



PHISO
PHILIPPINE HUMANITIES INSTITUTE FOR
STUDIES AND RESEARCH



INTERNATIONAL CONFERENCE

decolonizing global studies

CHARTING TRENDS, MAPPING TRAJECTORIES

11-12 SEPTEMBER 2020

**conference program
& paper abstracts**



INTERNATIONAL CONFERENCE

decolonizing global studies

CHARTING TRENDS, MAPPING TRAJECTORIES



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PHILIPPINE INTERNATIONAL STUDIES ORGANIZATION





about the conference

The international conference, “Decolonizing Global Studies: Charting Trends, Mapping Trajectories” is organized by the Decolonial Studies Program of the UP Center for Integrative and Development Studies in partnership with the International Studies Department of Miriam College and the Philippine International Studies Organization. The academic gathering is set for scholars, researchers, students, and practitioners who are interested or engaged in decolonial studies and related fields. The two-day event is scheduled on 11-12 September 2020 via Zoom



conference concept note

The impulse to study the global and the international has brought forth a diversity in approaches, methods, and perspectives. In recent years, there has also been a sustained engagement with Western-oriented assumptions and premises. Grounded on interrogating Western models and theorizing in an attempt to pluralize discourses, scholars have launched critiques and proposed alternatives in nuancing the “global” and “globalization”; modernity and postmodernity; colonial and postcolonial conditions. One such endeavor is seen in a decolonial approach highlighting the need to unpack aspects of Western modernity in postcolonial states through a critical engagement with colonial-era texts, collective memory and the use of both colonial and local languages. This international conference aims to contribute and further the discussions in these expanding fields by charting trends and mapping trajectories in decolonizing global studies. With 2021 marking the 500th year commemoration of the first circumnavigation of the world comes additional impetus in the need to revisit the beginnings and impacts of the cultural encounters that contributed to the contemporary configurations of international affairs on the level of the political, economic, social, cultural, and ideological.

This conference, therefore, also seeks to engage the widest possible range of application of decoloniality to various fields of knowledge not only in the social sciences and humanities. It is maintained that the Western-oriented assumptions and models of apprehending knowledge permeate across contexts and disciplines which are also translated to policies that directly engage the public. Thus, the conference is also open to scholars from the natural sciences and engineering, as well as practitioners in the fields of governance, development work, business and other enterprises.

keynote speakers



“Theorising from Asia”

Syed Farid Alatas

Professor, National University of Singapore



“The problem of Intellectual Decolonization and the Construction of Autonomous Communication Communities (ACCs) in Southeast Asian Studies”

Ramon Guillermo

Professor, University of the Philippines



“The Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) as a ‘decolonizing’ project and the challenges of operationalizing genuine autonomy within a ‘substate’”

Rufa Cagoco-Guiam

Retired Professor, Mindanao State University



**conference
program**

first day

11 September 2020

1:00 – 1:30
Opening Program

Welcome Remarks

Teresa S. Encarnacion Tadem, Ph.D.
Executive Director,
UP Center for Integrative and Development Studies

Opening Remarks and Conference Overview

Marie Aubrey Villaceran, Ph.D.
Convenor,
Decolonial Studies Program, UP CIDS

1:30-4:30: Keynote Presentations

1:30-2:30

“Theorising from Asia”

Syed Farid Alatas, Ph.D.
National University of Singapore

2:30-3:30

“The problem of Intellectual Decolonization and the Construction of Autonomous Communication Communities (ACCs) in Southeast Asian Studies”

Ramon Guillermo, Ph.D.
University of the Philippines

3:30-4:30

“The Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) as a ‘decolonizing’ project and the challenges of operationalizing genuine autonomy within a ‘substate’”

