

## Editor's Note

After about a decade in existence, *Social Science Diliman* has garnered a niche in featuring material that speaks across social science disciplines, while engaging with topics and issues that are relevant to Philippine Studies as well as to other developing countries in general. Meanwhile, *Social Science Diliman* is now in the *Directory of Open Access Journals* (DOAJ) from which, we are informed, many database providers and 'web crawlers' are regularly fetching content, thereby increasing the potential impact of our publication. The DOAJ contains 'quality-controlled' scientific journals of free and full-text articles. In addition, the articles in pdf form will be included in a long-term preservation project that the DOAJ service is running together with the National Library in The Hague, Netherlands. The directory can be accessed at this site: <http://www.doaj.org>. We are pleased to note that the journal's presence online has been rising significantly.

In this issue of *Social Science Diliman*, the featured articles all somehow share a concern with people who are more marginalized from the center (e.g., for reason of province, language, gender, or class); and three of the articles engage quite critically with dominant discourses in the Philippines.

The first article by Ma. Corazon Rodriguez reports on an applied research endeavor to facilitate 'community-based' tourism offerings by incorporating "*kwentong bayan*", or narratives and memories about a place. The article contends that sharing such stories can give visitors and locals alike an authentic as well as personally enriching and rewarding sense of 'dwelling' in and 'learning' about a place. To achieve this goal, argues Rodriguez, tourism should not be primarily approached as a business model, but as an *experience*. The stories gathered from the town of Sariaya in Quezon province turn out to be richly nuanced: they include reflections on the hierarchies of class, gender differences, local spirituality, and various historicized social experiences.

The second essay by S. Lily Mendoza takes up the recurrent question of pluralism vs. nationalism, and specifically the contention, asserted by '*Pantayong Pananaw*' (the inclusive 'for-us perspective' associated with the historian Zeus Salazar), that the language of discourse must be kept in Filipino. Mendoza's identification as a Filipino now based in the United States, and her experiences of dislocation and movement, as well as participation in globalized networks to conserve her mother tongue of Kapampangan, give the article

(which is written in Filipino) a perspective in this debate that goes beyond a simple ‘insider-outsider’ dichotomy.

Unrequited love among young Filipino gay men is explored through focus group discussions by Eric Manalastas and found to be a complex and psychologically significant experience in the third featured article.

The fourth piece, by Jay Batongbacal, is a critique of ‘environmental justice’, a concept which emerged from the convergence of the US civil and environmental movements in the late 1980s. He argues that, unfortunately, ‘environmental justice’ lacks an analytical frame which makes it not incompatible with market-based consumerism, mere technological fixes, and discriminatory practices. Batongbacal offers an alternative concept that he calls ‘ecological social justice’, the principles for which, he demonstrates, are already articulated in a substantial body of Philippine jurisprudence. This article is also written in Filipino.

In addition to the featured articles, in this issue sociologist Jeffrey R. Sallaz reviews Raul Pertierra’s new book titled *The Anthropology of New Media in the Philippines*. History scholar Brandon Reilly also reviews two newly-premiered creative works which take their subjects from Philippine historical events: John Sayle’s *Amigo*, a film set in the time of the Philippine-American War; and Floy Quintos’ play *Fake*, presented by the UP Playwright’s Theatre, which contains characters taken from famous hoaxes and forgeries of Philippine history that captured the popular imagination.

For this issue, the editorial board also strove to put together several write-ups and lists of references to remember several recently deceased colleagues from UP Diliman and to highlight their significant contributions in the social sciences. (Other colleagues who passed away recently shall be featured in future issues of the journal.) Long-serving as an administrator to various UP units, Jose N. Endriga also investigated the history of the civil service, among other historical papers. Josefina V. Cabigon has left a substantial legacy of research on population and reproductive health statistics. Two other colleagues we remember here departed too suddenly: mass media professor Lourdes Estella-Simbulan unfortunately herself filled headline news for succumbing to the “killer highway” just outside the campus, and botanist Leonard Co was killed by gunshot wounds he obtained while researching on indigenous trees in the forests of Leyte. It is hoped that investigations into the circumstances of their deaths will bear meaningful results.

*Maria F. Mangahas*