

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

Review by Arch. Ferdinand dela Paz

*Professor, College of Architecture, University of Sto. Tomas, Manila, Philippines*  
*Graduate student, Archaeological Studies Program, University of the Philippines*

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

2003. Quezon City, Philippines: New Day Publishers.

Review by Donna Arriola

*MA, Archaeological Studies Program, University of the Philippines*

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