

## Filipino Diaspora in the Light of Louis Althusser's Concept of Ideology

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### **Abstract:**

This paper explores the phenomenon of Filipino Diaspora in the light of Althusser's Ideology. Overseas Filipino workers were considered as 'Bagong Bayani' (New Heroes of the Contemporary Philippines) because of their great contribution not only to the Philippines but to its host and receiving countries as well. With regards to the Philippines, OFW had been the saving grace of Philippine economic bankruptcy because of their enormous benefits of about 10 percent of the country's GDP through their remittances. OFWs have been also significant to its receiving countries for they had been the support providers of manpower and labor which had been essential for their economic growth and stability. But despite this, this paper argues that Filipino Diaspora had been a symbolic prey for the neo-imperial beast by using the lenses of Louis Althusser's Ideology. Such ideology had been a paradox of doxa for it has been perpetuated and ruptured through the Philippine Educational system. This was served as through the enigma of invisible ideological apparatus through epistemic violence such as reproduction and legitimation of class inequality and correspondence principle through its hidden educational curriculum

**Keywords:** Filipino Diaspora, OFW, Althusser and Ideological Apparatus

### **Introduction**

Working abroad is a national obsession in the Philippines. It is not surprising that majority of its citizens are eyeing to work abroad so as to look for greater job opportunities and stable economic security. It has been said that 6,000 Filipinos are leaving the country every day seeking for greener pastures in all over 186 countries; to date, there are about 12 to 15 million OFWs including the undocumented workers, about 10 percent of our total population, who are nationally glorified as the 'bagong Bayani' (Abacan 2015). They are dubbed as such because, aside from their significant contribution to their destination countries, their sacrifices are commendable contributions to their families' betterment and to the country's economic stability. They also provide manpower and labor to their host countries, comparatively at a cheaper price, thus becoming more in demand in the labor market than the native citizens of their host countries. Furthermore, countless Filipino youth who graduated from higher education comfortably because of the efforts of their parents who have been working abroad, hence owing their individual successes to their overseas parents.

Economically, they bring in such a significant amount of money that it contributes in "[keeping] the Philippine economy afloat" (San Juan 2009, 100). World Bank remarked that the Philippines could withstand recession despite economic crises because of OFWs' cash remittances (as cited in Gavilan 2015). Overseas Filipino workers, therefore back up the resilience of the national economy through their cash remittances. In 2014, their personal remittances almost hit \$24 billion, which at the time was amounting to P1.178 trillion; moreover, the cash remittances from the period of January to August 2015 reached \$16 billion, at the time converting to P764 billion (Gavilan 2015). There is no doubt that the so-called 'bagong bayani' are crucial players in the sustenance of the country's economic stability for they are bringing in more income than its domestic industries counterpart.

However, looking on the gravy-perky of being one of the leading labor exporters in the world, the Philippines is facing a great dilemma. In the midst of the ongoing boosting of Filipinos preferring to work abroad is the dire situation in which not all of the OFWs who worked abroad are in a lively state like a wonderland – some returned as casualty and

traumatized version of themselves, or even worse, as dead bloodied bodies like the recent Joanna Demefelis case. This unfortunate case is not an isolated case; years since 2002 saw at least fifteen unsolved cases of death of OFWs abroad (E. San Juan 2009). Filipino overseas workers are exposed to the exploitation of forced labor or even physical and sexual abuse, and despite all of that, the Philippine government continues to encourage the export of labor and assist aspiring Filipinos to work abroad.

In light of the above, the researchers would like to argue that OFWs, despite the fact that they are being exposed to exploitation and victimization by their host employers, choose to work abroad because of the ruling ideologies that had been falsely perpetuated by its legitimizing government policies. Furthermore, this paper argues that Filipino Diaspora had been a symbolic prey for the neo-imperial beast by using the lenses of Louis Althusser's Ideology. Such ideology had been a paradox of doxa for it has been perpetuated and ruptured through the Philippine Educational system. This was served as through the enigma of invisible ideological apparatus through epistemic violence such as reproduction and legitimation of class inequality and correspondence principle through its hidden educational curriculum. In doing so, the researchers would like to explore the root cause of this phenomenon through looking at Filipino diaspora from the lenses of Althusser's ideology, guided by the following points: 1) Althusser's Ideological State Apparatuses, 2) Discourse on the emerging Filipino Diaspora, and 3) Filipino Diaspora in the light of Althusser's ISA.

