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

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

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

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

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

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

**ACKNOWLEDGMENTS**

"Asiyefunzwa na mamae hulunzwa na ulimwengu"  
("A child is taught by the world")  
Borrowing from the Australian protocols acknowledging traditional ownership of the land on which we meet, we make the following statement:

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

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

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WELCOME

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

Greetings, Baie groete, Imibuliso.

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

It is an honour to have UCT be the first venue outside of New Zealand to host CEAD, but it is also fitting. CEAD contributes significantly to the South-South knowledge debates and is multidisciplinary at its core. Similarly, UCT research and teaching have a special interest in South-based knowledge and in developing transdisciplinary solutions to global challenges such as climate change, urbanisation, education, safety and violence, and poverty and inequality, to name a few.

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

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

Sincerely

Dr Max Price
Vice-Chancellor

WAMKELEKILE, WELKOM, WELCOME

A warm welcome to all our local and international visitors. On behalf of the Faculty of Humanities, University of Cape Town, it is my great pleasure to welcome you to the fourth International Contemporary Ethnography Across the Disciplines (CEAD) Hui. Ours is one of the largest faculties at UCT and one of the leading Humanities faculties in the country and the African continent. As you know, ‘transformation’ took centre stage at most South African universities in 2015 and continues today. What you may not know is that Humanities students and staff were at the forefront of the peaceful demonstrations that took place on this campus, helping to spark conversations around institutional culture reform, teaching and learning as well as the student experience. In my view, this is no coincidence.

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

Ndiyabulele, Enkosi, Dankie, Thanks

Sakhela Buhlulungu
Dean, Faculty of Humanities
**INTRODUCTION**

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

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

This is the first time CEAD has been held outside of Aotearoa/New Zealand—and the expansion to other venues in the Global South is meant to signify our truly international nature. For Cape Town, our venues are not as centralized as we had at the University of Waikato; we see this spread as an opportunity for delegates to both enjoy the vibrancy of Cape Town proper and to mingle and interact with each other as they make their ways from venue to venue. As most delegates know, due to logistical difficulties with the UCT venue, as a result of the Fees Must Fall movement pushing back classes for a few weeks, the venue at UCT had to be used for final examinations. In the past weeks, as a contingency, we have had to hustle to find more dependable locations. This we have done (go to www.cead.org.nz), and we encourage all to, as ethnographers often do, “go with the flow.” We also encourage delegates to travel in pairs or groups—leadership studies. As always, the “across the disciplines,” diverse nature of our delegates and their experiences makes this conference a rich opportunity for delegates and to the delegates bodes well for our promise of a simple search on the web. In order to keep costs down—even though the South African rand is amazingly affordable for those travelling in from outside SA—we encourage you to make plans ON HERE for your ridesharing.

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

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

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

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

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

Bonke abantu bazalwa bekhululekile belingana ngesidima nangokweemfanelo. Bonke abantu baneishipho sesazela nesizathu sokwenza isenso ongathanda ukuba senziwe kumahlabwana wakho.

**ENGLISH TRANSLATION:**

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

Most sincerely,

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

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**WHAKAKATAUKI FOR CEAD HUI**

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

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

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

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

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

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

BRONZE SPONSOR AND SPONSOR OF THE WIMER DOCTORAL STUDENT ESSAY AWARD

WILF MALCOLM INSTITUTE OF EDUCATIONAL RESEARCH

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

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

WILF MALCOLM INSTITUTE OF EDUCATIONAL RESEARCH

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KEYNOTE SPEAKER SPONSOR

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

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

EXHIBITOR SPONSOR

HUMAN SCIENCES RESEARCH COUNCIL (HSRC)

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

FRIENDS AND OTHER SPONSORS OF CEAD

SPIER WINES

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

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NATIONAL INSTITUTE FOR THE HUMANITIES AND SOCIAL SCIENCES

NATIONAL RESEARCH FOUNDATION

NATIONAL RESEARCH FOUNDATION

UNIVERSITY OF CAPE TOWN

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

UNIVERSITY OF CAPE TOWN

SPOCN

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THEMES OF THE HUI

Conference Themes:
Ethnographic Imaginings: Place, Space, and time

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

While space can be seen as an “as-yet,” a hoped-for, a possibility—and has been characterized by its modifiers (e.g., “sexy space” (Prickett, 2011); “counterpublic space, gay safe space, free market safe space, space is an organ of God” (Hodkinson, 2015, p. 147); “mathematical, physical, social, behavioral, empirical, and exploratory work, and the conference theme merely acts as a guide for possibilities. We invite contributors to experiment with traditional ethnography, as well as new methodologies and new presentational formats such as dramatic, performance, poetic, visual, aromatic, tactile, video, auto-fictional, and experimental forms of ethnography. As well, the “customs” of our areas of study are meant to provide stimulus for imagining new ways of doing, sharing, and presenting our deeply-interrelated work.

