

about the online exhibit

**MADILENE B.
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Exhibit
coordinator

Untying the Knot: Tracing the Entwined History of Anthropology and Sociology in UP was one of the highlights of the year-long commemoration of the 100th year of the former Department of Anthropology and Sociology in the University of the Philippines. Curated by undergraduate students of the UP Department of Anthropology (Anthro Department)—Doms Cordero, Angela Seth Tala, Ariana Katherine Vergara, Regina Kyle Buco, Danielle Casipit, P.A. Echague, Cathryne Enriquez, Joshua Macapia, Francesca Mauricio, Dale Mercurio, Chesca Santiago, Franchesca Salvador, Joulianna Cagurangan, Moira Tiongson and Haly Zabala—the online exhibit ran from October 2021 until March 2022. It was a challenge to accomplish a project encapsulating a history that spans a century but even more so because such a project was to be done in the time of the pandemic.

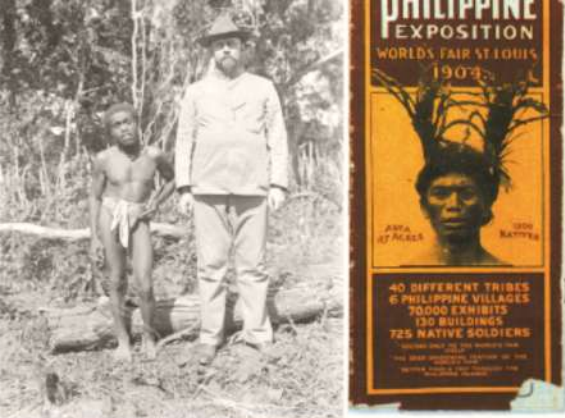
To start sewing a good narrative, the students needed to find significant references and collect relevant exhibit materials to highlight important periods in the shared history of the two departments. Dr. Carlos P. Tatel's (2014) article titled, "Anthropology and Sociology at UP: Lessons from an Academic Union, 1914-1951," provided the main content used to retrace the history of the disciplines in the University. The students also reached out to the University Library Filipiniana Section and the University Records Section Archives Division to ask for help in accessing books and old course catalogues. They gathered additional online references and interviewed the elders from the two Departments: Dr. Belen Medina (retired Professor of Sociology) and Dr. Michael Tan (Professor Emeritus of Anthropology). Dr. Medina graciously shared her own photos which gave life and nostalgia to the exhibit. Meanwhile, Professor Emeritus of Sociology Randy David allowed the students to access parts of his previous lecture on the subject.

The whole curation process was consultative and collaborative. The students were guided by curatorial advisers from the Anthro Department—Dr. Carlos Tatel, Jr. and Dr. Maria Mangahas. They also sought advice from the UP Diliman Department of Sociology through a feedback session attended by Prof. Josephine Dionisio, Dr. Clemen Aquino, Prof. Samuel Cabuag, and Prof. Hannah Nario-Lopez. Their insights were instrumental in polishing the flow of the narrative of the exhibit. Members of the Anthro Department undergraduate committee—Prof. Reginaldo Cruz and Prof. Edwin Valientes—copyedited the exhibit content, while the Administrative Officer, Ms. Glenda Fugaban, provided administrative and logistical support. Mr. Herbie Villafranca deserves our gratitude for developing the actual exhibit website exactly like how we imagined it would be.

We are sincerely thankful that the Anthro Department wholeheartedly supported this project and entrusted it to the undergraduate students. It was indeed a gigantic task but the success of the exhibit was a testament to the hard work, dedication, and immense talent of our students. To us, Untying the Knot was a very meaningful tapestry because the narrative that the students have woven was not merely an unfurling of the past, but of a story that is still unfolding. We eagerly wait to witness the next chapter, as we continue to be part of the entwined future of the two disciplines.



Online consultation on the exhibit with sociology and anthropology faculty, and BA Anthropology student curators.



DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY

Professor and Head, H. OTLEY BEYER; Assistant Professor, S. E. MACABANGAL; (*) Instructor, MARCELO TANGCO, Lecturer, R. E. GALANG

The courses of study in the Department of Anthropology and Sociology are designed to offer a broad foundation for advanced work in all subjects dealing with human society and the development of civilization (such as History, Political Science, Economics and Commerce, Philology, Literature and the Drama, Esthetic Art, Religion, Philosophy, and Psychology); as well as a basic training preparatory to the professional study of Law and Government, Education, and Business Administration. Certain courses are also of special value in connection with the professional study of Medicine, Public Welfare Work, Military Science, etc.

