

**Men's Familial Colonies and Empires: its Border and Legacy
(Focusing on the Private Issues Which Occur in Nuclear Filipino Families –
Domestic Violence in Barangay UP Campus)**

by Judy Gonzales Malundo

“How can I say it? That we are women from the start. That we don't need to be produced by them, named by them, made sacred or profane by them. That this has always already happened, without their labors. And that their history constitutes the locus of our exile. It's not have that we have our own territory, but that their nation, family, home, and the discourse imprison us in enclosures where we can no longer move-or live as “we”. Their property is our exile. Their enclosures, the death of our love. Their words, the gag upon our lips.” - Luce Irigaray (74)

1. Abstract

This paper is inspired by the real stories of women who were victims of violence and abuse in the home. Women, abused either by their male partners, male friends, male neighbor, or in some incest instances by their fathers, brothers, or by any male blood family member. This study will talk about how heterosexism and violence is attached to men's oppression and domination as a form of institutionalized colonialism. The situation of women in a heterosexual relationship as presented in the data from the period of May-August of 2009 divulged the reality of how women are being treated in their private lives. These data are composed of two categories: complaints filed with Barangay Protection Order (BPO) and those who had no BPO but underwent counseling from Family and Community Healing Center (FCHC). The office of FCHC works as a women's desk for the Barangay UP Campus. My discussion utilizes the concepts of postcolonial, third world, radical, and post-modern feminism as equated to the creation of nuclear family which is evident and prospers in heterosexual relationships (male – female relationships). By building a patriarchal family under a man's leadership, the rest of the members' lives are now confined under his power. Expanding clans by imposing heterosexuality is a major requirement for male dominance and women subjugation to flourish. Besides, the adaptation of heteronormative assumptions and authoritative rules from our colonizers (men) prevent not only women but also non-heterosexuals to be empowered. The systematization and homogenization of male supremacy in public and private structures in the society are forms of colonization and imperialism that exclude other diversities of human beings; as well as to be discriminated by coercing them to be obedient to men (colonizers). This paper struggles to come up with concrete evidence of violence and discrimination in all facets of public and private life that impinge on women and the marginalized individuals.

2. Introduction

This paper is done to give a concrete image of how disadvantaged, difficult and marginalized the status of women in our society is. Also, it conveys how essential the existence of women's desks is like FCHC in Local Government Units (LGUs) in reinforcing the rights of women and to protect women and children from violence and abuses in a phallographic society. Where women and other marginalized gender are not seen as productive, independent, normal and noble but rather are constructed to

be docile, servile, unproductive, incapable of rationality, and obedient to the demands of men.

FCHC is part of Barangay UP Campus, which works as a women's desk for the Barangay. It actively performs services for the 18 pook (sub-communities) by giving attention to women's issues specifically on violence against women and children. It was late 1999 when the Department of Social Work and Community Development of the University of the Philippines (CSWCD) linked with Barangay UP Campus to make a program that used community-based strategies to eliminate VAWC and promote peaceful ways of resolving conflicts in the community (Guerrero b, 3). Therefore through the effort of the CSWCD fieldwork instruction students and supervisors (Prof. Sylvia H. Guerrero and Prof. Rosario del Rosario), FCHC was established (Guerrero b, 5). It was March 11, 2000 when FCHC commenced through the effort of CSWCD in coordination with the Samahan ng Kababaihan para sa Kaunlaran of the University of the Philippines Campus, and the officers and officials of the said barangay (Guerrero b, 5). The theme, "Malusog at Panatag na Tahanan Tungo sa Maunlad at Tahimik na Pamayanan" (Healthy and Stable Family Towards a Progressive and Peaceful Community) is the source of inspiration and at the same time a witness of how FCHC faithfully obliged to the commitment to assist the people especially the women in the community to have a place to seek courage and justice. The role of FCHC in the community is vital to the empowering of women. Guerrero stated,

"As the FCHC report stressed: while access to programs and services is important, what is critical in the long run is women's empowerment-by empowering women, we help build stable families and peaceful communities" (a, 116).

There are still some cynicism about the efficacy of the help provided by FCHC to the lives of women, and children in the community. Some of these are: "Why does violence among women and children (VAWC) continue to rise in quantity even when FCHC exists?", "Why is VAWC a never ending crisis in the community despite of FCHC's involvement?", "Why can't many battered women get out in an abusive relationship right away?" (It took years to come out and finally decide), and so on. These statements imply nothing else but normative heterosexual mentality that is acceptable by the supremacists who are men. My point in the idea of "colonization" as a form of men's oppression is supported by this definition; "it is a practice of domination, which involves the subjugation of one people to another" (Stanford Encyclopedia of Philosophy, "Colonialism"). As such, male domination and as being "universal colonizers", by engaging in heterosexual relationships build and maintain their position to be the authority and the source of "truth" in their respective family (territory). This extends through heterosexual partnering that established kinship (empires). Sinead Caslin stated, "Imperialism, like patriarchy, is after all a phallogocentric, supremacist ideology that subjugates and dominates its subjects. The oppressed woman is in this sense akin to the colonized subject" (<http://www.qub.ac.uk/schools/SchoolofEnglish/imperial/key-concepts/feminism-and-postcolonialism.htm>).

