

EDITOR'S NOTES

The theme of this issue is the circulation and application of anthropological knowledge in the 'public sphere' – especially venturing outside of academe. One of the highlights of the UGAT conference in 2016 with the same theme, was the '*dap-ay*' bringing together elders and prominent practitioners of the 'tribe' of Filipino anthropology (or broadly the network of UGAT) to share about their anthropological practice and engagements. Our Issue Editors Fernando N. Zialcita and Jose Jowel Canuday introduce this thematic issue of *Aghamtao* with articles to expand on the theme and to introduce the *Dap-ay* discussions.

The issue's featured articles represent a general regional balance. Firstly Mindanao with Ponciano Bennagen's article, revolving around the question of the non-Moros and the BangsaMoro Organic Law. This article is best read as a companion piece to his "Katutubong Kaalaman at Kakayahan (kkk): Isang ulat mula sa "Republika ng Kalibugan", published in *Aghamtao*, in 2015 (Volume 24). Br. Karl Gaspar continues with reflections on 'Mindanawon Anthropology', discussing how this had emerged from close ties in the past between the Church and anthropology. From Northern Luzon, Analyn Salvador-Amores reports on the role of the *Museo Kordilyera* of UP Baguio, which is dedicated to the indigenous peoples of the Cordillera. From the Visayas, Cebuano peasant-farmer knowledge and perspectives on their subsistence crop – corn – contra the market-orientation of government agricultural initiatives, are discussed by Zona Hildegarde S. Amper, Abigail R. Eugenio, Punky May Bacon, and Benjie Bonita.

The *Aghamtao FORUM* is envisioned as a continuing series for shorter commentary relating to the theme of the issue, accommodating further brief discussion. Here, Aileen D. Rondilla an academic and a practitioner working with business and enterprise, offers her reflections and experiences, to open up a discussion on the inherent contradictions in working for the 'profit sector'.

Still related to our theme is the article, by Maria Mangahas and Cynthia Neri Zayas, reporting on our study for an aspect of the Global Survey on Anthropological Practice of the World Council of Anthropological Associations (which UGAT is a member of). The article finds that Filipino

anthropology has maintained a bias for a continuing academic and professional role alongside indigenous peoples of the Philippines.

We might add that there are some deep historical precedents to the ‘circulation of anthropological knowledge in the public sphere’ by Filipinos (cf. “Isabelo de los Reyes as Anthropologist-at-Large” in *Aghamtao*, 2013, Volume 22:143-149) – an origin point that diverges from the tradition of acknowledging the American colonial government for the establishment of the discipline in these islands. Certainly academic anthropology was providing data and frameworks for imperial governance in the turn of the 19th century. Michael Armand P. Canilao’s article takes a closer look at the relations of power apparent from the mode of conducting expeditions at that time, when pistols were part of standard field gear.

Additionally, these pages also offer the following: a report on bamboo knowledge in Pangasinan, a review of a recently published book on ‘Human-Animal Entanglements’, a summary of what went on in the UP Beyer Museum Talk on ‘IP representation in Tourist-oriented performances,’ and a link to the newly issued policies, standards and guidelines or ‘PSGs’ for BA/BS Anthropology by the Commission for Higher Education.

This issue of *Aghamtao* also takes note of the recent passing of the dearly beloved Dr. Erlinda D. Burton, who truly was an exemplar of the work of ‘circulating anthropological knowledge in the public sphere’.

- MARIA F. MANGAHAS