



World Council of Anthropological Association (WCAA) **newsletter**
Constituent Member of the World Anthropological Union (WAU)

Vol. 21 November 2026

WAU 2027 Congress **LIFE IMAGINED**

The WAU 2027 Congress will take place at the Institute of Social Sciences, University of Lisbon and ISCTE-Lisbon University Institute from the 31st of August to the 4th of September 2027. It has as its theme "Life Imagined." As we live through a rather gloomy period, our conference aims to foster debate on how anthropology can actively and constructively help people live out their "lifeimagined." Just as the 1974 democratic revolution (aka "The Carnation Revolution") brought hope to Portugal, a country which had su-

ffered for nearly half a century under the yoke of a brutal dictatorship, so we chose our logo to inspire people to pursue their aspirations and imaginations of a more just world. We invite scholars, practitioners, and activists to collectively interrogate and redefine how anthropology can matter in a world where the balances in world powers are discarding inclusive and ethical approaches to life, and imaginative hope is badly needed.



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DEAR DELEGATES

CLARA SARAIVA

CHAIRPERSON OF THE WORLD COUNCIL OF ANTHROPOLOGICAL ASSOCIATION (WCAA) &
CO-CHAIRPERSON OF THE WORLD ANTHROPOLOGICAL UNION (WAU)

Welcome to WORLDS, the newly reimagined newsletter of the World Council of Anthropological Associations. A new board took office in January 2026, and we're marking the occasion with a bolder design and sharper content, all in service of one goal: showcasing anthropology's global reach and the work of our member associations and the scholars behind it. This newsletter runs on your contributions, so send us your research, your teaching innovations, your fieldwork stories. Wherever anthropology is happening, WORLDS wants to tell that story.

The new WCAA Organizing Committee reflects the truly global reach of our discipline, with board members joining from nine countries across six continents. Deputy Chair Francesca Declich comes to us from Italy, and she is joined by Cristina Rocha, from Australia; Veronica Lopez Tressore, from Argentina; James Chen, from China; Gon-

zalo Diaz Crovetto, from Chile; Neen Sapallo, from the Philippines; Gabriel Darong, from South Africa; Michel Bouchard, from Canada; and Ed Liebow, from the USA.

I am Chair of the World Council of Anthropological Associations (WCAA) and Co-Chair of the World Anthropological Union (WAU), and a Portuguese anthropologist serving as Senior Researcher and Associate Professor at the Institute of Social Sciences, University of Lisbon. But at heart, my work is driven by a fascination with how people confront mortality, faith, and belonging across cultures: my research centers on religion and ritual, with a particular focus on death rituals from a cross-cultural perspective, religious transnationalism, and heritage.

Decades of engaging with colleagues around the world have shaped

my deepest ambition: to bring anthropologists together in a wide fight for a world that is more just, democratic, and equitable. I have served on the board of the Society for International Ethnology and Folklore (SIEF) since 2008, as Vice-President from 2013 to 2017, and, from 2013 to 2023, as President of the Portuguese Anthropological Association (APA). Since April 2020, I have coordinated the WCAA webinars, which later became the WAU webinars and are now available to view on the WAU website.

We want to make anthropology a better-known discipline and strengthen relations and cooperation among the various anthropological associations. One of this board's goals is to consolidate the relationship between WCAA and the International Union of Anthropological and Ethnological Sciences (IUAES), since these two committees now form the World Anthropological Union (WAU). In addition, WCAA specifi-

cally aims to improve active communication, joint work, and scientific collaboration among WCAA member associations.

The 2027 WAU congress will be held in Lisbon, August 31 to September 4, 2027, and I am proud to serve as its main convenor. As the world lives through a rather gloomy period, our conference aims to foster debate on how anthropology can actively and constructively help people live out their "life imagined." Visit the website (waucongress2027.org) and come and enjoy a wide and fruitful anthropological debate.

Welcome to a "new" newsletter, to the Anthropological world, and to an exciting congress!



The Delegate Meetings

The delegate meetings serve as a forum for representatives from all the associations comprising the WCAA to come together. These meetings take place three to four times a year, providing an opportunity to strengthen connections, share knowledge, and critically discuss topics relevant to the practice of anthropology—whether in professional contexts or regarding teaching or research issues. The first meeting of the year was held on May 4, 2026, focusing on the theme "Anthropological Labour in the 21st Century." The upcoming sessions for this year are: "Anthropologists in the management of cultural heritage and museums" (September 22, 2026, 14:00 UTC) and "Anthropologists in the public sphere and the media" (December 1, 2026, 14:00 UTC). We hope that the agenda for the first sessions of 2027 will be shaped by the interests and proposals that emerge from these very meetings.

The delegate meetings are organized by the WCAA Deputy Chair (currently held by Francesca Declich) and members of the WCAA Organizing Committee (currently Veronica López and Gonzalo Díaz Croveito). All delegates are welcome. While the aim is to foster dialogue among all attendees, some sessions may feature guest speakers to help guide the initial discussion.