This familial colonization is being legitimized by a patriarchal nuclear family in the Philippines. No matter how wrathful men act, they are still perceived as dignified and are still being sympathized upon. This reality is contrasted to how the status of

women is perceived in our society. Women, irrelevant of the gravity of their situation, are not given compassion and are still treated coldly. Our colonizers (men) eradicate women in the social structures that distort justice, welfare, equality and freedom to its colonized (women). Despising women's welfare and rights in the society would tell us how serious phallocracy¹ is in our culture, politics, laws, values, beliefs, etcetera.

This arrangement is tolerated in fact not just by men; but by the colonized. Women's docility is also an element that strengthens and perpetuates the viciousness of the castigating arrogant tyranny of men. The majority of our ambiguous laws and social structures have never been friendly to women. This alienation that women experience, disempower them and oblige them to dependency and passivity. Thus, any arrangement that does not accept the authority and the "standardized" system by the colonizers will never be perceived as right, acceptable, moral, and normal/natural. In this instance, men as the colonizers appear as superior, active, productive, rational, and enjoy privileges that women cannot benefit from.

This paper will attempt to theorize the situations and experiences of women in a small Barangay in the Philippines; to come up with alternative ways and actions to offset the universal private "colonization" strategy of men that Filipino women experience. These oppressive structures continue to evolve and be legitimized through compulsory heterosexuality² evoked by religions, government and by society even in communities under the influence of a women's institution like FCHC. Mchugh cited Barrett and McIntosh in her book, "...the social model of the family covers the actual life inside the family; it distorts the reality which permits violence and abuse in the home" (10).

The application of the concept of colonialism in the modern period as manifested in a nuclear Filipino family that is obviously acknowledged as the mainstream will be discussed in this paper. This private application of imperialism and colonialism are very strategic in the construction of hegemonic structures that dominate and control the lives of the colonized women in a patriarchal nuclear Filipino family structure.

3. Tables and Interpretations

The data that are presented and included in this study are the following:

- 3.1 Barangay UP Campus Population As of Available Statistics
- 3.2 Number of Household in Barangay UP Campus by Pook/Sub-communities
- 3.3 List of Complaints for the Second Quarter (Month of May, June, July, and August) with Barangay Protection Order³ (BPO)

¹ Literally means power of the phallus, it is a cultural system symbolized by the image of the male reproductive organ in permanent erection, the phallus (Women in World History, "The Reign of Phallocracy").

² Refers to the idea that heterosexuality, as a default sexual orientation, can be adopted by people regardless of their personal sexual preferences. Compulsory means "mandatory", "obligatory", or "required". A person's heterosexuality is generally assumed until proven otherwise; by both one's self and those around her (A Feminist Theory Dictionary, "Compulsory Heterosexuality").

³ It is an order issued for the purpose of preventing further acts of violence against a woman or her child specified in R.A. 9262 (physical, sexual, and psychological

3.4 List of Walk-in Complaints for the Second Quarter (Month of May, June, July, and August) without (BPO) *Underwent counseling from FCHC

The data reflected here are based on the records of FCHC and Barangay UP Campus. These are official documents that are considered confidential and therefore anonymity of the individuals are highly respected and valued. These facts are encounters and experiences of women in their homes that are essential in studying the prevalence of domestic violence among women.

The files from FCHC are categorized among complaints with the issuance of BPO and without BPO. The individual files were compiled by date with attached statement made by the FCHC staff or by the complainant during the filing. The statements attached for each files were written in Tagalog; thus, I read each and every file to come up with an accurate translation of each case and complaint.

Aside from that, I asked for substantial narration from FCHC staff while reading the files. This is to substantiate some unclear information and scenario that were described by them or by the complainants. I also witnessed some of the cases and personally talked with them.

3.1 Table: Barangay UP Campus Population as of Available Statistics

	Heterosexual	Homosexual	Others uncategorized	TOTAL Household	Total Population
Sub-communities	HH F			HH F	
CP Garcia	400 1,205	NR	NR	400 1,205	2,733
Amorsolo	233	NR	NR	233	2,547
Libis	317	NR	NR	317	2,354
Malinis	61	NR	NR	61	435
Pook Sikatuna Bliss	NR	NR	NR	NR	NR
Daan Tubo	438	NR	NR	438	3,523
Area 11	98	NR	NR	98	348
Aguinaldo	86 344	NR	NR	86 344	442
Harden ng Rosas/Bougainvillea	NR	NR	NR	NR	NR
Area 14/17	258 352	NR	NR	258 352	1,218
Village A	NR	NR	NR	NR	1,952
Village B	NR	NR	NR	NR	978
Village C	NR	NR	NR	NR	396
Arboretum	300	NR	NR	300	2,039

violence, and economic abuse) and granting other necessary relief (Sec. 8, R.A. 9262) PURPOSE: safeguarding the victim from further harm, minimizing any disruption in the victim's daily life, and facilitating the opportunity and ability of the victim to independently regain control over her life (Family and Community Healing Center, "Barangay Protection Order").

