Colonization is defined as the peopling of foreign territory previously settled by a native population with emigrants from the mother country. Since the existence of the West’s Roman Empire, colonial powers including Spain have dealt with their subjects in one of three ways: eradication, exclusion or assimilation. Ironically, it is the assimilation experience that has impacted the manufacture of “knowledge,” and by colonial influence, denigrated, any challenges to the Eurocentric status quo.

Eurocentrism in the pursuit of “knowledge” is a colonial paradigm with serious repercussions upon the thinking of scholars worldwide. Indeed, academia and other intellectual institutions replicate a colonial world-order that since Europe’s imperial age a Western geopolitical entity has dominated. “Knowledge,” which constitutes an important element of this geo-political entity, extends largely from Europe. Until 1945, social science was centralized in the West, particularly in France, Great Britain, Germany, Italy, the United States. Notwithstanding the emergence of non-European populations, the generation of knowledge is policed by the ideas and ideals of that limited perspective, with the result that non-European populations

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1 H. Kitano, Race Relations (New Jersey: Prentice-Hall, 1997).
are portrayed according to the canons of European contexts that bear hardly at all upon their existence. Under the impact of this myopic Eurocentric "elitism," perceptions of Asian populations and cultures have come to be distorted, trivialized, converted to something colonial in both shape and substance. The potential of humanity will accordingly fall prey anew to the pressures of colonial forces. Rethinking the significance of race is a beginning effort to rescue "knowledge" by validating challenges to the significance of racial constructs.

Eurocentrists who determine the perception of groups have facilitated the canonization of race without engaging conclusive debate or empirical analysis. In a loosely organized conspiracy, to do so, they retort, would be polemic and demean scientific methods. Their hegemony is neither justifiable nor ethical, but a pseudo-scientific collaboration designed to standardize the existential reality of human life. In the aftermath, the significance of culture is all but dismissed from what is existentially real. The inability to conform to the Eurocentric experience is a casualty of the hegemony that to date has standardized race. Such an inductive method undermines democracy and discourages the intellectual rigor that could provide new solutions to world problems. In a post millennium era vastly more diverse than in the past, uncontested consequences will court disaster.

Eurocentric scholars have advocated recently for diversity and the uplifting of oppressed populations. However, their advocacy has not been consistent in conceding the role of culture in the lives of a significant element of the non-European population. In rhetoric, they concede the significance of culture but are for the most part ill equipped to fully grasp its dynamics. This shortcoming is devastating

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7 S. Park & C. Green, "Is transracial adoption in the best interest of ethnic minority children?: Questions concerning legal and scientific interpretations of a child's best interests," Adoption Quarterly, Vol. 3 (2000), no. 4, pp. 5-34.
because it is this hegemonic, Eurocentric element that drives the manufacture of "knowledge." Scholars who excel do so by espousing Eurocentric rhetoric. Those who do not do likewise are labeled radical and ultimately banished to the fold of intellectual obscurity. Their banishment serves the status quo preventing discussions of any social phenomena not validated by the Eurocentric elite. Said elite are formidable in that it is they who are the gatekeepers of admission to programs at the best universities. It is they who manage publication of the best textbooks and peer reviewed journals by, which the dissemination of "knowledge" is conveyed. Thus, those who would profess the significance of culture acquiesce with some reservation to the dogma of race until such time that empirical investigation can determine otherwise. They endorse race and are willing to accept the hypothesis that best fits existing evidence to the pressures of colonial forces. Rethinking the significance of race is a beginning effort to rescue "knowledge" by validating challenges to the significance of racial constructs.

Eurocentrists who determine the perception of groups have facilitated the canonization of race without engaging conclusive debate or empirical analysis, for that, in their view, would be to engage in polemics and demean scientific methods. Neither justifiable nor ethical their hegemony amounts to a pseudo-scientific collaboration designed to standardize the existential reality of human life. Under its impact, the significance of culture is all but dismissed from what is existentially real. The inability to conform to the Eurocentric experience is a casualty of the hegemony that to date has standardized race. Such an inductive method undermines democracy and discourages the intellectual rigor that could provide new solutions to world problems. In a post millennium era vastly more diverse than in the past, uncontested consequences will court disaster.