Déjà Lu Journal

"ALREADY READ"



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Déjà Lu ("Already Read") is an initiative of the World Council of Anthropological Associations that aims to pluralize the dissemination of anthropological knowledge at a global level. It is a journal that respects the academic decisions made by the reviewers of the author's community of origin, avoiding the imposition of hegemonic international styles or canons. The idea is simple: we republish articles selected by the journals of the WCAA member associations (and other relevant journals in the field) and give them global visibility through our international networks. Editors select one article they have already published and send a PDF copy with the title and one abstract in English (mandatory) and in any other language (optional), and indicate that we have permission to republish it on the WCAA website. The article can address any anthropological topic. We publish the Déjà Lu e-volume on the WCAA webpage for free. The fourteenth edition, which includes the articles selected by the participating journals for the year 2024, will be published in September 2026.

Managing editor Déjà Lu is administratively housed in the Department of Anthropology at the Chinese University of Hong Kong, where Lynn Huang lynnhuang@at.cuhk.edu.hk serves as managing editor.

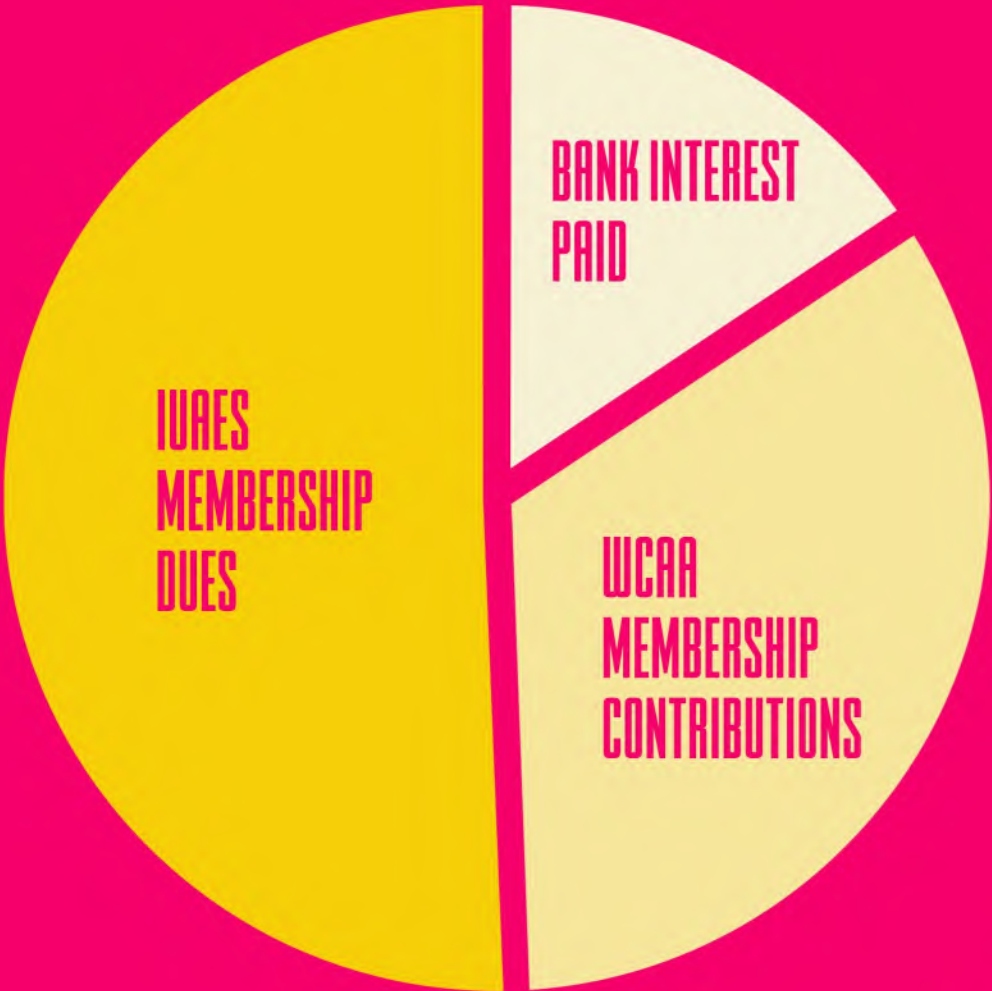
**If you have any queries,
please get in touch!**

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TREASURER

I am WCAA's Treasurer, which involves managing WCAA's operating budget and financial reserves, invoicing and collecting membership contributions from WCAA's organizational members, seeking sponsors for our activities now that WAU is registered as a non-profit educational organization, disbursing funds to contract service providers and for travel assistance. I also work with the WAU Treasurer to manage WAU's financial accounts for the benefit of the WCAA and IUAES membership.