	1,254			1,254	
Palares	NR	NR	NR	NR	1,502
Ricarte	124 126	NR	NR	124 126	1,199
Area 2	NR	NR	NR	NR	NR
Dagohoy	NR	NR	NR	NR	2,412
TOTAL	2,315 3,281			2,315 3,281	24,078

Different Household
Models:

Heterosexual

Homosexual
others
uncategorized

Legend:

NR-No Records
Available
HH-
Household
F-Family

Quezon City Assessors
Office Records:
Year 2007 34,119

3.2 Table: Number of Household in Barangay UP Campus by Pook/Sub-communities

	Female	Male	Intersex	TOTAL
Pook (sub-communities)				
CP Garcia	NR	NR	NR	2,733
Amorsolo	NR	NR	NR	2,547
Libis	NR	NR	NR	2,354
Malinis	NR	NR	NR	435
Pook Sikatuna Bliss	NR	NR	NR	NR
Daan Tubo	NR	NR	NR	3,523
Area 11	NR	NR	NR	348
Aguinaldo	NR	NR	NR	442
Harden ng Rosas/Bougainvillea	NR	NR	NR	NR
Area 14/17	NR	NR	NR	1,218
Village A	NR	NR	NR	1,952
Village B	NR	NR	NR	978
Village C	NR	NR	NR	396
Arboretum	NR	NR	NR	2,039
Palares	NR	NR	NR	1,502
Ricarte	NR	NR	NR	1,199
Area 2	NR	NR	NR	NR
Dagohoy	NR	NR	NR	2,412
TOTAL				24,078

Sex Categories:

Legend:

	NR-No Available	Records
Female		
Male		
Intersex	Quezon Assessors Records: Year 2007	City Office 34,119

The data in table 3.1 and 3.2 are provided by the Office of the Barangay UP Campus and the Office of the Barangay Health Council. Apart from the partial figures provided by them; notions of household and family came out to be foggy. I looked at every file available and noticed that the results and figures assigned for family and household are unclear. I asked few people from the Barangay office to explain to me how it was defined. From their answers, the common assumptions on these two terms are always with the presence of a father, mother, and children (i.e. the nuclear family). The difference between these two terms based from them is that a family is counted per getting hold of a woman by man whether they are married or not and a household is counted per acquisition of a house structure by a man. The consistent exposition of male figure in these terminologies is concrete evidence of male settlers exercising full privilege and recognition in public structures. The meaning of these assumptions is in fact hazy; nonetheless, influence the social familiarity of these concepts. Suzanne Bergeron, a feminist economist, mentioned that academicians are also interchangeably using these terminologies; in fact, these slippages assume heterosexual relationship in the field of economics.

The effects of these lapses in this particular instance cannot be quantified. The continuous negation of other relationships and sexes will isolate many individuals as subjects for colonization. This exclusivity for heterosexual function and categorization survived through government intrusion.

I included in table 3.1 and 3.2 the non-heterosexual categories; therefore, it turned out as "not available" in their records. I categorized sex according to the following; female, male, and intersex.⁴ The other non-heterosexual categorization I included under the household models are categories like; homosexual⁵, and other uncategorized. By putting these classifications in the context, heterosexual assumptions are now challenged as the only acceptable and normal/natural. As such, other classifications not included and acknowledged by the heterosexual value system ought to now be included. These non-heterosexual arrangements could be a defying arrangement that will prompt these classifications to be considered as valid and natural.

The figure given from the Quezon City Assessors Office is not verifiable knowing that the barangay itself cannot provide an exact figure of its population. However, these inconsistencies and assigned figures are very important in demonstrating how the

⁴ Intersexuals, formerly called hermaphrodites, have been around as long as humans have, though until recently few felt comfortable enough to "come out" about their conditions (NOVA Online, "Two Sexes Are Not Enough").

⁵ A Person having sexual and emotional relations with a member of the same gender/sex (Feminist Stylistics, "Homosexual").

masculine system created distortions in the information that sustain their hegemonies. The narrowing of choices and the homogenizing of knowledge are ways for the oppressors to distort the reality.

3.3 Table: List of Complaints for the Second Quarter (Month of May, June, July, and August) with Barangay Protection Order (BPO)

	Service on Laws by FCHC	Household Model	Sub-communities	Sex of Complainant	Age	Sex of Offender	Age
1	RA 9262	Heterosexual	Amorsolo	Female	42	Male	40
2	RA 9262	Heterosexual	Village B	Female	46	Male	44
3	RA 9262	Heterosexual	Area 17	Female	54	Male	32
4	RA 9262	Heterosexual	Amorsolo	Female	36	Male	42
5	RA 9262	Heterosexual	Daan Tubo	Female	48	Male	52
6	RA 9262	Heterosexual	Area 17	Female	44	Male	54
7	RA 9262	Heterosexual	Libis	Female	51	Male	52
8	RA 9262	Heterosexual	Dagohoy	Female	36	Male	35
9	RA 9262	Heterosexual	Daan Tubo	Female	36	Male	38
10	RA 9262	Heterosexual	Area 17	Female	17	Male	27
11	RA 9262	Heterosexual	Dagohoy	Female	30	Male	33
12	RA 9262	Heterosexual	Area 17	Female	39	Male	42
13	RA 9262	Heterosexual	Malinis	Female	36	Male	
14	RA 9262	Heterosexual	Sikatuna Bliss	Female	52	Male	26
15	RA 9262	Heterosexual	Agunaldo	Female	33	Male	34
16	RA 9262	Heterosexual	Village C	Female	34	Male	43
17	RA 9262	Heterosexual	Daan Tubo	Female	22	Male	34
18	RA 9262	Heterosexual	Daan Tubo	Female	29	Male	39
19	RA 9262	Heterosexual	CP Garcia	Female	30	Male	26
20	RA 9262	Heterosexual	Amorsolo	Female	29	Male	32
21	RA 9262	Heterosexual	Area 17	Female	15	Male	27
22	RA 9262	Heterosexual	Amorsolo	Female	29	Male	32
23	RA	Heterosexual	Village A	Female	29	Male	30