NAME	POSITION	DEPARTMENT
H. O. BEYER	Professor and Head	Anthropology and Sociology
S. E. MACABANGAL	Assistant Professor	Anthropology and Sociology
MARCELO TANGCO	Instructor	Anthropology and Sociology
R. E. GALANG	Lecturer	Anthropology and Sociology



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The Department of Anthropology and Sociology in the University of the Philippines (1921-1951): From their original entwinement to untying the knot

The centenary of the Department of Anthropology and Sociology at the University of the Philippines was commemorated in 2022. Together for three decades (until 1950), this was a period when each discipline built its foundations, fostered its academic identities, and pursued distinct trajectories.

What was the thirty-year-long joint existence like? How and why did it end? What was its contribution to the continuously growing fabric of the Filipino nation? And might there be future fruitful entwinements with other disciplines?

A TALE OF TWO DISCIPLINES BEFORE UP

“Were American control to be withdrawn before the civilization of the wild tribes had been effected, their [Filipinos] future would be dark indeed.”

-Dean C. Worcester

There is consensus that anthropology developed as an academic discipline in the middle of the nineteenth century in Euro-America.

However, its beginnings operated on an evolutionist paradigm symptomatic of its ties with colonialism. While some argue that the works of 19th century Filipino scholars such as Jose Rizal and Isabelo de los Reyes were anthropological in nature [1], it was with the arrival of the Americans that anthropology was formally introduced at the University of the Philippines in aid of colonial rule.

Isabelo delos Reyes' *El Folklore Filipino* was based on his own observations, interviews, and writings from Ilocos, Malabon, Batangas, and other places. It also contains a short story on 'administrative folklore,' whose main character was made cabeza de barangay, ran for gobernadorcillo, and ends up a bandit or 'tulisan'.

American anthropologists concerned themselves with typologizing diverse communities of the Philippines according to "race" and degree of "civilization" [1] — notions which will pervade early Philippine anthropology.

“Were American control to be withdrawn before the civilization of the wild tribes had been effected, their [Filipinos] future would be dark indeed,” wrote Dean C. Worcester, who led the Bureau of Non-Christian Tribes.

Sociology is institutionally the older discipline in the country; by 1899 in the University of Santo Tomas, Social Philosophy was taught alongside other subjects with social interest such as Criminology and Penology.

By 1911, almost all private educational institutions' curricula contained Social Ethics and General Sociology [2]. A common thread in early Philippine sociology is Catholic “Neo-Thomism” — a legacy of Spanish colonial rule [7].

Owing to the fact that most universities were sectarian institutions, this emphasis on Christian values applied to society is inevitable. Sociology would also be taught in state-run University of the Philippines for the first time in 1913.



Portrait of Dean C. Worcester. A firm believer in the colonial mission, his widely publicized photos shaped public perception on "exotic" Filipinos. United States PUBLIC DOMAIN

THE BEGINNINGS OF THE DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY (1920S)

Colonial Roots and Aspirations

The establishment of numerous educational institutions based upon the framework of the American schooling system would be one of the primary interests of colonial administrators.

Filipinos were given a "choice", either to amicably accept colonial control in the guise of "civilizing" them or receive the strong arm of American soldiers.



The most significant testament to that would be the establishment of the University of the Philippines (UP), which would become the principal unit of colonial education in the early decades of the 1900s, and would effectively produce 'public servants' for the American colony.

It should be noted, however, that a shift in orientation can be observed in the present day, with the UP student now called on to 'serve the people', surrounded in a tradition of nationalism and activism.

The then-College of Liberal Arts at the University would be the starting point of various disciplines in the Humanities and the Social Sciences. Within the College was the Department of Anthropology and Sociology at the University of the Philippines, established in the 1920s.

The institutionalization of the shared department of Sociology and Anthropology emerged as a result of American interest and administrative practicality. [6] Underlying the development and practice of both disciplines was the aspiration to train future professionals to work for the US colonial government.



H. Otley Beyer, the first chairperson of the Department of Anthropology and Sociology.

Entwined Legacies

Anthropology provided a broad framework upon which to study the "types" of Filipinos from an American colonial perspective. Meanwhile, Sociology offered a lens from which to view and address problems such as child labor and immigration, as well as "pauperism" and "feeble-mindedness".

