

ANTHROPOLOGISTS AND NEW AUDIENCES

PATHWAYS TO TEACHING AND LEARNING

HYBRID BILINGUAL CONFERENCE

ORGANISED BY

**EUROPEAN ASSOCIATION OF
SOCIAL ANTHROPOLOGISTS**

TEACHING ANTHROPOLOGY NETWORK

**UNIVERSITY OF THE AEGEAN, MYTILENE, LESVOS, GREECE
16-18 OCTOBER 2025**

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ΑΝΘΡΩΠΟΛΟΓΩΝ ΕΛΛΑΔΑΣ

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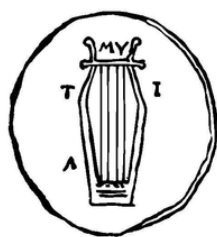
TASK FORCE ON ANTHROPOLOGICAL
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CONFERENCE PROGRAM

ALL TIMES IN THE PROGRAM ARE IN LOCAL TIME FOR GREECE
EASTERN EUROPEAN SUMMER TIME (EEST; UTC+3)

DAY ONE THURSDAY 16 OCTOBER

- 8:30–9:00** • Registration / Coffee
- 9:00–9:15** • Welcome Address by University and Organising Committee Representatives
Geography Auditorium
- 9:15–10:45** • Parallel Sessions

Panel 1 – Anthropology in the Pre-University Classroom *Geography Auditorium & Online*

Arne Vermassen	'Make Sure They Know the Classroom is Yours': Ownership of Space in the Postcolonial School
Anna Löfstrand	Finding 'Me' In the Classroom: Exploring the Connection Between Anthropological Methods and Intrinsic Student Motivation in Secondary School Classrooms
Joseph Beadle	'Open Up Your Brain Hole': Reflections on Teaching Digital Anthropology in Chinese High Schools
Chair: Katerina Asanaki	

Panel 2 – Anthropology in the Pre-University Classroom

Geography Room A & Online

Eda Starova Tahir & Camelia Constantinescu	Infusing Anthropology in Pre-University Education through Interdisciplinary Curricula
Kalliopi Bitziou	Anthropology in Primary Education and Creating Relevant, Reflexive and Inclusive Learning: Considerations, Suggestions and Good Practices
Giovanna Guslini, Marina Gargani, Maria Vittoria Pozzi, Marielle Bosi & Raffaella Meregoni	A Case Study in Schools in Liguria (Italy): From Local Research to International Partnerships and Vice-Versa
Aurora Fernanda Guimarães Brochado e Silva	When Anthropology Enters School: Ethnography and Art as Practices of Integration
Chair: Sofia Tassopoulou	

Panel 3 – Student Voices: ‘If We Had Our Say...’

Geography Room B & Online

Sili Rout	Becoming an Anthropologist: A Journey from Tribal Remote Area to Academic and Administrative Leadership
Xinhua Han	Rethinking Anthropology as Education between Ego and Alterity
Samig Ibayev	Becoming Anthropologists? Student Reflections on Academic Belonging and Epistemic Ambiguity in Anthropology Education
Chair: Mimina Pateraki	

Panel 4 – New Media and Anthropological Education

Geography Room D & Online

Christina Kefala	Clicks, Connections, and Creativity: Reimagining Anthropological Education via China's Social Media
Mercy Kipgen	Kuki Culture Online: Reflexivity and Representation in New Media
Maria Menegaki	Rethinking Anthropology Education for Future Early Childhood Educators
Chair: Nikolaos Olma	

10:45–10:50

- Break

10:50–12:20

- Parallel Sessions

Panel 5 – Anthropology and Its Public Presence

Geography Auditorium & Online

Oana-Maria Călin	Stitching Voices: The Red Dress Project as a Collaborative Communication Artifact for Social Reflection
Aikaterini Vasilaki	Dancing Diaspora: Greek Folk Dance as Public Anthropology in Qatar
Kerasenia Papalexiou	The Anthropology of Ancient Greek Religion: An Early Multimodal Experience
Elena Tagliani & Samuele Paganoni	Teaching to Read Reality through an Anthropological Eye in Greece
Chair: Falia Varelaki	

Panel 6 – Making the Case for Anthropology in Education Today
Geography Room A & Online

Tiffany Cone	Anthropology as Transversal Pedagogy: Reimagining Relevance in Applied Higher Education
Irene Dietzel	Studying Anthropology as a Constitutional Right? New Developments in Religious Education, a View from a German Secondary School
Ivan Kwek	The Long (and Unending) Road: Reflections of How an Anthropology Programme Came to be in Singapore
Anastasia Cheilari & Mimina Pateraki	Dancing, Water and Environmental Awareness in Secondary School: Deploying Key Concepts and Folk Rituals in the Southern Suburbs of Athens
Chair: Evgenia Roussou	

Panel 7 – What Can Anthropology Offer Other Disciplines and Professions?
Geography Room B & Online

Ravinder Singh	Medical Anthropology for Mental Health Professionals: Are They ready?
Hoarau Hélène	How to Teach 'Research' to Future Health Executive: A Healthcare Trainer and Anthropologist Questioning
John Loewenthal	Helping Others to Find New Norms: Ethics, Anthropology, and Pedagogy in Relational Counselling
Chair: Nikolaos Olma	

12:20–13:00

● Lunch

13:00–14:30

● Parallel Sessions

Workshop 1

Geography Room B.15

Sevasti M Skoufoglou Patrinou	Anthropology as an Everyday Practice
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Workshop 2

Geography Room F

Anna Bonarou	Embroidering Anthropology: A Cross-Stitch Workshop
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14:30–15:00

• Break

15:00–16:30

• Panel 8

Panel 8 – What Can Anthropology Offer Other Disciplines and Professions?

Geography Video Conference Room C & Online

Gordana Blagojević	Chanting Across Disciplines: Anthropological Engagement with Byzantine Church Music
Christanto Sema Rappan Paledung & Ikma Citra Ranteallo	Articulating the Ecology Carved, Interpreting the Lives of Church Congregation Members
Elza Andrade	Practicing Anthropology Beyond Academia: Cultural Mediation in Parisian Museums
Vyshnavi Mattuvayil	At the Edge of Water and Policy: Doing Anthropology in Interdisciplinary Climate Resilience Projects
Chair: Aigli Chatjouli	

16:30–18:00

• Panel 9

Panel 9 – What Can Anthropology Offer Other Disciplines and Professions?

Geography Video Conference Room C & Online

Hoarau Hélène	Making Acculturation to Research: What Matters for Anthropologists in Healthcare Training?
Geoffrey Nwaka	Towards Decolonizing Medicine and Healthcare: the Place of African Health and Healing Traditions
Mary J Hallin	Cross-cultural and Interdisciplinary Collaboration to Address Health Emergencies
Giulia Sinatti	Friction and Flexibility: Negotiating Anthropological Space in Interdisciplinary Collaborations
Chair: Aimilios Tsekenis	

18:00-18:15

● Break

18:15-19:30

● Panel 10

Panel 10 – Decolonising the Anthropology Curriculum in Schools and Universities?

Geography Video Conference Room C & Online

Michael Rivera	Teaching Race/ism in the Context of Hong Kong: Biologies, Histories and Identities
Anastasia Krutikova	Bringing Anthropology to an International Secondary School
Messias Basques	Student-led Change: How Black and Indigenous Students are Transforming Anthropology in Brazil
Kiran C. Jayaram	Sisyphus versus Goliath: Who is Better for Building an Equitable Global Anthropology?
Chair: Nikolaos Olma	

19:30-21:00

• Parallel Sessions

Roundtable 1 – Cinematic Audiences and Anthropology: Cinema Clubs as Fields of Collective Action, Criticism and Questioning

Korydallos Municipal Hall

Organisers

Participants

Mimina Pateraki & Kostas Gasparinatos	Athena Kartalou, Dimitris Kalantidis, Orsalia - Eleni Kassaveti, Achilleas Simos, Roula Tzirtzioti, Theodoros Panousopoulos, Christina Balaska, Giorgos Antoniadis
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Roundtable 2 – Archives in Action: Bridging Memory, Identity, and Community in the Greek Canadian Context

Geography Room A & Online

Organisers

Participants

Alexandros Balasis & Effrosyni Rantou	Alexandra Mourgou, Maria Paraschos, Sakis Gekas, Theodore Xenophontos
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DAY TWO

FRIDAY 17 OCTOBER

9:00–10:15

● Parallel Sessions

Panel 11 – Anthropology and its Public Presence

Geography Auditorium & Online

Foteini Tsibiridou, Elina Kapetanaki, Dimitris Kataiftsis & Nikolaos Manolas	Our Times, our Space: Anthropological Education and Practice beyond Academia
Giovanna Guslini	Creativity in Anthropological Education: Engaging New Audiences
Jose Rene Sansait	Anthropology's Public Presence in the Philippines: Reflecting upon the Academic- Public Divide for Societal Impact
Lorenzo Cañas Bottos, Ioannis Manos & Jakob Krause-Jensen	Educating Anthropologists and Teaching Anthropology
Chair: Evgenia Roussou	

Panel 12 – New Media and Anthropological Education

Geography Room A & Online

Arjang Omrani	Rethinking Anthropology as Educational Practice: From Participant Observation to Learning-Learning Environment
Sotiropoulos Leonidas	Teaching Anthropology to Educators: Lucid and Opaque Issues
Giulia Sinatti, Isabelle Suzanne Boersma, Flávio Eiró & Ellen Bal	Anthropology Works! Consensus Building and Stakeholder Engagement in Anthropology Higher Education
Olivia Brophy	Globetrotting in Place: Case Studies in Pedagogy and Tourism
Chair: Aimilios Tsekenis	

Panel 13 – What Can Anthropology Offer Other Disciplines and Professions?

Geography Room B & Online

Georgia Kitsaki	The Role of the Cultural Anthropologist in Development Practice: The case of Epirus S.A.
Christina Tigka & Dimitra Spatharidou	Scoping Anthropological Methods into Integrated Assessment Modelling (IAM) Scenario Design
Vaishali B. Katke	Social Work and Cultural Anthropology: The Interaction of Holistic Approaches
Chair: Andronikos Theocharidis	

10:15-10:30

• Break

10:30-12:00

• Parallel Sessions

Roundtable 3 – Dance Anthropology: A Dialogical Practice of Teaching and Learning

Geography Auditorium & Online

Organisers

Participants

Panas Karampampas Magda Zografou Mimina Pateraki	Eleuftheria Garzonika, Varvara Kosmatou, Anastasia Cheilari, Maria Tsenikoglou, Eleni Kotsira, Ariadni Antoniadou, Maria Melitta Karavaki
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Roundtable 4 – Inter-University Reflections on Undergraduate Fieldwork: Definitions, Restrictions and Opportunities

Geography Room B & Online

Organisers

Participants

Kang Aderyn, Zhuo Mingxuan, Nicholas Foo Jin Sau, Aqilur Rachman Abdul Charitzs, Daiva Keefe Kalimasadha	Leonie Kasper, Daiva Keefe Kalimasadha, Chloe Tan Qing Ying, Antonia Riegger
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12:00–12:45

- Lunch

12:45–14:15

- Parallel Sessions

Workshop 3

Geography Room C

Psilopanagiotis Konstantinos, Vagelis Kolotsios & Eva Iliadi	Rise Up for Justice: A Cooperative Board Game for Human Rights Education
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Workshop 4

Geography Room B.15

Berna Yazici & Susan Beth Rottmann	Cross-Disciplinary Anthropology Teaching Workshop: Reflexive Journeys Across Departments and Disciplines
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14:15–14:30

- Break

14:30–16:00

- Panel 14

Panel 14 – What Can Anthropology Offer Other Disciplines and Professions?

Geography Video Conference Room C & Online

Vyshnavi Mattuvayil	Telling Tides: Visual Ethnography, Gender, and the Public Anthropology of Climate Risk
Stergios Pardalis & George Gkafas	Small Scale Fisheries, Dolphins and Societal Challenges: A Case Study in the City of Volos, Greece
Jorge Luis Rojas Runciman	A Necessary Change: Perceptions and Habits of Technical Staff in Development Projects (Peru)
Denis De Almeida Barros	It Takes a Village: Interdisciplinary Professionals Outclass Learners' Disadvantage Label
Chair: Aristidis Sgatzos	

- 16:00–16:30** • Break
- 16:30–18:00** • Roundtable 5

Roundtable 5 – Impactful Medical Anthropology: Enacting Higher Education in Society and People’s Lives

Geography Video Conference Room C & Online

Organisers

Participants

John Loewenthal & Ben Epstein	Mary J Hallin, Valeria Lembo, Panos Tsitsanoudis, Alexa Waud, Jacob Mosgaard, Falia Valeraki, Costanza Torre, Monika Gritsch
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- 18:00–18:15** • Break
- 18:15–19:30** • Parallel Sessions

Panel 15 – What Can Anthropology Offer Other Disciplines and Professions?

Geography Video Conference Room C & Online

Mojca Marič	The Role of Anthropological Knowledge in Language Teaching and Immigrant Integration: Insights from Slovene Language Classes in Maribor
Geoffrey Nwaka	Towards Decolonizing Climate Science: The Place of Indigenous Knowledge in Environmental Protection and Climate Change Adaptation in Africa
Sabrina Soledad Yañez	Teaching Anthropology to Midwifery Students: Care, Technology and the Future of Being (Born) Human
Chair: Aigli Chatjoui	

Panel 16 – Performance / Visual Presentations

Geography Auditorium & Online

Effie Doussi	Witnessing the Unseen: An Anthropological Encounter with a Survivor of the Pylos Shipwreck	Performance (music, theatre, storytelling, other), live or recorded
Lamiae Zerrouh	Ethics in the Feed: Digital Anthropology and the Dilemmas of Public Visibility	Visual Presentation
Subham Bhattacharjee	Source and Discourse: An Anthropological Dive into reframing Autism through Digital and Social Space	Visual Presentation
Aimee Placas	Teaching Against the Colonial Gaze in Study Abroad: A Series of Approaches and Assignments	Visual Presentation
Chair: Nikolaos Olma		

19:30–21:00

● Parallel Sessions

Roundtable 6 – Rethinking the Teaching of Anthropology Curricula: Engaging New Student Audiences and Involving Local Voices

Geography Auditorium & Online

Organisers

Participants

Antonella Tassinari & Mary J Hallin	Skilty Labastilla, Nicanor Rebolledo Recendiz, Alexander Cordovés, Subhadra Channa, Jasmin Habib
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Panel 17 – Rethinking Anthropology Education for the 21st Century
Geography Video Conference Room C & Online

Claire Davidson	Anthropology Graduates Wanted: Producing Design-Thinking Human Agents to Develop Artificial Ones in the Age of AI
Andrés Espinoza-Cara & Rocío Aveleyra	Tequiologies for Teaching and Learning in Abya Yala: EIB, Digital Media, and AI as Community Tools
Tomáš Hir	Tabletop and Experiential Games as Alternative Tools for Teaching the Theory and History of Social and Cultural Anthropology
Shelene Gomes, Lara Watkins & Sherry Fukuzawa	Building Connections: Integrating Anthropology through Collaborative Online International Learning in 21st Century University Settings
Chair: Mimina Pateraki	

DAY THREE

SATURDAY 18 OCTOBER

9:00-10:15

- Parallel Workshops

Workshop 5

Geography Auditorium

Karvileena Deka & Upasana Deka	The Craft of Literature Review: A Workshop to Facilitate the Practice of Reviewing Literature Critically in Anthropology in North East India
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Workshop 6

Geography Video Conference Room C

Giovanna Guslini & Marzia Balzani	Building anthropological education pathways for non-anthropologists starting from a story
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10:15-10:30

- Break

10:30-12:00

- Parallel Workshops

Workshop 7

Geography Room D

Alice Gaya & Idan Shavit	Navigating Digital Spaces: Identity, Privacy, and the Ethics of Online Presence
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Workshop 8 (Hybrid)

Geography Conference Room B.15

Eleni Kotsira	Engaging the Public in Psychological Anthropology: Launching the Public Engagement Toolkit of the European Network for Psychological Anthropology (ENPA)
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12:00–12:45

- Lunch

12:45–14:15

- Parallel Workshops

Workshop 9

Geography Room D

Alice Reiner, Alice Apley & Shane Carter	Presenting Supplementary Tools to Strengthen Audiovisual-Based Learning in K–12 Education
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Workshop 10

Geography Conference Room B.15

Marty Otañez, Ellie Hedt, Nikketa Burges & Ari Del Olmo Medina	Share Anthropological Insights from Student Artists on Community Access Television
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14:15–14:30

- Break

14:30–16:00

- Parallel Roundtables

Roundtable 7 – Teaching Anthropology to non-Anthropologists: Critical and Interdisciplinary Approach to Sport Studies