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

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

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

PRAXIS AND ADVOCACY: DOING ETHNOGRAPHY ON THE GROUND

BRINGING ETHNOGRAPHIC INSIGHTS TO REAL PEOPLE

Praxis and Advocacy: Doing Ethnography on the Ground

Emerging Methods:
Traditional, Experimental,
Transgressive Forms

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

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

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

CÉSAR A. CISNEROS-PUEBLA

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

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

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

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

D. JEAN CLANDININ

D. Jean Clandinin is Professor and Founding Director of the Centre for Research for Teacher Education and Development at the University of Alberta. A former teacher, counsellor, and psychologist, she is author or co-author of 12 books. Four books and many chapters and articles were published with Michael Connelly. Their latest book, Narrative Inquiry, was published in 2000. She also authored three other books: the first based on her doctoral research, the second based on research from an experimental teacher education program, and her most recent book Engaging in Narrative Inquiry. A 2006 book co-authored with seven former students, Composing Diverse Identities: Narrative Inquiries into the Interwoven Lives of Children and Teachers, drew on several years of research with children and teachers in urban schools. This book has been awarded the 2006 Narrative Research Special Interest Group Outstanding Book award and the 2007 AERA Division B Outstanding Book Award. She edited the Handbook of Narrative Inquiry: Mapping a methodology (Sage, 2007).

RELATIONAL ETHICAL COMMITMENTS IN NARRATIVE INQUIRY

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

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

KEYAN G. TOMASELLI

Keyan G. Tomassi is Distinguished Professor, Faculty of Humanities, University of Johannesburg and Professor Emeritus, University of KwaZulu-Natal, where he was director of the Centre for Communication, Media and Society (CCMS) for 29 years. Tomassi chairs the board of the CCMS-affiliate, Drama in AIDS Education, a University of Zululand project, a non-profit organisation that applies drama in facilitating life skills and public health education in schools, campuses and other sites. He is editor of Critical Arts: South-North Cultural and Media Studies and is co-editor of Journal of African Cinemas. Tomassi’s address draws from his team’s experiences on the Rethinking Indigenity project, that has been running for 22 years. Publications generated by this project include Cultural Tourism: Rethinking Indigenity (Brill, 2012), Engraved Landscape (Tomentoso, 2013), Writing in the Sand: Autobiography amongst Indigenous Southern Africans (Altamira, 2007) and Where Global Contradictions are Sharpest: Research Stories from the Kalahari (Rozenberg, 2005). Tomassi’s most recent anthology (co-edited with Michael Wessels) is San Representation: Politics, Practice and Possibilities (Routledge, 2015). Tomassi’s team’s other work of relevance to CEAD work can be found in Development and Public Health Communication (Pearson, 2011), which he co-edited with Colin Chasi, and Visual Anthropology and Cultural Studies > Critical Methodologies. Tomassi is a member of the Academy of Science for South Africa and a Fellow of the International Communicology Institute.

‘RETHINKING RESEARCH RELATIONS, RETHINKING RESEARCH, OR JUST RETHINKING’.

If Chaucer were alive in the year 2015 he would have been astonished at the nature of the refugee crises across all continents bar Antarctica. And what stories his characters would tell? Shakespeare might be re-constructing “Shall I compare thee to a summer’s day” during the hottest year in all-history. Roman General Caius Petronius (AD66) would learn that reorganisation is now managed, shaped and audited by bureaucrats. Kuhn’s comments about paradigm shift – and resistance to shift - remain as pertinent today as they ever were. The difference, I suspect, is that what my team calls ‘the ethnography of hanging about’ would be considered heresy by biomedically-led institutional review boards that refuse to acknowledge the poverty of both conventional methods and normative theory when encountering the unexplainable, the inexplicable and incomprehensible. The latter cannot be understood within conventional scientific methods as useful as these might be in aspects of our research practice. So they are bracketed out, made illegal and a prior exhortations about pre-given, alienated and de-contextualised methods, partner the imposition of preferred theories (or grand narratives) that rarely allow the facts or actual conditions to get in the way of a good argument.

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

NOLWAZI MKHWANAZI

Nolwazi Mkhwanaazi is a medical anthropologist who is interested in issues relating to gender and the politics of reproduction. Having held the position of senior researcher at the Fort Hare Institute of Social and Economic Research (FHISER) and at the Centre for AIDS Development, Research and Evaluation (CADRE), Nolwazi is currently based at the University of the Witwatersrand, South Africa, where she teaches courses in the anthropology of medicine and the body, medical anthropology, and ethnographic writing and analysis. Over the last two decades, Nolwazi has conducted long-term ethnographic research on early childbearing, kinship and care; she is currently working on a book manuscript on this subject. She is also co-editing a book that brings together the work of established and emerging researchers who work on the broad theme of young families in South Africa, and now University of Johannesburg has been conducting for the past 22 years. The in situ critical indigenous methods that have been derived from this work by over 300 interdisciplinary scholars parallels the objectives of CEAD while also developing critiques of the kinds of essentialisms and call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes call-to-culture, or ethnicity, or race that power both progress and sometimes

Why does ethnography matter?

