Local Knowledge at the Crossroads: Rhetorics of Resistance and the Mediating Role of Formal Education in Shifting Eduscapes

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Abstract

This article situates Local Knowledge (LK) within contemporary theories of globalization, drawing on the concept of *eduscapes* to analyse how knowledge circulates, transforms, and acquires meaning across shifting educational landscapes. Building on anthropological perspectives, LK is approached not as a static inheritance but as an experiential, embodied, emplaced, and dynamically negotiated form of learning that emerges through sustained engagement with environments, materials, and social relations. Employing the lens of *eduscapes* the article traces how knowledge flows across schools, families, communities, cultural institutions, and digital networks. A review of integration models in schooling highlights a continuum from tokenistic inclusion to transformative, community-embedded curricula, underscoring barriers and enabling conditions. Within this framework, formal education is understood as a multi-sited field of negotiation where dominant, standardized curricula intersect with community-rooted forms of knowing. Building on this theoretical perspective, the paper examines ethnographic case studies from two Greek localities, Neapolis in Eastern Crete and the Isthmia area near Corinth. These sites illustrate how local infrastructures (museums, craftspeople, elders) and school initiatives can mediate tensions between standardized curricula and place-based learning, with youth selectively reviving, remixing, and digitizing practices. Together, the cases show how local eduscapes can foster student agency and community resilience, highlighting the potential for LK to be sustainably integrated into broader learning ecologies. The article argues that sustainable LK integration requires cultivating *local literacy* and enduring partnerships that recognize LK as both heritage and present-tense practice.

Key words: local knowledge, eduscapes, local literacies, anthropology of education, Greece

Η Τοπική Γνώση στο Σταυροδρόμι: Ρητορική Αντίστασης και ο Διαμεσολαβητικός Ρόλος της Τυπικής Εκπαίδευσης σε Μεταβαλλόμενα Εκπαιδευτικά Τοπία

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Περίληψη

Το άρθρο εντάσσει την Τοπική Γνώση στις θεωρίες της παγκοσμιοποίησης, αξιοποιώντας την έννοια των εκπαιδευτικών τοπίων (*eduscapes*) για να εξετάσει τον τρόπο με τον οποίο η γνώση μετασχηματίζεται και αποκτά νόημα μέσα σε μεταβαλλόμενα εκπαιδευτικά περιβάλλοντα. Υιοθετώντας ανθρωπολογικές προσεγγίσεις, η Τοπική Γνώση προσεγγίζεται όχι ως κληρονομιά, αλλά ως βιωματική, ενσώματη, τοποθετημένη και διαρκώς διαπραγματευόμενη διαδικασία μάθησης, που αναδύεται μέσα από τη συνεχή αλληλεπίδραση με το περιβάλλον, τα υλικά αντικείμενα και τις κοινωνικές σχέσεις. Μέσα από το πρίσμα των *eduscapes*, το άρθρο χαρτογραφεί τις ροές της γνώσης μεταξύ σχολείου, οικογένειας, κοινότητας, πολιτισμικών θεσμών και ψηφιακών δικτύων. Η ανασκόπηση μοντέλων ενσωμάτωσης της τοπικής γνώσης στην εκπαίδευση αναδεικνύει ένα συνεχές που εκτείνεται από την επιφανειακή, συμβολική ενσωμάτωση έως τα μετασχηματιστικά, ενδυναμωτικά προγράμματα σπουδών, επισημαίνοντας τα δομικά εμπόδια και τους παράγοντες που ευνοούν μια πιο ουσιαστική σύνδεση σχολείου και κοινότητας. Η τυπική εκπαίδευση αναλύεται ως ένα πολυτοπίο διαρκούς διαπραγμάτευσης, όπου τα τυποποιημένα αναλυτικά προγράμματα διασταυρώνονται με τοπικές μορφές γνώσης και πρακτικής. Εδώ στηρίζεται η ανάλυση δύο εθνογραφικών μελετών περίπτωσης στην Ελλάδα: της Νεάπολης (Ανατολική Κρήτη) και της περιοχής των Ισθμίων (Κόρινθος). Οι δύο περιπτώσεις αναδεικνύουν πώς οι τοπικές υποδομές και οι σχολικές πρωτοβουλίες λειτουργούν διαμεσολαβητικά ανάμεσα στη σχολική τυποποίηση και την τοπική μάθηση ενώ οι νέοι αναβιώνουν, αναμειγνύουν και ψηφιοποιούν τοπικές πρακτικές. Συνολικά, οι μελέτες δείχνουν ότι τα τοπικά εκπαιδευτικά τοπία μπορούν να ενισχύσουν την ενεργό συμμετοχή των μαθητών και την ανθεκτικότητα των κοινοτήτων, αναδεικνύοντας τις δυνατότητες ουσιαστικής και μακροπρόθεσμης ενσωμάτωσης της Τοπικής Γνώσης σε ευρύτερες μαθησιακές οικολογίες. Το άρθρο υποστηρίζει ότι η βιώσιμη ενσωμάτωση της Τοπικής Γνώσης προϋποθέτει την καλλιέργεια τοπικού γραμματισμού και σταθερών συνεργασιών και την αναγνωρισή της ως κληρονομιά και κυρίως ως ζωντανή πρακτική.

Λέξεις Κλειδιά: τοπική γνώση, εκπαιδευτικά τοπία, τοπικός γραμματισμός, ανθρωπολογία της εκπαίδευσης

Introduction

Local and Traditional Knowledge (LTK) systems have long been central within anthropology and Anthropology of education reflecting the embodied, place-based and intergenerational ways through which communities make sense of their world and sustain cultural continuity (Ingold, 2000; Sillitoe, 2002). In recent decades, however, these knowledge systems have become increasingly vulnerable to the pressures of globalisation. Accelerating digitalization, socio-economic change and intensified cultural flows often overshadow or destabilise locally grounded practices, creating a critical "cultural crossroads," where long-standing traditions risk fragmentation and local knowledge becomes unevenly sustained.

Within this shifting landscape, tensions also emerge when scientific knowledge is privileged as superior, particularly in educational systems that focus on Western epistemologies at the expense of local ways of knowing. Formal schooling tends to prioritise standardised curricula and abstract, nationally regulated content, frequently placing institutional learning in tension with place-specific, community-based and experiential forms of knowing. In many contexts, schools are even perceived as distancing youth from their local lifeworlds, contributing to the erosion of Local Knowledge. Such hierarchies reinforce cultural marginalisation, especially as globalisation reshapes educational aspirations and elevates "modern" forms of expertise.

