

“Anthropology, Education, Comparison”

5th Biennial Conference on Anthropology and Education
October 10 & 11, 2025
Milbank Chapel
Teachers College, Columbia University

Conference Schedule

Day 1: Friday, October 10, 2025

8:45-9:45 am Check-in, Coffee/Pastries

9:45-10:30 am Welcome from Teachers College

Hervé Varenne, PhD, Founder

KerryAnn O'Meara, Provost of Teachers College

Nicholas Limerick, PhD, Department Chair, International & Transcultural
Studies

Amina Tawasil, PhD, Program Chair

10:30-11 am Keynote Address

***Seat to Success: How Moralized Classroom Order Shapes Learning in
China***

Min Zhang, PhD, Department of Ethnology

School of Ethnology and Sociology

Minzu University of China

11:15 am - 12:45 pm

Panel 1: Decolonial Methodologies and Epistemic Justice in Educational Research

Panel Chair: Sasha Dobos-Czarnocha, PhD student (Teachers College, Columbia University)

Theme: This panel challenges Euro-American epistemic foundations by centering other knowledge systems and decolonial approaches to educational research.

1. *Comparison as a Transatlantic Dialogue: Lessons Learned from Black Women Anthropologists*

Messias Basques, PhD (Beniba Centre for Slavery Studies, University of Glasgow)

Abstract: As demonstrated in a pilot study by C. Smith and D. Garrett-Scott (2021), the epistemological erasure of Black women in the discipline is a matter of fact. They are still underrepresented and undercited. Their absence is also flagrant in the syllabi of core courses at both undergrad and graduate levels. Thus, it is unsurprising that comparative works often gravitate towards references informed by a Euro-American gaze. Any effort towards expanding the scope of references must consider that many Black women, from Zora Neale Hurston to the Afro-Brazilian Lélia Gonzalez, have turned to other fields and writing styles to engage with Africa and the diaspora. Even before the flourishing of modern anthropology, a transatlantic dialogue was in place, leading to a print network and seminal newspapers, magazines and journals that paved the way for pioneering outlets (e.g., *Présence Africaine*, 1947, and *Quilombo*, 1948) and new academic fields like Black and Africana Studies. In light of this background, the paper aims to provide insights on the following questions: What is being compared and how? Who is informing these comparisons? Then, the paper will discuss what it means to practice, teach, and write anthropology with an afrodiasporic framework, in which comparison has been advanced primarily through a transatlantic dialogue. Building on a teaching project co-created with Black Brazilian undergraduate students, the paper also aims to shed light on the vital role played by student activism in questioning and reimagining anthropology as a decolonial tool.

2. *504-907: Comparative Flânerie and Educational Imprints in Southern Louisiana and Interior Alaska*

Miles Jordan (Louisiana State University)

Abstract: This paper explores how comparison, when approached through a deeply situated, visual ethnographic lens, can unsettle dominant narratives in the anthropology of education. 504-907 is a cross-regional project that juxtaposes everyday life in Southern Louisiana and Interior Alaska through diptych photography and walking-based ethnography. These paired images—shot using analog, digital, and infrared cameras—document not

only material culture and environmental change, but also the educational imprints found in graffiti, signage, public school architecture, and street ephemera. The comparative method here is not a search for sameness or hierarchy but a tool for revealing how children learn place, history, and survival in contexts shaped by colonial legacies, climate vulnerability, and infrastructural abandonment. Drawing from my own background as a native New Orleanian and researcher trained in Alaska, I argue that this work challenges Euro-American pedagogical assumptions by foregrounding what I call quotidian education—the learning that occurs outside formal institutions, inscribed in landscapes marked by hurricanes, oil spills, and thawing permafrost. In resisting abstract or universalist readings, this paper proposes a comparative methodology grounded in embodied flânerie and visual anthropology that privileges specificity while still allowing for dialogue across place. This practice makes space for forms of learning that are place-based, improvised, and intergenerational—especially among communities historically excluded from educational anthropology. Ultimately, 504-907 reimagines comparison not as extraction, but as a relational act of witnessing across difference.