### Louis Althusser's Ideological State Apparatuses

Louis Pierre Althusser was considered as the most influential Marxist philosopher of the 20th century. Accordingly, his intellectual background could be divided into three distinct periods based on his biggest works: *Reading Capital* (published in 1965), *For Marx* (published in 1965; translated in English in 1969), and *Lenin and Philosophy and Other Essays* (published in 1970). Among these works, *For Marx* boosted Althusser's reputation in the French scholarly circles (Levine 1999). This compilation of texts was Althusser's response to the growing need of his time for an intervention against the Stalinist dogmatism that was prevailing in the French Communist party and International Communist movement at large. Althusser's intervention could be classified into two

parts: the first is drawing a line of distinction between Marxist theories and empiricism and other forms of subjectivism that contradicted it, positioned mostly in the conflict between Marx and Hegel (Althusser 1969). The second intervention is about dividing the theoretical bases of the Marxist science of history and philosophy, and readings of Marxism as Humanism (Althusser, *For Marx* 1969). Here, Althusser argued the existence of an epistemological break in Marx's thoughts, drawing a line between Marx's Early Works (ideological) and *Capital* (scientific).

Althusser is known for his revisions and interventions of the Marxist theory. To explain it further, it is imperative to first discuss classical Marxist societal theory. As he noted, Marx's topographical representation of the social setup is divided between the infrastructure and the superstructure. The infrastructure refers to the economic base of the society which also composed of the means of production and the relation of production. The superstructure refers to the ideological elements of the society like state, law, philosophy, literature, religion, and culture. Marx maintained the reciprocal relationship between the two variables of the prevailing social structure (Felluga 2011). The principle is that whoever controls the means of production – the resources in which goods can be produced, including the raw materials, technology, and human resource, also controls the superstructure and the ideologies that it upholds. But despite certain dependency, the superstructure displays “relative autonomy” in relation to the economic base and persist long after there have been changes made in the infrastructure due to its “reciprocal action” on the base (Althusser 2014)

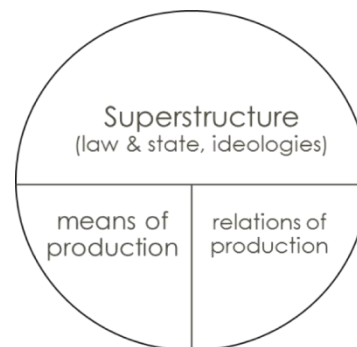


Figure 1. Visual Representation of the Classical Marxist social structure

Althusser extended his writings to the relationship between the infrastructure and the superstructure (Althusser 2014) by introducing two things: 1) the reproduction of the productive forces and 2) the concept of ideological state apparatus.

***Reproduction of the productive forces.***

Althusser argued that in order for a society to continue to exist in its distinguished dominant economic form, there is a necessity for the reproduction of its infrastructure: the means of production and the relation of production. These functions in two ways: first is the reproduction of different skills which later other give birth to the second, that is the legitimization of the oppression which ensures submission to the ruling ideology. With the first function, productive forces—including the labor of the working class—then have to be reproduced until there is an infinity of reproduction of productive force that operates in the society. It is achieved by making certain that the members of the working class are kept full of the ‘know-hows’ in various things through apprenticeship within the production itself. This reproduction of productive forces also functions to reproduce normalizing tendencies for subjection to the oppressive ideology of practice, through the hidden curriculum of capitalist education for learning at school created by these infrastructures. As time goes by, these ‘know-hows’ eventually evolved into new skills emerge that will help further stabilize the dominant mode of production. In reality, it is the reproduction of capitalism that is being made stable by the working class who must immerse into the skills and roles that the state capitalist educational systems instill in them. The middle class and the bourgeoisie play their roles as the privileged and the working class play their roles as the oppressed, both sides succumbing to interpellation by conforming to the roles that the society set for them through education and other ideological institutions.

