

Editors' Note

This issue of *AghamTao* contains selected papers from the 32nd annual conference of the Ugnayang Pang-AghamTao held at the National Museum, Manila. The conference was the *Suri* (or 'analysis') part of a larger celebration of Indigenous Peoples' Month in October 2010 called *Dayaw: Buwan ng Katutubong Pilipino*, which was jointly organized by UGAT and the National Commission for Culture and the Arts. The conference theme "*Kalikhasan in Flux: Indigenous Peoples' Creativity in a Changing Natural Environment*" dealt with the very pressing issue of environmental change, and in particular, its ramifications on indigenous peoples' creative expressions and processes.

Kalikhasan, a word coined by the Dayaw festival convenor Eufrazio Abaya, blends *likha* ('creation') with *kalikasan* ('natural environment'). Among the questions that the papers sought to discuss were the following: What are the laws that impact the environment and indigenous peoples' relationship with, utilization, and meaning-making of their lived environment? What are the specific indigenous creative processes that are affected by environmental change? And what are indigenous peoples' agentic and creative responses to environmental crisis?

Two of the papers in this issue are written by the keynote speakers from the conference. Owen Lynch's article emphasizes the importance of historical understanding, since as he would see it, today's Ilocanos of Ilocos, Cebuanos of the island of Cebu, and Catandunganons of Catanduanes are equally 'indigenous'. His article provides the legal history behind the classification of the peoples of the Philippines as a colonial legacy of the American period wherein a deep divide between 'Christian' and the 'non-Christian' "tribes" was drawn by government bureaucracy. Nicole Revel speaks of the Palawan, the people of the highlands of southern Palawan, bringing out the detail and depth of their knowledge on nature and its part in the art of maintaining relationships—social and interpersonal, as well as with nature and all its beings—in balance and moderation. This precious knowledge and way of living is faced and threatened with the reality of exploitative mining, logging and deforestation in the present century.

The featured articles (which have all gone through rigorous peer review) examine the creativity of different groups of people in response to environmental change and socioeconomic transformation: knowledge of typhoons by different generations of Catandunganons (by Ramon Felipe Sarmiento), the evolution of Yakan dress (by Earl Francis Pasilan), Bajau products for the tourism market (by Robert Panaguiton), the care of rice terraces in Tayabas, Quezon (by Kathleen Tantuico), and the extraction of gold by the Ibaloi (by Michael Armand Canilao). These papers do not only theorize the impact of environmental change on indigenous culture and indigenous peoples' agentic response to such changes, but also thresh out ways through which these issues are effectively confronted and move towards a more engaged anthropology. The last article about a case of advocacy among the Yapayao of Ilocos Norte (by Ben Wallace) is a contributed piece that was not presented in the conference but which heralds the theme of the 2011 UGAT conference: "*AghamTaong Kaagapay: Anthropology Cares for its Publics.*"