Drawing on two cases from Greece, this article examines how Local Knowledge is positioned at this cultural crossroads, reflecting on how local communities navigate threats of discontinuity and Local Knowledge disruption. It analyses both the rhetoric of resistance that seeks to sustain Local knowledge and the potential role of formal education in this process. By interrogating the contested relationship between local and scientific knowledge and by considering how global cultural flows and educational practices intersect within broader eduscapes, it argues that schooling can either reproduce epistemic divides or serve as a catalyst for more pluralistic, context-sensitive forms of knowing. Through the eduscape lens, the article situates Local Knowledge within broader debates in the anthropology of education concerning how learning environments shape cultural futures and how communities might sustain their knowledge traditions in the context of an increasingly interconnected world.

To develop this argument, the essay is structured in five interconnected sections. It first outlines the conceptual foundations of Local Knowledge, emphasising its cultural, ecological, and intergenerational dimensions. The second section examines the relationship between Local Knowledge and formal education, analysing how globalisation and standardised schooling place communities at a cultural crossroads in which local epistemologies are often marginalised. The third section introduces eduscapes as an analytical framework, drawing on Appadurai's notion of global "scapes" to explore how educational flows, imaginaries, and institutional practices shape the valuation and transmission of knowledge. In the fourth the two case studies from Greece are presented, illustrating how local communities navigate pressures of discontinuity and how schools can either reinforce or challenge

epistemic hierarchies. Finally, in the discussion the modern challenges are brough forward to enlighten how Local Knowledge can be sustained, reimagined, or disrupted within shifting educational landscapes.

Understanding Local Knowledge as embodied and emplaced dynamic learning

The terms "local", "indigenous" or "traditional" knowledge are coined by anthropologists in order to denote the collective body of knowledge of local people (Fischer, 2005: 738) which enables them not only to figure and comprehend their world (cf. Sillitoe 1998) but also to interact with their environment, making choices or affecting changes and adaptations. In this sense, this collective cultural knowledge emerges from the intimate and sustained engagement of people with the environments in which they dwell being mainly understood as being "inculcated into individuals from birth onwards, structuring how they interface with their environments" (Sillitoe, 2002: 9).

Although the aforementioned terms overlap and often are used interchangeably -being ideally "at once Indigenous, traditional, and local" (Hunn, 2021, p. 24), they foreground different emphases on how people understand and engage with the world. *Local* refers to place-based understandings developed through everyday experience within a specific environment, regardless of cultural or ethnic identity, and is often preferred for its neutrality, though it can be vague (Ellen & Harris, 2000; Hunn, 2021). *Indigenous* rather pertains to indigenous peoples, tied to ancestral territories, cultural heritage, and political claims to land and sovereignty, however it has been criticized for being ambiguous and morally loaded (Ellen & Harris, 2000). Finally, the term *traditional* focuses on the intergenerational continuity of identities, practices, skills, and understandings (Berkes, 1993), yet the term suggests a static and unchanging quality (Fischer, 2004a).

For the purposes of this paper, the term Local Knowledge will be used as capturing best the bond between people and the geographical space they inhabit which is culturally and politically informed. This type of knowledge is characterized by situatedness in space, it is "local", "rooted to a particular place and set of experiences, and generated by people living in those places" (Ellen and Harris, 2000, p. 4). Accordingly, Antweiler (2004, p. 1) argues that "Local Knowledge is neither indigenous wisdom nor simply a form of science, but a locally situated form of knowledge and performance found in all societies. It comprises skills and acquired intelligence responding to constantly changing social and natural environments". As Local Knowledge is widely shared between people of a certain locale, it is often called 'people's science' or 'wisdom' (Ellen and Harris, 2000).

Local Knowledge is enacted in everyday life and is reinforced through experience, repetition and practice: it is primarily learned informally and shaped or negotiated inter- or intra-generationally (Sillitoe 1998 & 2002; Ellen and Harris, 2000). Ingold (2000) describes such knowledge as a form of "enskillment," cultivated through sensory engagement, involvement in skilled practice and immersion

in culturally meaningful tasks. This perspective shifts attention toward understanding Local knowledge as a lived and embodied mode of participation rather than a set of codified rules.

Sillitoe's work (1998, 2002, 2007) similarly shows how local communities generate knowledge through practical engagement with land, materials and social relations. In most societies, such knowledge includes technical skills, ecological awareness, moral understandings, and symbolic meanings that cannot be perceived separately from the cultural contexts in which they are embedded. Therefore, it is mainly empirical, intuitive and tacit (Ellen and Harris, 2000), yet also articulated in thought, memory and everyday discourse within the community's linguistic framework (Hunn, 2021).

Accordingly, Local Knowledge involves "constant learning-by-doing, experimenting and knowledge-building" (Berkes, 2009, p. 154), a procedure which is often being equaled with "informal learning" that takes place during an individual's lifetime as one crosses different life stages and enters various socio-cultural environments.

Importantly, this knowledge is unevenly distributed within the local population: access and expertise vary by age, gender, status, and role. It does it exist as a totality (Sillitoe 2002) or as "a unitary knowledge" (Briggs 2005). Moreover -although often represented as static, fixed and unchanging- it is fluid, flexible and changing (Sillitoe, 1998 & 2002), being subject to a constant negotiation between people and the spatiotemporal environments they enter in their lifetime, "being produced as well as reproduced, discovered as well as lost" (Ellen and Harris, 2000: 4). García Canclini (2005) emphasises how cultural practices become hybridised as communities adapt to new conditions. Accordingly, hybrid cultures describe the ongoing mixing, recombination, and reorganization of cultural forms that occur when traditional, modern, and postmodern forces intersect (García Canclini, 2005).

Moreover, the dynamic nature of Local Knowledge is stressed by Bicker *et al* (2004b: xii) who speak about the dynamics of local knowledge, while Antweiler gives the following definition:

> Indigenous or local knowledge is both universal and specific and defies any simple essentialism. Local knowledge is neither indigenous wisdom nor simply a form of science, but a locally situated form of knowledge and performance found in all societies. It comprises skills and acquired intelligence responding to constantly changing social and natural environments. (Antweiler, 2004, p. 1)

Building on this, Fischer (2005) frames local knowledge as enabling, "powerful knowledge": an interface between ideation and practice (Fischer, 2004b), pragmatic cultural knowledge that allows people to adapt, innovate, and regulate their social worlds (Fischer, 2008). Cultural systems, he further suggests, must not only sustain and distribute knowledge but also create conditions for its use and transformation into action, supporting continuity while enabling invention and change (Fischer, 2008). This type of knowledge usually is largely taught from one generation to the other and it is mainly learned and consolidated through everyday practice and interaction. Thus, it largely depends on agency and is powerful in the sense that it enables new forms to be incorporated

In this frame of reference, Local Knowledge is perceived as a lifelong procedure which aids the sustainability of local societies:

> Knowledge is diffuse and communicated piecemeal in everyday life. It is equally 'skill as knowledge' as people transfer much through practical experience, and are often unfamiliar with, or do not need to, express all that they know in words. They may also carry knowledge, and pass it between generations, using unfamiliar idioms featuring symbols, myths, rites and so on (Sillitoe and Marzano, 2009, p. 15).

