

INTRODUCTION

This lesson will help you explore the self as a product of one's culture. Thus, the cultural self. Your cultural self is a by-product of your interaction with your culture, which is present in your community or society. Culture is mainly passed down from your community into you across time and space through a narrative style, including behaviors, ideals, practices, and beliefs. One example is when your mom or dad would tell you stories during meal time about their struggles and hardships and how they overcame them, but of course, you have already heard of these stories many times.

However, nowadays, cultural influences are not just products of transmitting beliefs, practices, and behaviors. Today, culture has a very complex nature. It is no longer confined within the boundary of physical interactions. Unlike the old ways, the people would gather around the fire and tell stories of their experiences, heroism, and difficulties. Culture today has become more fluid and dynamic because of digital developments and the internet. We are now in a global village wherein the internet has become our communication facilitator and exchange of almost everything, from ideas to material things. We no longer need to be physically present to communicate and share things worldwide. We only need our devices to join the digital world and, thus, the global culture. The changing digital landscapes lead to boundless intercultural and cross-cultural interaction. It now influences cultural make-up and affects the construction of self.

Learn more about the cultural self, and we hope that at the end of this lesson, you will be able to achieve the following:

INTENDED LEARNING OUTCOMES

1. Identify how the SELF developed based on the anthropological lens;
2. Demonstrate critical and reflective thought in analyzing the cultural influences in the development of your SELF by creating a diagram.

Ready?

Then you may begin, motivate yourself to know more, and enjoy learning!

MODULE 1.4 LESSON on Anthropological Perspectives

by: Donald A. Delos Reyes
Jemimah G. Pizarro-Ompad

Introduction

Intended Learning Outcomes

**Motivation: Say "I Love
You!"**

Lesson Proper

Approaching Culture

Filipino Culture in the Global Village

The Culture and the Filipino Self

Application

Bullet it

Show Me Diagram

Rubrics

References



MOTIVATION

SAY, "I LOVE YOU!"

How many languages can you say the phrase "I love you"? List down as many as you can. If you want, you can learn more by exploring other cultures using the World Wide Web.

Name of Language	Phrase Equivalence of "I love you"

Do you know that language is one cultural product? It is one of the cultural identifications that tell others about your culture. Your global interactions allowed you to learn other languages and, thus, cultures. So, what is culture? Let us start the lesson by defining it.



LESSON PROPER

Culture is the primary topic of anthropology, particularly cultural anthropology. Anthropology focuses on everything about human beings, i.e., society and culture. It is the social "science of humanity" (Nicholas et al., 2023). Culture, thus, is human property. It is everything that is human-made, e.g., language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, and ceremonies, among other elements (White, 2022).

"Culture . . . is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." - Edward B. Tylor

APPROACHING CULTURE

There are several approaches to studying the culture. These are the emic, etic, and the combination of the two approaches. The table below shows the main construct of these approaches.

Approaches	Description
Emic	an approach to studying human culture that focuses on the group/community members' participation. These members serve as the primary source of information in describing, identifying, and analyzing their culture. "insiders' perspectives" <i>"mula sa aking/aming pananaw"</i>
Etic	is an approach that generates information based on existing theories and perspectives from the outsider's point of view. "outsiders' perspectives" <i>"mula sa pananaw na iba at impuwersyado ng mga pwersa ng lipunan"</i>
Combination of Emic and Etic	a combination of the insiders' and outsiders' perspectives in understanding the specific group or community.

Concerning the construction of the self, the culture that influences and is embedded in the self depends on the individual's three approaches. For example, in the Philippines, "*Juan Tamad*" depicts a man sleeping under a guava tree with his mouth open. Outsiders interpret it as an idle man who does not exert effort to get the guava fruit instead of waiting for it to fall into his mouth.

