

REVERSING WHITE YEARNING

A BROWN & QUEER FILIPINX
LIBRARIAN'S
EXORCISM OF COLONIALISM
&
VENERATION OF
INDIGENOUS ANCESTRY

AN AUTO THEORETICAL WORK-IN-PROGRESS



THE (decolonial) AGENDA

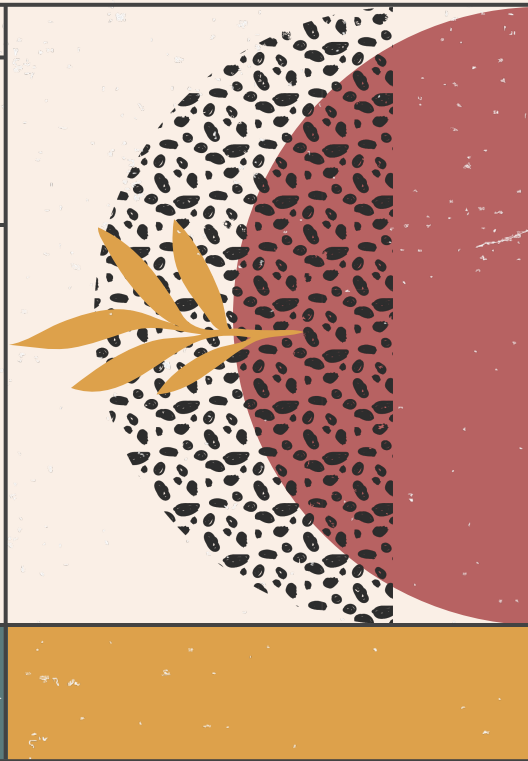
The work's learning outcomes

- Recognize and understand the impact of colonial histories on Indigenous knowledges
- Reflect on librarianship's whiteness and work towards decentering it
- Interrogate information literacy pedagogy through a decolonial lens



An experiment

Descended from a colonized people, a knowledge worker attempts to untangle and excise the deeply entrenched legacies of imperial whiteness within them



Autoethnography

“qualitative, reflexive, ethnographic method where the researcher is also the subject of inquiry” (Deitering, 2)



