

Obituaries

WILFREDO ARCE

March 29, 1937 –

March 28, 2014



Dr. Wilfredo Florenda Arce was Chairperson of the Department of Sociology and Anthropology of Ateneo de Manila University for a considerable length of time. His areas of interest were complex organizations, human behavior in organizations, urban anthropology/development, and use of qualitative methods. As a social scientist who also regularly wrote for Philippine journals, Dr. Arce believed in the importance of having a systematic qualitative research methodology to assure good research and establish grounds to which conclusions could be traced. This principle has made one of his works, *Qualitative Methodology*, a “classic” in social science disciplines. His studies concerning Sulu have offered “hope” to what has become known as disordered politics in the Philippine south arguing that the relatively peaceful Jolo, Sulu he had known in 1961-1962 confirms that “Muslims and Christians could engage in political competition and cooperation in the same political arena” and that “men and women of goodwill, both Muslim and Christian, could again create the conditions where at least fratricidal strife could cease and where perhaps the processes of accommodation, mutual and according to terms satisfactory to both sides, could begin.”

Dr. Arce’s understanding of the connection between the cultural environment and structure of Filipino business organizations was also valuable to the field of business anthropology. His other contributions were on studying the prospects of community and agriculture development projects coordinated between the local government and educational institutions, and “changing the values and behavior of

individuals working in organizations, in particular, to counter corruption in public and private organizations.” Moreover, he has invaluable contributed to enriching Philippine history and Southeast Asian studies through his collection of Tausug Oral Traditions.

On March 28, 2014, Dr. Arce – a person with sense of humor, kindness, good counsel, and one reliable for his expertise in anthropology and sociology– passed on, leaving his significant works to the hands of future social scientists and others who may contribute to it.

HAROLD C. CONKLIN

*April 27, 1926 –
February 18, 2016*



*“It is absolutely appropriate that we should discover that the Hanunóo have invented the word **konkirin** (a transliteration of ‘Conklin’) to mean ‘things related to knowledge’”*

As an anthropologist, Harold C. Conklin was a pioneer in works on ethnobiology, ethnobotany, ethnoecology, linguistics, ethnoscience, and cognitive anthropology. He conducted extensive field research in Southeast Asia, particularly in the Philippines having done fieldwork among the Hanunóo of Mindoro, the Tagbanaua of Palawan, between 1947 and 1958, and among the Ifugao in the Cordillera between 1961 and 1973. He documented indigenous ways of understanding and knowing the world through folk classifications systems such as color categories, kinship terms, local flora.

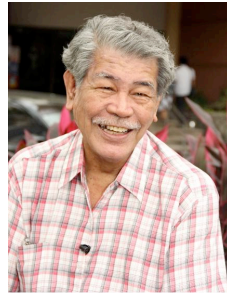
He made known indigenous worldviews through his publications -- a catalogue of Hanunoo bamboo manuscripts, a 600-page *Hanunoo-English Vocabulary, The relation of Hanunoo culture to the plant world* (1954); his monograph on *Hanunoo agriculture* (1957), to sample a few of his studies. Conklin was able to comprehensively bring together and critically interrogate the literature on shifting cultivation of the Hanunoo to highlight the local categories and understandings.

Of all Conklin's writings and research projects, his masterpiece must surely be his *Ethnographic Atlas of Ifugao* (1980). He was able to employ the skills of ethnographic ground-truthing, the cartographic arts and map-production technology, and fieldwork. With series of photos and full-colored map plates, he portrayed how the terraced and irrigated wet rice landscape of the Ifugao was created through local knowledge and skill, and explained about the Ifugao's environmental adaptation and resource management. Until now, it remains an extraordinary achievement in historical ecology and participatory mapping.