3. ***Disrupting Epistemic Norms: Cross-Disciplinary Dialogues Toward Epistemic Justice***

Andrea Kim & Sophia Vázquez (Teachers College, Columbia University)

This panel explores how interdisciplinary movement between sociology and anthropology opens critical comparative insights into the epistemic foundations of both fields. As sociologists engaging deeply with anthropological questions, we find ourselves becoming accidental anthropologists—not by design, but through shared concerns around power, knowledge, and the ethics of representation in educational research. Breaking Epistemic Norms responds to the urgent need to examine Euro-American assumptions embedded in academic knowledge production. We ask: How do our disciplines differently frame the “public” in public scholarship? What can multimodal, community-centered, or decolonial approaches reveal that conventional methods cannot? How can these insights reshape our methodological commitments? Panelists will share theoretical reflections and research examples, including podcasting, visual storytelling, and collaborative projects that reconfigure what counts as rigorous scholarship, for whom, and to what ends. In line with the conference call, we use disciplinary comparisons to disrupt rather than reproduce boundaries—showing how accidental anthropologists are not accidental at all, but inherent to decolonial thought.

4. ***Crossing Worlds: Indigenous Youth, Educational Innovation, and the Future of Comparative Anthropology in Rural India***

Niraj Kumar Singh (University of Pennsylvania)

Abstract: The tribal population exceeds 104 million and constitutes 8.6% of the national figure, according to the Census of India (2011), up from 8.2% in 2001. Scheduled Tribe (ST) communities are systematically denied education, however. 59% of ST literacy is below the all-India average of 73%, and secondary school dropouts are above 30% in tribal majority districts such as Malkangiri (Odisha) and Dantewada (Chhattisgarh) (UDISE+, 2022–23). A mere 26.6% of ST youth are enrolled in higher education (AISHE, 2021). This anthropology's focus, from deficit to possibility, is on examining how Indigenous youth in rural India are transforming education. Drawing on ethnographic fieldwork in Odisha, it examines youth-led education innovations that combine indigenous knowledge with contemporary technologies. These include community learning centers supported by Gram Vikas, oral history documentation of the threatened languages Saora and Kui, and digital movements such as Adivasi Lives Matter (2023), which use narratives to counter misrepresentation. These innovations challenge dominant models, drawing from Indigenous contexts and echoing Bolivia and Thailand. The study promotes decolonial learning where Indigenous youth lead with voice and dignity.

12:45-1:45 Lunch in Everett Lounge (Presenters, Organizers, & Volunteers)

1:45 pm – 3:15 pm

Panel 2: Comparative Frameworks and Global Anthropological Perspectives

Panel Chair: Eunice Kang Chun, PhD student (Teachers College, Columbia University)

Theme: This panel critically examines comparative methodologies and power dynamics in global anthropological research, addressing structural inequalities and institutional contexts.

1. ***Classroom as Clinic: Therapeuticalizing Education in South Africa and the US***

Anna Jaysane-Darr, PhD (Massachusetts College of Liberal Arts)

Abstract: This paper examines the dominance of medical logics in special education classrooms, grappling with the question of what the role of therapeutic sentiments are or should be in learning in South Africa and the US. Based on ethnographic research conducted in the special education system in Western Cape, where the majority of youth with disabilities are placed in special schools, this paper focuses on the work of teachers in these classrooms where the aspirational rights discourse of inclusion encounters

entrenched structures of exclusion in a context of diminishing resources and increasing social and political pressures. I suggest that these classroom spaces make slippery the boundary between educational and clinical space, and between student and patient, complicating how we define learning. Then, I turn to the comparative lens to examine the ways these South African insights might speak back to, reframe, or anticipate educational dynamics in the US, where such medical logics are also on the rise in classrooms. Using this frame, I explore how policies and practices that require learners to quantify, describe, and enact their diagnostic identities in educational spaces function as regulatory and pathologizing, even when they are intended to bring about more equity.