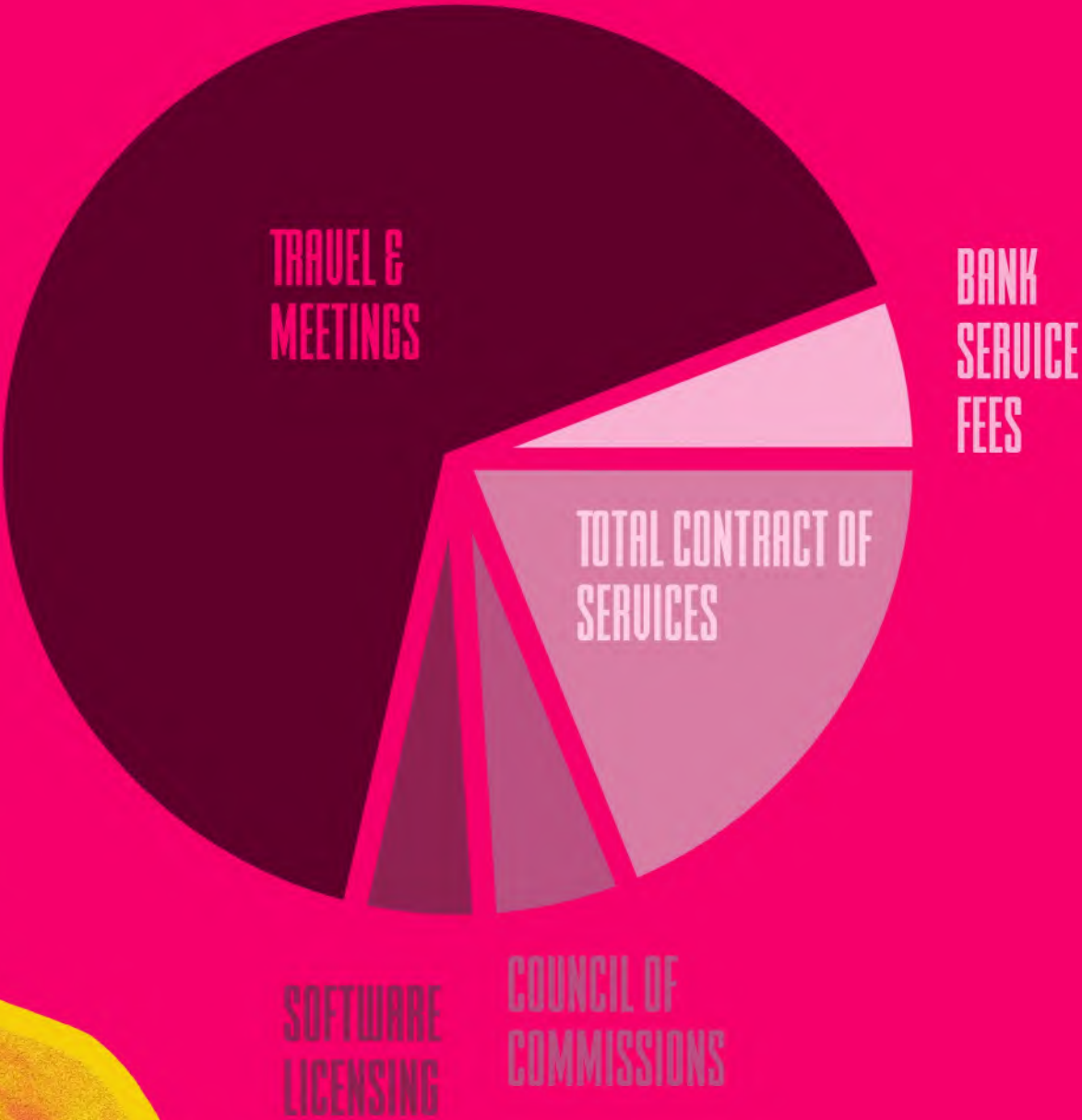
WAU INCOME 2025



ED LIEBOW
WCAA'S TREASURER



WAU EXPENSES 2025



My Life in Anthropology

| GORDON MATHEWS
FORMER CHAIRPERSON OF WCAA

I grew up in the United States. While I was an undergraduate student in the 1970s, I resolved not to live my life in the US — I earned a master's degree in teaching English and spent my twenties and early thirties in Japan teaching English to school children, and office workers; there I met my wife of the past 45 years, Yoko. In my thirties, I realized that I didn't want to be teaching English all my life, and so I studied anthropology at Cornell University. As I completed my dissertation and hunted for a job, I had thought I would be teaching in the United States or Japan, but to my great surprise I ended up in Hong Kong. Yoko and I have been in Hong Kong for the past thirty years, through the past decade of political protest; this city is our home, and we expect to live out our lives here.

In my three decades as an anthropologist, I have written or edited books on a wide range of topics. My first book, *What Makes Life Worth Living? How Japanese and Americans Make Sense of Their Worlds* (1996) was on the Japanese term *ikigai*, and how it can be used to analyze people's lives in Japan and the United States. I then wrote *Global Culture/Individual Identity* (2000), arguing that the traditional anthropological concept of culture, "the way of life of a people," was no longer sufficient to describe how people actually lived today; we also need a new concept, culture as "the information and identities available from the global cultural supermarket." I then co-edited a book on consumption in Hong Kong, and another on the Japanese "generation gap," arguing that just because young Japanese weren't protesting in the streets did not mean that they weren't profoundly changing Japanese society. I also co-edited a book on "pursuits of happiness" around the world from an anthropological perspective. In 2008 I wrote with two Hong Kong Chinese colleagues the book *Hong Kong, China: Learning to Belong to a Nation*, on how Hongkongers were fitfully learning how to love one's country, a sense that everyone else in the world, for better or worse, largely took for granted. Then I began doing research in Hong Kong's multi-ethnic building Chungking Mansions, resulting in *Ghetto at the Center of the World* (2011) about its South Asian merchants and African traders and global asylum seekers engaging in what I called "low-end globalization." On this topic but with a different name, I co-edited *Globalization from Below* (2012) with Gustavo Lins Ribeiro, and Carlos Alba Vega.