However, based on the community's culture, it can be interpreted as a diligent man or "*masipag*" from the insiders' perspective (emic). It shows a man resting under the tree amid the sun's heat because he got up at 4:00 in the morning to work in the rice field. It is a typical practice of Filipinos to work in the rice fields in many agricultural areas in the country. As a Filipino and from the insiders' view, which one will you accommodate as you construct yourself? Would you define yourself as "*Juan Tamad*" or "*Juan Masipag*"? Salazar proposed this emic perspective as a form of *pantayong pananaw*. In this *pananaw*, the owner of culture and experience should be the one to provide the proper construction of the identity and, therefore, the self (Salazar, 2000).

Another example is how outsiders interpret our eating of shrimp paste ("*bagoong*" whether *alamang* or *isda*). They view it as that Filipinos are eating rotten fish (*nabubulok na isda*). But for us, it is one of our delicacies. You also may be an outsider of another's culture. Thus, you may also have an etic perspective. For example, if you are a Tagalog, you may interpret a

Visayan language as disrespectful because of the absence of the courteous words "po" and "opo." It does not mean, however, that Visayan people are disrespectful. To understand other cultures, you must use the emic perspective by going inside their culture and positioning an insider's view.

Can you think of a time when you used the etic perspective in interpreting other people's beliefs, behavior, practices, languages, and the like? You may list as many as you can.

1. _____
2. _____
3. _____
4. _____
5. _____

Learning about etic and emic perspectives helps you understand and respect other cultures. It also enables you to accept cultural diversities. In the next section, you will understand the role of cultural diversity in the global culture.

FILIPINO CULTURE IN THE GLOBAL VILLAGE

The global village hosts numerous cultures and subcultures. It showcases cultural diversity. The Filipino culture itself manifests this diversity. The existence of about 76 to 78 major Philippine language groups, with more than 500 dialects, implies our diverse cultures. In the global context, these varied Filipino cultures contribute to the emerging global identity, which continuously becomes more diverse over time. Jintao Hu, China's former president, explains diversity is a fundamental element of human nature. It is a key to a lively and dynamic world today. Thus, cultural diversity results from an exchange of experiences between individuals of different cultures. The exchange of cultural knowledge becomes possible because of the wireless connection in the worldwide web. In the boundless digital world, people affect each other's cultural identity equally. The culture becomes more fluid and diverse.

"Diversity in the world is a basic characteristic of human society, and also the key condition for a lively and dynamic world as we see today."—Jintao Hu

Consequently, the rise of global identity becomes more observable among the present generation. You may or may not be aware of it, but you of the present generation manifest this global culture. Your culture shows the influence of other cultures. What you have now is not the pure Filipino culture but an acculturated and enculturated one. Thus, you share some

common cultural traits with others. Note, however, that you still retain distinct cultural identifications.

Name at least three influences of other cultures on you.

Name of Country	Influences (it can be beliefs, practices, or behaviors)

Your answers in the table show that your Filipino culture and, thus, your Filipino self have already been influenced by the cultures you have been exposed to. But do not forget that you still have a distinct Filipino identity. In the next topic, you will be reminded of these cultural identifications. How much do you know about your Filipino identity?

THE CULTURE AND THE FILIPINO SELF

Who are you as a Filipino? What cultural beliefs, practices, traditions, values, and rituals are embedded in your construction of self? If you ask about your cultural identity, can you trace where and how it started? Or can you still identify which among your identities are genuinely Filipino and which are the influences of other countries' cultures?

Would you mind looking at the different aspects of your culture that might be present or might have influenced your self-construction? First, Filipinos hold a collectivist culture. Collectivists find no difference between personal and group (collective) goals (Triandis, 1989). If they distinguish between individual and group goals, they prioritize the group goals rather than personal ones. People highly influence the construction of the self of most Filipinos within their immediate community.