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

Keynote Presentation, Wednesday 16 November, 9.30am - 10.30am (Main Hall, Centre for the Book)
**PLACE, SPACE AND TIME IN ETHNOGRAPHIC RESEARCH**

This panel discussion brings together four outstanding scholars from diverse fields and geographical places. We interrogate their biographies, their raison d'être for establishing themselves within the academy, and some of the places, spaces and times that may have impacted, impressed upon, and shaped both their careers and their deep sense of worth as public intellectuals. The panel is facilitated by Toni Bruce, University of Auckland, New Zealand.

Friday 18 November, 1.30pm - 2.30pm
Main Hall, Centre for the Book

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**WIMER DOCTORAL STUDENT ESSAY AWARD PRESENTATIONS**

The Contemporary Ethnography Across the Disciplines (CEAD) hui will announce first and second prize winners whose work best exemplifies the spirit of discovery, the conference theme, and creative practice within ethnographic work. Prizes are sponsored by the Wilf Malcolm Institute of Educational Research (NZ). Winners will present their work in a showcase spotlight panel on Friday 18 November, 2.30pm - 3.30pm. Refer to programme pages for venue.

- Risk and Responsibility: The management of the teenaged pregnant woman within the antenatal healthcare nexus, Tracey Feltham-King, University of Fort Hare, South Africa

- Thin Description - Ontological provocation of ethnographic film, Yosuke Washiya, University of Toronto, Canada.

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**THE FIRST THOUSAND DAYS OF LIFE**

The first thousand days of life project in Anthropology at UCT, headed by Professor Fiona Ross, seeks to examine the ways that scientific knowledge about life is constituted and enacted in policy and everyday life. It takes its lead from an emergent new field that is synergising between epigenetic research, neuroscience, and research in DoHaD (Developmental Origins of Health and Disease), producing a new set of knowledges about early life. The Thousand Days project at UCT asks about the ways that these are produced and materialised in everyday worlds, and, drawing on ethnographic research, critically interrogates the premises and assumptions of this emergent field while tracing its social effects. Our programme is structured into three broad and overlapping research areas. ‘Genes, genealogies, technologies’ explores the interface of different scientific knowledges with people’s everyday practices of kin-making and care. ‘Formations of Life’ explores the ways that human worlds are socially, historically and culturally constituted. ‘Nutrition and well-being’ considers distributions of life-sustaining resources. The project is discussed in four panel presentations across the three days of conference. Refer to the programme pages for venue.

- (In)fertility and Futures
  Wednesday 16 November, 1.15pm - 2.45pm
- Risk and care in reproductive worlds I
  Wednesday 16 November, 4.30pm - 6pm
- Risk and care in reproductive worlds II
  Thursday 17 November, 10.45am - 12.15pm
- Body and rights
  Thursday 17 November, 10.45am - 12.15pm
**PROGRAMME // CONCURRENT SESSIONS**

**DAY ONE // WEDNESDAY 16TH NOVEMBER 2016**

### ARTS IN ETHNOGRAPHY
- Committee Room 1 (Centre for the Book)
  - William Ellis (U West. Cape): Vekat’s cinematic: Featuring vehicles of dreams and anorexics of critique

### SOCIAL JUSTICE AND HEALTH
- Committee Room 2 (Centre for the Book)
  - Susan Levine & Andrea Rether (UCT, ZAF): Childhood poisonings and the politics of waste in South Africa

### AUTOETHNOGRAPHY ACROSS LANGUAGES AND CULTURES
- Red Room (Iziko Museum)
  - Harmony Siganporia (MICA, IND): Reflections on research among the Tibetan
  - Pamela Zapata-Sepúlveda (U de Tarapacá, CHILE): Reflections on research among Colombian women in Chile

### CHALLENGING CONVENTIONS
- TH Barry Lecture Theatre (Iziko Museum)
  - Gabriela Carolus (U, AUS): Being there as intern: The case of the non-partisan in organization ethnography

### TRANSITS IN TIME AND SPACE
- Slave Lodge
  - Maria Teresa Salcedo (Colombian Inst. Anthro/Hist, COL): Sense of place and space in military life: Ethnographic snapshot

### ENGAGING WITH FILM
- CAS Gallery UCT CAMPUS
  - Paul Weinberg (UCT) and Hugh Brody: A celebration and interrogation of film: The Savage Mind: the tribal world in history and history in retrospect

### CONVENTIONS
- CAS Gallery
  - Weinberg / Brody, cont.

### GLOBAL SEXUALITY
- Main Hall (Centre for the Book)
  - Pallavi Manchi (IND, IND): A visual essay exploring notions of female sexuality in Indian

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### REGISTRATION & MORNING TEA
- Main Hall, Centre for the Book

### DAY ONE // 8:00 - 9:00 AM

- **10:00 - 10:15 AM**
  - **ARTS IN ETHNOGRAPHY**
    - Committee Room 1 (Centre for the Book)

