

WOMEN RESISTANCE: DOUBLE COLONIZATION IN JESSICA HAGEDORN'S
DREAM JUNGLE and NINOCCHKA ROCA'S STATE OF WAR

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Abstract: Women have been relegated to the margins of society, history, and culture in male-dominated environments. Thus, in analyzing the women as subjects of double colonization, the researcher explored the possibilities of uncovering the different forms of oppression represented on the novels and their struggle through faces of resistance. This qualitative research used content analysis to address the different forms of oppression represented by the female characters in (a) male-dominated society, and (b) colonial communities as well as the different faces of women resistance in a male-dominated society and colonial domination in the novels Haledon's Dream Jungle and Roca's State of War. The analyzed text revealed that women were exploited, felt powerless, and violated in a male-dominated society. On the other hand, they experience cultural imperialism in colonial domination. Furthermore, the women resist through opposition and transformation in male-dominated society while they subversively resist in the colonial community. Hence, women characters are strong enough to resist the cruelties they experienced from patriarchal power and from the rules, law, and culture of imperial colonizers. They learn to oppose, fight back, and transform to have a happy and peaceful life.

Keywords: Literary Studies, women resistance, qualitative research, content analysis, Philippines

Introduction

Women relegated to the margins of society, history, and culture in a male-dominated environment. In patriarchal systems, women deprived of any role to play in the nation-building and to enter the public sphere. Women in the countries that were colonized had trouble in life. They commonly identified as "Third World Woman." According to Chanda T. Mohanty, a feminist theorist, "*scholarsoften locate the third world woman in terms of underdevelopment, oppressive traditions, high literacy, rural and urban poverty, religious fanaticism and overpopulation of particular Asian, African, Middle and Eastern Americans?*" (Mohanty, 1995).

In the colonial history of the Philippines, the role of women was "*reduced to housekeeping and child-rearing, and in effect, women were viewed to be reserved, shy, and submissive to men*" (Peralta, 2015). These stereotyped roles suggest that being a good woman is equivalent to being a good mother, wife, daughter, and vice versa.

The women's roles and the women's participation in society served as the motivation to participate in resistance movements. These roles are ways to attempt to break with society's norms and to develop one understands of womanhood and femininity. These simply mean trading in social acceptance and validation for becoming a political and social subject. Women's role and their participation in society and the economy served as the impetus for women's involvement in resistance movements.

According to the book of David Jefferess (2008) entitled "*Postcolonial Resistance: Cultural Liberation and Transformation,*" the concept resistance has four faces. These are cultural resistance, resistance-as-subversion, resistance-as-opposition, and resistance-as-transformation. Jefferess focuses on linking the idea of strength to that of agency and social change, rather than "just" subversion, he reflects the renewed interest in analyzing the material and historical contexts of the colonial era and their practical impact on the mobilization of different forms of resistance.

Thus, in analyzing the women as subjects of double colonization, the researcher will explore the possibilities of uncovering the different forms of oppression represented on the novels and their struggle through these faces of resistance.

Objectives of the Study

This paper will explore the women's resistance against the various form of oppression in the male-dominated family and colonial communities.

Specifically, it aims to answer the following statement:

1. Determine the different forms of oppression represented by the female characters in the novels in terms of:
 - a. male-dominated society, and
 - b. colonial communities.
2. Determine the different faces of women resistance in a male-dominated society and colonial domination.

Theorizing Double Colonization in Post Colonial Studies

The most critical concern of postcolonial writings is the women's position in third world countries. Postcolonial feminist literature examines the role of women in the empire, its level of symbolism, and its functioning. Thus, Peterson and Rutherford introduced the word 'Double Colonization' to describe the status of women in the two forms of dominance, such as "patriarchy and imperialism" (Ashcroft, B., Griffiths, G., & Tiffin, H., 1995). Double colonization refers to women of colonized nations being doubly oppressed due to their race as well as their gender. It analyzes the concerns of women as members of marginalized groups within postcolonial societies, the case of indigenous minorities, and as women with a history of unbroken oppression (Nejat & Jamili, 2014). Ashcroft (1998) added that double colonization refers to the observation that women subjected to both the colonial domination of the empire and the male-domination of patriarchy. In this respect, empire and patriarchy act similarly to each other, and both of them have control over female colonial subjects, who are doubly colonized by imperial or patriarchal power. Women in the Third World frequently perceived as "the other," and as such, they are subject to discrimination and marginalization. Nejat & Jamili explore the concept of "Other" in their paper "Double Colonization in John Maxwell Coetzee's *Disgrace*." In their article, they perceived 'Other' as one of the postcolonial subjects, and it is neither separated nor is very different from double colonization (Nejat & Jamili, 2014). Other is a term advocated by Edward Said, which refers to the act of emphasizing the perceived weaknesses of marginalized groups as a way of stressing the strength of those in positions of power. Other is everything that lies outside of the self (Said, 1978). Said explores how 'oriental' cultures came to present within Western culture. He demonstrates that the image of the 'Orient' created in the West actively contributed to the establishment and maintenance of colonial power (Loomba, 2005).

Chandra Mohanty, in her article "Under Western Eyes: Feminist Scholarship and Colonial Discourses," criticizes hegemonic Western scholarship and colonialism in Western feminist scholarship in particular. In her paper, she analyzed the women representation in the Third World in five specific ways in Western feminist discourse. She represented Women as Universal Dependents, Married Women As Victims of The Colonial Process, Women and Familial Systems, Women and Religious Ideologies, and Women and the Development Process (Mohanty, 1995). Mohanty's critical view of Western feminism and the oppressive representation of women contribute to the contextualization of women as subject to double colonization.