The reproduction of labour power thus reveals as its sine qua non not only the reproduction of its ‘skills’ but also the reproduction of its subjection to the ruling ideology or of the practice of that ideology, with proviso that is not enough to say ‘not only but also’ for it is clear that it is in the forms and under the forms of ideological subjection that provision is made for the

reproduction of the skills of labour power. (Althusser, 133)

***Repressive state apparatuses and ideological state apparatus.*** Althusser maintained the Marxist point of view that the State is a repressive body (the State apparatus) that enabled the ruling class to subject the working class to their domination and invisible oppression. The army, the legal system, the police force, prisons, and courts all represent the repressive state apparatus and above them all is the government and administration. These bodies essentially function to serve the ruling classes, the bourgeoisie, against the proletariat in keeping the latter's subservience to the former. Althusser expounded on this theory as he explained how ideology operates in society (Felluga 2011) and interpellates subjects to recognize themselves as part of a certain class status and thus performing accordingly (Lewis 2017). Through the *Ideology and Ideological State Apparatuses*, he discussed and proposed four theses about ideology: a) "ideology represents individuals' imaginary relation to their real conditions of existence" (Althusser 2014, 181); b) "ideology has a material existence" (184); c) "ideology interpellates individuals as subjects" (188), and d) "individuals are always-already subjects" (192). Althusser explored how ideology is practical rather than erroneous ideas about the world and thus is consequently more prevalent and ‘material’ than it has been previously considered (Felluga 2011). Althusser proceeded to expound that ideologies have always been present and that every particular social and economic structure utilizes different ideologies wherein its institutions represent as state apparatuses. ISAs are the religious (Church), the educational (School), the family, the legal, the political (political system or parties), the trade-union, the communications (media), and the cultural (literature, the arts, sports). These institutions, through injecting ruling class ideologies into the minds of the subjects, play their roles in keeping the hegemony of the bourgeoisie. They all share the same objective, which ultimately is to reproduce the relations of production – that is, "of capitalist relations of exploitation." (Althusser 2014, 144). Among all these institutions, Althusser (2014) identified the Schools, or the educational system, as the most dominant ISA, if not solely for the reason that individuals, from the youngest age, spend the majority of their times in schools, that has been created in the capitalist stage. Education, therefore, had taken over the church as the ruling and legitimizing ideology of

oppression and exploitation. Althusser separated the ideology from the state apparatus of Marx's social structure and identified the state apparatuses as the repressive state apparatuses (held by state power) and the ideological state apparatuses (held by private institutions). These two state apparatuses emerged due to his belief that the nature and essence of the superstructure could only be realized through looking at it through the lens of reproduction but also of reciprocation. Althusser also attempted to set the distinction between the two-state apparatuses as public and private institutions (Althusser 1971) and concluded that whether an institution is public or private does not determine its being an Ideological State Apparatus. What makes an Ideological State Apparatus is its complex system and its practices. Education, in particular, is an Ideological State Apparatus not because of it being a public or a private institution, or a combination of both, but because of the systems composing it. Public schools are institutions of the state which is, in turn, the bourgeoisie's state, and private schools are owned by the bourgeois.

