



**ORGANISED BY THE DEPARTMENT OF ANTHROPOLOGY AND DEVELOPMENT STUDIES
UNIVERSITY OF JOHANNESBURG**

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Programme and Abstracts of the Anthropology Southern Africa Annual Conference

4 – 7 October 2009

University of Johannesburg



URBAN WORLDS

WELCOME

TO THE UNIVERSITY OF JOHANNESBURG AND THE FACULTY OF HUMANITIES

It gives me pleasure to welcome you at the Faculty of Humanities at the University of Johannesburg (UJ) (<http://www.uj.ac.za/>). The UJ has four campuses – the Auckland Park Kingsway, Auckland Park Bunting Road, Doornfontein and Soweto campuses – which are located in the metropolitan area of the City of Johannesburg. The campuses vary in size and each of them has its own character and culture contributing to the institution's rich diversity.

The Faculty of Humanities comprises nineteen academic departments, ranging from modern and ancient languages to the social sciences and psychology. The Faculty offers more than twenty undergraduate degree programmes, catering for a wide range of study and career opportunities. Moreover, there is ample choice in each programme, allowing students to tailor the contents of their programmes to suit their interests and needs. The modules in each programme contain information, analyses and theories that are relevant, up to date and of the highest academic standard. Academic departments offer postgraduate programmes up to doctoral level.

Intellectually, the faculty is vibrant, with a strong research output, numerous public seminars, and a healthy tradition of debate. Students are encouraged to question and explore, and to interrogate knowledge paradigms rather than simply accept them. A principal objective of the faculty is to produce graduates capable of advanced analytical and critical thinking skills, independent and progressive thinking, allowing them to access and contribute towards all forms of human knowledge, and to make dynamic interventions in their chosen professions. Humanities graduates often achieve public prominence, and contribute towards social change aimed at increasing the social good.

I hope that you will enjoy the conference and that it will stimulate discussion and debate.

Prof Rory Ryan

DEAN: FACULTY OF HUMANITIES

FOCUS OF THE CONFERENCE

More than half of the world's population currently lives in cities and most people will do so by 2050. Urban populations in Asia and Africa will double over the next 25 years, and by 2030, 80% of the world's towns and cities will be in the developing world. The scale and rate of urban growth, particularly in the developing world, is staggering. Lagos, for example, currently has over 10 million inhabitants and this is expected to nearly double by 2015. In South Africa, the Gauteng city-region is expected to grow to 14 million inhabitants by 2015, putting the region in the top 15 biggest urban areas in the world. Towns and cities are not only increasing in size, but also in complexity—varying in forms, structures and functions. Migrants with diverse backgrounds, skills and expectations move to urban areas in their own countries and across borders, despite having to cope with social disruption, lack of secure housing, poor services and bad environmental conditions. Nevertheless, living in these circumstances is preferred by many as compared to staying behind in rural areas.

Setha Low (2005) argues that anthropological voices are seldom heard in urban studies discourse although many anthropologists do research in urban environments. She suggests that the city is under theorised in anthropology. This conference would like to pose general theoretical and methodological questions about urban anthropology. Are we, for example, doing anthropology in the city or anthropology of the city? How do we understand social relations and the role of kinship in urban environments? What is the relevance of a framework using culture to describe and analyse the lives and worlds of city dwellers? How are health seeking behaviour and healing practices changing to accommodate emerging diseases of lifestyle? What is anthropologists' involvement in urban research, and in urban policy making?

VENUES

Registration for the conference will take place on Sunday in the foyer of the Council Chambers at BBib3 on the Aucklandpark Kingsway Campus. Registration will open from 16h30 until 18h00. On the other days of the conference registration will take place on outside the auditorium on Bunting Road Campus from 8h30-9h00.

The welcome **cocktail party** will be held in the Commons Room of the Faculty of Humanities at C-Ring 2 on the Kingsway Campus. This will take place directly after the round table discussion of Sunday evening.

All the **plenaries and parallel sessions** will take place at the UJ School for Tourism & Hospitality on Bunting Road Campus. Plenary sessions will be held in the auditorium, while parallel sessions will be held in Syndicate Room 6.

Lunches will be served in the entertainment area of the Sol Kerzner building of the School for Tourism & Hospitality to all registered participants. Please wear your conference badge.

The **ASNA Annual General meeting** will take place in the auditorium.

The **Student AGM & braai** will take place at the UJ Hockey Club in Melville.

The **conference dinner** is being hosted at the UJ School for Tourism & Hospitality on Bunting Road Campus on Tuesday night, 18h00-21h00.

The Bunting Road Campus has two student cafeterias, and a fully fledged coffee shop and two restaurants. These are run by the School of Tourism and Hospitality and acts as a training facility for food and beverage management students. There are also a wine cellar, various kitchens for skills training as well as lecture and function rooms, a 150-seater auditorium, four en-suite bedrooms, a computer laboratory as well as a living museum of the Hotel School and another museum depicting the history of catering and cuisine in South Africa.

PROGRAMME

Please arrive on time for all sessions that you attend.

For presenters, please check the programme and ensure that you contact the chair of the session before it begins. The time allotted to presentations vary from 10 to 20 minutes with five minutes discussion for each presentation. Any changes to the programme will be posted on a noticeboard at the registration table.

Notes to chairs of sessions:

Please ensure that sessions start and end on time, particularly those where there is no break between sessions. It is up to chairs, in consultation with presenters, whether to organise that all papers in a session are presented sequentially, followed by a combined discussion, or whether each paper is discussed after its presentation. You will receive a page for the session that you chair with the allocated times and other details.

NOTES FOR VISITORS TO JOHANNESBURG

Johannesburg is the major international gateway to South Africa, and is a vibrant and dynamic city. The University of Johannesburg is situated close to the buzzing CBD. The 'City of Jozi' sets the mood for the ANSA Conference for 2009. We are arranging daily events after the conference, but if you have time and would like to stay on and tour our beautiful city you may explore the link www.joburg.org.za/

You are near Melville's 4th avenue with many cafes, restaurants and clubs. We will provide you with a list of recommended place to eat and explore.

CONTACT DETAILS

Conference organisers: Thea de Wet 082 410 9318 | Hemali Joshi 079 914 8725

Security and medical emergencies on Aucklandpark Kingsway Campus (011) 559 2000

Security and medical emergencies on Bunting Road Campus (011) 559 1312

SUNDAY, 4 OCTOBER 2009

18:00 – 19:30

Round table discussion in the UJ Council Chambers: Research and methodological directions in urban studies in the South.

Participants include:

Prof Sakhela Buhlungu, Department Sociology, UJ (Chair).

Prof Trudy Harpham, Emeritus Professor at London South Bank University, UK & Honorary Professor at the London School of Hygiene and Tropical Medicine, UK.

Dr Antonádia Borges, Department Anthropology, University of Brasilia, Brazil.

Karen Nortje, Senior Researcher: Water Resource Governance Systems Research Group, CSIR - Natural Resources and the Environment Unit (NRE), Pretoria.

ANTHROPOLOGY SOUTHERN AFRICA CONFERENCE AT UJ FROM 4 – 7 OCTOBER 2009	
SUNDAY 4 OCTOBER	
16:30 – 18:00	Registration at UJ Council Chambers – APK campus
18:00 – 19:30	Opening & Round table discussion in UJ Council Chambers
19:30 – 22:00	Cocktails in Humanities Common Room – APK campus, Sponsored by the Faculty of Humanities, UJ

MONDAY 5 OCTOBER	
REGISTRATION AT THE UJ SCHOOL FOR TOURISM & HOSPITALITY – BUNTING ROAD CAMPUS	
8:00 – 9:00	
09:00 - 10:45	SESSION 1: URBAN GAZE. Chaired by: Kees van der Waal
10:45 – 11:15	Tea/Coffee

SESSION 2A: URBAN WATERS.	Surname	Name	From	Title	SESSION 2B: SEX AND THE CITY.	Surname	Name	From	Title
11:15 - 12:45	Chaired by: Cheryl Stevens	Van Rooyen	Carina	UJ	Water politics in Johannesburg	Thomton	Robert	Wits	Re-visioning sex for anthropological use
		Goitsemodimo	R.G	National Museum, Bfn.	Rainwater harvesting: Possible solution for water management in cities?	Monteiro	Ana Piedade Armando	Wits	HIV and AIDS prevention interventions and the contextual realities in Dondo and Maringwe
		Nkacha	Thembi	UJ	Water's lives and deaths: A political economy analysis of H2O resources	Botha	Nina	UP	Sick with child
12:45 - 13:45		Spiegel	Andrew	UCT	Reflecting on an interdisciplinary participatory action research project: Wastewater management in two South African urban shack settlements	Modise	Aziza T.	UJ	Ke Ngwana wa Mbeki: Adolescents' narratives about teenage pregnancy and the child support grant
					Lunch				

13:45 - 14:45	SESSION 3A: PERFORMANCE, PUBLICS & THE POLITICS OF AUTHENTICITY. Panel organiser: Heike Becker	Surname	Name	From	Title	SESSION 3B: POWER AND AGENCY. Chaired by: Steven Robins	Surname	Name	From	Title
		Becker	Heike	UWC	"Diverse cultures - one vision": The politics of authentication in an urban cultural festival in Windhoek, Namibia		Clark	Cassandra	UJ	"Don't paraffin me!": Deception, power and agency in a sport and development organization
		Akoth	Steve Ouma	UWC	The meanings of Obama in Kogelo: Culture, ethno-politics and the making of the leaders in multiparty era in Kenya		Ofoalain	Sian Miranda Singh	Wits	Comfort food: Officers' relations to the spaces they police
		Akuupa	Michael	UWC	Postcolonial festivals: The Kavango regional festival in perspective		Van Heerden van der Heijden	Schalk Ingrid	UJ US & HSRC	Nutmeg: Soccer and donor politics in Mozambique Walk the Walk, Talk the Talk: Women's articulations of empowerment in the Dwaars River Valley

14:45-15:45	SESSION 4A: GUNS, CIRCUMCISION AND HIJACKING Chaired by: David Moore	Surname	Name	From	Title	SESSION 4B: URBAN AND RURAL SPACES. Chaired by: Heike Becker	Surname	Name	From	Title
		Mhlahlo	Andile	US	Controversy and debate around government policies and public views regarding initiation rituals		Sibanda	Manasa	Fhiser	Urban and rural spaces: consequences of nature conservation and the rural to urban migration: The Great Limpopo Transfrontier Conservation area, Zimbabwe sector
		Mtero	Kudzai	FHISER	The existence of culture in the city: A case study of male circumcision in East London, South Africa		Sibanda	Octavia	Fhiser	Current trend in migration and the making and maintaining of identities
		Ahmed	Mustava	UJ	Guns and human security in cities		Boonzaier	Emile	UWC	"Racist accusations in contemporary South Africa: Lessons from studies of witchcraft"
		Korth	Marcel	UJ	Hijacker's narratives: Stories of male resilience in Zola		Komanise	Mzwandile	Fort Hare	The role of women in farming: Gqumahashe and Melani villages in Alice district

15:45-16:00	Tea/Coffee	
16:00 - 17:30	ASNA council meeting	
18:00 - 23:00	Student AGM & Student social 'braai & drinks' at UJ Hockey Club Sponsored by the Dept Anthropology & Development Studies, UJ	Evening free for others

TUESDAY 6 OCTOBER					
09:00 - 10:45	SESSION 5: FORMS OF BELONGING IN CONTEMPORARY SOUTH AFRICA. Panel organisers: Lindsey Reynolds & Steven Robins	Surname	Name	From	Title
		Robins & Human	Steven & Oliver	US	Male friendships and solidarities in hard and precarious times: Zimbabwean refugees in Cape Town
		Reynolds	Lindsey	Johns Hopkins	Children, persons, and a few questions of kin: Belonging in contemporary Zululand
		Ross	Fiona	UCT	Personhood and raw life
		Cousins	Thomas	Johns Hopkins	Timber, time and the limits of industrial care: Forms of attachment for forest labourers
		Colvin	Christopher	UCT	Ethics of care and belonging in times of crisis
10:45-11:15	Coffee/Tea				

11:15 - 12:30	SESSION 6A: COMMUNICATION, SOCIAL INTERACTION AND IDENTITY. Panel organiser: Heather Brookes	Surname	Name	From	Title	SESSION 6B: STUDENT PRESENTATIONS Chaired by: Ingrid Marais	Surname	Name	From	Title
		Brookes	Heather	UJ	The communicative, interactive and social functions of urban male township youth talk in Vosloorus		Margaretten	Emily (Molly)	Wits	Standing (k)in: Street youth and street survival in South Africa
		Makukule	Idah	UJ	The role of communicative practices in the construction of identities among male youth in the township of Thokoza		Ombeva	Rachel	UJ	Factors in the success of disadvantaged higher education students
		Maribe	Tebogo	UJ	The role of language and gesture in the construction of black lesbian youth identities		Nel	Magderie	UP	Healing bodies in the Moot: Hands on healing experiences of small group of white South Africans
		Ovendale	Alice	UJ	Children's verbal and nonverbal strategies in the management of social interactions		Musgrave	Leigh	UJ	Can organisational change create a conducive environment for neo-tribal communities?
12:30 - 13:30	Lunch									

13:30-14:45	SESSION 7A: TRADERS AND MIGRANTS. Chaired by: Carina van Rooyen		Surname	Name	From	Title	SESSION 7B: IDENTITY RESEARCHED. Chaired by: Edith Pashwana		Surname	Name	From	Title
			Mtero	Farai	FHISER	Voices of East London's traders: Contestation for urban public space			Kriel	Inge	UP	'Youthnicity' amid 'Ethnicity, Inc.' A youth-in-city process?
			Jamela	Thubelihle	UJ	Beating the system: Informal cross-border traders in desperate political socio-economic conditions			Ali	Tasnim	UJ	"That's my office chair!": Enforcement and contestation of power in a small IT company
			Jinnah	Zaheera	UKZN	Somali migrants in Johannesburg: Livelihood, identity and risk			Joshi	Hemali	UJ	"Who am I? Understanding how UJ Facebook members use notions of public and private to perform their identity."
			Ntabeni	Joseph	UP	Organised chaos: Street traders at a bus station in Marabastad			Jansen van Rensburg,	Fanie (NS)	UP	F. Rudolf Lehmann (1887-1969), moves from an eugenics environment to an apartheid setting: Reflections on the history of anthropology in South Africa.
			Fipaza	Zukiswa		Hidden prospects: The role of social networks in service delivery for migrants in inner city Johannesburg			Sausi	Kombi	UKZN	Voluntary associations and remittances among Nigerian migrants living in central Durban

14:45-16:30	SESSION 8: RACE, TRANSFORMATION AND HIGHER EDUCATION. Chaired by: Thea de Wet		Surname	Name	From	Title		
			Van der Waal	Kees	US	Identity politics and language policy: The 'Taaldebat' (Language debate) about the place of Afrikaans at Stellenbosch University		
			Barnard	Jana	US	Racial discourse among white Afrikaans-speaking youth: A Stellenbosch case study		
			Petrus	TS	NMMU	Are we still relevant? A reflection on South African anthropologists and the report on higher education transformation in 2009		
			Bogopa	DL	NMMU	The rhetoric of transformation: The case of South African tertiary institutions and anthropology departments		

		Sithole	Mpilo Pearl	HSRC	Wrestling with intellectual hegemony: the dwarfed status of knowledge production in South Africa
Grab Tea/Coffee before AGM					
16:30 – 18:00	ASNA Annual General Meeting				
18:00 - 21:00	Conference dinner at UJ School for Tourism & Hospitality – Bunting Road Campus				
WEDNESDAY 7 OCTOBER					
9:00-10:30	SESSION 9: LANDSCAPES AND NETWORKS. Chaired by: Andrew Spiegel	Surname	Name	From	Title
		Inciirloglou	Emine Onaran	Turkey	Diversity and social injustice: “Urban transformation” in Turkey
		Kirshner	Joshua	UJ	Informalisation and changes in urban landscapes in three Bolivian cities
		Groenewald	Liela	UJ	Meanings of informality: Change and continuity over space and time
		Muzvidziwa	Victor Ngonidzashe	UZim	Double-rootedness and networking among urban migrants in Zimbabwe
		Paiva	Angela	PUC-Rio	Educating the poor: Public education and affirmative action in Rio de Janeiro
10:30-10:45	Coffee//Tea				

10:45-12:00	SESSION 10A: URBAN HEALTH IN AFRICA. Chaired by Emine Incirloglou	Surname	Name	From	Title	SESSION 10B: URBAN RESEARCH. Chaired by: Marcel Korth	Surname	Name	From	Title
		Harpham	Trudy, Prof.	UK	Urban health in Africa: What do we know and where do we go?		Pashwana	Edith	UJ	Youth participation at municipal levels
		Mathee	Angela	Wits/MRC	Research translation from a descriptive study: the Johannesburg-based head study		Margaretten	Emily (Molly)	Wits	Standing (K)in: Street youth and street survival in South Africa
		Naicker	N	MRC	Food security in impoverished urban settlements in South Africa		Marais	Ingrid	UJ	Rapport in the field: Reflections on ethnography in schools
		Jassat	Waasila	Wits	Prevalence and risk factors for rodents in selected Johannesburg settlements		Chereni	Admire	UJ	How might we systematically study transnational realities? Insights from research of Zimbabwean transmigrants in Johannesburg

Closing remarks – light refreshments

Pick-ups for airport/s

MONDAY, 5 OCTOBER 2009

SESSION 1: URBAN GAZE

09:00 - 10:45

Chaired by: Kees van der Waal

John Sharp – Department of Anthropology & Archaeology, University of Pretoria
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Volkekunde's perspective on urban lives: The University of Pretoria studies in Atteridgeville

Anthropologists at Pretoria University undertook a major research project in the township of Atteridgeville in the late 1940s and early 1950s. The project gave rise to several dissertations and a lengthy final report. But these texts remain virtually unknown, primarily because they were written in Afrikaans and never published.

This paper examines the way in which the residents of Atteridgeville were portrayed in these texts, comparing this portrayal with those found in anthropological studies of urbanisation and urban life elsewhere in southern Africa in the same period. The UP anthropologists certainly did not regard people in Atteridgeville as a collection of 'tribesmen' who were uniformly out of place in town. Nor did they pay much attention to which of them should be categorised as 'townsmen or tribesmen'. On the contrary, their analyses departed from the premise that - at least in Atteridgeville - 'a townsman is a townsman', and depicted the residents of this township as fully urbanised and adept in the art of town living.

Some of this insistence may have derived from the specific characteristics of Atteridgeville and its residents, but there is also evidence that the UP anthropologists realised the importance of freeing their analysis from any lingering association with the 'culture contact' paradigm. One gains some understanding of their insight in this regard – arguably greater than that of many contemporaries – if one considers the evidence about African urbanisation and urbanism they presented to the Tomlinson Commission of Inquiry soon after their Atteridgeville field research. The political objective they shared with the Commission (which was in large measure a University of Pretoria think-tank) was the source of both their theoretical acuity and their practical folly.

