

CRITICAL
PSYCHOLOGY
IN THE
PHILIPPINES





Even if one is not familiar with Luna's work, what does one observe from the picture on the left?

This is another famous picture of three of the most famous Filipino 'ilustrados' during the Spanish colonial period. What can be observed here?



...fast forward to
NOW...

...This is how
beauty is "defined"
by the local
cosmetics shops.





the Moslem-
Christian conflict
in Mindanao.

Filipinos not in
the Philippines



- poverty
- corruption
- Labor diaspora
- women and children trafficking
- parody of nationalism
- feeling of inferiority

These words are some of which are used to describe the Filipino as a people.

They are negative.

Can this (negativity)
then be
CHANGED?



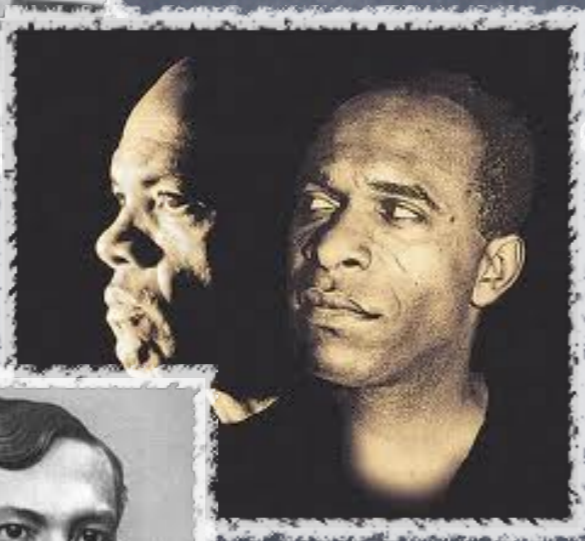
THE ESSENCE OF CRITICAL PSYCHOLOGY

- social processes cannot be understood without involving psychological analysis
- psychological analysis cannot exist without involving change in social processes

Lessons from Bhabha, Fanon, Hook and Rizal



- use your multi-cultural experience to incite change



- one's experiences cannot be taken apart from the person



- Learn from the Katipunan



• Bhabha, 2004, p.246

• "...it is from those who have suffered the sentence of history -- subjugation, domination, diaspora, displacement -- that we learn our most enduring lessons for living and thinking."

Psychology must analyze the effects of power on the oppressed, but it must analyze the nature of power and the psychology of the powerful.



“... the phenomena of a ‘white mask psychology’ such as socially induced ‘inferiority complexes’, practices of ‘lactification’, the neurotic compulsion to be white, etc.—Fanon shows how what might otherwise be understood within a purely psychological framework is far better explained in political terms, that is, with reference to understandings of racialized power, colonial violence and cultural subordination”. (Hook, 2005, p. 481.)



“There has been a remarkable growth in transnational microeconomic links over the past thirty years or so, comprising markets and production facilities that are designated by the awkward term ‘offshore’. . . In this offshore area, sourcing, production, and marketing are organized within ‘global factories,’ in some instances ‘global offices,’ and most recently the ‘global lab’—real-time transnational information flows being the raw material of all three. Financial transactions take place in various “Euro” facilities, which may be housed in Tokyo, New York, and European financial centers but which are considered to exist in an extranational realm. Cross-investment among the leading firms or other means of forging transnationalized changes increasingly are the norm. Trade is made up disproportionately of intrafirm transactions as opposed to the conventional arms-length exchange that is the staple of economic models and policy. And, the financial sector, which historically (and in theory) is assumed to follow and service the “real” sector, now dwarfs it completely. “To conclude, material changes may have awakened both a need and a desire for this broad transformation in the prevailing social episteme, which produced fundamentally new spatial forms. And entrepreneurial rulers could and did try to exploit those new images and ideas to advance their interests. Nevertheless, the breadth and depth of these changes argue, at the very least, in favor of a relative autonomy for the realm of social epistemology.” (Ruggie, 1993, pp. 141. 160.)

Three forms of resistance to the powers of oppression (and a frustration as to how to proceed with the deployment of resistance)

- emergence of a critical theoretical blueprint for resistance emerging from a multicultural, intellectual discourse (i.e. Bhabha, Rizal)
- carnivalesque: political humor and satire of TV comics, street drama of student protests and political cartoons
- grass-roots direct confrontation of authority (i.e. ousters of Marcos and Erap, Occupy wallstreet, etc)

IN CONCLUSION

The Philippines is in a unique position to move critical psychology from mainly theoretical framework, into research and action incorporating the latest ideas of existential-humanistic psychology such as empathy, learned helplessness, positive psychology, constructivism, and psychosemiotics.