Local Knowledge at the crossroads

Local Knowledge systems being situated, experiential, and intergenerational, are highly sensitive to broader historical, socio-economic, and technological shifts. Globalization processes have introduced unprecedented pressures on locally grounded epistemologies as global cultural flows circulate through media, markets, educational aspirations, and digital platforms, reshaping the ways in which communities understand themselves and their environments (Giddens, 1991; Sahlins, 1999).

This condition is paradoxical: the modern world is marked simultaneously by intensified interdependencies and by forces of disintegration (Albanis, 2014). According to Giddens (1991, p. 21), globalisation entails "the interlacing of social events at distance with local contextualities." However, hybrid frameworks such as *glocalisation*, *creolisation*, and global hybridization emphasise the interplay –rather than opposition– between the global and the local (Robertson, 1995; Sahlins, 1999): as Sahlins (1999: 410-411) notices, people in this context look for "the indigenization of modernity, their own cultural space in the global scheme of things", in a dialectic of convergences and divergences which characterizes cultural production.

The expansion of information and communication technologies (ICTs) has further accelerated these dynamics. The rise of networked, digital infrastructures reconfigures everyday life and produces new spatio-temporal experiences –Castells' (2010) "space of flows" and "timeless time"– alongside new forms of virtual interaction, cultural expression, and polarised power relations.

Within this rapidly shifting global landscape, locality appears as "an endangered space" (Appadurai, 1999, p. 231) and the authority of tradition recedes as long-standing social codes loosened (Giddens, 2006). Appadurai (1996, 2000)characterises the modern globalized world as a "world of flows" or "a world of things in motion" (Appadurai, 2000, p. 5) defined by the large-scale uneven, multidirectional and disjunctive movements of people, ideas, technologies, media and capital, that generate new pressures and may challenge the transmission of place-based knowledge, contributing to the phenomenon of "cultural amnesia" (Connerton, 2009). Yet, these same flows may facilitate cultural innovation and creativity, enabling communities to integrate new influences into their repertoires, generating thus glocalised, hybrid practices that articulate both local identity and global belonging (Robertson, 1995).

Digital media introduces new spacetimes of learning where traditional practices may be diluted, but they also can be revitalised within social networks, community platforms and/or online archives.

García Canclini (2005) identifies this as a dual dynamic in contemporary cultural life: delocalization (the weakening of the natural link between culture and specific places) and relocalization (re-anchoring of both old and new symbolic forms in new contexts). These tensions challenge and complicate the everyday reproduction of local knowledge, while opening space for hybridisation, and renewed forms of agency:

> The flows and interactions that occur in these processes have diminished […] the autonomy of local traditions, and have fostered a greater variety of hybridizations in production, communication, and styles of consumption than in the past. (García Canclini, 2005: xxxv)

These shifts profoundly affect the lifeworlds of young people, who navigate multiple cultural systems such as family traditions, community expectations, digital cultures and youth subcultures, while constructing their identities (Ito et al., 2013). However, young people continue to negotiate knowledge and autonomy, but the contexts for communication, play, and self-expression are now reconfigured by new media:

> Today's youth may be engaging in negotiations over developing knowledge and identity, coming of age, and struggling for autonomy as did their predecessors, but they are doing this while the contexts for communication, friendship, play, and selfexpression are being reconfigured through their engagement with new media (Ito et al., 2013, p. 1)

This makes the sustainability of Local Knowledge particularly salient: rapid urbanisation, changing labour, declining agricultural livelihoods and the reorganisation of rural and semi-urban spaces contribute to the weakening of embodied, place-based learning environments necessary for Local Knowledge (Ingold, 2000; Sillitoe, 2007). Mobility, migration, spatial dislocation and changing economic conditions often detach younger generations not only from their physical spaces but from the everyday practices through which skills were formely passed down by knowledge holders.

Integrating Local/Indigenous Knowledge in schools

A recent systematic review of interventions integrating Indigenous Knowledge in primary schooling within developing/emerging contexts (da Silva et al., 2024), identifies recurrent barriers: epistemic hierarchies that devalue indigenous knowledge systems, standardised curricula and assessment regimes, language mismatches and teachers' inexperience and limited preparedness; It also finds that contextual understanding and community participation are indispensable to avoid tokenism and enable authentic intercultural dialogue (da Silva et al., 2024).

The same review highlights promising practices: partnership with local knowledge holders/elders, place-based tasks that connect school science to everyday practices, bilingual/multilingual resources, and curricular flexibility at school level; these conditions correlate with improved engagement, identity affirmation, and recognition of multiple worldviews (da Silva et al., 2024).

Further systematic reviews (Ogegbo & Ramnarain, 2024; Rasmawan et al., 2025) converge on practical pedagogies that work in science classrooms: argumentative discussions around local practices and evidence; contextualised instructional materials co-developed with communities; experiential/land-

based learning; and co-teaching or guest sessions with knowledge keepers. Reported benefits include stronger content mastery, critical thinking, motivation, and more nuanced understandings of the nature of science without erasing distinctions between traditions (Ogegbo & Ramnarain, 2024; Rasmawan et al., 2025).

However, in Baynes' study (2015) lack of appropriate teacher preparedness and/or cultural competence is stressed as pivotal, as well as isufficient access to reliable locally informed materials in addition to structural systemic constrains (such as curriculum, assessment and pressuring time frames). It is further shown how teachers often feel underprepared (Baynes. 2015), so a sustained professional development should incorporate reciprocal partnerships with Indigenous communities, place-responsive design, and opportunities to surface and unlearn colonial biases embedded in curricula and assessment (Baynes, 2015; Cherry Shive, 2025; Ogegbo & Ramnarain, 2024). Without this, well-intended initiatives risk reverting to superficial "add-ons" (Baynes, 2015; Cherry Shive, 2025).

The study of da Silva et al. (2024) identifies a continuum of integration models/strategies ranging from minimal to transformative (cf. Baker & Heller, 2018). At the surface level, tokenistic inclusion introduces indigenous and local knowledge only in brief cultural references, reflecting its wider marginalization in schooling. More substantive are content-infusion approaches, which weave local knowledge into existing subjects without altering curriculum structure. Place-based models go further by grounding learning in local ecologies, cultural practices, and community contexts. Deeper still, community-embedded integration involves elders and knowledge holders in curriculum design and delivery, ensuring cultural accuracy and shared authority (see also Rasmawan et al., 2025). The most comprehensive model –though least common– is full curriculum integration, where indigenous knowledge shapes content, pedagogy, and learning objectives, enabling genuine intercultural dialogue. In the last case, we could add independent, stand-alone modules/courses (e.g. local history and ethnobotany) to establish conceptual depth while bridging to disciplinary standards.

