

## Editor's notes

“We need to inhabit a space,” is a phrase I borrowed and modified from one of the book titles reviewed in this volume. The three articles and two book reviews included in this issue are about inhabiting space—as a geographical unit, a virtual one, a position, or a standpoint.

Kristoffer R. Esquejo's article entitled “Tungo sa unang sentenaryo ni Bonifacio: Mga pakikibaka at pagpupunyagi para sa Supremo ng Katipunan, 1897–1963” (“Towards Bonifacio's first centennial: The struggles and endeavors for the Supremo of the Katipunan, 1897–1963”) explores how Bonifacio's role in the Philippine revolution against Spain in 1896 was belatedly recognized posthumously. He identified the challenges that civic organizations, scholars, and political leaders faced in keeping Bonifacio's memory alive and making him relevant to a society that is moving further away from the realities of the political turmoil of the 1890s. Filipinos differ in opinion regarding who was the true hero of the Philippine revolution or who ought to be the national hero. Politics of memory manipulates the past so that others can advance their agenda while controlling how contemporary society views historical figures. Bonifacio deserves a space in Philippine history despite the political maneuverings of other individuals who did not believe in the Supremo of the Katipunan. His actions toward an independent Philippines forced Filipinos to reevaluate Spanish presence in the country in the late 1900s.

“Isog ka?": Komparatibong pananaliksik sa mga etnikong estereotipo sa mga Cebuano at Waray sa Visayas State University” (“Isog ka?": Comparative study on the ethnic stereotypes of Cebuano and Waray in Visayas State University”) written by Romeo J. Toring Jr., Leslie Anne L. Liwanag, Mary Grace P. Enaya, Precious Elaine D. Tubigan, and Hilda A. Pedrera, gives space to the two largest ethnolinguistic groups in the Visayas State University. Highlighting positive and negative stereotypes produced through a survey in which Cebuanos and Warays participated, thereby enabling both groups to identify shared stereotypes that may produce a collective and inclusive identity. Understanding these stereotypes also leads to acknowledging and accepting diversity. Furthermore, this study's findings can help formulate comprehensive programs that are culturally sensitive.

There should always be room for rectifying inaccurate historical information. Leslie Anne L. Liwanag, Guiraldo C. Fernandez, Jr., and F.P.A. Demeterio III take us in their quest of correcting the text on the historical marker placed at the Maasin Cathedral in their article entitled “Critique on the 1983 historical marker installed

by the National Historical Institute at the Our Lady of the Assumption Cathedral, Maasin City, Southern Leyte, Philippines.” Their article stresses the importance of scrutinizing past accounts to prevent misinformation. Amending what was believed to be factual can reveal the construction, dissemination, repetition, and eventual acceptance of inaccurate information as truth until reexamined. Liwanag et al.’s article is a gentle reminder to scholars to ensure that we are not agents of misinformation. It is our responsibility to revise false data and circulate accurate information. It is an ethic that academics should follow.

Perlita M. Frago-Marasigan reviewed *Inhabiting cyberspace and emerging cyberplaces: The case of Siena, Italy*, written by Tobias Boos. Cyberspace allows physical communities, such as the Siena contrade to gain and assert an online presence that primarily engages with people from the same area. The Siena websites contained information exclusive for members and is considered forms of “intimate cyberplaces,” yet simultaneously, the contrade are made accessible to individuals beyond their physical boundaries with a click of a mouse. Each with their own trajectories, the online communities and actual places are independent of each other. The book encourages readers to redefine spaces and communities. Furthermore, the notion of virtual spaces urges citizens to create and recreate their identities that declare their inclusion.

In the West Philippine Sea (WPS), China is inhabiting a space that legally belongs to the Philippines. Chinese encroachment, seen by many as a form of invasion, is causing distress among Filipinos. *Rock solid: How the Philippines won its maritime case against China*, written by Marites Dañguilan Vitug and reviewed by Maria Emilynda Pia V. Benosa, JD, LLM, narrates—as the title states—how the Philippines won in an international court against China. The reefs, islands, and shoals within the Philippines’ exclusive economic zone have been historically utilized and occupied by the Filipinos, Vietnamese, and Chinese. Despite the Philippines winning its maritime case, the international law remains inoperative and fundamentally determined by the Philippines’ foreign policy regarding the WPS. This historic win has granted the Philippines a space in the International Court of Justice, which legally grants us this space in the WPS that—traditionally and historically—belongs to the country.

Inhabiting a space means identifying and asserting what is important to us as individuals, academics, social groups, cultural groups, and an entire nation. Acknowledging what we should take empowers us to devise ways and organize ourselves to achieve our goals. We take the space for ourselves, for others who cannot, and for people who should but do not. We take space so that others should and can be recognized. We take space to correct a mistake. We take space for our rights to be heard and exercised. The articles and book reviews in this volume illustrate how we can take that space. Finally, academic journals, such as *Social Science Diliman*, provide space for both authors and readers to take.

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