Autotheory

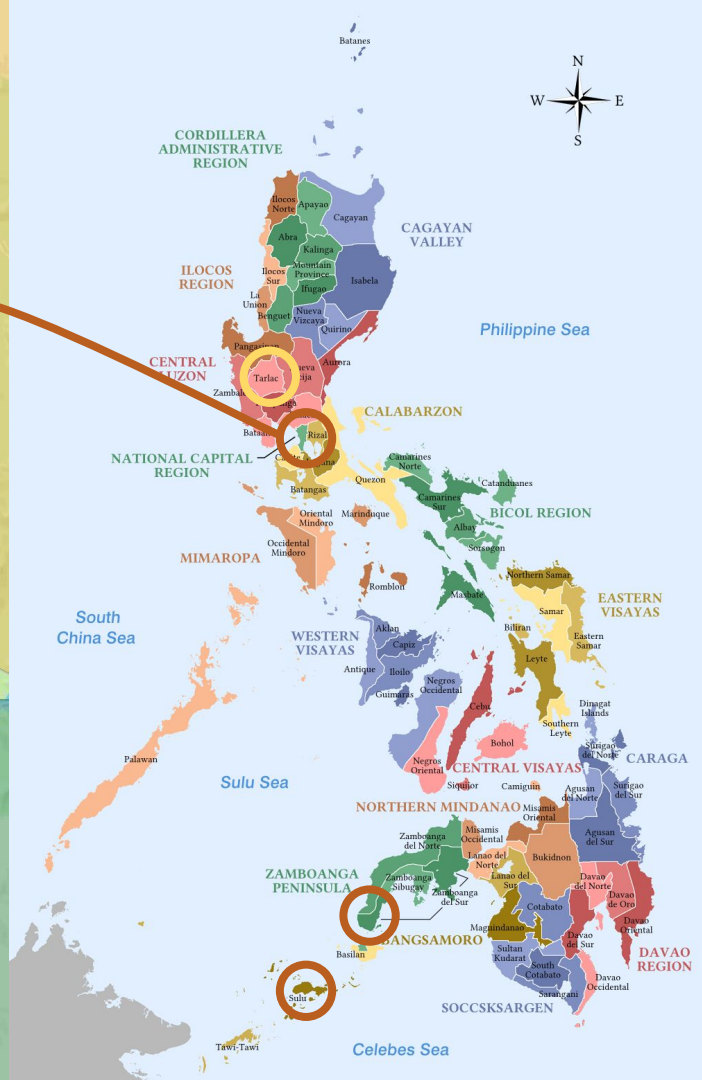
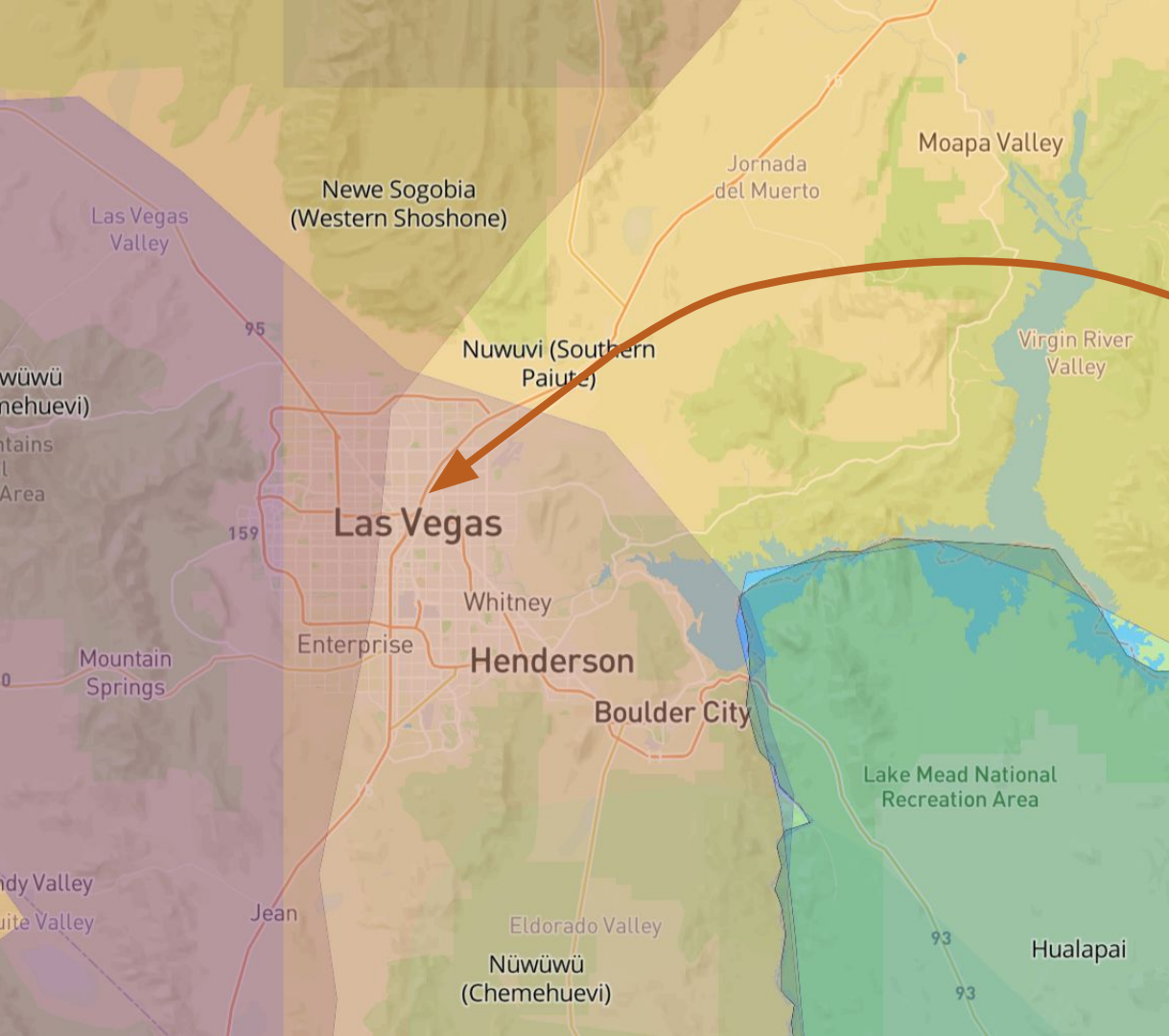
“Fusing self-representation with philosophy and critical theory, autotheory moves between ‘theory’ and ‘practice,’ between ‘living,’ ‘thinking,’ and ‘making’”
(Borstoff and Fournier, 490)



Indigenous and Indigenous Peoples

“The term ‘**Indigenous**’ is problematic in that it appears to collectivize many distinct populations whose experiences under imperialism have been vastly different... [But] ‘**Indigenous peoples**’... is a term that internationalizes the experiences, the issues and the struggles of some of the world’s colonized peoples” (Smith, 6-7)








Decolonizing the mind



How and in what meaningful ways can one decolonize the mind? What are the implications of this injunction for a knowledge worker?





“requires critical self-reflection, empathy, cultural competence, and culturally responsive pedagogy. . . Even more simply stated, whiteness must be decentered. Only then can we attempt to dismantle the perpetual cycle of socialization and colonization.”