Any individual who had to attend to a formal education was subjected to the hidden curriculum of schools (Bowles and Gintis 1976). This concept explains the values and lessons that are not included in the official curriculum but was implicitly taught and drilled into the minds of the students that would enable the system to control their ideals and values, preparing them for their future roles in the society. Citizens were taught to be passively obedient, to follow without questions, to recognize and to defer to authority with no inhibitions while they were still in schools; teachers would give instructions (orders) that students must obey at once, and failing to do so would guarantee some type of repercussion. Schools were made to produce a competent workforce, that is, a workforce that has the proficient skills and the subservience of the oppressed. The capitalist educational system, therefore, is not an ideology for social transformation but rather it is an ideology that preserves oppression and exploitation. It is a distinguished ideological state apparatus because it creates false consciousness and ideology through teaching 'know-how skills, thereby legitimizes class inequality through its correspondence principle. As false ideology, it normalizes the oppressive nature of capitalist economic system for the school captures the passive mind of the learners to accept that this economic system is just, ethical and lawful. It, therefore, teaches its learners to be a passive

recipient of its destined servitude in the future for its prepares them subservience to any conditions and will be conditions of reproduction of the dominant bourgeoisie societal structures. Furthermore, students are submerged in the paradox of doxa, borrowing the term from Pierre Bourdieu (Bourdieu 2001). The system leads the citizens to believe that their authority is unchallenged because it is the right way, just like how it conveys that the capitalist system is the just system for all, dispensing the myth of meritocracy liberally. Schools inject the idea that people who succeed are people who work hard and the people in the slumps are lazy and unmotivated, completely neglecting to consider the privileges and unfair advantages of the members of the bourgeois class and even the middle class over the proletarians, who had to settle for the least available resources before they could so much as enroll in college.

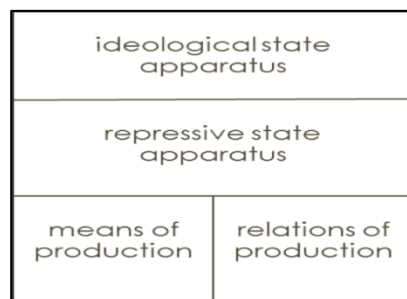


Figure 2. Visual representation of the Althusserian social structure

### The Emerging Filipino Diaspora

The movement of Filipinos as they search for better financial stability is the beginning of the phenomenon of Filipino diaspora. Diaspora is defined as a group of people with a migrant origin that still upholds sentimental or physical connection with their homeland. In this effect, overseas Filipino workers are considered as the subjects of Filipino diaspora as they live and work overseas for their inherent Filipino culture and habits, families, physical ownerships, and economic responsibilities are tied to their homeland. At present, Filipino diaspora is the prime mover of Philippine productive forces. This cannot be denied for it has been the saving grace of the country's bankrupt economy in the last two-three decades.

But how did OFW emerged as such? It has its remote origins from the neo-colonialism. In the Philippines, this can be manifested from the

transnationalization of our political economy when US Imperialism endowed our independence on July 4, 1946. Few days before our independence, the Bell-Trade agreement had made been made in exchange for the said paradoxical freedom. This golden chain was sealed because of economic domination. With this, Philippines' means of production was not anymore attached to land but attached to capital. Hence, it assured low wages of Filipinos and maintain cheap prices of export raw materials like sugar, copra, tobacco, abaca and other mineral products. The Philippines had been the colonist's assured consumers of their imported finished merchandise. Herewith, the Philippines as a newly formed nation hinged on democratic and principles is completely a hoax for the Philippines has been completely economic dependent on its former colonists. This dependency, though being rich with our natural resources, ensouled economic starvation. With neo-colonialism therefore, the former colonist had created spending power so as for its former colonial subjects be its consumers and buyers.

As Philippine society advanced so did the transnationalization of the Philippine economy. With US grand design of assimilating its capitalist and selfish pursuit into the system with its flagship of generous domination, it institutionalized International Monetary Fund, World Bank and Asian Development Bank in Asia as a bourgeois trick of helping its former colonies. The Philippines, as a such, had to continuously borrow money from these parasitic institutions for domestic economic sustenance. But loaning money from these institutions came with conditions that resulted in the lessening of the Philippine currency and subsequently affecting the country's purchasing power. Hence it resulted to cheaper raw materials which subsequently resulted to abuse of natural resources. In order to ease the inanition, the Marcos regime adopted labor export policy in 1974. This adaptation signaled the institutionalization of OFW as the mover of the Philippine economy. But such state-sponsorship was a typical labor export of male workers, particularly in the Middle East.