2. ***What comparing Humans to Machines Can Teach Us Humans About Ourselves***

Melissa Wild (Teachers College, Columbia University)

Abstract: Among the international development subfield of "peacebuilding," a recent surge in production of "AI mediators" - designed to intervene in conflicts between groups of people - has emerged alongside an interest in comparing these new tools to the human versions (i.e. "human mediators"). These comparisons have been done both within the research methodologies used to test the effectiveness of the AI mediator, as well as post-test to compare to other programs of both similar and dissimilar models (where no digital mediation is used in similar conflict settings, or where digital mediation is used in a different conflict setting). Regardless of type of comparison so far listed, the stated intention is to test the function and potential of generative AI in assisting to resolve conflicts. In my presentation, I wish to propose comparison for a different purpose: to consider how generative AI mediators may reveal how human mediators function, and people in the profession of peacebuilding more broadly. Through a review of a few specific "AI mediators", and the program structures in which these digital mediators were produced and put to use, I will present for consideration how ethnography can uniquely serve to make strange the human mediator by way of comparison to the AI-generated one.

3. ***Twice as Good, **gga: A Black Feminist Critique of The Racialized Economy of Excellence and the Politics of Respectability in the Lives of Black Single Mothers***

Shapel Monique LaBorde (Teachers College, Columbia University)

Abstract: This paper offers an embodied, autoethnographic, and philosophical inquiry into how the racialized trope of being "twice as good" shapes the experiences of Black single mothers in U.S. educational institutions. Grounded in Black feminist epistemology and the philosophy of education, I draw from my positionality as a first-generation Black woman scholar, public educator, and licensed esthetician to examine how racialized

ideals of excellence and respectability are imposed through colonial and neoliberal logics. The anthropology of education has historically privileged Euro-American frameworks of learning and kinship. This work challenges that by centering the intellectual, aesthetic, and moral labor of Black single mothers—labor that is often overlooked in dominant comparative models. Engaging with everyday practices like caregiving, beauty work, and educational navigation, I argue for an expanded comparative methodology that honors specificity, resistance, and relational knowledge. Rather than viewing comparison as a tool of hierarchy, I propose it as a liberatory practice rooted in situated, embodied understanding. I explore how imposed excellence becomes a mechanism of self-surveillance, and how aesthetic labor can be reclaimed as both theory and pedagogy.

4. ***“The master’s tools will never dismantle the master’s house”: Cuban Feminist Activism and the New Revolutionary Woman***

Denni Blum, PhD (Oklahoma State University)

Ruth Dawley-Carr, PhD (Northeastern Illinois University)

Abstract: The Cuban citizenry is facing off against the State to demand basic needs, such as food, medicine, health care, electricity and water. “The master’s tools” (Lorde, 2018) is relevant as feminism, education and politics have converged, both online and in Cuba’s streets, and women visibly and audibly demand that the State honor their rights and respond to their requests. They resist the government’s patriarchal framing of women as complementary to men by leveraging their roles as mothers using social media to organize, educate and challenge the State. Through interviews and social and news media analysis, this research brings to life the perspectives of Cuban women activists who were born, raised, and educated in Cuba, and who strongly believe in and are purveyors of Cuba’s Revolutionary values. As activists, they are (and becoming) “the new Revolutionary woman,” engaging values of solidarity, collectivism and dignity with their creative use of digital tools while employing the ideals of Cuba’s citizenship education. Lessons from this study offer contributions to Cuban educational studies and digital feminist media activism, revealing the ways Cuban women attempt to confront and hold the patriarchal State accountable to the Cuban Constitution and the socialist values it purports.

3:30 – 5:00 pm

Panel 3: Race, Identity, and Social Learning in Diverse Communities

Panel Chair: Amina Tawasil, PhD (Teachers College, Columbia University)

Theme: This panel explores how racialized experiences, cultural practices, and community formation shape learning processes across different contexts.