MONDAY, 5 OCTOBER 2009

SESSION 1: URBAN GAZE

09:00 - 10:45

Chaired by: Kees van der Waal

Cheryl Stevens – University of Johannesburg research fellow, University of Witwatersrand
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Johannesburg as 'world-class' urban scenario: An ethnography of gentrification

Johannesburg's local global moment lies embedded in the inner-city's reconstruction where the Nelson Mandela Bridge as urban edifice and claim of being 'for the good of all' now appears contested. The city's regeneration, a mayoral dream for a world class African city, presents competing experiences where grand aspirations for the city contrast with simmering desires for belonging and identity. The city's post-apartheid configuration through neo-liberal market-place economics and generic 'best practice' urban planning and solutions ignores the fate of people like Silence Mdenzane. A wooden cross marks the spot of a downtown demolition and his eviction and is a painful reminder of the affects of gentrification and sanitization. Johannesburg's urban gentrification remains contentious in terms of the so-called urban sanitisation that speaks of "[processes] to remove potentially offensive elements" and "the bad apple problem" in referring to the inner-city poors and homeless.

What 'survival' means for Johannesburg's inner-city poor is hard to write about without taking away their power to say it first. To define poverty and all its meanings is complex. A place called 'home' for the urban poor, if lucky, is an abandoned inner-city building with taps and no running water, plug points and no electricity and sometimes a roof over head. For others 'home' is a mattress on an inner-city pavement or a few sheets of newspaper or a cardboard box to sleep on. But mostly their lives are inscribed with the experience of eviction. Everyday the odds are stacked higher against these people as inner-city buildings, spaces of dereliction, move from being 'filled with homeless' and officially referred to as 'dead buildings' begin to acquiring international

real estate value. But the poor's hopes and dreams are to be 'free one day' from, amongst others, the burden of gathering wastes for recycling in exchange for 'a couple of rand'. They too would like to be employed and to be able to afford accommodation and/or transport in and out of the city. However, struggling to make ends meet, their flotsam and jetsam existences are framed by 'evictions' and increasingly their efforts to sustain their meagre existence in the city have become a challenge to city authorities and urban policy makers.

In this paper it is suggested that Johannesburg emerges as an unequal and contested space that is in need of acts of "democratic humanitarianism" (cf. Paul Gilroy 2004) to face the effects of neo-liberal bourgeois development projects. The city is not a blank slate for the superimposition of international urban 'best practice' as people live and work here. Such urban regeneration fails to consider what Edgar Pieterse (2008) calls: 'the politics of the wretched'. I suggest that poor people's lives are rated below that of the city's interests in the value attached to real estate, and that urban edifices that solicit transnational capital ignores the role that people's play as vital urban infrastructure (cf. Simone 2005). Neoliberalism has "unfulfilled promises of prosperity [and denies] full citizenship and genuine democratisation" (cf. Gledhill 2007[2004]: 342). Critical questions thus need to interrogate the meanings of the 'economy' in terms of who benefits and then too: "... can we not have a real choice about the kind of life that we want in a world as rich as this one in which so many remain poor?" (Gledhill 2007[2004]: 345).

Johannesburg's status lies in its protean ability to become a replica of somewhere else, a space for becoming the place the rest of the world would most like to visit. So that the city becomes a veneer of fantasy: a vision, concept and life-sized story applied to achieve the goal of being 'world-class'. The city as world class appears as a "managed fiction" produced by "power topographies" globally: a vertical power structuring that leaves the "tropes of 'above' and 'below'" unexamined (Ferguson (2007[2004]: 393).

Anthropologist James Ferguson notes how the power of the state, its spatialisation of authority, claims "superior generality and universality" and ignores, at grass root level, that people do have identities ...beyond those inscribed as informal (cf. Mohamadou Abdou 2005). This paper interrogates a critical moment in the evolution of Johannesburg that is best summed up by Christine Boyer: "[that of] spectacle is just that, a bracketed moment ..."

MONDAY, 5 OCTOBER 2009

SESSION 1: URBAN GAZE

09:00 - 10:45

Chaired by: Kees van der Waal

Antonádia Borges – Department of Anthropology, University of Brasília
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Exploring "popular" ethnography: Anthropological insights from Brazilian satellite cities and South African townships

Decades of debate lead us to broadly accepting that anthropologists as any other people are engaged in a mutual research relationship. Nowadays we agree that all of us spend a large part of our daily lives asking questions, formulating hypotheses, testing alternatives, and creating theories about our lives and those of Others.

The interest on how we populate the world with our questions and change it constantly when trying to solve our own puzzles is challenging when the context of our research calls for what is widely named as development.

In Brazil there is an academic refusal to the word poor - although its widespread use in daily conversations, in the mass media and in government language. The ethnographic works on people living in favelas (or any of the so-called peripheries) prefer the category popular. Refusing to label the people whom we do research with as poor, the local literature assumes that we avoid elevating a small group of so-called sages above the common masses or subjects of our inquiries. In other words populares cannot be considered intellectually beneath a dominant class as poor people have been traditionally understood.

In South Africa on the other hand, the use of the category poor represents a step forward in dealing with social realities formerly observed through a dualist approach opposing modernity to tradition. Poor as a concept in South Africa addresses exclusion as a historical subject that brings together class and race both in the present and in the colonial and apartheid periods.

Despite this difference Satellites cities surrounding Brazil's capital city and the South African Townships share many common features. The first one talks about the nomenclature itself. Both in Brazil as in South Africa such derogatory terminology is still being used, even after it had been abolished in the actual post-dictatorial and post-apartheid contexts. Insofar, anthropologists share a lot with common citizens and government officials: a main theoretical problem in anthropology points out how feasible we are in dealing with this tension between new social realities and old concepts. Our interlocutors are right in refusing the old litany that comes from "above", condemning reality for not fitting in the conceptual slots the anthropologists carry on. The people who are hosting us during our fieldwork cannot therefore be blamed for their "failure" alone.

The second characteristic deepens the paradox even further. The non-democratic regimes in both countries were marked by similar housing policies driven by an ideology of spatial, cultural or racial segregation. Ironically or not, those policies were classified as modernists. Here again another problem from the field mirrors an anthropological issue. Anthropological and sociological discourses as well were for a century long defined as based on a scientific, controlled approach that should render the "messy" reality intelligible when righteous framed in our monographs.

Challenges we face doing urban anthropology nowadays comes from these historical burdens we carry – either as part of a central elite that for ages was benefited or as part of a fraternity of knowledge that during almost a century has alone considered itself able to formulate theories on social reality. Anthropologists frequently raise questions about the present situation of their own discipline after a historical path often linked to colonial or imperialist driven forces. "Reflexivity" is more than a bon mot; it is an obligatory detour we all have to track in order to grasp the dynamics of our own work.

The present paper draws some interrogations on the different concepts urban anthropologist use in Brazil and in South Africa to describe their interlocutors in the field. Our purpose is to show that our theoretical framework addresses urgent, but different political agendas inside local academia. Our research experience in Brazilian satellite cities and in South African townships helps us to read the recent literature on this matter. In both countries social scientists try to widen our understandings on social constraints without corroborating the same domination they supposedly are against. By not sustaining an elitist relationship, we have learned how important it is to assume a mimetic perspective in order to reach a mutual understanding on how we as people investigate our/their own lives and of those around us/them.

MONDAY, 5 OCTOBER 2009

SESSION 2A: URBAN WATERS

11:15 – 12:45

Chaired by: Cheryl Stevens

R.G. Goitsemodimo – University of the Free State/National Museum, Bloemfontein
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Rainwater harvesting: Possible solution for water management in cities

A major crisis facing the world today, more specifically cities, is the shortage of water. In urban areas increased population growth and industrial developments are the main causes for a higher demand in water (Woyessa et al 2006). Consumption of water in cities is only second to the demands for water in the agriculture sector (Milesi cited in Moran 2008). The water is needed in the industrial and mining sectors, as well as for food production and domestic activities.

In the face of the escalating water problems, attempts have been made through development projects to educate communities about water management and conservation. One such project is the Rainwater Harvesting Project that has introduced new techniques of rainwater collecting to a selected group of smallholder farmers/homestead gardeners in Thaba Nchu in the Free State Province. Through these technologies households are able to provide in their immediate needs regarding food as well as to participate effectively in the conservation of water. The challenge now is to introduce the rainwater harvesting techniques in urban communities on a larger scale. The aim of the poster is to introduce the Rainwater Harvesting Project and to argue the applicability of the techniques in the urban context.

References:

- Moran, E.F. 2008. Human Adaptability: An introduction to Ecological Anthropology. Third Edition. Boulder, Colorado: Westview Press
- Woyessa, Y.E., Hensley, M. and Van Rensburg, L.D. 2006. Catchment management in semi-arid areas of central South Africa: Strategy for improving water productivity. Water SA, vol. 32 (5), pp 648-654

MONDAY, 5 OCTOBER 2009

SESSION 2A: URBAN WATERS

11:15 – 12:45

Chaired by: Cheryl Stevens

Thembi Nkacha – Department of Anthropology & Development Studies, University of Johannesburg
ithembi@ananzi.co.za

Water's lives and deaths: A political economy analysis of H2O resources

Water gives life water kills, literally. This paper is the outcome of a series of lectures I gave at the Centre for African Renaissance Studies (CALS) at UNISA to diplomats of the Nile river basin and to the representative of Lesotho government who took courses at the centre.

This time round the paper focuses on the Lesotho Highlands Water Project (LHWP) the political economy analysis of this massive project in a tiny kingdom of Lesotho.

The Joint Water Commission Treaty between the Lesotho Water Authority (LWA) and the South African Government for the Lesotho Highlands Water Project (LHWP) article 7 (para 18); article 15 and Lesotho Highlands Development Authority (LHDA) order of 1986 section 44(2) stipulates inter alia; the standard of living of all the people affected by the implementation of Phase 1b (of LHWP) should not be compromised and where possible improved, have not been met. The politics of High Infrastructure Investment (HII) versus Environmental Assessment Impact (EAI) of the LHWP are at the center of the controversy bedevilling the LHWP and the Lesotho government. In the Eighties National Geographic said the number one export of Lesotho to South Africa was Cannabis (Dagga) it was not, humans were, in between it was Diamonds (illegally though). Now it is H2O, lots of it and lots more to come.

Rather than concentrate on the voices of the baSotho adversely affected by the LHWP the SA-Joint Water Commission and the LHWA have been involved in litigation over grand scale corruption on the part of the World Bank, senior baSotho nationals and Acres International a Canadian engineering company. However, advocate Guido Penzhorn of the Durban firm of attorneys has prevailed. Corruption in large scale infrastructure projects is a serious problem that directly affects projects benefits, especially project affected people. The LHWP is the biggest current project in Africa at about \$100bn and corruption mars this otherwise benevolent undertaking. The baSotho will surely benefit from the revenue from South Africa in spite and despite the problems encountered. There have been a number of protest marches in Maseru the capital of Lesotho, baSotho are angry at the LHWP's non conformity to the treaty. 27000 rural people in the highlands have been badly affected and a further 370 households have been displaced. The "Land for Land" compensation is not there. These people use their soil for production. They have never been told about their rights vis-à-vis the project; their rights to H2O and to development. The International Rivers Network (IRN) has been involved in an advocacy capacity to save the rivers decimated but the huge waters from the Katse dam high up the mountains.

Be that as it may Lesotho still suffers from drought and food shortages and the government has to ask for mealie meal relief from South Africa. How does a country that exports water suffer from drought? Studies show that Lesotho will be H2O stressed in the next 25 years.

Because of the poor compensation strategies baSotho through their awareness representative group Survivors of Lesotho Dams (SOLD) are demanding that Phase 2 include a component of "Development through Water" in Lesotho.

The LHWP has won many international awards for its engineering, but this massive project has disempowered many rural communities in the Lesotho highlands. In Lesotho the voices of the affected are calling for human-centred projects and I am inspired to join them and hope that their suffering because of this development is not in vain.

Comparisons with the Nile river projects will be drawn.

MONDAY, 5 OCTOBER 2009**SESSION 2A: URBAN WATERS****11:15 – 12:45**

Chaired by: Cheryl Stevens

Andrew Spiegel*, Neil Armitage, Kevin Winter, Kirsty Carden,
Elizabeth Kruger, Ntobeko Dyani, Ncedo Mngqibisi – Department Anthropology, University of Cape Town
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Reflecting on an interdisciplinary participatory action research project: Wastewater management in two South African urban shack settlements

How might wastewater be managed in inadequately serviced urban shack settlements in South Africa? Given the extent to which the runoffs of such wastewater are both a health hazard to residents in such settlements and that it significantly affects the quality of local rivers, potentially thereby harming commercial agricultural potential, a team comprising a civil engineer, an environmental scientist and a social anthropologist found funding for a proposed participatory action research project. Based on experiences in undertaking that project with its participatory action research claims, the paper outlines some of the methodological challenges the team has faced and discusses various outcomes of the exercise – both the negative and, for anthropology's status, the positive.

MONDAY, 5 OCTOBER 2009**SESSION 2B: SEX AND THE CITY****11:15 – 12:45**

Chaired by: Hemali Joshi

Robert Thornton – Department of Anthropology, University of the Witwatersrand
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Re-visioning sex for anthropological use

Why is it so difficult to see sex as a type of social action? Indeed, is it possible to see sex as social action when it is precisely not public, apparently not rational, or even cognitive, acts as a symbol, though not itself symbolic but experiential? To do so requires an approach that is genuinely anthropological. A theory of sex should be able to answer the question: 'In an environment in which everyone knows that each new sexual partner has a 50% chance of being HIV positive, why would anyone choose to have unprotected sex?' In southern Africa, people make precisely this choice. Standard sociological and psychological theories have fallen short of providing fully adequate answers to this question and others like it. But why oppose an 'anthropological theory' to psychological and sociological theories that in other respects seem to work so well? I argue that we must make an epistemological departure, not merely empirical discovery, and understand sex as relation, as knowledge and as value. This amounts to a re-visioning of sex for anthropological use.

MONDAY, 5 OCTOBER 2009**SESSION 2B: SEX AND THE CITY****11:15 – 12:45**

Chaired by: Hemali Joshi

Ana Monteiro – University of Witwatersrand
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HIV and AIDS prevention interventions and the contextual realities in Dondo and Maringwe

This paper explores how HIV/AIDS interventions are organised and how communities interpret them. The paper is a product of research study about "HIV/AIDS prevention and intervention in Mozambique: Conflict

of cultures done in Dondo and Maringue of Sofala”. Data shows that people are aware of AIDS activities. Local stakeholders on prevention are health institution, NGOs¹, traditional and community leaders, donors, and media. Interventions focus on condom use and religious groups advocate being faithful to one partner. Both approaches are directed to individual behaviour change. The government is blamed for being passive toward prostitution. Television programmes are seen as emphasizing fashion adopted by women such as “shuna baby”, short skirts, and dresses which provoke men’s behaviours. From communities’ perspective AIDS is the result of the non observance of tradition and they complain that prevention messages do not take into account their tradition and ways of thinking.

Local prevention includes a set of ritual sexual acts between specific partners at certain moment of life cycle or in face of certain events. It includes cleansing through medicine². Non observance of these prevention methods is from the communities’ point of view the cause of HIV/AIDS increase. I argue that HIV/AIDS health prevention is a new cultural pattern which is in contradiction with the local cultural model of prevention. An examination of cultural conflicts is imperative for understanding the spread of HIV in Mozambique. The design of effective HIV/AIDS prevention campaigns should take into account the role of (global and local) cultural contexts.

MONDAY, 5 OCTOBER 2009

SESSION 2B: SEX AND THE CITY

11:15 – 12:45

Chaired by: Hemali Joshi

Nina Botha – Department of Anthropology & Archaeology, University of Pretoria

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Sick with child

Angie Motshekga, minister for basic education, said in her budget address to the cabinet that “the rising tide of teenage pregnancies is a great concern”. It is strange that she can make such a statement, considering that in official statistics on schools, pregnancy is categorised as a ‘learning disability’, subcategory, ‘other’. In fact, pregnant girls, especially in the Moot suburbs of Pretoria, seem to disappear suddenly and mysteriously from the schools where they were. They are sent away, to have their baby away from prying eyes, to a school which started more than 50 years ago. This school is intended to be a place where learners with specific medical conditions that would make attending a ‘normal’ school impossible, can go to complete their schooling. In fact, the school is a school for pregnant girls. The girls arrive at this school at any point in their pregnancy, usually as soon as her parents find out. The soon-to-be fathers are often discouraged from taking further part in her life, often by name calling, sometimes by actively involving the police. At the school, she is counselled weekly, inspected Bible-weekly, and taught how to be a ‘good’ mother in designated classes. In many ways, the girl’s internment at the school is seen as a means of discipline, a way of curing her of being ‘sick’ with child. This seems to align neatly with Jacob Zuma’s statement in 2008 that teenage mothers must be taken to colleges and forced to get an education so that they can be in a position to look after themselves.

This paper aims to introduce the school from the perspective of the girls who go to school there. By linking socio-economic circumstance, religious fervour and elitism amongst Afrikaans-speaking people with in-depth ethnography, I wish to show how the school attempts to perpetuate ideas of a ‘good white’ and a ‘good mother’. In other words, the ‘real’ problem of teenage pregnancy is not that they are increasing in number (in fact, the opposite seems to be true), but that pregnancy is still discussed in terms of shame, risk and disease by the policy makes so wholeheartedly committed to cure this social ‘pathology’.

1 NGOs include People Living with HIV and AIDS

2 Medicine from roots made available by healers

MONDAY, 5 OCTOBER 2009

SESSION 2B: SEX AND THE CITY

11:15 – 12:45

Chaired by: Hemali Joshi

Aziza Modise – Department of Anthropology & Development studies, University of Johannesburg
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Ke Ngwana wa Mbeki: Adolescents' narratives about teenage pregnancy and the Child Support Grant

Teenage pregnancy is one of South Africa's major social concerns; the reason for which has taken a number of contentious twists. Over the last few years there has been an upsurge of informal "rumour narratives" in communities and more formally in the print media, that suggests a link between a supposed increase in teenage pregnancy and a desire to access the Child Support Grant (CSG). Yet, studies conducted by reputable research bodies show that there is no such link (see Case, Lund & Hosegood 2005; Makiwane & Udjo 2006; Steele 2006). Nevertheless the stories persist; of interest to me are the stories about this. My MA-study is focused in Tembisa, and looks at the stories that are told by men and women of different generations about the link between teenage pregnancy and the CSG. In this paper I focus on the stories told by teenage girls in Tembisa about a possible link between teenage pregnancy and the CSG.

To gather data, I have conducted focus group meetings with young mothers from different high schools in Tembisa. Tentative findings on reasons for teenage pregnancy illustrate that most of the young mothers interviewed cited status, competition, envy, and just not thinking about the repercussions of having babies along with pressure from their much older boyfriends. The boyfriends asked the girls to prove their love for them as well as the fact that if the young ladies are withholding what is rightfully theirs e.g "but you have to, otherwise he will go to someone else" The CSG was not mentioned by any teenage girl as the reason for her getting pregnant, though they do say that 'others' are getting pregnant for the CSG, repeating the myth about a link between teenage pregnancy and the CSG.