I subsequently began doing research on African and other foreign traders in Guangzhou, in mainland China. *The World in Guangzhou* (2017), was written with two of my students, Lin Dan and Yang Yang. I then engaged in extensive interview research, in a continuation of my first book, on *Life After Death Today* in the United States, Japan, and China (2023) with my former students Yang Yang, and Miu Ying Kwong. I am now working on a book about the asylum seekers I have taught in Chungking Mansions in a weekly Saturday class over the past twenty years, and what has happened to them in their lives. Most scholars focus on the same field over the course of their careers, and I haven't—I have done research on all kinds of different topics, as the above litany shows. My major research areas have been Hong Kong identity, the Japanese life course, meanings in life, low-end globalization, and the world system of anthropological practice, as explored in articles such as "East Asian Anthropology in the World," "On the Referee System as a Barrier to Global Anthropology," and "Contesting Anglo-American Hegemony in Publication." Everything I have been interested in I have written about—I have been a dilettante throughout my professional career, it might be said. Anthropology has made this possible, because there are many areas in which little research has been done—I have never had to become a specialist in my research, but can look at anything that interests me. This has meant, personally speaking, that I have never been bored. I am now newly retired, at age seventy, but I will keep researching and writing. I have several new books I hope and expect to write in the coming years.

I also hope to become more adept at composing electronic music, which I will continue to engage in along with writing—I have a recent album out, "Happiness in Dystopia": <https://www.youtube.com/watch?v=Vu0KD7MzzB8>. I also been involved in many different anthropological organizational activities over the years. I edited the journal *Asian Anthropology* for some twenty years, and co-edited with Gustavo Lins Ribeiro the WCAA journal of reprints *Déjà Vu* for a decade. I have also long been involved with WCAA, as its Hong Kong delegate, and in its Organizing Committee; then, in 2023-2025, I served as Chair of the WCAA as well as Co-Chair of the World Anthropological Union (WAU), the world's largest association of anthropologists. Serving WAU as Co-Chair was a disappointing experience, in that human relations conflicts in my years of leadership clouded what I had hoped would be a concerted effort to make the discipline of anthropology less Anglo-American-centered and more truly global, unifying different regions of the world in this common global cause. In any case, I am sure that this effort will continue—I hope and pray that anthropology can eventually emerge as a truly global discipline. This has been one of my life's dreams, one that I hope can be progressively fulfilled in my lifetime.

| GORDON
&
YOKO

Notes from the Field:

LEARNING FROM INDIGENOUS DAIRY SCIENCE IN HAMARLAND

SHAUNA LATOSKY
UNIVERSITY OF NORTHERN BRITISH COLUMBIA

in collaboration with
ADINEW SHELO
JINKA UNIVERSITY

Milk Preservation Practices Among Hamar

Clean milk containers
with water before



Rubbing the Docha
rubbing with the Ara (inner stem)



Milking
stored in the "Dola"



Smoking (2x per day)
with branches of a specific



Photos (left to right): Ara tree (*terminalia brownii* Fresen); rubbing the milk container (docha, sharika); milking; and smoking milk containers in Hamar, Bashada District (District). The chruner container, called nuri is also smoked, using the burned branches/leaves of the Rimit tree (wild olive) and various other tree species, which flavour and preserve the milk. (Adinew Shelo. 2024)

Greetings from southern Ethiopia, a region renowned for its extraordinary cultural and linguistic diversity. It is here, in the dryland landscapes of South Omo, that pastoral and agro-pastoral communities have developed sophisticated systems of Indigenous knowledge that have enabled them to thrive for generations. Among the most remarkable of these are Indigenous dairy technologies—knowledge systems that contribute to food security, health, environmental stewardship, and cultural continuity.

One of the most rewarding aspects of my current recent fieldwork in South Omo has been the opportunity to collaborate with the first Indigenous Hamar dairy scientist, Adinew Shelow, a lecturer at Jinka University. Our conversations and field observations have reinforced what Hamar and other pastoralists have known for generations: Indigenous milk preservation techniques are sophisticated systems of knowledge that contribute directly to food security, health, and environmental sustainability.

Across Hamar communities, milk preservation is much more than a practical response to heat and the lack of refrigeration; it is a highly developed body of Indigenous knowledge that relies on specific plants, carefully crafted wooden milk containers, and the rubbing and smoking techniques passed down through generations. These practices allow families to safely store and consume milk in challenging dryland environments while maintaining nutritional value and desirable flavours.

Beyond preservation, milk forms the foundation of a remarkably diverse pastoral and agro-pastoral food system. As Shelo explains, milk-based foods and beverages combine locally available ingredients in ways that are understood to enhance nutrition and strength.