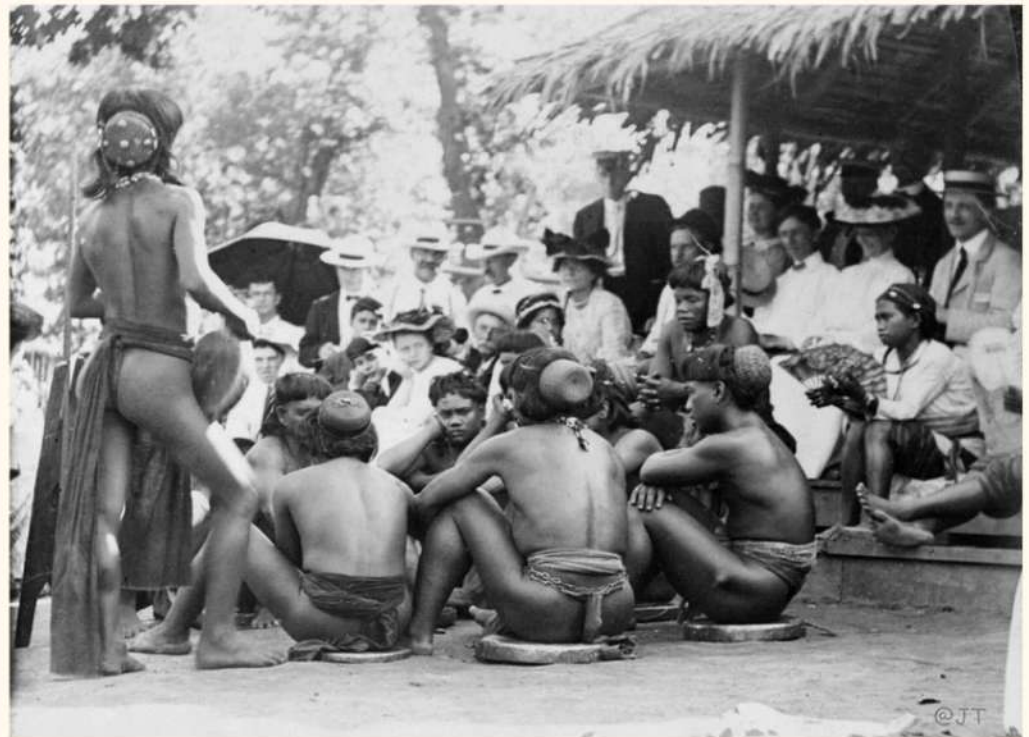
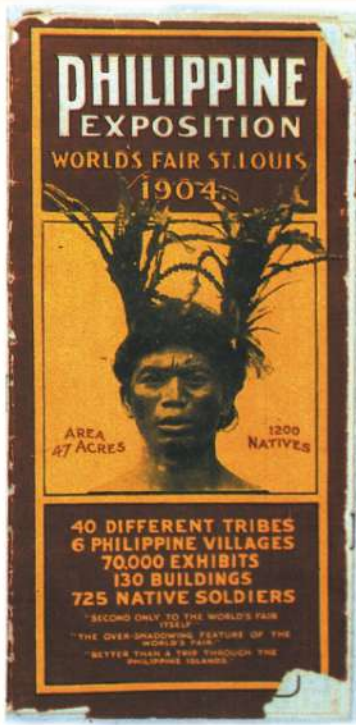
The former, in its quest to study race, served to aid the American administration in understanding its newly acquired territory. Meanwhile, the latter was instituted to aid the colonial government in supervising the coming-of-age of the Philippines as a young nation.

During their union, the disciplines were heavily saturated by foreign concepts and academic motivations. Besides Catholic Neo-Thomism, another "conflicting" root of Philippine sociology was an "almost simplistic American empiricism and pragmatism, heavily laced in the early American period by a Protestant social ethic." [7] Early Anthropology, on the other hand, grappled with "the idea of 'native' which the West (i.e. Euro-American imperialists) had traditionally equated with primitiveness and life at the 'margins'" [6]

The development and instruction of both disciplines were also administered by a limited number of scholars, most of whom were from the West. Scholars in both disciplines were dependent on grants released by American institutions or the endorsement of the American colonial government in order to conduct significant research [1].

Henry Otley Beyer, whose interest in the Philippines stemmed from watching indigenous Filipinos in the St. Louis World Fair of 1904, would serve as the chair of the Department of Anthropology and Sociology, sometime after being appointed by then-UP President Murray Bartlett in 1914.

He was the primary instructor in the majority of the courses offered in the department, especially ones distinctively under Anthropology. He stepped down in 1947, after more than three decades of teaching at the university.



Left: An advertisement for the St. Louis Fair in 1904 enumerating the details for the Philippine Exposition's "human zoo." Right: Some Ifugao members rest after performing for their colonial audience in the Philippine Exposition of the 1904 World Fair

United States Library of Congress Collection

Anthropology: A Twisted Past

American interpretations of Filipino races saturated early Philippine anthropology.

Origins and descriptions of Philippine peoples, race, as well as "primitive" economics were among the subjects of interest.

American notions of "primitive"-ness bled into Philippine higher education like in the courses of "The Social and Economic Life of the Mountain Peoples of the Philippines" and "Economic Development of Mankind" courses.