—N. Cooke, 229



COLONIAL KNOWLEDGE VS. INDIGENOUS KNOWLEDGE

“deep whiteness” and “white logics”

“a central phenomenon that is both historical and contemporary, rooted and expansive, which, here in the U.S. nation state context, is socially reproduced by white superiority and is constantly reanimated, remade and re-enforced in a world rooted and structured by white supremacy”
(Bonilla-Silva qtd. in cline and López-McKnight 33)

Indigenous paradigm and the decolonial struggle

“knowledge is seen as belonging to the cosmos of which we are a part and where researchers are only interpreters of this knowledge” (Wilson, 38)

COLONIAL KNOWLEDGE VS. INDIGENOUS KNOWLEDGE

“deep whiteness” and “white logics”

“ a historical posture that grants eternal objectivity to the views of elite [w]hites and condemns the views of non-[w]hites to perpetual subjectivity”
(Zuberi & Bonilla-Silva qtd. in Sevillano, et al. 5)

Indigenous paradigm and the decolonial struggle

“indigenous attempts to reclaim land, language, knowledge and sovereignty” **(Smith, 37)**

PILIPINX PSYCHIC PATHOLOGIES



colonial mentality

“a form of internalized oppression, characterized by a perception of ethnic and cultural inferiority that is believed to be a specific consequence of centuries of colonization under Spain and the United States” (David & Okazaki qtd. in Sevillano et al., 2)



white love

or “benevolent assimilation,” the rhetoric used to justify the colonization of the Philippine peoples (Rafael, 21)



epistemic violence

“the violence wrought on a people’s psyche when their sense of themselves and their world is exploded through denigration, demonisation, delegitimation, or simply, disallowance” (Mendoza, 4)

Colonial Mentality*

- disparaging being Pilipinx
- feeling ashamed or embarrassed of Pilipinx culture
- believing that Pilipinx phenotypic traits are less attractive than European phenotypic traits
- discrimination against Pilipinx who are less acculturated to American culture
- tolerance, acceptance, and perpetuation of both historical and contemporary oppression of Pilipinx

* See Sevillano et al. (2023), "Restoring Kapwa: A Systematic Review of Colonial Mentality Among Pilipinx Americans" (3-4).



Link to video played in presentation: https://youtu.be/F2_4u4qlulw



An Incomplete History

pre-1521

**Pre-colonial
Period**

Indigenous
lifeways

**Spanish
Colonial Period**

religion as cultural
control*

1521 - 1898

1898 - 1946

**American
Colonial Period**

language as
mental bondage*

**Post-
Independence**

Indigenization
movements as
reclamation

1946 →

* See Mendoza (2006), "New Frameworks in Philippine Postcolonial Historiography: Decolonizing a Discipline" (159-161).



“a deconstructive rereading of [colonial self-legitimizing narrative versions of history] to challenge and smash the fixity of ideologically sutured meanings... by unpacking their various mechanisms of repression and control.”