MONDAY, 5 OCTOBER 2009

SESSION 3A: PERFORMANCE, PUBLICS & THE POLITICS OF AUTHENTICATION

13:45 - 14:45

Panel organiser & Chair: Heike Becker, Department of Anthropology & Sociology, University of the Western Cape
heikeb@mweb.co.za

Panel abstract:

As Richard Handler (2001: 964) reminds us, "despite the recent persuasiveness of constructivism in social science, objectivist notions of authenticity remain hegemonic in many late-capitalist institutions, such as the art market, museums and courts of law". In contemporary South Africa and beyond, the political rhetorics of the state, NGOs, the media, and an ever-growing heritage and cultural tourism industry all make for a public culture which emphasises, albeit in a fragmented manner, the reconstruction of postcolonial identities around notions of authenticity, usually invoked by discursive strategies, such as African-ness, indigeneity, and tradition, through which cultural forms are framed as "true", and beyond questioning. Not only in such public spaces as court rooms and institutions of public culture, however, does authenticity serve as the primary conceptual framework. In vernacular social imaginaries, "culture & identity" – ethnicity, and, in places, ethno-nationalism – appear to be the stratagem by which qualities of authenticity are most commonly invoked in local publics and intimate social situations. With these invocations correspond assertions of an authentic plurality of "cultures" and calls for African cultural revival in the postcolony. It appears that the constructed nature of authenticity, which anthropology has never ceased to point out for the past few decades, is regularly accompanied by processes of authentication, in which people have at their disposal resources and techniques, which they use to realize an authentically felt grounding to the social and cultural constructions that make up their lives.

Public culture and vernacular imaginaries thus present challenges to anthropology to re-conceptualise and investigate the meanings and politics of authenticity in an effort to bring the insights of constructivist approaches to an analysis of "being authentic" without disallowing an account of human effort to take things to be "true".

Pertinent questions include, among others: How do people single out, mobilize and articulate what they perceive to be essential cultural elements? What conflicts arise over competing notions of authenticity? What makes them feel that certain cultural elements provide an authentic experience, where they are in touch with both a “real” world and their “true” selves? How do those resonate with a particular habitus, with embodied memory, knowledge production, and how do they speak to prevalent notions of identity and citizenship?

Authentication appears to come about in processual action, rather than in discursive verbalizations. Hence, performances seem particularly well-suited sites to investigate the aesthetic strategies that are being employed to make social fabrications appear «real» and to consider publics’ appreciations of valuations of authenticity in contemporary conflicts over defining categories of identity and citizenship.

The proposed panel seeks to explore, through analytical ethnographic studies and theoretical investigations of spaces and forms of performance and publics, how authenticity as an attribute and a form of knowledge is being produced and mediated in performative cultural forms, including, among others, festivals, masquerades, rituals, historic re-enactments, commemorations, music, dance, sports, or other forms of contemporary popular culture.

MONDAY, 5 OCTOBER 2009

SESSION 3A: PERFORMANCE, PUBLICS & THE POLITICS OF AUTHENTICATION

13:45 - 14:45

Steve Ouma Akoth – Department of Anthropology & Sociology, University of the Western Cape
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The meanings of Obama in Kogelo: Culture, ethno-politics and the making of leaders in multiparty era in Kenya

The nomination of Barrack Obama as Democratic Party candidate in 2006 and his subsequent victory and installation as the 1st African-American president in the United States of America (USA) has resulted to what many have christened as Obamamania. In each construction, this so called Obamamania fulcrums on Obama’s African parentage. President Obama’s father, Barrack Obama Snr., was born and grew up in his ancestral village of Kogelo, in western Kenya. Under a large banner that declared the new USA president as “Our son: Our Hope.” villagers, journalists and a smattering of curious tourists monitored and marked these historic events with optimism and multiple configuration of meanings during the January, 20, 2009 inaugurations. This article examines how Luo people living in Kogelo village in western Kenya celebrated, publicized, and sought to harness the local meanings of inauguration of Barrack Obama as the 44th president of the United States in January 2009. The inauguration of Obama catalyzed the local imagination concerning ethno-politics in Kenya and the country’s quest to lure tourists. While the Kogelo community seems to have mobilized the notion of Luo as ‘exceptional’ and ethno-citizenship in Kenyan politics, the state and private enterprises on their part attempted to locate Obama and Kogelo as a place of authentic African ‘culture’ that should appeal to potential European and North American tourists. The events around Obama’s inauguration at Kogelo reflect new developments in the arenas of politics, economics and cultural struggle. The ethnography of these events as discussed in this paper, demonstrates the convergence of these domains. In addition to generating some kind of renaissance of Kenyaness, Obama becomes a possible means of ‘manufacturing’ an improved future (for Luo people and Kenya) through appropriate historical remembrance and coronation. His victory is expressed as proof that in flawless elections, a leader of ‘Luo decent’ is able to compete and claim victory in the multiparty Kenya. His inauguration also presents an unprecedented but ambiguous potential that permeated Luoland in the months following the bungled presidential elections of December 2007. The case demonstrates how local social, economic and political preoccupations are expressed through global phenomena and constructed

through local cultural traditions, symbols and contestations.

MONDAY, 5 OCTOBER 2009

SESSION 3A: PERFORMANCE, PUBLICS & THE POLITICS OF AUTHENTICATION

13:45 - 14:45

Michael Akuupa – Department of Anthropology & Sociology, University of the Western Cape
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Postcolonial festivals: The Kavango regional festival in perspective

Representations in festival performances makes them (festivals) complex to understand. Scholars in the social sciences, who have attempted to understand dynamics of festival rituals, have analyzed such practices to be either celebrations of commonality, enhancement of social cohesion, expressions of nostalgia or spaces of information dissemination to the public. While the above is convincing, it may not be sufficient. It can be argued that festivals may also be spaces in which wider social interactions other than the above can be investigated. Festivals venues have become avenues in which discourses of ‘authenticity’ and ‘difference’ are emphasized and contested.

In this paper, I attempt to show how the festival space is used to contest the ‘authenticity’ of ‘local’ ‘culture’; and how the ‘difference’ of ‘Kavangoness’ is emphasized while asserting the representation of a “cultural community” at the same time. To demonstrate the above, I present an analytical description of the state-sponsored culture festival in Kavango, northeastern Namibia, with a particular focus on the role of the festival organizers who are state employees, the audience, speeches read and performances of two culture groups namely Kapata Culture Group and Noordgrens Secondary School. Furthermore, I argue that the festival is a space which is by and large mediated by the state, but which is highly influenced by the local community through its participation and performances prepared for the event.

The paper is based on the ongoing ethnographic and historical research on festivals in Namibia, which I have been carrying out for my doctorate.

MONDAY, 5 OCTOBER 2009

SESSION 3A: PERFORMANCE, PUBLICS & THE POLITICS OF AUTHENTICATION

13:45 - 14:45

Heike Becker – Department of Anthropology & Sociology, University of the Western Cape
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“Diverse cultures – one vision”: The politics of authentication in an urban cultural festival in Windhoek, Namibia

The proposed paper explores the politics of cultural diversity and authentication in an urban cultural festival in Windhoek. For the past three decades, anthropologists have fiercely criticized essentialist understandings of culture. Constructivist approaches have shown how communities have been imagined, traditions invented, and identities constructed. Critical scholars have pointed out how what is taken for granted is usually “made-up”; they have demonstrated how people play on the essentialist notions of culture. Yet, essentialist appeals to authenticity appear to be on the rise everywhere, and objectivist notions of authenticity continue to inform many people’s experiences, even where the very term has no vernacular usage. In the ex-apartheid postcolonies of South Africa and Namibia, primarily “culture” and “identity” have assumed the place of that which is “true”, with which there is no arguing. The proposed paper investigates a public event of cultural performance. It seeks to explore the processes and politics of authentication in the specific context of contemporary Namibia, where the State and public culture in recent years have increasingly celebrated cultural difference as the essence of postapartheid nationalism.

The /Ae//Gams Arts & Cultural Festival – named after the precolonial Nama idiom for the area - was established in 2001 as an annual event in the Namibian capital city, which is being organised by the Windhoek municipality to celebrate (our) “diverse cultures – one vision” and has been sponsored by a range of corporate and international donors. As spelt out by City officials and officiating national politicians on various occasions, the aims of the festival are twofold: first, to celebrate pride in the country’s different cultures and its society’s

multicultural character, which is considered to be “part of our national identity”, as emphasized by President Pohamba at the opening of the festival’s 2007 installation. Second, the festival is a centrepiece of the City’s and the national government’s strategies to develop cultural tourism, which they regard as the key component of a thriving tourist economy.

The 7th //A/Gams Festival took place under the 2008-specific theme, “Kultuur: Die fondasie van ‘n nasie (Culture: The foundation of a nation)”. Following the official opening, with speeches by Prime Minister Nahas Angula and local dignitaries, interspersed by the performances by Indonesian and Chinese “cultural groups” – whose acrobatics roused thundering applause – the festival’s line-up demonstrated the astounding range of contemporary cultural forms and aesthetic expressions, which are employed in postcolonial Namibia to mediate a national culture of “unity in diversity”. All-day music programmes in the tent, which had been pitched in the vast City Centre Parking Area just off Windhoek’s high street Independence Avenue and in the city’s main township Katutura included performances by a variety of ethnic “cultural groups”, church choirs, longstanding cultural performers of the Namibian scene, as well as Lady May, Gazza, and other icons of the recently emerged Namibian popular music scene, which creatively re-interpret rap and the South African kwaito music styles, sung in Namibian languages.

Preceding the music programmes, however, the “Proud to be Namibian” competition took centre-stage. The pageant judged culturally-attired female and male participants; the prizes for the competition had been sponsored by the Windhoek hospitality industry and consisted of overnight stays in local hotels and B&B’s for the winners. The contestants, divided into a female and a male category, paraded their “traditional” attire, which they had donned for the occasion; most of the entrants belonged to the various “cultural groups”, who were going to perform later that morning. The judges, who were drawn from among the faculty of local academic and performing institutions, on their part made clear that they rewarded “authenticity” in the sense of pure, pristine, untouched cultural heritage. A heated scandal erupted over the relegation of one woman contestant; spectators loudly protested the judges’ decision; yet, the latter remained adamant: the disqualified contestant may have taken special care with her garments and ornaments – however, her appearance was deemed not authentic since she visibly wore a white t-shirt underneath all her finery.

The paper analyses this controversy as part of the wider festival. It is based on the author’s participation in the festival’s events, interviews, and documentary research.

MONDAY, 5 OCTOBER 2009

SESSION 3B: POWER AND AGENCY

13:45 - 14:45

Chaired by: Steven Robins

Cassandra Clark – Department of Social Anthropology, University of Cape Town, Department for Sport and Movement Studies, University of Johannesburg
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“Don’t paraffin me!”: Deception, power and agency in a sport and development organization

Non-government organizations (NGOs) are proliferating in the expanding urban areas of Southern Africa, and increasingly becoming more corporate to succeed in such environments. Whether in private or organizational interactions, it is common knowledge that people often present themselves as more informed or prepared than they truly are. We often ‘stretch the truth’ or tell a ‘little white lie’ when referring to the progress of a report, how close we are to a location, or on the appearance of a loved one. The prevalence of these actions can be argued to increase in a professional environment, where job security and professional reputation are at stake. An increased insistence on monitoring and evaluation policies and accountability structures within government and non-government institutions reveals the desire to decrease such lying or deceit. Fraudulent behaviour is regularly reported in popular media, yet rarely examined in academic literature. This paper examines a sport and development NGO where the staff have labelled lying or fraudulent behaviour paraffining, referring to the symbolically similar, and potentially dangerous, paraffin fuel that is commonly used in South African townships for heating, light, and cooking, where electricity is inaccessible or too expensive.

An actor-centered approach as propagated by Long (2001) and Rossi (2004) probes individual power and

agency within organizational structures and reveals the multiple, and at times contradictory facets of paraffining. Paraffining can be understood using Grover's (1993) theory of role conflict that explains the reasons for lying and deceit within organizations through contradictions between expectations and resources or personal capabilities, personal and professional roles, and conflicting expectations from different managers. Development workers operate within a complex personal and professional environment, where they must constantly adapt to external social factors and internal power dynamics that restrict their abilities to fulfill their professional expectations. Despite the restraints they still desire to appear capable and present themselves and the organization positively. Thus deceit and paraffining arises, encompassing a range of activities from negative improvisation when facilitating life skills lessons, to lying on reports, registers or about actions.

Paraffin in this context also goes beyond role conflict whereby labelling exposes such deceitful actions and provides a platform for negotiating power structures as it is used to shame those who are paraffining or broach situations of deceit with superiors. Both situations give the staff 'voice' (Grover, 1993) to state their concerns, which along with the acknowledgment of the negative impacts of paraffining on individual lives and the organization's reputation, pushes the organization to implement methods to control the spread of paraffining. These measures of control include improved trainings, regular meetings to facilitate clear communication, and a thorough monitoring and evaluation system. Although debatable whether paraffining is positive or negative, the accusatory use of paraffin associated with the shame of using paraffin fuel can result in positive change as the organization improves trainings, meetings and monitoring and evaluation structures. It can also prepare people to operate in a world filled with unexpected situations where improvisation or negotiating within a system can be argued as a necessary life skill. However, paraffining can also wreck havoc like an uncontrollable fire destroying trust, reputations, and lives in its path. Paraffining thus demonstrates the tension between individual agency and organizational and societal structures, while at the same time it unconsciously raises ethical issues of deception and pressures the organization to implement measures to reduce their prevalence.

MONDAY, 5 OCTOBER 2009

SESSION 3B: POWER AND AGENCY

13:45 - 14:45

Chaired by: Steven Robins

Sian Ofaoloan – Forced Migration Studies Programme, University of Witwatersrand
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Comfort food: Officers' relations to the spaces they police

Based on ethnographic fieldwork with the police working in a peri-urban police station through the Everyday Policing and Corruption Initiative at the Forced Migration Studies Programme, this paper argues that the most poignant illustrations of the complex racial and cultural divisions among the police force appear through their everyday interactions relating to food. In anthropological studies of food, there is an emphasis on "food as a marker of difference, including such classic sociological variables as gender, age, class and ethnicity which frequently 'make a difference' to eating patterns" (Caplan, 1997: 9). Such studies argue that class distinctions, gender roles, and cultural differences are inscribed and enforced through food preferences and eating habits. Taking food as a marker of difference and otherness can allow us to examine cultural practices through this particular lens, looking at holiday meals or significance of food preparation. For the work of the police, however, I focus on their practical food choices while they work. Because these choices are everyday habits and practical responses to the need to eat rather than rational choices, they can offer insight into deeper cultural preferences. Further, the topic of food is intimate in its relation to the body, and as such offers a juxtaposition with the public duty that police officers are performing.

At the everyday level, officers spend most of their time free from direct supervision, and make decisions about how to spend their time. Eating and acquiring food are not part of their job function, but during each 12 hour shift they will face a bodily need to eat or drink something. This analysis falls into the anthropological literature focusing on how societal power dynamics are created, reinforced, or subverted through everyday actions in state institutions. Fitting into the category of everyday discretion, choices and interactions relating to food subtly reveal cultural values that have wider implications for how police conduct their work. Decisions, and especially

habits, about where to eat offer insights into spaces where officers feel comfortable. Just as choices about where and how to patrol can reveal officers' comfort zones, eating habits on the job indicate where and with whom police officers feel most free to relax a little. Police patterns of buying at eating food during their shifts speak to fundamental issues of how they relate to the spaces they work in and the people they work with.

While noting the patterns in officers' buying and eating habits, exchanges of food are a key arena where food punctuates interactions between police and the community. Food is exchanged between residents and police officers as a performative gesture. In anthropological work, "food-sharing has been studied as the social cement holding groups together," (Counihan and Van Esterik, 1997: 92) so what kinds of bonds are formed between officers and the community? These interactions occur among different players, but each exchange indicates a certain type of relationship with unique dynamics. Whether giving food to a child, or taking it from a bottle store owner, the types of interactions the police have with the public show how they fit into the fabric of the community.

MONDAY, 5 OCTOBER 2009

SESSION 3B: POWER AND AGENCY

13:45 - 14:45

Chaired by: Steven Robins

Schalk van Heerden – Department of Anthropology & Development Studies, University of Johannesburg
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Nutmeg: Soccer and donor politics in Mozambique

That power dynamics influence the relationships between donors and grassroots organisations (GROs) has been well established. This study provides particular insight into this relational dynamic by illuminating the ways in which a particular GRO in Manica, Mozambique contests and conforms to donor demands. The study revealed how donors and GROs have different expectations and management styles because they have different agendas and different epistemological positions. The ways in which GROs adapt and resist is not only important in their struggle for organisational survival, but are closely linked to issues of authenticity and autonomy.

The study relies on a thick description of the specific GRO in an almost ethnographic manner, with the author reflecting on field notes taken during his 6 years of living in Manica. Structured in-depth interviews with seven key informants were conducted in Portuguese as well as 15 informal interviews with GRO members, chosen purposefully. Additionally document analysis was used to reflect on meeting minutes, application forms, annual reports and correspondence between the GRO and the donors. What emerged was how the GRO was initially very frustrated and felt powerless, but as they started to 'play the game' (in a way that can be likened to Scott's Weapons of the weak) they became more innovative in their strategies. The GRO stopped viewing their relationships with donors as 'parent child' and started to interpret it as a football match. A particular expression in this metaphor is the idea of nutmeg (shibobo in South Africa, nhonga in Manica): a nutmeg is when a football player skilfully dribbles the ball through the legs of an opponent and being on the receiving end of a nutmeg is very humiliating and embarrassing. This means that even when you lose the game, but you've been able to give your opponents a couple of nutmegs levels of enjoyment and pride can stay high.

The GRO that was studied is in essence a community owned football club, founded in 1980 during a brutal civil war. To sustain their football activities, which in 2009 require substantial funds, they cleverly aligned themselves by incorporating developmental activities, in particular food security, computer literacy and life-skills teaching and then started raising funds on that basis. One of the major difficulties was not so much what was being done, as opposed to how it was being done and in the how, the differences between donor thinking and GRO thinking became apparent. On the one hand donors generally subscribe to a managerialism that rose from the audit culture and this approach reveals linearism as expressed in the 'logframe mania' that has swept development practice. On the other hand the GRO's approach can be described as relational, built on friendship and managed organically where 'like a tree grows' one thing leads to another. Clearly there is a significant difference in the style of doing things and although the specific donors showed some willingness to

bend their rules, it is the GRO that revealed greater ingenuity in contesting and compromising as they strive to make the relationship work, without selling their soul.

MONDAY, 5 OCTOBER 2009

SESSION 4A: GUNS, CIRCUMCISION AND HIJACKING

14:45-15:45

Chaired by: David Moore

Andile Mhlahlo – Department of Sociology & Anthropology, University of Stellenbosch
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Controversy and debate around government policies and public views regarding initiation rituals

The discussion in this text originates from the media reports about death, injuries, and hospitalisation of initiates in the initiation schools in the Eastern Cape Province. The ongoing repetition of these tragedies resulted in the existence of individuals and organisations that challenge this ritual. Hence there are organisations that participate in the initiation rituals (of Xhosa-speakers) without having received an invitation from its custodians. These are the media and government. Their participation produces a conflict of interests, between maintaining the confidentiality (and sacredness) of the ritual and exposing it to the public view (including that of women and boys). In the light of these issues, the initiation ritual clearly remains a controversial topic. This discussion is organised around two topics: i) the media's involvement in initiation rituals; a case study of an SABC 1 drama, *Umthunzi Wentaba*, is used; and ii) government policies (in the Eastern Cape) on initiation rituals; subtopics are used to elaborate this point.

