

CONTINUING ALONGSIDE THE *KATUTUBO*— CURRENT CHALLENGES TO FILIPINO ANTHROPOLOGY

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Based on interviews with UGAT members from varying sites of practice, supplemented by an examination of the UGAT membership records, we identify current challenges to communities and localities, the practical engagements of Filipino anthropologists, and the challenges faced by anthropology as a discipline in the Philippines. Among our findings: many UGAT members work in interdisciplinary settings, and struggle to balance output for academic and popular audiences. Graduate anthropology degrees are offered in only a handful of institutions, but innovative solutions such as regional consortia (although short-lived and funding-driven) have successfully overcome such limitations. Challenges to fieldwork range from security and militarization concerns to negotiating ‘consent’ given new legal and bureaucratic frameworks. Challenges for the practice of anthropology also arise from new emergent contexts—including: exponential tourism growth; rapid resource degradation; ancestral land title disenfranchisement; disaster, conflict, resettlement, and diaspora.

Significantly, most of the engagements of anthropology practitioners are still conjoined with the situation of the indigenous Other. Other ‘non-IP’ issues also currently occupy the energies of anthropologists (such as urban problems), but certain important areas are neglected (such as maritime anthropology). Interactions between the State and large-scale private interests, vis-a-vis marginalized sectors comprise the prominent arena for research, applied work, or advocacy for practitioners, whether within academia, government, NGOs, or as consultants for private firms. Regardless of this apparent ‘niche’ for anthropology, popular recognition is lacking, and often inaccurate.

Keywords: *Anthropological practice, Philippine anthropology, Filipino anthropology, Indigenous Peoples, WCAA Global Survey on Anthropological Practice (GSAP).*

Background: the WCAA Global Survey on Anthropological Practice

This investigation was undertaken for a panel substream as part of the Global Survey of Anthropological Practice (GSAP) of the World Council of Anthropological Associations.¹ This particular substream's objective – to examine “the place of the discipline of anthropology in today's world, perspectives on the challenges and opportunities before contemporary anthropology in terms of its academic standing, the public perceptions it evokes, and its role (actual and potential) in the refashioning of societies” – called for treatment of the specific social issues in which members of anthropological associations in different parts of the world have engaged.

A set of general ‘orienting questions’ comprised the instrument, which allowed for more specific interviews or surveys as deemed fit. We initially sought responses to these orienting questions from the boardmembers of UGAT. We then conducted a number of interviews and follow-up conversations. Hence some of the data are in the form of emails, others were interviews conducted by phone and recorded and transcribed, while some took the form of a series of text messages. All of the respondents are locally based, most work with universities, some are working with non-governmental organizations as well with government agencies.

We have also examined the membership records of UGAT and the directories of participants to recent UGAT conferences for some observations on the population of ‘practitioners of anthropology’.

Toward the survey's general goal of assessing “the parameters of anthropological practice” in the Philippines, and focusing on the aspect of “challenges to academic and professional anthropology” in particular, we have aimed for a sense of the diversity of settings and the range of activities and engagements of Filipino anthropologists. Limited by time constraints and

¹ The GSAP also comprised a general survey administered to all member associations of the WCAA (to measure the following variables: Gender; Age; Being a member of an anthropological society; Place of birth; Nationality; Place of residence; Highest qualification in anthropology and From which country; Postgraduate qualification in other disciplines, level; Expertise in an anthropology subdiscipline – social/cultural, archaeology, biological, folklore, ethnology, linguistics, applied –; Region, thematic foci; Employment/underemployment, Activities; and Channels for sharing research). This survey was administered online by the WCAA from October 17, 2017 to January 31, 2018.

the uneven levels of response, our data-gathering is largely exploratory but we hope indicative enough of the salient challenges to Philippine communities, to practitioners of anthropology, to anthropology as a discipline.

Challenges and contexts

“What are the most salient challenges – political, social, environmental, economic and others -- that members feel are faced by your a) City or other locality, b) Nation-state, c) Larger region in which your members are located?”