- **11:00 - 11:15 AM**
  - **SOCIAL JUSTICE AND HEALTH**
    - Committee Room 2 (Centre for the Book)

- **12:00 - 12:15 PM**
  - **AUTOETHNOGRAPHY ACROSS LANGUAGES AND CULTURES**
    - Red Room (Iziko Museum)

- **1:00 - 1:15 PM**
  - **CHALLENGING CONVENTIONS**
    - TH Barry Lecture Theatre (Iziko Museum)

- **2:00 - 2:15 PM**
  - **TRANSITS IN TIME AND SPACE**
    - Slave Lodge

- **3:00 - 3:15 PM**
  - **ENGAGING WITH FILM**
    - CAS Gallery UCT CAMPUS

- **4:00 - 4:15 PM**
  - **CONVENTIONS**
    - CAS Gallery

- **5:00 - 5:15 PM**
  - **GLOBAL SEXUALITY**
    - Main Hall (Centre for the Book)
## DAY ONE // WEDNESDAY 16TH NOVEMBER 2016

### CONCURRENT SESSIONS

<table>
<thead>
<tr>
<th>Time</th>
<th>Room details</th>
<th>Speaker(s)</th>
<th>Title</th>
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<tbody>
<tr>
<td>10h-10h30m</td>
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<td>Avril Bell (U Auckland, NZ), Ivonne V. Jones (Louisville, USA), Yvonne N. Jones (Louisville, USA), Benvinette Calypso (Centre for the Book)</td>
<td>Moving settler subjects (participatory methods) in the context of career guidance programmes</td>
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<td>Gerald Machona (UCT), Serziokuhle Doreen Selume (UBotswana), Benita Heiskanen (U Turku, FIN)</td>
<td>Visual and virtual imageries in Havanah (panel)</td>
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<td>Kirstine Sinclair (USDen), Tessa Moli (UCT),</td>
<td>Inference and futures (panel)</td>
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<td>Marcia Vieira (Boise State U), Kathleen Macdougall (UCT), Kathleen Budge (Boise State U)</td>
<td>Reproductive care in reproductive worlds I (panel)</td>
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<td>Madhavi Manchi (Ind.),</td>
<td>New labor spaces</td>
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<td>13h30m-14h</td>
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<td>Pande, cont.</td>
<td>Visual evocations</td>
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<td>Stories of hope and suffering whilst reporting narratives of obesity</td>
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<td>SOCIAL AND NATURAL ENVIRONMENT</td>
<td>Environmental justice: From the streets to the courts</td>
<td>Brandon Bodenstein (UWits), Nirvana Pilay (U Wittwatersrand)</td>
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<td>BODY AND RIGHTS (PANEL)</td>
<td>Access to health and human rights: The role of law</td>
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<td>Researching from the margins: A personal journey</td>
<td>Gregory Vass (UNSW), Emma Hosking (Victoria University of Wellington, NZ)</td>
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<td>MELANESIANS</td>
<td>Culture and identity in the Pacific</td>
<td>Fiona Ross (UCT), Hyun Wu Lee (Texas A&amp;M University at Qatar)</td>
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<td>10-10</td>
<td>WHEELS, BODIES AND SPACE</td>
<td>Mobility and health</td>
<td>Jennifer Carter, Dr. Jennie Barr (Queensland Uni, AUS), Paul Weinberg (UCT)</td>
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<td>Estelle Fitzpatrick (U of Auckland, NZ)</td>
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**Day 2, Thursday 17th November 2016**

**Concurrent Sessions**

**10am - 11am**

- **Disruption, Battles and Hopefulness**
  - Esmeralda Mariano (Eduardo Mondiane U, MZ)
  - Yvette Castleiri (Ullinois, USA)
  - Stories of hope and suffering whilst reporting narratives of obesity

- **Social and Natural Environment**
  - Brandon Bodenstein (UWits)
  - Nirvana Pilay (U Wittwatersrand)
  - Bringing life to law in Johannesburg's Magistrate Courts

- **Body and Rights (Panel)**
  - Alice Brenna (UNSW)
  - Michelle van Heerden (U Cape)
  - Access to health and human rights: The role of law

- **Researcher Ruminations I**
  - Gregory Vass (UNSW)
  - Emma Hosking (Victoria University of Wellington, NZ)
  - Researching from the margins: A personal journey

- **Melanesians**
  - Fiona Ross (UCT)
  - Hyun Wu Lee (Texas A&M University at Qatar)
  - Culture and identity in the Pacific

- **Wheels, Bodies and Space**
  - Jennifer Carter, Dr. Jennie Barr (Queensland Uni, AUS)
  - Paul Weinberg (UCT)
  - Mobility and health

- **(Un)Covering the Self**
  - Estelle Fitzpatrick (U of Auckland, NZ)
  - Personal identity in the digital age