“We also drink milk mixed with tamarind, milk and blood, milk and honey, and sometimes all together, which gives the most energy.”

A. Shelo (personal communication, Jinka, May 19, 2026)



Hamar children drinking milk straight from the goat.
(Photo: S. LaTosky, 2026.)

The statement offers a glimpse into Indigenous understandings of nourishment and well-being. Rather than viewing milk as a single food item, Hamar pastoralists incorporate it into a broader nutritional system in which dairy, blood, honey, and plant products are combined to support strength, endurance, and health. Such practices reflect generations of observation and experimentation in a challenging dryland environment where food security depends on maximizing the value of locally available resources.

Our discussions frequently returned to the importance of awareness creation and knowledge transmission. Community-based capacity building, educational initiatives, and government-supported training

programs could play an important role in documenting, preserving, and celebrating the ingenuity of Indigenous dairy knowledge. One of the most inspiring aspects of my collaboration with Adinew has been discussing his vision for the future of dairy production in Hamarland. Drawing upon both Indigenous knowledge and scientific training, Adinew hopes to establish a community-based dairy enterprise that would create local economic opportunities while preserving traditional milk-processing techniques. He has already given this new venture a name: “Wona Nana Rati Raki / Our Guy's Milk House”.

The proposed dairy would serve as more than a business. It would be a place where Indigenous knowledge and innovation come together—a centre for milk collection, processing, training, and knowledge-sharing. Adinew envisions an enterprise that celebrates Hamar Indigenous dairy technologies and demonstrates their continued relevance to food security, nutrition, and sustainable development in southern Ethiopia.

In many ways, the project also embodies the broader goal of our joint interest in comparative research between Hamar and Mursi dairy preservation techniques, an idea that we proposed while in the field at the 2026 Society of Ethnobiology’s annual conference. As Adinew concluded during our presentation: “It is not only about documenting Indigenous knowledge, but safeguarding cultural heritage and strengthening food security in pastoral and agro-pastoral areas of South Omo Zone that are facing growing environmental pressures”. Climate change is placing increasing pressure on lowland pastoral areas, making it more important than ever to understand how traditional practices can be supported through technological and scientific advances. Laboratory analyses of plants used in milk preservation have begun to reveal anti-microbial properties that help explain the effectiveness of these techniques. Such findings provide scientific validation for practices that pastoralists have refined over centuries.

The field research also highlighted the intimate relationship between milk preservation and environmental conservation. Indigenous dairy practices depend upon the biodiversity of dryland waterscapes and the availability of particular plant species that flourish during the dry season. Among these is *Grewia villosa* Willd. (Tiliaceae), one of several plants used in the preparation and preservation of milk. Protecting these ecosystems is therefore essential not only for biodiversity conservation but also for maintaining the knowledge systems that depend upon them.

Looking ahead, one of the most exciting possibilities is expanding cross-cultural research on Indigenous milk preservation techniques across South Omo. Comparative studies among different pastoral and

agro-pastoral communities could deepen our understanding of how Indigenous technologies contribute to food security, health, and resilience. Equally important is investigating the medicinal value of the plants used in these processes. Many preservation plants contain bioactive compounds with significant therapeutic potential, including anti-microbial and anti-cancer properties



Adinew Shelo with a *dola* (milk container). (Photos: S. LaTosky 2026.)



At Boro's field house enjoying a gourd full of steamed sorghum rolls. (Photos: S. LaTosky 2026.)



Adinew resting on a Hamar *borkoto* (headrest) after drinking smoked milk. (Photos: S. LaTosky 2026.)

Working alongside the first Indigenous Hamar dairy scientist has underscored the importance of integrating Indigenous expertise with scientific inquiry. The future of food security in dryland regions may well depend on our ability to recognize, respect, and learn from the ingenious knowledge systems that pastoral communities have sustained for generations. In Hamarland, dairy science is not new—it has been practised, refined, and transmitted across generations for centuries. What is new is the growing opportunity to document, support, and learn from that knowledge through collaborative research led by Indigenous scholars themselves.

DEAR WAU COMMUNITY,

EXTRA is the task force on Existential Threats and Risks to All of the World Academy of Arts and Science (WAAS). The new EXTRA InfoHub and Newsletter were launched recently by anthropologist and former WCAA chair and IUAES S-VP, Prof Thomas Reuter.

THE EXTRA INFOHUB is closely aligned with many of the core concerns of the science and policy community and beyond. It provides a one-stop information service for busy researchers and decision-makers around the world who need to understand and stay informed about the most pressing issues confronting humanity today. A multidisciplinary working group, we have curated the best available materials from leading organisations across the globe to create a concise, comprehensive and constantly up-dated overview of major existential threats and risks, thus enabling the strategic foresight needed to create pathways towards human security and wellbeing for all. Many anthropologists are in a position to comment on how these risks are or will be affecting people differently across a variety of local contexts, and how the solutions must also be adapted to those contexts.