—S. Lily Mendoza, 156-7

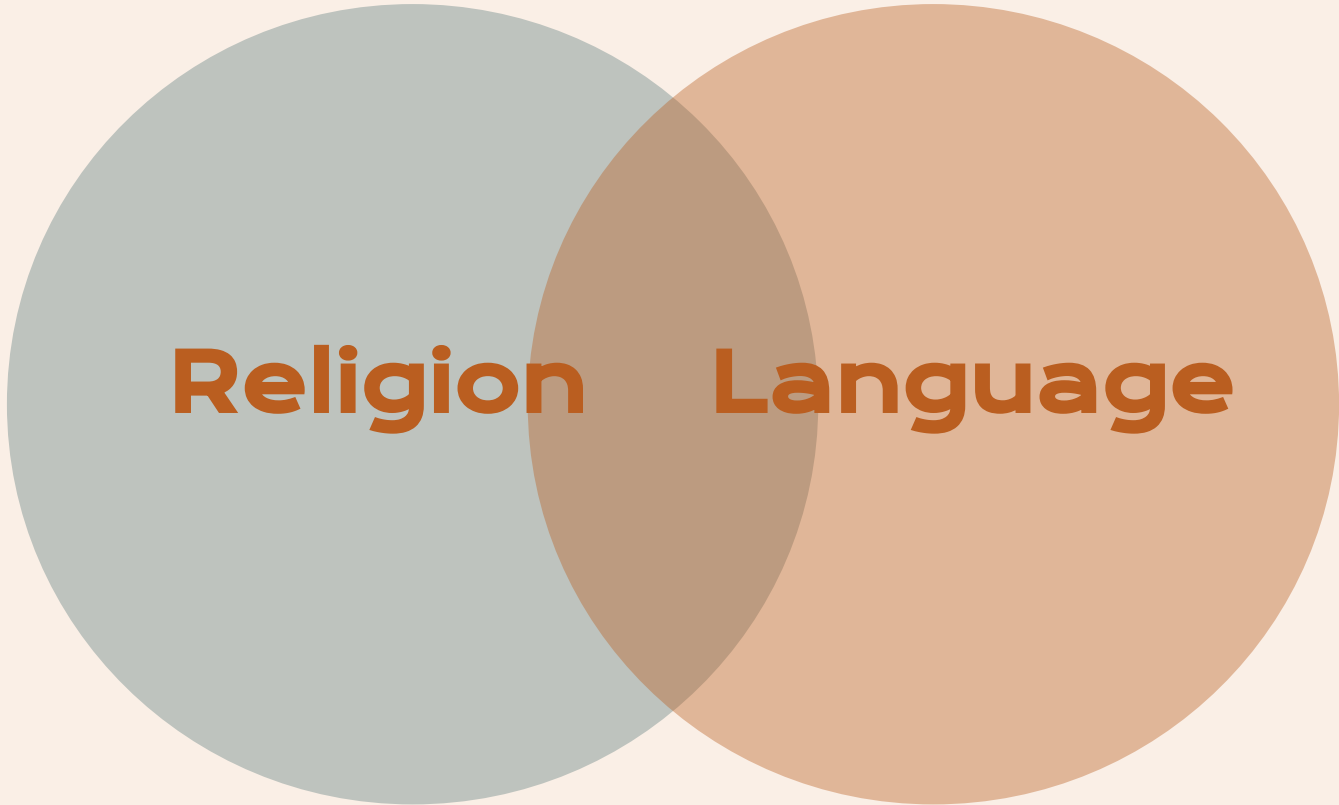




Colonial Instruments

Religion

Language



Epistemic Supremacy

“societal systems, infrastructures, and knowledge pathways that facilitate and uphold the conditions for tyranny and fascism by destroying any system of knowledge (epistemicide) not controlled by the ruling class”
(Morales and Williams, 75)





“most important area of domination was the mental universe of the colonised, the control, through culture, of how people perceived themselves and their relationship to the world.”

—Ngũgĩ wa Thiong'o, 16





“the extension of American systems of knowledge control”



Photo from the National College of Public Administration and Governance, University of the Philippines: <http://library.ncpag.upd.edu.ph/filipiniana.html>



“the extension of American systems of knowledge control”


The screenshot shows the website for the UPNCPAG Library. The header is yellow and contains the library's name and logo. The navigation menu is dark blue with white text. The 'Filipiniana' link is highlighted with a red circle. Below the navigation, the 'Filipiniana' section is displayed, featuring a photograph of bookshelves with red covers and a sign that reads 'FILIPINIANA'. To the right of the photograph, there is text describing the collection.

UPNCPAG LIBRARY
NATIONAL COLLEGE OF PUBLIC ADMINISTRATION AND GOVERNANCE
UNIVERSITY OF THE PHILIPPINES
DILIMAN, QUEZON CITY

Home About Us ~ Collections ~ Services ~ External Links ~ Contact Us

Circulation E-Resources **Filipiniana** Periodicals Reference Sources Reserve Special Collections

Filipiniana



Found on the **first floor** of the library.

This collection consists of books about the Philippines, regardless of author or place of publication.

They are treated as circulation books.

A screenshot from the National College of Public Administration and Governance, University of the Philippines webpage:
<http://library.ncpag.upd.edu.ph/filipiniana.html>

Where to From Here?

- Indigenization movements in the Philippine academy*
- Kapwa (shared identity)** and Critical Kapwa Pedagogy***
- Babaylan (practitioner of Indigenous healing traditions among many Philippine peoples)****

*See Mendoza (2006), "New Frameworks in Philippine Postcolonial Historiography: Decolonizing a Discipline."

** See Pe-Pua and Protacio Marcelino (2000), "Sikolohiyang Pilipino (Filipino psychology): A legacy of Virgilio G. Enriquez" (56)

***See Desai (2016), "Critical Kapwa: Possibilities of Collective Healing from Colonial Trauma" (37).

****See Mendoza (2017), "Back from the Crocodile's Belly: Christian formation meets indigenous resurrection" and Nono (2021), Babaylan sing back: Philippine shamans and voice, gender, and place."

continuing the unfinished business of decolonization

Thank you!



Sources

<http://bit.ly/pocinlis2023sources>



THANKS!

Do you have any questions? Want to connect?

kevin.sebastian@unlv.edu



CREDITS: This presentation template was created by **Slidesgo**, including icons by **Flaticon** and infographics & images by **Freepik**

and, **Wikicommons**, and **Native-Land.ca**.