FLORENTINO HORNEDO

16 October 1938 –

9 December 2015



An academic across several universities (including Saint Louis University in Baguio, the Ateneo de Manila University and the University of Santo Tomas in Metro Manila, and Saint Dominic's College in Basco, Batanes), folklorist, historian, a professor of education, philosophy, literature and the Humanities, and a revered mentor to Ivatan graduate students, Florentino Hornedo was also always very much involved, as both consultant and critic, in the development initiatives in his home

province. The impact of his devotion to Batanes is extended through his students who continue to work there in schools and various offices, including in elective government positions. Dr. Hornedo advocated for drawing on the Ivatan cultural legacy of various forms of cooperative endeavor. As he once stated in an article in a local newsletter: "Development begins with self-help", and he proceeded to outline the rich language of self-help traditions in Batanes. He characterized the Ivatans as having a 'split culture' (Hornedo 1982) starting from the successfully introduced educational system under the American colonial regime (Batanes has a very high rate of literacy as well as of out-migration), which led to the division between those that have acquired 'English language culture' and aspire to a 'good life' modeled on Manila or similar places, and the 'folklore culture' of those who have never left Batanes or who have come back to make their lives there rooted in a clear sense of place-based self-sufficiency derived from the products of their labor. The tiny province of Batanes (which has three inhabited small islands and population slightly higher than 15,000) may be remote and hazard-prone but also has many adaptive social mechanisms in place (a set-up nowadays termed 'cultural resiliency'), and it bears the impact of the ideas, writings, and personal interactions of one native son which will be felt and valued for a long time to come.

Hornedo, Florentino. (1989). Development begins with self-help. *Payuhwan*. 1(1):3

Hornedo, Florentino. (1982). "History of A Split Culture: The Ivatan Case." *UST Journal of Graduate Research*. Vol.12, No.1, October 1982.

F. LANDA JOCANO

February 5, 1930 –

October 27, 2013



“the country’s foremost cultural anthropologist”
- F. Sionil Jose, National Artist (2012)

Felipe Landa Jocano wrote about diverse aspects of Filipino culture - folklore, prehistory, cultural communities, folk medicine, and organizational culture, to name a few. The works he was well known for are *Slum as a Way of Life* (1975), *The Epic of Labaw Donggon* (1965), *Sulod Society* (1968), and the *Central Visayan Epic, Hinilawod* (reprinted 2007). These contributions to cultural anthropology, especially his studies on Filipino values, folk medicine, and child socialization practices, proved to be essential to the development of culturally-sensitive policies employed in various institutions in Filipino society.

Dr. Jocano’s background in the rural communities of Iloilo greatly influenced his works as a social scientist as shown in his ethnographic work on the Sulodnon (later known as Panay Bukidnon) of central Panay and the documentation and recording of their folk epic Hinilawod. His ethnography on the Sulodnon can be found in *The Sulod Society* (1968) where he primarily described their kinship structure and practices to which he gives utmost importance because kinship is “the bond which serves as a framework for social, religious, and economic cooperation; as a communicative device which integrates members of the group” (Jocano 2000:232).

In his almost half a century of practice of research in various fields in anthropology, Dr. Jocano made huge historical and ethnographic contributions that shaped the social sciences as a discipline in the country. These contributions have provided us a foundation to understanding our cultural identity. More importantly, through his various engagements he demonstrated the relevance of anthropological knowledge in medicine, industry, media, and governance. Some of his works along this line include *Towards Developing a Filipino Corporate Culture* (1989), and

Management by Culture (1990, 1999), in which he showed how cultural knowledge is necessary in improving management practices; and *Working with Filipinos* (1999) which was aimed at expatriates working in the Philippines.

WILLIAM A. LONGACRE

*December 17, 1937 –
November 18, 2015*



An ethnoarchaeologist who studied ‘Kalinga pottery use’ to aid in making better inferences from material culture and reconstruct the past more accurately

William Longacre held a long term (1978-2008) visiting appointment at the University of the Philippines where he inspired, convinced and helped students pursue anthropological scholarship. His personal interest was in ethnoarchaeology, the study of material culture among living populations. His brainchild was the Kalinga Ethnoarchaeological Project, one of the longest-running ethnoarchaeological projects in the world that lasted for almost 20 years. Another project he hatched was the Pottery Use-Alteration Study also in Kalinga (1975-1976 and 1987-1988).

Longacre sought to understand the social context of pottery making that is often difficult or impossible to infer from archeological excavations. Concerned with the relationship between Kalinga social groups and their pottery designs, he observed the pottery manufacturing traditions and the

presence of decorative attributes. He investigated stylistic variability in Kalinga pottery; how social organization and pottery use alter vessels. He inquired about intergenerational continuity, discovering the clay standards from 104 retired potters from Dalupa and Gangtalan.