Rufa Cagoco-Guiam
Mindanao State University

4:30 – 4:50

Message

Lorna Israel
Miriam College International Studies Department

Some Reminders for the Second Day

END OF DAY 1

second day

12 September 2020

9:00-11:30 AM – PARALLEL SESSIONS I

PANEL I-A	PANEL I-B
<p>Some Building Blocks of the Decolonial Process: Case Studies on Media and Area Studies</p> <p>Moderator: Melanie Reyes, Miriam College</p>	<p>Modernity, Economic Resource Mobilization, and Decoloniality</p> <p>Moderator: Lorna Israel, Miriam College</p>
<p>Historicizing China Studies in the Philippines and Mapping its Trajectories</p> <p>Paulo Benedicto C. Villar Polytechnic University of the Philippines</p>	<p>Troubled Waters: Water Conflicts in the Philippines as Decolonization narratives</p> <p>Ryan Dave Rayla University of San Jose-Recoletos</p>
<p>Regime Types and Crisis Response: Examining East Asian Approaches on the COVID-19 Pandemic</p> <p>Patricia Camille Villa Polytechnic University of the Philippines</p>	<p>Decolonizing and Localizing Peacebuilding through Social Enterprise: The Story of Coffee for Peace and Peacebuilders Community</p> <p>Twinkle Bautista Coffee for Peace</p>
<p>Finding an Inclusive and Effective ASEAN Approach Against Disinformation in Southeast Asia</p> <p>Emy Ruth D. Gianan Polytechnic University of the Philippines</p>	<p>Traversing the intersections of decoloniality and liquid modern consumerism in human trafficking</p> <p>Archill Niña Capistrano University of the Philippines Cebu</p>
<p>A content analysis on Violence against women in Philippine teleseries</p> <p>Krupskaya T. Valila Polytechnic University of the Philippines</p>	

11:30 -1:30 BREAK

second day

12 September 2020

1:30-4:00 PM – PARALLEL SESSIONS II

PANEL II-A	PANEL II-B	PANEL II-C
<p>Gender, Identity, and Representation in Various Texts</p> <p>Moderator: Marie Aubrey Villaceran, UP CIDS DSP</p>	<p>Indigenous Peoples and Center-Periphery Dynamics</p> <p>Moderator: Nassef Manabilang Adiong, UP CIDS DSP</p>	<p>Global North-South/East-West Encounters and Discourses</p> <p>Moderator: Frances Antoinette Cruz, UP CIDS DSP</p>
<p>Decolonizing Gender Identities in Indonesia (Study Case: Bissu in Bugis People)</p> <p>Petsy Ismoyo Gadjah Mada University & Satya Wacana Christian University</p>	<p>Decolonizing Historical Imagination in/through Children's Books for the Lumad</p> <p>Jose Monfred Sy University of the Philippines Diliman</p>	<p>What causes coloniality of knowledge? Theorizing academic dependency</p> <p>Caroline Schöpf Hong Kong Baptist University</p>
<p>Sakit o Sali?: The (Post)Colonial Medicalization of the Filipino Homosexual (1916-1976)</p> <p>Kiel Ramos Suarez Linnaeus University Center for Conurrences in Colonial and Postcolonial Studies, Sweden</p>	<p>Imperialist Behavior and Xenophobia in Southern Thailand and Rakhine, Myanmar</p> <p>Alexander Horstmann Tallinn University</p>	<p>Lagging behind Others: Exploring Transformation of Muslims' Educational Outlook in Modern Times</p> <p>Fatima Sajjad University of Management and Technology, Lahore</p>
<p>Palit-Paete: A study on the creation of Philippine Modern Visual Art through the selected postwar artworks of Hernando R. Ocampo, Vicente S. Manansala, and Arturo R. Luz, 1947-1959</p> <p>Reynan Lachica Pasig City Science High School</p>	<p>Western and Islamic concepts of nation-state limiting postcolonial political development in Muslim-majority and Muslim-majority countries in Asia</p> <p>Benjamin Pwee International Islamic University of Malaysia</p>	<p>Filipino Philosophy as a Discourse of Resistance</p> <p>Rhoderick John Abellanosa Sacred Heart School - Ateneo de Cebu</p>
		<p>Brazilian perspectives on knowledge production and decolonizing global studies by territorializing the 2030 Agenda</p> <p>Thiago Galvao and Yara Martinelli University of Brasilia</p>
END OF CONFERENCE		



abstracts

Parallel Sessions I

PANEL I-A

12 September 2020
9:00-11:30 AM

Some Building Blocks of the Decolonial Process: Case Studies on Media and Area Studies