The inability of Eurocentrists to concede the colonial influence upon "knowledge" suggests their hegemony does not rise to the level of consciousness. Conversely, non-Europeans are astutely aware of

that influence. The result is a psychological colonization that has rendered "knowledge" all but totally irrelevant to the issues confronting Asian and other non-European populations. One consequence of psychological colonization is the ignorance of culture and of its function among Asian groups, including Filipinos. Ignorance in scholarship is measured by individual effort, which allows Eurocentrists to sustain themselves despite their intellectual transgressions.

News of the existence of the Philippines first reached the West by way of Ferdinand Magellan who stumbled upon the islands in the course of his voyage around the world. Spain followed with expeditions that resulted in the first permanent settlement by Don Miguel de Legaspi on Cebu in 1565. The arrival of the Spaniards introduced the locals to Catholic religious orders: Franciscans, Dominicans, Augustinians, and Recollects. While the Spaniards were able to colonize the nation, Filipinos themselves were not content with Spanish rule.

By virtue of colonial influences the efforts of Filipinos in particular corresponds to psychological colonization. Eurocentrism in the intellectual discourse of "knowledge" is a modern demonstration of that colonization. It is clear that the world cannot maximize its viability if continually directed by the influences of colonial forces. It is vital to evaluate these forces after a careful study of their intellectual meaning. Furthermore, in an era of increased global diversity, improvements will require commensurate changes in the global intellectual ethos. Changes will allow for deviations from race and similar constructs deemed less relevant to racially similar but otherwise distinct populations. For example. Southeast Asians of Vietnamese and Filipino descents are obviously identical in racial category. In the world, both inhabit a common ecological space and both rely upon nourishment from that space to evolve. However, their evolution

within that space may differ considerably. The problem is in racial category, as in the world, groups may have much in common, but evolve from different cultural heritages crucial to their well being. Thus, analysis of commonality in some respects may co-exist with contrasts in others. In regard to Filipinos, their identity given to the universal application of race constructs would be in error. The most obvious consequence of this error has been a tendency to underestimate the cultures of Southeast Asian populations, because there is no analogous cultural significance among those of European descent, that is, psychological colonization. As a result. Western “knowledge” of Asian populations is less accurate because it misses an essential component of their ecological experience. In the hyper-utilization of race, Southeast Asians are then denigrated, and that denigration is an outgrowth of colonial influence. In reference to Filipinos, it ultimately sustains mistruths about those descended from other than European populations.¹⁶

There are a couple of ways to circumvent psychological colonization and to correct this methodological flaw. The first is utilization of the democratic process: incorporate a variety of demographic tools and settle upon the most popular. This approach would prove fitting in a democratic sovereignty, but not necessarily effective. Demographic tools that rely upon popularity run the risk of collapsing into an intellectual solipsism that is unproductive and no less hegemonic. The second alternative suggests a more encompassing approach, which must accommodate a meaningful effort and sensitivity to a diverse population. Although Southeast Asians like Filipinos have distinct cultural heritages, they also have in common various stresses of Eurocentrism. The boundary of their frustration exceeds group demarcation. Consequently, the minimization of Eurocentrism and the incorporation of greater intellectual diversity in the world will reduce Western hegemony at a time when the racial significance of populations worldwide could all but completely diminish.¹⁷ Hence, discarding race will no doubt precipitate confusion


and complexity in the initial call for modifications in "knowledge," thinking, and perception of non-European populations. The purpose herewith is the simple suggestion of intellectual discourse to escape the influences of past colonial rule.

To understand the effects of psychological colonization in the Philippines requires an examination of Philippine colonization by Spain in toto and the equally dominant American influence. Both countries played a role in the creation of a racial hierarchy that most non-Europeans initially found trivial. Thus, according to Powell it should not come as a shock that an unusually large number of African-American soldiers deserted while serving in the Philippines and many joined the Filipino struggle for independence which would have countered racial hierarchy.\(^{18}\) That hierarchy is today ever so subtle but nonetheless existent among Filipinos at home and abroad. In every country colonized by Spaniards, including Cuba and Puerto Rico, a similar hierarchy exists under similar circumstances. In fact, Cuba is regarded by some such as Carlos Moore — a dark-skinned native of Cuba — as the most prejudiced society in the Hispanic Caribbean. The physical, social, and cultural mores that the Spaniards exported were thus shaped and modified so as to effectively sustain aboriginal populations under a system of colonial domination. The beneficiary of course was the Spanish motherland. The success of this system in the Philippines was largely dependant upon the experience of the first generation of locals to be overtly colonized.\(^{19}\)

