



Academia in the Philippines

By Yvan Yonaha



1. Could you describe how you have pursued your academic interests before coming to Hong Kong?

My primary academic engagements in the Philippines are in teaching and in research. Both my BA Sociology and MA Philippine Studies (Development Studies) degrees were from the University of the Philippines.

I held teaching posts at the University of the Philippines before moving to the Ateneo de Manila University. I have taught subjects on social development approaches, sociology of development, urban sociology, and economic sociology.

I have also been able to publish a few articles looking at [religion](#), [ethnicity](#), and [politics](#). I also make it a point to attend the annual Philippine Sociological Society Conference.

2. What are the main topics of interest for social scientists in the Philippines?

The University of the Philippines features diverse research interests among its faculty and students. Many of these interests are born out of major events in the Philippines. There has been a lot of interest in the sociology of disasters because of Typhoon Haiyan and now, the novel coronavirus. There are also those who research on conflict and all its attendant issues such as internally displaced persons, housing, and city rehabilitation because of the history of violent conflict in the country. Of course, there are those who study democratic consolidation and the rise of populism to make sense of national and global trends related to governance.

3. If anyone in our department decides to continue with their career or engage in academic activities in the Philippines, what general advice would you give?

I find that Philippine academia can be very welcoming. The key is to participate in conferences and for you to get an opportunity to introduce yourself to the community. From there, you need to cultivate the relationships you have started.

Additionally, one must be conscious that the Philippines is not a single homogenous society. We have hundreds of languages, multiple forms of belonging, and different socio-economic positions. Research-wise, this means you must be very careful about generalizations because some groups can be very different from other groups. In the field, the researcher should know that rapport built in one situation can be disastrous in another. Filipinos are sensitive to the needs of others and it would be ideal to try to emulate that in the field.

[See the full interview](#)

PUBLICATIONS

Song, Jing, and **Lulu Li**. 2020. "Rural "Dama" in China's Urbanisation: From Rural Left-behind to Urban Strangers." In *Living in the Margins in Mainland China, Hong Kong and India*, edited by W. Chung Ho and F. Padovani. London: Routledge. ([see the chapter](#))

My thesis in 300 words

By Dan Chen



Parent-child ties are long-term contracts in China, described as “feed-back” (*Fan Bu*) pattern by Fei Xiaotong (1983). However, the Chinese family system and norms could have been dramatically impacted by socioeconomic and demographic changes during the process of modernization and industrialization. As suggested by family modernization theory proposed by Goode (1963), intergenerational solidarity is assumed to decline, and parents tend to lose control over children in parents’ later life in industrialized societies. In contrast, analysts (Yang and Li 2009; Raymo et al. 2015) argue that family roles and expectations in East Asian societies have largely persisted for its unique Confucian cultural traditions supported by cultural theory. Moreover, elder care and support from children in parents’ later life are also legally protected in China.

Therefore, we hypothesize that parental well-being is closely associated with adult children’s life chances. This dissertation develops topics from the life course perspective and intends to shed lights on the salience of extended family linkage in later life in an industrialized country placing high values on familism. With a gender perspective, it is to testify

significances of cultural continuities in gender norms regarding intergenerational dependence in a society with patriarchal traditions. Consistent with the life course perspective, our preliminary results show that the intergenerational ties between adult children and parents are still important for parents’ well-being in later life, and parents respond differently to life chances of sons and daughters.

References

- Fei, Xiaotong. 1983. “Issue of old age support during transition of family structure.” *Journal of Peking University (Philosophy and Social Science)*, 3, 7-16. (in Chinese).
- Goode, W. J. 1963. *World revolution and family patterns*. New York, NY: The Free Press.
- Yang, Juhua and Lulu Li. 2009. “Intergenerational dynamics and family solidarity: a comparative study of mainland China, Japan, Korea and Taiwan.” *Sociological Studies*, 3, 26-53.
- Raymo, James, Hyunjoon Park, Yu Xie, and Wei-jun. Yueng. 2015. “Marriage and Family in East Asia: Continuity and Change.” *Annual Review of Sociology*, 41, 471-492.

ANNOUNCEMENTS

✓ Call for Papers (Conferences):

- 3rd International Chinese Sociological Association Annual Conference. November 20-21, 2020. **Deadline: October 2, 2020.** ([see the ad](#))
- 22nd Hong Kong Sociological Association Annual Conference. December 5, 2020. **Deadline: September 18, 2020.** ([see the ad](#))
- Population Association of America Annual Meeting. May 5-8, 2021, St. Louis, Missouri. **Deadline: September 25, 2020.** ([see the ad](#))

✓ Job ads:

- Tenure-Track Assistant Professor in Law and Liberal Arts (qualitative methods), National University of Singapore. **Deadline: October 31, 2020.** ([see the ad](#))