

EDITORS' NOTES

Aghamtao has always been an 'artisan' product (as in: 'handmade', and, 'working from home') but never more so as in a pandemic year. Struggling through, we are happy to disseminate and bring this issue to virtual being as a completed volume, 'proofread' without benefit of a physical proofcopy, but still expectant of it becoming a print publication.

Readers would find two themes running through this issue of *Aghamtao*. One is of 'looking back' (*pagbabaliktanaw*). Most of the papers are historical reflections, such as the first one by Thomas Gibson, on Islamic models of social justice, which outlines nine models that continue to have currency in South Sulawesi, and how they emerged over time from the 16th century to the present. From the 'UGAT Archives' we have decided to include the documentation of the plenary talk of Mohagher Iqbal, delivered in the UGAT conference in Cagayan de Oro in 2017, which gives a historical overview of the Moros' struggle for self-determination from his perspective as a senior official and also as the spokesman of the Moro Islamic Liberation Front. (*Aghamtao* also acknowledges the two volumes of the compiled agreements and documents of the GPH-MILF Peace Process presented by Mr. Iqbal for our reference.)

We would like to give thanks to Cynthia Neri Zayas who solicited Professor Kyung-soo Chun's article on the Japanese 'field scientist' Tadao Kano, as well as coordinated its translation from Japanese into English. In this article, the distinct historical context for practice of anthropology is the Japanese imperial era. Taking opportunities for contractual employment from the Japanese colonial and then wartime government, Kano's field assignments took him from Taiwan to the Philippines and thence to Borneo, where he eventually went missing in 1945. Professor Chun observes that publication of Kano's ethnographic work immediately after the War, and in spite of his being missing, is surprising, and attributes it to Kano's scientific persona as a natural historian and 'field scientist' for which he had widespread recognition, and to a felt 'healing' and uplifting effect on the trauma and low morale of the Japanese people after their loss of the war that could be provided by the ethnographic material.

We are glad for this opportunity to gain some familiarity with Japanese anthropology, in which however Professor Chun asserts that the contributions

of Tadao Kano have been insufficiently acknowledged and appreciated. It is worth noting that as an anthropologist Kano was in some ways way ahead of his time; for example he should be considered a pioneer in what would now be termed ‘ethnoscience’, and he was apparently also the ‘first ethnoarchaeologist’ in the world. Kano also took a regional perspective (Southeast Asian) rather than a narrow nationalist one, and engaged on equal terms with non-Japanese perspectives. The rediscovery of Kano’s anthropological work is a personal story in itself for Professor Chun who grew up in (Japanese) colonial Korea. On the other hand, our readers might be interested in Kano’s friendship and esteem for our own H. Otley Beyer who Kano protected and worked closely with during the Japanese occupation of Manila.

Indeed, Kano’s career can be appreciated as an example of how to do fieldwork during wartime, and by extension, during times of ethical quandary. We wish it were possible to know more about the Japanese scientist’s ambiguous relationship with the imperial forces – perhaps he was torn between being a representative of Japanese imperial ambitions, and a scholar devoted to a humanistic discipline. His rendering of opinion on the so-called ‘Musha’ or ‘Wushe incident’ seems to be the clearest evidence of Kano’s will to dissent from the official account of the event.¹ The editors have added many footnotes to the text of Professor Chun’s article in an attempt to provide additional information for readers not familiar with the history of Japan and Taiwan and to gain at least nodding acquaintance with the persons cited.

Connecting to this, doing ‘daring fieldwork’ or ‘taking risks in fieldwork’ (lit. ‘*mapangahas na pananaliksik*’) is another relevant theme, one taken up by Teresa Jopson and Aliya Sakaran. Their article, written in Filipino, reflects on discerning one’s activist stance in the field through a collegial relationship, or in, in their terms: an “insurgent approach to research” (‘*mapangahas na pananaliksik*’), which they offer as a contribution to research methods. The context for their field research is a Moro community in Davao City in the midst of the ‘war on drugs’.

¹Cf. Barclay, Paul. (2017), Chapter 1: “From Wet Diplomacy to Scorched Earth: The Taiwan Expedition, the Guardline, and the Wushe Rebellion. In *Outcasts of Empire: Japan's Rule on Taiwan's "Savage Border," 1874-1945*. University of California Press [<https://www.luminosoa.org/site/books/m/10.1525/luminos.41/>], and the 2011 movie *Warriors of the Rainbow: Seediq Bale*, [<https://asianmoviepulse.com/2021/03/film-review-warriors-of-the-rainbow-seediq-bale-2011-by-te-sheng-wei/>] for other retellings of this incident.

Felino S. Garcia Jr. maps out Philippine/Hiligaynon 'bakla/gay' discourse in relation and in contrast to gay and lesbian discourse in the West. This overview is useful especially for readers new to the subfield. Notably, it is the second of three articles in Filipino in the issue (which is a kind of milestone for *Aghamtao* which has averaged just one article in Filipino per issue thus far). And the third article in Filipino consists of Fieldnotes on the phenomenon of teenage mothers (*'batang ina'*) in San Nicolas, Batangas, by Krisandra A. Mariano and Maria Kathryn N. Purnell, who were recognized for their student paper presentation during the UGAT conference in 2017. The succeeding article, by Carolyn Sobritchea, a pioneer in feminist anthropology in the Philippines, looks back on achievements toward gender equality and women's human rights. This paper was also her keynote lecture during the 2017 UGAT conference in Cagayan de Oro.

To complete the volume, we have included a couple of timely communications that *Aghamtao* received in 2020: The first is Nicole Revel's report on the COVID-19 situation in Palawan and on the tradition-based responses to epidemic among the highlanders. Second is the late Aurora Roxas-Lim's Report on Human Rights Violations in Mindanao, received just a few months before her demise, which also resonates with the articles on Mindanao in this issue.

Finally, we register with sadness the passing of several vital individuals in UGAT's organizational life: founder Jonathan Malicsi, former UGAT Board Member Maria Paz Palis, former UGAT President Joji Roquia, and UGAT 'elder' Aurora Roxas-Lim. The issue is dedicated to them as well.

- MARIA F. MANGAHAS

AUGUSTO GATMAYTAN