Geography Room A & Online

Organisers

Participants

Mimina Pateraki & Athanasios Tsoumas	Lemonia Athanasopoulou, Sofia Tassopoulou, Angeliki Levisianou, Katerina Koutsikou, Anastasia Georgopoulou, Amalia Sarra, Vasilis Chasapis, Alexandros Ozmbag Discussants: Theodor Spyros & Manolis Tzanakis
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Roundtable 8 – Anthropology in Basic Education: Decolonial Practices and Pedagogical Innovations in Brazilian Schools

Geography Room B & Online

Organisers

Participants

Breno Rodrigo de Oliveira Alencar	Irene do Planalto Chemin Pimentel, Tatiana Bukowitz, Gabriela de Lima Cuervo
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Roundtable 9 – Post-Prohibition Pedagogies: Decolonial and Pluriversal Interventions Across Disciplines

Geography Video Conference Room C & Online

Organisers

Participants

Kai River Blevins & Dan Alfaro Kabella	Dan Kabella, Shayla Schlossenberg, Benjamin Fogarty Valenzuela, Theo Di Catri
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16:00–16:30

- Break

16:30–18:00

- Parallel Sessions

Roundtable 10 – Anthropology and Education in the WCAA

Geography Room A & Online

Organisers

Participants

Giovanna Guslini	Giovanna Guslini (moderator), Lorenzo Cañas Bottos (EASA TAN), Jakob Krause- Jensen (EASA TAN), Eleni Binaki, Maria Menegaki (Association of Social Anthropologists Greece - SKAE), Antonella Tassinari (Brazilian Association of Anthropology - ABA), Tian Chen (Anthropology Southern Africa - ASnA), Abhijit Guha (Indian Anthropological Society)
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Panel 18 – Anthropology and its Public Presence

Geography Room B & Online

Rituparna Patgiri	Anthropological Knowledge in a Technological Era: Blogging and Podcasting as Pedagogical Tools
Effrosyni Rantou	Staying Connected: Activist Anthropology After Fieldwork in the Skouries Mining Conflict
Alexandra Siotou & Alexandros Papageorgiou	Which Future for Which Anthropology?
Dimitris Mantzaris	Continuities, Limits, Turning Points for Women's Equality during the Brief Period of the Eamocracy in Lesbos (May 1944 - April 1945)
Chair: Nikolaos Olma	

Panel 19 – New Media and Anthropological Education

Geography Video Conference Room C & Online

Anthi Pazianou	"KATI GIA MENA": Empowerment, Belonging, and Anthropological Learning through New Media
Anna Apostolidou, Alexandra Androusou, Effie Plexousaki	Listening Otherwise: Rethinking Voice, Authorship and Pedagogy in Digital Anthropology
Breno Alencar	Anthropology in the Cyberspace: Digital Engagements and Public Outreach in the Amazonian Context
Chair: Mimina Pateraki	

18:00-18:15

● Break

18:15-19:30

● Closing Roundtable

Closing Roundtable

Geography Video Conference Room C & Online

Link

LIST OF ABSTRACTS

PANEL ABSTRACTS

Panel 1 – Anthropology in the Pre-University Classroom

Title:

‘Make Sure They Know the Classroom is Yours’: Ownership of Space in the Postcolonial School

Presenter:

Arne Vermassen

Independent Researcher, Belgium

Abstract:

Anthropologists working in the field of education experience great difficulty in studying how children experience schooling. Children’s agential powers are often marginalized. All the while, regular qualitative research methods such as interviews do not yield the same validity of results, since they replicate forms of questioning children are already routinely subjected to in the education system. This paper explores a range of solutions, drawing on my experiences of conducting a field study with a diverse group of middle-schoolers in a school in Brussels, where I was teaching at the time. Post-qualitative research methods offer new pathways of studying schools, achieving two reciprocal objectives: recentering the agency of children in the school and bringing ethnography into the pre-university classroom. The main research objective of this study was understanding how teenagers navigate, reproduce and resist the hierarchized borders of the school building. By having children conduct ethnographic fieldwork themselves, a different form of knowledge surfaces, off-setting the positionality of the teacher-researcher and opening new pathways towards the decolonization of the school. Research into education becomes a shared venture, bringing the praxis of ethnography closer to the life-worlds of children in the pre-university classroom.

Title:

Finding 'Me' In the Classroom: Exploring the Connection Between Anthropological Methods and Intrinsic Student Motivation in Secondary School Classrooms

Presenter:

Anna Löfstrand

SOAS University of London, United Kingdom

Abstract:

Why does ninth-grader to submit her work? Or a tenth-grader to come to class? What motivates a fourteen-year-old to finish his project on time? The move to secondary school takes place during a moment in which young people begin to differentiate themselves from the family units and communities that they grow up in and start to situate themselves within a larger regional, national, global context. Humanities courses – social studies especially – provide an arena for students to explore and learn about the world beyond their neighborhood, community, and lived experience. Through a Freirean, liberation pedagogy, teachers help student through this transition through problem opposing, question posing, 'windows and mirrors' educational practices. One of the issues, however, of secondary school is how to engage students' intrinsic motivation. Based on my work as a high school social studies teacher in Seattle, USA and my current PhD research in educational anthropology, I explore the connection between anthropological methods, ethnographic epistemology, and intrinsic student motivation. By engaging in what I have called stealth anthropology – wedging anthropological methods sideways into secondary school classrooms – we support students finding themselves in the classroom and in the curriculum and thereby engage their intrinsic motivation

Title:

'Open Up Your Brain Hole': Reflections on teaching digital anthropology in Chinese high schools

Presenter:

Joseph Beadle

University of Cambridge, United Kingdom

Abstract:

In 2024–2025, I designed and taught two courses, entitled “Open Up Your Brain Hole”, to 50 Chinese high-school students aged 13–18. Featuring interactive activities involving games, video-making, and social media, my seminars introduced students to the discipline of anthropology through the lens of digital culture.

Our case studies – including influencers, livestreams, mukbangs, and chatbots – were all China-based. This was strategic, as students were quick to celebrate China's digital innovations for their speed and convenience, but not inclined nor equipped to examine them critically. Teaching phenomena from my students' own sociocultural environment convinced them that anthropology can illuminate everyday realities by “making the familiar unfamiliar” (Tett, 2021).

No student had prior exposure to anthropology, and anthropology as we know it is unavailable in virtually all Chinese universities. This paper reflects on my pedagogical experiments for making anthropology accessible and compelling to those who will not (nor be able to) pursue anthropology at university.

Finally, I discuss how dominant strategies of anthropological outreach in the West (Engelke, 2017; Pandian, 2025) did or did not prove successful in this non-Western, high-school setting. The Chinese high-school case thus offers crucial insights for how we communicate anthropology in broader public, academic, and international contexts.

References:

Engelke, Matthew (2017), 'Think Like an Anthropologist', Pelican.

Pandian, Anand (2025), 'Something Between Us: The Everyday Walls of American Life, and How to Take Them Down', Stanford University Press.

Tett, Gillian (2021), 'Anthro-Vision: How Anthropology Can Explain Business and Life', Penguin.

Panel 2 - Anthropology in the Pre-University Classroom (Geography Room A)

Title:

Infusing Anthropology in Pre-University Education through Interdisciplinary Curricula

Presenters:

Eda Starova Tahir

International Baccalaureate Organization, The Netherlands

Camelia Constantinescu

International Baccalaureate Organization, The Netherlands

Abstract:

This presentation provides an illustration of how anthropological insights and methods can be infused into interdisciplinary curricular spaces, by focusing on two International Baccalaureate subjects aimed at students aged 16-19 around the world, namely Language and culture and Religion and society. Infusing anthropology into these subjects provides students with the tools, language and understandings that enable them to situate and understand themselves and others in their social worlds – whether it is through the lens of language and culture, or religion.

Moving beyond traditional discipline-based subjects, these curricula emphasize interdisciplinary approaches and reflect diverse real-world experiences of practitioners. The curricular models are structured to provide flexibility and agency of choice for diverse students and contexts, and support inquiry-based learning. These subjects expand access to anthropology in pre-university education and leverage the broad applicability of insights and approaches beyond a dedicated anthropology course.

Drawing on insights from the development of these two subjects, this presentation also reflects on the opportunities and challenges of collaborative design in interdisciplinary spaces and with diverse teams from multiple disciplinary traditions, languages, and geographies.

Title:

Anthropology in Primary Education and Creating Relevant, Reflexive and Inclusive Learning: Considerations, Suggestions and Good Practices

Presenter:

Kalliopi Bitziou

Independent Researcher, Greece

Abstract:

Helping children understand both difference (diversity) and our common world (shared humanity and interdependence) is one of the most important educational goals of the 21st century. It involves fostering empathy, critical thinking, curiosity, cultural and global awareness. The collaboration between anthropologists and teachers can have a crucial impact on today's education. An anthropology of learning views learning as a situated, lived, and culturally embedded practice. It reimagines education as a cultural and social process—not just a transfer of knowledge and a cognitive process but a dynamic exchange shaped by identity, community, and context. This presentation highlights how an anthropological approach can be integrated into primary education, examining global and local connections. It also discusses the multifaceted role of educators in cultivating reflective, relevant, inclusive, and engaging learning opportunities for their students. Intercultural sensitivity and competence, consistency, use of ethnographic strategies, and experiential, age-appropriate, and participatory learning are some of the key qualities that should characterize educators' practices. In support of the above, there are suggestions and good practices that can be interwoven into the curriculum. Finally, I suggest a more detailed teaching scenario that allows students to explore points of convergence across three cultures through the use of folktales.

Title:

A Case Study in Schools in Liguria (Italy): From Local Research to International Partnerships and Vice-Versa

Presenters:

Giovanna Guslini

Formerly of the Italian Ministry of Education, University and Research, Italy

Marina Gargani

Primary School in Monterosso al Mare ISA 23 Levanto, Italy

Maria Vittoria Pozzi

Primary School in Monterosso al Mare ISA 23 Levanto, Italy

Bosi Marielle

Independent Researcher, Consultant of Comprehensive Institute ISA 23, Levanto, Italy

Raffaella Meregoni

Comprehensive Institute ISA 23 Levanto, Italy

Abstract:

By a case study in schools in the La Spezia area in Italy (from kindergarten to secondary school, Istituto Comprensivo di Levanto), this contribution aims to verify which socio-cultural competences are promoted and activated in the educational field outside Universities. Starting from my past ten years of experience in international exchanges and the promotion of citizenship projects at the Ministry of Education, Universities and Research, I wanted to find out with current and concrete examples what has changed and what can still be done through interdisciplinary educational projects. Cultural anthropology and ethnology are fundamental both to explore local cultures and to get to know and appreciate those of other countries twinned with our Italian schools.

The presentation will start from a video realised by the third grade pupils of a primary school in Monterosso, a Virtual Museum dedicated to the sea and fishing; this is the result of an anthropological and interdisciplinary research carried out in a whole school year in dialogue with the local community and international partners. This work will then be contextualised in the broader twinning project with schools in other countries, both European and overseas: the Erasmus+ project 'Ecoles'logie'.

Title:

When Anthropology Enters School: Ethnography and Art as Practices of Integration

Presenter:

Aurora Fernanda Guimarães Brochado e Silva

Research Institute for Design, Media and Culture [ID+], Portugal

Abstract:

We propose the integration of anthropological methods, especially ethnographic ones, into the teaching of Art Education in primary and secondary schools (young adolescents) in Portugal. Through interviews, life stories, participant observation, and field research, students not only produce art but also become researchers of their own cultures and the cultures of others. This approach is especially relevant in diverse contexts, such as in classes with students who are new to Portugal, allowing them to express themselves, recognize themselves, and be recognized, promoting intercultural dialogue. The classroom becomes a living space, where teaching is more playful, visual, and experiential, facilitating meaningful learning. Art, in this context, becomes not only an aesthetic language, but also a form of knowledge and identity building. It is thus argued that methods and means associated with anthropology can and should be used as a pedagogical tool in Art Education, contributing to the understanding of difference, the fight against discrimination, and the creation of a more empathetic and creative common world. The aim is to appropriate aspects that are specific to anthropology for a form of learning that values the body, gesture, listening, and experimentation, articulating artistic and social knowledge.

Panel 3 – Student Voices: ‘If We Had Our Say...’

Title:

Becoming an Anthropologist: A Journey from Tribal Remote Area to Academic and Administrative Leadership

Presenter:

Sili Rout

Indian Council of Social Science Research, New Delhi, India

Abstract:

This paper presents an auto-ethnographic account of a woman’s journey from a remote tribal regions, marginalized, patriarchal community to roles in academia and administration, exploring how anthropology served as both a tool of self-discovery and social transformation. Drawing from lived experiences, the study critically reflects on structural constraints such as gender discrimination, cultural orthodoxy, and educational inaccessibility in remote tribal regions of India. The narrative method is employed to examine how indigenous identity, personal resilience, and academic mentorship intersected to shape a trajectory from student to anthropologist, educator, and eventually to a policy-level research administrator. The paper further analyzes how ethnographic knowledge was applied in pedagogical spaces to create inclusive learning environments and later in administrative frameworks to inform policy interventions for tribal welfare. It argues that anthropology, when rooted in indigenous lived realities, can empower individuals to not only reclaim cultural narratives but also influence systems of governance. This case contributes to scholarship on women’s empowerment, gendered educational access, and the praxis of anthropology in institutional settings. It highlights the transformative potential of culturally grounded academic training in bridging the gap between marginality and leadership.

Title:

Rethinking Anthropology as Education between Ego and Alterity

Presenter:

Xinhua Han

KU Leuven, Belgium

Abstract:

Through reflecting on my experiences studying anthropology in China and Belgium, especially after a sharp turn from computer engineering, I would like to offer some critical thoughts about anthropology as both an academic discipline and a foundation for daily life. My turn towards anthropology was inspired by interdisciplinary thinkers like Claude Lévi-Strauss and Gregory Bateson, whose exploration of general mind intrigued me deeply. However, although classic works were mandatory readings in China, graduate education in Chinese universities prioritized empirical findings over theoretical discussions, often resembling sociology or folklore studies more than anthropology itself. In Belgium, the curriculum was rich in recent literature yet often seemed confined to slogans about decolonization. On the one hand, I questioned whether beginners could effectively learn anthropology from short papers rather than ethnographies or monographs. On the other hand, I wonder about the reflexivity, extensibility and constructiveness of research filled with decolonial discourses. Echoing Tim Ingold's ideas of "anthropology as education of attention", "study with instead of study of people" and related interdisciplinary experiments, I hope to end with asking to what extent should anthropologists mediate between general ego and alterity, including interlocutors, colleagues and mass audience; past, present and future; humanities, social and even natural sciences.

Title:

Becoming Anthropologists? Student Reflections on Academic Belonging and Epistemic Ambiguity in Anthropology Education

Presenter:

Samig Ibayev

Vytautas Magnus University, Lithuania

Abstract:

This article examines how students studying social anthropology form their positions and academic identities in relation to the major. Centered around the question “Are we the future anthropologists or just temporary students of the field?”, this study focuses on students’ sense of academic belonging and epistemic uncertainties.

As part of the research, I analyze both my autoethnographic experience as a master’s student and the insights gained from semi-structured interviews I conducted with other students. One of the main issues discussed in the paper is that the boundaries between social anthropology and sociology are not clear enough for students. These ambiguities affect students’ commitment to the field. In this context, does the problem lie with the students themselves or with the structure of the curriculum?

At the same time, attention is also paid to situations such as the curriculum sometimes not being aligned with student interests and indecisiveness in academic direction. The aim of the article is to voice these observations as problems, question them, and offer suggestions for organizing the teaching process in a more reflective and inclusive manner. Consequently, this study aims to contribute to foregrounding student perspectives on the future of anthropology education and to rethinking pedagogical approaches.

Panel 4 – New Media and Anthropological Education

Title:

Clicks, Connections, and Creativity: Reimagining Anthropological Education via China's Social Media

Presenter:

Christina Kefala

Shanghai Jiaotong University, China

Abstract:

As a Greek digital ethnographer immersed in China's dynamic social media ecosystems, I investigate how creative entrepreneurs perform, negotiate, and reshape gender while building their digital ventures on platforms like WeChat, Douyin, and Xiaohongshu. My position as a foreign researcher offers a unique lens on how these actors navigate China's fast-evolving online economies, where personal identity and business intersect in inventive, sometimes surprising ways. This paper asks: how can anthropologists move beyond traditional academic spaces and use the very tools we study to bring fresh, fine-grained insights on gender, creativity, and entrepreneurship to global audiences? I argue that new media are not just dissemination tools, they are transformative spaces where anthropological research can gain new life, reach, and relevance. Drawing from vivid moments in the field, I propose bold strategies for making anthropological education more experimental, connected, and responsive to the digital age, pushing the discipline to innovate and expand its impact.

