



CALLS FOR PAPERS

ANTHROPOLOGY AND TEACHING IN THE ERA OF GLOBALISATION

International conference In person & Online

Organisers: Plurality of Languages and Identities: Didactics - Acquisition - Mediations (PLIDAM), Inalco, Paris, the research laboratory in Education – Intercomprehension – Communication - Development (EICD-FFSF), École Normale Supérieure (ENS) and the Anthropology and Ethnology laboratory of the Institute of Civilisation/Museum of Art and Archaeology (IC/MAA) of the University of Antananarivo.

Venue: École Normale Supérieure, University of Antananarivo, Madagascar

Date: 02nd & 03rd September 2025

Contextualisation

In the era of globalisation, societies in contact are facing unprecedented challenges. The increasing interconnection between cultures and nations creates a complex dynamic in which, among other areas, education is required to take into account the needs of a diverse population. This challenge requires critical reflection where a multidisciplinary crossroads such as anthropology (Anderson-Levitt K. M., 2006) is facing development in its various forms: linguistic, sociocultural, artistic, etc. Knowing that "development is [...] nothing other than the set of actions of all kinds that claim to be part of it" (Olivier De Sardan, 2001). The need to adapt to a multicultural reality is now more pressing than ever.

Consequently, this conference explores how anthropology can enrich and improve the understanding of social, linguistic, educational and scientific practices that are undergoing major changes in the relevant fields. In this context, the general objective is to contribute to the enrichment of research in anthropology and its related disciplines: human and social sciences, educational sciences, language sciences, exact sciences, etc. The problem is to know to what extent evolving contexts affect their actors in the field, the meanings they attribute to these practices and to the objects linked to them.

New insights are thus expected in order to help, not only in the renewal of research, but also in the making of relevant decisions while public policies intersection take place: health, heritage, digital, education (link with Malagasy society and culture; with the expectations of learners with varied origins, etc.). In short, it would be a question of promoting a more inclusive approach in the context of globalisation.

To deal with this subject, reflections and analysis can be structured around the following nine axes:

Axis 1: Anthropology of education, pedagogy and didactic of disciplines

Among the phenomena observed by the anthropology of education, the communications could address:

- The transmission of knowledge outside the sphere of traditional school
- Interculturality as a construction of a new social meaning which results from the contact between different cultures with its different facets: relative fusion; preservation of the cultural identity of the present actors: "teacher-learner", "learner-learner".

Various questions can be considered on this subject, in particular:

- What are the social issues, challenges and obstacles related to intercultural pedagogy?
- As a social science, the didactic of disciplines (scientific or literatures), which includes the didactic of languages and cultures, gives rise to specific epistemological problems. Therefore, how can we think about the construction and circulation of knowledge in different geographical and sociocultural contexts?

Axis 2: Digital Anthropology and Digital Knowledges

This field is particularly relevant in a world where digital technology plays a central role in the mediation of knowledge and the transformation of cultural practices.

- How do new technologies and digital information impact modern societies?
- How do technologies shape our values, our social norms and our ways of communication?

Axis 3: Ethno-mathematics

The ethno-mathematics is a sub-discipline which explores the mathematical practices specific to different human cultures. It is based on the idea that mathematics is not a single universal science, but that it comes in various forms, adapted to the social, cultural and geographical contexts of populations. The discipline examines how human communities conceive concepts such as the number, the space, the relationships, or even in the technical measurement and calculation, often very different from conventional Western mathematics. The communications on this axis could deal with the forms taken by the practices relating to the Malagasy cases:

- Study of *Sikidy* geomancy
- Study of magic squares in *Sorabe*,
- Studies of traditional mind games such as *fanorona*, studies of oral literature - nursery rhyme *isa ny amontana*, enigma, etc.
- Studies of calendars
- Studies of geometric constructions in traditional Zafimaniry and Betsileo arts, etc.).

This would provide insights particularly on the following questions:

- How these specific aspects could be tackled?
- What are the difficulties encountered in their implementation?
- What are the contributions of the ethnographic approach to education?

(Link between mathematical concepts learned in class and cultural examples taken concretely from daily life; motivation and inclusion of students from diverse backgrounds).