MONDAY, 5 OCTOBER 2009

SESSION 4A: GUNS, CIRCUMCISION AND HIJACKING

14:45-15:45

Chaired by: David Moore

Kudzai Mtero – Fort Hare Institute of Social and Economic Research (FHISER), University of Fort Hare
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The existence of culture in the city: A case study of male circumcision in East London, South Africa

"The nurse was still berating us. 'So you think you are men now, mmh? Well the men I know were made at the mountain, not in the comfort of white sheets!' she lashed out in her knowledgeable way, while throwing back the sheets on the first initiate's bed. No one answered her, at least not aloud".

Thando Mgoqolozana in 'A man who is not a man'

Almost 2, 5 million people worldwide were newly infected with HIV in the year 2007. Two thirds of these newly infected individuals live in Sub-Saharan Africa (UNAIDS 2007). These statistics show that HIV infection rates are extremely high in Sub-Saharan Africa despite the prevention efforts that have been introduced in the countries of this region over the past few years. This therefore means that "intensified and expanded HIV prevention efforts" (Weiss et al 2008) had to be discovered. As a result of this urgent requirement Randomized Controlled Trials (RCTs) were carried out in South Africa, Kenya and Uganda (UNAIDS 2007). These trials were focused on the effectiveness of male circumcision as a preventative measure to HIV infection in heterosexual men. The findings from the trial showed that male circumcision does offer some protection from HIV infection in men.

In March 2007, WHO and UNAIDS stated that male circumcision is an effective intervention for HIV prevention and encouraged countries especially those who were worst affected by the AIDS pandemic to implement male circumcision as a preventative measure to HIV infection (WHO 2007). These organizations also warned that medical male circumcision programmes should be designed and implemented in ways that are culturally sensitive to the targeted population. However limited research has been conducted on finding out the acceptability of medical male circumcision (MMC) among South Africa's culturally diverse population. The purpose of this paper therefore is to highlight the attitudes, beliefs, perceptions and experiences of the Xhosa speaking people in the urban areas of East London (South Africa) regarding the use of medical male

circumcision as an intervention to HIV/AIDS infection. The Xhosa practice male circumcision as rite of passage that marks the transition from being a boy to becoming a man. There has been tension among the Xhosa speaking people in East London as various people have different beliefs about what male circumcision should entail and what constitutes the process of becoming a man. Some hold the view that boys should go for the initiation ritual in the bush as has been practiced traditionally in the Xhosa culture and others are of the view that male circumcision should be done by medical professionals at hospitals and that afterwards boys should be taught on how a Xhosa man should behave. This paper seeks to highlight the various positions that inhabitants of East London hold regarding both traditional and medical circumcision. The acceptability of medical male circumcision (MMC) for HIV/AIDS prevention in an urban setting with traditional practices is the area in which this paper attempts to navigate. The views of Xhosa men, pre-initiates, women and traditional authorities will be highlighted in the paper. Tension has arisen in East London as men who have gone through medical male circumcision at hospitals mainly for health and religious beliefs are not regarded as men and are not awarded the same status as men who have been circumcised traditionally in the bush. This is highlighted by the much publicized case of Bonani Yamani who took his father to court after he had arranged his abduction and forced 'circumcision' in the bush despite the fact that he had been circumcised at Frere hospital in East London the year before (The Times, 2009).

MONDAY, 5 OCTOBER 2009

SESSION 3B: POWER AND AGENCY

13:45 - 14:45

Chaired by: Steven Robins

Ingrid van der Heijden, Social Anthropology, University of Stellenbosch & Senior Researcher (Child, Youth, Family and Social Development) HSRC
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Walk the Walk, Talk the Talk: Women's articulations of empowerment in the Dwars River Valley

Women's livelihoods are not only experienced differently, but are articulated in different ways. The thesis begins from the understanding that women's livelihoods are processual, complex and contextual. They are embedded in multifarious processes, structures, discourses and everyday practices, which are locally defined and globally linked. I interrogate women's articulations of empowerment and agency that were central to their community and entrepreneurial activities.

Informed by local women's perspectives and articulations of empowerment, the ethnography focused on how women practiced their livelihoods: how they manoeuvred, negotiated and performed their livelihood tactics in response to local, national and global constraints. The study narrates how women in a rural valley in the Winelands of the Western Cape (South Africa) spoke of how they felt 'empowered' despite constraints and gender abuse. They claimed that they exhibited productive moments and harnessed opportunities to rise above constraints. On the other hand, they felt that, in general, men in their communities were passive in their response to crisis in the valley. Women's social actions and responses to constraints and transformation they encountered in the valley invoked ideas of 'women of steel' and 'moments' of agency that harnessed official empowerment discourses in an effectively disempowered valley. Their articulations of empowerment helped to re-fashion dominant gender orders and rehabilitate notions of 'appropriate' women's work.

Women's agency cannot always be anticipated but is relative to women manipulating moments and conditions to serve their own and their communities' agendas. People are creative in their appropriations and subversions of dominant rules and discourses in specific tactical ways that suit their needs.

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MONDAY, 5 OCTOBER 2009

SESSION 4A: GUNS, CIRCUMCISION AND HIJACKING

14:45-15:45

Chaired by: David Moore

Mustafa Ahmed – Department of Anthropology & Development Studies, University of Johannesburg
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Guns and human security in cities

Gun-related violence is a major threat to individual's life both in cities with high crime rate, such as Johannesburg, and places ravaged with conflict, such as Somalia or Darfur. In places of conflict, where armed clashes between various groups occur, it is obvious that an individual lives in fear of being killed at any time. It could also be the same for an individual who lives in cities with high crime rate that he/she could be a victim of gun-related violence at any time. In both cases, an individual is the victim and guns kill. In places of conflict where war of any type occurs, the conflict can be termed as violent conflict. Similarly, in places with high crime rate the use of firearms in criminal activities can be termed as violent crime. While the former implies conflict with some sort of causes, but bloody; the latter implies bloody violence which transgresses a prevailing law. Both violent crime and violent conflict violate individual's freedom from fear. In some crime-high places the gun-related death rate is higher than the gun-related death rate in places of war. For example, a report by Gun Free South Africa indicates that between 1994 and 2004 gun-related deaths in South Africa were estimated up to 100, 000, which have been estimated to have been almost twice the number of Americans killed in the Vietnam War. Although statistical reports can not always be perfect, figures can strength analysis of the information at hand. In analyzing gun-related violence, statistical data on death rate could be crucial to give a hint about the magnitude of the damage inflicted. South African cities are heavily implicated with gun-related violence. For example, the National Injury Mortality Surveillance System (NIMSS) South Africa 2008 report estimated that, in South Africa, mostly in urban areas, out of total estimated death rate per annum, the injury mortality burden represents 11.53% to 13.4%. According to same report, in 2007, out of estimated 11994 violence-related deaths, approximately 33% were inflicted by firearms. The same report indicates that in 2004 the number of 'licensed' guns to have been up to 3.7 million while the illegal ones between 500, 000 and 4 million. On the other hand, the SAPS crime statistics report, which covers between 2002 and 2007, shows a decrease in murder cases and possession of illegal firearms in South Africa. However, this does not mean that the safety and security of an individual in South Africa, mainly urban areas, is no longer at risk. The issue of safety and security is far more complicated. As a solution of different wars in conflict places need to consider various factors, so does violent crime. Gun-related violence has various motives and causes. In South Africa, causes of gun-related violence could be related to historical and socio-economic situations. Licensing firearm procedures alone can not solve the problem. It needs a wider perspective that considers various factors and critically analyses the motives and causes of the problem

MONDAY, 5 OCTOBER 2009

SESSION 4B: URBAN AND RURAL SPACES

14:45-15:45

Chaired by: Heike Becker

Manasa Sibanda – Fort Hare Institute of Social and Economic Research (FHISER), University of Fort Hare
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Urban and rural spaces: Consequences of mature conservation and the rural to urban migration: The Great Limpopo Conservation area, Zimbabwe sector

Over the past two decades, there has been an increase in the number of transboundary conservation initiatives in the Southern Africa region. Among other consequences these initiatives exert on biodiversity protection and development of the non-consumptive tourism sector, the creation of opportunities as well as 'alleviating poverty' for the local people has been challenging. While a number of scholars, authorities and development practitioners believe that transboundary conservation initiatives promote 'socio-economic upliftment' of local people, reality has proved otherwise. Because of involuntary displacement or relocation to pave way for these initiatives and in search of better opportunities, local people migrate to towns and cities where they work as labourers. Similar to the effects of the development of large dams on displacing local people, using the case of the Great Limpopo Transfrontier Conservation Area, Zimbabwe sector, this paper looks at the urban space as sinks to the rural to urban migration as a consequence of transboundary conservation initiatives.

MONDAY, 5 OCTOBER 2009

SESSION 4B: URBAN AND RURAL SPACES

14:45-15:45

Chaired by: Heike Becker

Mzwandile Komanise – University of Fort Hare
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The role of women in farming: Gqumahashe and Melani villages in Alice district

This paper examines the contribution of women in farming at two neighbouring settlements, Gqumahashe and Melani in Alice district, Eastern Cape Province. The data presented here were obtained by means of primary (local field survey) data collection and secondary (library research) data collection. Firstly, the paper explores the division of labour within the farming communities at the study areas. Secondly, it describes the obstacles that the female farmers encounter. Later it suggests how gender imbalances can be addressed in the farming sector in the rural areas.

Farming at the study areas is largely executed by women who are also household heads. This situation can be attributed to the fact that a large proportion of the household heads are migrants. Other household heads are too old to participate in farming. They are no longer fit for the demanding farming activities hence they have abandoned it.

At the study areas, farming is a household activity, except among the wealthier farm households. Women's participation in nearly all aspects of farming and livestock activities is significant at the study population. Women's work in farms at Gqumahashe and Melani involves the following activities; planting, seeding, thinning, weeding, harvesting, crop residual collection and pruning, animal feeding (which often requires frequent trips to the fields to collect fresh fodder; milking and egg collection. The findings of the study indicate that the usual pattern is that women are completely responsible for caring for the livestock and poultry. In addition, women are responsible for household tasks, including food processing and preparation, water fetching and wood collection. There is a variation when it comes to grazing. In the households where there are men this becomes the automatic responsibility. The findings of the study show that an estimated 37% of grazing tasks are carried out by men.

Strangely, even though rural women play an essential role in farming, they are traditionally undervalued and undercounted. According to this study women are not yet in the mainstream of farming. Women have difficulty in obtaining credit, and sometimes also obtaining use of transport for marketing as the land is in the name

of their husband. In obtaining credit the main problem facing women is the perception that they are risky borrowers. As the cost of making numerous small loans are relatively high, banks are reluctant to lend money. On the other hand, women do not have title to land which is commonly required for collateral. They also do not have right to act in their own legal capacity without the approval of their husbands.

This paper concludes that if; we are to better recognizing women as integral to sustainable farming, it is critical to ensure gender balance. A number of changes in farming and sustainability will strengthen women's contribution for public service and investment in rural areas in order to improve women's living and working conditions; giving priority to technological development policies targeting rural and farm women's needs and recognizing their knowledge, skill and experience in the production of food.

MONDAY, 5 OCTOBER 2009

SESSION 4B: URBAN AND RURAL SPACES

14:45-15:45

Chaired by: Heike Becker

Emile Boonzaaier – Department of Anthropology & Sociology, University of the Western Cape
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Racist accusations in contemporary South Africa: Lessons from studies of witchcraft

By international consensus, racism features as one of the major evils of our time. Unsurprisingly, therefore, no one wants to be branded a racist. Any yet, there currently seems to be an epidemic of accusations of racism in South Africa, not altogether unlike the witch "craze" of 16th and 17th century Europe. This paper draws on the traditional anthropological literature on witchcraft in Africa to understand racist accusations in contemporary South Africa. It argues that phrases such as "scapegoat", "standardized nightmare of the group" and "personification of evil" can appropriately be applied here, but focuses more on the relationship between accuser and accused, and on the elusive character of racism itself. Examples of accusations that have received media attention, as well as personal anecdotes are used to illustrate these arguments.

TUESDAY, 6 OCTOBER 2009

SESSION 5: FORMS OF BELONGING IN CONTEMPORARY SOUTH AFRICA.

09:00 – 10:45

Chaired by: Lindsey Reynolds

Panel organisers: Lindsey Reynolds, Department of Anthropology and Department of Health, Behaviour, and Society, School of Public Health, Johns Hopkins University, USA. ljreynol@jhsph.edu and Steven Robins, Department of Sociology & Anthropology, Stellenbosch University, robins@netactive.co.za

Panel abstract:

The panel is oriented around the question of belonging in contemporary South Africa. Drawing from work in new kinship studies, the concept of 'belonging,' as Marilyn Strathern (1992) suggests, implies forms of associations, juxtapositions, assemblages that can encompass diverse commitments, attachments, and obligations. Thinking through this idea of belonging, we shall ask questions about forms of eligibility, of citizenship, and the many arenas (family/kinship, the state, public health and medicine, social movements, industrial labour) in which individuals negotiate their attachment to diverse forms of life and livelihood strategies. The papers reflect on the various ways in which these terrains are delimited and established through modes of inclusion and exclusion. These reflections raise the spectre of governmentality and its intimacies as a challenge to conventional technologies that regulate these diverse arenas. Drawing on ethnographic work in distinct localities, the papers will speak to the diversity of modes in which individuals structure their lives and forge relations in contemporary South Africa. We propose a re-assessment of well-established debates around citizenship, biopolitics, and belonging through a set of grounded, intimate accounts of everyday relations.

The paper by Steven Robins and Oliver Human explores the tight bonds of solidarity and support forged between Zimbabwean men who have taken up a life in Cape Town. They seek to understand how these relationships establish new forms of male sociality in contemporary South Africa. Lindsey Reynolds presents findings from fieldwork conducted with youth in northern KwaZulu-Natal who negotiate late forms of kinship

and belonging in ways that challenge conventional scripts framed in term of vulnerability and loss. The paper by Fiona Ross documents everyday life in a squatter settlement on the outskirts of Cape Town in order to describe the multiple ways in which proper persons are made and conviviality is understood in one community in South Africa. Thomas Cousins explores social relations in the industrial spaces of forest plantations in rural KwaZulu-Natal to consider the logic of a corporate intervention into the livelihoods of forest labourers and their productive potential. Chris Colvin's paper examines the forms of association and obligation that have been fashioned in various contexts of crisis in South African communities over the last ten years to ask about how the ethics of care are conceived in times of crisis.

TUESDAY, 6 OCTOBER 2009

SESSION 5: PANEL ON FORMS OF BELONGING IN CONTEMPORARY SOUTH AFRICA.

09:00 – 10:45

Chaired by: Lindsey Reynolds

Steven Robins & Oliver Human – Department of Sociology & Anthropology, Stellenbosch University

robins@netactive.co.za

Male friendships and solidarities in hard and precarious times: Zimbabwean refugees in Cape Town

Years of deprivation, state repression and a generalised state of neglect have rendered life in Zimbabwe extremely precarious. It is very difficult, if not impossible, to survive in Zimbabwe without access to remittances from friends or families abroad. As a result, South Africa has witnessed a massive influx of 'illegal' Zimbabweans. The absence of legal status, the uncertainty of conditions at home, xenophobia amongst some South Africans, as well as the difficulties of finding employment in a country with exceptionally high unemployment, means that most refugees live in South Africa under conditions of radical uncertainty. In this paper we will explore how this uncertainty is dealt with by a small group of young Zimbabwean male craft sellers in Cape Town who have managed to create tight bonds of solidarity and support since arriving in South Africa. Through these relationships, which are often spoken of as if they were traditional familial ties, these Zimbabwean men try to build a life and plan a future. These ties between the men also result in extensive networks of relations between Zimbabweans living in both South Africa and Zimbabwe. We are interested in how these relationships and practices of sharing and solidarity are contributing towards creating new forms of male sociality in pockets of South African cities. We will show how these social relationships and practices extend well beyond simple economic relations but instead create the conditions with which to establish forms of sociality and conviviality that allow these men to begin the process of building a life in these precarious times.

TUESDAY, 6 OCTOBER 2009

SESSION 5: PANEL ON FORMS OF BELONGING IN CONTEMPORARY SOUTH AFRICA.

09:00 – 10:45

Chaired by: Lindsey Reynolds

Lindsey J. Reynolds – Department of Anthropology and Department of Health, Behaviour, and Society, School of Public Health

Johns Hopkins University, USA

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Children, persons, and a few questions of kin: Belonging in contemporary Zululand

This paper presents preliminary findings from fieldwork with a small group of families in the Hlabisa sub-district of KwaZulu-Natal in order to explore what kinship has been and is being made to mean in South Africa in relation to the care of children. In each family I focus on one youth as the centre of my analysis, chosen based on their reported membership or non-membership in a category of vulnerability that has taken on new life in the circulation of global health policy-making. In order to advocate a richer understanding of personhood and citizenship for children in this context, I argue that the study of the person must be complicated by an engagement with questions of kinship and relationality. Even in this globalized, urbanized moment, claims to 'Zuluness,' to tradition, to kinship are powerful forces in the lives of the individuals with whom I work. In the paper, I attempt to bring to bear a set of critical perspectives on Zulu kinship in its idealized historical form and contemporary dispersals. I am interested in thinking through the ways in which notions and expectations

of kinship inhabit the everyday of children and families in rural northern KwaZulu-Natal. To this end, I present three case studies and unpack the relationships and questions that pertain to the youth at the centre of these families. I conclude the paper with some reflections on the possibilities and limitations of tracing these constructs and their inhabitations in everyday life.

TUESDAY, 6 OCTOBER 2009

SESSION 5: PANEL ON FORMS OF BELONGING IN CONTEMPORARY SOUTH AFRICA.

09:00 – 10:45

Chaired by: Lindsey Reynolds

Fiona C. Ross – Department of Anthropology, University of Cape Town

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Personhood and raw life

The paper describes everyday life in a squatter settlement, The Park, on the outskirts of Cape Town. In early 2001, residents moved to a formal housing estate, The Village, the product of a state-private partnership. The move laid bare concepts of personhood as they were idealized by residents and as they came under scrutiny by the state. Proper personhood is embodied and policed violently. Drawing on the notion of con-viviality (understood an ethic that seeks to secure life and the good life through others), I reformulate benign accounts of personhood to take account of the forms of violence that shape practices and concepts. The paper stands as a reminder that there are multiple forms of personhood, different ways of making proper persons, and diverse understandings of conviviality in South Africa. It thus offers a reminder that the same historical processes of racialised capitalism and modernity have had differential effects.

TUESDAY, 6 OCTOBER 2009

SESSION 5: PANEL ON FORMS OF BELONGING IN CONTEMPORARY SOUTH AFRICA.

09:00 – 10:45

Chaired by: Lindsey Reynolds

Thomas Cousins – Department of Anthropology, Johns Hopkins University, USA.

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Timber, time and the limits of industrial care: Forms of attachment for forest labourers

The paper describes social relations forged between forest plantation labourers in rural northern KwaZulu-Natal. It examines the forest as a space in which industrial relations of force and production are shot through with and made possible by relations of kin, political authority, and minor forms of solidarity. I seek to understand the logic of the newly instituted corporate feeding scheme in a “contractorised” labour environment that ties together neoliberal forms of industrial care with more local class relations and idioms of relatedness. The expensive feeding scheme sits uneasily as an ethical intervention in a global economic downturn and a time of local health crisis. In the organisation of a productive (rural) labour force, a distributed and displaced formulation of “the urban” moves through a concern with paper and its administrative powers and shapes the everyday domestic lives of a group of women. I aim to provide a preliminary description of the relations at work that underwrite the livelihood strategies and forms of belonging in one scene of rural employment.