Moderator: Melanie Reyes, Miriam College

Historicizing China Studies in the Philippines and Mapping its Trajectories

Paulo Benedicto C. Villar

Polytechnic University of the Philippines

Area Studies has been identified as a Cold War expression of Western hegemony, directed by Western institutions, and supported by Western theories and perspective. This type of area studies scholarship has been prevalent in the world, but the case of China Studies in the Philippines has shown a divergence from this agenda and eventually forged a different path. Utilizing the voluminous works that falls under the banner of China Studies in the Philippines, this paper historicizes the scholarship in their respective political and socio-economic climate in our country's past taking into consideration the international and national influence on the focus of China Studies. Peering into the motivation of individuals who have been pioneers and bulwarks provided an invaluable insight as to what prompted their varied lines of inquiries. Understanding the background of these authors, together with their motivations, provided us with cases where some stated that they sought for a better representation of the focus of study while others situate themselves in an ideological fascination towards China and what possible lessons can be gleaned towards the Philippines. This case study in the scholars and scholarship produced in the past century can better situate us in the understanding of the shifts in thinking that has led to the budding of a distinct Tsinyo Studies.

Regime Types and Crisis Response: Examining East Asian Approaches on the COVID-19 Pandemic

Patricia Camille Villa

Polytechnic University of the Philippines

Recent trends on the responses of different countries towards the COVID-19 pandemic has drawn general observations on the use of the crisis as a stage for the realization of a leader's authoritarian ambitions. Citing evidences from Hungary, Israel, United States, and the Philippines, many initial takes have immediately come to the conclusion that the pandemic may be contributing to the global trend of democratic erosion. This paper, while not dismissive of the observations mentioned, aims to examine the approaches of five East Asian countries—Philippines, Vietnam, Taiwan, South Korea, and Thailand—on the COVID-19 pandemic that is responsive to their own local needs. As the pandemic has not ended, the paper will only be covering the beginning of the outbreak until the events that have transpired as of July 2020. The paper aims to contribute to the literature on regime types and crises responses by attempting to find explanations as to why authoritarian regimes appeared to have solutions that are democratic in nature, and why democratic regimes appeared to have taken the authoritarian approach. The paper argues that East Asian approaches help elucidate this gap in the literature by bringing into light the COVID-19 responses of the countries mentioned.

Finding an Inclusive and Effective ASEAN Approach Against Disinformation in Southeast Asia

Emy Ruth D. Gianan

Polytechnic University of the Philippines

The past decade saw a changing political landscape in Southeast Asia. The region witnessed a promising turn towards democracy, marked by episodes of backsliding and authoritarian tendencies, and then recently threats of democratic regression and political decay in most parts of the region. Central to the discourse of democratic regression in Southeast Asia is the increasingly significant role played by information and communications technology, and the ubiquity of social media platforms as sources of news and information, as well as shaping public opinion. These trends, along with an existing trust deficit among Southeast Asians in their respective governments, increasing socio-economic inequalities, and a confluence of other socio-political factors, open adequate room for disinformation to flourish. The paper discusses the context and depth of disinformation in Southeast Asia: trends, common areas of concern, and possible patterns; and from there, distil prospects for engagement and better approaches against the growing concern for disinformation in the region. Towards this end and given the initial institutional response undertaken by the Association of Southeast Asian Nations (ASEAN) to tackle disinformation, the paper recommends a more concerted and inclusive regional approach to help turn the tide against an increasingly deceived.

A content analysis on Violence against women in Philippine teleseryes

Krupskaya T. Valila

Polytechnic University of the Philippines

Media has been proven as one of the most influential and strongest factors in honing a country's culture. Its influence in changing behavior and amplifying certain attitudes of people towards certain groups, like violence against women, is pretty evident. One of the most consumed media content in the Philippines is teleseryes, and VAW is apparent in every teleserye. Using content analysis, this paper identified the demographics, forms and level of VAW that occurred in the said media content. Surprisingly, in six Teleseryes available in online platforms HOOQ and iWanTV (Contessa, Hindi ko Kayang Iwan Ka, Kambal Karibal, Sana Dalawa and Puso, The Blood Sisters, and FPJ's Ang Probinsiyano), women are the leading perpetrator of VAW. This magnifies the need to look into the male gaze and how "catfighting" is being objectified as a plot in consumed media content. Teleserye writers also tend to use psychology to abuse women in these dramatic materials. Although most of the teleseryes exude mild form of violence, it is important to note that prevalence of this act against women is alarming.

