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Cruz na Ligas, by Lagmay

Review Author: Paul W. Mathews

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CRUZ-NA-LIGAS: EARLY SOCIALISATION IN AN URBANIZING COMMUNITY. By Leticia A. Lagmay. Quezon City: U.P. Press, 1983. xvi, 125 pages.

As the dust-jacket states, this book is about child-rearing practices of Filipino mothers in Barrio Cruz-na-Ligas, Q.C., with the aim of discovering "what changes in child-rearing had taken place vis-a-vis changes in the ecology of the community" (p. viii). Such a comparison is made possible because of a previous M.A. study done fifteen years earlier by Fe Domingo, in 1958, at which time the barrio was rural; in Lagmay's 1972 study it is urban.

Such questions as, 'Do in-migrants adapt to local prevailing patterns of behavior and social relationships; what factors maintain or change old practices?' are considered. And, 'Is there an "urban" child/youth personality?' This last question points out a further aim of the book: "to *interpret* certain aspects of personality development that may be associated with urbanization" (p. viii).

The results of the study were rather predictable: no changes in child-rearing practices (i.e., early socialization), despite great ecological changes. The study, therefore, is a validation of previous and subsequent similar works, and a validation of the durability of certain Philippine social structures and institutions, especially the family.

No doubt change in socialization, in values and norms, from one generation to only the next, is slow, almost imperceptible. In this case, the present study is valuable only as an update, keeping in contact with the barrio in order to observe changes over three or four generations—a study now due.

But what small changes Lagmay notes since 1958 are accounted for in terms of ecology: physical changes in and around the barrio have affected the internal values and norms of the barrio in a small way. It is then a perspective which tends to see the subject (barrio) as a passive receptor of determinants rather than as an active agent. Such questions as, what role does the school, the expansion of education, play in change, are not considered; nor is there due consideration of the wider differentiation of occupations, with special reference to in- and out-migration; technological and media penetration; or the growth of political and class awareness.

If there has been no change, then why not? And what then is the value of the study, especially if we are not told why there have been no changes? And what is the value of this particular study when it is limited in its focus and ambition; it uses sexist language (especially pronouns); has a sexist orientation—most informants are *mothers*; chapters one to three present only a standard format of (necessary) background information; chapters four to eight do not say anything new; leaving chapters nine to twelve to compare the 1958 and 1972 data—which also notes nothing new. And finally, Lagmay attempts to imbue what could be a good urban ethnography with psycholo-

gical interpretations of personality development—merely, and dangerously, on the basis of child-rearing practices.

Although this study follows to some extent traditional ethnographic methods and format, and thus demonstrates the usefulness of anthropology in the study of urban phenomena, with a greater anthropological orientation the final analysis could have been a more valuable contribution to urban studies, cultural traits, and change, particularly had the data been placed in a wider cultural context.

Having passed through this barrio's area a number of times during 1986, it is interesting to note the further changes—at least physical and demographic, and in regard to communication and transport—since 1972. It is clear that, given the encroachment of urbanization on this 1958 rural barrio, the later (1972) research by Lagmay is useful in noting such changes as have occurred, and in giving an historical perspective to an attempted anthropological study; and subsequently, given all these factors (of change), a valuable opportunity exists now (in 1986), another fifteen years, or one generation, later, to pursue a consistent diachronic project. For here, at close hand, we are able to witness the development of an urban lifestyle and associated problems.

Paul W. Mathews
School of Sociology
University of New South Wales

COMPASSIONATE AND FREE: AN ASIAN WOMAN'S THEOLOGY. By Marianne Katoppo. Geneva: World Council of Churches, 1979. Reprinted by Orbis Books, 1981. vi, 84 pages.

Ms. Marianne Katoppo's *Compassionate and Free: An Asian Woman's Theology*, is truly a woman's theology, although the author herself disclaims the term "feminist theology," saying it is "too loaded," too fraught with what would rightly be called political considerations. Feminist groupings are, after all, political, and Ms. Katoppo is not, but she is nevertheless deeply interested in women's problems and women's fate. And this on a very direct, practical level, as she writes of an old Javanese woman scavenging through garbage outside a first-class hotel, or a poor, young unwed mother, prostitute by trade, worrying over her baby who is covered with the incurable sores of congenital syphilis, or a Calcutta woman who gave birth to twins in the street and was too weak to defend them from the dogs who devoured them.

Yet the book is primarily theological, and is deeply Christian, although there is much evidence of the author's grasp of and basic sympathy with the traditional Asian religions, Hinduism and Buddhism. Ms. Katoppo is Indonesian, and although that country is primarily Muslim now, the Hindu influence is still very strong. Certain ethnic groups, including that of Ms.