Furthermore, Anthropology as an academic practice was preoccupied with categorical descriptions of peoples, anchored by the racial theory of the time. [1]

The infusion of race and colonial aspirations in the curriculum was effective enough that, for the early part of the discipline, it became "common knowledge in the academe, scientific community, and the public that Anthropology is equivalent to Physical Anthropology and Archaeology." [6]

The establishment of the Institute and Museum of Ethnology and Archaeology and the institutionalization of the Bureau of Non-Christian Tribes acted as a conduit for the application of anthropology outside the academe, as well as to advance "directly or indirectly, the cause of colonial rule" [8]. By then, the discipline had gained prominence not just in the academe but also in politics, as a discipline legitimizing the American colonial agenda.

Anthropologist A.L. Kroeber wrote in *Peoples of the Philippines* "the Filipino is not only Mongoloid but specifically Malaysian-brown, lankhaired, slender [...] His aboriginal stock of knowledge is closely similar to the primitive culture that survives in the interior of Borneo and Sumatra."

This highlights the American anthropological emphasis on race and primitivity at the time.

Americans instituted schools in regions infiltrated by American soldiers, such as Kabayan, Benguet in order to assimilate the ethnolinguistic groups into "mainstream" society. As such, the use of English in school over the local language was emphasized.



A class picture of one of the American-instituted schools in Kabayan, Benguet

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SEMESTRAL COURSES: SOCIOLOGY

SOCIOLOGY

Sociology 101 (Soc 101); *SOCIAL ETHICS*.—A rapid survey of ethical principles and their practical application to industrial, commercial, civic, and political life. Lectures, assigned readings and special reports. This course is open to students in the College of Law, and College of Medicine; it is also open to others who have taken or are taking Sociology 1, Anthropology 1. (Old number, Sociology 3).

3 hours a week; first semester, credit 3 units.

Sociology 102 (Soc. 102); *SOCIAL PROBLEMS*.—The study of social problems such as pauperism, unemployment, child labor, immigration, crimes, feeble-mindedness, insanity, and industrial diseases in their relation to the business community. This course is prescribed in the third year of the Commerce Course and in the third year combined Liberal Arts-Medicine Course.

Textbook: Macaraig, Local Social Problems. (Old number, Soc. 2)

3 hours a week; second semester, credit 3 units.

Sociology 103 (Soc 103); *SOCIAL PSYCHOLOGY*.—A study of the fundamental mechanism of the mind of the crowd, the public and related groups, e. g., religious and political sects, and political parties. The study is confined entirely to those uniformities that come into existence among men from social causes, as a result of mental contacts or mental interactions. Prerequisites, Sociology 1 and Psychology 1. (Old number, Soc 8).

3 hours a week; first semester, credit 3 units.

Sociology 104 (Soc 104); *RURAL SOCIOLOGY*.—A study of Philippine barrio life and means of improving living conditions among the farming population.

3 hours a week; second semester, credit 3 units.

Sociology 105 (Soc 105); *CRIMINOLOGY*.—A systematic survey of the problems of social control. The first part of the course discusses the nature and causes of crime. The second part is devoted to the study of programs for the social treatment of crime. Prerequisites, Sociology 1 and Anthropology 1, or Sociology 102. (Old number, Soc 5).

3 hours a week; first semester, credit 3 units.

Sociology 106 (Soc 106); *CHARITIES*.—A brief survey of the history of Philanthropy in the Philippines; the administration and control of charities, public and private; and the suggestion of constructive methods for the relief of the poor and defective. Prerequisite, Sociology 1. (Old number, Soc 8).

3 hours a week; either semester, credit 3 units.

Sociology 107 (Soc 107); *SOCIAL PROGRESS IN THE PHILIPPINES*.—Filipino life and social condition at the time of the conquest; social changes under the Spanish regime; the period of transition; and American influence on Filipino life and culture. (Old number, Soc 10).

3 hours a week; second semester, credit 3 units.

Sociology: An Unwound Thread

Despite being instituted earlier in higher education, Sociology had less traction than Anthropology in terms of academic development and institutional projects.

Some of the Sociology courses in the 1926-1927 catalogue included a topic on "social progress" since the country's "conquest." Ethics applicable to "industrial, commercial, civic, and political life" was also discussed.

This was primarily due to the lack of prioritization from administrative officials to cultivate the discipline. The use of Western sociological textbooks and the tendency of "colonial mentors [to] impose models already outdated in America or inappropriate in the Philippines at any time" contributed to the theoretical and academic inadequacy of early Sociology [7].

Apart from the institutional threshold it shared with Anthropology, there was also a lack of institutions during this period with a distinctive focus on developing Sociology.