Parallel Sessions I

PANEL I-B

12 September 2020
9:00-11:30 AM

Modernity, Economic Resource Mobilization, and
Decoloniality

Moderator: Lorna Israel, Miriam College

Troubled Waters: Water Conflicts in the Philippines as Decolonization narratives

Ryan Dave Rayla

University of San Jose Recoletos

The present paper reviews the literature on the politics of water and the involvements of key water actors in the shaping of water policies in the Philippines and how these can be viewed from the lens of Decolonization. The existing literature on the politics of water are predominantly cases involving contests or conflicts on water over how it is utilized or supplied. The literature cited in this paper are cases from the Philippines, with the exemption of a few that have been included due to the significance of their proposed theoretical frameworks on understanding contests over water. The said cases points to a common pattern: Governments are the dominant actors on water while informal and indigenous sectors of society are often excluded from participating in crafting water policies and issues. Water Conflicts found in the literature are directly linked with government policies that have impacted communities adversely due to lack of consultation or lack of consent regarding water utilization. The key insight of this paper is that the discourse on the politics of water has significantly been hampered by a deficiency in finding common understanding between formal institutions of government implementing water policies using imported utilitarian frameworks and the largely unrecognized and untapped informal/indigenous sectors of society.

Decolonizing and Localizing Peacebuilding through Social Enterprise: The Story of Coffee for Peace and Peacebuilders Community

Twinkle Bautista

Coffee for Peace

Decolonization and localization are becoming buzzwords in the global peacebuilding field. However, even with the increasing interest, peacebuilding studies acknowledge that there is a gap between the rhetoric and practices on the ground especially among international organizations. Business is also getting attention for its role in peacebuilding, whether as a driver of conflict or as a catalyst for peace. Peacebuilding research is underlining the critical role of business to address the changing landscape of conflict that necessitates the need for economic regeneration. The purpose of this research is to contribute to the knowledge bank in peacebuilding especially the role of a social enterprise in the processes of decolonization and localization by sharing the story of Peacebuilders Community Inc (PBCI), and Coffee for Peace (CFP). The former is a non-profit peacebuilding organization while the latter is a for-profit social enterprise. Through individual interviews, the management, peacebuilding field workers, and office staff of these two interdependent organizations shared how CFP impacted PBCI's peacebuilding work in the areas of centering local worldviews, community engagement, development of an alternative funding model for peacebuilding, transitions, and emphasis on local ownership and leadership.

Moreover, the stories show that the peace framework was applied in the formation of CFP, its structure and organizational culture. Further recommendations include ways for CFP and PBCI to improve its peacebuilding practices. Intertwined with the narrative is the personal journey of the researcher as she finds her way to what it means to be an indigenous researcher.

Traversing the intersections of decoloniality and liquid modern consumerism in human trafficking

Archill Niña Capistrano

University of the Philippines Cebu

The greater focus of human trafficking research and policy responses to countries of origin instead of the countries of destination betrays colonial underpinnings. This paper draws attention on how enticements to consume including demand tend to engender vulnerability to actual and potential victims of human trafficking. It identifies links between Zygmunt Bauman's thesis on consumer freedom in liquid modernity on the one hand, and decoloniality on the other hand. It argues that consumerism in globalization deserves attention as a major culprit behind the sustained enterprise of human trafficking.



Parallel Sessions II

PANEL II-A

12 September 2020
1:30-4:30 PM

Gender, Identity, and Representation in Various Texts

Moderator: Marie Aubrey Villaceran, UP CIDS DSP

Decolonizing Gender Identities in Indonesia (Study Case: Bissu in Bugis People)

Petsy Ismoyo

Gadjah Mada University & Satya Wacana Christian University

Bhinekka Tunggal Ika as one of pillars of Indonesia has placed our nation and nationess to diversity of identity, from genders, tribes, religions, and cultures. Indonesia has a long history of gender diversity that recognised vary gender identities as part of the culture. Henceforth, Indonesia is not only perceived gender in binary way between male or female, masculine and feminine, without giving 'third space' to other genders and sexuality. For example, Bugis people that recognise five genders, namely: oroané, makkunrai, calabai, calalai, and bissu, which will be examined further in this paper. In reality, there is rising lively debates on how "gender pluralism" is not the part of Indonesian culture.