Eduscapes as analytical framework

To rethink relationships between Local Knowledge, globalisation, and formal education, this article adopts the concept of eduscapes as an analytical framework. The concept draws attention to how learning unfolds across spatial, cultural, material and digital environments, challenging the assumption that education is confined to schools. Eduscapes foreground the distributed nature of learning, illustrating how educational experience emerges through interactions among institutional settings, community knowledge practices, local ecologies, cultural norms, and digital networks. This perspective makes visible the multiple sites in which Local Knowledge is taught, contested, or revitalized.

Although *eduscapes* is not a term coined by Appadurai, it is inspired by his broader theorisation of global "scapes" –ethnoscapes, mediascapes, technoscapes, financescapes and ideoscapes (Appadurai, 1996, 2000). His work highlights how flows of people, information, technologies, and ideologies

influence production, reproduction and distribution of knowledge and the access to resources for teaching and learning. In an era where intergenerational knowledge is increasingly fractured, and where global disparities in access to educational resources persist, eduscapes provide a conceptual bridge between global flows and local educational realities.

In this context, the term *eduscape* –short form of *educational landscapes*– aligns also with Castells' theorisation of *flows (space of flows)* in the network society (2010) capturing the permeability of global-local interactions (cf. Kynäslahti 1998, 2001; Madsen 2005, 2008; Stronach 2010; Forstorp and Mellström, 2018). It does not refer solely to the worldwide spread of educational policies or neoliberal reforms, but instead emphasises the fluidity, ambiguity, and contested nature of educational exchanges in a globalised world. It accounts for how global flows of knowledge, ideologies, technologies, educational capital, spatial imaginaries, and actors (students, teachers, parents, researchers, communities, and so on) interact with local specificities, counter-narratives, and cultural values.

Kynäslahti (1998) initially linked the concept of eduscapes to the rise of digital technologies and creation of digital spaces, as central learning environments for young people. Eduscapes is "a world-wide 'scape' of educational flows which people can reach regardless of their location and regardless of the physical reality they live in. It is a space of education divorced from its context, flowing through technologies, to be taken in use by people within their own context" (Kynäslahti, 1998, p. 160). This formulation emphasises both deterritorialization of education –the movement of educational content beyond spatial boundaries– and reterritorialisation, as learners integrate these flows into their own lived realities.

Madsen (2006, 2008) expands eduscapes to capture how ideological, political, and institutional structures intersect with the everyday experiences of the people who inhabit educational spaces as well as the meanings and practices of young people around schooling within the local and the global context. To her, the eduscape is "an analytical concept with which to understand and study the increased interconnectedness of schools across national, cultural, and social contexts" (Madsen, 2008, p. 153). Structurally, eduscapes include policies, bureaucratic routines, and organisational norms that govern time, space, activity, and pedagogical practice. Experientially and agency-based, they encompass the interpretations, negotiations, and forms of agency expressed by teachers, families, and young people as they adapt to or resist these structures it encompasses how teachers, parents, children, and young people interpret, adapt to, or resist these structures, and how they imagine the futures that schooling makes possible. In a critical sense, eduscapes reveal the tensions between global educational ideologies and local cultural expectations concerning child-rearing, learning, and knowledge -in contexts where global or Western models of schooling intersect with culturally distinct ways of knowing and teaching (Madsen, 2006).

Stronach (2010) illustrates how global policy discourses shape multiple and often contradictory educational identities, arguing that eduscapes function as "a global discourse against and through which localities could identify themselves" (p. 34). Luke (2006) similarly uses the term to highlight the inconsistencies of global educational exports and the diffuse spaces in which education now occurs. For Forstorp and Mellström (2018), eduscapes are linked to broader "social and cultural imaginaries […] a symbolic matrix within which people imagine and act as collective and individual agents" (2013, p. 343). This underscores the normative, affective, and imaginative dimensions of educational life.

Within anthropology of education, eduscapes could be broadly defined to refer to multiple scapes/dimensions of education or different kinds of knowledge systems, as well as to their confrontation and interdependencies intensified in the modern globalised and interconnected world, transcending limits of traditional perception of spatiotime. We could refer to assemblages of spaces, practices and relations that generate educational meaning. They may encompass physical spaces (schools, homes, community sites, natural environments), institutional structures (curricula, governance, policy regimes), cultural practices (rituals, traditions, pedagogies), digital and mediated environments as well as global flows of knowledge, technologies, and pedagogical models. This approach aligns further with Lefebvre's (1991) argument that space is socially produced and with Massey's (2005) relational understanding of space as fluid and dynamic. Applying these insights to education highlights that learning is always situated within environments that enable or constrain participation, action, identity formation, and knowledge construction.

Eduscapes thus provide a useful lens for analysing how global educational rhetoric encounters local counter-narratives and how diverse knowledge systems -formal and informal, scientific and local- intersect, conflict, or coexist. They illuminate the shifting terrain in which Local Knowledge is challenged, marginalised, or reactivated, and clarify how formal education can either reinforce epistemic hierarchies or contribute to more pluralistic and context-responsive forms of knowing. Crucially, they clarify the potential for formal education to function either as a vector of standardisation and epistemic hierarchy or as a catalyst for pluralistic, context-responsive forms of knowing.

The Greek cases

Studies beyond Greece reveal a recurring pattern: as schooling systems modernize and centralize, often within a neo-liberal and neo-colonialist approach, the knowledge of elders and community-based practices is displaced from both classrooms and everyday life. As Florey (2009, p. 32) observes in the Maluku islands Local Knowledge "has no place in the modern education system, and increasingly, no place in the wider community." Together, these examples illuminate the contradictions that accompany socio-educational change and underscore the stakes for Greece.

The diffusion of a standardized Western knowledge paradigm within in the context of an authoritarian/traditional western model of schooling, such as Greece's historically teacher-centred

school model, has tended to marginalize local specificities, reinforcing cultural homogenization. On the one hand, schools are obliged to align with national curricula and textbooks; on the other, global policy discourses and metrics circulate through transnational education agendas, shaping national priorities and classroom practice. Together, these forces standardize learning across worldwide eduscapes, delimiting how Local Knowledge can enter formal schooling (cf. Madsen, 2008).

At the same time, however, countervailing pedagogical currents—cognitive constructivism, discovery learning, sociocultural perspectives, multiliteracies, and empowerment education—foreground learners' experiences and agency, position learners as active co-constructors of knowledge and encourage the connection of school knowledge with community life. In principle, these frameworks offer a pathway for LK to be recognized and legitimized as an epistemic resource; in practice, however, assessment regimes and content standardization often blunt their transformative potential.

