

## PREFACE

"Bridging the Generations in Philippine Anthropology". The theme of the 23rd National Conference of UGAT 2001 was to have a *'family reunion'*— the intent was to bring together some of the 'living ancestors' of Philippine Anthropology, especially newly retired faculty, and the younger generation or fresh graduates of MA and PhD Anthropology degrees.

It was in fact simply the 'plan B' (as brainstormed by UGAT President Jun Estacio and Board members Jaja Paulate and myself one rainy afternoon in Silungan) when the conference could not push through in Mindanao that year as planned. But it turned out to be perhaps one of the most successful UGAT conferences. The Faculty Center Conference Hall of the University of the Philippines, Diliman came alive on October 21-23, 2001 with more than two dozen poster presentations placed at the entrance lobby. Both the conference and evening gatherings at the Patio of the University Hotel were well-attended. Already more than 90 years old but keen on doing more fieldwork, E. Arsenio Manuel was present to receive a plaque of appreciation and tributes from his former students.

The conference brought together representatives of a 'senior' generation such as F. Landa Jocano, Prospero Covar, Zeus Salazar, together with Raul Pertierra, and Japanese anthropologist Yasushi Kikuchi, discussing their take on 'Philippine Anthropology', as well as sharing reminiscences and reflections on their professors and the 'rites of passage' that they had undergone as students and researchers.

Other 'pioneers' shared pensive overviews more focused on particular research areas: Mary Racelis on the long history of poverty studies in the Philippines, William Longacre on ethnoarchaeology, Owen Lynch on indigenous rights and the law, and UGAT's founding president Ponciano Bennagen on advocacy and anthropology. It was a privilege, many of them commented, to hear their younger colleagues on the same panel.

At the very end of the scale, fresh from fieldschool, UP Diliman undergraduates attending their first ever professional conference presented papers in Physical Anthropology and their batchmates also had a strong presence in the poster presentations. A slightly more mature generation meanwhile presented their new masteral and doctoral findings in Prehistory, in Economic and Ecological Anthropology, and in Legal Anthropology.

The conference was rounded out by Aeta speaker Ben Atanacio who reflected on the topic "Ang Nagbabagong Relasyon ng mga Antropologo at ng mga Katutubo". (Unfortunately, representatives from the NCIP failed to arrive for the same panel, which must be an indication of one area of concern for Philippine Anthropology.) And there was also a video screening and discussion of the documentary "Mula Pabrikang Hanggang Fukuoka" with film-maker Nana Buxani. With the packed program, the open fora were pressed for time but participants could find opportunities to pursue them over coffee and snacks outside during the break.

Taken from this gathering of colleagues, several stimulating papers now comprise this volume of *AghamTao*. Dr. Raul Pertierra's reflections on Philippine social science is the opening article. Discussing social science's historical role in relation to the nation-state, he asks, for example, why is 'indigenous social science' only done at the level of the nation? Why must ethnicities today only look backwards to the past? Pertierra also finds that the discourse remains Western-centric. He advocates awareness of the practical interests involved in 'universal understanding'. Philippine social science should return to a basic humanism, Pertierra says.

From this height the volume swoops down to particular articles on archaeological methods, and ethnographic papers on sharing, household strategies and tenure systems, and state law.

The second article by Armando Mijares is an experimental archaeological study on andesite flake tools and their 'expediency'. Based on availability of materials, ease of manufacture, suitability for cutting other materials like bamboo and rattan, and microwear analysis, he proves that andesite tools in Peñablanca, Cagayan were probably often used for making other useful tools out of bamboo. These are likely reasons why the stone traditions of Southeast Asia persisted unchanged for thousands of years.

Dr. William Longacre next provides an overview of the development of Ethnoarchaeology. He himself has overseen and inspired much of the development of this subfield, in the form of the Kalinga Ethnoarchaeological Project, longest-running in the world since 1973. Now Philippine ethnoarchaeological data on things like formation processes in the development of middens, or the laying down of residues on cooking pots, are being compared to archaeological data in other parts of the world.

Systems of shares and sharing among the Ivatan in Batanes are the subject of Maria Mangahas' article where she investigates the distribution of *arayu*, a seasonal summer fish product (in dried form) of high social and economic value. Only in Batanes can such elaborate shares arrangements be found where fish can also be swapped for land and labor. The article explores the essence and spirit of 'shares' in economic arrangements as seen through this unique case.

The next article by Wilfredo Torres' goes to the Southern end of the Philippine archipelago, where we find the Sama Dilaut now engaged in seaweed farming. This transition to cash crop production has major consequences. Gender divisions of labor and household strategies adjust to new opportunities and new perceptions of the sea space. Torres notes loss of tenure over sea resources and at times violent conflicts with other ethnicities like the Tausug.

Tenure over land and forest resources is the subject of Augusto Gatmaytan's article on the Agusan Manobo. Gatmaytan's nuanced discussion demonstrates changing patterns of inheritance and ownership among the Manobo as some resources became commodified. And it leads to a strong critique of the IPRA (Indigenous People's Rights Act) having a static and simplistic view of indigenous

communities, and potentially endangering the very rights that this law is intended to protect.

The last article by Padmapani Perez titled 'an exercise in reflexivity' speaks directly to some of the concerns raised by Gatmaytan as she begins with reflections on her own research into the implications of laws on ancestral domains. Perez sensitively considers the changes in her perspective from her academic work from a distance, and from within a brief period of fieldwork among the Tagbanua in Coron, Palawan, noting the ironies and frustrations in being an anthropologist. And she asks, what are anthropologists to do with the fields of emotions that are encountered both within and outside themselves? Perez considers that, like it or not, all anthropologists are advocates.

The Philippine Social Science Council co-sponsored the conference together with the Department of Anthropology of the University of the Philippines, Diliman. Acknowledgements are due to Michael L. Tan, chair of the Anthropology Department in UP Diliman, to Melanie Uy for logistics coordination, to the undergraduate anthropology majors that volunteered to assist in manning the secretariat, to documentors Eizel Hilario and Jim McElroy, to Arnold Azurin who emceed during the opening night, and to the moderators of the conference: Eufrazio Abaya, Lerma Yambot, Francisco Datar, Sol Dalisay, and Albert Alejo.

Professor Manuel has already sailed into the afterworld. But surely a Philippine anthropology very much alive and kicking will continue to grow with the challenging participation of next generations of anthropologists, the *katutubo* and diverse anthropological subjects, and the nurturance and thoughtful provocations of our anthropologist *ninuno* and *anito*. It is UGAT's role to keep it going.

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