The situation was worsened by a lack of well-trained sociology instructors and scholars interested in improving the discipline.

Sociology offered a means by which to analyze the changes in "mainstream" Philippine society. It seems that multiple factors would delay the development of Sociology in the Philippines at the time.

The formation of the department unveiled a pair of disciplines bound together by public interest and administrative ties. ●

Top and bottom: Excerpts from the 1926-1927 course catalogue. Undergraduate courses under Sociology include "Social Progress" and "Social Psychology".

A UNION OF DISTINCTION: APPROACHES TOWARDS NATION-BUILDING (1930s)

The threads of Anthropology and Sociology were bound to meet and entwine at UP.

Not only did they come together from a common heritage in Western, Durkheimian thought, but their amalgamation also made sense on a more practical, logistical side, having just a few faculty members to teach their relatively new and non-traditional courses.

These two disciplines were merged into one department during the 1920's, yet fascinatingly, "interaction between the two disciplines was rare" [6] even if they were both basically under the same roof as they continued to trudge along distinct, separate agendas with their own respective programs.

While both served to provide and develop a better understanding of social contexts and cultural processes, especially for aspiring law students, they had observable differences in study-foci and programs regarding the concept of nationhood.

On the one hand, anthropology sought cultural integration by studying universal concepts such as diffusion and race, focusing on the ethnic other personified by non-Christian minorities and indigenous groups. On the other, sociology had its sights set on nation-building, putting its attention instead on social issues associated with modernity in the colonized and urbanized majority population.

The Early Years of Philippine Sociology

With the promise that the American colonial supervision would only be temporary, sociology taught in the early twentieth century portrayed a young nation preparing for transition within the framework of democracy, and despite the presence of colonial political power, the discipline confronted the social issues that defined the era — the struggle for independence and the question of nationhood.

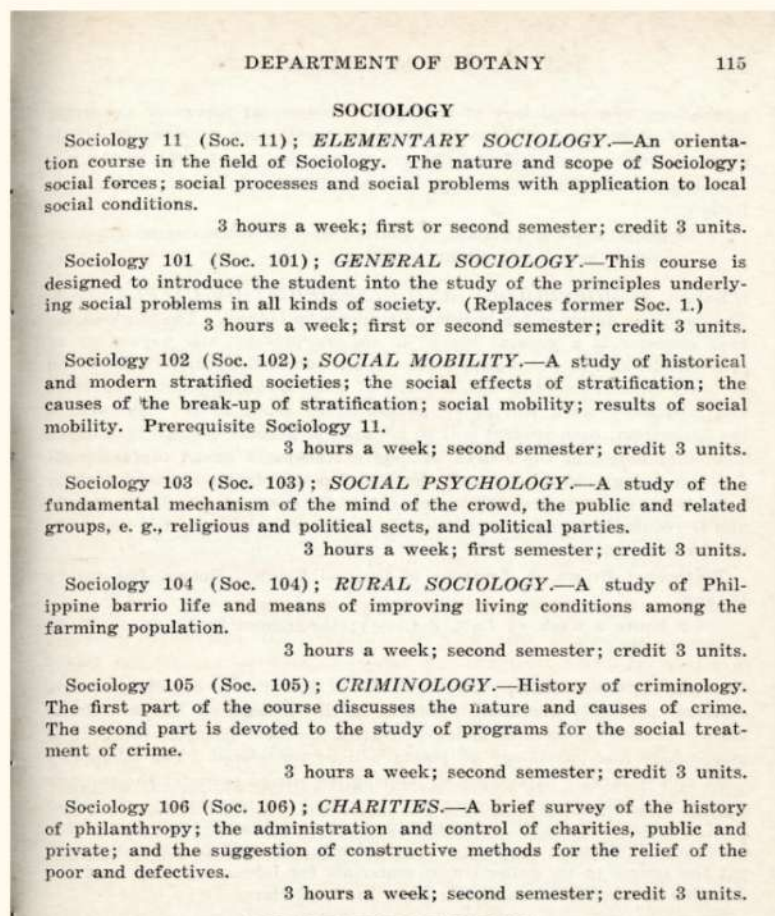
The sociology courses taught in the 1920s focused on urban colonial society and intended to provide solutions to the pressing problems associated with the rapidly changing "civilized society" and "modernity", such as crime, poverty, population, progress, social change, and ethics.

An interesting addition to the courses is Sociology 102 which discussed social stratification, the societies where it occurred, and social mobility.

These courses equipped Filipino students with educational training that would give rise to the notions and ideals of nation-building. Two of the first sociology textbooks in the Philippines, written by Assistant Professor in Sociology Serafin Macaraig, were published in the 1920s and 1930s.