TUESDAY, 6 OCTOBER 2009

SESSION 5: PANEL ON FORMS OF BELONGING IN CONTEMPORARY SOUTH AFRICA.

09:00 – 10:45

Chaired by: Lindsey Reynolds

Christopher J. Colvin – School of Public Health and Family Medicine, University of Cape Town
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Ethics of care and belonging in times of crisis

This paper asks how ethics of care are conceived and experienced in times of crisis, how concepts and practices of care change over time, and how they create and mediate social relationships of belonging and not-belonging. It draws from a number of ethnographic projects undertaken in the last 10 years in contexts of crisis in South African communities including support groups for victims of political violence and HIV/AIDS, community health worker programs, primary health care nurses, and the community and civil society responses to the xenophobic attacks of 2008. In particular, it is interested in the ways caring practices and relationships can fashion forms of association and obligation that cannot be reduced to conventional categories of kinship, community, culture or clientele.

TUESDAY, 6 OCTOBER 2009

SESSION 6A: PANEL ON COMMUNICATION, SOCIAL INTERACTION AND IDENTITY

11:15-12:30

Panel organiser and Chair: Heather Brookes

Heather Brookes – Department of Anthropology and Development Studies, University of Johannesburg
hbrookes@uj.ac.za

The communicative, interactive and social functions of urban male township youth talk in Vosloorus

The aim of this study is to systematically describe the communicative, interactive and social functions of male urban youth communication among boys from 16 to 28 years of age in Vosloorus. Data for this presentation consist of video and audio recordings of naturally occurring interactions among young men on the street corners as well as information gathered through participant observation in male youth social networks. From approximately 16 years until their late twenties, male township youth adopt a distinctive pattern of communication in interactions with their peers. Their spoken varieties use the structure of locally spoken Bantu languages, as their grammatical base and they either coin the rapidly changing lexicon or borrow and adapt words from other South African languages. They also make use of a complex gestural system that includes approximately 150 emblematic gestures in conjunction with their speech. Mastery of both language and gesture in public spaces and for narrative exchanges plays a major role in facilitating access and maintaining status within all-male groupings. In the township, young men gather on the streets where negotiation of boundaries and status within and across male groupings involves skilful use of both language and gesture often in exaggerated narratives of sexual conquest and male daring. Male talk displays characteristics of an anti-language such as relexicalisation and overlexicalisation in the attempt to be original. It also has the character of verbal art/performance used for display to contest social hierarchies and in/out-group status and to foreground social identities. In Vosloorus, there appear to be at least two 'levels' or registers of male youth talk associated with two categories of young men, those who are perceived to be respectable and those who are considered disrespectable/delinquent. Tone, manner of speaking, gestural style, lexicon and metaphorical complexity appear to be some of the features that mark these levels as distinct. Talk among those considered delinquent is often incomprehensible to other young township men. Young men perceived to be delinquent appear to be linguistic innovators. They coin new words and phrases that are taken up by their local group. These linguistic innovations filter through to other groups of young men within the local neighbourhood and across townships mainly through weekend soccer matches and tournaments within and across townships.

TUESDAY, 6 OCTOBER 2009

SESSION 6A: PANEL ON COMMUNICATION, SOCIAL INTERACTION AND IDENTITY

11:15-12:30

Panel organiser and Chair: Heather Brookes

Idah Makukule – Department of Anthropology and Development Studies, University of Johannesburg
imakukule@yahoo.com

The role of communicative practices in the construction of identities among male youth in the township of Thokoza.

In everyday social interactions, male youths in the townships use language as a primary tool in creating identities. The street corner is as a place for social interaction with peers and it is through these interactions that young men align themselves with the preferred groups, using speech styles, dress, musical taste, dance and social attitudes. This paper forms part of the larger research of my doctoral study, which focuses on how communicative practices function to construct and authenticate black male township youth identities? In this study I examine: 1) Some distinctive features of male youth speech styles and their social meanings and significance? 2) How male youth use these features and other intersubjective linguistic tactics in social interactions to perform and authenticate male township identities? 3) How male youth articulate notions of identity and authenticity at metadiscursive level in discourses about identity? 4) The underlying social norms, divisions and local and global alignments that shape identities and notions of authenticity. Data collected within the methodological framework of ethnography of communication consists of participant observation and video-recordings of natural conversations among male youth on the street corners of Thokoza. In this paper, I present an analysis of natural conversation among a group of male township friends aged 19-21 years of age. I explore forms of talk, nonverbal action, presentation of self and social positioning within the group.

TUESDAY, 6 OCTOBER 2009

SESSION 6A: PANEL ON COMMUNICATION, SOCIAL INTERACTION AND IDENTITY

11:15-12:30

Panel organiser and Chair: Heather Brookes

Tebogo Maribe – Department of Anthropology and Development Studies, University of Johannesburg
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The role of language and gesture in the construction of black lesbian youth identities

This study focuses on the role of language and gesture in the construction of lesbian identities. I spent two months in 2009 with four black lesbians all in the early 20's, from a small semi-urban township, Itsoseng, 45 kilometres from the capital city, Mafikeng, of North-West Province. Three participants self identify as butch and one as a femme lesbian. I examine the characteristics of black lesbian youth discourse and how they use language to express sexual identities? I also compare how their communicative styles shift in social interactions among lesbians and male and female heterosexuals? When speaking to older females such as mothers, aunts and unfamiliar females, the participants tend to use Tswana. When speaking to people of the same sexual orientation and shared identity, they draw on aspects of the anti-language popular amongst street corner boys sometimes called Isiscamtho. In enacting their sexual identities, they also draw upon other verbal and nonverbal features such as certain gestures that are associated with indexing male heterosexuality. These observations are derived from video-recorded interactions of participants in interactions with people of a similar sexual orientation and people with straight identities as well as audio-recorded conversations and face-to-face interviews.

TUESDAY, 6 OCTOBER 2009

SESSION 6A: PANEL ON COMMUNICATION, SOCIAL INTERACTION AND IDENTITY

11:15-12:30

Panel organiser and Chair: Heather Brookes

Alice Owendale – Department of Anthropology and Development Studies, University of Johannesburg
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Children's verbal and nonverbal strategies in the management of social interactions

Considerable research has focused on the role of children's play in cognitive and social development, but there is

much less work on the way in which young children develop social interactional skills and styles, both verbal and nonverbal to manage social interactions. This research focused on five-year-old boys and girls in a Rustenburg preschool, and observed how relations are formed and managed in group interactions during class activities and free play. This research was guided by the following questions: How do five-year-old children use verbal and nonverbal action to negotiate social interactions, relations, alignments and status in the school environment? How do children manage conversational topics, turn-taking and conversational reciprocity? In what ways do these behaviours differ between boys and girls and from adults. Over a period of four weeks I filmed children during their class and playground activities. The video footage was transcribed using the Jefferson notation system, specifically looking at conversational structure and non-verbal behaviour such as gaze, touch, use of space and gesture. The analysis utilized conversational analysis and behavioural interaction analysis approaches. Girls and boys display both differences and similarities in their styles of interaction. Boys tend to be competitive and boastful with conversations often comprised of a series of competitive claims. While girls are also competitively comparative, they more readily verbally acknowledge claims made by other conversational participants. Boys and girls display similarities in turn-taking behaviour and nonverbal reciprocity such as forms of acknowledgement using gaze and gesture. However, turn-taking behaviour and nonverbal reciprocity differ markedly from those of adults. Children use silence, non-responses, gaze, spatial orientation and topic control to maintain hierarchies and status within friendship groups. These findings on interactional styles confirm previous work on differences between boys and girls as well as point to some understudied areas, such as the acquisition and development of culturally appropriate nonverbal and verbal reciprocity in social interactions.

TUESDAY, 6 OCTOBER 2009

SESSION 6B: STUDENT PRESENTATIONS

11:15-12:30

Chaired by: Ingrid Marais

Molly Margaretten – Department of Social Anthropology, University of Witwatersrand
margaretten@wits.ac.za

Standing (K)in: Street youth and street survival in South Africa

Yeah, I ran away from home. I found Nana there by the Durban beachfront. Nana said, “Do you want to be my baby?” I said, “Yeah, yeah.” I was calling Nana my mother, saying “Ma.” She came with the food saying, “I can bring my baby. No one else can eat my food, only my baby.” She gave me food. After eating the food, I’d go with her. I’d ask some ten cents by the traffic light. Then we’d find a place to sleep [Teeny, 18 year old Zulu female].

In telling her story Teeny mobilizes a paradigm of kinship to explain how she survived on the streets of Durban, South Africa. Teeny arrived in Durban several years earlier at the age of 15, having runaway from an abusive home situation. Like many street youth Teeny first slept on the beachfront. There she met Nana, another girl of approximately the same age. Although of similar size and age the street stature of Nana and Teeny contrasted vastly. Nana was familiar with city life and knew the territorial procedures of street begging. She assumed the role of a mother; Teeny became her baby. The two of them according to several accounts made a very cute pair. Now three years later Teeny and Nana have both grown up. They no longer beg by the traffic lights. Instead they have boyfriends who help support them. Something else has happened too. Teeny lives inside a condemned apartment building in the city center of Durban. Nana remains on the streets. From Teeny’s point of view they no longer are related: “I don’t want to be Nana’s baby because Nana sniffs glue. She does everything funny. She doesn’t want to understand me. She doesn’t want to solve my problems. That’s why I want to forget Nana.”

In this paper I look to the operative ties of social belonging, to the spatial and temporal configurations of everyday relatedness that make street survival a meaningful possibility for youth like Teeny. Here I speak of relatedness in terms of its reciprocal connectivity, noting the ties of commonality that bind individuals to one another vis-à-vis the constructed differences of others (Carsten 2004:82). For Teeny and Nana this invocation of relatedness finds potent expression in the naming and claiming of kin. So does its abrupt revocation. As such I investigate the social enactments of kinship – the productions, distributions, transmissions, and reproductions (Wilk and Netting 1984) – as well as the attenuations and separations. I interrogate not just the imaginings

but also the implementations (Gillespie 2000), the daily formations and fragmentations of what it means to fit in and “stand” as kin in circumstances of extreme instability, even volatility.

Using anthropological field methods of participant-observation, informal conversations, and recorded interviews (carried out between the years 2003 through 2005), I put the experiences of Durban’s street youth at the forefront of my analysis. From their narratives of daily survival I demonstrate the continuums of social belonging, the transmutability of friendship and kinship on the streets. By all means anthropologists have well documented this process. Keith Hart (1988) for example – conducting research among street hustlers in urban Ghana – describes how the individuated interests of friendship built upon feelings of trust, respect, and joint experiences frequently take on the shared expectations of kinship, an obligatory structuring of rights and duties. In the broader anthropological scholarship the adjectival modifiers of “legal” kin, “ritual” kin, “adoptive” kin, “fostered” kin, and “fictive” kin all highlight this blending of fellowships, the back and forth merging of achieved and ascribed associations.

To be sure my work builds upon these previous studies, indebted to the anthropological modifiers that recognize the coalescence of choice and compulsion in social relationships. Yet in some respects my work also departs from these designations. For overwhelmingly they focus on kinship as a conferral of benefits, as a bestowal of material, emotional, or spiritual support. Rather than emphasize the conferral of kin attachments I draw attention to their configurations. In doing so I focus less on the allocations or “givens” of kinship on the streets and more on the indeterminacies and uncertainties. My investigation of relatedness thus privileges the patterns of urban living that connect street youth to one another in highly resourceful yet highly provisional ways.

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TUESDAY, 6 OCTOBER 2009

SESSION 6B: STUDENT PRESENTATIONS

11:15-12:30

Chaired by: Ingrid Marais

Rachel Ombeva – Department of Anthropology and Development Studies, University of Johannesburg
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Factors in the success of disadvantaged higher education students

Johanna grew up in a female-headed single parent household. He lived with his mother and sister. His sister fell ill and died in 2005 when Johanna was in grade 11. The following year when he was in grade 12, his mother too died. He now lives with his sister and nephew and relies on his sister for support. Johanna passed his matric and was accepted to join University. Like many students from poor households, he dint have money to register. His sister with whom he lives, works as a domestic worker, which earns her R1,000 a month. She saved some of that to help him register and also paid his fees for the first year since he did not register in time to get the National Student Finance Aid Scheme (NSFAS) loan. He has uncles who have the means to help but are not willing. Upon his completion of high school, one of his uncles said ‘his certificate would rot in the house’. Because of his sister’s meagre salary, he sometimes goes hungry while at varsity and when he gets home, still there would be nothing to eat. Johanna is now on the NSFAS loan which covers his fees, but he still faces other challenges. For one, adjusting to varsity life wasn’t easy. Since he lives in Thembisa, he had to leave home at 4:00am to be at varsity in good time and would only get back at about 10:00pm primarily because of the workload. This affected his studies because he was always tired. With time though, he was able to adjust and he is happy his performance has improved and he is now getting distinctions in some subjects.

Johanna is an example of a disadvantaged student in higher education. Despite his disadvantaged background he is succeeding academically and so are many other disadvantaged students. How do these students manage to succeed despite their disadvantaged position? Other than the obvious financial challenge what other challenges do they face? This paper answers that question using data collected from interviewing 30 students from disadvantaged households in higher education. All the students were from one tertiary institution and were either in their second or third year of study at the time of the interview. Participants were students studying on the NSFAS loan and also beneficiaries of the institutions meal bursary which is a provision for needy students.

Before we look at the factors that influence their success, let us highlight some of the challenges they face. From Johanna's story, the following challenges stand out: lack of adequate finances not just for tuition but also for registration, lack of family support, death of the breadwinner, accommodation close to University, transport problems, food, and general adjustment to University life.

Parental influence played a big role in the success of these students. Although these parents have not studied as far as their children have, they had a positive attitude and gave their children reasons to continue with their studies. Poverty has always been seen as a constraint to educational achievement/attainment. In this study, poverty and by extension a desire to change their family situation, is a strong motivating factor in the success of these students. Inspiration from successful persons from poor households is another success factor. Youths from this study however are optimistic about the future. Although they have grown up having little, they see themselves being successful in future when they see other successful people who had a background similar to theirs. Access to information was also a key success factor. For these students, their parents couldn't afford to pay for their university education, so information about NSFAS made a big difference. When I asked them whether they would be at University were they not on the NSFAS loan, majority said no. Another factor was influential teachers. Many students were encouraged by teachers who saw their potential. These teachers showed a keen interest in the students' progress.

We can make out/conclude that the success of these students is not limited to individual effort showing the importance of looking at these students in relation to their background; both academic and family.

TUESDAY, 6 OCTOBER 2009
SESSION 6B: STUDENT PRESENTATIONS
11:15-12:30

Chaired by: Ingrid Marais

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Can organisational change create a conducive environment for neo-tribal communitas?

Change and transformation is occurring at an ever greater speed throughout the globalising world, and is driven primarily by the innovation of businesses and organisations which are under constant pressure to adapt and evolve in an ever-changing and competitive environment. Fundamentally, this requires that the individuals that comprise these entities also remain flexible and accommodating, whilst at the same time having to negotiate stable and functional social relationships. Studies on organisations, although originally initiated by anthropologists, have until recently been dominated by social psychology. It is also partly the intention of this investigation, to contribute towards a reinsertion of anthropology into the field of organisational studies and address the prominent but neglected role and manifestation of power in the organisation. Therefore, this paper sought an anthropological explanation for instances wherein, in the midst of organisational change, stability is not maintained and traditional hierarchy is reversed through an appropriation of power by an individual previously having very limited influence and agency.

Such instances of what is considered subversive behaviour are saturated with questions and contradictions in and of power, control, deviance, historicity, marginality, liminality and inferiority. This multiplicity of elements prompted me to ask whether organisational change creates a conducive environment for a possible emergence of Neo-Tribal Communitas, a wholly anthropological concept which may provide answers to both how and

why organisations experience unexpected and unique forms of social upheaval whilst undergoing periods of change. In order to even ask such a question it is necessary to theoretically link the two distinct phenomena of Neo-Tribalism and Communitas to the flux and expression of organisational form, whilst taking into account the environment in which businesses operate.

In order to do this, an initial theoretical framework is provided, in which a number of relevant themes and theories are discussed. Together, these theories bring to light the interaction between internal social processes and individual responses to change which results in the compromise of traditional power hierarchies. In order to effectively combine these theories and apply them to organisations, a three-stage process is followed. Firstly, the boundaries of what is termed and constitutes an 'organisation' are set, after which an elaboration of Maffesoli's 'Neo-Tribe' is superimposed upon a post-modern analysis of the workforce that allows for a more flexible anthropological definition of 'tribe'. Such a description validates the role of symbolism and metaphor and in doing so connects firmly to ideas on Communitas, as described by Turner. The phenomenon of Communitas is discussed in relation to its three components, being liminality, inferiority and marginalisation, and how they interact with each other to compromise power and structure, the source, forms and results of which are discussed in reference to Scott and Wolf. Thereafter, organisations are placed in the context of the modern working environment and discussed in relation to the presence of the neo-tribe, identity and its particular impact on the experience of and function of communitas which arises out of the unique liminal conditions found within organisations.

Using the theoretical framework as a guide it is found that business transition can and does mirror that of the traditional ritual transition Turner studied, and is seen to follow the same process of separation, liminality, and re-aggregation. Liminality, as it is observed, can manifest in the organisational environment through the dismantling of social stratification and the creation of the opportunity for the self-revelation of the symbolic court jester or 'moral activist' who is often identified as the 'instigator' of trouble, usually surrounded by a group of sympathisers to the cause. Such an opportunity is a product of the unavoidable restructuring of priority skills and historical nature of knowledge required, even just for this time, which changes the application of power and traditional stranglehold of those in authority over signification, ideology and the construction and application of identity. The explanation of this power shift is sourced in the creation and maintenance of power itself, for which Scott's theory of on- and off-stage labelling, complemented by Wolf's theory of the different types of power and in what spheres they operate, account.

The 'normal' social operation of power and labelling in the organisation, analysed through Scott's ideas on deviance, acts to marginalise individuals, who use the liminal period to challenge the system through which they are functionalised, mechanised and thereby, dehumanised. In contesting the codes and identities imposed and created pre-liminality, these liminites engage in communitas, a creative act of expression in which they are unified on an emotional and ideational level, while expressing an 'outraged humanity', sourced in the fragmented and transient bonds of modernity, and in their subjugation to power within the organisation. This act is, for the liminites, one of identity creation and re-formulation through which they challenge the fundamental operation and outcomes of power as it is expressed in the day-to-day functioning of the organisation.

The sense of unity typical of communitas is captured in the term neo-tribe, which aptly describes the distinct, cohesive and notably affirmative nature of the social bond between the liminites. The emergence of the neo-tribe is analysed as and considered to be a result of the operation of the organisation in the modern, westernised, and industrial context wherein sociality on a broad scale is undergoing massive change, defined by impermanence and uncertainty. While communitas allows the liminites to challenge the ideological edifice, the neo-tribe facilitates a social expression and catharsis for the rigours of sociality, both within the organisation and outside of it. Furthermore, it is argued that the liminal re-creation of identity becomes 'unfixed' with the physical circumstance which was its harbinger, so that the internal consequences of communitas are felt well after re-aggregation. Therefore, communitas and its effects can be said to 'separate' from the liminal experience, and exist as a real social influence long after the organisation has physically re-aggregated. Together, neo-tribal communitas is considered to be a product of organisational transition in the modern environment.