Axis 4: Medical anthropology or ethnomedicine

Ethnomedicine is a branch of the anthropology which refers to the study of traditional medical practices, knowledge, beliefs and healing systems used by different cultural or ethnic groups. It explores how communities understand health, illness, and healing, often integrating aspects of folklore, spirituality, rituals, and natural remedies.

This specialisation focuses mainly on popular medical knowledge. It particularly takes interest in non-Western societies where the perception of illness is often strongly influenced by traditional beliefs and cultural practices (Foster, G. M., & Anderson, B. G., 1978). One of the major issues in ethnomedicine lies in the debate surrounding the conflicts between traditional and modern medical knowledge. This debate raises criticisms concerning the way in which traditional healers integrate or contest modern medical practices, as well as the question of the legitimacy of these practices as objects of anthropological research. This fact highlights several important issues in medical anthropology, such as the interaction between anthropology and public health, the study of traditional medicine and practices such as witchcraft and exorcism, or the anthropology of medicine, including phenomena such as self-medication and the use of traditional medicines. In addition, fields such as ethno-psychiatry enrich this reflection by analysing how different societies approach mental health through specific practices and beliefs (Kleinman, A, 1980).

Starting from phenomena concerning conflicts between traditional and modern medical knowledge, contributions would constitute a rich debate in this topic.

- What is the place for the sensitive question of ethics and that of the appropriation of traditional knowledge? (Power dynamics between the West and the indigenous communities)
- What criticisms have been observed on the way in which traditional healers integrate or contest modern practices and on the legitimacy of these practices as an object of anthropological research?

Axis 5: Anthropology and History

Ethnohistory, an interdisciplinary field of study, explores past human cultures and societies by integrating ethnographic perspectives. It takes particularly interest in social groups that are often marginalized in traditional historical narratives, such as indigenous peoples, and seeks to reconstruct their lifestyles, beliefs, and social dynamics. This approach relies on a variety of sources: archival and written documents, oral traditions, archaeology, iconography and ethnographic data. Researchers focus their studies on how these social group of indigenous people and ethnic groups have interacted with external forces, such as colonization, migration, and modernization, and seeks to reconstruct their past from their own perspectives as well as from historical records.

The intersection of anthropology and history allows us to study not only the current cultures, but also their transformations over the the time. History provides contextual insights into anthropology, which allows us to trace ancient practices and understand their current meanings. This approach is essential to grasp the continuity and ruptures within cultural traditions, offering a more nuanced understanding of the evolution of human societies.

In the context of increasing globalization, many questions remain.

One question is particularly relevant and deserves to be explored further:

- How do anthropology and history interact to improve the understanding of human societies?

Axis 6: Anthropology of orality

In societies with an oral tradition such as Madagascar, orality plays an important role in the preservation and transmission of established value systems to future generations. Speech, as a vector of cultural transmission, occupies a central place in many societies. The anthropology of orality focuses on stories, songs, proverbs and other forms of oral transmission. It allows us to understand how knowledge is transmitted from generation to generation in cultures that rely less on writing and more on speech, often linked to rituals, myths and symbols.

The creativity and the ability to adapt are properties specific to humans, absent from any technology reproducing orality. This neo-orality is not part of the concept of orality in the anthropological sense, while we will no longer be able to get rid of it. All this requires a deep reflection of exchanges. Discussions should therefore focus on the following points in particular:

- How do oral debates contribute to the construction of meaning, on the transmission of knowledge, on the formation of opinion and on the democratic participation?
- What about orality and the production of "Great Men" (Godelier M.) facing the apogee of artificial intelligence?