YOUR PARTICIPATION IN EXTRA

IF you have expertise in any of the subcategories of existential risks outlined in our Directory Of Reports, we would like to hear from you! Please use this contact form to send a brief note on how you could contribute, with some bio data. We are looking to expand our small but hard working team with individuals able to help us improve the up-dating speed, quality and public visibility of our InfoHub, expand EXTRA's networks, and extend our activities. We also seek people with relevant expertise to provide one-off articles, interviews or reviews for our Newsletter or participate as speakers in our events.

KIND REGARDS
PROF THOMAS REUTER

CHAIR

EXISTENTIAL THREATS AND RISKS TO ALL

EXTRA INFOHUB worldacademy.org/extra

EMAIL extra@worldacademy.org



EXTRA

Anti-racism and Pluriversity

ANTIRRACISMO E PLURIDIVERSIDADE

in Brazilian Anthropology

NA ANTROPOLOGIA BRASILEIRA

LUCIANA DE OLIVEIRA DIAS

PRESIDENT OF THE BRAZILIAN ASSOCIATION OF ANTHROPOLOGY (ABA)

During the 2025–2026 biennium, the Executive Committee of the Brazilian Anthropological Association continues its work, guided by the defence of human, territorial and environmental rights, ensuring informed debate on the issues on the public agenda, and consciously affirming its anti-racist stance as indispensable to anthropological practice, alongside the plurality of experiences and subjectivities and the diversity of people, cultures and forms of knowledge.

One of our activities in early 2025 was to restructure the Association's committees and commissions, to ensure greater racial and regional diversity, as well as diversity in terms of gender and sexuality, within the ABA's institutional structures. We created new awards through the ABA, amongst which we would highlight the Josildeth Gomes Consorte Medal for contributions by Brazilian anthropology to the fight against racism and related forms of discrimination.

Combating environmental racism and the genocide against Black and Indigenous peoples in Brazil has been the focus of our work. In September 2025, the event – renamed 'Climate issues, environmental racism and popular participation at COP 30' – brought together indigenous, Quilombola and riverine leaders; social movements from rural, water-based and urban areas; trade unions; Amazonian collectives; students and researchers, with particular mention of the participation of the Tupinambá Indigenous Council of the Lower Tapajós Amazon (CITUPI), the New Social Cartography of the Amazon Project (PNCSA) and the Amazon Socio-Economic Studies Group (GESEA).

We organized the ABA Agenda at COP30 and the People's Summit – in addition to taking part in various discussions held in the Blue Zone, we participated in key debates at side events such as "The central role of indigenous peoples and local communities in just energy transitions" (AAA), "Transformational adaptation from the Global South:

tion in the Context of Climate Change" (Ford Foundation) and the "Plenary Session for Justice and Reparation – Who's Coming?" (ICSA/UFGA). At the People's Summit, we would like to highlight our president's participation in the colloquium "Voices from Latin American and Caribbean Social Sciences for COP-30", as well as the active involvement of our members in the Global Climate March, which brought together over 50,000 people from various countries.

With a strong focus on development projects involving indigenous peoples, Quilombolas and traditional communities, we would like to highlight that in 2026 the Technical Cooperation Agreement (PGR-00093764/2026) was signed between the Federal Public Prosecutor's Office (MPF) and the ABA, renewing the association's commitment to the MPF's 6th Coordination and Review Chamber – Indigenous Peoples and Traditional Communities. We also highlight the ABA's work in supporting claims relating to various Indigenous Land demarcation processes, such as the demarcation process for the Serra das Matas Indigenous Territory (CE); we also monitored the coordination between the Ministry of Human Rights and leaders of the Pataxó people from the Barra Velha do Monte Pascoal Territory (BA) regarding the regime of terror and extermination they are enduring due to the invasion of their territory by police and militia members; ABA's participation in the 2025 and 2026 editions of the Acampamento Terra Livre. ABA has also been monitoring the risks associated with the proposed Uranium and Phosphate Mine in Santa Quitéria (CE), the impact area of which included the Serra das Matas Indigenous Territory of the Potiguara, Tabajara, Gavião and Tubiba-Tapua indigenous peoples. ABA continues to participate actively in the Forum on Memory, Truth, Full Reparation, Non-Repetition and Justice for Indigenous Peoples. We have also joined the Committee for the Promotion of Public Policies for the Social Protection of Indigenous Peoples, which was re-established in October 2025 under the Ministry of Indigenous Peoples.

During Black Awareness Month in 2025, the ABA organised the event 'Black Anthropology in Brazil and the USA: expanding networks and perspectives', with sessions held in São Paulo (at USP and the Soweto Black Organisation) and in Rio de Janeiro (at the National Museum/UFRJ). The Association also established important partnerships with the Ministry of Racial Equality, as well as strengthening ties with the Ministry of Indigenous Peoples, in particular by participating in action-oriented meetings with the National Secretariat for the Coordination and Promotion of Indigenous Rights.