**11am - 12pm**

- **Language, Symbols and Text**
  - Gemma Piercy (UW, NZ)
  - Research as resistance: Weaving knowledge(s) to construct mystery

- **People and "Stuff"**
  - Melissa Saul (Uni of Hawaii—West O’ahu, USA)
  - One more weird code-switching: How the !Xun and Khwe San constructed understanding

- **A Hawaiian Sense of Place: A Critical Spatial Analysis of a Neo-Liberal University (Panel)**
  - Gillian Rennie (Rhodes U)
  - One more weird code-switching: How the !Xun and Khwe San constructed understanding

- **Researcher Ruminations II**
  - Jennifer Carter, Assoc Prof Antony Welch and Dr. Jennie Barr (Queensland Uni, AUS)
  - Considering the sacred space between the living and the dying

- **Ethnographic Dis-Ease**
  - Paul Weinberg (UCT) and Hugh Brody
  - A celebration and interrogation of film

- **Engaging with Film**
  - Paul Weinberg (UCT)
  - Hugh Brody
  - The Indigenous Epic: The Salt of the Earth (Wim Wenders), Genesis (Salgado), Tradicional Cultures (Beckwith and Fisher), Before They Pass (Jimmy Nelson), The Last Days of the Arctic (photography and film of Ragnar Axelsson)

- **Aut ethnography of pain and body in Latin-American Academic Women: A Journey of De/Construction of Hope**
  - Miriana Ramirez (University de Chile, Chile)

- **Antihistories of the Latin American Academic Women: A Journey of De/Construction of Hope**
  - Pamela Zapata-Sepúlveda (University of Tarapacá)
  - Michelle Espinosa-Lobos (University Arturo Prat)
### Programme // Concurrent Sessions

#### DAY THREE // FRIDAY 18TH NOVEMBER 2016

- **08:00** - **09:00** | **IMAGINING POSSIBILITIES**
  - Committee Room 1 (Centre for the Book)
  - Désielle de Oliveira Barros (UGuadalajara, MEX), *In search of a black ethnography*

- **09:00** - **10:00** | **POWER IN SCHOOL SPACES**
  - Committee Room 2 (Centre for the Book)
  - Emmanuel Mayeza (UKwaZulu-Natal), *Learning from the learners: Doing school-based ethnographic research with boys and girls at play*

- **10:00** - **11:00** | **FROM SOUTH AFRICA TO INDIA: DECODING STUDENT MOVEMENTS IN NEO-LIBERAL TIMES**
  - Old Room (Iziko Museum)
  - Harmony Sigopporia (MICA, IND), *This season of discontent: Reclaiming the university through the Wisdom Tree, Velivada, and Freedom Square*

- **11:00** - **12:00** | **WEAVING (IN) THE MARGINS**
  - TH Barry Lecture Theatre (Iziko Museum)
  - Toni Bruce (UAuckland), *Roaming the boundaries of fact and fiction: Truth and fictionality in research representation*

- **12:00** - **13:00** | **ETHNOGRAPHIES OF SOCIAL SERVICES**
  - Slave Lodge
  - Catherine Robinson (Nelson Mandela MUJ/Tromso, NOR), *“They stuck me with pins… and told me to stop faking”: Listening to people with non-epileptic seizures*

- **13:00** - **14:00** | **ETHNOGRAPHIC LATIN AMERICAN ARTS**
  - CAS Gallery
  - UCT CAMPUS
  - Francisco Schwember, Ivan Zambra, Marisol Vargas (Pontificia Universidad Católica de Chile), Macarena Campbell, Emilio Edwards (Universidad de Chile), *Project: Recognition of Indigenous peoples from interdisciplinarity*

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- **11:00** - **12:00** | **CONCURRENT SESSIONS**
  - Community Partnerships and the Batlokoa Public-Private-Community Partnerships and the Batlokoa Community
  - Antonia Condeza-Marmenenti (Pontificia U Católica de Chile), *Epistemological teachers’ views of environment: A narrative inquiry into Chilean schools*
  - Julie Nkadi (UWest Cape), *Can we claim to be intersectional? Gender in student-social movements*
  - Barbara Grant (U of Auckland), *The measured practices of doctoral supervision*
  - Karina Boggio (Udelar, Uruguay), *Ethnographic approaches to psychological matters: The challenges of fieldwork*
### INSTALLATIONS AND POSTER PRESENTATIONS

Available to view from 16 - 18 November.