Axis 7: Anthropology and ethno-literature

The literature is a mirror of culture, traditions and values of societies. The ethnology and the literature intersect their perspectives to analyse literary texts as ethnographic sources, witnessing social practices, representations of the world and mental structures. This field of research explores how literary works reflect and perpetuate cultural elements, and how they allow us to better understand the complexity of social life. The goal of studying ethno-texts and literature from an ethnological perspective is to discover the systems of thought, of perceptions and of emotions expressed in the stories and narratives of a cultural group. For example, epic tales or stories, which may seem simply entertaining, are often rich in symbols, morals and narrative structure that inform on religious beliefs, on power structures, on social roles and on worldviews specific to a group. Ethno-text methodology often relies on ethnography, where researchers work directly with storytellers or narrators to capture narratives in their most authentic form. In some cases, this involves transcribing oral narratives, with an effort to preserve local style, tone, and expressions. Ethno-literature researchers may also include comparative analyses to understand how themes or motifs in a narrative are found across cultures, sometimes with significant variations that reflect local values. These different aspects can be taken further and expanded to better understand this field of research.

Axis 8: Anthropology and Linguistics

The relationships between anthropology and linguistics are deep and multiple, as these two disciplines intersect in their study of human societies, cultures and behaviors. Here are some key points of these relationships:

- **Anthropological linguistics:** This field of study examines how language shapes and is shaped by culture. It explores how language reflects the social structures, beliefs and practices of a society. Anthropological linguists are interested in the use of language in specific social contexts, such as in the rituals, in the social norms and in cultural hierarchies.
- **Language and culture:** One of the main intersections between anthropology and linguistics concerns the idea that language is not only a means of communication, but also a vector for the transmission of cultural values, beliefs and practices. Language carries within it cultural elements that help to understand how individuals perceive the world and interact with their environment.
- **Sociolinguistics:** This branch of linguistics focuses on the relationship between language and society. It examines how social factors, such as class, gender, age, or geography, influence the use of language. In anthropology, sociolinguistics is used to study language practices within social groups and cultures, and to understand how these practices vary according to the contexts.
- **Communication ethnography:** This approach, developed by anthropologists such as Dell Hymes, seeks to understand communicative practices through ethnographic studies. It analyses not only what is said, but also how, when, and why certain forms of communication are used in specific cultural contexts.

- **Language and identity:** the language is also a means by which individuals and groups construct their identities. The linguistic anthropology explores how languages and dialects serve to mark membership in a culture or community. The way people speak can reflect their ethnicity, their social class, their education and even their position in the society

Interventions may fall under one or more of these headings.

Axis 9: Anthropology and heritage

Heritage, whether tangible or intangible, is a crucial element in the preservation of cultural identity. The anthropology of heritage explores how communities interpret and value their heritage, whether they are monuments, historical sites or traditional practices. It also examines the challenges posed by globalisation and the preservation of heritage in the face of external cultural influences.

One of the essential notions here is that of plural identity:

- What does it refer to?
- How could we (re-)think it today?

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INSTRUCTIONS

Proposals for papers must be part of one of the nine themes above. They should be sent by email (word format) to these two addresses:

theis.rasoloarivony@univ-antananarivo.mg and alice.ravonjariisoa@inalco.fr

They should include a **title**, a **300-words abstract** and **4 to 8 keywords**. The deadline for sending abstracts is on **Monday 17th March 2025**. We will send an acknowledgement of receipt to those who have submitted a proposal for a paper. The scientific committee will inform the authors of the results of the selection of proposals accepted before **Monday 05th May 2025**.

PROVISIONAL CALENDAR

Monday 17th March 2025	Deadline for sending abstracts
Monday 5th May 2025 (at the latest)	Response from the scientific committee to every author who sent a communication
2nd & 3rd September 2025	Holding of the conference (ENS, Antananarivo)

REGISTRATION FEES

The registration fees for participants in the conference are set respectively as follows:

- **With the two lunches** of the 2nd and 3rd September 2025
 - Teachers-Researchers: **180.000ar (€40 or \$45 or £35)**
 - Doctoral Students-Researchers: **90.000ar (€20 or \$22 or £18)**
 - Others: **138.000ar (€60 or \$32 or £27)**
- **Without the two lunches** of the 2nd and 3rd September 2025
 - Teachers-Researchers: **90.000ar (€20 or \$22 or £18)**
 - Doctoral Students-Researchers: **70.000ar (€15 or \$17 or £12)**
 - Others: **270.000ar (€60 or \$65 or £55)**

NB. Contact details for payment by mobile banking (Taptap Send, Western Union, Moneygram, Ria) will be communicated to you later.

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