With regard to the issue of state and parastatal armed violence, it was possible to further the debate and take action through the organisation of the 1st Symposium on Anthropology, Human Rights and Conflicts at UFSC (Florianópolis, Santa Catarina), in collaboration with Lupa – the University Laboratory for Politics, Rights, Conflicts and Anthropology – and the organisation of the Conference on Anthropology, State Violence, Incarceration and Indigenous Peoples in Mato Grosso do Sul (UFGD/MS), which focused on the serious human rights violations related to the incarceration of indigenous people in the country. In November 2025, the ABA organised an in-person debate on the Penha and Alemão Massacres in collaboration with the Research Collective on Violence, Sociability and Urban Mobility – BONDE, the Right to Memory and Racial Justice Initiative, the Rio de Janeiro People's Forum on Public Security, the CIDADES/UERJ Urban Research Centre and the Marielle Franco Dictionary of Favelas. The debate was broadcast live on TV ABA, the association's YouTube channel.

We are now heading to the 35th Brazilian Anthropology Conference, to be held at the Federal University of Goiás (UFG) in Goiânia, whose theme, 'Anti-racism and pluriversity: "halfway there, shifting waters"', expresses the ethical and political stance of the 2025–2026 executive committee and reinforces our call to renew our commitment to an anthropology that is even more attentive to power asymmetries and their effects.

35ª
ABA
13 a 17 JULHO
CAMPUS SAMAMBAIA
UFG • GOIÂNIA
2026
ANTIRRACISMO E PLURIDIVERSIDADE
NO MEIO DO CAMINHO, DESLIZANTES ÁGUAS

ANTIRRACISMO E PLURIDIVERSIDADE
NA ANTROPOLOGIA BRASILEIRA

Neste biênio 2025-2026, a Diretoria da Associação Brasileira de Antropologia segue seu trabalho pautado pela defesa dos direitos humanos, territoriais e ambientais, garantindo o debate qualificado sobre os temas na agenda pública, demarcando conscientemente o posicionamento antirracista como sendo indispensável ao fazer antropológico, assim como a pluralidade de vivências e subjetividades e a diversidade de pessoas, culturas e saberes.

Parte das nossas atividades ainda no início de 2025 foi realizarmos uma reestruturação de Comitês e Comissões da Associação, para garantir maior diversidade racial, regional, bem como diversidade de gênero e sexualidade nas estruturas institucionais da ABA. Criamos novas premiações pela ABA, dentre as quais destacamos a Medalha Josildeth Gomes Consorte de contribuição da Antropologia brasileira no enfrentamento ao racismo e discriminações correlatas.

O enfrentamento ao racismo ambiental e ao genocídio anti-negro e anti-indígena no Brasil constituiu o foco de nossas ações. Em setembro de 2025 e renomeado para "Questões climáticas, racismo ambiental e participação popular na COP 30" em reuniu lideranças indígenas, quilombolas e ribeirinhas; movimentos sociais do campo, das águas e da cidade; sindicatos; coletivos amazônicos; estudantes e pesquisadores, com destaque para a participação do Conselho Indígena Tupinambá do baixo Tapajós Amazônia – CITUPI, do Projeto Nova Cartografia Social de Amazônia - PNCSA e do Grupo de Estudos Socioeconômicos da Amazônia-GESEA.

Realizamos a Agenda ABA na COP30 e na Cúpula dos Povos - além da presença em diversas discussões que aconteceram na blue zone, participamos de debates fundamentais em eventos paralelos como "El papel central de los pueblos indígenas y las comunidades locales en las transiciones energéticas justas" (AAA), "Adaptação Transformacional a partir do Sul Global: raça, gênero e territórios no GGA", "Afro-Descendants: recognition for climate change" (Fundação Ford) e a "Plenária por Justiça e Reparação – Quem vem?" (ICSA/UFGA). Na Cúpula dos Povos, destacamos a presença de nossa presidenta no colóquio "Vozes das Ciências Sociais Latino-Americanas e Caribenhas para a COP-30", além da participação ativa de associados e associadas na Marcha Global pelo Clima, que reuniu mais de 50 mil pessoas de diversos países.

Com total atenção aos projetos desenvolvimentistas na interface com povos indígenas, quilombolas e comunidades tradicionais, destacamos

que em 2026 foi celebrado o Acordo de Cooperação Técnica (P-GR-00093764/2026) entre o Ministério Público Federal (MPF) e a ABA, renovando o compromisso da associação com a 6ª Câmara de Coordenação e Revisão - Populações Indígenas e Comunidades Tradicionais do MPF. Destacamos ainda a atuação da ABA nas reivindicações de diferentes processos de demarcação de Terras Indígenas, como o processo de demarcação da TI Serra das Matas (CE); também acompanhamos a articulação entre o Ministério dos Direitos Humanos com lideranças do povo Pataxó do Território Barra Velha do Monte Pascoal (BA) sobre o regime de terror e extermínio que estão vivendo com a invasão do território por policiais e milicianos; Participação da ABA nas edições de 2025 e 2026 do Acampamento Terra Livre. A ABA tem atuado ainda no acompanhamento dos riscos do projeto de instalação da Mina de Urânio e Fosfatos em Santa Quitéria (CE), cuja área de impacto incluía a TI Serra das Matas dos povos indígenas Potiguara, Tabajara, Gavião e Tubiba-Tapuia. A ABA segue participando ativamente do Fórum Memória, Verdade, Reparação Integral, Não Repetição e Justiça para os Povos Indígenas. Também passamos a integrar o Comitê para a Promoção de Políticas Públicas de Proteção Social dos Povos Indígenas, rearticulado em outubro de 2025 no âmbito do Ministério dos Povos Indígenas.