Consequently, many Filipinos consider the feedback they may receive from other people. Filipinos' collective mind's framework explains Filipinos' anxiety when they fail to live according to the expectations of their ingroups, such as their family, tribe, coworkers, co-

Filipino Bayanihan Practice



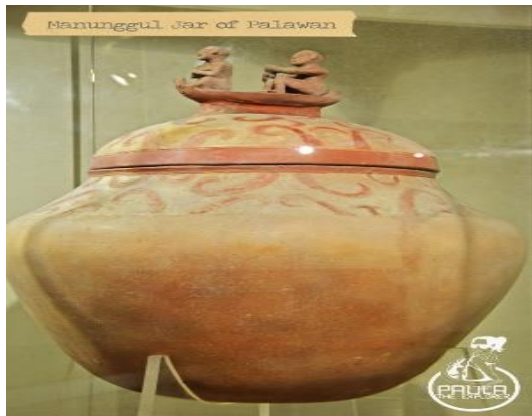
religionists, and the like. The collectivist view is also reflected in the "*kapwa*" psychology, festivals, rituals, dances, arts and crafts, etc. The Filipinos value their *kapwa* as much as they value their self. The *kapwa* always influences the construction of the self.

What do you know about
Filipino Time?



Second, Filipinos use various symbols in our dances, practices, rituals, and arts and crafts. These symbols mirror the society that produced them. The symbols may also help the present generation identify, understand, and validate the previous generation's culture. The symbols can be a story, act, idea, calligraphy, or object. As we continually use the symbols handed to us by the previous generation, we preserve the future generation's culture.

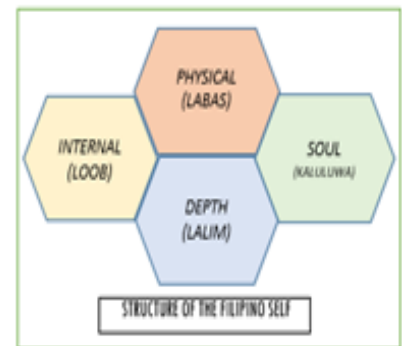
A classic example of a symbol handed to us is the Manunggul Jar. It embodies much information about the previous generation's culture. It reflects our ancestors' beliefs, practices, rituals, and traditions. Manunggul jar is significant in the construction of our identity as Filipinos. Hence, Manunggul Jar reflects the Filipinos' depths and craftsmanship.



Let us now uncover the hidden meaning that the Manunggul jar represents.

The Manunggul Jar is a core

symbol of being Filipino, especially in the indigenous culture. The jar incorporated a belief system in the dimensions of a human being: the physical (*labas*), internal (*loob*), and depth (*lalim*) (Covar, 1999). Like the jar, our ancestors believed the human body is the container of the person's soul/spirit (*kaluluwa*). In the container (*katawan*), the conscience (*budhi*) is intertwined with the soul/spirit.



The conscience (*budhi*) could be either good or bad. It affects the soul/spirit of the person. The lid cover depicts two people sitting on the boat; one is the passenger, and the other is paddling. The passenger represents the soul of the person who died and is buried in the jar. The other one is called the "*sundo*," a spirit responsible for fetching the soul of the dead and guiding their travel to the next life. The *sundo* is paddling to the next life. It represents our ancestors' beliefs about life after death, the "*sundo*," and the traveling soul.

Check this link for more information about the Manunggul jar:

<https://www.youtube.com/watch?v=Q98iXlxDf1g>

Manunggul jar symbolizes our culture and communicates our ancestors' rituals, beliefs, practices, and values. It explains that the belief about life after death is ingrained in us. Hence, we value the way we live our lives on earth. The functions of the self of the Filipinos are always connected to the spiritual realm. Since the soul/spirit will travel to its destination, Filipinos need a clear and good conscience (*budhi*) to have a smooth sail toward eternal life.

The Filipino indigenous creation story “Si Malakas at Maganda” coming out of the split bamboo shows Filipino’s belief on the connection between humans and nature.



Furthermore, culture provides mechanisms for stability and change. It explains how diverse people and their structure, both in the past and today, came into being. It is evident in the "creation narrative." The diversity of culture creates different "creation" stories. It explains the diversity of life in a consistent manner of ideas. While commonly seen as depicting the relationship between humans and their environment, it mainly reflects people's deep connection to other living things and the earth. Like "creation" stories, culture is one of social science's primary organizing principles, accounting for the diversity of life on earth.

How diverse is the creation narrative? Can you think of another creation narrative aside from “Malakas at Maganda”? List as many as you can.