The assumption to office of Cory Aquino after the 1986 EDSA Revolution marked a shift in Filipino labor migration pattern. The government, later on, allowed females to work abroad as entertainers and domestic helpers. As Filipinas grew in number so the number of cases of exploitation domestically and abroad. Domestically due to increasing numbers of

victims of illegal recruiters, and abroad due to increasing numbers of abuses and even death. It is in this context in 1987 that 'Tita Cory' glorified the OFW as the bagong bayani in her speech in St. Margaret's Church in Hongkong by saying these words:

*Nasa inyo ang lahat ng dahilan upang taas-noo ninyong ipagmalaki ang inyong gawain, ano man ang inyong gawain, gaano man ito kahamak sa paningin ng iba. Tandaan lamang ninyo na dakila ang lahat ng hanapbuhay. Tandaan din ninyo na hindi lamang ang inyong mga kabiyak, mga anak at mga kamag-anak ang magpapasalamat sa sakripisyo na inyong dinaranas, kundi ang buong sambayanang Pilipino. Kayo ay makasisiguro na ang inyong pamahalaan ay gagawin ang lahat para sa inyong ikabubuti. (Aquino, n.p.)*

This heroic discourse legitimized and normalized the risks of migrating for work abroad, trivializing the reason why Filipinos have to work abroad in the first place and downplays the role of the state in promoting labor export. It further formalized the plight of the Filipino workers being below the social ladder by working in menial jobs abroad for the sake of the future of their families back home. This 'bagong bayani' discourse had not changed since then for no president since Marcos had ever attempted to change the course and paths of maneuvering state-sponsored policies and programs. Likewise, the Philippines, as being a top exporter of workers, had established institutions (like POEA and OWWA), policies and programs to further encourage its citizens to work abroad. Unbeknownst to themselves, the abuses and exploitations that they will encounter in the future. This neo-colonial sponsored discourse legitimized and normalized the exploitation of OFW by the ruling class - the first world countries in which the state had been milking by relegating them to the back burner and being prey to foreign employers. Millions of overseas Filipinos sustain the Philippine economy by its \$26.9 billion remittances which account to 9.8% of the total gross domestic product (GDP) in 2016 (as cited in de Vera 2017).

Staying true to its apt description as one of the top labor exporters in the world, the Philippine government exports approximately 5,000 Filipino

workers every day to the more developed regions across the world. These Filipinos joined the estimated 2.2 million others who have already responded to the demands of the global market in 2016. Among this number, more than half are reported to be female; 53.6% of the total number of overseas Filipino workers are females, 67.8% of which are aged between 25 to 39 years old, generally younger than their male counterparts at 57.4% (Philippine Statistics Authority 2017). There are approximately 10.2 million Filipinos distributed across 200 countries and regions around the world (Mitra 2017). According to the Philippine International Migration Data presented by the Philippine Statistics Authority (PSA) and Commission on Filipinos Overseas (CFO) (2017), more than three million Filipinos (3,176,208) reside in the United States alone, followed by more than one million Filipinos (1,075,148) in Saudi Arabia.

As is usual in all things, there is another side to the economic cushion provided by overseas Filipino workers. These *bagong bayanis* are all vulnerable to becoming the symbolic prey for the neo-imperial beasts. San Juan (2016, 15) quoted in the first chapter of his book titled *Learning from the Filipino Diaspora: Lessons of Resistance and Critical Intervention* the words of Benjamin Pauker and Michele Wucker that the Philippines, despite the steady inflow of wealth coming from remittances suffers from "a vicious economic trap that condemns people to emigrate in order to survive, even as their exodus deprives home economies of the workforce that might make it possible for others to remain." This cycle of Filipino diaspora that sustains the country's economy subjects the country to the shortage of human resource that could help the home country in various areas so that it will be unnecessary in the future to depend on overseas remittances.