No mês da Consciência Negra de 2025, a ABA promoveu o evento “Antropologia Negra no Brasil e nos EUA: ampliando redes e perspectivas”, com edições em São Paulo (na USP e na Soweto Organização Negra) e no Rio de Janeiro (no Museu Nacional/UFRJ). A Associação também estabeleceu parcerias importantes com o Ministério da Igualdade Racial, bem como estreitou relações com o Ministério dos Povos Indígenas, em especial participando de agendas resolutivas junto à Secretaria Nacional de Articulação e Promoção de Direitos Indígenas.

Em relação à temática da violência armada estatal e paraestatal, foi possível aprofundar o debate e as ações através da realização do I Simpósio Antropologia, Direitos Humanos e Conflitos na UFSC (Florianópolis/SC), junto ao Lupa – Laboratório Universitário de Política, Direitos, Conflitos e Antropologia e da realização do Encontro Antropologia, Violência Estatal, Encarceramento e Povos Indígenas em Mato Grosso do Sul (UFGD/MS), com foco nas graves violações de direitos relacionadas ao encarceramento indígena no país. Em novembro de 2025, a ABA organizou o debate presencial sobre o Massacre da Penha e do Alemão junto ao Coletivo de pesquisa sobre violências, sociabilidades e mobilidades urbanas – BONDE, à Iniciativa Direito à Memória e Justiça Racial, ao Fórum Popular de Segurança Pública do RJ, ao Núcleo de Pesquisa Urbana CIDADES/Uerj e ao Dicionário de Favelas Marielle Franco. O debate foi transmitido ao vivo pela TV ABA, o canal da associação no Youtube.

Seguimos, neste momento, para a 35ª Reunião Brasileira de Antropologia, cujo tema Antirracismo e pluriversidade: “no meio do caminho, deslizantes águas” expressa o posicionamento ético-político da gestão 2025-2026 e fortalece nossa convocação para renovarmos o compromisso com uma Antropologia ainda mais atenta às assimetrias de poder e seus efeitos.



2025 Annual Conference of CHINESE ANTHROPOLOGY

2025年中国人类学学会学术年会 2025.11.23

The 2025 Annual Conference of Chinese Anthropology, organized by the Chinese Anthropological Society, and hosted by South-Central Minzu University in Wuhan City of China, was held on the campus of South-Central Minzu University. The theme of this conference was “Anthropological Prospects at the Age of AI”. It brought together more than 300 experts and scholars from over 100 universities and research institutions across China.

At the opening ceremony, Jin Li, President of the Chinese Anthropological Society and President of Fudan University, delivered a welcome speech. He pointed out that Chinese anthropology bears the important mission of interpreting Chinese civilization and consolidating a strong sense of community for the Chinese nation. Facing the global wave of artificial intelligence, the discipline is both confronted with profound challenges and presented with unprecedented historical opportunities.

During the keynote session, distinguished scholars from South-Central Minzu University, Fudan University, Xiamen University, Sun Yat-sen University, Shanghai Jiao Tong University, University of Chinese Academy of Sciences, Minzu University of China, and the Institute of Vertebrate Paleontology and Paleoanthropology of the Chinese Academy of Sciences presented high-level academic reports on their researches. Their reports combined theoretical depth with cutting-edge perspectives. From Professor Peng Zhaorong’s profound reflections on “digital intelligence in the Anthropocene” to Professor Zou Shipeng’s outlook on the “revival of philosophical anthropology in the age of AI,” scholars deeply analyzed the deep connections between technological civilization and the essence of human existence. Research by scholars such as Deng Xiaohua, Zhou Daming, and Wang Jiucun covered traditional fields including ethnic studies, urban-rural development, and high-altitude acclimatization, demonstrating a solid disciplinary foundation.



Figure 1. Group Photo of the Conference

Professors Ye Shuxian, Ni Xijun, Yang Yimin, Sun Jiuxia, and Chen Xiangjun explored the infinite possibilities of interdisciplinary integration in the age of AI from diverse perspectives such as literary anthropology, human deep-time origins, isotope tracing, tourism anthropology, and borderland studies, highlighting the strong cross-disciplinary tension of anthropology. Professors Ye Shuxian, Ni Xijun, Yang Yimin, Sun Jiuxia, and Chen Xiangjun explored the infinite possibilities of interdisciplinary integration in the age of AI from diverse perspectives such as literary anthropology, human deep-time origins, isotope tracing, tourism anthropology, and borderland studies, highlighting the

strong cross-disciplinary tension of anthropology.

In the afternoon, eight parallel sub-forums were held simultaneously, covering cutting-edge topics such as “Anthropological Insights in the Age of AI”, “Physical, Archaeological, and Molecular Anthropology”, “Medical Anthropology”, and “Linguistic Anthropology and Ethnic Community Studies”. This conference also set up multiple special sessions for young scholars, master’s and doctoral students, and awarded excellent presentations.

Figure 2. Award ceremony for outstanding reports by young scholars.



