

Review of: "The Aesthetic of the Nakikibakang Loob: Kiri Dalena's Militant and Transcendent Art"

Marivi Veliz¹

¹ Wichita State University

Potential competing interests: No potential competing interests to declare.

The essay is well written and tied up. I truly enjoyed the reading. However, I have some comments:

1. The translation of *kapwa* and *loob* should be provided in the abstract.
2. First section heading should be "Social Realism and Bringing to Light the Darkest Depths of the Loob" The h in Depths is missing.
3. In the first paragraph, there is a typo. "Levias" instead of Levinas. In this sentence, I think that some adjectives would help to contextualize the theoretical framework or the theorists. For example, French or poststructuralist philosopher Emmanuel Levinas, Filipino poet Albert Alejo, etc.
4. Paragraph 4. The word ladrones should be replaced with ladrón
5. Since social realism in Art History refers to a specific period and a style loaded by propaganda and didactic purposes, the use of the term should be explained further. What's the artist's background? What has been said about her work, and what makes the author identify Dalena's work with social realism?
6. The ambivalence and fascinating contradiction between erasing the human (with no traces, according to the author) and the Other's traces in Levinas terms could be explored. The author seems to argue that there is a level of connection that never disappears. Is it the power of the Loob? If so, it is full of traces.