

## Preface

The 26th Annual Conference of UGAT, Inc., held at the Capitol University in Cagayan de Oro City, had for its theme "The Ends of Educating," with an interface of the three thrusts of higher education: instruction, research and community outreach. This collection now carries a few of the papers presented at the conference.

The first three papers may be considered theoretical, and have in common an interest in the relationship between science and education. Raul Pertierra's inquiry into the state of the science of culture in the Philippines makes us consider those social and main cultural factors behind the poor development and low valorization of science in the country. Drawing from both empirical and theoretical material, the paper explores the relationship between a culture of science and the orientations and values of everyday life. Fr. Georg Ziselsberger's paper argues for a new philosophy of education that sees the end of education as more than individual personal growth and nationalistic techno-economic progress, and concludes that any meaningful human mode of living in the future can only be sustained by a flourishing earth community within a purposeful universe. The author sees university education as a rite of passage (a well-known phrase in anthropology) that leads the students to gain a new responsibility in fulfilling their human role for the common good of the entire earth community. Then, the novel perspective used in Myfel Joseph Paluga's paper fits into the idea of earth community, to include non-humans. It is a re-reading of Darwin's canonical work *Origin of Species*, arguing that anthropological knowledge and education need not always be anthropocentric.

These are followed by four empirical studies in community outreach. Beulah Torres' contribution focuses on service-learning as a strategy to prepare students to become informed, active and knowledgeable citizens who have a good understanding about what the government does. Nimfa Bracamonte's comparison of the formal and alternative educational settings highlights the role of these systems vis-à-vis the individual on the issue of development. Alicia Magos' narrative on how the School for Living Tradition, called Balay Turun-an, was set up in Central Panay illustrates the sense of fulfillment that anthropologist educators gain when they do fieldwork and introduce new systems among indigenous peoples.

The conservation of cultural heritage is a common theme of three papers here. Erlinda Alburo argues for the teaching of culture through the teaching of the native language, in this case Cebuano. Her paper describes earlier attempts to use language as a key to understanding local culture, and closes

with a survey on vocabulary. The teaching methodology is not the focus of the paper; rather, it brings us to the awareness of what it is that we want to teach in culture and why. A second paper that also touches on the native language, here for basic education, is by Rozanno Rufino. It critiques the ends of educating in relation to indigenization within the phenomenon of globalization, and discusses how the anthropological perspective can help in policy-making. Finally, Mario Cuezon deplors the lack of interest in children's poetry and advocates for the study of various samples of such oral tradition throughout the country, including those "deconstructions" by children that may be considered a form of rebellion. The paper copiously quotes children's verses cited in a few publications or collected from the field.

A "democratic sense" may be felt in the way the essays are grouped here. Aside from representing the three island groupings in the country, there is no distinction between professor's and graduate student's work. We believe in nurturing such a spirit of communal inquiry into the state of education today, and hope that the various perspectives offered by this collection may spur the individual anthropologist student or teacher into fulfilling what each one considers a worthwhile end of educating.

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