Combining experimental, ethnoarchaeological, and archaeological approaches, he tracked how material culture changes diachronically. His overall intension was to aid prehistorians in making refined inferences about pottery use and arrive at more accurate reconstructions of the past.

MARIFLOR PAPAN

1936-2016

“She was such a force! And she showed that an anthropologist could be a warrior!”

Honored by the people of Kalinga for fighting against the construction of the Chico River Dam in the 1970s which flooded villages like Lubuagan. This act of bravery is the reason why the Chico river and the Pasil river continue to flow freely up to this day.

- Rina Soriano (n.d.)

Maria Flora Guadalupe Papan-Malicsi is best remembered for circulating the Chico River Dam controversy experienced in the Cordillera. Through sheer courage, doggedness, belligerence, she got the issue to be publicly known not just nationally but internationally. This made such a dent on the martial law regime and also showed what a mass movement could do to stop a dictatorship from completely overpowering small folks in the mountains.

Immortalizing Mac-liing Dulag’s words, she raised awareness on the consequences that the Chico River Basin Development Dam Project would bring. The project would have submerged 6 villages, displaced 1000 families or 100,000 indigenous people, and washed away (based on 1972 prices) P31,500,000 worth of rice lands, 1,200 terraces, and 500

hectares of fruit trees had it not been for her rallying behind and garnering support for the Cordillera people.

She cared enough to fight for the indigenous people's rights to land and habitat, supporting the concept of 'native title' and recognizing the ecological framework of the Kalinga's man-land relationship despite incompatibility with existing legal structures. Her advocacy, support, commitment and love for the indigenous people was the reason why the Kalinga adopted her as their own daughter. Her dying wish was to have her ashes spread among the Butbut tribe of Bugnay, Tinglaya, Kalinga who adopted her as their daughter.

The impact she created also inspired the organization of Lumads in Mindanao. Truly, her passion and brand of activism continues to live on up to this day. Mariflor showed the way for an enlightened, critical practice of anthropology, which takes the side of the poor and marginalized. She took the risks and could have been arrested, even salvaged for her strong stance. She made a commitment that may have ultimately created the shadows that would not sustain her strong passions.

GERARD RIXHON

August 20, 1925 - September 1, 2012

Gerard Rixhon had a strong interest in the anthropology of religion, particularly Islam in Philippines and Indonesia, terrorism and sacred violence, people, culture and traditions of Southeast Asia, media, popular culture, and diplomacy. He spent 20 years as a researcher, educator, and medical worker in the towns of Bongao, Ungus Matata, Sibutu, and Siasi in Tawi-Tawi and Sulu. He founded the Notre Dame of Sibutu high school, after which he was transferred to Siasi to head the Notre Dame of Siasi high school and start a two-year normal education program.

From 1968 to 1974, Rixhon was Director of Coordinated Investigation of Sulu Culture at the Notre Dame of Jolo College, as well as Editor of Sulu Studies and Dean of the Graduate School (Rixhon, 2002; Baytion,

2012). It was at this time that he began work on the preservation of the verbal arts of the Sama and the Tausug. He also delved into linguistic anthropology and conducted data collection among the Orang Badjao of Central Celebes, people who belong to the same linguistic group as those locals that he worked with in Tawi-Tawi .

He taught in the Ateneo de Manila University as a part-time lecturer and continued his research on the oral traditions of Sulu and Tawi-Tawi after his retirement in 1992. He is also widely credited for his contributions to the public understanding of rido or clan feuding in Mindanao. Rixhon facilitated the Consuelo Foundation in the conceptualization of the Leadership Training Program for Indigenous Peoples and served as a consultant to the Philippine Indigenous Youth Leadership Program of the Children and Youth Foundation of the Philippines (CYFP).

On September 1, 2012, Rixhon passed away after suffering a stroke. He is remembered for having lived a life dedicated to scholarship and advocacy for the Sama and the Tausug of Mindanao.

Compiled by

MULAT (Jared Salita, Simone Sales, Rocyl Sangalang, Golda Castro, Bae Jae Young, Matheu Macatangay, and Margo Cruz)

UP students (Maia Binhi Borja, Teresa Joi de Leon, Alinia Jesam Jimenez, Mark Raymond Manicad, Wilbert Paolo Meriño, and Shane Irish Laggui)

Aileen Rondilla, Suzanna Roldan, Maria Mangahas, and Enrique Leviste.