These textbooks analyzed the contemporary Philippine urban society through the sociological lens. Although it was a milestone for the discipline in the country and pioneered the focus to Philippine context, the indigenization of concepts and principles in sociology were yet to be unraveled.

Macaraig's "Social Problems" (1929) was used by other instructors such as Prof. Tangco, and Prof. Francisco Ventura in Manila University. "Social forces", conflicts, race, and Filipino population movements to America were discussed.



The First Threads of Anthropology in an Emerging Nation



Dean Worcester and "Little Brown Brother" from *The National Geographic Magazine*, May 1912 | Photo by Dean Worcester

Influenced by Western scholars, early anthropological thought in the Philippines was focused on the concept of the "ethnic Other."

Most anthropologists grappled with the exotic and primitive "Native" those who lived in lands, on top of mountains or by the seaside, far from what they considered civilized society. Anthropology dealt with these concepts, guided by what we now consider to be diffusionist schools of thought.

Under "Master's Thesis", there is an interesting note that only studies under "physical and social anthropology, archaeology, and ethnography" were to be accepted and approved by the Head for that year. The discipline attempted to teach young minds about how to study and weave the "natives" into the fabric of the modern world. It did so by offering a broad range of undergraduate classes that discussed folklore, ethnology and prehistory of the Philippines and surrounding regions.

Anthropology 205; *RESEARCH IN CRIMINAL ANTHROPOLOGY*. (By arrangement.)

Anthropology or Sociology 300.—*MASTER'S THESIS*. Subjects, must be approved by the Head of the Department and will be accepted for the present only in the fields of physical and social anthropology, archaeology, and ethnology.

During this time, some of the department's faculty members were also its pioneers. They included Marcelo Tangco, who would later be known as the Philippines' first career anthropologist and second chair of the Department of Anthropology, after H. Otley Beyer himself.

Graduate studies were also offered at the time. The discipline was able to produce a handful of MA graduates who would make their mark in the world through their pioneering research pursuits.

Some notable MA graduates from the department were Francis "Frank" X. Lynch, who would later establish the Department of Sociology and Anthropology in Ateneo de Manila, and Thomas Huisang Lim, who is considered the "Father of the Anthropology" of China. [9] ●



Photo of Thomas Huisang Lim from Wikipedia

A TYPOLOGICAL STUDY OF THE NEOLITHIC STONE IMPLEMENTS
OF THE RIZAL-BULAKAN REGION OF LUZON
IN COMPARISON WITH THOSE FROM OTHER PARTS OF THE
PHILIPPINES AND NEIGHBORING AREAS

Francis X. Lynch, S.J.

Francis "Frank" X. Lynch, S.J. submitted his MA thesis on Neolithic stone tools in 1949. | Courtesy of UP Diliman University Archives Division

FRAYING THREADS, SPLIT TRAJECTORIES: THE FINAL YEARS (1940s)

After the Second World War disrupted life in the country and elsewhere, classes resumed by 1947.

The Department of Anthropology and Sociology was barely intact, with only three instructors left—Beyer, Tangco, and Macaraig

The End of the Line

Besides a few courses on folklore, Anthropology mostly retained its focus on the physical, material, and broader cultural processes.

In the General Catalogue of 1947-1948, the discussion of regional cultural diffusion remained through archaeology courses. "Primitive" societies and economies were still touched on. Notions of race were still explored in both college and post-graduate courses like Racial Anatomy of Philippine Peoples and— intriguingly—Criminal Anthropology

The now-debunked criminal anthropology sought to attribute physical traits to "evil" behavior.

Meanwhile, ethnography subjects served more as a general survey and description of local and regional groups rather than a methods class.

There were a few social anthropology subjects, such as Anthro 106 (Primitive Sociology) and Anthro 107 (The Social and Economic Life of Mountain Peoples). However, the extent to which these courses explored sociological concepts seemed limited, and anecdotes of students who took these courses remain missing.

Sociology courses at this point still continued the discipline's focus on investigating local problems and applying sociological theory to solve these.

In the case of Sociology 105 (Social Problems and Social Policy) and Sociology 106 (Charities), the former involved formulating sound social policies to remedy problems such as "defectiveness, poverty, and criminality". The latter, on the other hand, also discussed "constructive methods" for the relief of the poor.

Sociology courses still emphasized a problem-oriented approach. Interestingly, there were no Sociology Graduate courses for that year.

Compared to anthropology, sociology courses—as well as faculty—at this period were minimal. Macaraig was still the only trained sociologist.

The Split

The split of the joint department would be attributed to two events: first, the arrival of Prof. John De Young in 1948, next, the significant growth of Social Work as a discipline in itself.