In Greece, local knowledge related themes (environmental issues, local traditions, local and oral history) typically enter schooling through non-formal or co-curricular programmes –environmental and cultural projects, museum collaborations, and community partnerships– rather than as core, examinable content. These issues are rather incorporated into school fostered educational activities and leverage between formal and informal learning (cf. Kokolaki et al. 2013, 2015). Elements of LK appear within the interdisciplinary philosophy of the national curriculum, giving teachers the opportunity to propose and build projects related to local knowledge (socio-cultural and environmental) issues. Specific independent placements such as *Local History* and *Education for the Environment and Sustainable Development* were also introduced in the Junior High School however recently abolished (cf. Kokolaki et al., 2013)[1]. Primary education integrates local contexts within Studying the Environment (Grades 1–4) [2] and, more recently, through "Skills labs" skills-oriented learning fields that support project-based, experiential approaches.[3]

Periodic reforms have expanded –and at times retracted– explicit space for local and oral history, notably with the 2018 history curricula (implemented only during the school-year 2019–2020), which

[1] "Local history" has been an independent subject as a part of the curricula of History for the 3rd Grade Junior High School since 2003. The subjects "Environment and education on sustainable development" and "Local History" were later added in the renovated analytical curricula of Junior High School and formed part of a proposed learning field "zone of experiential activities", which, however, was abolished in 2016. The introduction of LH in the school curriculum came as a response to a methodological and epistemological relocation of interest in the historical studies to the "micro-history" which involves local people's consciousness, being a kind of 'hidden' history, as found in Hobsbawm's (1997, p. 266) distinction between "history seen from below or the history of common people" (Kokolaki et al. 2015).

[2] In primary education such issues are incorporated in the curriculum of the subject "Studying the Environment" of the first four classes. In the pilot curricula of 2011-2012 (of the New School) –which however were never formally implemented– the subject "Environment and education on sustainable development" was proposed for both primary and secondary education as a separate learning field covering issues of local interest (environment and history) along with others, such as "Local History" in field of Social Sciences of the Junior High School and "Studying the Environment" in the field of "Natural Sciences" for the first four grades of primary schools.

[3] Skills' labs, mainly focused on modern skills development, substituted the learning field "Flexible Zone-Experiential Activities", the teaching of which was in 2016 was limited to the first four classes.

reaffirmed micro-history and oral history in elementary school, before subsequent reversal and reinstatement of the 2003 curricula (cf. Kokolaki et al., 2015). The net effect is a hybrid settlement of an approach where local knowledge is encouraged rhetorically and through projects yet remains marginal in high-stakes pathways dominated by standardized content and examinations.

At all above circumstances, Local knowledge is approached experientially, aiming at producing deep sense and awareness of the students' close environment and of its connection to a broader socio-cultural framework and the global situation. Furthermore, in the school context, it is a way of opening-up the school environment to the local community by establishing bonds between the students and their locale and empowering students' agency (cf. Kokolaki et al. 2015). It also introduces interest to participatory and experiential transmission of knowledge and strengthens local cultural memory as "repositories of alternative choices that keep cultural and biological diversity flourishing" (Nazarea, 2006, p. 318).

Based on fieldwork in two Greek semi-urban areas, I will further reflect on how local communities in Greece build their collective knowledge, on how they are dealing with the threat of discontinuity and Local Knowledge disruption, on what could be the potential role of formal education in the preservation of local traditional culture and how this is introduced in the framework of the larger discourse of cultural global flows and *eduscapes*.

The first case is Neapolis, a historic town in the Mirabello valley of Eastern Crete, where I have done extensive fieldwork, which offers a rich example of how local knowledge, memory, and cultural practice is negotiated within contemporary eduscapes and can become part of a community eduscape and interface meaningfully with formal education. Situated in a semi-rural environment shaped by agricultural livelihoods (olive cultivation, animal husbandry, horticulture), small-scale craft production, and long-standing community networks, Neapolis continues to anchor knowledge in embodied skills, ecological attunement, and intergenerational transmission. Simultaneously the town is entangled in broader Greek transformations: tourism expansion, declining agricultural incomes, youth mobility towards urban centres, the spread and penetration of digital technologies and shifting educational aspirations. These dynamics create a shifting landscape in which older practices coexist with hybrid and emergent forms of learning. Young people navigate between the demands of formal schooling—linked to national examinations, credentialism, and abstracted forms of knowledge—and the everyday knowledge embedded in family practices, craft skills, and community participation.

My fieldwork documented a pervasive ambivalence toward the modernising process. . While many local people acknowledge and appreciate the material conveniences and opportunities associated with contemporary life, they simultaneously express concern about the erosion dense, reciprocal relations that once bound the community, often articulated through the metaphor of the lost taste, an affective and sensory index of a disappearing way of life. Everyday conversations oscillate between nostalgia for "the old days," which underscores the value attributed to Local Knowledge, and sharp

critiques of past "backwardness," reflecting a desire to distance themselves from aspects of tradition even as they lament its decline. In parallel, they seem to recognize that they are carriers of this knowledge, so they try to find ways to revive and preserve it for future generations. (Kokolaki, 2011, 2021). Young people navigate this tension acutely. Young people navigate this tension acutely. On the one hand, they are deeply immersed in globalised digital cultures and oriented toward mobility, education, and modern aspirations. On the other, many articulate a growing awareness that they are inheritors and/or carriers of local traditions and ecological knowledge that risk being lost.This awareness frequently translates into selective revival, reinterpretation, and adaptation—for example, collaborating with elders, documenting family techniques, or curating micro-archives through school websites and social media. Their stance is neither fully restorative nor wholly dismissive; rather, it it reflects a dynamic negotiation between continuity and change, shaped by their position at the crossroads of local identity and global modernity shaped by the demands of schooling: the desire to belong locally while remaining open to mobility and modern aspirations.

Across Neapolis, two kindergartens, two primary schools, a Junior High School, a General Lyceum, and a Vocational Lyceum (EPAL) compose a multi-sited eduscape through which local knowledge circulates among classrooms, the Folk and Historical Museum, workshops, households, community elders, and public spaces. Schools implementing a variety of programmes engage students with their socio-cultural and physical environments. These initiatives illustrate how formal schooling can function as an active part of the local eduscape, connecting curricular objectives with community natural and cultural heritage. Elders serve as crucial knowledge-bearers whose narratives, skills, and lived experience animate learning in ways that textbooks cannot. Through these intergenerational encounters, young people engage with local history and cultural traditions as living, dynamic resources.

