

Editors' Notes

The articles in this present volume speak to the central organizing theme, the “Rethinking and Remaking Forms of Knowledge: The Critical Work of Anthropology” of the 35th Annual Conference held in October 2013 at the Ateneo de Davao. These are studies of how certain forms of knowledge gain presence in the interest-driven practices of strategizing agents dwelling in particular social and cultural formations. Through techniques of ethnographic investigation, the authors, given their respective subject-positions (i.e., anthropologists-academics, graduate student of anthropology, anthropologists-design consultants, ecologists) have put into relief the conditions under which certain forms of knowledge, marked out as “local” or “indigenous”, are subjected to the destabilizing processes engendered by market-driven globalization, state apparatuses, internal and global migration, and ecological changes.

Z. Amper in her article on Cotton as textile and as medicine calls attention to not only the gradual demise of local knowledge of cotton production in Santander, Cebu as a result of the influx of manufactured textiles in the market, but also the concomitant erosion of cultural meanings of cotton (e.g., as a marker of identity and as a medicinal plant). In the same vein, B. Amper in his article brings to bear the indigenous *materia medica* of the migrant Ati in Cebu City to make a case for the ways in which such knowledge persists given the enduring social networks of Ati that operate in the production and distribution of medicinal products. As part of Ati heritage, such knowledge survives, notwithstanding the hegemony of biomedicine. B. Amper, however, observes that the intergenerational transmission of such knowledge is crucial as many of the indigenous healers are gradually passing away, not to mention the changing orientation of the young Ati towards the value of traditional knowledge and practices.

Cosmological knowledge as “form of life” marks Nabayra’s study of the Mandaya. By describing the power of the pantheon of spirits over the organization and maintenance of Mandaya socio-moral order, myths, and rituals, he contributes to the politics of interpretation of the spirituality of the “cultural other”, particularly on tendencies to examine the Mandaya’s relationship with the spirit world through the language of religious orthodoxies.

Tongco et al. provide a detailed description of the knowledge of the Magbukun Ayta of an endemic edible wild yam called *buloy*, ranging from its identification and gathering, to its preparation and consumption. As well, the authors paid attention to the rich folk narratives on the *buloy*, suggesting as it were its cultural significance in the lives of the Magbukun Ayta. And

like the previously mentioned authors, Tongco et al. lament the gradual fading away of such knowledge brought about by the changing ecological and socio-demographic conditions in the area.

Cajilig and Maranan's engagement with "forms of knowledge" is situated within the context of the interactions of anthropology and design. As practitioners of design anthropology, the authors draw on their experiences from their commissioned works and present the importance of self-reflexivity in dealing with the tensions between anthropology *with* design and anthropology *for* design, each of which demands characteristic use of knowledge that in turn challenges practitioners' commitment to socially-sensitive production of artifacts.

Panaguiton reports on the *panglima* leadership system among the Bajau in Basilan, and how at present custom 'interplays' with state strictures, functionaries and groups organized by the local government, some of whose effective authority may simply stem from possession of the means of coercion. It is also a documentation of the absorption of 'tradition' by dominant social groups and hegemonic laws.

Camposano's article on balikbayan boxes and the 'politics of generosity' may serve to underscore (for this issue) how tacit knowledge of the materiality through which relationships may be reproduced underlies the strategies of overseas Filipinos seeking to retain their roles within their families and households from long distance.

Our final article is a review, by Roldan, of Michael Fabinyi's book *Fishing for Fairness: Poverty, Morality and Marine Resource Regulation in the Philippines* in which Fabinyi highlights the discourse of the 'poor moral fisher'. The editors would like to add that the free access to this Australia National University Press publication online represents an ideal in terms of scholarly sharing of knowledge in the information age.