While a cultural anthropologist in training, De Young grasped the problem of Philippine sociology under the joint department. [7]

At the same time, Social Work was expanding its program. In 1950, the Board of Regents approved the creation of the new Department of Sociology and Social Work, with Prof. De Young briefly at the helm. [4]



A mugshot of a Bilibid prison inmate vis-a-vis their measurements taken by physical anthropologist Daniel Folkmar in the 1900s.



Photo of the U.P. Social Service Society circa 1952, with Prof. John de Young standing fifth from the left. | Courtesy of Prof. Belen Medina

Recollections of a Student

Interestingly, the actual experiences of the two disciplines prior to the split were not as mutually exclusive as they were on paper.

According to Professor Belen T.G. Medina, a Sociology major who started out under the joint department in 1950:

“Of course my anthropology courses were relevant to sociology not only in research but also in practice especially in applied sociology. Ethnography was a favorite among us early students of sociology [...]”

As for applied sociology, knowledge of [the] cultural background of the group or community is basic before we can introduce any innovation or changes. [5]”

On Anthropology professors instructing Sociology, she cites Prof. Tangco [5]:

“I happened to take my Sociology 11 under Tangco. At that time I was so afraid and considered Tangco as a terror. He numbered us and used to call us by our number, not by our name. He would call us by our number and expect us to stand and be ready to answer any question on the spot!

The system made me so nervous that I could not think of the answer right away. [...]

To Prof Tangco’s credit, however, I found out that his style of teaching was only for the Sociology 11 classes.

His higher anthropology courses were mainly lectures and he was very understanding. He was strict and serious but so very fair in grading, so he became one of my favorite professors.”

Still, more could have been done institutionally both to remedy short-staffedness and to foster interdisciplinary interaction

After the split, the disciplines' independent focuses shifted and developed further. Interplay with Social Work courses such as Casework and in-depth interviews bolstered Sociology students' approach to fieldwork [5].

Prof. Medina observed that new approaches were also embarked, emphasizing local contexts and empirical methods:

“Sociology during my time was Western in some subjects but not all. For example in urban sociology, theories and concepts were based on Western models. However, for other subjects like rural sociology, discussions were geared towards local or Philippine experience.

In fact, as soon as Dr. [Chester] Hunt arrived, he tried to meet social science professors from different colleges and universities and formed the Philippine Sociological Society [...] so that we could discuss and analyze concepts suitable and applied to local culture and conditions...” ●



Student majors of the new Department of Sociology and Social Work (early 50's) with Prof. John De Young (seated 4th from left), Social Work Prof. Carmen Talavera (seated 6th from left), and Sociology Instructor Fe Rodriguez Arcinas (seated right most). Also: Social Welfare student major Jess Trumpeta, (seated left most) and anthropology student major Moises Bello (standing right most). | Courtesy of Prof. Belen Medina



The Sunken garden with one of the only two concrete buildings at that time (building was used as administration and library building in 1950) now known as the College of Law Building (taken 1950). Third from the left is Prof. Medina as a student. | Courtesy of Prof. Belen Medina

THE ENTWINED HISTORIES OF ANTHROPOLOGY AND SOCIOLOGY AT UP

Authored by eminent sociologists Chester Hunt, Lourdes Quisumbing, Michael Costello, Socorro Espiritu, and Luis Lacar, the textbook *Sociology in the Philippine Setting* written in 1954 aimed to contextualize sociological concepts and theories in the local setting. Prof. Medina further elaborated:

“The sociological approach before this had a social philosophy and social reformist orientation, as reflected in the early courses like *Social Problems* and *Criminology*. With the new empirical orientation, the survey research

methods became popular and many studies were done on different aspects of Philippine society.”

Meanwhile, a quick survey of monographs and ongoing research in the Department of Anthropology in the year 1965 would demonstrate a shift of the discipline’s emphasis away from the biological and physical.

Studies featured social organization and culture change among indigenous groups like the Manuvu as well as industrial communities.

Post-split, the department would embark towards more sociocultural and ethnographic perspectives, led by cultural anthropologists the likes of Mario D. Zamora, Arsenio Manuel, and F. Landa Jocano. [6]

While more could have been done both to remedy short-staffedness and foster interdisciplinary interaction, the untying of the proverbial knot nudged Anthropology and Sociology further down independent paths, yet both all the more influential in their contributions to Philippine social studies in the following decades.