**CAS Gallery, UCT CAMPUS**

**Min’enhle Ncube (UCT)**

*Creating the right toolbox (POSTER)*

**Sara Kindon, Marcela Palomino-Schalscha, Katie Guiloff (VicU, NZL)**

*Place, space and time in arpilleras as ethnographic method with migrant women (INSTALLATION)*

**Francisco Schwember, Ivan Zambrano, Marisol Vargas (Pontificia Universidad Católica de Chile), Macarena Campbell, Emilio Edwards (Universidad de Chile)**

*South-South Project: Recognition of indigenous peoples from interdisciplinarity (EXHIBITION)*

Opening night of this exhibition is 7pm, Tuesday 15 November 2016 as part of the Welcome Reception
PRE-CONFERENCE, SOCIAL & CULTURAL PROGRAMME

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

PRE-CONFERENCE // TUESDAY 15TH NOVEMBER 2016

19th - 21st // PRE-CONFERENCE WELCOME RECEPTION
Centre for African Studies Gallery, Upper Campus, UCT

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

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

Some light refreshments will be served. Delegates will enjoy the exhibitions, the South African Spier Wines, a sponsor of CEAD 2016, will provide South African wine for the occasion. South Africa.

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

DAY ONE  //  WEDNESDAY 16TH NOVEMBER 2016

9th - 9th // WELCOME ADDRESS
Main Hall, Centre for the Book (National Library of South Africa)

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

19th - 21st // TRADITIONAL SOUTH AFRICAN MEAL
Centre for African Studies Gallery, Upper Campus, UCT

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

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

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

10th - 18th // PRE-CONFERENCE WORKSHOPS
Classrooms located in the Alexander Neville Building located near the CAS Gallery, Upper Campus, UCT.

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

9th - 17th // A DAY IN OTHER LANGUAGES
CAS Gallery & Kaplan Centre, Upper Campus, UCT

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

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

- If the singular linguistic interface through which it is made possible for people to aspire- to dream- is English, what does this mean for the aspirations of indigenous language speakers?
DAY THREE // FRIDAY 18TH NOVEMBER 2016

16th - 17th // PORPOROAKI, FAREWELL CEREMONY
Main Hall, Centre for the Book

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

A CEREMONY AND INTERROGATION OF SELECTED FILMS AND PHOTOGRAPHY
An evening of screening and discussion to show and share films made with or about First Peoples, and to explore the idea of responsible image making. The film segments and photographs presented on this evening are:

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

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

DAY TWO // THURSDAY 17TH NOVEMBER 2016

18th - 19th // ENGAGING WITH FILM
CAS Gallery, Upper Campus, UCT

A CELEBRATION AND INTERROGATION OF SELECTED FILMS AND PHOTOGRAPHY
An evening of screening and discussion to show and share films made with or about First Peoples, and to explore the idea of responsible image making. The film segments and photographs presented on this evening are:

Tracks: The San in Southern Africa
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TUESDAY 15TH NOVEMBER 2016

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

9th - 11th // NAVIGATING PARTICIPATORY ETHNOGRAPHIES
Presenter: Sara Kindon, Victoria University of Wellington, Aotearoa NZ
Location: HUMA Institute for Humanities in Africa Seminar Room, 4th Floor Alexander Neville Building plus use of the outside amphitheater

9th - 11th // THE POLITICS AND POETICS OF WRITING
Presenter: Noizazi Mkhwanazi, University of the Witwatersrand, South Africa
Location: Room 5.18, 5th Floor Alexander Neville Building

12th - 2nd // ENGAGING IN NARRATIVE INQUIRY
Presenter: D. Jean Clandinin, University of Alberta
Location: HUMA Institute for Humanities in Africa Seminar Room, 4th Floor Alexander Neville Building

12th - 2nd // REPRESENTING THE POETIC SENSIBILITIES IN ETHNOGRAPHIC WRITING: WRITING FOR AFFECT
Presenter: Bob Rinehart, University of Waikato, Aotearoa NZ
Location: Room 5.18, 5th Floor Alexander Neville Building

3rd - 5th // WHAT ABOUT DOING CRITICAL QUALITATIVE INQUIRY IN AND FROM THE PERIPHERY?
Presenter: César A. Cisneros-Puebla, University-Iztapalapa, Mexico
Location: Room 5.18, 5th Floor Alexander Neville Building

3rd - 5th // SENSORY ETHNOGRAPHY AND AUTOBIOGRAPHICAL PERFORMANCE
Presenter: D. Soyini Madison, Northwestern University
Location: HUMA Institute for Humanities in Africa Seminar Room, 4th Floor Alexander Neville Building plus use of the outside amphitheater

3rd - 5th // COMMUNITY AUTOETHNOGRAPHY
Presenter: Keyan Tomasetti, Location: Meeting Point is CAS Gallery Foyer

A DAY IN OTHER LANGUAGES

9th // Lengua indígena e identidad en los movimientos sociales mapuche
Elisa Loncon Antileo, Universidad de Santiago de Chile.
Dia en español // Location: Centre for African Studies

9th // La criticalidad y el imperialismo cultural: Guatemala, homofobia, el trabajo voluntario, y el azadón de mango corto
Criticality and cultural imperialism: Guatemala, homophobia, voluntourism, and the short-handed hoe
Phiona Stanley, School of Education, UNSW Australia
Dia en español // Location: Centre for African Studies