Cities and localities of practice. In Metro Manila, the city “struggles to provide for its large and continuously growing urban poor population”. Ironically, the megacity is also where about a third of the Philippine economy is produced. “Extreme traffic jams” is another major challenge to living in the big city. A respondent cited a JICA [Japan International Cooperation Agency] study which has computed that “₱2.4 billion a day” is being lost to traffic, and projected to reach ₱6 billion by 2030.² The costs from traffic in terms of social and psychological losses incalculably bear down on life in the city:

“Not to mention, for example, the social consequences (to) parents who are unable to return home from work early enough to attend to their children, or wage workers who could be earning more for their families as opposed to spending time on the road, or school children who could be spending more time on play or homework.”

‘Resiliency’ has become a buzz word signifying recovery and survival in disaster risk-prone landscapes, but this must now include how people also suffer relief and other forms of help that turn out to be socially unacceptable or inappropriate:

“Poorly built and located housing puts many residents at risk especially during the rainy season and also considering the possibility of a major earthquake. Post-disaster resettlement initiatives fail to take into account the beliefs, values, and

² The estimate of losses has recently been updated to ₱3.5 billion a day (de Vera 2018).

practices of the persons affected, and often disregard existing social capital and livelihood strategies”. (-Anthropologist working primarily with an NGO)

In the mountainous Cordillera region (Northern Luzon), environmental challenges are linked to deforestation. Another challenge is accommodating increasing numbers of tourists; this region has experienced “sudden exponential growth of tourism in areas that they have not had previously or hardly had any tourism before”. Meanwhile, heritage conservation in Baguio City is a ‘hot issue’. This perceived challenge has to do with local politics and development priorities; “the local government has been “tearing down all of the heritage parks” (-Baguio City-based anthropologist).

Among the indigenous communities, “unclear rules” leading to “flaws in interpretation” of the process of ancestral land titling under the Indigenous Peoples’ Rights Act (IPRA), have led to a situation of “speculating going on using ancestral land titles” such that these lands may end up sold to developers or private owners. Political challenges stemming from the IPRA law are further exemplified in cases such as the construction of large hydropowerplants in their areas

“... “mini-hydros” being proposed in distant places and when they’re built they’re not as ‘mini’ as they’re made out to be and the community can’t back out anymore... with the FPIC [‘Free and Prior Informed Consent’] repercussions, its too late *na*.”

In Mindanao, environmental concerns include the impacts of mining and the need for protection of watersheds and rivers. Specified risks include flooding as well as displacement due to development projects. Indigenous communities in remote areas have very limited access to government services including health and education. Continuing militarization is a situation faced by communities in certain areas. “We experienced this in Liguasan area, in Agusan, in South Cotabato, in Sultran Kudarat, and even in nearby Davao del Sur,” narrated one interviewee.

Respondents have also cited the government-mandated FPIC [Free and Prior Informed Consent] process which is required for any project among IPs (including research), and overseen by the National Commission on Indigenous Peoples (NCIP 1998) as a particular challenge, as it creates a huge logistical barrier between communities and anthropologists.

“when I read the guidelines, it was [like] Martial Law once again— [when] you can not enter the Lake Sebu area without asking permission from PANAMIN” [-text message response].

Due to the mandated NCIP presence, the FPIC process is “tedious, and time-consuming”, and quite simply, “too expensive”— its estimated cost: “at least ₱200,000”.

Challenges to the nation-state. As a rapidly urbanizing country – already 70% of the population would be urban in 2015 according to the JICA projections previously cited – the Philippines faces several major concerns, including disaster risk due to climate change. Given “poorly planned urban infrastructures” there is a need to “retrofit” disaster risk reduction management initiatives, stated one respondent. Few resources are being devoted to the agricultural sector in favor of the service-driven economy. Food security will become a major concern;

“The country's farmers are aging and younger generations are much less interested in agriculture as livelihood”.

Educational systems are being ‘recalibrated’ with the new K-12 program adding two more years to the high school curriculum: “to upgrade readiness in consideration for global competitiveness for college internationally”, but also, as stated by one respondent, “to churn out employable HS graduates if they cannot pursue college degrees in a developing country”.