Starting from the kindergartens, their institutional and educational footprint confirm that early-years settings are part of the locality-anchored ecosystem. We may here refer for example to a 1st kindergarten's initiative in 2018, which engaged pupils in an experiential "journey to the past" with the local museum ("Once upon a time in Crete, our history as a tale"), while other activities such as the "bread cycle" foregrounded seasonal practices, shared labour, and sensory learning. In primary schools local knowledge learning is also grounded in culture, enskillment, and community narratives. For example, the 1st Primary School has led hands-on projects with the museum and organised visits to a local weaving workshop ("The Handmade Workshop"), where pupils explored tools, fibres, and techniques, centering tacit knowledge tied to place. The 2nd Primary School integrates locality into school rhythms (performances, storytelling, classroom work) positioning the school as a communicative bridge with the community and a venue for showcasing student work informed by local traditions and memory. Together, these programmes embed local knowledge in daily practice while maintaining an open channel to community actors and family repertoires.

At lower secondary, the Junior High School has also led sustained, structured work with community elders, such as a local-history project on the German Occupation and the local Resistance. Students conducted interviews with elders, engaged with artefacts/historical remnants at the local museum, and produced a commemorative documentary for the 28 October school celebration, transforming oral testimony and artefact-based narratives into student media, an exemplar of intergenerational knowledge transmission and digital public/oral history in a school setting. At upper secondary, the General Lyceum has facilitated participatory media (e.g., a student newspaper in print and digital form) and explorations of the history of education in Crete, linking archival work to family narratives and long-term residents' memories—thus situating contemporary schooling within regional trajectories. The EPAL demonstrates how vocational education can cultivate heritage literacy alongside technical skills: projects such as "The Mosaics of Crete: Where History Meets Mathematics" take students into museums and archaeological collections and have them recreate mosaic designs with digital tools; the school has also earned national distinction in "The Battle of the Forts" competition with a student-composed historical song, creatively fusing national wartime memory with local identity.

The town's cultural society PLEAM, which operates the Folk and Historical Museum of Neapolis, functions as a vital knowledge node that binds community, schools, and regional history. Since its reopening in 2016, the museum has offered a repertoire of holistic, experiential programmes, for example, "Let's go like old times" (riddles, pantomime, dramatization, narration) and "Tonight, I dreamt" (object-stories that prompt empathetic narration while pupils rest on woven blankets Seasonal activities (e.g., kneading and baking Easter pastry, dyeing eggs, Christmas storytelling) embed sensorial, affective, and ethical dimensions of local life in learning.). In collaboration with schools of the broader area, the museum organizes either school visits and/or educational programmes targeting children from kindergarten to Lyceum. Emphases include participation, inclusion, creativity, experiential learning, and self-esteem, the latter closely tied to cultural identity and belonging.

Viewed together, Neapolis' schools form an interconnected educational ecosystem, a local eduscape, that demonstrates how heterogeneous flows -state curricula and policy directives, digital platforms, local imaginaries, community practices, and family aspirations seeking social mobility for their children - intersect across multiple sites of learning. Elders, museums, craftspeople, and families operate as knowledge nodes; schools' digital platforms help mediate documentation and outreach; formal curricula and policy directives intersect with community memory and place-based practice, local imaginaries. This coherence across levels— including early childhood and vocational pathways—shows how the local eduscape can sustain, revitalise and reimagine Local Knowledge under contemporary conditions, rather than relegating it to the margins of standardized schooling and narrow definitions of 'valuable' knowledge. Crucially, youth dispositions—selective revival, creative adaptation, and digital mediation—are central to this dynamic.

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The second case is the community schools of Isthmia, Kalamaki and Kyras Vryssi. On the two shores of the Corinth Canal, the three villages have been shaped by the Canal's opening in 1893, a major infrastructure project that set in motion radical socio-economic change (Kokolaki, 2025). Local inhabitants perceive change most vividly in the natural landscape, then in economic and socio-cultural life. Older residents articulate a productive ambivalence: the present brings comfort and abundance, yet the past is remembered as authentic and knowledge rich—from plant cycles to craft repertoires—now perceived as fading. As one 75-year-old informant recalls, despite modern amenities and opportunities, youth is remembered "with nostalgia," a time when "we knew from a young age for every plant which was the season for sowing, fructifying, mellowing and harvesting. Now the young don't know a thing."

This testimony captures a broader pattern: technological shifts, occupational change, wartime disruptions, and urban migration have reconfigured everyday life, while schooling increasingly privileges abstract, examinable knowledge. Younger generations, increasingly educated or relocated to urban centers, became less connected to local traditions. As a result, Local Knowledge, once sustained naturally through everyday family and community life—has declined, often dismissed as outdated or inferior to Western scientific knowledge. The result is ambivalence: valuing LK and fearing its disappearance while associating it with hardship. Yet efforts to revive and preserve persist, even as formal schooling often fails to institutionalize or assess such learning.

Schools in the Isthmus area (kindergarten, primary and lower secondary school) have sought to embed local knowledge in their learning activities, especially through visits to locales of particular importance to their sense of place such as the Canal Company and the archaeological museum in Isthmia. Moreover, worth mentioning is the participation in the 2024 revival of the ancient Isthmian Games, event remembered with pride by older residents but long ceased until recently revived. School websites document place-based projects focused on the Canal's opening, the German Occupation, and the 1954 earthquake, linking national narratives with local memory. Through blogs and wikis, students curate local histories, artefacts, and oral testimonies, aligning curricular aims with community knowledge and fostering self-respect and custodianship (cf. Kokolaki et al., 2015). When formal learning embraces participatory and experiential methods with community partners, students not only learn about LK; they practice its conservation, representation, and renegotiation—developing a critical sense of their position within local environments and their potential agency in sustaining them.

Viewed together, Neapolis and the Isthmus area illustrate how local infrastructures (museums, elders, craftspeople, family networks) and school initiatives can mediate the tension between standardized curricula and place-based ways of knowing. Neapolis shows how a dense network of actors can sustain and reimagine LK across early childhood, general, and vocational pathways. The Isthmus case highlights the fragility of transmission in contexts of profound change and the value of school anchored revivals that reconnect students with local history, landscape, and practices. In the school context, it is a way of opening-up the school environment to the local community by establishing bonds

between the students and their locale and empowering students' agency concerning Local Knowledge (cf. Kokolaki et al. 2015). It also introduces interest to participatory and experiential transmission of knowledge and strengthens local cultural memory as "repositories of alternative choices that keep cultural and biological diversity flourishing" (Nazarea, 2006: 318). Finally, in both settings, youth dispositions are pivotal: young people selectively restore, adapt, digitize, and recombine practices, positioning Local Knowledge not as a nostalgic residue but as a living resource—akin to the UNESCO framing of intangible cultural heritage as "living heritage"—that can support identity, wellbeing, and ecological attentiveness.