In the order of Spanish regulation, many Filipinos studied in Europe and returned to the islands invigorated and enthused about improving life for their people. This enthusiasm resulted in a failed coup in 1872 by 200 native soldiers in Cavite Province.\(^{20}\) Another less radical attempt occurred in 1896. Rather than a call for independence the objective was reform. The Cavite Province was again the location of confrontation. It lasted two months ending in defeat for the insurgents. However, upon the execution of Jose Rizal y Mercado

\(^{19}\) M. Gilchrist, *The Philippines' Annexation Debate: as Contained in Four Selected Speeches* (Michigan State University, SU 109285THS).
fighting broke out once again, this time spreading to a larger number of provinces. It ended in December of 1897, by treaty, in which the leaders of the insurrection were paid off in exchange for vacating the area. Spain did not bargain in good faith prompting the continuation of blood shed.

At the time of Philippines' colonization, Spain and the U.S. were at odds with one another and would eventually meet in battle. Filipinos such as Jagor anticipated that the U.S. would ultimately involve itself in the islands' affairs. While the U.S. did not aggressively seek to colonize as did Spain, American influence in the world was no less dominant making for a potential link between Spain and her colonial possessions. The Philippines were no exception to this scenario. Cuba had been in a similar state since 1895. U. S. President McKinley requested permission from Congress to declare war. And so on April 19, 1898, Congress authorized the military to take up arms for Cuban independence. Unlike Spain, the U.S. had agreed not to occupy Cuba in the aftermath of colonial altercation.

At sea, the Spaniards were no match for U.S. forces. Not only did the U. S. prevail in Cuba but it went a step farther in an attempt to secure dominance in the Philippines and elsewhere. U. S. troops by order of the President then set out to minimize Spain's colonial power. Upon arrival in the Philippines they occupied the city of Manila. Other Western powers had occupied the city previously. The British and German presence was significant. The British in particular were noted for their unusual friendliness compared to their Western counterparts. Not to be outdone, Americans took to being noted as harmonious. Asians, too, such as the Japanese, had an interest and reputation in the Philippines but did not feel capable of confronting the U. S. At some point the U. S. considered the attention given by others to the islands as a reason to pursue total control of the Philippines. If they did not, it was assumed some other world power would.

By 1898, the Spaniards had exhausted their efforts to colonize the Philippines. They sought to end the war calling on France to serve as liaison. The French ambassador, Cambon, relayed Spain's

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22 America's Colonial Experiment.
communication to the U.S. In a note Spain agreed to give up Cuba in an effort to keep Puerto Rico and the Philippines. Without enough power to confront the U.S. militarily Spain insisted that since the U.S. had started the war, it should not have rights to the territories in question. However having superior power the U.S. had already decided to keep Puerto Rico. Its role in the Philippines had yet to be determined. Five options were considered from the U.S. perspective. They consisted of the following: (1) independence; (2) become part of Spain' (3) set up the Philippines as a coaling station; (4) take some of the islands; (5) or take all of the islands.\textsuperscript{23} The U.S. made every effort to give the appearance of working in the interest of peace. Initially, it contended that it would be satisfied with Luzon where Manila was situated. In the interval between these initial instructions and the instructions to the peace commission, the federal government gathered information on the Philippines—their resources, population, harbor facilities, naval and commercial advantages, political situation, etc. President McKinley also tested American public opinion. In due time, he made a trip to the Trans-Mississippi Exposition in Omaha, Nebraska—a mid-western state in the U.S. En route he took occasion to sound out the American mind-set on the Philippines and found that the middle west was strongly expansionist. President McKinley also tested the public to avoid a political scandal. When he got no adverse reaction, he decided that Filipinos were lowly and incapable of self-government. Thus, in the "interest" of Filipinos, he decided that the U.S. should take all of the islands leaving none for Spain.\textsuperscript{24} Spain of course objected to this decision but had no power to contest it. The U.S. paid a sum of two million dollars and allowed port access for Spanish ships. After all papers had been signed, McKinley set up a military government based in the city of Manila.

