

Editor's notes

In this issue, four articles, a book review, and a report are included.

Shake, Rattle, and Roll is a series of Philippine horror films released from 1984 to 2014. With a total of 15 films, each composed of three episodes, the series injected fear among its viewers, yet people continued to patronize it during the annual Metro Manila Film Festival in December. I remember watching the early films and it was sweet torture because we would cover our eyes during viewing, not wanting to see what happens next. We became braver when we watched the films again, sometimes for the nth time with friends. It was a shared experience among peers. These films cast popular young actors of the time, ensuring that each film appealed to a new generation of young adults. Discussions with friends about the movies revolved around what scared us and why. Thus, reading the first article by Jay Jomar Quintos, “Sa pagitan ng kultura at kalikasan: Isang pagsisiyasat sa talinhaga ng “engkanto” sa mga pelikula ng *Shake, Rattle, and Roll* (“In between culture and nature: An inquiry into the trope of ‘engkanto’ in *Shake, Rattle, and Roll* films”), reawakens the fear. Focusing on the “engkanto” figure found in the forest, water, and city, Quintos examines its relationship with “the anxieties and terrors of the nation.” Thus, the fear and anxiety felt went beyond the film as we faced the current state of the nation.

Hannah Nario-Lopez discusses how a rehabilitative prison culture approach to inmates could be a viable and pragmatic solution in managing prisons and jails. “The potential and plausibility of Rehabilitative Prison Culture: A Philippine example” analyzes existing literature on Rehabilitative Prison Culture (RPC). Involving prison staff and inmates’ families in their rehabilitation, especially wives and mothers, who tend to be the anchors in the inmates’ lives, could make a more lasting impact on their transformation. Nario-Lopez’s article reveals that a more humane and social approach to prisoners could prove to be more successful, for this allows them to acquire positive values and change their outlook in life to reintegrate into society.

“*Tigi*: Justice and Indigenous citizenship among the Iraya Mangyan in Mindoro,” written by Christian A. Rosales, shares with readers how the Iraya Mangyan follow the Indigenous system of resolving conflicts among its members. *Tigi* exists to assert an ethnic identity and resist forced assimilation into the state. The article invites the state to harness traditional values in conflict resolutions. A legal approach by the state may not mete out the justice an Indigenous complainant

demands because two different world views may not have overlapping notions of justice. Thus, the state should acknowledge that legal pluralism exists.

One effect of colonialism and Christianity is the creation of new identities. Reidan M. Pawilen and Ryan Alvin M. Pawilen examine the origins of the Bago-Igorot identity in their article “Ethnogenesis at the margins: A study on the origins of the Bago-Igorot identity.” New identities bear traces of the original culture and simultaneously display newly acquired traits. The authors used their academic backgrounds to understand how the Bago-Igorot identity was born due to migration, economic interactions, and intermarriages against the backdrop of Christianization. It is neither a different nor new ethnolinguistic group, but the emergence of the Bago-Igorots due to historical and social processes compels its members to call on national agencies for them to be recognized officially as a separate group. As academics, the authors have the opportunity and responsibility to fellow members of the Bago-Igorot group to elucidate on their origins. As Bago-Igorots, they have the right to understand how this identity came to be. The article shares views of the Bago-Igorots on their own ethnogenesis. The multi-age informants are enlightening because of their diverse perspectives. Additionally, the use of social media as a source of data shows the reality of the Bago-Igorots. Since social media is informal and outside the constraints of an academic setting, it gives its members the freedom to completely express their unfiltered views.

In 2015, a Filipino historical biopic film titled *Heneral Luna* came out and roused the nationalism of Filipinos. Interest in Antonio Luna as a hero and anti-hero surged. He was a flawed yet endearing character whom many now consider misunderstood and a victim of political propaganda. Thus, it was timely for Antonio Luna’s book titled *Impresiones*, originally published in Spanish in 1891, to be translated to Filipino and published by Komisyon sa Wikang Filipino in 2017. Kevin P. Armingol reviewed the Filipino translation *Mga Impresyon ni Antonio Luna y Novicio*. This book is a record of Luna’s experiences in Spain while studying for his PhD in pharmacy in Madrid. According to Armingol, the book is composed of two parts: Luna’s narrative of his experiences and a commentary on Spain’s society. Luna’s observations on Spanish society displayed his nationalism. The book provides a glimpse of Luna’s true character as he reflects and compares Spanish society to the Philippines. We see a Luna before he became embroiled in the politics of the nation.

Lastly, we include in this volume a report written by Adeline A. Pacia, “The UP Diliman response to the COVID-19 pandemic.” The outbreak of the coronavirus at the end of the first quarter of 2020 instilled fear among many people. We as individuals truly appreciate what institutions do to ensure that life and business should continue despite the pandemic. It calmed people, knowing that there was a way around Covid-19 while waiting for the vaccine. The UP Diliman Covid Task Force aims to primarily promote wellness and reduce Covid-19 transmission while simultaneously guaranteeing continuous university operations so that

all employees, such as administrative staff, faculty, students, and people living in and around campus would feel grounded amid the health crisis. The report includes how the University of the Philippines as the national university supported suspected and confirmed Covid-19 patients by opening its facilities inside the Diliman campus to them.

This volume reminds me of hope. Hope for the Philippine natural environment that we are responsible for as carers of natural objects (Fernando 2020). Hope for those incarcerated to be fully reintegrated into society. Hope for Indigenous peoples to assert their cultural practices and identity. Hope for the Philippine nation as we ingest the words of our heroes to fight for a better governance. Lastly, hope for the world as each nation battles the Covid-19 pandemic.

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Reference

Fernando, Enrique Benjamin R. III. 2020. "Can trees have standing?: An argument against conferring legal rights upon natural objects on the basis of guardianship." *Social Science Diliman* 16, no. 1: 28-49.

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