Rethinking school-Local Knowledge relations within eduscapes

Formal education often intensifies vulnerabilities for Local Knowledge when it prioritises standardised, abstract content and imposes narrow and singular definitions of what counts as 'legitimate' knowledge. In many national contexts, schooling becomes a mechanism of cultural homogenisation: local practices are dismissed as outdated or irrelevant, while students are encouraged to align themselves with dominant cultural models that marginalise, devalue, or misrepresent community-embedded knowledge.This tension is captured by Bates and Nakashima (2009), who highlight a central dilemma faced by indigenous peoples and remote rural communities:

> While formal education promises to open pathways to the material benefits of the Western world, at the same time it tends to be destructive to indigenous knowledge and worldviews. Furthermore, education curricula, designed for a mainstream and largely urban populace, may be of limited utility for remote rural communities where wage-earning jobs are few and far between. (Bates & Nakashima, 2009: 6).

Relatedly, Aikenhead (1996, p.180-181) talks about the sense of "foreignness" as a triple form of otherness and cultural conflicts experienced by students all over the world, when scientific knowledge conflicts with their life-worlds, worldviews, and social contexts of practice, with direct implications in their learning course. It arises from the conflict between a) their life-world (everyday experience) and the scientific culture, b) their local worldviews and those embedded in Western scientific paradigm, and c) between the social contexts in which scientific knowledge is learned and the contexts in which it is applied. Such friction, however, is not inevitable. Systematic evidence shows that it can become a *productive* border-crossing experience when mediated through intercultural dialogue, bilingual approaches, and reworked assessments that value observation, craft, oral explanation, and community-based knowledge –and do not rely solely on decontextualised forms/reference to indigenous content (da Silva et al., 2024).

Within dominant educational discourses, Local Knowledge is often framed as incompatible with Western scientific thought, technological advancement, or global cultural participation (Sillitoe & Marzano, 2008). Ingold based on the Culture/culture divide articulates this binary as: On one side of the

binary are scientists and other people *of* Culture; on the other side are the custodians of traditional knowledge, people *in* culture" (Ingold, 2018, p. 14).

The dominance of Western scientific paradigms in schooling accelerates the erosion of Local Knowledge. As Shakya (2010) notes, Western-centric development models neglect and marginalise indigenous practices, producing the rapid disappearance of skills, technologies, artefacts, problem-solving strategies, and expertise. These disruptions are amplified by broader forces such as urbanisation, globalisation, digitalisation (Cox, 2000), and by the stark inequalities of the network society, where entire regions become "black holes" of informational exclusion (Castells, 2010, p. 166). In education, globalisation manifests through standardisation and the diffusion of universal policy frameworks, often shaped by organisations such as UNESCO and the OECD. As Spring (2009) observes, educational globalisation is best understood as a superstructure of transnational flows, whose influence is mediated locally by how educators interpret, adapt, or resist global policies.

> In summary, the globalization of educational institutions and practices can be envisioned as resulting from a superstructure composed of global flows and networks within which their influence is determined by the interpretation, adaptation, or rejection by local educators. This imagery encompasses the following elements of educational globalization (Spring, 2009, p.7).

Despite these pressures, communities do not simply lose or abandon their knowledge traditions. Instead, Local Knowledge often becomes a site of cultural resistance, where identity, memory and autonomy are defended against homogenising forces. Shakya (2010) documents how Nepal's centralised system erodes Newari knowledge systems, while Shizha (2010) frames the recovery of Indigenous Knowledge in Zimbabwe as an anti-colonial, anti-racist project that re-centres cultural memory and interpretive frameworks. Communities may revitalise, reinterpret, or hybridise knowledge traditions through creative integration of new and old epistemic forms.

Recent scholarship in ethnoscience and anthropology argues that comparative approaches, examining what each knowledge tradition perceives, values, and tests within its own lifeworld, produce deeper learning than competitive framings that rank traditions as right or wrong. In this respect, Ellen and Harris argue instead that there exists a shared foundation of universal reasoning across all traditions, however expressed differently within distinct cultural contexts: "both traditional and western knowledge are anchored in their own particular socio-economic milieux: they are all indigenous to a particular context" (Ellen & Harris, 2000, p.24). Fischer (2004a) similarly contends that Indigenous knowledge is effective within the ways of life it supports, even if it may be misjudged when evaluated by external epistemic standards.

This line of work is further extended in science-education dialogues and often integrated in metaphors[4] such as "bridging" and "border crossing" (Aikenhead 2001; Aikenhead and Ogawa, 2007) or "weaving" and "two-eyed seeing" (Bartlett et al., 2012) showing that comparative engagement is especially generative. This interweaving materializes in the forming of the field *Indigenous Science Education* (ISE) for the inclusion of indigenous knowledge in science education. According to Baker and Heller (2019, p. 1) ISE forms "part of a philosophical shift away from 'either/or' thinking toward 'both/and' thinking –away from monocultural thought toward acknowledging and valuing diverse ways of knowing." This view relies on the convergence and combined possibilities of both knowledge systems (scientific and indigenous), however it should not be based on simplistic expectations, idealisations or romanticised assumptions and depoliticised narratives that overlook power asymmetries, epistemic tensions, and the historical conditions under which these systems have evolved.

Moreover, within the framework of multiple literacies, understood as socially situated practices rather than a single, decontextualised skill, local literacy, refers to the culturally situated ways in which people read, write, interact and make meaning within the specific social, historical, and ecological contexts of their everyday lives (Street, 1995). In Brian Street's ideological model of literacy, such practices are not neutral skills but socially embedded, locally meaningful activities shaped by community norms, identities, and power relations (Street, 1994, 1995). Barton and Hamilton's *Local Literacies* (1998) further emphasise that literacy is constituted through the ordinary routines of households, neighbourhoods, and workplaces, where reading and writing practices are intimately tied to local purposes and social relations. Recognising local literacies in education thus means valuing dialects, oral histories, local materialities and knowledge as legitimate resources for inquiry, enabling schools to build curricular bridges between academic knowledge and the lived cultural worlds of learners, so that schools expand students' horizons without severing their roots, and communities find their languages, practices, and priorities mirrored (and debated) within the curriculum.

Understanding Local Knowledge at crossroads requires viewing education not merely as formal schooling but as part of a broader eduscape, a dynamic assemblage of flows, institutions, digital environments, and cultural imaginaries that shape how knowledge is valued, circulated, and authorised. Within this expanded view, education becomes a crucial site where epistemic inequalities may be either reinforced or transformed, enabling more inclusive and pluralistic forms of knowing. In short, the crossroads is not a cul-de-sac. When schools and communities act as co-authors of curriculum, Local Knowledge can be renewed and sustained, while students gain access to wider scientific and global literacies.