	Remarks
1	physical abuse and was sent out by her live-in partner, May
2	physical abuse (hit by a piece of wood in the body and arms by her live-in partner), threatened, May
3	physical abuse done by her live-in partner, May
4	physical abuse (pulled the hair and hit by a towel and broom by her live-in partner), June
5	physical abuse (by her husband), June
6	physical abuse (frequent when drunk by her live-in partner), June
7	emotional and psychological abuse (explicitly said that he came from his mistress and threatened by her husband), June
8	physical abuse (flogged, hit by pan and flashlight and was poked by his finger on face by her husband), June
9	physical abuse (slapped by her husband), June
10	physical and verbal abuse (frequently called whore, forcibly undressed, and threatened by her live-in partner), June
11	physical and verbal abuse (by her husband when intoxicated) July
12	physical abuse (strangled by her husband), June
13	physical abuse (punched in the eye and body, and scrabbled by her husband), June
14	verbal abuse (insulted, threatened and called whore, evil, etc. by her son-in-law), her daughter who is the wife do the complain, June
15	physical abuse (pointed with a knife and threatened by her intoxicated husband), July
16	physical and verbal abuse (flogged, hit by a hard object in the head and told that she was an addict by her live-in partner), July
17	physical abuse (flogged, hit in post of the house, hit by a chair and pulled her hair by her live-in partner), July
18	physical abuse and was sent out from their house (slapped, punched, kicked and strangled by her live-in partner), June
19	physical abuse (by her husband), July
20	physical abuse (frequently slapped and punched by her husband), August
21	physical abuse (strangled, and kicked by her live-in partner), August
22	physical abuse (slapped by her husband), August
23	physical abuse (by her husband), August
24	physical abuse (strangled and struck on the nape by her live-in partner), August
25	physical abuse (punched in the arms and legs by her live-in partner), August
26	physical abuse (punched in the eye because she did not follow the wish of her husband to sell the appliances), August
27	physical abuse (by her husband), August
28	physical and verbal abuse (threatened, slapped twice, punched, and scandalized by her husband that caused her stroke), August
29	physical abuse (extreme), August
30	physical abuse (due to not taking care of her live-in partner's son), August

	May	June	July	August	
Total	3	11	5	11	30

The facts presented were violence and abuses experienced by women in this small community for four months. Since these are family-based in nature, these kinds of oppressions are unseen and not considered as crimes for many long years. Thus, for centuries, women tolerated and naturalized the agony and distress oppression caused. These different kinds of abuses and violations that women experience from their colonizers (men) are still raging up to now.

Complaints filed with BPO are primarily under the Republic Act 9262, "The anti-violence against women and their children Act of 2004". Securing BPO is necessary to protect further harm from their intimate partners. The law covers physical, sexual, psychological and economic abuse. For the period of 4 months, 30 cases were brought to FCHC that were issued BPO. The filing of BPO is made by the complainant and assisted by FCHC. There were 3 cases filed in the month of May, 11 in June, 5 in July and 11 in August. The data shows that these incidences all come from a heterosexual relationship. These facts are intensified by providing specific information of the victims' experiences. Out of the 30 cases; 28 suffered from physical abuse, and the rest bear from the pain of verbal, psychological and emotional abuse. Women who were violated and reported their cases for legal action separated from their partners. There are victims who are minors: 15 and 17 year old women who lived with men who are in the age of majority. The oldest victim was 54 years old, and was abused by a 32 year old male intimate offender.

These incidents are common. In fact sending out a wife; flogging them by a piece of wood, or a chair, a broom, a pan, a towel, a flashlight, a knife, or any hard object; punching them, slapping their faces, pulling their hair, kicking them; poking them by a finger; calling them whore, evil and addict; undressing them forcibly in front of anyone; scratching them; hitting their head on the post; strangulating them by your hand or by a piece of cloth; scandalizing them in front of their children; insulting them in the public; explicitly telling the wife that he just came from his mistress; and threatening her that he can take her life just so easily are experiences of the 30 women, from 30 men, in 4 months, in a small Barangay, with 18 sub-communities which has an active women's desk.