Tensions between the Philippines and China over the South China Sea – now officially referred to as the West Philippine Sea – were quite prominent at the time of the survey. These issues were highlighted at sessions during the UGAT 37th Annual conference in 2015, which was jointly held with the Philippine Geographical Society on the theme “*Dagat ug kinabuhì: Maritime Cultures, Spaces, and Networks*,” in Dumaguete City (Batongbacal 2015, Raymundo 2015). (The Philippines won the South China Sea Arbitration at the United Nations Convention on the Law of the Sea on July 12, 2016 but the decision, which is not acknowledged by China, has not been wielded by the Philippine state thus far.)

Peace negotiations with the Moro Islamic Liberation Front, envisioned to address poverty in violence-prone Mindanao among other issues, need to be inclusive of non-Moro populations (Bennagen 2015).

Southeast Asia as regional context. The notion of “ASEAN integration” by 2015³ was being pushed by the Philippine government and prominent during the time of the survey. Concern was expressed over uneven levels of readiness among the member states for such integration,

“our agricultural sector, especially farmers, feel less than ready for integration and less competitive compared to other countries because of the lack of clear standards in various sub-fields of the industry as well as (perceived) lack of government support and resources, and lack of technological innovation” (-UGAT member citing experience from facilitating a workshop for the Department of Labor).

Practical engagements of Filipino anthropologists

“What types of work are being undertaken by members of your association to deal with these challenges at each of these levels?”

Most of the challenges listed in the section above were enumerated by respondents in relation to their work, with research or teaching often connecting to a simultaneous engagement in applied areas or interventions. The UGAT membership files indicate a wide range of areas of interest and involvement including health, environment, disaster, displacement, governance, gender issues, poverty, business, technology, policy research, heritage conservation, studies of diaspora, poverty, migration, IPs and specifically indigenous people’s rights, coastal resources management, deaf culture, tourism, service-learning, small-scale mining, etc.

These engagements are also reflected in the articles published in the UGAT’s official journal *Aghamtao*, evidenced for example in Volume 21 (2012) on the theme “*AghamTaong Kaagapay: Anthropology Cares for its Publics*”. Three articles in this particular issue demonstrate that working with and for IP rights remains a focus of attention among a good number of anthropologists as seen in the articles on providing assistance to IP communities: from training Mangyan communities in ethnography toward claiming Ancestral Domain Title, to community organizing among the Aeta,

³ Comprising the vision of “a Security Community, an Economic Community, and a Socio-Cultural Community by 2020”, among the members of the Association of Southeast Asian Nations (ASEAN). The regional integration was accelerated to 2015 (Amador & Tesoro 2014).

to participation in brokering a peace accord among Banwaons of Agusan del Sur (San Jose 2012, Austria-Young 2012, Canoy 2012).

Many anthropologists are involved in environmental research, as well as in local endeavors relating to disaster-preparedness or “risk-reduction and management”.

“We’re trying for protection of the Cagayan River Basin, ... I am involved in another project also in environmental protection in Salug river, in Manugu. They’re trying to rehabilitate the River basin there... (P)eople are now listening to the advice because of the recent flooding. Everybody’s worrying about it.”
(-Mindanao-based anthropologist)

There are anthropologists whose practice of profession includes undertaking Environmental Impact Assessment (EIA) for development projects. Displacement of communities are the subject of research (Canuday 2009); or of activism when the cultural communities anthropologists worked with are to be displaced [a classic example is Mariflor Parpan who had an instrumental presence for the Kalinga’s struggle against the Chico River Dam in the 1970s; incidentally she passed away in 2016]. Anthropologists may also have direct involvement in resettlement initiatives:

“...one big issue here is people are now found along coastal areas of Northern Mindanao, and the Badjao in Cagayan de Oro are going to be displaced by the expansion of the Philippine Port Area here... And so, I am involved... we are helping the Badjao in the process of being displaced to be brought to another place. The agencies help us in helping the Badjao in putting up housing settlements.”

Some UGAT members working on research relevant to indigenous peoples’ issues such as rights to ancestral domain are providing a kind of go-between facilitation-assistance, such as through research that could be useful in the community’s negotiations with government agencies,

“we’ve just been asked recently to help in IP education. Communities also request us to do studies in their area, i.e. ethnomedical studies, farming, preparing documents that they can submit as proofs for their ancestral domain recognition. We

try to respond to these requests and incorporate them in our program.” (-Mindanao-based anthropologist).