Title:

Kuki Culture Online: Reflexivity and Representation in New Media

Presenter:

Mercy Kipgen

University of Delhi, India

Abstract:

The paper attempts to explore how Kuki new media users from the northeast engage platforms like Facebook, Instagram, Twitter, and YouTube to showcase tradition and reflexively represent culture in the digital age, often in misunderstood contexts. First, since the covid-19 pandemic and then in 2023 when the Manipur Conflict broke out, these platforms have become spaces for cultural expression, healing, and community connection.

Representation here is not passive but a deliberate, constructed process (Hall, 1997), where users frame how they are seen, by whom, and for what ends. Drawing on Prendergast's (2008) idea of re-presentation as "making present again" and Turner's (1992) view of indigenous media, it does not just reflect it. Reflexivity understood through Geertz (1973), Myerhoff & Ruby (1982), and Clifford (1986) emerges as a practice embedded in their choices, performance, and negotiations with digital publics.

Based on digital ethnographic research with Kuki users ranging from 10k to 100k followers, the study shows how social media enables both self-making and community-making. Yet, contradiction persists as commodification, surveillance, trolling, and self-censorship complicate the promise of visibility and voice. The given study calls for anthropological engagement with new media not just as a field site but as a collaborative method, foregrounding co-creation, ethical storytelling, and shared analysis. It argues that Kuki users are not just subjects of study but theorists of their own digital lives who are already theorizing it visually and reflexively.

Title:

Rethinking Anthropology Education for Future Early Childhood Educators

Presenter:

Maria Menegaki

University of Patras, Greece

Abstract:

In a time when anthropology must reaffirm its relevance within educational settings, rethinking how we teach the discipline is essential. Drawing on two semesters of teaching anthropology to future early childhood educators at the undergraduate level, this paper reflects on how experiential, student-centered, and collaborative methods such as Theatre of the Oppressed techniques and outdoor activities, can enhance student engagement and deepen understanding of complex anthropological concepts. Based on personal observations and direct student feedback, the paper argues for a more applied approach that not only demystifies anthropology but also makes it more attractive and impactful. The findings suggest that when students are co-creators of knowledge and can see anthropology's real-world applications, they are more likely to value it and incorporate it into their daily work. The paper concludes with practical recommendations for rethinking anthropology curricula within departments of educational sciences, aligning them with the interests, needs, and learning styles of today's students.

Panel 5 – Anthropology and Its Public Presence

Title:

Stitching Voices: The Red Dress Project as a Collaborative Communication Artifact for Social Reflection

Presenter:

Oana-Maria Călin

University of Bucharest, Romania

Abstract:

The presentation investigates how collaborative textile art fosters social dialogue, drawing on a discourse analysis of the Red Dress Project—a global initiative that invites women to embroider personal stories onto a traveling dress. As it circulates through museums, media, and digital platforms, the dress transforms into a communicative artifact that materializes collective memory, emotional labor, and civic participation (Kester, 2004; Parker, 2010).

Anchored in symbolic anthropology, the project is also interpreted through the lens of embroidery as a ritualized cultural practice (Turner, 1967; Fernandez, 1986). Many embroidered contributions carry motifs rooted in local traditions, sacred symbols, or healing narratives, positioning the garment as a repository of situated knowledge and embodied experience. These threads—literal and metaphorical—become acts of meaning-making and resistance, echoing the anthropological function of textiles in negotiating identity and marking life transitions (Barthes, 2006; Babcock, 1994).

Analyzing a corpus of social media discourse and participant interviews, this study shows how participatory embroidery functions as feminist aesthetics, cultural activism, and anthropological testimony. The Red Dress emerges not just as art, but as a transnational ritual of reflection, care, and voice.

Title:

Dancing Diaspora: Greek Folk Dance as Public Anthropology in Qatar

Presenter:

Aikaterini Vasilaki

University of Ioannina, Greece

Abstract:

This suggested presentation aims to explore the ethnographic example of Greek folk dancing in Qatar through the lens of cultural/social anthropology, focusing on public performance to engage diverse audiences and reveal dynamics of diaspora and politics in the context of “soft power” and cultural diplomacy. Drawing on fieldwork and applying a bottom-up approach, I will analyze the role of traditional dance in navigating issues of integration, inclusiveness, solidarity, and visibility within Qatar’s specific socio-cultural context. Folk dance performances frequently take place in liminal, commercial spaces–‘non-places’, as Augé would call them– where socio-cultural frameworks and state interests shape cultural (re)presentations. Greek dance functions both as a diplomatic tool and a site of community resilience, revealing how elements of tradition (however homogenized, commodified, and decontextualized) expand to further functions within Qatar’s globalized, transient environment. By examining embodiment, politics, and audience reception, the presentation situates folk dance as a dynamic form of public cultural negotiation. This case contributes to broader anthropological discussions on migration, transnationalism, intangible heritage, and the politics of representation in public, multicultural settings, and models how anthropology and ethnographic fieldwork can contribute to the interpretation of concepts visible to broad publics, dispel misperceptions, and affirm the discipline’s relevance in globalized contexts.

Title:

The Anthropology of Ancient Greek Religion: An Early Multimodal Experience

Presenter:

Kerasenia Papalexiou

National and Kapodistrian University of Athens, Greece

Abstract:

Ancient Greek religion, as a historical-social phenomenon, presented a significant evolution in the ancient world (polytheistic-monotheistic, anthropomorphic-conceptual), establishing a new way of perceiving the world, taking into account the fragility of human life, the fear and awe of the unknown, the inexplicable, and the insoluble.

The aim of the presentation is the philosophical anthropological approach to ancient Greek religion (reference context, social, cultural, and philosophical significance of religious symbolism, semiology of communication), which is based on:

- a. A pragmatic impact of ancient Greek religion, as a type of multimodal experience, for its time: sanctuaries, altars, festivals, supplications, oracles, philosophers, and more.
- b. How the citizens of the city-state understand this experience, both ethically and epistemologically, as well as anthropologically.

In this context, we focus on the multimodal nature of religious experience as a valuable tool that contributed to the cultural explosion of the classical era by creating some of the first pillars of anthropological insight: understanding the relationship of man with himself, nature, knowledge, politics, and laws.

Title:

Teaching to Read Reality through an Anthropological Eye in Greece

Presenters:

Elena Tagliani

University of Strasbourg, France

Samuele Paganoni

Independent Researcher, Italy

Abstract:

This paper explores how the traditional Greek shadow theatre of Karagiozis functions as a transformative, trans-generational pedagogical tool, enabling audiences to read contemporary reality through an anthropological lens. Drawing on ethnographic fieldwork, we examine the work of karagiozopaiktes—shadow theatre performers—who creatively combine traditional storylines with acute social and political commentary. Through symbolic repertoires, technical improvisation, and humor, these performances offer a grassroots form of critical pedagogy that engages diverse audiences across generations. Often staged in schools and community settings, Karagiozis becomes not only a medium of entertainment but also of civic education: a space where political critique is both accessible and participatory. The paper argues that this vernacular form of storytelling fosters an anthropological disposition among spectators, inviting them to question norms, reflect on power relations, and reclaim agency in public discourse. By framing Karagiozis as a site of informal yet powerful teaching, we show how anthropology can learn from and contribute to popular pedagogies that challenge hegemonic narratives and cultivate social imagination. This case illustrates a pathway for reading reality in an anthropological way beyond the classroom, highlighting the potential of local cultural practices to democratize knowledge and nurture critical awareness in times of uncertainty.

Panel 6 – Making the Case for Anthropology in Education Today

Title:

Anthropology as Transversal Pedagogy: Reimagining Relevance in Applied Higher Education

Presenter:

Tiffany Cone

University of Doha for Science and Technology, Qatar

Abstract:

As higher education shifts toward hybrid models, AI integration, and skills-based learning, anthropology faces renewed pressure to prove its relevance. This paper argues that anthropology's strength lies not in delivering discrete content, but in offering critical modes of thinking – contextual, relational, and reflexive – that align with contemporary educational goals such as ethical reasoning, intercultural competence, and interdisciplinary problem-solving. Rather than viewing its marginalisation as decline, this moment can be a turning point for the discipline. Using the University of Doha for Science and Technology (UDST) as a case study, the paper shows how anthropology can be embedded across applied programs – in general education, health, business, and engineering – without losing its critical edge. By repositioning anthropology as a transversal pedagogy rather than a standalone field, the discipline can contribute meaningfully to national and/or international priorities whilst also equipping students with the skills to navigate complex global challenges. This model suggests a pathway for reimagining anthropology's place within a rapidly evolving academic and professional landscape.

Title:

Studying Anthropology as a Constitutional Right? New Developments in Religious Education, a View from a German Secondary School

Presenter:

Irene Dietzel

University of Potsdam, Germany

Abstract:

The European landscape of Religious Education (R.E.) is highly diverse – in Germany, it is the only school subject safeguarded by the constitution. Students have the right to receive it, but also the right to opt out. In the meantime, societal trends of secularization and pluralization lead to demands of reform – there is a controversial debate on R.E.'s purposes and goals, its position in school curricula, and its shifting disciplines of reference. This paper outlines this debate while focusing on the many opportunities for anthropological interventions: How are emic and etic perspectives on religion evaluated? Should Theology or Comparative Religious Studies lead in the choice of content and approach? How is religious diversity best represented in the subject, how should it distinguish religion from non-religion? Questions like these increase the demand for anthropological expertise: for its theoretical repertoire (grasping the multivocality of emic and etic perspectives, of competing epistemologies of academia) as well as for its ethnographic methodology when assessing the processes of institutional implementation, which need more attention than standard empirical evaluation can offer. While there have been multiple attempts at introducing Anthropology as a school subject in the past (Völkerkunde/ Ethnologie), there is no historical precedent for an involvement of Social / Cultural Anthropology in Religious Education. Could 21st Century Education bring new opportunities for collaboration?

Title:

The Long (and Unending) Road: Reflections of How an Anthropology Programme Came to be in Singapore

Presenter:

Ivan Kwek

National University of Singapore, Singapore

Abstract:

Today, anthropology departments in many places are under threat of cutbacks and closure. The case in Singapore, however, is an anomaly which might serve to throw some light on the question of making the case for an anthropology education in present days. After nearly 60 years of invisibility despite it being taught within a Sociology department, and about a decade of lobbying, anthropology came to be recognized as a “distinct and relevant” discipline. An anthropology programme was finally approved by the Ministry of Education in 2022 and it now has a small but thriving community of anthropology majors. Anthropologists in the now renamed department constitute half of the faculty strength. Why did anthropology take so long to be recognized? What were the stumbling blocks? In a time when interdisciplinarity, however understood, is the trend, how was anthropology’s relevance and distinctiveness demonstrated in the lobbying process? How was the Ministry won over? Were they? Or was it the unplanned outcome of a confluence of events and circumstances? More importantly, what are the present challenges of keeping it going?

Title:

Dancing, Water and Environmental Awareness in Secondary School:
Deploying Key Concepts and Folk Rituals in the Southern Suburbs of Athens

Presenters:

Anastasia Chilari

National & Kapodistrian University of Athens, Greece

Mimina Pateraki

Hellenic Open University, Greece / University St Andrews, United Kingdom

Abstract:

This paper is grounded in ethnographic research conducted in the context of a doctoral dissertation at the School of Physical Education and Sport Science (National and Kapodistrian University of Athens). The research was carried out in Secondary Education settings and is guided by the theoretical framework of Folklore and Dance Anthropology. The study aimed to propose an educational approach to traditional dance that, beyond teaching the dance within its ritual context, seeks to awaken students' interest in contributing to a better contemporary and future environment.

The theoretical framework underpinning this study approaches traditional dance as an embodied practice that conveys cultural meaning, intrinsically linked to the natural and socio-historical environment in which it is performed. Methodologically, the study utilized a combination of qualitative tools, including participant observation, semi-structured interviews, questionnaires and ethnographic data collected by students through archival and biographical/experiential research.

The findings revealed, on the one hand, the significant benefits of adopting a holistic perspective on traditional dance, approached as a triadic synthesis of speech, movement, and music. On the other hand, by emphasizing dance practices associated with water and the cultural perceptions of traditional bearers regarding its ritual dimensions, the proposed pedagogical model facilitated students' awareness of water's essential role in life. This educational proposal enabled students to recognize the vital importance of water in life and contributed to the cultivation of attitudes and dispositions toward its rational management, thereby promoting actions oriented toward its sustainable use.

Panel 7 – What can Anthropology offer other Disciplines and Professions?

Title:

Medical Anthropology for Mental Health Professionals: Are They ready?

Presenter:

Ravinder Singh

Head, Department of Medical Anthropology, IHBAS Hospital, Faculty of Medical Sciences, University of Delhi, Dilsahd garden, Delhi, India

Abstract:

The paper illuminates the relevance of teaching medical anthropology to mental health professionals. It understands every dimension of social life, social matrix wherein we all exist. Anthropologists illuminate this complementary picture – how emotional and behavioral disaffections may induce the psychiatric conditions and similar disorders which arises from the social circumstances, are understood, configured and enacted in the local world with its meaning. It further elaborates on the relationship of psychiatry to medical anthropology, clinical psychology and psychiatric social work. It further highlights the existing challenges in teaching medical anthropology in a neuropsychiatric tertiary care facility for mental health. Medical anthropology proposes a model of teaching to neophyte clinicians, residents and trainees, and existing as well as it may help to encounter the forth coming challenges concerning to mental health professionals in the contemporary societies in this paper.

Title:

How to Teach 'Research' to Future Health Executive: A Healthcare Trainer and Anthropologist Questioning

Presenter:

Hoarau Hélène

CHU de Bordeaux – Teaching Hospital of Bordeaux/University of Lille, France

Abstract:

In French schools for health executives, the diploma is completed by the writing of a research report. In order to do it, students received teaching about quantitative and qualitative research. No matter the method used for research, the student must master it based on theories, pedagogical follow-up and the emulation of guidance group. However, putting it into practice seems difficult and stressful for students, especially for qualitative research where concrete learning is lacking. In this perspective, a healthcare professional trainer and anthropologist elaborate a training to experiment qualitative methods.

This experiment was based on workshops to learn the interview and focus groups techniques: 40 students participated. A before-and-after evaluation by questionnaire was carried out.

As a result, the workshops allowed students to understand the practical difficulties of the techniques. They developed interpersonal skills and techniques that meet the standard expectations of university training.

Role-playing is a common learning technique in the health professions. The workshops permit to achieve the standardised expectations of the training, but the underlying values specific to the qualitative approach are only met over the long term. It questionees the expectations of research training, the required learning for health executive, and its use in paramedical practice.

Title:

Helping Others to Find New Norms: Ethics, Anthropology, and Pedagogy in Relational Counselling

Presenter:

John Loewenthal

SOAS University of London, United Kingdom

Abstract:

This paper reflects on the integration of my longer-standing life as an anthropologist and my recent training and ongoing practice as a relational counsellor. Five days each week, I now see clients for therapy in London/online, working mostly with couples but also singular persons and families. Counselling, like anthropology, is a study of how people live. The fields also differ. Notably, anthropologists usually strive to avoid altering people's lives, while psychological therapists are requested to help people to undergo forms of change. Drawing autoethnographically on my ongoing client work, I share ethical risks and responsibilities held by a counsellors and psychotherapists in having an impact on people's lives. These ethical considerations are presented through three themes: affective power, theoretical impositions, and personal projections. Informed by anthropology, I experience cautions and doubts around my therapeutic interventions. Who am I to influence the norms of others? In anthropological terms, this sounds unethical. Non-didactic pedagogical approaches are explored that help people to learn for themselves and establish their own norms. Thus, the presentation aims to bring together different themes in the conference surrounding what anthropology might offer another field – counselling and psychotherapy – and how therapeutic processes warrant anthropological and educational attention.

Panel 8 – What can Anthropology offer other Disciplines and Professions?

Title:

Chanting Across Disciplines: Anthropological Engagement with Byzantine Church Music

Presenter:

Gordana Blagojević

Institute of Ethnography of the Serbian Academy of Sciences and Arts, Serbia

Abstract:

This text explores the potential insights of anthropology to the study of Byzantine church music, while simultaneously considers how the long-standing tradition of this liturgical practice can offer valuable insights into the anthropological inquiry itself. Drawing on the author's unique standing point as an anthropologist, musicologist, and practitioner of Byzantine chant, the text engages with the lived experience, embodied knowledge, and modes of transmission that sustain this musical tradition across temporal, geographic, and cultural boundaries. Rather than treating Byzantine church music solely as an object of ethnographic study, the work aims to show its active role in shaping community, identity, and spirituality –elements central to anthropological theory. At the same time, it reflects on how the resilience and adaptability of this centuries-old tradition—in navigating modernity, migration, and renewed interest from diverse audiences—might inform anthropological perspectives on cultural continuity, affect, and transmission. Through this reciprocal lens, the text proposes a dialogue between disciplines, advocating for an anthropology that listens not only to what music says but to how it is sung, heard, and lived.