In essence, the paper demonstrates that through the application of Scott's and Wolf's thoughts on power to Turner's theory of liminality, a comprehensive and explanatory account of organisational change is achieved. An eclectic use of theory and consideration of the function, processes and history of the organisational environment allows for insight into not only the nature of power but into how it is sourced in and wielded through ideology and signification. Overall, it is shown that organisational change can indeed facilitate an expression of neo-tribal communities.

TUESDAY, 6 OCTOBER 2009

SESSION 6B: STUDENT PRESENTATIONS

11:15-12:30

Chaired by: Ingrid Marais

Magderie Nel – Department of Anthropology and Archaeology, University of Pretoria
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Healing bodies in the Moot: Hands on healing experience of a small group of white South Africans

This paper explores the experiences of a group of white South Africans who all practice a complimentary healing therapy called Reiki in the Moot area in Pretoria. Reiki is a mind-body healing system that has its origins in Japan. By using methods of hands-on healing for enhancing bodily and emotional wellness, my informants interpret sickness, illness and wellbeing within the interpretive framework of Reiki. This entails a view of the body that is based on an Eastern schema, which include notions of the body as a system of energy and energy points and makes no distinction between the physical body and the mind or consciousness. Consequently, emotions and thoughts are said to have a direct effect on the physical wellness of the human body. For instance, depression causes physical symptoms to manifest in the body. Through hands-on healing and touching the body during healing sessions, Reiki is said to heal physical and emotional illness.

Based on life histories, I illustrate the multiple meanings of this therapy in the lives of so-called students of Reiki. This must be seen within the context of Pretoria as a medically pluralistic society, where Reiki is practiced in conjunction with biomedicine.

TUESDAY, 6 OCTOBER 2009

SESSION 7A: TRADERS AND MIGRANTS

13:30-14:45

Chaired by: Carina van Rooyen

Farai Mtero – Fort Hare Institute of Social and Economic Research (FHISER), University of Fort Hare
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Voices of East London's traders: Contestation of urban public space

This paper explores the contestation for urban public space amongst informal sector traders in the city East London central business district. On the one hand, the central business district is seen as strategic for bringing about the much needed economic growth and development through the involvement of private sector investors. The management of urban public space is in most instances reflects how the city is conceived by the urban aristocracy. On the other hand, for the informal sector actors, access to urban public space is vital for survival. Access to and the use of urban public space has implications for the 'right to the city'. Drawing on the voices of the ordinary informal sector operatives, this paper will explore the survival strategies that street traders deploy in constructing their livelihoods in the planned city of East London. These survival strategies or everyday practices essentially reflect the lived city. In terms of urban public policy, it is imperative for urban planners and managers to understand the everyday practices of the urban poor. This is the basis for building an inclusive city.

TUESDAY, 6 OCTOBER 2009

SESSION 7A: TRADERS AND MIGRANTS

13:30-14:45

Chaired by: Carina van Rooyen

Thubelihle Jamela – Department of Anthropology and Development Studies, University of Johannesburg
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Beating the system: Informal cross-border traders in desperate political socio-economic conditions

The changes that have taken place in the political economy of Zimbabwe in the period of November 2007 to July 2009 have seen informal cross-border traders swiftly change and adapt their operations with great ability. This paper investigates the changes that have taken place in the processes of informal cross-border trade during that period, tracing the whole commercial chain of the business from identifying producers and consumers, transportation of goods to the final disposal of goods at both ends of the line. The focus is on Zimbabwean women trading between Bulawayo, Zimbabwe and Gauteng, South Africa. The study period is divided into two: November 2007 to February 2009, before the formation of the unity government in Zimbabwe, and March to July 2009, after the formation of the unity government which brought about some changes in the political economic environment in the country. Qualitative research methods were employed in this study: life histories, participant observations and informal interviews.

To spice up the changes taking place in Zimbabwe were xenophobic attacks in South Africa during the first period and the removal of visa requirement for Zimbabweans entering South Africa in the second period. The xenophobic attacks exposed the traders to harassment as they were called names and humiliated by their South African clients. In response to the political developments in Zimbabwe after the formation of unity government, South Africa opened up its borders and removed the visa requirement for Zimbabweans bringing about a new set of challenges for the traders.

The above changes affected three main aspects of the trade, namely: the composition of the traders, what they trade and the medium of exchange. During the core of the crisis, before the unity government in Zimbabwe, professionals, mainly teachers, had become very active in informal cross-border trade together with the owners of formal grocery and retail shops. The unity government came with the resurgence of the formal industries and services in the country sending professionals back to work and reducing their involvement in informal cross-border trade. Formal industries started producing and causing the formal shop owners to cut down on the amount of goods imported from South Africa. At the same time artists and more Zimbabweans, non-professionals, joined in the trade following the removal of visa requirement by South Africa. Secondly, there was a shift also in the types of goods traded. While in the first period most traders concentrated on taking food stuffs to sell in Zimbabwe, the second period saw a decline in that as more traders focused on selling winter clothes and blankets instead. Some informal traders even went to the extent of taking food items from Zimbabwe to sell in neighbouring countries. Thirdly, traders relied heavily on barter trade during the first period, although barter is still in effect in the second period producers now put pressure on the traders to pay in cash as there is now increasing need of foreign currency.

These changes reveal the resilience of informal cross-border traders and their determination to constantly devise ways of beating the system and staying in business.

TUESDAY, 6 OCTOBER 2009

SESSION 7A: TRADERS AND MIGRANTS

13:30-14:45

Chaired by: Carina van Rooyen

Zaheera Jinnah – School of Anthropology, Gender and Historical Studies, University of Kwa Zulu Natal
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Somali migrants in Johannesburg: Livelihood, identity and risk

This paper seeks to provide an ethnographic understanding of Somali migration to South Africa and the lives of Somalis living and working in Johannesburg, a city that has provided economic opportunities and posed

risks to life and livelihoods. Based on open-ended interviews with Somali leaders in Johannesburg, participant observation, a desktop study and secondary analysis of migration surveys, this paper is part of a doctoral thesis on livelihoods and empowerment amongst Somali women in Johannesburg. The structure of the paper is as follows; firstly the general trend of migration to South Africa and that of Somalis in particular since 1994 will be discussed, secondly a socio-economic profile of Somalis in Johannesburg is given, the final section discusses the risks that this group faces and how they have attempted to address this. Issues of identity and integration as they relate to the physical, social and institutional spaces of Johannesburg will be weaved into the discussion. The paper concludes by suggesting that Somalis have created a unique space for economic integration and identity preservation through the formation of physical spaces and religious and organizational institutions in a xenophobic South Africa.

The paper commences by tracing the patterns of Somali migration to South Africa since the end of apartheid. Attention is given to the number and type of Somali migrants and the rationale for immigrating to South Africa, a historically non-traditional receiving country for Somalis. Demographic characteristics of Somali migrants and patterns of livelihood are discussed.

Thereafter, the socio-economic impact of Somali migration to Johannesburg is analyzed. Relationships with South Africans, particularly with the local Muslim community, and other groups of migrants and their impact on integration are examined. The paper looks at the various industries that Somali businesses have established themselves in and what impact this has had on the services available in the city. Notions of identity, including religious, ethnic and national identity, amongst Somalis are explored and the relationship between identity, integration and livelihoods understood. The paper gives an ethnographic account of the Somali community in Johannesburg focusing on religious, social and economic factors and attempts to unpack issues of integration from within and outside the community.

Finally, the risks that Somalis face in living and working in Johannesburg are explored. The paper documents some of the targeted killings and robberies of Somalis in Johannesburg and South Africa and the response of the Somali community to these. Despite this, migration of Somalis to South Africa and active levels of business and economic activities continue.

This paper concludes by arguing that Somalis have carved a unique space for work and have made a valuable contribution to the local economy all whilst preserving their ethnic and religious identity in a hostile South African climate.

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SESSION 7A: TRADERS AND MIGRANTS

13:30-14:45

Chaired by: Carina van Rooyen

Joseph Ntabeni – University of Pretoria

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Organised chaos: Street traders at a bus station in Marabastad

The informal economy is often characterised as being different from the formal economy and therefore lacking form and structure. In this paper I will argue that the people trading at the bus station in Marabastad, west of Pretoria have created their own structure that helps them sustain their business. The traders at the bus station have established hierarchies within the bus station and they have also created networks with their customers. When standing outside the bus station, one can only see chaos, a number of about a hundred traders selling almost the same item to thousands of people. It is through doing ethnography that one can actually understand the organisation of the traders at the bus station who sell without regulations laid by a formal traders association or the government. It is therefore the aim of the paper to show how traders at this particular bus station have created their own structures of trading; for it is through these structures that the traders are able to keep and sustain their businesses.

TUESDAY, 6 OCTOBER 2009

SESSION 7A: TRADERS AND MIGRANTS

13:30-14:45

Chaired by: Carina van Rooyen

Zukiswa Fipaza*, Brigitte Bagnol, Brian Ng'andu, Nedson Pophiwa, Nyoni Phefumula Nyaninge, Celso Inguane, Anne Simon, Edwin Maroga, Andrew Karlyn, Mullick Saiqa, Wendy Baldwin - Population Council, South Africa Office

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Hidden prospects: The role of social networks in service delivery for migrants in inner city Johannesburg

The presentation seeks to share key findings on social networks and other livelihood strategies used by migrants in the Inner City of Johannesburg. This project was conducted in 2008, it identified and documented key social, legal, economic, livelihood, and health-related issues affecting marginalised migrant populations in the inner city areas of Hillbrow, Berea and Yeoville in Johannesburg, South Africa. Also, identified priority issues that are needed to strengthen, expand existing services, and new interventions designed to achieve maximum effect.

A systematic review was carried out using both qualitative and quantitative research methods. Ethnography, Key informant interviews; In-depth interviews; focus group discussions, literature review, stakeholder meetings and a household survey of 600 households within the migrant laden communities.

Contrary to common knowledge the majority of migrants coming to South Africa today are not asylum seekers but economic migrants. The study shows that an overwhelming number of migrants are economic migrants (66.9%). Most respondents experience major problems when attempting to access basic services including South African identity documents, denied access to treatment, care and support, jobs. A number of organisations ranging from community based organizations to professionally registered grassroots organisations are available to compensate temporarily for government services that are inaccessible, some provide support in terms of health e.g. provide treatment for HIV/AIDS, support and care for women and children (including unaccompanied and trafficked children). In addition to these institutions like churches, burial societies, stokvels are another common form of support.

The project documents important ways of survival and their usefulness in an environment filled with several challenges. This suggests that there is a strong need for initiatives aimed at improving the reach, quality of services, sustainability for services provided in inner city Johannesburg to migrants.

TUESDAY, 6 OCTOBER 2009

SESSION 7B: IDENTITY RESEARCHED

13:30-14:45

Chaired by: Edith Pashwana

Inge Kriel – Department of Anthropology and Archaeology, University of Pretoria
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'Youthnicity' and 'ethnicity, inc': A youth in city process?

An interesting paradox is being played out among the Royal Bafokeng Nation in South Africa's North West Province. As part of a process of 'Ethnicity, Inc.', in this case the transformation of a traditional authority into a corporation, 'the Bafokeng nation' has successfully been re-invented. Gaining momentum in the late nineties, but stretching over many more decades, 'Bafokeng identity and culture' has been made explicit, important alliances formed, and media attention appropriately focused. This process continues in the present with emphasis on a number of 'uniquely Bafokeng characteristics': a history of struggle to hold onto their ancestral land and its mineral resources; a governance system of 'trusteeship' that fuses elements of the 'traditional' system with those of the 'modern' electoral system; and the maintenance of communal values that are firmly grounded in 'Bafokeng traditions' which need to be restored. Efforts are also made to construct and maintain the idea of 'the Bafokeng' as 'an imagined community'. Thus 'Bafokeng people' are connected through a common history which extends into the horizonless past and future, and to a tract of land that underscores the division between 'Bafokeng people' and 'the rest of South Africa'. Moreover, 'Bafokeng people' are part not just of any nation but

of a nation in which ethnicity takes precedence over all other bases of association. It is against this background that I set out to determine whether the 'ethno-citizenry' experience and embody the value statements that are being made about 'the Bafokeng nation'.

Focusing on the views of 'Bafokeng youth' in this paper, I illustrate the paradox that amid the process of 'Ethnicity, Inc.' (in this case, 'Bafokeng, Inc.') many young 'Bafokeng people' downplay their ethnic identity and insist on wanting to be black and modern. Traditions are still important but as a choice or a source of inspiration rather than as an imposition. I show how these multi-faceted identities among youths (so-called 'youthnicities') relate to the increased importance of conspicuous consumption and leisure. Living in or on the outskirts of 'Africa's fastest growing city', Rustenburg, many young jobseekers remain unemployed or have to take unskilled, badly paid jobs despite the strong desire to be somebody and to consume conspicuously. Caught between frustration and desire, young people connect city and village to consume in a certain fashion that may grant them dignity and status. The paper thus draws attention to the simultaneous and overlapping presence of urban and rural spaces in the lives of young people in the Rustenburg region.

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SESSION 7B: IDENTITY RESEARCHED

13:30-14:45

Chaired by: Edith Pashwana

Tasnim Ali – Department of Anthropology and Development Studies, University of Johannesburg
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'That's my office chair! Enforcement and contestation of power in a small IT company'

The workplace is an increasingly interesting area of research by different disciplines. As business grows and international links increase more and more people find themselves entering the corporate world. The result is that most of our time is spent in-doors, in front of a computer. In South Africa the workplace has become a place of contestation, as the 'old' and 'new' ways of conducting business have converged. Diversity in this regard is an important part of South African lives and a reality to which expanding businesses need to deal with more effectively as an increasing amount of 'different' people are being forced to work together. The Information Technology industry is one of the fastest growing industries in the world, as advancements in technology increase by the minute. And more and more people are being connected through the internet. In this fast past industry, small Information Technology (IT) companies have popped up all over the north of Johannesburg, as the demand for this service has grown.

In order to give a 'holistic' view of my research, I conducted an ethnographic study at a small IT company. The aim of this paper, is to describe the 'landscape' of the company, in an attempt to draw a scene for the scenario of how the employees identity is formed and affects the hierarchy's that exists in the company which is expressed and negotiated through different physical mediums.

Drawing on the rich descriptions of the landscape in classical ethnographies by anthropologists such as Beattie (1960), Cohen (1967) and Dentan (1968), I attempt to draw a landscape of the company by describing the building, and the different spaces that exist within it. The existence of a professional hierarchy that exists within these spaces is clear, but it is evident that a series of smaller social hierarchies affect the main professional hierarchy through different mediums. The physical boundaries are one of the mediums, which divide the unit and which add to the social boundaries that exist and ultimately affect the employee's station in the professional hierarchy. The existence of open plan offices alluded to the fact that all the employees that existed within that specific space were in the same hierarchy, and that those who possessed offices with doors in the company, can allow and restrict access which means that they have more power in the company. The managers, who tend to have doors as means of access, are in a high tier of the hierarchy and thus are represented physically in this regard by displaying their 'power' through the access and denial of entry. The interaction between the employees and the physical surroundings subtly indicate the employee's status and defines their identity within the company.

TUESDAY, 6 OCTOBER 2009

SESSION 7B: IDENTITY RESEARCHED

13:30-14:45

Chaired by: Edith Pashwana

Fanie (NS) Jansen van Rensburg, Department Anthropology & Archaeology, University of Pretoria
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F. Rudolf Lehmann (1887-1969), moves from an eugenics environment to an apartheid setting: reflections on the history of anthropology in South Africa.

Potchefstroom University had in the past been viewed as a lesser bulwark of *Volkekunde* in South Africa, without distinguishing its history and position from that of these departments at Stellenbosch University and especially at Pretoria University. A study of F. Rudolf Lehmann will strengthen our understanding of the complexity and fluidity of the interplay between political ideology, totalitarianism, scholarship and the practical decisions made by academics. As its first professor in anthropology (*Volkekunde*), Rudolf Lehmann lectured at the Potchefstroom University College from 1950 to 1955 and also gave 'lectures' in *Volkekunde* to his successor, J.H. (Hennie) Coetzee. Lehmann had a close association with the department of *Völkerkunde* in Leipzig over many years, and in the crucial period from 1933 (when the NSDAP came to power) up to 1939 (when he was interned in South Africa as a civilian of an enemy country) he worked and associated with well-known and ardent supporters of the national socialist government in Germany. For a better appreciation of the South African history of *Volkekunde* (anthropology) it is worthwhile exploring Lehmann's ideological position at the University of Leipzig and his relationship with the incumbents of this department and other anthropologists both inside and outside Germany, also after WWII. How does one view and evaluate Lehmann's situation and actions in a totalitarian Germany and how profoundly did this influence his career during the NSDAP-period and after this period? My contention is that an answer to this can only be approximated by weighing the available 'circumstantial evidence' and also taking account of the relative positions and actions of other academics inside and outside Germany at this time and not by applying an absolute norm to measure the ethics of Rudolf Lehmann. No anthropologist is an island, and Lehmann functioned within a specific social environment with a certain degree of knowledge and understanding of his subject-matter and the encompassing *Zeitgeist*.

TUESDAY, 6 OCTOBER 2009

SESSION 7B: IDENTITY RESEARCHED

13:30-14:45

Chaired by: Edith Pashwana

Hemali Joshi – Department of Anthropology and Development Studies, University of Johannesburg
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'Who am I?' Understanding how Facebook members use notions of public and private to perform their identity

The idea of identity, both personal and communal, is a constantly changing phenomenon through time, across cultures and within context. The rise of technological advancement has introduced societies to a new form of existence and new and innovative ways of performing identity. This new form exists in 'cyberspace', a place which academics argue is an arena where self-identity can be explored without the constraints of 'real life' boundaries. Cyberspace ostensibly allows individuals to explore their identities in multiple ways by allowing their imagination to take the self to areas that cannot be easily explored within the 'real world' context. One of the spaces to explore such identities is be a social networking site, known as Facebook. What started out as an application for college students has blossomed into a billion dollar industry, which connects people globally. Facebook has become an area of interest within the social science discipline. Themes such as identity, gender and race have already caught the attention of many researchers and have drawn them into conducting research within the 'space' of Facebook.

This paper focuses specifically on 'identity' and its representation by UJ Facebook participants, but my findings thus far have sent me on a route that explores the 'public versus private' element which inevitably is leading me to a deeper understanding of the way in which 'identity' is represented. I am finding that the representation of the UJ Facebook members is based on a contradiction between 'public and private' identities. In this paper I will

focus on notions of 'public versus private' identity. In my research I take an ethnographic approach to studying the identity of the UJ Facebook members. I observed a total of 25 profiles in order to understand the way in which the UJ Facebook members 'perform' their identities through their individual profiles. For twelve months I used observations and interviews to understand and explore identities of UJ Facebook members. In doing so, I asked specific questions to aid me in answering the broader research question: 'How do UJ Facebook members use notions of public and private to perform their identity?', and some of the sub-questions being: 'Is there a difference between you "in person" and you on Facebook?', 'How "friendly" are your Facebook friends?', and 'What do you or don't you share on your Facebook profile?'