1. ***Accelerated Achievement: A New Hyper-Concerted Cultivation in an Asian American Immigrant Community***

Christopher Hu, PhD (The University of Alabama)

Abstract: The parenting and educational practices that define patterns of family life are highly varied, reflecting diverse conceptions of ideal personhood. This paper examines the educational practices of a highly educated Chinese immigrant community within affluent white suburbia. Drawing on 100 interviews and two years of ethnographic fieldwork, I demonstrate how this particular Chinese community uses white middle-class concerted cultivation as a frame of reference and comparison in justifying and rationalizing their own practices. Motivated by a fear of racialized disadvantage, this “accelerated cultivation” emphasizes learning and acquiring skills and abilities at a faster rate, beginning at an earlier stage, gaining experience and mastery in these activities for a longer duration, and accumulating more activities, talents, etc. I argue that the defining feature of this temporality- and quantification-obsessed parenting approach is its comparison with a perceived white standard, which ultimately reflects how this Asian American community understands its own racialized position in U.S. society. This study concludes by highlighting how explicit comparison with various audiences functions as a key aspect of the immigrant experience within pluralistic societies.

2. ***Learning in Motion: Black Brazilian Immigrants, Race, and Community through Afro-Brazilian Arts***

Fernanda Vasconcelos Dias (Teachers College, Columbia University)

Abstract: This research examines how race, immigration, culture, and learning shape the everyday experiences of Black Brazilian immigrants in the New York Metropolitan Area. This ethnographic study focuses on participants involved in Afro-Brazilian cultural practices such as samba reggae and Afro-Brazilian dance. These practices occur in spaces where paid and unpaid participation intersect and where Black Brazilian immigrants work alongside non-Brazilians in racially mixed settings. Participants often take on roles as performers, instructors, and organizers, building connections across racial, national, and linguistic lines. Talking with Glissant’s idea of archipelagic thinking, it understands identity as relational, layered, and shaped by movement and connection rather than fixed categories. It also uses Jean Lave and Etienne Wenger’s concept of legitimate

peripheral participation to examine learning in these community-based settings. Afro-Brazilian cultural spaces function as communities of practice, where knowledge and belonging develop through participation. This research is part of a broader conversation on how immigration affects race in the U.S. This study aims to contribute to ongoing discussions about racial politics, migration, and cultural knowledge.

3. ***Neither Victims nor Heroines: Girlhood, Education, and Islam in Indonesia***
Claire-Marie Hefner, PhD (Union College)

Abstract: This paper examines recent scholarship on girlhood and Islam in the context of Indonesia. Often viewed as in need of “saving,” the figure of the Muslim girl has been the focus of colonial campaigns, neo-colonial political and military interventions, nation building projects as well as international development work. In post-colonial contexts, global developmentalist rhetoric of “girl power” have often translated into Muslim young women being re-imagined as ideal citizens and neo-liberal subjects. But much of the literature on global Muslim girlhood asserts that the model of empowerment through education is overly simplistic, often overlooking the historical and contemporary support of women’s education at the grassroots level. This article examines questions of women’s achievement and empowerment in the context of Indonesia where mass Muslims social welfare organizations have for a century supported women’s education. Through the lens of Islamic education, it considers recent developments in narratives of girls’ achievement, agency, and self-making against the backdrop of broader changes in the country like the growing religious and gender conservatism as well as the rise in women’s educational and professional achievements.

4. ***Invited to Lunch with the President: Selective Visibility and the Politics of Recognition among North Korean Displaced Youth in South Korea***
Noël Um-Lo (Teachers College, Columbia University)

Abstract: Born in China to North Korean mothers trafficked across the border, displaced youth arrive in South Korea only to find themselves suspended in a legal gray zone. They are granted citizenship as children of North Korean escapees, but excluded from housing, welfare, and education subsidies reserved for those born in the North. This dissertation traces how South Korean unification, though receding as a viable geopolitical goal, continues to operate as an infrastructural logic embedded in everyday life. The social life of unification unfolds through the circulation of money and labor across a sprawl of NGOs, churches, and schools tasked with managing North Korean displaced youth. By following these youth within and beyond resettlement schools, this project examines the pathways through which they become selectively visible within the state apparatus. It asks: what does it mean to be folded into a nation's future while being excluded from its present? How do both displaced youth, and the institutions that govern them, strategically mobilize the logic of unification for their own ends?