Initially, most of the local groups under Western rule were equal in social and political potential. The ascension of any among the various race groups was thus equally possible. However, Tagalogs managed to prevail due not to any innate superiority but purely by chance. A few other groups likewise prevailed by the same common luck. In a decision as to where to establish certain colonial institutions,

\textsuperscript{23} America's Colonial Experiment.

\textsuperscript{24} The Philippines' Annexation Debate.
the Spaniards had chosen their bidders by locality. They became, in that way, more intimately involved with the colonial system. And more successful during and after colonization. Over time the success of the Tagalogs became readily apparent to visitors. Manila was the Tagalog-speaking region selected by the Spanish to be their administrative, political, economic and cultural center that would enable a booming metropolis. Thus, even to this day Filipinos who aspire to a better quality of life travel to Manila regardless of whether or not they are Tagalog. Residency in Manila confers status, casts one as worldly and sophisticated in contradistinction to the backward ways of rural folk with little education and low socioeconomic position. While the best and brightest hail from various areas of the country all of them at some point have some connection to the sophisticated cosmopolitan environment of Manila. Subsequently, the status seekers who have the means will maintain a residence in Manila, in addition to a hometown or rural living quarters. The provincial rich or aspiring politicians who seek membership in national and international socio-political networks are notorious for such living arrangements. Among Filipinos, becoming a part of the Manila phenomenon became more important to status than native culture. It could facilitate financial success or failure in whatever venture one desired to take part in. The Tagalog people, because of their ties to Manila, are enhanced in their upward mobility. While the first president of the First Philippine Republic, Emilio F. Aguinaldo, was not Tagalog in the truest sense, coming from another linguistic-cultural region, that region, Cavite, was geographically adjacent to metropolitan Manila. Aguinaldo and others like him in places such as Cavite were likewise sophisticated in their ability to access the Manila metropolis. Such institutions as the revolutionary government, the First Republic, the U.S. occupational administration, and most post-colonial institutions were dominated by Tagalog speaking groups. Ranked lower than Spanish and English, those who spoke the native language of Tagalog culture, regardless of race, made it the unofficial medium of the educated and the urbanized sophisticated.

Spain’s military loss to the U.S. did not completely dissipate its colonial hold on Filipino people. The mores and traditions that followed Spanish defeat reflected Spanish influence nonetheless. Decades after Spain vacated the islands, Spanish offspring of Filipinas
conspicuously occupied positions of power and economic advantage over the common Filipino population. What's more a social hierarchy evolved among the locals that had not existed prior to Spanish colonization or U.S. occupation. According to written sources, among the eight ethno-linguistic groups, the Tagalogs not only attained higher economic status but also managed to gain prominence in and control of the public and private sectors of society as well. While Spain had lost colonial control of the Philippines, their system of racial stratification gained acceptance — a psychological continuation of colonization. Superior were the “Espanoles Peninsulares” who were Spaniards born in Spain. Just below them were the “Espanotes Filipinos” who were Spaniards born in the Philippines. The bi-racial Filipinos born of Western men and Filipinas were next in order in the racial hierarchy. The remainder of the hierarchy consisted of those whose status was based upon the amount of Western blood in them, on down to the local “puro.” A Filipino’s access to a better life was dependant upon their location within the postcolonial hierarchy. Their cultural status was now less potent because the hierarchy cut across the “inferior” native social structure. Consequently, a Filipino chief or other nobleman could have lower status if their blood was pure. In fact colonial offspring stood to inherent more from society than their unadulterated Filipino brothers.

Following the Second World War and the colonial liberation of Asia and Africa, the consciousness of Filipinos and other non-European people worldwide changed dramatically. This had an impact upon colonial traditions. In the aftermath, race as a critical construct has been subjected to persistent challenges from non-European people.


26 A. Pido, “Social structure and the immigration process as factors in analysis of a non-white immigrant minority: the case of the Filipinos in mid west city USA,” MSU (1976), 121015THS)MSU, 121015THS.