With regard to the NCIP as gatekeepers of the FPIC (‘Free Prior Informed Consent’) requirement for working with Indigenous Peoples, anthropologists have come up with some strategies to facilitate the process, as well as to transform expectations of the sponsors of research:

“I was able to maneuver around the guidelines because of very good working relationship with the community and I let them own the process before we apply the government-mandated guidelines. The guidelines also challenged us to redefine deliverables and schedule of payments for commissioned researches. (-Mindanao-based anthropologist)

One challenge that came up is how to deliver the results of research back to the community. Such efforts could also entail ‘translation’ into nontechnical formats or language or media— “something they can see and feel”. One interviewee expressed that it is important to share findings with communities “in such a way that they can also critique the work”. Apparently anthropologists also need cautioning against appearing to represent Indigenous Peoples

“Also, a few instances I heard very strong opinions on anthropologists speaking or as being ‘more experts than the indigenous themselves’.”

Sources of support for alternative modes of returning findings to communities need to be explored. One interviewee related that her individual efforts “tend to be self-funded”,

“maybe we have to think of proposals so that delivering results to the community [not just to the sponsor or to the academic community] is part of the proposal”. ...

In one case, teaching was brought closer to the field such that IPs serve as *in situ* resource persons or lecturers for the class. Students engage in a kind of service-learning, also writing their observations from the fieldwork, with the community as the intended recipient. The community retains the right to edit the documentation of the encounter and copies of the entire data set.

“we bring our students, for instance, to the foothills of Pinatubo, and we ask people, the Aetas, of their experience. We ask... people who are knowledgeable and articulate, to give long lectures. What we do is transcribe and edit and then we give it back to them. And we ask them: *Alin ang aalisin niyo rito, and ano ang cocorrect-en?* [What would you wish to delete or to correct?] we return, including the papers of the students — the diaries, interviews. We give it back to them... back to all our hosts. We print several copies and give it back to them.”

Producing material addressed to the general public is a distinct arena for anthropological engagement,

“Maybe another challenge for us is, maybe we should be more ‘public’... As a ‘public intellectual’. But then the challenge here is the ethics of doing an anthropological write-up and the ethics of writing, say, a popular article about your research. They’re so different. (-anthropologist working on environmental issues and IP rights)

“I’ve also had a few engagements in media, mostly through a short-lived column on a popular social news site ... I constantly struggled with the editor about the level of discussion and word count. Eventually I dropped the endeavour, accepting that I was better off using my time to speak in conferences rather than force what I have to say in a 600 word column. (- anthropologist working on urban issues and disaster management).

Challenges to anthropology as a discipline

“What are the challenges faced by anthropology as a discipline in (a) maintaining or enhancing its position in academia? (b) in regard to the discipline’s usefulness to the larger populace? (c) working together with practitioners from other disciplines in facing the challenges listed above?”

Anthropology in academia. In general, the discipline has been growing, but still only a handful of universities offer degree programs in anthropology in the Philippines. A list of Philippine universities offering degree programs in anthropology is appended to this article. There are only two universities that

offer bachelor's up to doctorate level studies in anthropology, and both are also recognized as "Centers of Excellence" in anthropology by the Commission for Higher Education (CHED)— one is located in Metro Manila and one in Cebu City. The "anthropology of Mindanao got a boost" in the early turn of the millennium when the Mindanao Anthropology Consortium⁴ was organized to offer graduate training in anthropology. A "small amount" of funding support enabled this program to be active in the years 2002 to 2006, and to graduate five master' and five doctoral students.

Only a few universities offer anthropology courses or contain introductory courses in curricula that would expose more students to anthropology. Where they exist, Anthropology Departments are relatively small in contrast to other more popular disciplines.

"The challenge is how to convince (our) university (to offer anthropology). Many students are interested and want to major in it, but it is not offered as a major." (-anthropologist affiliated with a private university)

Respondents observed that hiring of anthropology faculty is limited "in proportion to low student enrollment." "A fraction of freshmen" enroll in anthropology; "Anthropology is not appreciated by institutions engaged in the business of education (private universities) to have enough market."

