

## Editor's Note

Articles in this issue of *Social Science Diliman* examine practices and dynamics of symbolic exchanges across cultural or social barriers, and, effects of symbolic violence or persuasion that may be established in the interactions crossing these gaps. The arenas (or social fields) that the articles are concerned with include the US colonial administration of the Philippines, educational settings, and campaign ads during elections.

The first article by Mary Jane Rodriguez looks back at the Bureau of Non-Christian Tribes established in 1901 in the then new U.S. colony. The bureau took upon itself the task of conducting an ethnological survey of the 'special' peoples of the Philippines. Rodriguez contextualizes the practice of ethnography as a 'scientific method' in the ideological war continuing after the Philippine-American War, and wherein the presence of 'non-Christians' in the Philippine Islands served as a significant justification for American control. With its highly racialized methodology, the ethnological survey generated binary oppositions between Christian Filipinos, non-Christians, and Moros, and it institutionalized these dichotomies. Meanwhile they were also translated into the Filipino discourse about the nation. As Rodriguez notes, these presently continue to find expression in Muslim-Christian conflict, and in the popular and bureaucratic imagining of ethnicity and the Filipino nation.

There are two articles dealing with specific cultural divides that may be operating in schools. Confucian vs. 'Western' modes of learning and interaction and the implicit meaning of 'overapologizing' behavior by students is the subject of Alin Cristian's philosophical essay. Meanwhile the *habitus*, or 'set of expectations and understandings', of Muslim and non-Muslim children in a public elementary school in Metro Manila, as well as of the parents and teachers, stemming from their experiences and interactions, is observed and described by Gerry Lanuza and Cristina Bernadette Gonzales. Both these articles draw inspiration from Pierre Bourdieu's concept of 'symbolic violence', and the authors recommend that specific classroom behaviors and interactions be more productively interpreted and responded to by educators given awareness of the underlying context of cultural difference.

In the fourth article, the capacity of celebrities to influence the voting public is explored. Dave de Guzman Centeno discusses how TV viewers may feel that they hold 'quasi-friendships' with talk show hosts, soap opera

characters, and other media persona. Such (one-way) relationships are based on familiarity derived from keeping up with these celebrities' shows and public appearances, or what is called 'parasocial interaction'. Centeno then examines more closely the so-called 'celebrification' phenomenon in Philippine politics via a non-random survey of selected voters from an urban and a rural site. The study is an innovative attempt to compare the scale of voters' parasocial interaction (PSI) with celebrity endorsers of particular candidates, and their actual voting or non-voting behavior towards the candidates, at the time of the 2007 senatorial elections.

Rounding out the issue are reviews of two new books. *Asian Cam Models: Digital Virtual Virgin Prostitutes?* by Paul Mathews, a study of the exploitative realm of sexwork online, and in which apparently Filipinas are predominant, is reviewed (and critiqued) by Lynette Quintillan. Joy Raquel Tadeo has contributed a review of *Maahwang Bubay: Family, overseas migration, and cultures of relatedness in Barangay Paraiso* by Filomeno Aguilar, a recent study of the transformation of families in a Batangas community in the wake of their search for 'the good life' through overseas migration.

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