Table 4: List of Walk-in Complaints for the Second Quarter (Month of May, June, July, and August) without (BPO) *Underwent counseling from FCHC

	Service by FCHC	Household Model	Sub-communities	Sex of Complainant	Age	Sex of Offender	Age
1	Counsel	Heterosexual	Village A	Male	27	Female	26
2	Counsel	Heterosexual	Area 17	Female	32	Male	34
3	Counsel	Heterosexual	Arboretum	Female	48	Male	34
4	Counsel	Heterosexual	Arboretum	Female	56	Male	56
5	Counsel	Heterosexual	Sikatuna Bliss	Female	35	Male	53
6	Counsel	Heterosexual	Arboretum	Female	56	Male	56
7	Counsel	Heterosexual	Area 17	Female	38	Male	45
8	Househelp Protection	Not known	Daan Tubo	Female	23	Male	29
9	Counsel	Heterosexual	Area 11	Female	23	Male	17
10	Counsel	Heterosexual	Sikatuna Bliss	Female	27	Male	26

11	Counsel	Heterosexual	Arboretum	Female	48	Male	34
12	Counsel	Heterosexual	CP Garcia	Female	30	Male	26
13	Counsel	Heterosexual	Libis	Female	21	Male	26
14	Counsel	Heterosexual	Area !7	Female	54	Male	60
15	Counsel	Heterosexual	Pook Libis	Male	26	Female	21
16	Counsel	Heterosexual	Area 17	Female	54	Male	60
17	Counsel	Heterosexual	Daan Tubo	Female	27	Male	28
18	Counsel	Heterosexual	Daan Tubo	Female	31	Male	37
19	Counsel	Heterosexual	Area 17	Female	17	Male	24
20	Counsel	Heterosexual	41 Sito Gubat Proj. 8	Female	17	Male	24
21	Counsel	Heterosexual	Aboretum	Female	33	Male	32
22	Counsel	Heterosexual	Daan Tubo	Female	31	Male	37

	Remarks
1	publicly humiliated or scandalized by her wife infront of many people while drinking, May
2	her husband is womanizing, May
3	threatened by her husband, May, 1st attempt
4	her husband is womanizing, May
5	physically abused by her husband, May
6	her husband is womanizing, May
7	publicly humiliated by her husband, July
8	was not paid by the home owner, July
9	physically abused by her husband, July
10	threatened by her husband, July
11	threatened by her husband, July, 2nd attempt
12	physically abused and harrassed by her husband, July
13	was abandoned by her husband, August
14	physically abused by her husband, August
15	Abadoned the husband and children (live-in partner), August
16	physically abused by her husband, August
17	physically abused, August
18	raped by the intoxicated nieghbor, August
19	physically abused by her live-in partner (due to tong-8s the entire afternoon), August
20	physically abused, August
21	physically abused, August
22	raped by the intoxicated nieghbor, August

	May	June	July	August	Total
Total	6	0	6	10	22

The data presented above are complaints filed without BPO. Non-issuance of BPO in these cases was determined by the complainants. Other complainants ask for counseling for advice or for their intimate offenders to be warned. Usually, chances are given by the complainants to resolve the issues by mending through a counselor. This is the service that FCHC renders to its constituents. However, in most cases this results to the recurrence of the offense by their intimate offenders.

This is a consolidated data from the period of May, 2009 up to the month of August of the same year. For 4 months there were 22 cases recorded. These circumstances happened mostly in heterosexual relationships, aside from a case reported by a house help asking for the settling of her wage. Among the 22 complaints filed, 20 complaints were filed by females and the other 2 were filed by males. The two male complainants reported their female partners scandalizing them while they were drinking with friends in the public, and the other one is abandonment of the family.

In contrast, women filed for public humiliation, scandalizing, womanizing, threatening, physical abuse, not paying the wage, harassment, abandoning, and rape. The occurrence of rape case was clarified. Rape cases are right away forwarded by FCHC to the police. In this case, due to the ambiguous result of the medico legal, the woman hesitantly decided not to file the rape case against the intoxicated neighbor. Because of the lack of physical evidence, lack of knowledge and the lack of legal support for the victim, it ended up not favorable to the woman. The victim decided to settle it through counseling and warned the man not to do it again. For the month of May there were 6 complaints recorded, zero for June, 6 complaints for July, and 10 complaints were recorded for the month of August.

To sum up, in four months there are 52 cases recorded and filed. All in all, there were only 2 cases recorded against women and 50 cases are filed against men. Therefore, the percentage of women and men are far from comparison. The outcome in percentile shows that 96% of the cases filed were against men and only 4% of the cases filed were against women. In addition to that, 98% of these cases occurred in heterosexual relationships and the remaining 2% is unknown (the case fall under the house help protection bill). The percentage of cases per month came out; 17.32% for the month of May, 21.15% for June, 21.15% for July, and 40.38% on the month of August. And to highlight the gravity of the case, 90% of these cases are domestic violence.

4. Discussion

4.1 The Filipino Family an Overview

Being colonized by countries like Arabia⁶, Spain, America and Japan for more than 600 years, most Filipinos can hardly tell what we are authentically, apart from the ethnic minorities who preserved their authenticity and thus can tell who they are originally. Nonetheless, we know what made us Islam, Spanish, American, and Japanese. If we look at the Philippine archipelago, the 3 major parts of our country were dominated by these prominent colonizers.