Day 2: Saturday, October 11, 2025

9:00-10:00 am Check-in, Coffee/Pastries

10:15 – 11:45 am

Panel 4: Border Pedagogies and Transnational Educational Experiences

Panel Chair: Soledad Chango, PhD student (Teachers College, Columbia University)

Theme: This panel examines how border-crossing experiences shape educational practices and pedagogical approaches, challenging traditional notions of bounded educational spaces.

1. ***Between Cartels and Checkpoints: Dirty Care Practices of Transborder Educators at the U.S.-Mexico Border***

Jennifer Lee O'Donnell, PhD (Texas State University)

Abstract: This ethnographic study explores how transborder educators who crossed the U.S.-Mexico border daily as children to attend schools navigated complex identities shaped by narcotrafficking violence and intensified border militarization. Through in-depth interviews and participant observations with educators from Ciudad Juárez-El Paso, Nuevo Laredo-Laredo, Matamoros-Brownsville, and Mexicali-Calexico, this research uncovers how their early experiences influence their current pedagogical practices. Findings highlight that socioeconomic status significantly impacted individuals' exposure to violence and available coping mechanisms. For instance, while both upper-class and working-class participants developed sophisticated survival strategies during the 1980s-2010s violence escalation, these manifested differently across socioeconomic lines. Upper-class participants implemented technological security measures and private transportation solutions as they increasingly became targets for cartels, while working-class educators relied more heavily on community networks and information sharing to avoid violence. Across class boundaries, these educators cultivated nuanced survival techniques, such as strategic self-presentation and heightened vigilance, all forms of what Elsa Dorlin terms "dirty care." This study also engages Frantz Fanon's exploration of colonial violence and Historical Trauma Theory to analyze how sustained border violence became embedded in social structures and collective memory. Unlike traditional views of intergenerational trauma passing solely through families, this research reveals how border trauma circulates through educational spaces. The embodied experiences of navigating violence and surveillance fundamentally transformed these educators, shaping their pedagogical approaches and understanding of student needs in ways that extended beyond conventional trauma-informed practices. By contributing

to comparative anthropology, findings underscore how educational practices are shaped by distinct socio-political contexts while identifying patterns relevant to and beyond the border region.

2. ***Border Pedagogies and Colonial Navigations: Puerto Rican Teachers' Comparative Experiences in Rural North Carolina***

María Heysha Carrillo Carrasquillo (North Carolina State University)

Abstract: This paper draws on an ongoing collaborative autoethnographic study that examines how Puerto Rican teachers navigate migration and cultural adaptation in rural North Carolina. Using a decolonial conceptual framework that integrates Quijano's coloniality of power, Anzaldúa's border thinking, and Freire's cultural action, the research offers a comparative analysis across three dimensions: individual experiences, structural manifestations, and transformative practices. Through critical analysis of personal archives and dialogic pláticas with Puerto Rican educators, this study challenges traditional comparative methodologies by centering invisibilized voices and examining how colonial relationships manifest in educational migration. The research reveals how teachers engage in "epistemic disobedience" as they navigate linguistic hierarchies and institutional power structures, developing innovative approaches that draw on multiple cultural knowledge systems. This comparative approach illuminates the complex interplay between colonial boundaries, rural educational contexts, and teacher agency, offering new theoretical insights that strike a balance between recognizing structural constraints and possibilities for transformation.