Title:

Articulating the Ecology Carved, Interpreting the Lives of Church Congregation Members

Presenters:

Christanto Sema Rappan Paledung

Jakarta Theological Seminary, Indonesia

Ikma Citra Ranteallo

Department of Sociology, Faculty of Social and Political Science, Universitas Udayana, Indonesia

Abstract:

The Toraja tribe in Indonesia articulates their religiosity, among other things, through ecological carvings on traditional houses and granaries. Most of the carving motifs are inspired by plants, buffalo, pigs, and other animals. Carvings, however, are often seen as passive cultural expressions. The Toraja Church ultimately sees this passivity as a mere cultural ornament. Clifford Geertz's idea of thick description is an entry point to understanding a religion embedded in cultural practices. By utilising this idea, this research intends to contribute ideas for church practice in a particular tribal society. We argue that church practice should interpret culture as part of its way of churching. By doing so, the Toraja church can interpret and respond to religious articulations embedded in church members' lives. In the final section of this study, we will dive into an example, namely, the ecological metaphors that appear in the carvings of the Toraja tribe. These carvings are religious expressions that the church must consider in understanding the life of the Toraja people.

Title:

Practicing Anthropology Beyond Academia: Cultural Mediation in Parisian Museums

Presenter:

Elza Andrade

Independent Researcher, France

Abstract:

Based on my professional experience as a cultural mediator in major Parisian museums – Musée du Louvre, musée d'Orsay, musée du Quai Branly and musée Guimet – this presentation explores the pedagogical and anthropological dimensions of cultural mediation—a form of knowledge transmission that is often overlooked, yet deeply embedded in public engagement with art.

Over the past three years, I have led guided tours and artistic memory workshops for elderly audiences (EHPADs, CCAS), developing a practice that bridges academic knowledge and everyday experience. My training in anthropology informs the way I observe, interpret, and adapt to each audience. In this context, cultural mediation becomes a site where anthropology is practiced outside university walls—through storytelling, emotional resonance, and interactive learning.

Rather than presenting a purely academic analysis, this presentation offers a reflexive account of how anthropology lives in museums through the work of mediators: interpreting objects, contextualizing them historically and culturally, and fostering meaningful conversations with diverse publics. This perspective challenges the institutional invisibility of cultural mediators and repositions them as facilitators of anthropological thinking in action.

By drawing on concepts of transmission, embodiment, and recognition, I argue that cultural mediation is not simply communication, but a pedagogical act rooted in care, memory, and lived experience. Through this lens, museums become spaces where anthropology is not only taught but performed—one encounter at a time.

Title:

At the Edge of Water and Policy: Doing Anthropology in Interdisciplinary Climate Resilience Projects

Presenter:

Vyshnavi Mattuvayil
University of Delhi, India

Abstract:

This article critically examines the contribution of anthropology to interdisciplinary climate resilience using a case study of a Kerala fishing community. Converging participatory rural appraisal, gender-disaggregated surveys, and visual ethnography, the study examines how men and women from the same households experience and respond to environmental hazards such as coastal flooding and erosion.

The research demonstrates how anthropology adds to interdisciplinarity with marine scientists, disaster managers, and public health practitioners through relational, context-specific, and gender-sensitive understandings. It employs the theory of the state meeting everyday lived lives by Veena Das and Paul Farmer's (2004) structural violence framework to explain how ecological vulnerability is enhanced by economic poverty and policy neglect.

Photo essays, borrowing from John Berger, are instruments of data and communication, and they facilitate intersectoral conversation. The article puts women's embodied knowledge and risk-coping strategies at center stage, so far overlooked in scientific estimates. Lastly, this study encourages an ethically grounded and policy-relevant anthropological practice that takes climate planning away from abstract concepts and toward people-centered, inclusive strategies.

Panel 9 – What can Anthropology offer other Disciplines and Professions?

Title:

Making Acculturation to Research: What Matters for Anthropologists in Healthcare Training?

Presenter:

Hoarau Hélène

CHU de Bordeaux – Teaching Hospital of Bordeaux/University of Lille, France

Abstract:

In the French context, a new injunction appears in healthcare professionals training and settings: “acculturation”. This word is used constantly. Healthcare professionals have to be acculturated to AI or to “research”. It seems that when institutions/the government wants people to tend to a transformation, the injunction is making an “acculturation” to the phenomenon. But what do they invoke when using the term “acculturation”? Is there “culture” in it? And what is this culture? What is the role of the anthropologist in the extended transformation?

Focusing on the injunction of making research for healthcare professionals, we will reconstruct the history of this injunction and question what “research” is for paramedical professionals. The “culture of research” will be examined, echoing theories and practice. Then, we will explore the anthropologist contribution in it, particularly in teaching. Finally, we will try to discuss the anthropologist role and its ethics through different positions: as a teacher or a researcher (academical, institutional, independent).

Title:

Towards Decolonizing Medicine and Healthcare: the Place of African Health and Healing Traditions

Presenter:

Geoffrey Nwaka

Abia State University, Uturu, Nigeria

Abstract:

Traditional medicine and therapeutic techniques have a long history of treating a wide range of human and animal health conditions in Africa. This rich body of knowledge has been undervalued because of the dominance of Eurocentric mindsets and practices. But current research confirms that many of today's medicines are derived from tropical African medicinal plants, and that traditional medicine can provide a lead to scientific breakthrough in modern medicine and drug discovery. With colonialism, traditional medicine has been discredited because it does not always appear to conform with the scientific principles of modern medicine, least of all the spiritual and cultural aspects of healing that sometimes involve divination and traditional rituals. Many doctors, scientists and government officials distrust traditional medicine, and hesitate to provide the regulatory and legislative framework for integrating traditional medicine into the national healthcare system until it is possible to validate, codify and standardize its practice to ensure greater safety and efficacy. Unfortunately, modern medicine, with all its obvious merits, is not readily accessible and affordable to a large percentage of the populations, especially in the rural areas; and even in cities, most people combine traditional and modern medicines, especially in response to epidemics and ailments like HIV/AIDS, EBOLA, insanity, and COVID19, for which orthodox medicine has not provided ready cure. We argue that global health science today needs to integrate the healing traditions and innovations of local communities in Africa. But the synergy we desire needs to be regulated in order to avoid the indiscriminate mixture of traditional and modern medicine.

Title:

Cross-cultural and Interdisciplinary Collaboration to Address Health Emergencies

Presenter:

Mary J Hallin

University of Nebraska at Omaha, USA

Abstract:

The initial response to epidemics such as Ebola in West Africa tended to have a biomedical focus, with little consideration of local knowledge practices. The one directional flow of information from the West to the local communities resulted in a lack of trust and misinformation. This presentation examines collaborating with local communities and building international/interdisciplinary teams to address health emergencies. Skills needed and how to build international/interdisciplinary collaborations are explored. Anthropologists can facilitate building trust with local communities. Collaborating with local communities and interdisciplinary teams may help result in a more effective and culturally sensitive intervention.

Title:

Friction and Flexibility: Negotiating Anthropological Space in Interdisciplinary Collaborations

Presenter:

Giulia Sinatti

Vrije Universiteit Amsterdam, The Netherlands

Abstract:

This paper reflects on the positionality of anthropologists working in interdisciplinary research collaborations across healthcare and biomedical sciences. Drawing on personal experience in projects with midwifery scientists, medical doctors in hospital wards, and biomedical researchers in an HIV cure consortium, I explore how anthropology negotiates space to contribute meaningfully. This often unfolds through what Anna Tsing calls “friction”: the awkward, unequal, yet generative interconnections across difference.

Across these varied settings, recurring dynamics emerge: the use of “strategic vagueness” as a mode of entry; the potential of “surprise interventions” such as unexpected improvised contributions that shift conversations in institutional spaces; and the ongoing negotiation of whose questions, methods, and knowledge practices take precedence. I show how anthropologists reframe problems, surface underlying politics, and challenge assumptions about what constitutes valid evidence or meaningful impact.

These engagements reveal anthropology’s flexible and adaptive toolkit. Rather than occupying a fixed role, anthropologists in such collaborations must continually navigate access, expectations, and epistemic legitimacy. By examining these frictions, I argue for anthropology’s capacity not only to enrich interdisciplinary work but also to disrupt it productively, making visible the political and ethical stakes embedded in everyday research practices.

Panel 10 – Decolonising the Anthropology Curriculum in Schools and Universities?

Title:

Teaching Race/ism in the Context of Hong Kong: Biologies, Histories and Identities

Presenter:

Michael Rivera

The University of Hong Kong, Hong Kong

Abstract:

This presentation will report on my last three years of offering Hong Kong's first comprehensive critical race theory, sociology and history university course. Hong Kong is a city with an extensive history of multiculturalism and entanglements with global affairs, but research and education surrounding issues of race/ism are still nascent in the city. Critical race theory and decolonial theory developed in other world contexts have not been adopted easily in a context such as Hong Kong. Our early attempts to introduce more conversations around race/ism have involved: (a) identifying and addressing tension points when applying diverse frameworks/theories to this unique context, (b) finding the right balance between intellectual debate and emotional safety-building in the classroom, (c) examining the histories of race concepts critically and articulating the issues of race essentialist ideologies, (d) considering Hong Kong in the context of global imperialisms, and (e) emphasizing the crucial relationship that should exist between theory and praxis to promote anti-racism. Educators speaking on race/ism on campuses worldwide can benefit from sharing their social justice-oriented pedagogies. This paper provides new perspectives coming out of Asia, China and Hong Kong.

Title:

Bringing Anthropology to an International Secondary School

Presenter:

Anastasia Krutikova

Waseda University, Japan

Abstract:

This paper discusses how anthropological knowledge takes shape in multicultural educational settings. It focuses on two French international schools (Lycées Français Internationaux) currently operating in Japan. These schools belong to the French network of international schools overseen by the French Ministry of Foreign Affairs. They teach primarily in French and adhere strictly to the same national curricula and textbooks used in public schools in metropolitan France. However, they differ from French national schools in several important ways. Firstly, they are located abroad and are therefore constantly engaged with a markedly different cultural environment. Secondly, they market themselves as international and aim to welcome a diverse range of students and families. Thirdly, they recruit teachers from a variety of educational and national backgrounds. All of these factors make such schools particularly valuable testing grounds for intercultural education, where the reduction of cultural differences, a practice sometimes found in French schools in France, is not possible. This paper examines how teachers in French international schools in Japan adapt the French curriculum to account for the differences between the two culturally diverse societies.

Title:

Student-led Change: How Black and Indigenous Students are Transforming Anthropology in Brazil

Presenter:

Messias Basques

Beniba Centre for Slavery Studies, University of Glasgow, United Kingdom

Abstract:

Brazilian anthropology is undergoing a significant transformation, driven by the growing presence and activism of Black and Indigenous students. Although 57% of the Brazilian population identifies as Black (56%) or Indigenous (0.8%), these groups have historically been underrepresented in most areas and sectors, including higher education. Recent years have witnessed a notable shift, largely due to affirmative action policies, particularly Law No. 12,711 of 2012. A more diverse student body has sparked a range of decolonial initiatives, thus fostering new research agendas and teaching methodologies. Black students are leading nationwide discussions on decolonising the curriculum in basic and higher education. Indigenous students and researchers have established the Brazilian Articulation of Indigenous Anthropologists, rethinking the discipline as a tool to indigenise museum collections and archives for the benefit of their communities. However, these crucial advancements underscore a mismatch between the diverse student body and the predominantly male and white faculty, as exemplified by the University of São Paulo, where only 2% of faculty identify as non-white. This paper analyses this dynamic context and describes the multifaceted ways in which Black and Indigenous students are transforming anthropology in Brazil by challenging the status quo within and beyond academia.

Title:

Sisyphus versus Goliath: Who is Better for Building an Equitable Global Anthropology?

Presenter:

Kiran C. Jayaram

University of South Florida, USA

Abstract:

Two major twenty-first century developments in anthropology have been world anthropologies and the decolonization of anthropology. Like Dell Hymes' reinvention, Fox's recapturing, Harrison's decolonizing, or Jobson's burning, these critiques have sought to draw attention to how power differentially structures knowledge production and exchange within the discipline. While these new approaches eschew methodological nationalism, these arguments fail to consider geographical scale, historicity, and institutional context when endeavoring to promote equitable anthropological exchanges globally. My paper addresses these lacunae through comparative ethnographic and institutional research in Haiti, the Dominican Republic, and India. Through examining the production of scholars (and not scholarly production) across these three countries, I reveal the implicit limits of such worlding and decolonizing of anthropology. I argue that for either of these to be more than simple value-flagging, scholars must either wrestle with the Goliath of deep structural inequalities or continue that Sisyphean labor for eternity.

Panel 11 – Anthropology and its Public Presence

Title:

Our Times, Our Space: Anthropological Education and Practice beyond Academia

Presenters:

Foteini Tsibiridou

University of Macedonia, Greece

Elina Kapetanaki

Independent Researcher, Greece

Dimitris Kataiftsis

University of Macedonia/Culture-Border-Gender Lab, Greece

Nikos Manolas

University of Macedonia, Greece

Abstract:

Co-creation, as an aspect of public anthropology is a procedure that brings together in a collaborative way researchers' and social agents' multiple voices and perspectives on time and space . Thus, members of the Culture/Borders/Gender LAB, of the University of Macedonia, we have engaged in collaborative ethnographic work with secondary and tertiary students, as well as residents of villages from northern Greece, in order to capture and reflect on various aspects of everyday life, religious practices, family and local memories.

Our collaborative research has taken various forms, such as short videos created by students in a school in Thessaloniki i, walking social through urban neighborhoods and rural landscapes, with local residents in the direction of a collective mapping of social memory, shaped through meaningful, lived experiences.

Through these multimodal and participatory ethnographic practices, our recordings of times and space are transformed into “webs of significance” (Geertz) that seem to elevate experience into a continuously formatting field of narrating, which challenges the banality of ethnocentric and patriarchal narratives on everyday life, local history and collective memory, moving towards a decolonial transformation of subaltern bodies into social agents.

We wish that these grassroots participatory modalities of documentation, challenge the authority of the dominant educator and researcher, showing that experience can be co-produced and critically reflected upon in multiple, layered and less hierarchical and more inclusive ways.

Title:

Creativity in Anthropological Education: Engaging New Audiences

Presenter:

Giovanna Guslini

Formerly of the Italian Ministry of Education, University and Research, Italy

Abstract:

This paper discusses a range of projects carried out over several years, using visual illustrations drawn from ethnographic and autoethnographic research conducted in public settings, to demonstrate the importance of creativity in the dissemination of anthropological /ethnological knowledge and skills in public education activities. When reaching new audiences, in fields such as teaching, volunteering, research, and the design and management of international projects in the public sphere, the starting point is always ethnographic research involving different communities and institutions such as: Ministries of Education, the European Commission, Embassies and Consulates, universities for the third age (seniors), libraries, cultural centers, international schools, but also families, local communities and associations.

In my talk I discuss some of these projects using visual media to encourage universities to include new teaching and learning approaches by demonstrating how anthropology can contribute concretely to professional careers in the public sphere.

In particular, I emphasize the role of art as a springboard for communicating ethnographic experiences, raising awareness, and engaging new audiences. In all the cases presented, anthropology is translated into action through creativity, interdisciplinarity, openness to local and international partnerships, and the use of a non-academic language to communicate anthropological perspectives and insights to non-anthropologists.

Title:

Anthropology's Public Presence in the Philippines: Reflecting upon the Academic-Public Divide for Societal Impact

Presenter:

Jose Rene Sansait

University of the Philippines Visayas, Philippines

Abstract:

Since the arrival of the US colonial administration in the Philippines in the first decade of the 20th century, anthropology has been deeply embedded in national discourse, particularly concerning indigenous cultures and social justice. In this reflection paper, I will discuss some persistent challenges anthropology faces that hinder its ability to bridge the gap between academic research and public understanding. In our context, while the world is moving towards post-colonial thought, these challenges persist across various spheres of our society—from political and economic to religious. This is because colonial ideologies remain dominant, having been spun and sustained in the overall fabric of society. I will cite examples of how the practice of anthropology is constrained by an elitist academic setting, the assimilationist ideology of the state, and a lack of appreciation and representation of indigenous struggles in the public sphere. Ironically, the country also has many genuine advocate groups and individuals who bravely champion indigenous issues, which often align with anthropology's interest in public engagement.