Since family was being made as the basic unit of analysis for any discipline and of society, family became the center of knowledge and the source of truth for Filipinos. Because of the collective assumption that human beings should “belong” for self-security, we created a system that asserts belongingness and dependability. This constituted the idea of starting a family not only as a requirement but fulfilling a

⁶ In 1380 Karim ul' Makhdum the first Arabian Islamic missionary reach the Sulu Archipelago and Jolo in the Philippines and established Islam in the country (Wikipedia, "Islam in the Philippines").

legacy for Filipinos. Basically, Filipino family is monogamous (i.e., only one considered legal spouse). However, for some Filipino Moslem and non-Christian groups, a polygamous (many considered legal wives) family is also practiced and legitimized. The Filipino family is based on patrilineality⁷ and therefore by default, male is considered as the head of the family. This hierarchical representation of Filipino family is acknowledged not only by immediate and extended family but the public realm as well. This phallocratic reality in private and public life demonstrated the extreme domination made by men. These practices are institutionalized by Filipinos in public and private life. As Belen Medina stated, “the Filipino family, for instance, plays a critical role in the social, political, economic, educational, and religious life of the people” (42).

Distinctions between men and women in the family are highly observed by Filipinos. In fact, these are tolerated and are bases of morality, beauty, and dignity for Filipinos. These claims are based on the encounters I had with the women and men of Barangay UP Campus:

Women

Housewife (do the reproductive work)
 Passive
 Protector
 Fragile (mahina)
 Submissive
 Slender
 Long and straight hair
 Servant (alipin)
 Preserved virginity for marriage

Subjective/Sensitive (emosyunal)
 Domesticated
 Low earner
 Conservative/bound to nature
 and prayerful
 Compassionate
 Docile
 Dependent
 Not allowed to have recreation
 Not allowed to talk about sex
 Not allowed to masturbate
 Wait for the right man
 Like to go with their children
 their wives
 Love to watch romantic movies
 (telenovela)

Men

Breadwinner (do the productive work)
 Active
 Protected
 Strong (macho)
 Aggressive
 Massive
 Short hair
 Master/Head
 Trained to conquest women by
 encouraging having as many
 sex exploits
 Objective/Intelligible (marunong)
 Allowed to go out with barkada
 High earner
 Activist/Modern
 Authoritarian
 Dominant
 Independent
 Allowed to engage in vices
 Can talk about sex
 Engage in masturbation
 Allowed to court
 Like to go with friends than
 Love to watch pornographic movies

⁷ (a.k.a. *agnatic kinship*) It is a system in which one belongs to one's father's lineage; it generally involves the inheritance of property, names or titles through the male line as well (Wikipedia, “Patrilineality”).

Mrs.⁸, Miss⁹ (Mistress, Mistress, Concubine) Mr.¹⁰ (Master)

These two opposing terms best illustrate the position of Filipino women and men in private and public life. This construction of terms supports the masculinity and the dominance of male in Filipino society. This shows that the private and public life of Filipinos have common assumptions on femininity and masculinity. This strategic phallographic arrangement of terms in the family and in the state stops women to mobilize from the status and situation that dominate them. This is the reason why many Filipino women are still silent and helpless about their oppressive situations. This is in accordance to Sinead Caslin's point on colonialism, "...colonialism perpetuates itself; instilling fear into its subjects through vicious beatings, the castigation of women and the repression of sexual freedom" (<http://www.qub.ac.uk/schools/SchoolofEnglish/imperial/key-concepts/feminism-and-postcolonialism.htm>). Disengagement from men generally, created a progression of stigma, and prejudice to women. The demands of the state deprived separated women from gaining back the life, happiness and dignity once broken. In reality, Filipino separated women constantly suffer from the traces of previous unhealthy relationships.

What about the children in the Filipino family? Filipino married men always demand for children. Their demand for having a son as their heir is another exploitative Filipino culture to women's body. Having many children in the Philippines is an ideal practice. So far, these huge families are common to poor families with hostile male partners/fathers, and/or with irresponsible and profligate partners/fathers. This is the majority of Filipino families. The National Statistical Coordination Board of the Philippines affirmed the economic status of children and women in their data, "Children, women, and urban poor accounted for the largest number of poor population at 14.4, 12.8, and 6.9 million in 2006" (Castro).

The hegemonic structure in the Filipino family is also reflected in the children. Apparently, the daughter is the least privileged member who suffers from repression at the same time vested with greater domestic responsibility compared to that of a son. Children also suffer from domination of the father in a family. In fact, "...the overriding ideologies of power, greed, and imperialism push children aside. However, the role of a child as a laborer, interpreter, or conduit of colonialism is highly significant to all aspects of life in the colonized world " (Page 110). This practice of familial colonialism generated a lot of intrinsic problem to

children most especially to daughters; consequently, "...these children struggled with their identity" (Page 111). Colonized members are treated as labor resources; but

⁸ 1582, abbreviation of mistress (q.v.), originally in all uses of that word. The pl. Mmes. is an abbreviation of Fr. mesdames, pl. of madame. Pronunciation "missis" was considered vulgar at least into 18c. The Mrs. "one's wife" is from 1920. (Online Etymology Dictionary, "Mrs.").

⁹ "The term of honour to a young girl" [Johnson], shortened form of *mistress*. Earliest use (1645) is for "prostitute, concubine;" sense of "title for a young unmarried woman, girl" first recorded 1666. (Online Etymology Dictionary, "Miss").

¹⁰ 1447, abbreviation of master (q.v.). Used from 1814 with a following noun or adj., to denote "the exemplar or embodiment of that quality" (Online Etymology Dictionary, "Mr.").

unlike the son who will be the ascendant to his father's ownership, name, lineage, and property. In this case, the values of the family that the father imposed on the rest of the colonized members will be promulgated with lesser or no choice on the part of the colonized.