"Anthropology has not been about high numbers, but about the quality of its graduates. Balancing realities of the pressure to market the programs to increase student enrollment to meet institutional practical management goals is the grim reality for academic institutions."

The low enrollment numbers reflect a perception of "the uncertainty of a future with this degree". Anthropology is said to be viewed as

"a 'low track' course with graduates ending up in low-paying, less powerful, less glamorous jobs compared to business, for example."

⁴ The consortium is composed of Ateneo de Davao, Ateneo de Zamboanga, Xavier University, Mindanao State University in General Santos City, and Mindanao State University in Marawi. It was coordinated from the Xavier University, which has a Department of Sociology and Anthropology. Dr. Erlinda Burton credits conceptualization of the Mindanao Consortium to Fr. William Kreutz, SJ.

“Students are unsure what to do with a degree in anthropology or what jobs aside from a career in the university or academic research it would lead to. Hardly anyone questions what professional directions there are for courses in business, biology, psychology, for instance. Yet anthropologists must explain what it is that anthropologists do and what the prospects there are for the future.”

For prospective undergraduate students, making the decision to take up anthropology is typically driven by strong personal interest, weighed carefully against the odds of the prospective student’s parents’ wishes (cf Mangahas 2010). One respondent affiliated with a private university related that sometimes parents ask to speak with faculty of the Department “to be enlightened about their children’s course choice or decision to shift into the field.”

Departments dominated by other degree programs (e.g. Sociology, Psychology, or History), “have shallow benches of anthropology faculty,” who may also be “mostly on a part-time status”.

“In Northern Mindanao, ...we’re the only ones offering some courses in Anthropology, but not really as a major... In our university, there are two of us (anthropology faculty).”

In many places, anthropology is subsumed under other disciplines, with anthropologists teaching ‘blended’ introductory courses “with an anthropological slant.” Given few students, anthropology faculty typically end up teaching service courses for other programs. Anthropology courses may also wind up being taught by instructors that were trained in other disciplines.

“In Mindanao State University, there are some faculty that are teaching anthropology but they are not ethnologists and their degrees are not in anthropology, but in sociology.

“Our influence (in the university) is limited because we are not offering an undergraduate degree, and anthro is not offered as a GE course... I think the trajectory for us is to work with other disciplines”. (-anthropologist with part time university affiliation)

Challenges for graduate studies in anthropology include the length of time it takes to finish an anthropology degree program and sources of funding for fieldwork. The required FPIC process moreover discourages research among indigenous peoples.

“Lack of funding support for research by graduate students slows down completion of the degree. It becomes even more financially burdensome for the student if the subject of research are IPs because of the FPIC requirement.”

In anticipation of K-12 students in 2016, departments have been developing, designing and expanding course offerings.

“Opportunity lies in the seeming openness to crafting novel interdisciplinary courses, possibly introducing minor programs and hopefully leading to offering BA Anthropology at the undergraduate level. The Challenge of asserting inclusion in the core, and the long process of conception and having the programs approved is a shared experience with departments of other disciplines.” (-anthropologist at a department that only offers BA Sociology)

“Anthropology is not a readily understood discipline.” Challenges to the discipline’s usefulness to the larger populace start from lack of awareness and recognition of anthropology by the public, or, of anthropology’s reduction to certain stereotypes in the popular imagination. Among the general public (and popular media), the work of archaeology is more prominently appreciated. The public perception of anthropology of being the study of the queer/strange/primitive unfortunately detracts from other anthropological engagements:

“(So many) times already I received a call from production assistants of major media outfits if they could interview us on *aswang*, *multo*. Every Halloween. Or if I could recommend to them a strange story... But seldom do they call us on the pressing issues that we are engaged in like mining and water. They’d rather ask other advocacy groups or other (academic) departments for their views on social issues despite our positioning...”