3. ***Co-Authoring Critical Consciousness in Liminality: Insights from Im/migrant Children's Narratives in U.S. Dual Language Classrooms***

Mariana Lima Becker, PhD (University of Georgia)

Abstract: This study examines how Brazilian immigrant children co-construct and embody critical consciousness in liminal zones of their U.S. dual-language (DL) elementary classrooms. Stemming from a multi-year ethnography that traced the implementation of a DL program (Portuguese/English) in Massachusetts, this presentation draws on field notes of weekly classroom observation involving 70 Brazilian immigrant children in K-3. Through the lens of border thinking (Mignolo, 2020) and liminality (Abu El-Haj & Chatila, 2023), we found that children's side conversations during instruction were arenas for collective sensemaking on immigration and inequality. The children co-authored narratives of saudade (nostalgic longing) saturated with embodied experiences and a critique of the U.S. immigration regime that prevents family reunification. Challenging hegemonic views of marginalized childhoods, this study stresses that immigrant children's political gestures occur in the intimacies of their daily lives. This study contributes to anthropology and education by illuminating

unique facets of immigrant childhoods in the U.S., allowing comparison and deeper insights into issues of immigration and difference in K-5 settings.

4. ***Radical Mindset Shifts: Reimagining Comparison in the Anthropology of Sanctuary Schooling***

Chandler Patton Miranda, EdD (Molloy University)

Abstract: This paper draws on ethnographic research in New York City's International High Schools to explore how sanctuary schools serving recently arrived immigrant youth challenge dominant Euro-American assumptions about time, success, and the role of schools. I identify four radical mindset shifts: recognizing state failure, knowing students beyond data points, valuing stability over urgency, and reimagining immigrant youth as central contributors to school communities. These schools resist standardized timelines and deficit narratives, offering extended pathways and holistic supports grounded in care, accompaniment, and transnational knowing. Through comparison, I argue that sanctuary schooling offers a model of educational justice that disrupts neoliberal educational norms and invites new anthropological frameworks centered on immigrant experiences. This case contributes to cross-cultural comparisons that illuminate alternatives to Eurocentric models of learning and belonging.

12:00-1:00 pm Lunch

1:15-2:45 pm

Flash Ethnography, "Immigrant Community-Building in Queens, New York Through the Use of Open-to-the-Public-Space"

Chair: Amanda Bressack, PhD student (Teachers College, Columbia University)

1. Gifty Allen, "Mission in Motion" (EdM Student in Anthropology and Education)
2. Carl Lewandowski, "Sharing the Sidewalk and Spreading the Gospel" (MA Student in Anthropology and Education)
3. Alicia Elias Caballero, "Cumbia on 34th Avenue: Public Pedagogies, Disruption, and Cultural Continuity" (PhD Student in Sociology and Education, EPSA)
4. Uzma Chowdhury, "Children and/as Caregivers in Times of Crisis" (PhD Student in Sociology and Education, EPSA)
5. Gyuri Bae, "Religious Spaces as Common Spaces: Translation, Hierarchy, and Belonging in Jackson Heights" (MA Student in Anthropology and Education)
6. Deren Guler, "Butter Tea in Queens: Creating Home and Community at a Nepali Café" (EdM Student in Anthropology and Education)

7. Ava Kaplan, "Traveling Light in Jackson Heights" (MA Student in Anthropology and Education)

3:00-4:30 pm

Panel 5: Alternative Educational Spaces and Pedagogical Innovation

Panel Chair: Caprice Corona, PhD student (Teachers College, Columbia University)

Theme: This panel examines learning that occurs outside traditional institutional boundaries and innovative approaches to education in diverse contexts.

1. *'Self-Apprenticeship', an Improvisation of Learning Amidst Structural Transformation -- Reflected in UK's AI PhD Training*

Muyan Guo (Teachers College, Columbia University)

Abstract: The rapid development of artificial intelligence (AI) has disrupted traditional knowledge-making paradigms and reshaped educational systems. AI represents both a rupture, challenging established structures, and a new flow, fostering emerging connections. This ethnographic study, conducted in the summer of 2024 at Cambridge and Oxford, explores how AI PhD students navigate their learning and professional trajectories in this transforming landscape.