1. _____
2. _____
3. _____
4. _____
5. _____

Also, culture provides us with the lens or standards for looking at other cultures. As discussed previously, this etic perspective becomes our automatic filter when we attempt to understand the outgroups. It is because, unconsciously, we are programmed by our culture. Our parents, friends, and relatives from the same community merely pass on their beliefs and practices to

the present generation. These beliefs and practices are readily available tools, hence the "automatic" lens we use to interpret other people's behaviors, events, and situations. However, this cultural lens we carry is one of the culprits for our biases (i.e., stereotypes, prejudices, and discriminations) against members of the outgroups. Remember, however, that the existence of diversity in the global village should make us aware of these automatic filters. We must understand that culture forms the cultural self with its own characteristics and identification and that no culture is superior to others.

Now that you have learned about the cultural self and how it is formed, test your learning through application.



APPLICATION

Imagine this as your identity box. Put the beliefs, practices, arts, tools, and other cultural products in each labeled compartment according to its categories.

Cultural products that you believe are purely Filipino	Filipino cultural products that you believe are influenced by other cultures	Filipino cultural products that you believe influence other cultures



BULLET IT!

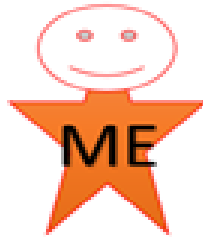
Summarize your learnings into three points. Give three statements summarizing everything you have learned from this module.

- ❖ _____
- _____
- ❖ _____
- _____
- ❖ _____
- _____



SHOW ME DIAGRAM

Direction: Draw a diagram of your reflection on how cultural influences affect the development of your self. Give five sentences explaining your output.





GUESS WHAT

The next module will be about the aspects that make up the self. The first topic is about the physical and sexual aspects of the self. This aspect is summarized as

□□□□□□□□ SELF.

RUBRICS for Show Me Diagram Activity

CRITERIA	Needs Improvement 76 – 85 pts	Sufficient 86 – 94 pts	Excellent 95 – 100 pts
Content Comprehensiveness 50%	There are, at most, two learned concepts presented and utilized.	More than two learned concepts are presented and utilized. The presentation of content merely shows logical organization but is not reflective.	More than two learned concepts are presented and utilized. The presentation of content shows critical and reflective thoughts.
Presentation of Illustration 30%	The presentation of the illustration is a mess and not clear.		The presentation of the illustration is clear and clean.
Organization of Explanation 20%	There are many grammatical issues. Its readability is problematic.	There are a few grammatical issues. The flow of thoughts is at least easy to follow.	There are minor to no grammatical issues. The flow of thoughts is clear. The presentation of ideas is logical.

REFERENCES

Covar, P.A. (1999). Tao, kultura at lipunang pilipino. In A.B. Chua, R.B. Tolentino, E. Guieb III, L. Sicat, R. Torres-Yu, & D. Tolentino (Eds.), *Linangan* (pp. 437-448). University of the Philippines Press.

Nicholas, R.W., Keyes, C.F., Hopkins, N.S., Ghannam, F., Feeley-Harnik, G., Esterik, P.V., Paul, R.A., Östör, Á., Jeganathan, P., Delaney, C.L., Kuper, A.J., Smith, E.A., Kolata, A.L., Hannerz, U., Seeger, A., Leslie, C.M., Hill, J.H., Robotham, D.K., Fernandez, J.W., ...Tuttle, R.H. (2023, March 14). Anthropology. *Encyclopedia Britannica*.
<https://www.britannica.com/science/anthropology>

Salazar, Z.A. (2000). Ang pantayong pananaw bilang diskursong pangkabihasnan. In A. Navarro, M.J. Rodriguez, & V. Villan (Eds.), *Pantayong pananaw: Ugat at kabuluhan,pambungad sa pag-aaral ng bagong kasaysayan* (pp. 79-125).: Palimbagan ng Lahi.

Triandis, H.C. (1989). The self and social behavior in differing cultural contexts. *Psychological Review*, 96 (3),506-520.

White, L. A. (2022, August 5). Culture. *Encyclopedia Britannica*.
<https://www.britannica.com/topic/culture>