10th // Proyecto SUR-SUR; reconocimiento entre los pueblos originarios desde la interdisciplina
Santiago de Chile.
Franco Schember, Ivan Zambrano, Marisol Vargas, Pontificia Universidad Católica de Chile. Macarena Campbell, Emilio Edwards, Universidad de Chile.
Dia en español // Location: Centre for African Studies

10th // Autoetnografía del dolor y el cuerpo en mujeres académicas latinoamericanas, un viaje de de/construcción de la esperanza
Autoethnography of pain and body in Latin-American academic women: a journey of de/construction of hope
Miriana Ramirez (University de Chile, Chile), Pamela Zapata-Sepúlveda, Universidad de Tarapacá & Michelle Espinosa-Lobos, Universidad Arturo Prat
Dia en español // Location: Centre for African Studies

"A Day In Other Languages” Schedule cont’d on pg 35
11th // Break -(tea/coffee can be ordered from the Kaplan Cafe)

11th // Dar sentido al ambiente y el lugar: Una investigación narrativa en las escuelas chilenas
Giving meaning to environment and place: A Narrative Inquiry into Chilean Schools in the voice of Teachers
Antonia Condeza-Marmetini, Pontificia Universidad Católica de Chile
Día en español // Location: Centre for African Studies

11th // El uso de metodologías narrativas como estrategia de apropiación de la propia experiencia en el contexto de programas de orientación vocacional para profesores en formación
The use of narrative methodologies as a way to relocate experience in the context of career guidance
Antonio García, Universidad de Santiago de Chile
Día en español // Location: Centre for African Studies

12th // Gobierno de la atención y multiplicidad de intereses: La escuela como institución política.
Enotrafía de una comunidad educativa en la ciudad de Santiago de Chile
Pablo Cristian Herraz Mardones, Pontificia Universidad Católica de Chile
Día en español // Location: Centre for African Studies

12th // Desde el trabajo de campo a Ciudad del Cabo: Perspectivas de fronteras, espacio y sentimientos en la investigación de lo “no dicho” sobre experiencias de vida cotidiana escolar de niños(as) de inmigrantes en las escuelas de Arica (FONDECYT N° 1160869)
From the fieldwork to Cape Town: Borders, space and heartfelt perspective to inquiry about the “unsaid” of daily life experiences of the children of migrants in the schools of Arica (FONDECYT N° 1160869)
Pamela Zapata-Sepúlveda, Universidad de Tarapacá
Día en español // Location: Centre for African Studies

1st // Lunch - (tea/coffee & sandwiches served in CAS foyer)

1st // Mayo y el Mar de Chile
May and the sea of Chile
Cristóbal Bravo Ferretti, Universidad del Bio-Bio
Día en español // Location: Centre for African Studies

2nd // Experiencias de trajectorias reproductivas desvanecidas
The experiences of disrupted reproductive carrier
Prof. Dr. Esmeralda Mariano, Universidad Eduardo Mondlane
Día en portugués // Location: Jewish Studies Room, Kaplan Centre (next door to CAS)

2nd // Espacios y sentidos de lugar en la vida militar: instantáneas etnográficas
Sense of place and space in military life: Ethnographic snapshots
Marla Terese Salcedo, Instituto Colombiano de Antropología e Historia
Día en español // Location: Centre for African Studies

2nd // O Ensino de Antropologia: Entre Diálogo e Alteridade
Doing Ethnography on the Ground
Rodolfo Ogliari, Universidade de Brasília
Día en portugués // Location: Jewish Studies Room, Kaplan Centre (next door to CAS)

3rd // Etnografia de una comunidad educativa en la ciudad de Santiago de Chile
Enotrafía de una comunidad educativa en la ciudad de Santiago de Chile
Deiseiene Barros, Universidade de Guadalajara
Día en español // Location: Centre for African Studies

3rd // Ukuthintshe-tahintshe ilihimi xa utetha kwizifundo zezentlo: Uphando lwemeko ethile lokusebenzisa isingxeseni nesiXhosa kwendawo yokunxibelelana
Code switching in ethnography: A case study of using both English and isiXhosa in a communicative ecology (isiX) - Yandisa Sobahle, Rhodes University
Usuku kwihlom禾e // Jewish Studies Room, Kaplan Centre (next door to CAS)

3rd // Break

4th // PANEL DISCUSSION: Blackness, Language and the White Imaginary
Short presentations by panelists: Elisa Loncon (Universidad de Santiago), Kathy Luckett (University of Cape Town), Melinda Weber (University of Auckland), Alan Carneiro (University of Cape Town), Ziyanda Majombzi (University of Witwatersrand), Yandisa Sobahle (University currently known as Rhodes), Sandra Manuel and Esmeralda Mariano (Universidade Eduardo Mondlane), Khwezi Mkhize (University of Cape Town).
Followed by open floor discussion Facilitators: KoPano Maroga, Ayanda Manqoyi
Location: Centre for African Studies

5th // Close
7th // Welcome Reception at CAS Gallery

KEY INFORMATION

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

REGISTRATION DESK
Please register your attendance and collect your conference bag and name tag from the registration desk.
Tuesday 15 November
- the registration desk will be open at various intervals between 8am and 8pm this day. The desk will be located in the foyer of the CAS Gallery.