During my twelve months of research I observed individual profiles of UJ Facebook members and focused on 'identity markers' to help me to understand how identities are represented within this space. By identity markers, I refer to markers such as name, sex, hometown, birthday, relationship status, religious and political viewpoint, and so on. These markers help create a perception of one's identity based on the information that is filled in when the profile is created by the individual. Thus, my findings paint a picture of how profile pictures, status updates, walls, information, applications and so on help communicate a message of identity to an 'outsider'. I have found a tension between public and private performances of identity. In tension, I don't mean dishonesty but rather the tensions communicated by the UJ Facebook members in the way in which their identities are performed. For example, one of my participants does not indicate her relationship status, but her status updates and wall is a constant communication with her boyfriend. Similarly, another participant does not provide information about herself but has uploaded 1 065 photographs of herself. These photographs capture the details of her life, which 'secretly' reveals a great deal about her in a visual way rather than a textual way. Therefore, at times these messages contradict each other and this tends to raise questions about 'how public' and 'how private' ones profile really is.

TUESDAY, 6 OCTOBER 2009

SESSION 7B: IDENTITY RESEARCHED

13:30-14:45

Chaired by: Edith Pashwana

Kombi Sausi – University of KwaZulu-Natal

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Voluntary associations and remittances among Nigerian migrants living in central Durban

In recent years there has been a surge in interest regarding the impact of migration and specifically remittances, e.g money, gifts among other goods that migrant send home to help their families or for development in their communities of origins. This paper is based on the research conducted among 50 Nigerian migrants in Durban. It gives the details of the highly heterogeneous impact of remittances on Nigerians families, communities and the role that voluntary associations play in the migrants' life both in Durban and in the migratory process. It also explores some of the different means migrants use to send remittances and discusses how recipients use remittances.

TUESDAY, 6 OCTOBER 2009

SESSION 8: RACE, EDUCATION AND HIGHER EDUCATION

14:45-16:30

Chaired by: Thea de Wet

Kees van der Waal – Department of Sociology and Social Anthropology, University of Stellenbosch
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Identity politics and language policy: The 'taaldebat' (language debate) about the place of Afrikaans at Stellenbosch University

The 'taaldebat' (language debate) at Stellenbosch University is technically about a language policy in a higher education setting, but is a cultural and identity politics issue at the same time. The importance of Afrikaans as a symbol of the core identity of those considered 'Afrikaners' since the late 19th century was established in a tough ethno-nationalist process against English political and cultural hegemony. The 20th century saw the institutionalisation of the Afrikaans language in many settings, including higher education, where privileged status was given to the two official languages (Afrikaans and English). With the advent of the New South Africa, white Afrikaans-speakers had to make many adaptations, including handing over political power, opening up formerly exclusive institutions and accepting the downsizing of the public space that Afrikaans occupied, e.g. in the state-owned media and in education, in favour of English, the South African lingua franca, despite constitutional recognition of eleven official languages.

Given the strongly nationalist connotations of the Afrikaans language, the struggle that emerged in the last few years, about the preservation of Afrikaans as an academic language and Stellenbosch University as a place where Afrikaans can be protected, is strongly politicised. Essentialist understandings of identity, language and culture emerge in the debate and obfuscate the educational and management issues which are often the trigger for recurring loops of emotional skirmishes in the press, publications and public debate.

This paper attempts to chart some of the core incidents, concepts and symbolic contents that are associated with the most recent rounds in the taaldebat about the place of Afrikaans at Stellenbosch University. Using insights from social theorists (e.g. Stephen Fuchs on essentialism, Benedict Anderson on nationalism and Jan Blommaert on discourse and identity) and language policy analysts (e.g. Sue Wright), the paper interprets and contextualises the way in which claims to language identity are contextually related to identity politics and the context of South African transformations more broadly. The implications for language policy are investigated. Core texts that are investigated include books (e.g. those of Hermann Giliomee and Schlemmer; Chris Brink; etc.), a segment of the mass of material published in *Die Burger* and other materials in the public domain.

TUESDAY, 6 OCTOBER 2009

SESSION 8: RACE, EDUCATION AND HIGHER EDUCATION

14:45-16:30

Chaired by: Thea de Wet

Jana Barnard – Department of Sociology and Social Anthropology, University of Stellenbosch
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Racial discourse among white Afrikaans-speaking youth: A Stellenbosch case study

Interest in Afrikaner racial discourse was sparked by research done during 2007 on reactions and controversy surrounding the De la Rey song, during which the way interviewees spoke about and reflected on their 'Afrikaner' identity served as a clear reminder of how 'racial discourse' constitutes a key aspect of post-apartheid Afrikaner youth dynamics. 'Afrikaner' youth are currently coming to terms with and negotiating a role for themselves within the current South African context. This is done through utilising various resources, ranging from a carried down apartheid-informed racial worldview to what is perceived as the post-apartheid ideals and liberal democratic values.

One aspect of the study will be concerned with the way everyday discourse among young white Afrikaans-

speakers is racialised, and the way in which these racialised ideas are utilised to make sense of everyday experience, with specific focus on the experience of Stellenbosch university students. The study will, however, attempt to go further to explore the wider context in which such discourses are formed, a space informed by narratives circulating in the media, among peers and various Afrikaner organisations. The complexity of Afrikaner youth racial discourse will be revealed by indicating how, instead of being oriented towards a single set of assumptions (e.g. aimed at white privilege), it is being informed and influenced by various institutions and ideas. This plethora of widely varied, sometimes 'incompatible' messages can be seen as complicating the identity negotiation process, shedding a possible light on why the road to the racial tolerance ideal is met with speed bumps instead of following a smooth course.

Research participants in the study comprised white Afrikaans-speaking individuals, the particular focus being on Stellenbosch University students due to their current exposure to issues of transformation and language policies. Fieldwork conducted during the period March 2008 until October 2009 was done by means of working my way through my own involvement in the Stellenbosch student network. This included attendance of discussion groups, student conferences and political debates organised by student bodies like the Student Representative Council (SRC) and Student Affairs, observing and participating in informal conversations and encounters taking place between students in and around campus, and a total of 25 formal unstructured interviews.

In addition to asking how 'old racial ideas' are appropriated for today where subjects face new/different kinds of challenges, attention was also given to how this process is coupled with influences from various other current-day sources. Rhetorical strategies that were identified during fieldwork included the logic of 'cultural differences', group consciousness as well as narratives aimed at emphasising the 'paradigm shift' that needs to take place among Afrikaans-speaking white people in order to adapt to the new South Africa. Throughout the research consciousness of a racial 'other' proved to be a prevalent underlying theme to the discourse under study, even though subjects put great effort into denying such consciousness through silence, avoidance or denial concerning race and racial conflict. Placing these narratives against the background of subjects' university experience, as well as the wider background of their experience in South Africa, helped in clarifying the purposes these discourses fulfil within the current South African context.

TUESDAY, 6 OCTOBER 2009

SESSION 8: RACE, EDUCATION AND HIGHER EDUCATION

14:45-16:30

Chaired by: Thea de Wet

TS Petrus – Department of Sociology and Anthropology, Nelson Mandela Metropolitan University
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Are we still relevant? A reflection on South African anthropologists and the report on higher education

Towards the middle of 2008, the former Minister of Education, Naledi Pandor, established a Ministerial Committee to investigate discrimination in higher education institutions. The establishment of this committee came within the context of events such as those that occurred at the Reitz Residence of the University of the Free State, where allegations of racism and the violation of human dignity resulted not only in a public outcry, but also in a stark realisation that issues of racism, discrimination, the lack of respect for diversity and the lack of social cohesion still remain pertinent. The questions that this paper seeks to address are these: where are the voices of anthropologists within higher education institutions? Why are we silent on many of these issues? This paper proposes one answer to these questions, namely that South African anthropologists cannot have anything to say about issues of discrimination in universities because we, ourselves, are still discriminating against each other. It cannot be disputed that anthropologists should have something to say about racism and discrimination in universities, but a necessary precondition for this is that we need to get our own house in order, if we want to become relevant as agents of transformation in our tertiary institutions.

TUESDAY, 6 OCTOBER 2009

SESSION 8: RACE, EDUCATION AND HIGHER EDUCATION

14:45-16:30

Chaired by: Thea de Wet

David Bogopa – Department of Sociology and Anthropology, Nelson Mandela Metropolitan University

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The rhetoric of transformation: The case of South African tertiary institutions and Anthropology departments

In terms of the Universal Declaration of Human Rights, every person throughout the world is entitled to all the rights and freedoms set forth without distinction of any kind such as race, colour, sex, language, religion, political, social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. Further, within the context of South Africa, cultural and property rights are also explicitly spelt out in the constitution. However, within the context of South Africa, many people still find themselves struggling to make ends meet. Human rights violation is the order of the day, many people experience violation of their rights at home and at the work environment. South Africa has in the post-apartheid era made some strides in terms of transforming and redressing the tertiary education sector. However, there are still individuals and groups who still continue to frustrate the process of transformation. These individuals and groups operate in a very sophisticated manner, for example, in meetings they are vocal about transformation issues and addressing the inequalities of the past but behind the scene they do the opposite. This paper focuses mainly on transformation within the South African tertiary institutions in general and on anthropology department in particular. The teaching of social sciences including anthropology will be explored with the view of showing some of the problems encountered. Some of the examples within the context of South Africa will be used to support the argument made. Solutions to the problems as well as recommendations will be provided with the hope that they will reach the powers that may be. The research methodology used in this paper include among others, interviews, secondary information from texts, journals and both electronic and print media.

TUESDAY, 6 OCTOBER 2009

SESSION 8: RACE, EDUCATION AND HIGHER EDUCATION

14:45-16:30

Chaired by: Thea de Wet

Mpilo Sithole – Human Sciences Research Council

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Wrestling with intellectual hegemony: The dwarfed status of knowledge production in South Africa

This paper deals with a subtle kind of social unfairness – the engineered social inequality of the intellect. It is 'unfairness' (perhaps an 'injustice') in the sense that exclusion of some social groups from formal knowledge production is evident. It is a subtle kind of unfairness because of the diffused nature of the perpetration as well as the institutionalized form of perpetuation of unfairness, making it less attributable to agency action. It is also subtle because it can be done privately through abuse of formal prescriptions of anonymity in peer reviewing. This paper makes an argument that formal knowledge production and screening remains a prerogative of a few in South Africa, and it is still racialised. Like with the concept of non-racialism, the concept of objectivity of knowledge, the basis upon which peer-reviewing is founded, is abused to block examination of historical exclusion - in this case, exclusion of perspectives indigenous to Africa and perspectives reflecting African experience. The paper argues that peers need to be transparent about their ideological convictions as well as be clear about their common agreements on objectivity. The paper demonstrates that knowledge production is not retarded by practical difficulty of transforming the demographics in academia, but by practical issues associated with hegemonies in ideology.

WEDNESDAY 7 OCTOBER
SESSION 9: LANDSCAPES AND NETWORKS
9:00-10:30

Chaired by: Andrew Spiegel

Emine Incirlioglou – Independent scholar
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Diversity and social injustice: “Urban transformation” in Turkey

Beginning with legislations in 2003, the Parliament and numerous municipalities in Turkey put “urban transformation” on their agenda, particularly in the capital city Ankara and the largest Turkish metropolis Istanbul. The national government and municipal governments, in this way, joined hands for the dispossession and resettlement of the urban poor, and the gentrification of their habitats into middle class residential areas.

One of these gentrification projects is implemented by the Metropolitan and Fatih municipalities of Istanbul in the Sulukule neighbourhood that is situated in the Historic Peninsula of Istanbul. Sulukule is one of the oldest Romani communities in the World – home to more than 3000 Roma. As a result of this project, the Roma will be expelled from historic Sulukule. In February 2008 the demolishing of the houses started. As it stands, the project, promoted as an “urban renewal” is in its last phase.

The Roma, whose ancestors originated from India, first came to Istanbul (Constantinople) in the 11th century when the city was still the capital of the Byzantine Empire. They spread around the World from here. Following the conquest of the city by the Ottomans in 1453 and with the permission of Sultan Mehmed the Conqueror, they were settled near the city walls in the Sulukule as well as in the nearby Ayvansaray neighbourhoods. For hundreds of years, Sulukule acted as a pilgrimage location for Roma from all over the world. It is one of the most important cultural centers of Roma music and dance as it continues to be a crucial worldwide resource for training musicians and dancers. Terms Sulukule and Cingene are immediately associated.

Based on analyses of local and national news, against a backdrop of a set of urban renewal concepts, I discuss in this presentation, the recent urban transformation practices in Turkey with a particular focus on the Sulukule case in Istanbul.

WEDNESDAY 7 OCTOBER
SESSION 9: LANDSCAPES AND NETWORKS
9:00-10:30

Chaired by: Andrew Spiegel

Joshua Kirshner – Centre for Sociological Research, University of Johannesburg
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Informalisation and changes in urban landscapes in three Bolivian cities

This essay explores the ways the informal economy has been shaping the transformation of urban landscapes in Bolivia. Across Latin America, informality has been growing steadily since the 1970s and 1980s as a result of labor market trends linked to structural adjustment policies, decentralization and globalization. In Bolivia, the proportion of the working population involved in informal activities has often exceeded 65%, one of the highest in Latin America. Informality is linked to poverty and social exclusion while informal activities—from street vending to micro-enterprises and informal construction— are highly concentrated in urban areas, with links to formal activities, which often blur the distinction between the two. They affect urban growth and transform landscapes through multiple shapes and expressions that vary across cities.

The project focuses on three Bolivian cities—La Paz, El Alto and Santa Cruz—each with a large proportion of informal activities that have become integrated into city life and urban development in different ways. In La Paz, an ethnic and informal street vendor city per excellence, municipal officials have relocated some informal vendors to new sites specifically dedicated to commercial activities, but with mixed results. In Santa Cruz, a rapidly growing city in the lowlands, planners seek to decentralize markets to new sites on the urban periphery to decrease congestion and conflicts over uses of public space. The plan faces opposition and resistance from

vendor organizations. El Alto has become a center of micro-enterprises whose activities often pour into the sidewalks and have contributed to the enormous growth of this satellite of La Paz. A basically informal city, planners in El Alto have not been able to redirect informal economic activities to the extent seen in La Paz and Santa Cruz. Through critically analyzing the approaches taken in each city, this research sheds light on the ways in which informalisation has produced particular patterns of urban growth that reflect deepening social and spatial segregations, and on how developers and planners might mitigate negative aspects of this process.

WEDNESDAY 7 OCTOBER

SESSION 9: LANDSCAPES AND NETWORKS

9:00-10:30

Chaired by: Andrew Spiegel

Liela Groenewald*, Marie Huchzermeyer, Kristen Kornienko, Marius Tredoux, Margot Rubin and Isabel Raposo (Groupement de recherche international: Cities in Africa) - Department of Sociology, University of Johannesburg

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Meanings of informality: Change and continuity over space and time

Informality is a ubiquitous characteristic of urban life, but over-represented in Africa and in developing countries. Although residents of Southern Africa have been building their own shacks for more than a century, different periods of rapid urbanisation following various political transformations have catalysed informal settlement across the region's cities. In contemporary Sub-Saharan African cities, seventy per cent of the urban population can be concentrated in slums. While formal housing provision continues its failure to meet the need in cities of Angola, Mozambique and South Africa, the poor have responded by providing in the basic need of shelter themselves, rather than relying on the state. While urban renewal drives push poor residents to the edges of Luanda in Angola and Maputo in Mozambique, the South African state has conflated two Millennium Development Goals, the eradication of poverty and the improvement of the lives of slum dwellers, which is culminating in its programme for the eradication of informal settlements. These different policy processes signify that formality and informality in housing and tenure are understood as binary opposites. While the phenomenon of informality is loosely understood as strategies and institutions that develop beyond the state, a rigid distinction between formal and informal sectors precludes the possibility that informal sectors could be complementary to rather than incompatible with the institutions and regulations of the state and the market. Illegality and inadequacy are key components of dominant definitions. Yet, the very existence of informal settlements hinges on alternative understandings of informality. Uncritical, universal definitions of informality have presented a challenge to urban scholars. Understanding informality requires a closer look at particular urban areas, which may offer alternative perspectives of settlement informality. Processes in African cities are influenced both by international discourses and policies on urban development and by the competing normative orders within these cities. Experiences of informality in settlement and shelter in six major Southern African cities attest to the fallacy of established understandings of informality. This argument draws its examples from the Angolan capitol, Luanda, the capitol city of Mozambique, Maputo and the South African cities of Cape Town, Durban, Ekurhuleni and Johannesburg. Examples from these cities are used to explore local particularities of informal settlement and its development over time. The diverse range of grassroots strategies apparent in the selected Southern African cities includes those that straddle elements of both formality and informality. This raises the possibility of conceptualising a dynamic formal–informal continuum which has greater potential to advance the empowerment and political inclusion of poor people. Our argument therefore contests the dominant inclination to paint informality as detracting from, rather than engaging with and contributing to, development and the market, and argues that an understanding of housing and tenure informality should be grounded in the complexity of responses by the poor and others.

WEDNESDAY 7 OCTOBER

SESSION 9: LANDSCAPES AND NETWORKS

9:00-10:30

Chaired by: Andrew Spiegel

Victor Muzvidziwa – University of Zimbabwe

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Double-rootedness and networking among urban migrants in Zimbabwe

Social relations continue to play a significant and critical role in the lives of many urban residents in Zimbabwe. The activation of social networks has proved useful at every stage of urban migrants' lives. The paper builds on the experience gained by the author during a 12-months OSSREA funded research project conducted in 2002 in Chinhoyi the capital city of Mashonaland West Province and Harare Zimbabwe's capital. The methodology adopted for the study was mainly qualitative in nature. Urban migrants in Zimbabwe's cities demonstrate little support for the thesis that under conditions of scarcity and poverty there is little basis for reciprocity. Shared knowledge and information and the activation of social networks enabled many migrants to access accommodation, jobs and other resources allowing many to continue to stay in town and support their households. Not only did networks enrich people's lives they acted as a resource that enabled many to hang on, cope and at times even propel some migrants to climb out of poverty. Networks generally involved kin, friends and neighbours. The study showed that non-kin networks became more pronounced under conditions of poverty. The paper shows that the activation of social networks brought in many actors of different social status. Hence social networks had become a key organisational principle among urban residents. An interesting observation noted amongst many urban residents were their shared perceptions that the rural area was still their home. This view persisted even amongst urban migrants with minimum contact with their rural homes. Many urban migrants in Zimbabwe's urban areas were double rooted, thus they had a foot in the rural and another in the urban area. In the face of a collapsing national economy double-rootedness has acted as a survival strategy for many urban residents.

WEDNESDAY 7 OCTOBER

SESSION 10A: URBAN HEALTH IN AFRICA

10:45-12:00

Chaired by: Emine Incirlioglou

Trudy Harpham – Emeritus Professor at London South Bank University UK

Honorary Professor at the London School of Hygiene and Tropical Medicine UK

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Urban health in Africa: What do we know and where do we go?

We have a great amount of knowledge of the problems of urban health in Africa (e.g. the double burden of both chronic and acute diseases, the urban penalty caused by living in a cash dependent economy in polluted, crowded conditions, and urban health inequalities). We also understand the determinants of such problems: environmental, social, structural (political and economic), and service related. Multi-level research has enabled the role of 'place' for health to be acknowledged and in particular, the importance of social connections at the neighbourhood level. However, truly multi-sectoral action for urban health, which reflects the multiple determinants, is rare and often fails (e.g. Healthy City projects in developing countries). Pilot projects are rarely scaled up. More evaluative intervention research is needed and researchers need to engage policy makers at earlier stages. We also need to understand the urban policy process more – especially the role of frontline workers in determining policy.