The rising number of persecution to the minority, including transgender people, has placed them to the most vulnerable to be discriminated because of their gender identity. So, this paper aims to deconstruct the understanding of gender identities in Indonesia by doing cross-cultural, socio-religious approaches, and postcolonial approaches to finally develop cultural history of gender pluralism in Indonesia. To examine further the decolonization of gender identities in Indonesia, the author will do identification process between 'desire' and 'demand' in terms of 'The Colonisers' and 'The Colonized' to see how the 'dominant discourse represents reality about gender identities. By re-imagining 'binary opposition' in the 'on-going' process of movement happens in intercultural space, the author tried to revive the 'intersectional space' of gender identities in Indonesia, as Edward Soja described about 'Third Space'. Research result showed that Bissu's existence heretofore left 'the conceived' and 'the Lived' in Bugis community thus it drifted the limited space given to the Bissu in 'the perceived'. Consequently, it restricted the development of Bissu's hybrid identity. Henceforth, the revival of malempu and malebbi were required as intervention in regard to give back the power of agency within 'sign games' to the Bissu.

Sakit o Salá?: The (Post)Colonial Medicalization of the Filipino Homosexual (1916-1976)

Kiel Ramos Suarez

Linnaeus University Center for Concurrences in Colonial and Postcolonial Studies, Sweden

This paper deals with the history of how native non-normative genders and sexualities became discursively constructed as Western medicalized "homosexuality" in the Philippines. Roman Catholicism and Western medicine, two lasting legacies of Spanish and American colonial regimes, worked together in the regulation and reformation of native sexual bodies in the Philippines. While previous scholarship has surmised that the medicalization of homosexuality occurred during U.S. imperial rule, no archival research has been done to explore how and when "homosexuality" became constructed as a disease in the Philippines. This work analyzes the two earliest known scientific and medical studies on homosexuality in the Philippines in the 1960s. Using perspectives from (post)colonial medicine, gender and sexuality history, and Filipino LGBTQ+ studies, this thesis, claims that the process of translating indigenous terms for gender-crossing to Western/Anglo-American constructs like "homosexuality," "lesbianism," and "transvestism," has led to the medicalization of Filipino concepts of non-normative genders and sexual relations. Homosexuality, as an pathological condition, was seen as an illness of the body and of the mind.

Palit-Paete: A study on the creation of Philippine Modern Visual Art through the selected postwar artworks of Hernando R. Ocampo, Vicente S. Manansala, And Arturo R. Luz, 1947-1959

Reynan Lachica

Pasig City Science High School

The benefits of historical distance and hindsight allow us to understand past events with a sense of completion/entirety and may possibly offer us a different perspective of it. The postwar art history and tradition of Philippine visual arts is often associated with the development of Western modernist trends and traditions such as cubism, post-impressionism, and abstract expressions. On the other hand, the postwar Philippine art culture is also one that is synchronous with indigenous artistic sensibilities and age-old traditions.

This study aims to show that modernity in Philippine visual arts is so much more than the product of Western-led colonial efforts centered on Western art methods or techniques as a consequence of passivity or the acquiescence of Filipino artists. Secondly, this study likewise wants to illustrate that the mere appropriations or manifestations of local Filipino symbols and elements which appear in the Filipino modern paintings are not necessarily proofs or indicators of nationalism nor resistance against colonial influence. Instead, it argues that this phenomenon should be better understood as a process in the form of active and conscious assimilation. In short, this study asserts that the production of Philippine modern visual art during the postwar years was due to a dynamic process where vibrant dialogic interaction took place between Western art traditions and local Philippine culture and heritage.

Through the use and appropriation of René B. Javellana's communicative model and John Clark's art historical processes, this study aims to show that Philippine modern visual art is the by-product of communication and interaction between the colonial Western and Philippine art, culture and traditions. As a by-product, the Philippine modern visual art should therefore be considered differently from its dual progenitors. It is neither colonial nor nationalistic, as most post-colonial studies tend to be. The models of Javellana and Clark will direct us to disable or remove whatever colonial or nationalistic filter we are using, conscious or not, upon viewing, criticizing, and evaluating Philippine modern visual art.