Title:

Educating Anthropologists and Teaching Anthropology

Presenters:

Lorenzo Cañas Bottos

NTNU, Norway

Jakob Krause-Jensen

Aarhus University, Denmark

Ioannis Manos

University of Macedonia, Greece

Abstract:

The introduction situates the volume within historical and contemporary debates on teaching anthropology and provides an overview of the chapters and sections. We begin by examining how national and regional contexts influence the teaching of anthropology, in dialogue with dominant disciplinary centres. Next, we explore how anthropology is taught to students in other academic fields and interdisciplinary programs. Finally, we focus on innovative classroom strategies for educating anthropologists in response to technological and societal changes. This introduction highlights the pedagogical reflexivity and creativity that educators have demonstrated in adapting to evolving societal, institutional, and disciplinary contexts.

Panel 12 – New Media and Anthropological Education

Title:

Rethinking Anthropology as Educational Practice; From Participant Observation to Learning-Learning Environment

Presenter:

Arjang Omrani
Ghent University, Iran

Abstract:

This presentation explores the convergence of anthropology and education by proposing shared anthropology as a dialogical, ethically responsive, and pedagogically generative practice. Drawing on the philosophies of John Dewey and Hannah Arendt, along with critiques of cultural essentialism and academic professionalization, it situates anthropology within a transcultural condition that demands more relational and inclusive modes of knowledge-making. Rather than presenting shared anthropology as solely a methodological approach, the article reimagines it as a transformative practice that reshapes what anthropology is and does. Central to this vision is the concept of the “learning-learning” environment—an intentional, co-constructed space where knowledge is not delivered but generated collaboratively through relational enactment. Ultimately, the article argues for anthropology’s educational potential not as a tool of instruction, but as a process of becoming-with others in a complex, interconnected world. It calls for co-creating conditions for mutual transformation and renewal in both anthropological and pedagogical practice.

Title:

Teaching Anthropology to Educators: Lucid and Opaque Issues

Presenter:

Leonidas Sotiropoulos

University of Patras, Greece

Abstract:

In rethinking anthropology education and commenting on its expanding potential, one may commence from a panoramic vista and end up with some minor contribution to the issue under review. Accordingly, on the basis of my teaching anthropology to would-be educators, my commentary will focus, after a few introductory remarks, on teaching this subject to such a group of learners. Within this sphere, an attempt will be made to indicate that some of the discipline's issues should be taught with exactitude and clarity (e.g. the skills of doing ethnography), while other aspects, chosen from the vast corpus of anthropological information that has been amassed, may retain a degree of opaqueness, being indicative, insinuating, while permitting learners to contemplate on issues raised, and thus avoiding the inculcation of a specific perspective. Furthermore, an open-ended approach as to what learners will assimilate from the said opacity, may be thought of as constructive and empowering.

Title:

Anthropology Works! Consensus Building and Stakeholder Engagement in Anthropology Higher Education

Presenters:

Giulia Sinatti

Vrije Universiteit Amsterdam, The Netherlands

Isabelle Suzanne Boersma

Independent Researcher, The Netherlands

Flávio Eiró

Vrije Universiteit Amsterdam, The Netherlands

Ellen Bal

Vrije Universiteit Amsterdam, The Netherlands

Abstract:

This paper presents an evaluation of the Professional Anthropology (PA) track in the Master's program in Social and Cultural Anthropology at Vrije Universiteit Amsterdam. The PA track integrates transdisciplinary education by engaging students in year-long research projects co-designed with external stakeholders, resulting in both an academic thesis and a fit-for-practice output that addresses real-world needs.

At the heart of this model lies a collaborative problem-framing approach, where consensus between anthropology students and stakeholders is negotiated rather than assumed. Drawing on a literature review and in-depth interviews with students, alumni, staff, and stakeholders, the paper explores how such partnerships are initiated, what forms of engagement they take, and the mutual benefits and challenges they entail.

Findings highlight how these collaborations enrich student learning and enhance the societal relevance of anthropology, while also revealing tensions around expectations, communication, epistemological differences, and resources. Based on two years of implementation of the PA and prior Erasmus+ projects, we reflect on how to strengthen stakeholder engagement in higher education.

By examining our own practices, this contribution advances discussions on how anthropology education can evolve to be more impactful, relevant, and accessible, within and beyond the university.

Title:

Globetrotting in Place: Case Studies in Pedagogy and Tourism

Presenter:

Olivia Brophy

University of British Columbia, Canada

Abstract:

Expanding upon Herrera and Brophy (2025), “Globetrotting in Place: Case Studies in Pedagogy and Tourism” offers examples of how anthropologists utilize digital games tourism as a social science education teaching tool. The first case study reconsiders digital games as pedagogical tools in a sixth-grade social studies classroom located in Washington, D.C. during the spring of 2020. It asks: how can new media facilitate academic engagement with the past when tourism “in real life” is impossible? To facilitate critical thinking, what must accompany digital games in secondary school classrooms? How can engaging with digital games as culturally situated media augment the development of anthropological thinking? The second case study focuses upon United States university students critiquing the development and impact of digital gaming culture(s): how travel and globetrotting are (re)defined by expanding ideas of tourism in virtual environments; and the cultivation of nostalgia and its relationship to returning to digital worlds. “Globetrotting in Place” interrogates the utility of applying digital games to develop interdisciplinary critiques of culture and history. In making the case for anthropological education, we argue for the continued relevance of the discipline as a tool for facilitating critical dialogues in a variety of learning environments.

Panel 13 – What can Anthropology offer other Disciplines and Professions?

Title:

The Role of the Cultural Anthropologist in Development Practice: The Case of Epirus S.A.

Presenter:

Georgia Kitsaki

Independent Researcher, Greece

Abstract:

Development is not merely an economic project—it is a multidimensional, often contested process of social transformation. Whether intentionally designed or emerging organically, it reshapes entire socio-economic systems. Within this broad spectrum, development practice unfolds across global and local scales, involving diverse actors, from state agencies to grassroots communities.

In this landscape, cultural anthropologists and folklorists occupy a pivotal role as mediators between institutional agendas and local lived realities. Their expertise in decoding social meaning, local knowledge, and cultural systems equips them to contribute meaningfully to the design and implementation of development programs. In agencies such as 'EPIRUS S.A.', working with EU and national initiatives in cultural and tourism development, the anthropologist-folklorist does not simply document heritage but engages in participatory planning, conflict mediation, and cultural translation.

By fostering symmetrical engagement—treating institutional and local knowledge on equal terms—anthropologists ensure that development is not imposed but co-constructed. Their presence enhances community participation, secures cultural resonance, and ultimately supports the sustainability and acceptance of projects by the people they aim to serve.

Title:

Scoping Anthropological Methods into Integrated Assessment Modelling (IAM) Scenario Design

Presenters:

Christina Tigka

National Technical University of Athens (NTUA), Greece

Dimitra Spatharidou

Holistic SA, Greece

Abstract:

Policymaking for climate change mitigation is increasingly centred on prescribing energy transition pathways to help governments respond to emerging anthropogenic and climatic crises. These pathways are often shaped by geopolitical pressures and competitiveness concerns, which tend to favour aggregated scenario design approaches within the climate-energy-economy nexus. However, a growing segment of the modelling community is calling for more spatially granular scenarios that can better address real-world challenges within specific sectoral and technological contexts, embedded in divergent regional, national, and transnational political economies.

Calls for spatial explicitness and granular documentation into complex scenario building processes—most often involving inter- and trans-disciplinary approaches—has driven the authors to reflect upon the anthropological potential informing place-based decarbonisation scenarios, their co-created and stakeholder-validated nature, and, eventually, their political substance. Therefore, our reflections will mostly target methodological exchanges between the IAM and the anthropology community, aiming to find common grounds towards more transparent and inclusive research approaches.

Title:

Social Work and Cultural Anthropology: The Interaction of Holistic Approaches

Presenter:

Vaishali B. Katke

Kuvempu University, India

Abstract:

This paper explores the intersection of social work and cultural anthropological training such as methods and theories can enhance social work practices. It discusses the role of cultural competencies required in social work. In the process, it explores the methodological approaches used in anthropological research, and their implications in understanding social issues. It concludes on suggestion that integration of interdisciplinary perspectives can lead to better interventions and improved understandings among social workers.

Panel 14 – What Can Anthropology Offer Other Disciplines and Professions?

Title:

Telling Tides: Visual Ethnography, Gender, and the Public Anthropology of Climate Risk

Presenter:

Vyshnavi Mattuvayil
University of Delhi, India

Abstract:

This article considers the ways in which photo essays and, more broadly, visual ethnography constitute an important public anthropology tool for representing the gendered nature of ecological risk. Employing doctoral fieldwork undertaken with 126 fisher households in coastal Kerala, the fieldwork employs participatory photomaking and oral testimony to explore how fisherwomen experience, prepare for, and respond to climate risks such as tidal inundation and erosion.

Based on John Berger's *Ways of Seeing* (1972) and Lucia Gutiérrez's visual anthropology (2010), community-generated photo essays record embodied experience and affective atmospheres absent in official climatic records. The photographs, showing eroded coastlines, flooded houses, and manifestations of resilience, are communal records of vulnerability and survival.

In tapping into Veena Das's "fearful anticipation" (2007), the research positions visual narratives as ethical witnessing, pushing beyond conventional fieldnotes. Locally and digitally exhibited, such a project reimagines anthropology as a public argument, reversing technocratic narratives and building community advocacy and epistemic justice through women's visual reports of climate precarity.

Title:

Small Scale Fisheries, Dolphins and Societal Challenges: A Case Study in the City of Volos, Greece

Presenters:

Stergios Pardalis

DEREE, Greece

George Gkafas

University of Thessaly, Greece

Abstract:

Existing literature on dolphin–fisheries interaction focused on Greece reveals both an undeveloped area for research, but also a lack of relevant data in this field. Although imperative, relevant research has been slow on innovation and cooperation among universities, official bureaus, and NGOs that are obliged to work together as European and national laws dictate. Most of the research in this new field focuses on the interaction between marine mammals and local fisheries, suggesting that this relationship may be problematic for both parties since the former are being treated (at least occasionally) with brutality, while the latter try to deal with economic loss. Dolphins and fishermen operate within the same ecological niches for their survival, the main area of conflict being nutritious fish. Anthropological research on ethnic identity has long dealt with antagonistic relationships over resources between adjacent groups of people. Marine biologists' research in Greece focuses on the human factor, and some of its shortcomings may well be seen as the result of limited, or an absence of, training in social sciences. This article draws on anthropological theory to shed light on a particular symbiosis between humans and dolphins. Multidisciplinary approaches gain ground in a wide range of research interests and seem to be fruitful in terms of theoretical and practical results.

Title:

A Necessary Change: Perceptions and Habits of Technical Staff in Development Projects (Peru)

Presenter:

Jorge Luis Rojas Runciman
Federico Villarreal University, Peru

Abstract:

In Peru, every development project requires a social team to interact, explain, and change the mindset of local communities in favor of the project's benefits and interests. Various studies demonstrate the impacts of these types of projects on communities, such as the construction of mining camps, hydroelectric plants, roads, or the relocation of population centers. These studies demonstrate the diverse internal and external transformations of these communities; however, very little has been studied regarding the perceptions of the technicians who carry out these interventions. Because they receive a Western-style education, live in urban areas, and carry out their activities according to technical frameworks, procedures, and scientific rationales endorsed by national regulatory and legislative bodies, their perceptions and considerations sometimes reproduce negative stereotypes and cultural and ethnic gaps. For this reason, anthropology's contribution is to promote changes in the thoughts and customs of these internal stakeholders, based on local knowledge and experiences, as well as academic expertise, and seeking to build bridges for the development of national public policies.

Title:

It Takes a Village: Interdisciplinary Professionals Outclass Learners' Disadvantage Label

Presenter:

Denis De Almeida Barros

University of Urbino Carlo Bo, Italy

Abstract:

Anthropology offers a critical framework for rethinking education, providing both theoretical insights and practical tools to bridge the gap between institutions and society. The present study answers the question on how anthropological research can inform educational practices that go beyond schooling institutions, fostering connections with broad learning communities.

The proposal analyses findings of a 2-year fieldwork carried out in the metropolitan area of Turin, Northern Italy. The context of fieldwork features a highly multi-ethnic population, whose multifaceted heritages enmesh within different educational settings. Adopting constructivist grounded theory, fieldwork consisted of participant observation in NGOs for informal education of learners aged 11-13 (Lower Secondary schools) and qualitative interviews carried out with school staff. More specifically, the labelling of students with migratory backgrounds as disadvantaged learners (thus, part of Special Education Needs) emerged as a site of discursive dispute.

The findings depict the contribution of anthropology in enhancing metropolitan peripheries as sites of knowledge. Cases of fruitful collaborations among public schools, ground level organizations, and social workers illustrate how culturally sensitive spaces for instruction can be crafted. Ultimately, these cases position metropolitan peripheries as abundant sites of knowledge production and advocate for interdisciplinary collaboration to engage new, multifaceted educational audiences beyond disadvantage.

Panel 15 – What Can Anthropology Offer Other Disciplines and Professions?

Title:

The Role of Anthropological Knowledge in Language Teaching and Immigrant Integration: Insights from Slovene Language Classes in Maribor

Presenter:

Mojca Marič

Faculty of Arts, University of Maribor, Slovenia

Abstract:

This paper draws on several years of practical experience teaching Slovene as a second language to immigrants in Maribor, Slovenia, enriched by ethnographic fieldwork. It explores how anthropological perspectives can enhance language teaching and integration processes, particularly in non-academic, public-facing contexts.

Language is seen by immigrants not merely as a communication tool but as a key to employment, social participation, access to information, social acceptance, and everyday life. The paper argues that integrating anthropological knowledge—especially cultural relativism, the Sapir-Whorf hypothesis—helps language teachers move beyond purely linguistic instruction toward a culturally competent pedagogy, which involves transmitting cultural, social, and symbolic meanings, as well as the practical know-how for everyday life within a specific local or cultural community.

The contribution reflects on the broader relevance of anthropology outside university settings, especially in supporting migrants' inclusion and well-being. It also critically examines the teacher's role in navigating cultural difference, breaking down stereotypes, and fostering mutual understanding through anthropologically informed methods.

This case study makes a strong argument for anthropology's applied potential and public value in educational and integration contexts. It addresses the need for interdisciplinary collaboration and proposes ways anthropologists can contribute meaningfully to pressing social issues through inclusive teaching practices.

Title:

Towards Decolonizing Climate Science: The Place of Indigenous Knowledge in Environmental Protection and Climate Change Adaptation in Africa

Presenter:

Geoffrey Nwaka

Abia State University, Uturu, Nigeria

Abstract:

Global inequalities today derive in part from the power imbalance in the way knowledge about development has historically been produced and applied. For a long time African knowledge systems were undervalued because of the dominance of Eurocentric mindsets and practices. We argue that climate science, like other branches of knowledge, needs to be decolonized to integrate the traditional knowledge of local communities in Africa and the Global South. These communities contribute least to, but suffer the most from the negative impacts of climate change. The industrialized countries tend unjustly to blame the poor countries of the Global South for using natural resources in an unsustainable way, thus worsening the climate crisis; but the fact is that most of these traditional societies have deeply entrenched ideas about conservation and the sustainable use of natural resources because their livelihoods depend largely on the land and the stability of the ecosystem. They believe that land and other forms of nature are sacred, and are held in trust by present day users on behalf of dead ancestors and future generations. Chief Nana Ofori Atta of Ghana once told a colonial official that “land belongs to a large family of which many are dead, a few are living, and countless hosts are yet unborn”. These communities have over the years developed intricate systems of forecasting weather systems in order to prevent and mitigate natural disasters; traditional techniques of soil management, pest and disease control, adopting suitable crop and animal varieties, and other coping strategies that have ensured traditional resilience. The unprecedented scale of climate change today may have undermined the reliability of many traditional indicators for predicting the pattern of climate variability, as well as the techniques for preventing and adapting to climate induced natural disasters. There is therefore a need for those who hold and use traditional knowledge to partner with scientists and other stakeholders in order to co-produce updated knowledge for better climate risk management. This way, the traditional and the modern know-

ledge systems will complement and enrich each other. While Africa and the Global South stand to gain from global science and international best practices, we argue that researchers and the development community should recognize the value and continuing relevance of different knowledge systems, and the need for intercultural dialogue. They should learn to tap into the time-tested resource of indigenous knowledge for locally appropriate and culture-sensitive ways to protect the environment, and respond to the negative impacts of climate change.

Title:

Teaching Anthropology to Midwifery Students: Care, Technology and the Future of Being (Born) Human

Presenter:

Sabrina Soledad Yañez

Universidad del Aconcagua, Argentina

Abstract:

This paper shares my experience teaching anthropology within a midwifery degree program in Argentina, where the course introduces future health professionals to anthropological thinking as a means of reflecting on care, embodiment, and cultural diversity. Beyond this, I use anthropology to engage students in deeper questioning of what it means to be (born) human in an era shaped by rapid technological change, including artificial intelligence and reproductive innovation.