[4] See also Baker and Heller (2018) talking about three main metaphors: of "bridging", "two-eyed seeing" and "weaving."

Epilogue

The present analysis has shown that Local Knowledge cannot be treated as a static reservoir of the past but as a dynamic, experiential, and socially produced process, continually shaped and reshaped within changing historical, cultural, and technological contexts. Under conditions of globalization and networked society, the transmission of Local Knowledge is not ncessarily cancelled; rather, it is repositioned within new spatio-temporal configurations where the local and the global coexist in relations of tension, hybridity, and mutual transformation.

The lens of eduscapes clarifies this movement. Rather than equating education with a single institution, eduscapes foreground flows –of knowledge, discourse, practices, and subjectivities– that cross school boundaries. Within these flows, education can reproduce homogenising standards, or it can become a site of negotiation and re-signification as far as local knowledge is concerned, provided that its cultural situatedness and experiential value are acknowledged.

The historically tense relationship between formal schooling and Local Knowledge stems, as shown, from the dominance of Western, normative epistemologies. By contrast, contemporary pedagogies and sociocultural reposition knowledge as participatory, embodied and situated. From this perspective, Local Knowledge need not be viewed as antithetical to scientific knowledge; instead, it can be integrated (even as a complementary) framework within broader learning ecologies.

The Greek field material crystallises these dynamics. Policy and assessment regimes are still privileging standardisation, yet non-formal and co-curricular programmes (environmental and cultural projects, museum collaborations) open pragmatic entry points for local knowledge to circulate across classroom, family, community, and digital platforms. Across the two Greek localities examined (Neapolis and the Corinth Canal villages) we observed ambivalence and agency: older residents voice a sensorial nostalgia that makes palpable the affective labour of cultural continuity; schools, meanwhile, oscillate between reproducing dominant definitions of valuable knowledge and hosting place-based, collaborative work that reconnects students to landscape, memory, and practice. Neapolis's tight local network (schools, PLEAM museum, craftspeople, families) shows how a local eduscape can sustain and reimagine local knowledge across early childhood, general, and vocational tracks, enabling sustained contact with local materials, skills, and stories. The Isthmus area, marked by long-term transformation, illustrates both the fragility of local knowledge and how school-anchored revivals (e.g., Isthmian Games, local history projects) can re-connect students to landscape, memory, and practice.

Across these sites, local knowledge acts as a creative and adaptive resource that enables communities to respond to, negotiate, and reinterpret such ongoing changes in locally meaningful ways. Sustainability of the local communities therefore requires acknowledging Local Knowledge both as lived experience and as heritage: a present tense practice as much as a past tense memory. pertinent today, as young people inhabit overlapping learning worlds (school, family, community, and digital networks) producing hybrid repertoires that combine local traditions with global influences. While such hybrid

learning environments may disrupt established pathways for transmitting Local Knowledge, they also create opportunities for cultural revitalisation and intergenerational dialogue.

In closing, it should be pinpointed that Local Knowledge integration in formal education cannot be treated as a matter of simple add-ons or quick wins or idealisations, but of cultivating local literacy – the shared capacity of learners, educators, and communities to read, interpret, and act within the meanings, practices, ecologies, and histories of place. What is outlined here demands intentional design, ethical care, and sustained reflection: co-designing with knowledge holders rather than extracting from them; piloting before scaling; working with educators and studens; documenting decisions and outcomes; and building reliable feedback loops between classrooms, institutions and communities. Above all, time and space are required for educators, elders, and students to think, work together, surface tensions, test assumptions, and recalibrate in light of evidence and lived experience. Local knowledge inclusion would then become –rather than a checklist– an evolving practice of trust, shared authorship, and learning, capable of nurturing local literacy as both a civic and epistemic resource, sustaining and enabling local funds of knowledge while strengthening scientific literacy, cultural resilience and participation across eduscapes.

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Σύντομο Βιογραφικό Σημείωμα

Η **Μαρία Γ. Κοκολάκη** είναι πτυχιούχος του Τμήματος Φιλολογίας της Φιλοσοφικής Σχολής του Πανεπιστημίου Αθηνών. Ολοκλήρωσε τις μεταπτυχιακές της σπουδές στην Κοινωνική Ανθρωπολογία στο Πανεπιστήμιο του Κεντ, όπου εκπόνησε και τη διδακτορική της διατριβή στην Ανθρωπολογία. Έχει, επίσης, παρακολουθήσει μεταπτυχιακές σπουδές στη Λαογραφία. Μετά την ολοκλήρωση του διδακτορικού της, ορίστηκε Honorary Research Associate στη Σχολή Ανθρωπολογίας του Πανεπιστημίου του Κεντ (2011-2014). Έχει διδάξει ως αναπληρώτρια και μόνιμη εκπαιδευτικός σε σχολεία δευτεροβάθμιας εκπαίδευσης. Υπηρέτησε με απόσπαση στο Ινστιτούτο Εκπαιδευτικής Πολιτικής από το 2011 ως το 2017. Από το 2014 ήταν εξωτερική συνεργάτιδα του Κέντρου Κοινωνικής Ανθρωπολογίας και Υπολογιστών (CSAC) των ερευνητικών κέντρων «HRAF Advanced Research Centres (EU)». Από το 2020 υπηρετεί ως ΕΔΙΠ στο Παιδαγωγικό Τμήμα Δημοτικής Εκπαίδευσης του ΕΚΠΑ με γνωστικό αντικείμενο «Ανθρωπολογία της Εκπαίδευσης: εκπαιδευτικές και διδακτικές προσεγγίσεις». Είναι συγγραφέας του βιβλίου *Εξυφαίνοντας την Παράδοση. Η παραδοσιακή υφαντική ως ποιητική των γυναικών στο Επάνω Μεραμπέλλο.*

Short CV

Maria G. Kokolaki holds a B.A. in Philology from the Philosophical School of Athens, a M.A. in Social Anthropology and a PhD in Anthropology from the University of Kent at Canterbury, UK. She also attended the postgraduate specialisation programme in Greek Folklore at the Philosophical School of the Athens University. She was an Honorary Research Associate (2011-2014) at the School of Anthropology and Conservation of the University of Kent. She has worked as an educator in secondary schools. She has also worked for seven years at the Institute of Educational Policy (2011-2017). She was affiliated from 2014 as external research associate with the Centre of Social Anthropology and Computing (CSAC) of HRAF Advanced Research Centres (EU). Since 2020 she has been working as Laboratory Teaching Staff of Anthropology of Education and teaching applications in the Faculty of Primary Education of the University of Athens. She is the writer of the book *Weaving tradition. Traditional weaving as female poetics in Upper Merabello Crete*.