These models do that by offering us a successful cultural exchange that has evolved through history which involves the active participation of both the communicator and the audience, or the sender and the receiver. In order to illustrate "active participation," this study focuses on postwar experiences of artists Hernando R. Ocampo, Vicente S. Manansala, and Arturo R. Luz. Looking into these artists' post war experiences, pictorial analysis of their artworks, and reliance on interview materials, reveal how these artists received, perceived, reacted, and internalized the Western influences, trends, and traditions. Moreover, through the works of these artists, the art historical process of transfer, assimilation, transformation, innovation and how they synthesized it with Philippine's culture, arts, and tradition may be seen. Hence, it may be asserted that the postwar Philippine visual art is a product of active interaction and communication of Filipino visual artists to Western influences synthesized with Philippine culture, traditions, and postwar socio-political influences.



Parallel Sessions II

PANEL II-B

12 September 2020
1:30-4:30 PM

Indigenous Peoples and
Center-Periphery Dynamics

Moderator: Nassef Manabilang Adiong, UP CIDS DSP

Decolonizing Historical Imagination in/through Children's Books for the Lumad

Jose Monfred Sy

University of the Philippines Diliman

Indigenous peoples (IPs) around the world have engaged in alternative and even radical strategies to expose, interrogate, and resist the challenges posed by neoliberal capitalism. In the Philippines, the Lumad—a political identity assumed by eighteen non-Muslim tribal groups in Mindanao—have resisted the encroachment of corporate entities over their ancestral lands or yutang kabilin since the dictatorial regime of Ferdinand Marcos. In recognizing the ongoing and complexly intertwined structures of local-global power, the Lumad struggle can be understood as a praxis of “decolonial insurgency” as it urges and puts forth from the margins an alternative mode of being and living in relation with land.

What primarily interests this cultural inquiry are historical children's books published by academic institutions and advocacy organizations supporting the Lumad struggle for self-determination. With stories gathered from and told by Lumad elders and teachers, *Pangiyak: Mga Kwento at Panawagan ng mga Bayani ng Mindanao* (Battle Cry: Stories and Calls of the Heroes of Mindanao; 2019) and *Birang at mga Kwento tungkol sa Bayaning Lumad* (Birang and Other Stories about Lumad Heroes) recount the endeavors of tribal leaders and land defenders against different waves of colonial/imperial incursion, from that of Spain to the current conquests for resources in the country's last mineral frontier.

I argue that these books, purported to aid history teachers in alternative tribal schools for the Lumad, decolonize Philippine history and the theory and pedagogy of history for their Lumad readers. By complementing mainstream history books used in government schools, *Pangiyak* and *Birang* disturb the totality from which history, both “Philippine” and “world”, is expressed and taught traditionally, decentering historical knowledge from imperial Manila and the Western canon. Nevertheless, beyond mere tokenism and diversification, this decolonial historical imaginary facilitates a close reflection of empire, power, and political contestation in its emphasis of the continuity of past and present political campaigns. The integral relation and interdependence among life and land articulated in these histories for children assemble a mode of collective resistance/existence that frustrate the colonial/imperial.

Imperialist Behavior and Xenophobia in Southern Thailand and Rakhine, Myanmar

Alexander Horstmann
Tallinn University

Thongchai Winichakul has argued in *Siam Mapped* that Siam has appropriated the technology of the mapping for the ideological exercise to build a nation. The technology of mapping was first introduced by the Western colonial powers to survey the population and to imagine and map territorial possessions. Siam used the map as a powerful tool to put Siam and the concept of sovereignty on the map. He further argued that Siam saw itself as a superior race and that the monarchy had the task to civilize tribal people in the hills.