Grounded in posthumanist approaches, my teaching invites students to critically examine the limits of anthropocentrism, biomedical reductionism, and Western nature/culture and body/technology dichotomies. Drawing from critical posthumanism and feminist science studies, we explore how care and birth are entangled with broader ecological, political, and technological systems. Films like *The Pod Generation* are used to speculate on futures of reproduction and the transformation of the caring professions.

This pedagogical practice positions anthropology as a space for cultivating cultural awareness while also opening possibilities for speculative, ethical, and situated thinking. I argue that anthropology can equip midwifery students with tools to navigate not only cultural diversity but also the emerging complexities of care in a world where human life, technology, and the more-than-human are increasingly intertwined.

Panel 16 – Performance / Visual Presentations

Title:

Witnessing the Unseen: An Anthropological Encounter with a Survivor of the Pylos Shipwreck

Presenter:

Effie Doussi

Independent Researcher, Greece

Abstract:

“And then we saw a white light in the sea, and heard voices from everywhere...but no one came near us. We didn’t care where they would take us—as long as they took us out of the sea.”

– Survivor of the Pylos Shipwreck

This interactive presentation, co-led with a survivor of the 2023 Pylos shipwreck, explores the ethical and political potential of anthropological witnessing in the face of institutional abandonment. Through the survivor’s live testimony, we confront official silences and open a shared space of memory, mourning, and justice. Combining legal anthropology, feminist theory, and forensic visual analysis, the session reframes the event not as a tragic accident, but as a systemic failure marked by necropolitics and racialized exclusion. Anthropology here is not only analysis—it becomes presence, responsibility, and resistance. By foregrounding the survivor’s voice, we challenge disciplinary detachment and instead advocate for an anthropology that witnesses, responds, and remembers. We invite participants to consider how ethnographic engagement can shape public understanding, foster solidarity, and hold power to account.

Title:

Ethics in the Feed: Digital Anthropology and the Dilemmas of Public Visibility

Presenter:

Lamia Zerouh

University of Sidi Mohamed Ben Abdellah, Morocco

Abstract:

As anthropologists and ethnographers increasingly engage with new media, online platforms, and online communities, ethical questions about visibility and responsibility become central. This presentation examines the ethical dilemmas that arise when anthropological narratives, particularly those rooted in local or marginalized communities, are shared through digital media with a potentially global reach. Drawing on my experience as a Civic engagement Advocate working on digital storytelling and indigenous cultural revitalization projects, I reflect on how new media reshapes the boundaries between private and public, insider and outsider, researcher and participant. When stories move from the field to the feed, who controls their meaning? How do we ensure informed consent in spaces where content can be decontextualized, remixed, or weaponized? I argue that digital anthropology must adopt a flexible, participatory ethical approach; one that is responsive to the shifting nature of online audiences and power dynamics. Therefore, this talk invites a conversation about how to practice anthropology ethically in networked publics, with humility, transparency, and a commitment to protecting those whose voices we amplify.

Title:

Source and Discourse: An Anthropological dive into reframing Autism through Digital and Social Space

Presenter:

Subham Bhattacharjee

University of Delhi, India

Abstract:

With the prevalence of individuals diagnosed with autism spectrum disorder (ASD) gradually increasing in India, it is essential to create an inclusive environment in education, employment, healthcare and accessibility, replacing myths and prejudices with awareness, knowledge and an inclusive attitude. The study was conducted in Assam, a region known for its cultural mosaic, yet lacking in proper infrastructure, low public awareness and limited resources in mental health care facilities and inclusive education. In such a scenario, parents with autistic children generally rely on word of mouth from professionals associated with autism, information from the media and advice from family and community, it is crucial to understand their impact on the day-to-day experiences. The presentation explores the intersection of anthropology critique and contemporary issues, as well as the relevance of new media in educating parents of autistic children in low-resource settings. The paper not only elucidates the popular sources of information on autism that parents rely on but also highlights how social and digital discourse shapes the perspective on autism. Drawing on empirical insights, the paper presents critical arguments derived from the fieldwork on the benefits and pitfalls of media and its influence on different layers of identities and social positions.

Title:

Teaching Against the Colonial Gaze in Study Abroad: A Series of Approaches and Assignments

Presenter:

Aimee Placas

College Year in Athens, Greece

Abstract:

This poster presents a series of modules and assignments within a study abroad anthropology course, designed to destabilize the colonial gaze that underpins the study abroad venture. Although there is a critical literature that engages with decolonizing study abroad, students are generally unaware of this conversation, while they tend to be much more familiar with and receptive to critiques that have occurred in anthropology regarding anthropology's history and current practices. The modules explore the power relations of historical travel to the region (Greece), introduce students to the concept of the tourist gaze, and implicate their own activities in contemporary conflicts regarding tourist impacts. The modules occur concurrently with a curriculum that applies a decolonization lens to the history of anthropological research in the country and highlights local decolonization conversations. The purpose of the modules is to scaffold students' ability to apply decolonization conversations in anthropology to their own motivations and activities, and the implicit and explicit goals of study abroad. The poster will present a curriculum map with outlines of the modules and examples of the assessments that correspond with the modules.

Panel 17 – Rethinking Anthropology Education for the 21st Century

Title:

Anthropology Graduates Wanted: Producing Design-Thinking Human Agents to Develop Artificial Ones in the Age of AI

Presenter:

Claire Davidson

University of the West Indies, Trinidad and Tobago

Abstract:

This paper explores how an education in cultural anthropology can contribute to today's artificial intelligence (AI) era by cultivating design-thinking human agents through its core tools: observation, critical analysis, reflexivity, and cultural relativism. By producing empathetic agents who question assumptions, understand power dynamics, and create context-sensitive solutions to social problems (1-3), anthropology can be especially vital in this current age where humans interact with AI agents to meet their needs. These models are trained on existing data, which risks embedding rigid logics and reproducing inequalities (4-5). As it is, anthropology lacks visibility, but what if traction can be gained in this period, by positioning graduates of the field as professional developers and cultural translators in the world of AI? As people learn prompting skills, and AI programming teams shape models, coaches and scientists who can adjust for complexity, and analyze, diversify, or filter the data that trains AI could be useful. This research investigates anthropology's power to cultivate strong design thinkers and critically engaged human agents - an urgent task as we build artificial ones. It recommends how anthropologists can reify their knowledge by becoming practitioners among individuals and organizations that employ or train machines to think for them.

Title:

Tequiologies for Teaching and Learning in Abya Yala: EIB, Digital Media, and AI as Community Tools

Presenter:

Andrés Espinoza-Cara

Facultad de Ciencias Bioquímicas y Farmacéuticas (FBioyF), Facultad de Humanidades y Artes (FHumyAr), Universidad Nacional de Rosario (UNR) and Ministerio de Educación de Santa Fe, Argentina

Abstract:

From territories marked by colonial dispossession—but also by deep-rooted practices of communal resistance—this paper explores the teaching of anthropology and Intercultural Bilingual Education (EIB) through the lens of tequiología, a concept introduced by Mixe linguist Yasnaya Elena Aguilar Gil. Tequiology invites us to imagine technology not as a commodity, but as a common good rooted in collective labor, mutual aid, and the revitalization of silenced languages and subaltern knowledges in Abya Yala.

This proposal draws on situated experiences of co-producing educational materials with Qom communities on the peripheries of Santa Fe and Chaco, Argentina. Through our work with these communities, we ask: how can digital media—and, more specifically, artificial intelligence—serve as tools to preserve linguistic diversity and strengthen community autonomy? What if AI were designed not to reproduce the extractivism, but as a digital tequio?

We propose a pedagogical and anthropological framework in which the classroom becomes a space for co-creation rather than unidirectional transmission, and where algorithms could be repurposed to support endangered languages, organize oral storytelling, create mutual-aid platforms, or promote intercultural learning from within communities themselves. This paper explores a modest general proposal to embrace digital tequio as a pedagogical tool for Abya Yala, and beyond.

Title:

Tabletop and Experiential Games as Alternative Tools for Teaching the Theory and History of Social and Cultural Anthropology

Presenter:

Tomáš Hirt

University of West Bohemia, Czech Republic

Abstract:

Board games, experiential games, and situational games are increasingly being used as teaching methods in the humanities and social sciences at both secondary and higher education levels. These methods foster active student engagement, deeper understanding of complex topics, and the development of essential skills such as empathy, communication, and teamwork. This paper will present two examples of game-based learning in the context of teaching social and cultural anthropology: 1) A surrealist experiential dice game in an urban setting, used as a tool for developing theoretical and methodological thinking, and 2) An innovative version of the card game “Quartet” (Happy Families) employed in teaching the history of anthropology. In both cases, students are actively involved in the creation of the game’s design, the playing of the game itself, and subsequent reflection. This presentation will demonstrate how experiential games can contribute not only to the development of theoretical thinking but also to enhancing sensitivity to the sensory experiences of participants in the context of ethnographic participant observation, as well as to understanding the historical and paradigmatic contexts of anthropological thought.

Title:

Building Connections: Integrating Anthropology through Collaborative Online International Learning in 21st Century University Settings

Presenters:

Shelene Gomes

University of the West Indies & University of Cape Town, Trinidad and Tobago & South Africa

Lara Watkins

Bridgewater State University, USA

Sherry Fukuzawa

University of Toronto Mississauga, Canada

Abstract:

We present findings and reflections from a tri-institutional collaborative online international learning (COIL) activity that connected students in our three undergraduate Anthropology courses. Central to this activity was a positionality assignment where students at universities in Canada, Trinidad and Tobago, and the USA reflected on their own positionality and interviewed each other to better understand the anthropological ethnographic approach and their interpretation of data based on their positionality. Through structured exchanges, students—both anthropology majors and those from other disciplines—developed a deeper understanding of the anthropological principle of ‘making the strange familiar and the familiar strange.’ Our discussion highlights how this activity fostered students’ intercultural competency while strengthening cross-institutional networks within anthropological education. Our presentation is situated within a recognition of the vulnerability of Anthropology within our institutions to varying degrees - from well-established programmes integrated with medicine, criminology, or forensic studies, to absent as a major field, to including students majoring in other disciplines. Recognising Anthropology’s complex past, Anthropology nonetheless retains the promise of underscoring our shared humanity amidst seemingly intractable differences among individuals, sub-fields, disciplines, and cultures. We offer insights into pedagogical approaches to sustain and strengthen anthropological education across diverse institutional settings for the 21st century.

Panel 18 – Anthropology and its Public Presence

Title:

Anthropological Knowledge in a Technological Era: Blogging and Podcasting as Pedagogical Tools

Presenter:

Rituparna Patgiri

Indian Institute of Technology (IIT) Guwahati, India

Abstract:

The digital has fundamentally altered many aspects of society, including education. Educators have been compelled to rethink and reorient their pedagogies with the digital onslaught. This is particularly true in the context of the global south and a country like India, with attacks on public universities and social sciences – ranging from fund cuts to political recruitments. As such, digital tools like blogging and podcasting have emerged as pedagogical tools that aim to make knowledge accessible. As an educator myself, I have actively used these digital tools both inside and outside the classroom to disseminate knowledge since the pandemic. Pedagogy is no longer limited to conventional classroom teaching. It includes innovative ways in which learning can take place even outside the classrooms. Blogs and podcasts are freely accessible to everyone, not just students of a particular course. In fact, this paper has emerged from my own involvement with Doing Sociology and New Books Network (NBN). Both are open-access platforms that make academic knowledge accessible to everyone. I wish to explore how blogging and podcasting have become pedagogies of hope, access and knowledge in a context which is heavily polarized, censored and surveilled. These platforms were responses to how academic knowledge is conventionally understood – restricted to a few specialized experts. A need was felt to alter our educational spaces and pedagogies to create hope.

Title:

Staying Connected: Activist Anthropology After Fieldwork in the Skouries Mining Conflict

Presenter:

Effrosyni Rantou

York University, Canada

Abstract:

What happens when fieldwork ends? A central challenge for anthropologists lies in sustaining relationships forged during research—maintaining connections with interlocutors and supporting the causes they care about.

In this paper, I draw on my experience in the anti-mining struggle in the Skouries forest, Halkidiki, in northern Greece—a site of one of the country’s most intense socio-political and environmental movements, ongoing since 2012, resisting the destruction of the forest by the Canadian company Eldorado Gold. During fieldwork, I witnessed how the movement grew increasingly exhausted, both financially and psychologically, as participation in struggle committees and protests declined. Yet many continued, actively and passively, to navigate the complex terrain of past actions, present challenges, and uncertain futures.

After leaving the field, I sought ways to remain engaged, connecting with the Mining Injustice Solidarity Network (MISN) in Canada. This link enabled me to amplify awareness that the struggle in Skouries persists and to help facilitate networks and information-sharing between activists in Greece and Canada.

Through the case of Skouries, I reflect on the affective and ethical complexities of leaving the field and explore broader questions about the anthropologist’s role as scholar, informant, and ally, and the possibilities of activist anthropology in collaborating beyond the boundaries of fieldwork.

Title:

Which Future for Which Anthropology?

Presenters:

Alexandra Siotou

Independent Researcher, Greece

Alexandros Papageorgiou

Independent Researcher, Greece

Abstract:

This paper draws on the collaborative research project “Anthrobombing: Narrative Experimentations for the Design of a Public Anthropology Platform” (2020–2023) that explored the conditions for disseminating anthropological knowledge outside academia. The embodied experience of performing and publishing in an “anthropological way” outside of spaces of academic communication led to insights about the potential of humor, multimodal forms and performance for anthropology, new questions about “who anthropology is for” and “what makes knowledge anthropological”, and an emergent concern for becoming-with, rather than just reaching out to, publics.

With this paper we invite colleagues to discuss different aspects of modern-day politics of knowledge that we examined through our experimentations and related research, through questions like: Should we, collective bodies of anthropologists, work on a strategy to gain visibility, access to funding and political power? What would the pursuit of visibility entail? If we decide to go after funding, are we ready to conform with the logic and requirements of the project economy? What do future, precarity-free working conditions and rights look like? And what should our role be when collaborating with “others”? How can we contribute to projects while avoiding to commit anthro-washing? If we join the digital sphere, what would/should our position be in the modern knowledge economy?

Title:

Continuities, Limits, Turning Points for Women's Equality during the Brief Period of the Eamocracy in Lesbos (May 1944 – April 1945)

Presenter:

Dimitris Mantzaris

University of Crete, Greece

Abstract:

The communication is part of a broader approach and research on the institutions that were attempted to be implemented in Lesbos by the EAM power for about a year, from May 1944 to April 1945, with a special focus on the intersections, boundaries and continuities in relation to the issue of gender equality. After the German withdrawal from Lesbos on 10 September 1944, local power passed without friction to EAM, the only resistance organisation on the island. During its rule, EAM tried to establish institutions of people's power, bringing about changes in the social order that had prevailed until then.

What were the new facts that EAM brought to the position of women in the traditional rural societies of the island's villages, what was the context of acceptance or possible opposition to changes and interventions attempted, what was the role of EAM's political power and how interventionist was it? What was the depth of the ruptures and also of the compromises attempted? And finally, what remained of the changes that were institutionalized after the removal of EAM from local power? These research questions are approached by the paper in an attempt to provide answers.commoditized.

Panel 19 – New Media and Anthropological Education

Title:

“KATI GIA MENA”: Empowerment, Belonging, and Anthropological Learning through New Media

Presenter:

Anthi Pazianou

Organisation, Greece

Abstract:

This paper explores KATI GIA MENA (“Something for Me”), a digital community-based program designed to foster women’s empowerment, self-reflection, and critical learning through anthropological concepts and feminist theory. Rooted in my training as a social anthropologist and my experience as a long-term psychotherapy participant, this initiative uses online workshops, journaling exercises, and recorded monthly discussions with women who inspire, to reach a broader public beyond academia.

Operating outside the formal structures of higher education, KATI GIA MENA invites women from diverse backgrounds to engage with key anthropological themes – such as kinship, the body, (self-) care, and digital subjectivities – through an accessible, affective and participatory methodology. By leveraging the familiar interfaces of social media and platforms, the program democratizes access to anthropological knowledge and creates a safe online space for every-day life and collective meaning-making.

In this presentation, I reflect on the ethical, methodological challenges of translating anthropological knowledge into a popular format. I explore how the intimacy of new media can create conditions for reflexivity and transformation, while also grappling with questions of representation and privacy in digital spaces. Ultimately, I argue that anthropological learning can be both empowering and community-generating when combined with coaching tools, historical insight, and personal narrative.