This study builds on Lave and Wenger's (1991) concepts of situated learning and legitimate peripheral participation, constructing the theoretical framework of "self-apprenticeship" to describe the learning and working modes of these AI PhD students. Self-apprenticeship reflects the loosely structured advisor-student and peer relationships in UK doctoral training, granting students greater autonomy in learning and resource-seeking. Their learning no longer depends on long-term physical co-presence but unfolds across physical and virtual spaces, centered on students' individual needs, goals, and diverse, improvisational learning paths. Interactions may be human-to-human, human-to-online communities, or even human-to-AI systems mimicking human cognition, reconfiguring the spatiality of "situatedness" in the digital age. At the same time, AI as a highly applied field shaped by computing paradigms fosters a professional trajectory where the PhD is merely a stepping stone toward full participation in the AI industry. Rather than pursuing academic careers, these students aim for core positions in the tech industry, seeking high-level employment instead of repetitive or marginal IT work. However, due to the structural gap between AI research and industry in the UK, many PhD graduates must seek positions abroad, leading to further mobility and brain drain.

2. ***Learner on the Dance Floor: Political Education in New York's Dance Music Scenes***

Reid Pierce (College of William & Mary)

Abstract: Dance floors are spaces where people and ideas intermingle, and novel social formations can be explored. What possibilities are there for building solidarity? Although not entirely new, calls for solidarity with Palestinians have grown increasingly loud over the past year on New York's dance floors. Many involved in these scenes have called for boycotts, encouraged participation in protests, and organized parties and fundraisers for Palestinian individuals, families, and aid organizations. DJs have mixed in sounds from protests and social media into sets, leading to the question that this paper seeks to answer; how do dance floors function as sites for political education? In this paper, I build on research in queer nightlife studies, geography, and political anthropology to argue that the affective states created by the combination of sound and movement can be leveraged towards shifting political subjectivities. I draw on exploratory fieldwork conducted in New York's dance music scenes in 2023-24 to show how DJs, organizers, and others use the tools at their disposal to encourage shifts in political orientations ultimately arguing that dance floors serve as important sites for political education and transnational solidarity building.

3. ***Whither the "Domestic Arts"? Family, and the Framing of the Concerns American Schools of Education***

Hervé Varenne, PhD (Teachers College, Columbia University)

Abstract: There is something delightfully quaint about the phrase "domestic arts" that framed the concerns of the school of education I know best, Teachers College of Columbia University. And there may be something powerful in using it again to capture aspects of the total human experience that have been almost eclipsed by its subsequent deconstruction into some of its parts. I argue here for the need to pay close attention to both words "domestic" (sometimes rendered as "household") and "arts." I argue that paying attention may lead us, professional and academic students of "education," to a fuller understanding of an approach to the transformation of people throughout their lives that emphasize the ongoing imagining (arts) of close interpersonal, diffuse, intimate and long lasting, interactions that can be deemed "domestic."

4. *Early Childhood Care and Education: Stories from the Workforce*

Erica Clarke Yardy (Teachers College, Columbia University)

Zenovia Duke (Hunter College)

Tara Kirton, EdD (Hunter College)

Omotola Omoyele (Hunter College)

Lacey Peters, PhD (Hunter College)

Abstract: This paper includes five multivocal pieces by Early Childhood Care and Education (ECCE) Workers. The authors will share their experiences reflecting and learning together as a group of ECCE workers occupying different places in the ECCE landscape: teacher, student, professor, coach. The core questions being explored in this paper are: "How can spaces of reflection for ECCE workers disrupt what it means to do ECCE research" and "What are the possibilities of comparative narrative analysis with ECCE workers occupying different spaces in the ECCE landscape?" Learnings from these questions include those around teachers as researchers, disrupting systemic hierarchies, communal healing, and resource sharing amongst groups positioned on the margins. This work builds on existing research in anthropology and education that seeks to foreground the daily experiences of ECCE workers in relation to quickly shifting policy (Nagasawa et al. 2023; Adair 2011). It extends this work by using narrative analysis to expose nuances in the experiences of ECCE workers often excluded from prior research. Methods draw from narrative analytic methods within anthropology and education (Harrison 1990; Davis and Craven 2022; Foster 1998; Bower-Phipps et al. 2013; Peters, Swadener, and Bloch 2024; hooks 2003).

4:45-5:00 pm Closing Remarks