This paper takes a postcolonial studies approach to look at the racial concept of ethnic and religious minorities in Thailand's lower South and in Rakhine state, Myanmar. It looks at the way that Thai-Malays in Pattani and Rohingya in Rakhine are constructed as the harmful stranger that are not part of the body polity of the state. It looks at the propaganda by the state and by the Sangha and nationalist Buddhist movements in both countries. In both cases, the propaganda was followed by violent suppression. While the military in Thailand started a campaign to win the hearts and minds (in parallel to human rights violations), the military atrocities against the Rohingya have been called a textbook example of ethnic cleansing.

The paper also looks at decolonizing strategies of civil society actors who make big efforts to start inter-religious dialogue, reconcile ethnic communities and to build peace networks and try to de-escalate, help with education and struggle against the mobilization of hatred and for the rights of minorities.

Western and Islamic concepts of nation-state limiting postcolonial political development in Muslim-majority and Muslim-majority countries in Asia

Benjamin Pwee
International Islamic University of Malaysia

Postcolonial nationalist concepts of Western and Islamic nation-state theory has inadvertently and severely limited the thinking of national governments and politicians in Asia, dealing with both a Muslim-majority country (Like Indonesia and Malaysia) and a Muslim-majority country (like Philippines and Thailand). Postcolonial nationalist independence movements, as well as Western-modelled concepts of nation-state, has left Asian countries caught in a decolonial cul-de-sac, and unable to develop relevant models of nation-state and government to effectively deal with a multicultural, multireligious and pluralist citizenry and population. This paper draws from theories of multiculturalism, public religions and the public sphere, to propose themes and concepts from Post-liberalism and Post-Islamism that can help move Asian nations forward in their decolonization process.

Parallel Sessions II

PANEL II-C

12 September 2020
1:30-4:30 PM

Global North-South/East-West Encounters and Discourses

Moderator: Frances Antoinette Cruz, UP CIDS DSP

What causes coloniality of knowledge? Theorizing academic dependency

Caroline Schöpf
Hong Kong Baptist University

Calls to decolonize global knowledge production and eradicate the Eurocentric biases in it have been made in the Global South for many decades. In order to eradicate such biases, a thorough understanding of what creates coloniality of knowledge is necessary. However, while important theoretical work has been done (e.g. Alatas 2003), a comprehensive theory explaining the contexts and mechanisms that lead to coloniality of knowledge is still lacking. This article presents such a theory. I explain how historical processes, foremostly European colonialism, created a globally stratified academic landscape and established parts of the Global North as the academic core, and illustrate how contemporary global inequalities ('coloniality of power') contribute to maintaining this structure. This grants the academic core a standard-setting position and gives it power over the most important mechanisms of evaluating research (esteemed journals, publishing houses, conferences and research degree programs, etc.). This in turn pressures academics anywhere on the globe to orient their research towards the standards, expectations and preferences of the academic core. Further, both core and periphery academic elites being trained in the academic core strengthens core intellectual lineages and enhances core-to-periphery (North-to-South) flows of academic influence, while disrupting periphery (Southern) intellectual traditions and stifling periphery-to-core (South-to-North) flows of academic influence. This creates an inward-orientation of Northern knowledge production, producing over-theorized and Eurocentric knowledge lacking corrective feedback from the South, while creating an outward-orientation of Southern knowledge production (Hountondji 1997), yielding fragmented, undertheorized knowledge which answers Northern questions and is disconnected from local realities, issues and concerns. In combination, these processes lead to the distorted global knowledge structure which we call 'coloniality of knowledge.'

Lagging behind Others: Exploring Transformation of Muslims' Educational Outlook in Modern Times

Fatima Sajjad

University of Management and Technology, Lahore

In this paper, I explore how modern day Muslims' educational outlook has been affected by colonial disruptions of the past and Coloniality of the present. Focusing on the case of colonial India and modern Pakistan, I explore how colonial intrusion of India dichotomized local Muslim education into two separate, divergent domains; religious and secular, a division that remains intact till date. When a contemporary Pakistani Muslim contemplates the purpose of education, he/she confronts two dominant discourses – secular education that advocates economic growth and catching up with the West as the ultimate purpose of education, and dominant religious discourses that advocate salvation in the hereafter as the ultimate goal of education. Through semi- structured interviews of university students in Pakistan (N -236), I explore how students make sense of these divergent discourses. I find that students (from mainstream secular education background) tend to make a distinction between the purpose of life (which they associate with religion) and the purpose of education (which they associate with worldly pursuits). I argue that the outlook that sees a difference between the purpose of life and that of education undermines cultivation of self that can make a meaningful contribution to knowledge and/or society. Furthermore, I explore contemporary ideas and practices of knowledge contribution and question rampant epistemic hegemony of the West in the academic publication enterprise. I point out that the prevailing Coloniality of knowledge amplifies the disorientation of Muslims' educational outlook and hence injury to modern Muslim self.