Title:

Listening Otherwise: Rethinking Voice, Authorship and Pedagogy in Digital Anthropology

Presenters:

Anna Apostolidou

Ionian University, Greece

Alexandra Androusou

National and Kapodistrian University of Athens, Greece

Effie Plexousaki

University of the Aegean, Mytilene, Greece

Abstract:

Anthropology has long wrestled with the ethics and politics of listening and writing—from Malinowski’s authoritative ethnographic presence to Trinh T. Minh-ha’s poetic refusal of closure: “What does it mean to appropriate a voice, to give a voice, or to represent it?” (Trinh, 1989). In this context, the digital repository developed by the VOLARE project (Voice Lab Repository) features as a methodological intervention into how we teach and practice anthropology in the 21st century, making it a relational and political act. Designed by an interdisciplinary team of anthropologists, educators, and media artists, VOLARE hosts curated digital testimonies of displaced individuals, embedded in non-linear, multimodal environments. Drawing on the argument that testimony is always already shaped by institutional and technological frames, VOLARE foregrounds the politics of mediation: who frames the voice, how authority circulates, and how design itself becomes pedagogically active. Refusing the searchability and clarity prized by platform capitalism, it invites epistemological discomfort and critical presence.

This Erasmus+ funded partnership does not treat disciplines as separate contributors but as entangled epistemic partners—working intra-disciplinarily to rethink the pedagogical value of form, medium, and method. In doing so, it addresses anthropology’s pedagogical responsibility in the age of algorithmic standardization and global crisis, offering a blueprint for how method, form, and infrastructure might converge in the service of transformative learning through the listening of silenced voices.

Title:

Anthropology in the Cyberspace: Digital Engagements and Public Outreach in the Amazonian Context

Presenter:

Breno Rodrigo de Oliveira Alencar
Federal Institute of Pará, Brazil

Abstract:

This paper explores how anthropological knowledge can be expanded and re-signified through digital media and cybercultural practices, based on the public engagement work developed by the Education and Cyberculture Research Centre (NUPEC) in Belém, Pará, Brazil. Drawing on experiences in producing audiovisual content, running social media platforms, and conducting outreach among secondary school students and educators, the presentation reflects on how the internet and cyberspace operate as both arenas of knowledge circulation and fields of ethnographic inquiry. It discusses the challenges and opportunities of translating anthropological concepts and methods for broader publics in a region historically marked by epistemic inequalities. Grounded in digital ethnography and participatory pedagogies, the paper highlights how cyberculture enables new forms of collective learning and fosters epistemic justice by recognising and amplifying diverse voices from the Amazon. This contribution fits within the panel's interest in how new media can reshape anthropological education, especially when it is committed to decolonial, inclusive and publicly engaged practices.

ROUNDTABLE ABSTRACTS

Roundtable 1

Title:

Cinematic Audiences and Anthropology. Cinema Clubs as Fields of Collective Action, Criticism and Questioning

Moderators:

Mimina Pateraki, *Hellenic Open University, Greece/University of St Andrews, United Kingdom*

Kostas Gasparinatos, *Korydallos Cinema Club, Greece*

Participants:

Dimitris Kalantidis, *Historian & Film critic, president of Union of Cinema Clubs in Greece (OKLE), Greece*

Athina Kartalou, *General Director of National Centre of Cinema (EKOMED), Greece*

Orsalia-Eleni Kassaveti, *Adjunct Tutor, Hellenic Open University / Audiovisual Documentation Researcher, Thessaloniki International Film Festival, Greece*

Achilleas Simos, *Korydallos Cinema Club, Greece*

Roula Tzirtzioti, *Petroupoli Cinema Club, Greece*

Theodoros Panousopoulos, *Aigio Cinema Club, Greece*

Christina Balaska, *Agrinio Cinema Club, Greece*

Giorgos Antoniadis, *Florina Cinema Club, Greece*

Abstract:

This round table focuses on the public debates produced within the framework of Cinema Clubs in Greece in order to highlight the ways in which viewers set in motion footage, historical and experienced time, and constitute multiple interpretations inside and outside cinema halls. Discussing about connections, discontinuities, different eras, genres, national expectations and events, the members of the cinema clubs form a field of collective action that begins with the choice of a film, its content and direction, issues of appreciation, theories about film as an art form, as a production with colonial, national, social and cultural content that constitute topics of discussion. The stable and solid characteristics, the various naturalities and regularities that cinema brings in front of our eyes can be questioned, unpacked and reinterpret through these public, open access, polyphonic discussions where everyone can participate underlining that cultural analysis and interpretation by political subjects are mutual related to dynamics of diversity and power. Cinema Clubs' screenings, produce discussions that constitute fields of criticism and questioning of the dominant discourse. Conflicting views of the participating viewers intersected frequently and very lively discussions take place, highlighting the fluidity, multiplicity and multicolor of their discourses.

These discussions, inherently anthropological, offer a penetrating insight that can contribute substantially and lead us to new paths of understanding socio-political life.

Roundtable 2

Title:

Archives in Action: Bridging Memory, Identity, and Community in the Greek Canadian Context

Moderators:

Alexandros Balasis, *York University, Canada*

Effrosyni Rantou, *York University, Canada*

Participants:

Theodore Xenophontos, *York University, Canada*

Alexandra Mourgou, *York University, Canada*

Maria Paraschos, *York University, Canada*

Sakis Gekas, *York University, Canada*

Abstract:

The Hellenic Heritage Foundation Greek Canadian Archives (HHF GCA), housed at York University in Toronto, is the first organized initiative dedicated to systematically collecting, preserving, and creating resources documenting the history of Greeks in Canada. Engaging scholars from diverse disciplines—including History, Film Studies, Anthropology, and Architecture—the archive cultivates an interdisciplinary approach reflected in subprojects such as musical geographies, diasporic materialities, historical mapping, explorations of film as a mediator of memory and trauma, and childhood narratives of Greek Canadians from the 1940s. Although the scope of projects varies, all reflect the research team’s guiding principle that “the history of Greeks in Canada is made by them and for them.” The HHF GCA functions as both a repository and a space of public anthropology, bridging academic and community spheres and emphasizing the importance of communities reflecting on their past as they navigate diverse futures. These activities include round-table discussions and workshops featuring community informants as speakers, public events showcasing research and archival practices, educational sessions at Greek schools, collaborations with artists, and contributions to historical tours and exhibitions. One such initiative was a round-table discussion with members of Greek traditional dance groups in Toronto, examining how dance practices have evolved across generations and how they contribute to reconstructing Greek identity and “Greekness” in

the diaspora. Our round-table discussion will explore how such efforts not only give back to the community but also act as educational and intergenerational bridges, connecting diverse threads of Greek Canadian experience and surfacing stories and perspectives that might otherwise remain unheard. In doing so, we highlight how the HHF GCA serves as a model for integrating anthropological and interdisciplinary methods into public contexts, demonstrating the discipline's capacity to engage beyond academia and foster inclusive, reflexive learning.

Roundtable 3

Title:

Dance Anthropology: A Dialogical Practice of Teaching and Learning

Moderator:

Panas Karampampas, *Durham University / EuroNet*

Discussants:

Magda Zografou, *National & Kapodistrian University of Athens, Greece*

Mimina Pateraki, *Hellenic Open University, Greece /University of St Andrews, United Kingdom*

Participants:

Eleuftheria Garzonika, *Independent Researcher, Greece*

Varvara Kosmatou, *National & Kapodistrian University of Athens, Greece*

Anastasia Cheilari, *National & Kapodistrian University of Athens, Greece*

Maria Tsenikoglou, *Hellenic Open University, Greece*

Eleni Kotsira, *Alma Economics, United Kingdom/Greece*

Ariadni Antoniadou, *Kalamaria Voreades Dance Club, Greece*

Maria Melitta Karavaki, *Panteion University, Greece*

Abstract:

This roundtable serves as a meeting point for diverse research trajectories that have shaped the field of dance anthropology in Greece since the 1990s. At its core lies a two-way path—an ongoing dialogue between anthropology and dance. On one side, anthropology offers critical tools to explore dance practices, traditions, and embodied knowledge in Greek society. On the other, dance becomes a medium through which social knowledge is transmitted, challenged, and reimagined. The participants invite us to move beyond conventional ideas about dance, education, and anthropology. Their contributions highlight how anthropology can open new horizons through collaborations with educators, dance groups and clubs, performers, choreographers, musicians, folklorists, and all those who are moved—intellectually and emotionally—by dance. From cultural policies and national dance repertoires to school curricula, classroom and community teaching, staged performances, festivals, and screen-based representations, the roundtable explores how dance responds to and shapes its social context. It also considers how people use dance to navigate crises and complex realities. These topics are examined through

lenses including ethnicity and nationalism, postcolonial critique, globalisation, as well as theories of the body, gender, and sexuality. This is not simply a roundtable about dance, but about what dance does: how it educates, mobilises, and transforms.

Roundtable 4

Title:

Inter-University Reflections on Undergraduate Fieldwork: Definitions, Restrictions and Opportunities

Moderators:

Kang Aderyn, *NUS, Singapore*

Zhuo Mingxuan, *NUS, Singapore*

Nicholas Foo Jin Sau, *NUS, Singapore*

Aqilur Rachman Abdul Charitzs, *Gadjah Mada University, Indonesia*

Daiva Keefe Kalimasadha, *Gadjah Mada University, Indonesia*

Participants:

Leonie Kasper, *Universität Freiburg, Germany*

Daiva Keefe Kalimasadha, *Universitas Gadjah Mada, Indonesia*

Chloe Tan Qing Ying, *National University of Singapore (NUS), Singapore*

Antonia Riegger, *Universität Freiburg, Germany*

Abstract:

Fieldwork is an integral part of cultural anthropology, yet undergraduates usually face strict time constraints due to semester-based assessment, making it difficult to build deep relationships with interlocutors and exposure to research experience – what, then “counts” as fieldwork at this level? This roundtable invites students from multiple universities to reflect upon varying definitions of fieldwork at the undergraduate level and how they affect student opportunities for conducting fieldwork. Representatives from different universities will first describe the available fieldwork opportunities within their curriculum. Zooming out, we identify the sociopolitical context and history of anthropology in each country that influence the presumptions made about which field sites are valued or even eligible. Topics will include the archetype of “underdeveloped” field sites, the radical separation of “field” from home, and ethical concerns involved. Finally, we would discuss ongoing attempts and our own suggestions for changes to curricula to provide more undergraduate fieldwork opportunities in our respective universities.

Roundtable 5

Title:

Inter-university Reflections on Undergraduate Fieldwork: Definitions, Restrictions and Opportunities

Moderators:

John Loewenthal, *SOAS University of London, United Kingdom*

Ben Epstein, *University of Oxford, United Kingdom*

Participants:

Mary J Hallin, *University of Nebraska at Omaha, USA*

Valeria Lembo, *University of Edinburgh, United Kingdom*

Panos Tsitsanoudis, *Free University of Berlin, Germany*

Alexa Waud, *SOAS University of London, United Kingdom*

Jacob Mosgaard, *Independent Researcher, Denmark*

Falia Valeraki, *Ca' Foscari University, Venice, Italy*

Costanza Torre, *SOAS University of London, United Kingdom*

Monika Gritsch, *Sigmund Freud University Vienna, Austria*

Abstract:

This roundtable brings together researchers and practitioners who are doing medical anthropology in socially impactful ways. As a subfield, medical anthropology has often opted towards applied, engaged, and activist orientations. Moving from analysis and critique to action and integration poses academic, interpersonal, and institutional challenges. We seek to advance discussions on enduring questions regarding how higher education research, teaching, and public-facing activity can positively impact people's lives and the world. Questions and challenges explored include: What is impactful, and how does one know? How and why can impact get it wrong? What are the changing identities, ethics, and agendas as people move between researcher and practitioner roles? How can former and current patients leverage their lived experience in impactful ways? How can higher education organise itself to engage constructively and collaboratively with society and social problems? Who is being left out of impactful medical anthropology as benefactors and beneficiaries? How can educational forms access practitioners, patients, and publics, while balancing specificity, accessibility, and income generation? How can higher education teaching most effectively and ethically shape current and future cohorts of working professionals? We hope to pool perspectives from diverse experiences across career stages and roles, in pursuit of mutual inspiration.

Roundtable 6

Title:

Rethinking the Teaching of Anthropology Curricula: Engaging New Student Audiences and Involving Local Voices

Moderators:

Antonella Tassinari, *Federal University of Santa Catarina, Brazil*

Mary J Hallin, *University of Nebraska at Omaha, USA*

Participants:

Skilty Labastilla, *Ateneo de Manila University / Ugnayang Pang-Aghamtao, Philippines*

Nicanor Rebolledo Recendiz, *Universidad Pedagógica Nacional-México, México*

Alexander Cordovés Santiesteban, *Independent Researcher, Spain*

Subhadra Mitra Channa, *Delhi University, India*

Jasmin Habib, *University of Waterloo, Canada*

Abstract:

How can we teach the history of anthropology to a new generation of students? In many countries, affirmative action and inclusion policies have led to increasing numbers of students from underrepresented and marginalized groups in anthropology classrooms. These students bring diverse motivations and perspectives to their studies, often encountering the discipline's foundational texts with discomfort or rejection. Terms like "primitive," among others, as well as the predominance of white male authors among the so-called "classics," prompt critical questions about representation, relevance, and erasure. Many students want to engage with the history of anthropology through questions rooted in their own experiences and communities, and from perspectives that go beyond Eurocentric narratives. This roundtable explores innovative approaches to teaching the history of anthropology that recognize these tensions and aim to decolonize the curriculum. Rather than reproducing a neutral or celebratory narrative, the roundtable highlights pedagogical strategies that foster critical, situated engagement with the discipline's past. By creating space for other voices and questioning established canons, such approaches seek not only to diversify content but to transform how anthropology is taught and understood.

Roundtable 7

Title:

Teaching Anthropology to non Anthropologists. Critical and interdisciplinary approach to Sport Studies

Moderators:

Mimina Pateraki, *Hellenic Open University/University of St Andrews, Greece/United Kingdom*

Athanasios Tsoumas, *Hellenic Open University/Panteion University of Athens, Greece*

Participants:

Lemonia Athanasopoulou, *Hellenic Open University, Greece*

Sofia Tassopoulou, *Panteion University of Athens, Greece*

Angeliki Levisianou, *Hellenic Open University, Greece*

Katerina Koutsikou, *Hellenic Open University, Greece*

Anastasia Georgopoulou, *Hellenic Open University, Greece*

Amalia Sarra, *Hellenic Open University, Greece*

Vasilis Chasapis, *Hellenic Open University, Greece*

Alexandros Ozmbag, *Panteion University of Athens, Greece*

Discussants :

Theodor Spyros, *University of Crete, Greece*

Manolis Tzanakis, *University of Crete, Crete*

Abstract:

Teaching Anthropology to non Anthropologists. Critical and interdisciplinary approach to Sport Studies. This roundtable focuses on the ways teaching anthropology to non anthropologists can be challenged fruitful and critical highlighting different ways of how anthropology and sport can bring to light aspects of social life that we pass by. The challenges that lie on the path of the interdisciplinary dialogue that takes place between anthropology and sports are many, and this roundtable will discuss the multiple aspects of this dialogue. Anthropology brings at the fore the ephemeral but continuous social presence of sports, which we often put on the sidelines of daily life. Working with physical education teachers, sport trainers, sport managers, biologists, psychologists, athletes, dancers and any other person is engaged with sports is shifting teaching to a new path of learning while this learning is deepening our understanding of world inside and outside of stadiums. Based on different fieldworks this roundtable discusses the rich, complex, fluid, and full of challenges field of study that opens ahead of us especially when we work with students that have no anthropological background. Through beloved habits, multiple interpretations of athletic communities are constituted by various affirmations and negations. Sports emerge as a performative place of collectivity and solidarity, full of rivalries, tensions, discriminations that

invite a continuous embodied creative action, revealing at the same time how complex, fluid and political sports can be.

Roundtable 8

Title:

Anthropology in Basic Education: Decolonial Practices and Pedagogical Innovations in Brazilian Schools

Moderator:

Breno Rodrigo de Oliveira Alencar, *Federal Institute of Pará, Brazil*

Participants:

Tatiana Bukowitz, *Colégio Pedro II, Brazil*

Gabriela de Lima Cuervo, *Instituto de Estudos Comparados em Administração Institucional de Conflitos – INCT/Universidade Federal Fluminense, Brazil*

Irene do Planalto Chemin Pimentel, *Universidade de Campinas, Brazil*

Abstract:

This roundtable proposes a dialogue on the expansion of anthropological education in Brazilian primary and secondary schools, drawing on the work of the Research Group on Anthropology in Basic Education (GPAEB/CNPq). Participants will present experiences, challenges, and innovations in integrating anthropology into the school curriculum, especially in contexts shaped by social inequalities and cultural diversity. The session will address how decolonial approaches and ethnographic methodologies have been applied to teaching practices, the production of didactic materials, and teacher training. Drawing from research and collaboration with international institutions, the roundtable will also reflect on the role of anthropology in fostering critical thinking, cultural sensitivity, and democratic education. By focusing on concrete practices and epistemological reflections, the session contributes to rethinking anthropology as a relevant and transformative field in pre-university education. The aim is to strengthen networks of researchers and educators committed to plural, inclusive, and socially engaged anthropological teaching.