The emphasis on community based action and community participation by the poor can let governments off the hook. The health conditions of the urban poor remain a key indicator of good governance in a city. Maps showing health inequalities have emerged as a powerful tool to name and shame bad municipal authorities.

Urban health research has focussed on problems (vulnerabilities) and not strengths or resilience. Using a more positive model of urban health might enhance the research translation process (getting research into policy and practice: GRIPP) and speed up action to improve urban health.

Research transformation from a descriptive study: The Johannesburg-based HEAD study

In 1900, only 10% of the world's population lived in urban settlements. However, since 2008, urban residents have exceeded those living in rural areas. The health of nations will therefore increasingly be dominated by the health of cities. In Africa, natural population growth and urban influx will result in rapidly growing cities, including the formation of megacities with populations that exceed 10 million people. Johannesburg is already part of a broader urban congregation of around 10.4 million people. Such rapid urban growth will strain the capacity of city managers to provide settings in which health can be protected or flourish. Despite the challenges ahead, there is a paucity of research information available to guide urban and health planners in their decisions and policy choices for health in cities.

In 2006, a research project, the Health, Environment and Development (HEAD) study, was initiated in five suburbs/settlements in Johannesburg, as a contribution to filling the urban health research gap. The HEAD indicators study involves the conduct of cross-sectional surveys on an annual basis, at a defined set of dwellings in the study sites of Hillbrow, Bertrams, Riverlea, Braamfischerville and Hospital Hill. On average the inhabitants of 475 dwellings are interviewed to obtain information on a range of factors, including demography, socio-economic status, living conditions, health status and quality of life. Data have been collected annually in the five study sites for four consecutive years; 2006 to 2009.

Data, and the partnership formation processes involved in implementing the HEAD study, have yielded policies and programmes of community benefit, of which three will be discussed in this presentation. For example, informal investigations of the HEAD study evidence of highly elevated levels of smoking in one of the study communities revealed widespread use of hookah pipes, even amongst young children. The efforts of a working group constituted to discuss the findings resulted in a nation-wide awareness campaign, and a commitment to review the Tobacco Control Act to ensure its relevance to hookah smoking. A chance examination of paint applied to children's playground equipment in selected HEAD study sites, revealed highly elevated concentrations of lead. Discussions among partners within, and associated with, the HEAD study resulted in the planning of a joint University of Johannesburg-City of Johannesburg initiative to increase capacity at health centres, and offer students experiential learning opportunities, to address some of the health problems that emerged from the HEAD study.

Simple descriptive studies of health in urban settings, can yield policies and intervention of benefit to communities, that extend beyond that emanating from the data.

WEDNESDAY 7 OCTOBER
SESSION 10A: URBAN HEALTH IN AFRICA
10:45-12:00

Chaired by: Emine Incirlioglou

Nisha Naicker – Medical Research Council of South Africa, Environment and Health Research Unit
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Food security in impoverished urban settlements in South Africa

Food security is a basic human right. However, approximately one sixth's of the developing world do not have sufficient food, impacting on the overall quality of their lives. In this paper we investigate the prevalence and trends in household food insecurity in three impoverished communities in the Johannesburg.

Annual cross sectional surveys, commencing in 2006, were conducted in three impoverished settlements; Riverlea and Braamfischerville (low-cost housing developments constructed in the early 1960s and early 1990's, respectively), and Hospital Hill (an informal settlement on the outskirts of Johannesburg). A structured questionnaire was used to obtain information on demographic profiles, socio-economic status, and food security. The sample size in 2006, 2007 and 2008 were 327, 354 and 292 households respectively. All statistical analyses were conducted using STATA 9.

The overall prevalence of food insecurity was 83.5%, 84.2% and 84.9% in 2006, 2007 and 2008 respectively. In Riverlea and Hospital Hill, the poorest sites, the level of food insecurity deteriorated by approximately 8% over the 3 years. Overall food consumption dropped except for the intake of dairy products. Poverty was significantly related to food insecurity ($p=0.002$). There was no significant difference in food insecurity between male and female headed households. Residing in an area for 10 years or more had a significant protective effect in 2006 (38.2% of the food insecure; $p=0.01$). However by 2008 this positive effect decreased and 53.3% of the food insecure had resided in their dwellings for 10 years or longer.

Findings from this study indicate that food insecurity is unacceptably high, and rising in recent years. The urban poor communities appear to be at particular risk in South Africa. Hunger relief and poverty alleviation needs to be more aggressively implemented in order to improve the quality of life in these poor communities.

WEDNESDAY 7 OCTOBER
SESSION 10A: URBAN HEALTH IN AFRICA
10:45-12:00

Chaired by: Emine Incirlioglou

Waasila Jassat – WITS School of Public Health, Medical Research Council
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Prevalence and risk factors for rodents in selected Johannesburg settlements

For centuries, people have recognized that rodents are not only a nuisance but are a public health problem. Rats are one of the most damaging pests in urban zones, as they damage and contaminate food, damage structures, can cause injury, and carry diseases including plague, murine typhus, leptospirosis, rickettsialpox, and rat-bite fever. Rats also compete for human food sources, and are aesthetically displeasing. In addition, widespread and indiscriminate use of pesticides has serious consequences for people, animals, and the environment.

Rodent-borne diseases are on the increase among human populations and this might be linked to the behaviour of rodents, changes in climate, the growth of cities and deteriorating public hygiene. The epidemiology of many rodent-borne diseases and the social contexts within which they spread are poorly understood.

This paper aimed to identify socio-economic, housing and behavioural factors likely to result in increased prevalence of rodents in urban communities, and the control measures employed. The HEAD study aims to monitor change in housing conditions and health status in five Johannesburg settlements, Hospital Hill, Braamfischerville, Riverlea, Bertrams and Hillbrow. The study commenced in 2006 and each year, information has been collected in respect of socio-economic status, migration patterns, housing conditions, health and injury status, and perceptions of neighbourhood infrastructure, using questionnaires. The HEAD study data

was analysed to explore the key risk factors associated with rodent prevalence at household level. This includes household socio-economic status, behavioural aspects related to waste disposal, and water and food storage, and housing quality. Frequencies and associations were analysed, to evaluate differences between sites.

Rodents are perceived to be a major problem in all areas covered by the study (prevalence 52%) although there has not been an increase in the rodent population in the last three years. Residents living predominantly in flats in Hillbrow report lowest (24%), while those in informal housing in Hospital Hill report highest (67%) prevalence of rats.

Having a flush toilet is protective, while factors that predispose to increased prevalence of rats include having no waste container, storage of water, storage of food in containers, and decreased frequency of waste collection. Deterioration in the quality of housing, where cracks, leaking roof, leaking window, and damp are reported, are also associated with an increase in rodent populations as this type of housing provides good harbourage for rodents. Most households (92%) do not keep cats, but those that do report half the prevalence of rats as those that don't. 77% of households report pesticide use. The median monthly expenditure on pesticides is R17 (range R0-700). Hospital Hill households spend least on pesticides monthly, despite having the highest prevalence of rats.

Socio-economic status, housing quality, and domestic behaviour and services have a major bearing on exposure to rodents. The results clearly indicate that human behaviour and activity may predispose them to high rodent prevalence, and pest control strategies should take account of this. This study may assist city managers to develop strategies for the prevention of sanitary risks linked to the proximity of humans and rodents.

WEDNESDAY 7 OCTOBER

SESSION 10B: URBAN RESEARCH

10:45-12:00

Chaired by: Marcel Korth

Edith Phaswana – Department of Anthropology and Development Studies, University of Johannesburg
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Youth participation at municipal levels

Several legislative and policy frameworks nationally and internationally serve as impetus for youth participation at social, political and economic life. This article draws from a doctoral research done with youth councilors in one of the six district municipalities of the Limpopo Province, South Africa. The study investigates the experiences of youth councillors regarding their participation at a municipal level. Qualitative interview methods were used to generate data. The youth councillors raised key issues of concern that could practically limit their participation at the municipal level. These include perceived vulnerability to manipulation, the politicisation of the youth council and the challenge of youth autonomy. The paper also shows how these issues can potentially limit the goal of youth development as envisaged in the national youth policy.

WEDNESDAY 7 OCTOBER

SESSION 10B: URBAN RESEARCH

10:45-12:00

Chaired by: Marcel Korth

Octavia Sibanda, Fort Hare Institute of Social and Economic Research (FHISER), University of Fort Hare

Current trends in migration and the making and maintaining of identities

The 21st century has experienced a massive growth of cities both infrastructural and economically. It has also had casualties that have plunged to very low levels. Countries like post apartheid South Africa seem to be emerging as economic power houses in comparison to immediate neighbours and this has acted as a catalyst in cultivating the desire amongst African men and women from other countries to explore better opportunities across the borders. The new migration patterns which are actually happening at an 'alarming rate' due to a range of pull factors such as the democratic atmosphere prevailing in the country have ordained South Africa as one of the most favourable countries for African migrants. The country seems to be highly popular with

immigrants from Mozambique, Malawi and Zimbabwe, the later being the focus of this study. This paper attempts to show how the new trends in the migration to one of Africa's big cities such as Johannesburg has illuminated new social trends in the making and maintaining of identities. At the arrival of big cities such as Johannesburg, new contacts or social networks assume a very significant position. The long distance from the nuclear family puts pressure on the new immigrant to explore for possible and available options in establishing new relationships for socio-economic and political gains. The long and tedious journey to the new environment motivates for establishment of new social relationships. However, what is immediately evident is the shift in what is culturally accepted as the structure and role of family in the African set up. A family when viewed using cultural lenses occupies an important and elaborate position. It has symbolic value and each member of the family plays a particular important and complimentary role. For example, in the case of Zimbabwe, the patriarchal nature of the society places certain demands which are varied on fathers, mothers, aunts, grand parents, boys and girls. The father becomes the head of the household, the mother nurtures the family, the aunt advises etc. However, in face of new environment in the big city, social ties are redefined and assume a new character and meaning. The atmosphere of uncertainty in new environments motivates new relationships to take a new form which differs from the natural kinship ties. The new milieu shapes relationships which in most cases are temporary. These relationships are largely founded on nationality and ethnicity. Some intimate relationships are also formed with locals for economic and political reasons. Those who fail to establish new relationships normally face a plethora of challenges which can even eject them from the city back to their roots. The new relationships form a social security base against which one is able to lean on in difficult and unforeseen circumstances. The new home in the city is undoubtedly has a share of its own challenges which sprout for various reasons. Although new relationships in new socio-economic environment play an important role, there is another challenge of identity crisis. The feeling of self exile and destabilized cultural orientation makes it difficult to maintain long term and mutually beneficiary relationships. The immigrant is also faced with the mountainous task of fulfilling the expectations of the nucleus family back home whilst at the same time expected to fulfil social expectations of 'adopted home'. When the earlier expectations of better opportunities and prosperity are not realized, the immigrant is pushed to the limits by pressure. It is in such times that solace is sought from fellow country men who might have gone through the same rough route at one point in their quest for brighter future in the cities.

WEDNESDAY 7 OCTOBER
SESSION 10B: URBAN RESEARCH
10:45-12:00

Chaired by: Marcel Korth

Ingrid Marais – Department of Anthropology and Development Studies, University of Johannesburg
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Rapport in the field: Reflections on ethnography in schools

Rapport, as a methodological trope and relational strategy of the ethnographic habitus, has, in some circles, already been undergoing reconsideration and revision. But too often, it has simply been ignored.

(Springwood & King 2001 abstract).

Rapport, according to Springwood & King (2001:404) "endows ethnographers with powerful claims of understanding, authenticity, and authority". Springwood and King asks whether with critical ethnography we can still claim rapport as a tool and further, question the very existence of rapport. I extend their questioning of rapport and ask whether we can claim rapport in ethnographies in urban areas. In my article I look at rapport as a methodological trope, investigate the current standing of rapport within ethnography and especially urban ethnography. Lastly, I consider the state of rapport in my own fieldwork experiences, through reflection on my research with primary school teachers. From this experience I conclude that rapport is not simply established and may in fact be an unattainable goal in urban fieldwork settings. In conclusion, I reflect what the implication of this is for research for my PhD project, set in an urban park in central Johannesburg.

How might we systematically study transnational realities? Insights from research of Zimbabwean transmigrants in Johannesburg

Drawing on insights from a doctoral research of Zimbabwean transmigrants in Johannesburg, South Africa, the paper considers how anthropologists and others might systematically study transnational realities. Pioneered by anthropologists in the early 1990s, transnationalism has now been accepted across the social sciences as an alternative lens to the historically dominant nation-state-centered paradigms and theories. There has been little dissensus among anthropologists and others about the assumption that social worlds and lives are inherently transnational. Even less contested is the assumption that researchers can understand this transnational social world through scientific inquiry.

Despite the boom in research engaging the transnational lens, discussions about how best researchers might access this transnational social world are still nascent. Further, in most accounts of research engaging transnationalism researchers are often not clear about how social inquiry was modified when they adopted transnational assumptions. Some scholars have already begun to reflect upon the implications of transnationalism for the ways of knowing about the social. Recently, 'methodological transnationalism' has entered the grammar of social research opening the discussion around these methodological aspects of inquiry transnationalism. Apart from their apparent ambiguity, such discussions have, thus far, remained at a conceptual level; largely divorced from concrete examples of research practice. It is thus too early to tell the extent to which such debates have helped to push the research agenda forward. This paper contributes to the conversation aimed at designing rigorous methodological approaches to studying transnational realities.

The author argues that in order to systematically study transnational realities, researchers ought first, to acquaint themselves with post-nation-state paradigmatic assumptions about the social world. Whereas transnationalism is suggested as one such post-nation-state paradigm that offers persuasive ontological assumptions about the social world, the author argues that it is still too fluid to guide inquiry of transnational realities. It is observed that often in accounts of transnational migration; anthropologists, sociologists and others present an ideal picture of transnationalism as a paradigm or theory endowed with persuasive and sufficient assumptions to guide inquiry of transnational realities. This is not the case at the moment. Drawing on lessons from the current study of Zimbabwean transmigrants in Johannesburg, the author argues that presently, transnational assumptions are insufficient to guide inquiry of transnational realities. The utility of transnationalism, it is shown, lies in its flexibility to work in the background, influencing conceptual presuppositions of fieldwork. The author illustrates that the fluidity of transnationalism can be addressed through borrowing from constructivist ontological and epistemological assumptions that are used to supplement assumptions in transnationalism and to guide the research method. In making this claim, the author is not entirely alone. There have been few but stentorian voices embodied in the work of such scholars as Pries who have begun to reflect upon the various uses and weaknesses of certain understandings of transnationalism in theorization and social research. Researchers using transnationalism ought to be transparent about the utility of transnationalism in their various enterprises.

Second, using the example of transnationalism, the author argues that systematic inquiry of transnational realities requires scholars to use a post-nation-state paradigm to construct theoretically defined objects of inquiry and systematize concepts that guide inquiry in a transnational social field. Third, it is shown that in studies that pursue theoretically defined objects of inquiry, transnational assumptions can be used to modify the research method, that is, the activities and processes of data collection, management, analysis and interpretation. In the current study this particularly involved delineating a case for observation, selection and modification of a strategy that draws on existing logics of research and, techniques and organs of observation. In conclusion, the paper discusses aspects that are central to the development of a transnational methodology that takes into account the nascent status of transnationalism and has potential to refine its basic assumptions.

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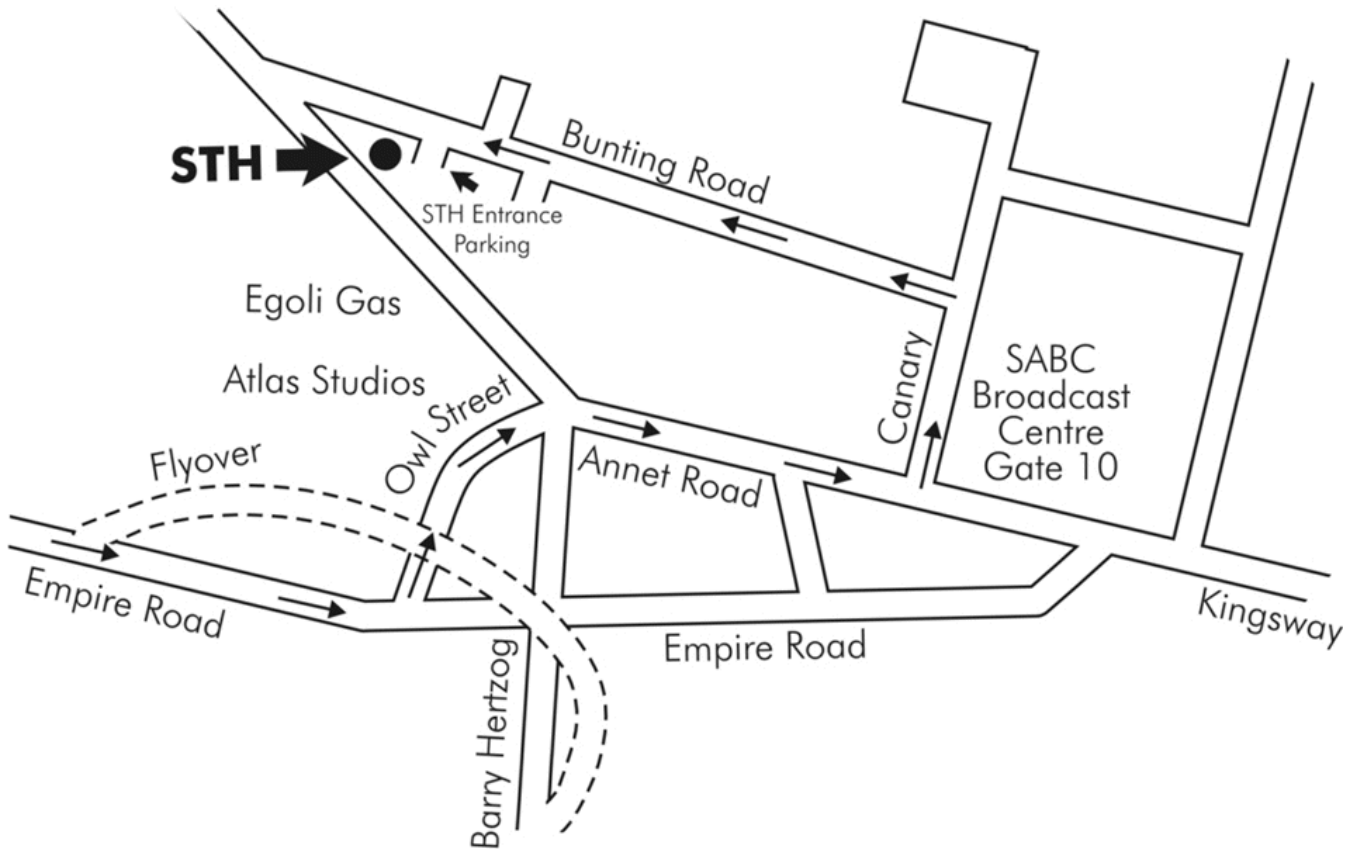
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MAP TO SCHOOL FOR TOURISM AND HOSPITALITY (STH) – BUNTING ROAD CAMPUS



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