Filipino Philosophy as a Discourse of Resistance

Rhoderick John Abellanosa

Sacred Heart School - Ateneo de Cebu

Working within the framework of post-colonial critique, this paper engages scholars who have written about Filipino philosophy. Without siding with either those who believe that there is an essential Filipino philosophy or those who say otherwise, the article argues that the Filipino philosophy question is an issue that is as unsettled as (the) Filipino identity. The problem however is such only insofar as Filipinos refuse to settle the fact that their colonial experience frustrates any attempt or endeavor to find the essential Filipino. This point of view should not be used as an argument against Filipino philosophy because, precisely, Filipino philosophy is the progressive attempt to understand the Filipino and his world, his lifeworld and systems, by interrogating the colonial experience and its constructs about the colonized, i.e., the Filipinos. Thus, Filipino philosophy is a resistance to the pervading notion that philosophy is exclusively Western such that those who live outside or if not unconnected to the privileged geography are nothing but mere subscribers to the privileged knowledge.

Brazilian perspectives on knowledge production and decolonizing global studies by territorializing the 2030 Agenda

Thiago Galvao & Yara Martinelli
University of Brasilia

It is known that norms and values emanating from the global social and political arena end up circulating at different levels of territoriality worldwide. In this sense, it also presents challenges to University social roll, demanding institutional and practical adjustments related to learning, researching and outreach activities. This communication aims to understand the process of implementing the goals and targets contained in the 2030 Agenda, as well as their institutionalization in social structures and practices at University daily life. The main concept we can discuss from a Brazilian perspective connecting knowledge production and decolonizing global studies is territorialization. The main question that connects a global decolonized education to Brazilian experience on implementing the 2030 Agenda is how the SDG could be framed to change undergraduate disciplines, pedagogical practices, the linkage between research and outreach activities as well as existing public and social policies?





**some
reminders**

To the Paper Presenters:

1. Kindly be at the Zoom room at least 15 minutes before the scheduled session to allow time to test your slides for presentation or any related technical component of the panel.
2. Each presenter in the parallel sessions will have 15-20 minutes to present their papers. The moderator will decide whether he/she will have a round of questions after each presentation or after all presenters have delivered their papers.
3. Be mindful of your microphone and kindly switch them to mute if you are not presenting or asking/answering questions.
4. We ask that you have a good microphone or that you speak as clearly as possible to be able to have a clear and audible recording of the session.

To the participants:

1. For the plenary session and special session with academic publishers and journal editors, we will be using the webinar function of Zoom. As such, all those designated as participants will be muted during the entire duration of the sessions.
 - a. For the questions, raise your queries or comments using the chatbox either addressed to all or to the particular presenter you would like to ask the question to. Members of the organizing committee will monitor the chatbox. The speaker may opt to respond to your query via the chatbox or the moderator may raise these on the live session for the speaker to respond.
 - b. The moderator will also make use of the chatbox to filter the questions to be asked during the open forum. The moderator will be the one to ask the questions to the speakers.
2. For the parallel sessions, we will be using the meeting room of Zoom. As such we ask all participants to have their microphones muted during the session especially when the presenter is speaking.
 - a. For the questions, raise your queries or comments using the chatbox either addressed to all or to the particular presenter you would like to ask the question to. Members of the organizing committee will monitor the chatbox. The speaker may opt to respond to your query via the chatbox or the moderator may raise these on the live session for the speaker to respond.
 - b. The moderator will also make use of the chatbox to filter the questions to be asked during the open forum. The moderator will be the one to ask the questions to the speakers.
3. You may leave the zoom room and transfer to another since the Zoom credentials are provided. Be mindful, however, that each room for the parallel session could only accommodate a number of guests and thus you may not be able to enter once the limit has been reached.