4.2 Filipino Family versus Filipino Household

These concepts are often interpreted similarly. In fact, in the data above these terms are unclearly recognized. Nevertheless, I will show some important point that will help us make some distinction between the two terms. This distinction will be essential in perceiving other forms of relationships that are not recognized and therefore debarred from analysis in our society. The term household is commonly used; and yet, non-heterosexual household is not technically counted as one. This results to the discrimination of other form of gender and relationships beyond what is normal in the recent Filipino family development.

Family has different meanings according to how it is associated. Family is a haven where all members share mutual love, have peace, happiness and respect for the differences of each one. This is my Family; my life partner, me and my children. However, the ideals of society reject diversities of family arrangement where my family or maybe your family is thrown out and rejected. Based on the morality of the Filipino, "family is composed of married couple and their children (Ofreneo, 110)." However, this definition is confined to one the many kinds of family arrangements in the entire archipelago. The nuclear family is a form of compulsory heterosexuality that prohibits other forms of relationships in our country. It rejects, dissolves, and demoralizes non-normative families. This social construction of family leads to another form of oppression which is heterosexism¹¹. If family for Filipinos is confined to the idea of a nuclear family; a household, according to Medina, "is defined as a group persons living under one roof and sharing the same kitchen and housekeeping arrangements" (13).

The lack of religious approval for common law/cohabitating couple does not stop the proliferation and acknowledgement of this kind of heterosexual relationships. The point is, no matter how disgusting, exploitative, oppressive and abusive to their women partners, men still find ways to include all forms of heterosexual arrangements in the public realm. Household is a camouflage category for heterosexual relationships outside the Filipino moral definition of family.

The familial colonization pattern of men resides in their consciousness in acquiring a family or a household of its own by rejecting other forms of relationships outside the heterosexual relationship. The bottom-line is what really accounts for family and household structure is the male figure in these arrangements. The haziness of its definition is twisted for a specific bias of not acknowledging other forms of relationships. The lack of exposition for example of homosexual and intersex, and

¹¹ Is a term that applies to negative attitudes, bias, and discrimination in favor of opposite-sex sexuality and relationships. It can include the presumption that everyone is heterosexual or that opposite-sex attractions and relationships are the norm and therefore superior (Wikipedia, "Heterosexism").

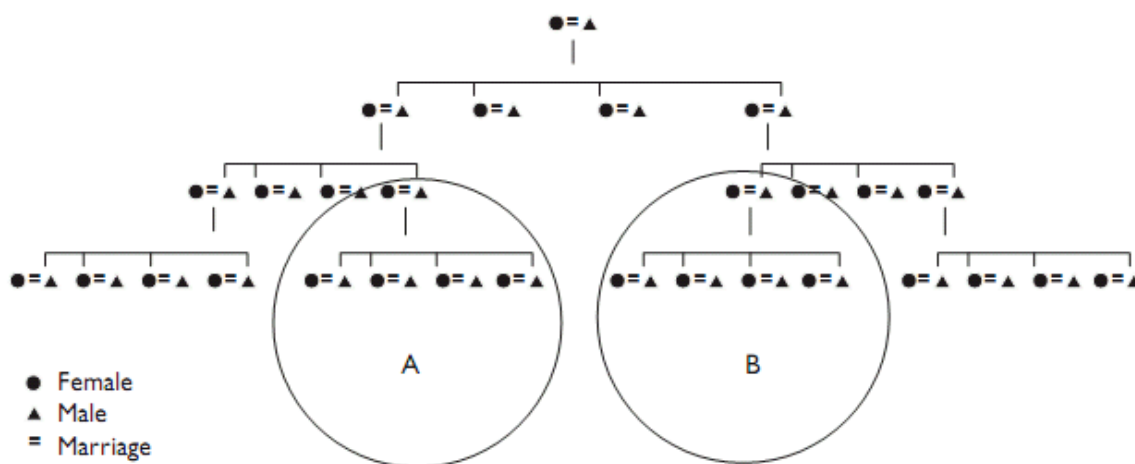
the lack of precise naming of other household arrangements from the barangay would determine how men despise other sexualities.

The Kinship Border and the Imperial Expansion

Filipinos love to trace their family. Our surnames are the way to locate and identify our lineage. That's the reason why family reunions for Filipino families are often celebrated events. These family gatherings like reunions, weddings, birthdays, bereavements, etc. are most likely a form of reassuring your belongingness to a family. Instilling the values and inheriting religions are part of the cultural practices that reject differences and other choices. All of these are ways to preserve the male's authority, property, name, values, power, etc. Anything outside these heterosexual arrangements are considered threats.

Filipino women by default carry men's surname. At birth, the surname assigned to us is our father's surname. Even single mothers are not free from this since they carry their fathers' surnames. Your mother's surname is obviously your father's surname or her father's surname, so on and so forth. Upon entering marriage, ignorant that our law allows women to choose to carry either her father's surname (her maiden surname) or that of her husband's, women change right away from their father's surname to that of their husband's surname. In most cases, women are ignorant of the law and as such are victimized.

