

Chinese Positionality

A reflective discussion on conducting research in Africa

10. 00-10.15 The introduction of the workshop

10.15-11.30 Panel 1 The politics of conducting research in Africa as a Chinese researcher

Perception and Realisation: Experience and lessons from my fieldwork in Ethiopia - Chen Weiwei

Reflections as An Insider and Outsider on Doing Fieldwork in Africa: Shifting and (re)constructing positionality - Li Hangwei

"Are You Chinese?" A reflection on 'positionality' from field research experience in Tanzania and Zambia - Yang Yuezhou

13.00-14.10 Panel 2 'Chinese position' as a special standpoint of doing research?

An Invisible Triangle: The impact of post-colonialism on mutual perceptions between Chinese migrants and Zambian hosts - Dr. Wu Di

A Network of Power with Chinese Identity: The methodology of research on China's Confucius Institute in Africa - Dr. Li Siyuan

Multipositionality and the 'Mutual Gaze': Reflections on my fieldwork and Jennifer Nansubuga Makumbi's *Manchester Happened* - Zhou Hang

14.25-15.40 Panel 3 A critical reflection on 'positionality' through China-Africa encounters

Excavating positionalities and recovering dissonances - Dr. Solange Guo Chatelard

"Becoming Chinese" in Africa: A nomad's reflexive discussion on positionality - Zheng Weidi

An intersectional analysis of positionality in the shifting power dynamics in Rwanda - Jin Xianan

16.00 -17.00 Roundtable: A Comparative Discussion on studying Africa. Dr Xu Liang, Dr Awino Okech, Dr Mark McQuinn, Mr. Fernandes Wanda

17th Jan 2020
MBL67 (10.00-12.00)
R201 (13.00-17.00)
SOAS

INTRODUCTION

While research within the field of China-Africa studies has been proliferating, scholars have recently started to reflect on the politics of knowledge production behind that (Alden and Large, 2019). Very few China-Africa researchers address their own positionality (i.e. position based on class, race, ethnicity, gender, education etc.) and biography, which could affect how they conduct researches on China-Africa encounters. "The researcher as "any person, without gender, personality or historical location, who would objectively produce the same findings as any other person," is completely mythical" (Warren, 1988, quoted in England, 1994: 248). How a scholar is located in society might enable or inhibit particular fieldwork encounters, methods and interpretation and eventually shape research outcomes. This workshop, therefore, aims to contribute to a growing awareness of 'self-reflexivity' in China-Africa studies by focusing on the 'Chinese positionality in Africa' as a starting point.

Organised by:

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