“People in the community would ask “what is anthropology?” ...It’s really a challenge because there’s a lot of

misunderstanding about anthropology. Some people said, “well, if you’re an anthropologist, you don’t believe in God.” That’s one of the perception— anthropologists are atheists. I don’t know where they got that idea

Working with practitioners from other disciplines. UGAT members are affiliated with institutions offering interdisciplinary programs, such as Philippine Studies, or Women’s Studies, or Development Studies, and they may also self-identify with other professions including Social Work and Community Development, Mass Communications, Social Forestry, Medicine, Public Health, Public Administration, Law, etc. Respondents mentioned Health/Social Medicine, Business and Governance, Heritage work, and Community Development as areas where anthropology is being applied.

“When I taught Community Development, I used anthropology as well as the disciplinary anchor for the course. In the course ratings students mentioned that the exposure to the intricacies of grassroots realities was new to them as opposed to rather theoretical approaches in other subjects. I credit the discipline's regard for ethnographic detail and reflexivity for this.”

Some anthropologists are working with local government units, with business companies, medical institutions, or with non-government organizations for very specific problems.

”but communities and to some extent some local governments find anthropology useful and relevant in understanding Mindanao issues and work in partnership with us on various research projects... In S. Cotabato for example, we’ve been asked to present our study so they (LGU) could make a decision on the controversial ban on open pit mining in the area. In Agusan, we’ve been commissioned to study about the soundness of issuing another tenurial instrument over a former logging concession area. In Liguasan Marsh, we’ve been commissioned to study the possibility of converting it into a protected area.

Respondents raised that working across disciplines means having to get past built-in disciplinary values (or worldviews).

“(Technocrats) see attention to cultural considerations as nice-to-have but largely a hindrance to completing work on time as it takes extra effort. Some just really truly believe that market-driven approaches to technology and innovation are the answer to all problems faced by humanity.”

Since many other disciplines are founded on quantitative approaches, anthropologists find that they need to sell or push the value of qualitative approaches. In business or government, “using qualitative research to help make decisions is still a sketchy idea for some”, shared one respondent. Anthropologists, have to spend time “convincing others we are just as rigorous”. Respondents related their frustrations but also how they experienced successes in slowly dispelling views that “ethnographic tools and approaches for research are less technical, less rigorous, and too easy to apply.”

“The faculty members I encounter in the Health Science Department are convinced of the importance of ethnographic tools and approaches in research. I feel the recognition and value that the doctors give, listening to the few questions cast one panel at a time in the last 4 years.” (-anthropologist who participates in undergraduate thesis panels)

Interdisciplinary communication requires translation of concepts across disciplinary languages/jargons. Meanwhile, ‘academic speak’ in general intimidates many non-academics.

“In business and government circles it can be difficult to assert an anthropological stance but it's not impossible. People tend to be cautious dealing with academics out of the assumption that issues will be over-theorised to the point of causing decision paralysis.” (-an anthropologist not based in academe)

Respondents shared some personal insights on the “slow process” of bridging disciplinary gaps:

“The ease or difficulty of engaging with other disciplines also depends on the venue for engagement. If it's a multidisciplinary venue and people come into it for the purpose of opening themselves up to new perspectives ...there's bound to be a greater appreciation.”

“I find that it helps to do research first and demonstrate the discipline's critical value without talking about anthropology. When I have the ear of stakeholders I then expound on what anthropology entails bit by bit, and clarify often abused terms like "culture" or "ethnography" along the way. It's usually not something that can be accomplished in a single encounter, although slowly but surely I feel that I have managed some small wins in speaking truth to money and power at large.

“It takes skills in diplomacy, restraint, and patience to be an ambassador for anthropology. It takes reciprocity as well. If you want other practitioners to be open to what you have to say, you have to be open to their views, including to what they feel are the limitations of your discipline.”

In the health sector, certain people have served as great ‘ambassadors for anthropology’:

“Medical Anthropologist Michael Tan, PhD has spent his time working with doctors in UP, UE, UST, and Ateneo Medicine and management (for hospital administration) for the Social medicine component in biomedical institutional settings. He has in a way gradually passed the baton to others including ‘younger’ faculty (like me) ... The receptivity can be attributed too to Doctors like Alran Bengzon who was instrumental in the establishment of the ASMPH [Ateneo School of Medicine and Public Health]. Doctors like him see that anthropology can make the practice of medicine more meaningful and effective.

