semesters.*

Zapata-Sepúlveda, Dr.Pamela., University of Tarapacá, Chile  
SOCIAL JUSTICE & TRANSFORMATION

Oral, 30 Mins

**From the fieldwork to Cape Town: Borders, space and heartfelt perspective in researching the “unsaid” about the daily life experiences of the children of migrants in the schools of Arica (FONDECYT N° 1160869).**

From different notions and motions of space, I jump with my Chilean woman *latte* color body as a breath of fresh air to reflect on the fieldwork through this trip to Cape Town. In this presentation, I analyze the interactions of the play of children of migrants in the schools of the corridor space between Peru, Bolivia and Chile and how the color and culture behind these practices are. My aim is to analyze which the main challenges and difficulties are when conducting research with children in ever-changing spaces where the action of research seeks to put color to the uncolored, which is understood as a habitual practice and as a way of seeing ourselves and each other in the spaces of the context of this study in these times. Some of the questions framing this presentation are: How the political, cultural and social are present in the *unsaid* daily life experiences of children of migrant people from Latin American countries and children of Chilean people in the schools, and how the notion of the unsaid is constitutive of the process of being part of the Chilean educational system in the schools in northern Chile. Using interpretive autoethnography and performative text, I set myself to put the unsaid in words as a process of building knowledge from the fieldwork to connect with the imagination of the audience in a trip through this corridor.

*Dr. Pamela Zapata-Sepulveda is a lecturer in the School of Psychology and Philosophy at the University of Tarapacá, Chile. She is currently undertaking qualitative research in a number of areas related to power, gender, and violence, the “unsaid” related to the social interactions between children of migrant people and Chilean children in the schools at the border of northern Chile.*