4.2 The Segmentary Patrilineage (Cooper, 2005)



Cooper stated that, "Children belong to the lineage of their fathers, and while relationships with the mother's kin are not ignored, they are not part of the descent system (78)." It is a very organized and continuous arrangement of private colonization. Caslin also stated that "we must recognize that imperialism is also essentially a form of patriarchy that diminishes any opportunity for identity formation in its subjects" (<http://www.qub.ac.uk/schools/SchoolofEnglish/imperial/key-concepts/feminism-and-postcolonialism.htm>). As subjects to be colonized, our individuality which is vital for both our intrinsic and extrinsic development are not formed; but rather constructed as how men will benefit from women.

The public life of colonized individuals therefore will be invisible and non-existent for a wider range in public arrangement. As such, women are not in the position that men are entitled to in a "Colonialism";

"In the masculinized process of colonization, women were both agents and victims, participants and recipients. Colonization was a primarily patriarchal venture invented and implemented by men for the benefit of their imperial societies in which women were perceived as only occupying the invisible space of the private, domestic sphere" (Page, 655).

4.4 The Strengthening of Familial Colonialism Encourages Domestic Violence on Women

Based on UNICEF statistics, "20% to 50% of women experience domestic violence from their intimate partners or family members (2)." Also, based from the statistics of FCHC, 90% of the cases filed are domestic violence done by their intimate offenders. According to UNICEF,

"Male control of family wealth inevitably places decision-making authority in male hands, leading to male dominance and proprietary rights over women and girls. The concept of ownership, in turn, legitimizes control over women's sexuality, which in many law codes has been deemed essential to ensure patrilineal inheritance. Women's sexuality is also tied to the concept of family honor in many societies (2)."

The privacy of domestic violence in women's life is used to maintain male dominance. Who would think that their home are still a haven for women who were sent out; flogged by a piece of wood, chair, broom, pan, towel, flashlight, knife, etc.; punched, slapped, pulled their hair, kicked; poked by finger; called them whore and other demeaning names; forcibly undressed them; scratched; hit their head on the post; strangled; scandalized them in presence of their children; insulted; and threatened?

How could we defend ourselves from men, if they obviously have the control and power. According to Marilyn Fyre,

"A woman may continue to live with the man who batters her, but the choice to remain is not a free one; it is a choice among evils in a severely constrained situation, and she has not chosen that situation. The oppression of women is something consisting of and accomplished by a network of institutions and material and ideological forces which press women into the service of men. Women are not simply free to walk away from this servitude at will. But also, it is clear that there has always been resistance to female servitude, taking different shapes in different places and times" (215).

Sinead Caslin laid parallel relationship in the male-female sexuality as to colonizer-colonized relationship. She cited that, "...obvious parallels here between sexual and

colonial oppression which Jean Genet¹² has called the colonial or feminine mentality of interiorized repression”

(<http://www.gub.ac.uk/schools/SchoolofEnglish/imperial/key-concepts/feminism-and-postcolonialism.htm>). This “double colonization”¹³ that women suffered in their own family bear out the conviction of being an exploited wife and a colonized battered entity.

Our oppression is like an inheritance that resides within a man and a woman; within the colonizer and the colonized. The rationalization of the causality of oppression from the different feminists is a strong objection from male dominance. What brings coercion, repression, control, violation, and denial to the individuality of women; where he could also rest, live, and love in the hands of his colonized. The construction of our femininity and womanliness keeps Filipino women’s sexuality for their colonizer’s own consumption.

5. Conclusion

The moral heterosexual Filipino family which is normalized and imposed by Filipino culture is in fact another form of colonization which I termed “familial colonization”. The institutionalization of familial colonization through religious rights, and/or by the state is in fact a survival maintaining strategy of male domination to keep women as subjects to be colonized. The household, family, and kinship are representations of male colonies and empires which spread out through patrilineal lineage. Our surnames are ways for the colonizers to determine how vast they preserved their legacy. Given that colonization is vicious and oppressive, women and children will obviously be exoticized and othered. A woman to be colonized in her own home either/both by her father or by another man (intimate offender) is in fact a customary subjugation, slavery and inferiority in the form of domestic violence. The “double colonization” which was originally applied to ethnic women is no doubt applicable, too, to the colonized Filipino women. Thus, in all circumstances colonized women do not exist but rather are constructed relative to men; and by expanding active women’s desks like FCHC in the Philippines, women will be protected from the oppressive familial colonization that reveals outraging violence of their intimate offenders.

¹² French novelist, playwright and poet Jean Genet was born in Paris on December 19, 1910. Abandoned by his parents, he spent much of his youth in an institution for juvenile delinquents. At the age of ten, he was accused of stealing. Although innocent of the charge, having been described as a thief, the young boy resolved to *be* a thief. “Thus,” wrote Genet, “I decisively repudiated a world that had repudiated me (Moonstruck Drama Bookstore, “Genet Jean”).

¹³ The term refers to the observation that women are subjected to both the colonial domination of empire and the male domination of patriarchy. In this respect empire and patriarchy act as analogous to each other and both exert control over female colonial subjects, who are, thus, doubly colonized by imperial/patriarchal power. Feminist theory has propounded that women have been marginalized by patriarchal society and consequently the history and concerns of feminist theory have paralleled developments in post-colonial theory which foregrounds the marginalization of the colonial subject (Post-colonial Studies, “Double Colonization”).

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