Furthermore, the Filipino overseas workers (De Vera 2017) have also been exposed to abusive employment, exploitation, discrimination, and the worst case: death. Daily, around 3 to 5 coffins of OFWs are arriving in the Philippines (E. San Juan 2009) – they were victims of abuse, like Maricris Sioson who suffered from multiple stab wounds in various parts of her body—including in her genital area—but reported to have died from hepatitis in 1993 (Crescini 2012), while others were executed by the legal system of their destination country, the way Flor Contemplacion was executed (E. San Juan 2017) in 1995. Just recently, another Filipina worker was found dead in a freezer in

Kuwait (CNN Philippines 2018)—Joanna Daniela Demafelis' corpse was reported to be stored in a freezer inside the abandoned home of her former employer. Her death, along with another seven OFW deaths in Kuwait, is an addition to an exhaustive list of Filipino victims that slipped through the cracks. Our glorified *bagong bayani* are being subjected to all types of abuse and amidst the government condemnation of these deaths, it continues to perpetuate the cycle of exploitation by not taking the necessary steps to resolve it. In the essence of fairness, it is worth noting the initiative of previous and the current leader to prevent this truly sickening reality by placing a ban in the placement of Filipino workers in countries where violence against Filipinos was previously reported—however, it may as well stand as another stop-gap remedy to a calamitous problem.

***Globalization and Philippine Educational System.*** Besides the labor export sponsorship of the Philippine government, working abroad had been part of its educational system through its promotion of globalization and global competitiveness to its citizens. This slogan of globalization is just a continuation of America's benevolent assimilation in the disguise of its modern civilizing mission. Education in the Philippines had been controlled by colonial and neo-colonial powers. When the Americans bought the Philippines from the Spaniards through the Treaty of Paris, with its goal of subjugating the entire islands, they had recognized the necessity of education in compelling the natives into submissions. The Americans legitimized colonial education by sponsoring and declaring Rizal as the national hero of the Philippines. This had been a precondition for colonialism for Rizal had been the source of inspiration of the Filipinos in the thought-formation of their imagination of their community as a nation. With this, they did not only require English as the medium of instructions but they also used American curriculum in their cultivation of the civic consciousness of its colonial subjects by emphasizing the value of liberal democracy through individualism and autonomy. So as to further strengthen its democratic-civilizing mission, 1) they established the normal school to train the natives to be its prime agents of pedagogic submission, and 2) they started to send distinguished scholars known as pensionados to study abroad. These two strategies had double barrel effects. The latter after returning home were given key positions in the bureaucracy expecting them to safeguard and seal colonial policies. The first, on the

other hand, were expected to put into captivity the minds of the grassroots natives in racial-assent and submission. This first colonial strategy had made the Filipinos as good colonial citizen of American empire which made Filipino thinks, lives and consumes the American way for they had internalized through its hidden curriculum and pedagogy the good life is to be like Americans.

In 1946, when the Americans generously gave the Philippine independence, US imperialism took advantage its position as its former colonists by imposing globalization in its educational setting. Though independent the Philippines still followed pro-American educational policies, curriculum, and pedagogy which continuously molded its post-war citizens as the 'copy-cat American citizens' patronizing American imported products. In 1974, as the state power legitimized the oppression underlying Filipino diaspora through the Labor Export Policy, the educational system was soon modeled after neo-imperialist (global) standards, drilling into the impressionable minds of the youths' discernible way to succeed is to work abroad. The promotion of global competitiveness follows the hidden curriculum of producing future students in service of the first world countries. This did not even change with the newly implemented the K to 12 Program to change the Philippines' old 10 year-basic educational system— six years of elementary education, followed by four years of secondary (high school) education. That is until the Department of Education (DepEd) decided to construct the K to 12 Program as “[a] 12-year program ... is also the recognized standard for students and professionals globally” (Department of Education, n.d., para. 2). The K to 12 Program is the Philippine educational system's response to the growing need for internationalization in terms of producing a competent workforce, to be at par with the rest of the world. It is fueled by neoliberal market that considered knowledge through standardized, universalized and imposed curriculum as signification of student learning. This can be manifested through competency based learning by using knowledge economy as the basis of assessment. This is a clear reflection of banking model of education where knowledge is deposited in the mind of the learner. This is can be seen all the more with its epistemological practice of the perpetuation of Western colonial education for it viewed knowledge as universal in the disguise of modernization, emancipation, development and progress. This problem was