Wednesday 16 November
- the registration desk will be open from 8.30am on these days and will be located just outside the Main Hall of the Centre for the Book. The registration desk will close at the end of the formal session.
Thursday 17 & Friday 18 November
- the registration desk will be open from 8.30am on these days and will be located just outside the Main Hall of the Centre for the Book. The registration desk will close at the end of the formal session each day.

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

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

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

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

CENTRE FOR THE BOOK
Password: centreforbook
Username: centreforbook

IZIKO MUSEUM AND SLAVE LODGE
No will available for presenters and delegates in the TH Barry Lecture Theatre, the Red Room and in the Slave Lodge.

TRANSPORT
UCT Jammie Shuttle, sponsor of CEAD 2016, are providing transport for delegates to and from our city centre conference venues and the CAS gallery at UCT. Please allow at least five minutes to walk to the pick-up points. Pick-up and drop-off points:
- Rosedale Bus Stop (located next to Iziko SA Museum) - see map
- South Side Bus Stop (located at UCT Upper Campus) - see map
**REFRESHMENTS**

Tuesday 15 November

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

- 11.30am tea/coffee & light bite, served in the foyer of the CAS Gallery
- 1.15pm tea/coffee & light bite, served in the foyer of the CAS Gallery

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

Wednesday 16, Thursday 17 & Friday 18 November

Please review the programme for confirmation of break times. Daily morning tea, lunch, and afternoon tea are included in your registration fee and unless specified will be provided in the Main Hall of the Centre for the Book and those delegates presenting or attending early afternoon sessions at the CAS Gallery are advised to take a lunch pack with them.

Tea and coffee is available from Kaplan Café. Kaplan Café is open each day of the conference until 3.30pm. It is located next door to the CAS Gallery (http://www.kaplancentre.uct.ac.za/kaplan/about/canteen).

**VENUES**

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

- University of Cape Town, Upper Campus (see map)
  - The CAS Gallery will host;
    - Presentations for ‘a day in other languages’, 15 November
    - Welcome reception, 15 November (7pm)
    - Performance and creative research sessions all day on 16, 17 and 18 November
- Iziko SA Museum, The Slave Lodge, and the Centre for the Book (CFTB) - Queen Victoria Street, Cape Town (see map)
  - Iziko SA Museum, The Slave Lodge, and the Centre for the Book (CFTB) will host:
    - All pre-conference workshops, 15 November
- Main Hall, CFTB, will host;
  - All keynote presentations including the keynote panel presentation
  - A daily stream of parallel sessions (16, 17, 18 Nov)
  - Exhibitor’s booth
  - Catering desk
- Committee Rooms 1 & 2, CFTB, will host;
  - A daily stream of parallel sessions (16, 17, 18 Nov)
- TH Barry Lecture Theatre and The Red Room, Iziko SA Museum, will host;
  - A daily stream of parallel sessions (16, 17, 18 Nov)
- The Slave Lodge, will host;
  - A daily stream of parallel sessions (16 & 17 Nov only)

**THINGS TO DO IN CAPE TOWN**

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

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

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

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

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

- **Dining Out**
  Cape Town is a haven for foodies. Good food, good service and great atmosphere await you. Some of our conference delegates from Cape Town have handpicked a selection of fabulous eateries that are all easily and safely walkable from the inner city conference venues. In general CEAD delegates could stick to three streets; Bree Street (trendy, organic eateries, specialty butchers, craft beers), Kloof Street (30+-something crowd) and Long Street (mainly for the younger crowd).

  Some favourites include:
  - Royale Eatery (273 Long Street) for delicious burgers including specialty veggie patties for vegetarians. They’re in a five-level building that also houses a great rooftop bar and trendy live music venue. Bookings recommended.
  - Mama Africa (178 Long Street) for a (very) touristy ‘South African’ food experience.
  - Bizmillah (2 Wale Street) for a more interesting South African dining experience with authentic Cape Malay food. This restaurant is situated in the historic Bo Kaap district.
  - Kombuis Kitchen (7 August Street) for authentic South African dining experience.

  Addis in Cape (41 Church Street) for authentic Ethiopian food
  - Alexander Bar & Cafe (76 Strand Street) for a friendly bar with quirky quiz nights, decent food, nightly upstairs theatre and beautiful plush retro fittings that allow you to place your order via a vintage phone on every table.
  - Bocca (corner of Bree and Wale streets) for Italian-inspired, fresh, creative and chic at mid-range prices.
  - Societie Bistro (50 Orange Street) for French and Italian food at mid-range prices.
  - Sport Taxi (red cars) 021 447 4444
  - Rikki’s Taxi (yellow cars) 0861 745 547
  - UBER is available in Cape Town

**USEFUL NUMBERS**

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

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