Those challenges are no doubt fundamentally justified in the evolution of "knowledge." The script is that scholars must also challenge race category, which has distorted the perceptions of non-European populations where race was previously less significant in their lives. Furthermore, despite the globalization of "knowledge," psychological colonization remains a bastion of Eurocentric operatives. Commensurate with said operatives, modern "knowledge" is in a struggle with the standardization of Eurocentric problems, Eurocentric perspectives and Eurocentric constructs including race. Thus, it was virtually inevitable that scholars would think of and view Filipinos in racial terms. That inevitability reflects constrains upon Filipinos and how they are portrayed. This pronounced contradiction between the ethos of modern thinking and the ecology of an increasingly diverse world mandates profound challenges to its current structure and ideological configuration.

According to Longres, the definition of culture as opposed to race is a formidable challenge. Suffice it to say that culture includes a multiplicity of symbolic meanings such as beliefs, values, norms and traditions. These meanings are shared by the group in the direction of interaction between group members and/or outsiders. Symbolic meaning and styles of interaction together constitutes culture. From perspective of the emerging non-European population race is significant to the extent of its rote within the cultural context that, in the case of Southeast Asians, is collectively inconsistent.

With respect to psychological colonization, there are several reasons why scholars should consider the incorporation of alternatives to race. First, the significance of culture is well known and if skillfully addressed will likely enable study of Filipino and other populations worldwide. Secondly, discussions of race for most conjure up images

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32 Hurdle, 2002.
of legal conflicts with the potential to charge emotions; when it is associated with stereotype it encourages knee-jerk condemnation of an entire people, their social structure, lifestyle and other aspects of their being. The traditional sub-status surrounding culture will impair the ability of Filipinos to thrive in a Eurocentric environment unless more rational factions prevail. Thirdly, race must be viewed in proportion to its consequence in the lives of non-European populations. To do otherwise will accommodate Eurocentrism rendering "knowledge" a less accurate portrayal of people and the "facts" conveyed about them.

Beyond racial constructs, the most efficient means of compromising psychological colonization is to become more amenable to a cultural perspective. Education pertaining to the relevance/irrelevance of race will enable that effort. Scholars so enabled will then be in a better position to study and accurately portray Filipino populations. Equally important is the impact of education upon the world at-large. An advantage of education includes the ability of scholars to create tolerant environments by the building of bridges beyond what is politically necessary. The focus on such bridges to Filipino and other populations should be their language, history, cultures, etc. rather than the assumptions associated with their race.

Following the turn of a new millennium, the ability to accurately perceive, conceptualize, and study Filipinos is a necessity in a rapidly changing and complex world. Upon entering a new millennium, scholarship must be the starting point for the rescue of non-European populations from the standards of racial category. Hence, scholars are obligated to a higher benchmark of "fact" establishment and moral excellence. Their ability to purge humanity in toto can be accomplished by expanding group criteria beyond the construct of race to include culture and other aspects deemed equally significant.

In order to enhance "knowledge" and reduce the threats of ignorance, scholars and other concerned citizens must additionally


concede the ecological fact that all groups have assets, capacities and strengths that should be reinforced. Since many of these assets, such as cultural technologies, are derived from cultural legacies all must increase their information base considerably. Furthermore, at a time of more frequent contacts between the world’s various populations, scholars are confronted with issues and perspectives that did not used to merit their attention. 35 They are thus challenged in future research to develop creative constructs less confined to race. That consideration must remain consistent and viable without interruption to sustain the emerging world order.

Lastly, aside from colonization race being less significant to Filipinos is extraneous to their ecological reality. 36 Their role in escape from colonial influences must include the decoding of Eurocentric concepts, illumination of hegemonic inequalities, and other moves to intellectual discourse. Through the prescripts of struggle, their efforts have not been without precedent but endure in fact as a continuum wedded to the larger blueprint of “knowledge.” Scholars, Eurocentrists included, must then become cognizant of their unique role; that of advocating for more accurate population “facts.” 37 Enabled by the study of culture, said scholars will contribute to an effort to purge colonial influence from the intellectual ethos. The outcome will nurture the evolution of “knowledge” despite the implications of Eurocentrism for non-European populations.

36 R. Hall, Filipina Eurogamy: Skin color as vehicle of psychological colonization (Manila, Philippines: Giraffe Books, 2001).