Researcher	Problem	Sponsor(s)	Present Status
1. E. Arsenio Manuel	Manuvu Social Organization	Community Development Research Council (CDRC), UP and Social Science Research Council (SSRC)	Final report submitted; monograph in the writing stage.
2. Moises C. Bello	Kankanai Social Organization and Culture Change	CDRC	Field work finished; monograph in the writing stage.
3. Mario D. Zamora	Culture Change in Benguet; Political Change in South Asia	CDRC-Agricultural Development Council (ADC)	Preliminary field work.
4. Eudaldo Reyes	A Study of the Effects of the Establishment of an Industrial Complex on the Surrounding Communities	CDRC	Final report submitted; thesis being written for Ph D. at Cornell University.
5. Natividad V. Garcia	A Study of the Socio-Economic Adjustments of an Ilokano Village to Virginia tobacco production	CDRC	Final report submitted. Thesis being written for M.A. at U.P.
6. Milton Barnett (Visiting Professor)	Benguet Study	ADC-CDRC	Field work almost completed.
7. Charles R. Kaut (Visiting Professor)	Controlled Comparisons	Fulbright-Hayes U.S.A.	Field work stage.
8. Alfredo Evangelista (Associate Lecturer)	Archaeological work	National Museum	Field work; writing stage.
9. F. Landa Jocano (Professorial Lecturer)	“Controlled Comparisons in Panay Social Structures” A Study in Mechanisms of Technological and Economic Change	CDRC	Field work completed.
10. Juan R. Francisco (Asst. Prof.)	Scriptology	Inst. of Asian Studies-SSRC	Writing stage.

A list of research being done under the Department of Anthropology by 1965 and their respective researchers. Among the listed are prominent anthropologists such as E. Arsenio Manuel, F. Landa Jocano, Mario Zamora, and Moises Bello

Loose Ends from the Same Cloth: Postcolonial, Post-war Hindsight, and Future Prospects

Despite having been “married” for decades, records on collaborative knowledge production between the two departments were lacking.

Though Anthropology and Sociology students were able to take classes from the other discipline, on record, there was not much institutional collaboration between the two.

The joining of the two departments did little to facilitate the very minimal exchange between them, as the move was considered mainly administrative in strategy. Their preoccupations only grew apart as time passed, which could be attributed to a contrast in study focus—with Sociology in a social reformist period, while Anthropology focused on a sociocultural approach of research. The looming presence of H. Otley Beyer might have also hindered a rich discourse between the two fundamentally related disciplines.



*Prospero R. Covar,
University of the Philippines*

*Courtesy of the U.P. Diliman
Journals Online*

With the separation, the Departments of Anthropology and of Sociology and Social Welfare were created. Both departments were able to pursue their academic endeavors, as well as hone in on their respective frameworks.

By this time, Prof. Marcelo Tangco was the new Chair of the Department of Anthropology joined by Asst. Professor Arsenio Manuel.



Social Welfare class trip in the Alhambra Cigar and Cigarette Manufacturing Co in the 1950s. | Courtesy of Prof. Belen Medina

and “social group work” were among the new methods taught in the Department of Sociology. The expansion of the Social Work program coincided with Sociology’s separation, joining the two disciplines both to accommodate more students and Sociology’s paradigm shift. New faculty with immense experience and formal training in Sociology were also hired, spearheaded by Dr. Chester Hunt from the US. Further developments include: Sociology in the Philippine Setting, a textbook written by Sociology faculty post-separation, founding of Philippine Sociological Society, and the Philippine Sociological Review.

Meanwhile, the Department of Anthropology shifted towards a more socio-cultural and ethnographic perspective. Significant contributions to the field included the documentation of the Hinilawod (an epic poem from the Sulod in Central Panay), and the pioneering use of Participant Observation in the Philippines by F. Landa Jocano, who became a UP professor.

Additionally, Pilipinolohiya, a field dedicated to Philippine thought, culture, society, contributed to the indigenization of the social sciences. It was developed by anthropologist Prospero Covar, who obtained his masters in Sociology in UP.



The UP Department of Sociology Faculty in the 1950s. Seated from left to right: Prof. Petra de Joya, Dr. Socorro Espiritu, Prof. Maureen Nelson, Prof. Elsie Hargrives, and Ms. Fe Rodriguez Arcinas. Standing from left to right: Dr. Richard Collier, Prof. John de Young, and Dr. Bartlett Stoodley. Other notable members of faculty not pictured are Donn Hart and Melvin Mednick. | Courtesy of Prof. Belen Medina

Though the end resulted in a split, it was an organic process that proved to be necessary for both disciplines to be recontextualized to local conditions and grow to respond to the fledgling nation’s emerging needs.

A hundred years after the merging of the disciplines, our country continues to face intense social, cultural, economic, and political changes. New interdisciplinary concepts and methods have also been developed since then. The relevance of applied and multi-perspective social sciences has never been stronger.

In the face of the changes and issues of our time, what are the prospects of more dynamic collaborations in the future, not just for both Anthropology and Sociology, but with other social sciences?



NOTES

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