Roundtable 9

Title:

Post-Prohibition Pedagogies: Decolonial and Pluriversal Interventions Across Disciplines

Moderators:

Kai River Blevins, *The George Washington University, USA*

Dan Alfaros Kabella, *University of California San Francisco, USA*

Participants:

Shayla Schlossenberg, *Release, United Kingdom*

Benjamin Fogarty-Valenzuela, *Leiden University, The Netherlands*

Theo Di Castri, *Cambridge University, United Kingdom*

Abstract:

In inter- and trans-disciplinary spaces such as public health, education, and policy, anthropologists are often called upon to offer expert insight that privileges contextualized knowledges grounded in a comparative, cross-cultural perspective on social life. Drawing on an ongoing, collaborative exchange through the University of Cambridge's Post-Prohibition Network, we are a group of researchers and practitioners exploring the changes, continuities, and possibilities surrounding contested practices such as drug use, sex, food consumption, and digital engagement. This network treats 'post-prohibition' not as a fixed end-point but as a critical analytic to name the tensions and transformations in local manifestations of the logic of prohibition. In this roundtable, we articulate the unique contributions that anthropologists make to a post-prohibition pedagogical framework by drawing from decolonial and pluriversal thought. In particular, we explore how prohibition is linked to the epistemological and ontological grounding of Western modernity, and how we might open space for new ways of thinking and being through our teaching practices. We approach teaching as a form of critical praxis that extends beyond traditional academic settings (e.g., harm reduction, academic courses) to foreground the situated knowledges of prohibitions on contested practices that unfold across diverse regional, social, historical, and linguistic contexts.

Roundtable 10

Title:

Anthropology and Education in the WCAA

Moderator:

Giovanna Guslini, *Formerly of the Italian Ministry of Education, University and Research, Italy*

Participants:

Lorenzo Cañas Bottos, *Norwegian University of Science and Technology, Norway*

Eleni Binaki, *Independent Researcher, Greece*

Maria Menegaki, *University of Patras, Greece*

Antonella Tassinari, *Federal University of Santa Catarina, Brazil*

Tian Chen, *Anthropology Southern Africa, South Africa*

Abhijit Guha, *Vidyasagar University, India*

Abstract:

This roundtable aims to bring together perspectives from different countries and foster an exchange of ideas on anthropological education and new audiences, featuring representatives from working groups and networks within WCAA member associations. We will seek to address a few key questions:

- What are the educational needs within your context, association, and country?
- Which experiences and strategies have been (or could be) developed in your contexts?
- What challenges are you facing, and which successes would you like to share with colleagues from other countries?

In the final discussion, we warmly welcome contributions and insights from colleagues and members of other anthropological associations.

WORKSHOP ABSTRACTS

Workshop 1

Title:

Anthropology as an Everyday Practice

Facilitator:

Sevasti M Skoufoglou Patrinou, *University of the Aegean, Greece*

Abstract:

When I began my studies in anthropology, no one prepared me for the fact that I was embarking on a journey with no return. The person I thought I was now feels like a distant memory. What I once considered unquestionable truths and self-evident boundaries were gradually opened up to negotiation, observation, and reflection.

This process began when I asked myself: Can anthropology be applied as a way of life beyond the university? Now, as I near the end of my studies, I can confirm that the impact of applying anthropological methods as both *modus vivendi* and *modus operandi* has been profound and transformative. I have re-evaluated many personal assumptions, deepened my empathy, and developed a better understanding of myself, of those around me, and of the environment I inhabit. Most importantly, I have learned how to offer more appropriate support to others.

In this workshop, through the exploration of everyday lived scenarios using anthropological tools such as participant observation, I will attempt to offer answers, perspectives, and possibilities to the questions I once posed in my own daily fieldwork: Can anthropology be practiced in everyday life? And how might it be taught and shared with wider audiences – in classrooms, communities, and conversations?

Workshop 2

Title:

Embroidering Anthropology: A Cross-Stitch Workshop

Facilitator:

Anna Bonarou, *Independent Researcher, Greece*

Abstract:

This workshop focuses on the practice of cross-stitch embroidery as it is used in the creation of decorative handmade textiles for the home—particularly those characterized by intricate detail and small, repetitive stitches. These embroideries, known in the Greek context as karé and semén, or more broadly as counted-thread work, continue to be displayed in domestic spaces, crafted by hand, and passed down from one generation of women (mothers and mothers-in-law) to the next (daughters and daughters-in-law).

During the workshop, participants will have the opportunity to embroider small fabric pieces, recreating patterns inspired by these traditional textiles. This hands-on process serves as a starting point for collective reflection on the embodied dimensions of time-intensive textile practices—such as bodily awareness, patience, labor, and the experience of time's passage.

Moving beyond conventional academic frameworks that position the researcher as a detached observer, the workshop adopts a participatory, practice-based methodology that emphasizes material engagement and collaborative reflection. Through shared experiences of making, we aim to critically explore the embodied aspects of craft and generate insights that cannot be accessed through observation alone.

Drawing on theories of materiality, the workshop argues that physical engagement with materials and techniques opens up new avenues for anthropological understanding and challenges traditional boundaries between scholarly and artisanal knowledge.

Workshop 3

Title:

Rise Up for Justice: A Cooperative Board Game for Human Rights Education

Facilitators:

Konstantinos Psilopanagiotis, *Independent Researcher, Greece*

Vagelis Kotsios, *Independent Researcher, Greece*

Eva Iliadi, *Independent Researcher, Greece*

Abstract:

“Human Rights Activists: Rise Up for Justice” is a cooperative board game designed to engage players—especially students—in a transformative human rights learning experience. Rooted in critical education and informed by the Universal Declaration of Human Rights and the Convention on the Rights of the Child, the game invites players to assume the roles of global citizens navigating complex social realities. Each player represents a character facing various human rights violations. To win, players must not compete, but collaborate, reflect, and act collectively against injustice. The game’s structure emphasizes mutual support, empathy, and shared empowerment, shifting the focus from individual success to collective liberation. As they move across continents, respond to real-life inspired dilemmas, and co-design strategies, players deepen their understanding of justice, equality, and interdependence. The gameplay encourages decision-making, critical thinking, and civic engagement while maintaining a strong emotional and interpersonal connection. Developed by educators with experience in refugee education, the project promotes human rights literacy as a lived, democratic process—and not just as theoretical content. Participants are not just players but co-creators of a world where everyone’s rights are respected.

Workshop 4

Title:

Cross-Disciplinary Anthropology Teaching Workshop: Reflexive Journeys Across Departments and Disciplines

Facilitators:

Susan Beth Rottmann, *Ozyegin University, Turkey*

Berna Yazici, *Bogazici University, Turkey*

Abstract:

This interactive workshop brings together educators and students to explore the dynamic landscape of anthropology teaching both within and beyond traditional departmental boundaries. Responding to the conference themes of “Anthropology in Non-Anthropology Departments” and “Anthropologists Working with Other Disciplines and Professions,” the session centers on reflexive sharing of experiences from teaching anthropology in diverse contexts—ranging from humanities, history, sociology, and political science departments to medical schools and business programs. Participants will share brief stories highlighting the unique challenges and creative solutions encountered when teaching anthropology to non-anthropologists, as well as the insights gained from teaching non-anthropology courses as anthropologists. The workshop will create space for honest discussion of discomfort, failure, awkward moments, and unexpected learning, emphasizing the value of vulnerability and adaptability in pedagogical practice.

Key topics include strategies for resisting standardization and maintaining disciplinary distinctiveness amid structural transformations in higher education; the use of new media and technology to foster reflexive, participatory learning; and the complex interplay between cross-departmental teaching and efforts to decolonize the curriculum. Students who have experienced anthropology across different departments and contexts will also reflect on how these encounters have shaped their understanding of themselves and the world.

The workshop aims to foster a collaborative environment for sharing experiences and goals from multiple perspectives, supporting the development of critical and creative teaching and learning practices. By leveraging the diversity of cross-disciplinary teaching journeys, participants will collectively reflect on teaching as a vital site for critical analysis and innovation in anthropology education.

Workshop 5

Title:

The Craft of Literature Review: A Workshop to Facilitate the Practice of Reviewing Literature Critically in Anthropology in North East India

Facilitators:

Karvileena Deka, *Gauhati University, Assam, India*

Upasana Deka, *Gauhati University, Assam, India*

Abstract:

This workshop is designed to critically address the reasoning and analytical gaps in anthropology among undergraduate and postgraduate students in Northeast India. Anchored in an interactive format, the workshop begins with an overview of the importance of research, role of secondary data and literature review in framing ethnographic and theoretical foundation. The objective is to enhance students' awareness of how to identify, access, and critically assess relevant scholarly literature, including understanding disciplinary relevance and contextual applicability. A key focus is to evaluate the practice of literature reviewing in academic institutions across the region, identifying systemic and pedagogical limitations. Through structured interactive sessions, the workshop will try to enhance the capacity building of the students to actively participate in seminars and discussions along with strengthening their presentation skills, academic confidence, and peer learning. Participants will engage in collaborative reading and critique exercises, including interdisciplinary texts, by applying anthropological lenses in interpretation and review. The workshop will result in formulating a module which will act as a blueprint or a conceptual map, identifying epistemological gaps, constructing review questions, and situating texts within anthropological frameworks. A final feedback round will reflect on the effectiveness of the session and guide future academic practice.

Workshop 6

Title:

Building Anthropological Education Pathways for Non-Anthropologists Starting from a Story

Facilitators:

Giovanna Guslini, *Formerly of the Italian Ministry of Education, University and Research, Italy*

Marzia Balzani, *New York University Abu Dhabi, United Arab Emirates / United Kingdom*

Abstract:

This workshop experiments in practice a type of narrative different from the professional ethnographic writing. It aims to reach a varied public of both young people and adults, to entertain, intrigue, surprise, discover, excite, so attracting and engaging non-professional audiences in the practice of different cultures.

The participants will be asked

- to analyse an excerpt from the narrative book “In punta di piedi nei Paesi dei minareti” (‘Tiptoeing in the lands of the minarets’) by Giovanna Guslini, Nadia De Biagi, Rosanna Corda, Vita Activa 2022, an educational tool that was intentionally designed as a collection of appealing episodes set in a unitary narrative structure.
- to identify in it the narrative techniques most appropriate for addressing non-anthropologists: topical phrases, key words, sequences.
- to find anthropological educational insights that can be drawn from this episode.
- to draft an idea for writing their own short story inspired by images or notes or memories drawn from fieldwork.
- to spot an anthropological education pathway for non-anthropologists starting from this.

The underlying idea of this workshop is to make anthropologists engaged in the field of anthropological education through a way of communicating closer to the public that is far from the academic language.

Workshop 7

Title:

Navigating Digital Spaces: Identity, Privacy, and the Ethics of Online Presence

Facilitators:

Alice Gaya, *Oxford School of Global and Area Studies (OSGA), University of Oxford, United Kingdom*

Idan Shavit, *Kaye Academic College of Education, United Kingdom*

Abstract:

This workshop explores how digital technologies shape and challenge contemporary understandings of identity, privacy, and self-representation. In an era where the boundaries between public and private, offline and online are increasingly blurred, participants will engage with digital tools to critically examine their own online personas and the ethical implications of digital self-presentation. Through three interactive exercises, participants will:

- Create a digital narrative via social media, reflecting on their decisions around self-representation and identity construction.
- Analyze their personal online behavior through a review of recent browsing history, considering how their digital footprint reflects and influences their identity.
- Map their digital presence across multiple platforms, discussing how different media affect self-presentation and perceptions of authenticity.

The workshop will conclude with a discussion of the ethical challenges related to online self-representation, privacy, consent, and data-sharing in digital research. Participants will reflect on how these concerns affect both personal and professional identities, ultimately contributing to innovative approaches in the study of digital cultures and the evolving nature of self-representation in online spaces.

Workshop 8

Title:

Engaging the Public in Psychological Anthropology: Launching the Public Engagement Toolkit of the European Network for Psychological Anthropology (ENPA)

Facilitator:

Eleni Kotsira, *Alma Economics; European Network for Psychological Anthropology (ENPA), Greece/United Kingdom*

Abstract:

ENPA's dedication to fostering different forms of public-facing scholarship led in November 2023 to the creation of the Task Force on Public Psychological Anthropology. The Task Force is currently designing a public engagement toolkit, including practical guidance on how researchers can design, deliver and evaluate public engagement (PE) events depending on their area of work and PE objectives, further illustrated by selected case studies of PE events previously organised by ENPA members. We are happy to propose launching this toolkit as part of the Conference through a hands-on workshop, where participants will use the toolkit to design a PE activity they would like to deliver in order to engage the public with their research. The workshop will include a number of individual and group activities for participants to create an outline of their PE event, provide peer feedback, but also comment on the toolkit itself, contributing to its final revision before official publication! While the toolkit is focusing on public psychological anthropology, it can be used by anthropologists working in different fields, therefore participation is open to all those interested.

Key topics include strategies for resisting standardization and maintaining disciplinary distinctiveness amid structural transformations in higher education; the use of new media and technology to foster reflexive, participatory learning; and the complex interplay between cross-departmental teaching and efforts to decolonize the curriculum. Students who have experienced anthropology across different departments and contexts will also reflect on how these encounters have shaped their understanding of themselves and the world.

The workshop aims to foster a collaborative environment for sharing experiences and goals from multiple perspectives, supporting the development of critical and creative teaching and learning practices. By leveraging the diversity of cross-disciplinary teaching journeys, participants will collectively reflect on teaching as a vital site for critical analysis and innovation in anthropology education.

Workshop 9

Title:

Presenting Supplementary Tools to Strengthen Audiovisual-Based Learning in K-12 Education

Facilitators:

Alice Reiner, *Documentary Educational Resources (DER), USA*

Alice Apley, *Documentary Educational Resources (DER), USA*

Shane Carter, *ORIAS at UC Berkeley, USA*

Abstract:

For over 50 years, Documentary Educational Resources has been the leading non-profit educational film distributor, specializing in documentary and ethnographic films for higher education. Now DER is looking for opportunities to use audiovisual materials from our collection to support instruction in grades K-12 in subjects such as anthropology, human geography, world studies and social sciences. For the past three years, DER has partnered with ORIAS at UC Berkeley and Centers for Area Studies at universities across the country to organize events for K-12 teachers to help them meaningfully incorporate audiovisual media into their curricula. To date, we have jointly organized 1-3 events per semester where participants (K-12 educators) watch a film from the DER collection and then participate in a discussion and workshop. We propose to present two learning resources that have emerged from this initiative: 1) study guides to accompany the use of the films in the classroom, and 2) “scene analysis” videos by filmmakers that provide additional background information about the making of the film. Additionally, we will present reactions we have received from the teachers that participated in our workshops.

Workshop 10

Title:

Share anthropological insights from student artists on community access television

Facilitators:

Marty Otañez, University of Colorado Denver, USA

Ellie Hedt, University of Colorado Denver, USA

Nikketa Burges, University of Colorado Denver, USA

Ari Del Olmo Medina, University of Colorado Denver, USA

Abstract:

Our workshop outlines steps to produce an episode for community access television (CAT) and celebrate creative ways for instructors and students to publicly share anthropological insights to broader audiences. CAT is a form of television broadcasting accessible to local residents to create content on free channels. In an anthropology course at the University of Colorado Denver in May 2025, five students performed final project presentations in a field methods course in the main studio at Denver Community Media. The instructor with over ten years experiences as a CAT producer arranged for students in his course to present in a television episode findings from qualitative interviews on topics such as harm reduction among people who use drugs, right wing extremism in online spaces, medicinal plants and cultural memories in Puerto Rico, childhood memories of family alcoholism, and intersections between queer and alternative subcultural identities. Students selected formats of their final projects including the graphic novel approach, 'zine making, digital storytelling and a podcast. Workshop participants will obtain skills for implementing arts-based approaches to field work in course assignments, examining personal transformation of student artists engaged in project-based learning, and creating a CAT episode to share cultural knowledge with non-academic audiences. The following graduate students in medical anthropology at the University of Colorado Denver will be co-facilitating the workshop with the organiser Marty Otañez: Ellie Hedt, Nikketa Burges, Ari Del Olmo Medina.