immediately relate to the monuments and artefacts in Europe but still
general themes about humans, as a whole, surfaced. The idea of material
citation from the past happens all the time and greatly affects the future of
a society. In the practical sense, memory is vital in the development of a
country in the current time context. Probably further discussions may arise
from the fundamentals of this book, especially now that we are dealing
with soft copies. Inscriptions may not always be in “hard copy” but may
also be in “soft copy”. Finally, the discourse on memory may seem an ideal
place for archaeologists because they still have the deepest understanding
of the people-things interaction across time and space.

Kapwa: The Self in Others
Worldviews and Lifestyles of Filipino Culture-Bearers
Katrin De Guia, Ph.D.
2005. Pasig City, Philippines: Anvil Publishing

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Dr. Katrin De Guia’s pioneering research on Filipino Culture-
Bearers has resulted to this very important book which serves as a
significant contribution to the study of Sikolohiyang Pilipino (Filipino
Psychology). Though born a German, De Guia has been, in more ways
than one a Filipino, having been a resident of the Philippines for almost
three decades now as the wife of famous filmmaker Kidlat Tahimik. Her
book entitled Kapwa: The Self in the Others explores, as the subtitle reads, the
Worldviews and Lifestyles of Filipino Culture-Bearers. In the process, she
provides us with an in-depth view of Filipino core, surface, and societal
values; Sikolohiyang Pilipino in various contexts; the comparative concepts
of Personhood vs Personality; ancestral knowledge systems and practices;
and most importantly, the Pinoy concept of KAPWA.

A word that according De Guia, combines the Self and the Other, is
the concept of Kapwa. It is a Tagalog term “widely used when addressing
another with the intention of establishing a connection” (p. 8). Such was De
Guia’s objective: to establish a connection between and among people in
order to link them rather than separate them from each other. The concept
essentially looks for “the fundamental characteristics in people—as human
beings” (p. 8). In exploring the definitions, interpretations, and
manifestations of this Pinoy concept, De Guia hopes that it may, as an
agent for change, be recognised “as a valid contribution to world psychology”.

De Guia introduces the Filipino Culture-Bearers whose unique lifestyles “weave a colourful pattern into the fading fabric of modern Philippine reality” (p. 11). Very interestingly, she has painted a picture of their unpretentious ways as these purveyors of Filipino culture reflect the principles of kapwa.

*Kapwa: The Self in the Other* also provides us with a much better understanding of the value system of Philippine Psychology. The book presents in a diagram form the behaviour patterns and value structure consisting of 15 values falling under three general categories: core, surface, and societal values. *Kapwa* (shared identity) is at the very core of this value system along with *Pakiramdam* (shared identity)—(pakikipagkapwatao); and *Kagandahang-loob* (shared humanity)—(Pagkamakatao). The Surface Values on the other hand include the confrontative surface values of *Bahala na* (determination), *Lakas ng Loob* (guts), and *Pakikibaka* (resistance); the colonial/accommodative surface values of *Hiya* (propriety/dignity), *Utang na loob* (gratitude/solidarity) and *Pakikisama* (companionship/esteem); and the associated behavioural patterns of *Biro* (joke), *Lambing* (sweetness), and *Tampo* (affective disappointment). The associated societal values of *Karangalan* (dignity), *Katarungan* (justice) and *Kalayaan* (freedom) complete the Filipino value system. By possessing these values, we can assess our sense of personhood and consequently, our being Filipinos. It is quite amazing that it should take a foreign-born resident, such as De Guia, who actually thinks and acts more Filipino than others, to reveal and open our eyes to these values.

In detail, De Guia clarifies the true meaning of the confrontative value *Bahala Na*. Often misinterpreted by Westerns as fatalism, the value of *Bahala Na*, as suggested by Filipino social scientists combined both fatalism and determinism. As such, it should be construed as “an expression of courage and fortitude, a willingness to face difficulty and a willingness to accept the consequences” (p. 85). With this realisation, De Guia convincingly reiterated Filipino psychologist Alfredo Lagmay’s interpretation that: *Bahala Na* “is indicative of the improvisational personality of the Filipino people which allows them to cope and thrive even in unstructured, indefinite, unpredictable and stressful situations.” (p. 85)

As further illustrated by De Guia, *Bahala Na* is multifaceted. It
could also serve as an improvisational skill which “provides a person with the ability to face life’s challenges in a creative way” (p. 85). It may also be taken from the point of view of an existentialist which allows one to accept things and more evidently during tragic situations, the value of Bahala Na enables the Filipino to cope with the toughest times. Case in point: the most devastating typhoon in recent history—typhoon Ondoy, showcased the Filipinos’ resilience to practically the worst disaster that may come our way.

Through various media such as film, letters, oral exchanges, and casual encounters, De Guia weaves, in a very intricate way, everything and anything that makes up a Filipino. With the passion of our Filipino Culture-Bearers, we continue to take our bus ride as we search for our true identity as individuals, as a community, as a society, and as a nation. The book’s glossary at the end actually serves as a “cheat sheet” for all Filipinos to gauge their “I am a Filipino if I possess these” quiz (emphasis mine).

Good or bad, the set of values lengthily discussed in this book remains very much a part of our Filipino daily life significantly affecting our decisions and directions. At the back cover of the book is printed, in bold letters, a question that reaffirms the belief of many culture-bearers as De Guia poses: “Why do some Filipinos like to stay in the Philippines even if they live a simple life and do not earn much?” With fervour, I join De Guia in asking: are you one of us?

Postcolonialism and Local Politics in Southeast Asia
Toh Goda

Review by Donna Arriola
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This work is Toh Goda’s second edited compilation in English also by New Day Publishers, the first being one of the five best books published in the Philippines, having been also translated into Vietnamese. This book focuses local political cultures arising from the process of decolonising Island Southeast Asia. The array of topics under this rather large theme gives its audience the opportunity for a comparative reading, which is one of the main strengths of this book. Goda’s research is mainly on contemporary social anthropology, being a faculty at Kobe University’s Intercultural Communication Division of its Intercultural Relations