Conclusion: a few observations

To conclude, we have gathered responses – ranging from terse to relatively lengthy reflections – to questions on the “Challenges to Academic and Professional Anthropology”, gleaning from these a range of relevant challenges and issues that anthropologists are engaged with, in various ways. From research to direct interventions, in teaching and in interdisciplinary engagements, individual anthropologists have made their own personal attempts to work more closely with communities, and to upgrade the position of the discipline in the academe and vis-à-vis public perception and other

disciplines, “albeit with much effort, too slowly and on an individual ‘uncompensated’ effort and personal mission”

It is our observation that among the social sciences, anthropology still finds a ‘niche’ in working with ‘Indigenous Peoples’ in particular. Although legal frameworks and contexts have evolved and changed such as new protocols of formal consent and ethics clearances, including the Social Sciences Ethics Review Board newly set up by the Philippine Social Sciences Council (n.d.), unfortunately the challenges and issues for communities today seem basically the same as from decades ago. Questions of ancestral domain disenfranchisement, relations with the state, self-determination; militarization; human rights, displacement of people from homeland and home-sea... continue to be contexts and challenges for Philippine anthropology.

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APPENDIX

ANTHROPOLOGY DEGREE PROGRAMS IN THE PHILIPPINES

- Ateneo de Manila University (Quezon City)

Department of Sociology and Anthropology

School of Social Sciences

›Master of Arts, major in Anthropology

›Master in Applied Sociology and Anthropology

<http://www.ateneo.edu/ls/soass/socio-anthro/graduate-programs>

-Ateneo de Davao University (Davao City)

Institute of Anthropology

›MA Anthropology

<http://anthropology.addu.edu.ph/contact/>

<http://www.addu.edu.ph/wp-content/uploads/2015/05/MA-Anthropology-Curriculum.pdf>

-Silliman University (Dumaguete City)

College of Arts and Sciences

›Bachelor of Arts major in Anthropology

›Master of Arts in Anthropology [non-thesis]

<https://su.edu.ph/academic-offering/bachelor-of-arts-major-in-anthropology/>

<https://su.edu.ph/academic-offering/master-of-arts-in-english-non-thesis/>

-University of the Philippines Baguio (Baguio City)

Department of Social Anthropology and Psychology

›Bachelor of Arts in Social Sciences major in Social Anthropology

-University of the Philippines Diliman (Quezon City)

Department of Anthropology*

(CHED Center of Excellence for Anthropology)

College of Social Sciences and Philosophy

›BA Anthropology

›MA in Anthropology

›PhD in Anthropology

<http://www.anthro.upd.edu.ph/study/programs>

Archaeological Studies Program

- ↳Diploma in Archaeology
 - ↳MA/MS in Archaeology (with specializations in Prehistory, Historic Archaeology or Resource Management)
 - ↳PhD in Archaeology
- <http://asp.upd.edu.ph/program.html>

-University of the Philippines Manila
College of Medicine

- ↳Master in Medical Anthropology
 - ↳Master of Science in Medical Anthropology
(offered in collaboration with UP Diliman)
- <http://upcm.ph/academics/>

-University of the Philippines Mindanao (Davao City)
College of Humanities and Social Science

- ↳BA Anthropology
- <https://www2.upmin.edu.ph/index.php/admission-sp-13858/degree-programs/ba-anthropology>

-University of San Carlos (Cebu City)
Department of Anthropology, Sociology, and History*
(CHED Center of Excellence for Anthropology)

- ↳Bachelor of Arts major in Anthropology (Tracks: Archaeology, Development, Cultural Heritage Management)
 - ↳MA Anthropology
 - ↳PhD Anthropology
- Graduate Certificate in Cebuano Heritage Studies
- <http://usc.edu.ph/academic/department/13>

-University of Southeastern Philippines (Mintal Campus, Davao City)
Pamulaan Center for Indigenous Peoples Education

- ↳Bachelor of Arts in Anthropology (specialization: Indigenous People), Certificate in Anthropology
- <http://www.usep.edu.ph/pamulaan/>
<http://www.usep.edu.ph/wp-content/uploads/sites/11/2015/09/Bachelor-of-Arts-in-Anthropology-BAA.pdf>