considered as standardized education reforms which threatens the teaches' academic freedom of building his curriculum and celebrates the western colonial power of dominations.

### **Conclusion: Filipino Diaspora in the Light of Althusser's Ideology**

After discussing the two specific objectives of this paper, we are now in the position to address its last objectives. At the beginning of the paper, the researchers explored the following points: 1) Discussion of the ideological state apparatuses (ISA); and 2) Filipino Diaspora and its implication to Philippine Education. These two points are designed to investigate how the concept of state apparatuses, particularly that of the ideological state apparatuses, explain why Filipino workers continue to pursue careers abroad despite the danger of being exploited by foreign employers.

Upon discussing the modes of production in the Philippines, the researchers determined that the country is economically dependent on the remittances of overseas Filipino workers. This fact overrides the glaring reality of OFWs becoming preys to the neo-imperial beasts of developed nations. Thus the ruling class, which in this case are the more developed countries importing workers from the Philippines' labor market, determines the ideologies that are being transmitted through the ideological state apparatuses in the Philippines. Despite the severe cases of reported abuse on Filipino workers, the State continues to reproduce these relations of production and hence would advocate for programs that would encourage future workers to develop a desire to work abroad for the reason that cash remittances from OFWs are the country's economic saving grace. Following Althusser's view that the Schools are the most dominant one among all the other ideological state apparatuses, the educational system in the Philippines was described. The data gathered from readings of available materials show that the curriculum being advocated by the State aims to prepare the students for their future careers, or their future modes of earning. Because the Filipino diaspora sustains the Philippine economy, the prevailing ideology that operates in the dominant ISA – educational system – manipulates students into believing that becoming an overseas Filipino worker is the most indisputable way to be successful. The students are being injected ideas that they must learn skills that would make them competent

members of the workforce, with a quality that is at par with the quality being produced by schools abroad under the guise of global competitiveness. After finishing their education, students will aim to work abroad, assuming that that is where better opportunities are, unconsciously conforming to the prevailing oppressive system in society. These Filipinos remain unaware of their own oppression for their oppression is masked as progress and development, when all it does is reproduce the present relations of production, which is capitalism. This process describes how the educational system perpetuates and legitimates the systemic class inequality persisting in the contemporary Philippines.

The means and relations of production in the contemporary Philippines are being controlled by the neo-imperial beasts that are the developed nations as they take advantage of the transnationalization efforts of the Philippine government. Following Althusser's framework, this paper contends that the repressive state apparatus—the government—with its state-sponsored policies such as the Labor Export Policy reproduces and normalizes the ideologies that support the perpetuation of Filipino diaspora through the education system. This thereby supports the neocolonialism that is dominant in the current Philippine social structure.

This paper would hence recommend that in order to put an end to this cycle of oppression, the educational system should be free and independent of any ideologies of the western colonial domination. The educational system should inspire nationalism among the pupils and students and teach them that instead of embracing the culture from colonial nations, one should embody their own culture and history. Philippine education must be a Filipino education, as per Constantino's philosophy (as cited in San Juan D. M. 2016). The State must step up and commit itself to restructuring the educational system to one that is based on the needs of the nation and its citizens, and not the needs of the neo-imperialists beasts that are all too willing to uproot Filipinos from their country and call it successful industrialization. Filipinos must be encouraged to be educated for social change that aspires nationalist progress, and the government should do so while offering plenty of opportunities for genuine individual progress.

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