Analysis of Women Oppressions in Hagedorn's *Dream Jungle* and the Rosca's *State of War* Subject to Double Colonization in Four Faces of Resistance

A woman is always subject to double colonization. Her position in the society is "maneuverer between indigenous patriarchy and colonial government" (Spivak, 1995). In some points of view, women are marginalized from the relevant social activities and considered as productions and desirous objects possessed by men who dominate them (Jouzaee, S.A & Jamili S. A., 2014). This has happened to the female characters of Hagedorn's *Dream Jungle* and the Rosca's *State of War*. The *Dream Jungle* is about Rizalina, a young Filipina girl who experienced oppression and double colonization. The story also revolves around two events: the purported discovery of a fictionalized stone-age "lost tribe" by a rich, privileged Westerner, and the filming of an extravagant and over-budget Vietnam War film.

The novel of Rosca's *State of War* portrays a failed attempt by young radicals to assassinate Philippine dictator Ferdinand Marcos (referred to only as 'The Commander'). The book's more significant concern is with the effect of

centuries of colonialism on the Filipino people's search for national identity. Portions of the novel try to reconstruct the ancestry of the principal characters during centuries of Spanish rule and fifty years of the American occupation. It explores "the stage for an anti-government display of force and brings together the main characters of the novel. Anna Villaverde is the widow of a murdered political dissident; Eliza Hansen, the daughter of a prostitute and mistress to the Colonel Batoyan; and Adrian Banyaga, the son of a wealthy landowner who is both Anna and Eliza's friend and lover" (Mendible, 2012). Rosca depicts in her novel the "Internal colonialism," controlled by the Filipinos' countryman, merely replaces the tyranny that formerly came from outside. Women characters in two novels experience oppression and double colonization.

Forms of oppression represented by the female characters in the novels in a male-dominated society, and colonial communities

The first concern of this study is to determine the types of oppression represented by the female characters in the books in a male-dominated society and colonial communities.

Feminism claims that women always oppressed. The term oppression is a "strong word that repels and attracts" (Frye, 2000). Sometimes, it is dangerous and dangerously fashionable and endangered because oppression makes other people less human. Frye compares the "oppression of women to the situation of a bird in a cage. A woman can become caught in a bind where no matter what she chooses to think, say, or do a bar puts difficulties in her path" (Frye, 2000). In this study, only four forms of oppression of Young's five faces of oppression used to analyze the female characters represented in the novels. These are "exploitation, powerlessness, systemic violence, and cultural imperialism" (Young, 2004).

Oppression in Male-dominated Society

Male-dominated society always associated with patriarchy. Patriarchy defined as a "system of male authority which oppresses women through its social, political, and economic institutions" (Asiyanbola, 2005). In any of the historical forms, a patriarchal society takes whether it is feudal, capitalist, or socialist; a sex-gender system and a system of economic discrimination operate simultaneously. It always perceived as a practice of male dominance over women and children.

In this study, the forms of oppression in male-dominated society thematized into three. These are exploitation, powerless and violence.

Exploitation

The exploitation of women includes "crimes involving sexual exploitation for economic gains like prostitution & trafficking, adultery, abduction, rape, wrongful confinement, and murder. These crimes are not only harmful and immoral for the women but for the society as a whole" (Nagindrappa, M.& Radhika M.K. (2013). Rizalina, in the novel *Dream Jungle*, was exploited. She ran away and fled with Chito, but she left him after discovering that he had a common-law wife and a year-old son. She worked as a striptease in a night club to support her child with Chito. She even engaged in prostitution just to have money. The short passages below support the claim.

"Can Mama or Mister ever forgive me running away? If they had seen me dancing naked in front of all those men..." (Hagedorn, 251).

Eliza Hansen, in the *"State of War,"* the beautiful daughter of a courtesan, used her body and beauty to save her best friend, Anna, in the hands of a tormentor, Colonel Amor. Eliza had power when she became a mistress of Colonel Alejandro Batoyan. The passage below supports the claim of how Eliza used her body and beauty to gain power.

"Batoyan had followed her night after night, watched her even through the bottom of his brandy glass. He had not rested until that morning, Eliza awoke to the reek of nausea in her nose and hammer of pain in her head and saw Batoyan- pink, soft, and satisfied- emerge from under bedsheets." (Rosca, p96).

Eliza thought that what happened is not a bad deal at all. Batoyan shared power he had, bringing home, so she

might admire his cleverness, documents, proposals, and decrees. Delphy makes it clear that the exploitation consists not in the sort of work that women do in the home, for this might include various kinds of tasks, but in the fact that they perform tasks for someone on whom they are dependent (Young, 2004).

Powerlessness

The concept of powerlessness is always relating to Marx's theory of socialism: some people "have" power while others "have-not." The powerless dominated by the ruling class and are situated to take orders and rarely have the right to give them (Young, 2004). In Jessica Hagedorn's *Dream jungle*, Rizalina, one of the female characters, feels powerless because she is just the daughter of a housemaid. Her mother works with Don Zamora at Manila. Her descendants were born to be servants. Her great grandmother and her grandmother work as a servant all their life, and Rizalina believe that she will also die as a servant. Rizalina was the only survivor of the capsized boat going to Manila (Hagedorn, 2003 p.24). After the accident, young Lina started to work as a servant. Her new life in Manila was full of workload. Servants in the Zamora's grand house never stop cleaning. The excerpt from the novel below supports the claims that having a low status/class in life feel powerless.

"We servants never stopped cleaning. The grand house had too many things and too many rooms. I felt like my mother at the end of the day- ready to fall and die from exhaustion." (Hagedorn, p. 28).

In the novel "State of War," Anna Villaverde was described as powerless. Anna, Adrian, and Eliza attended the festival on an island called "K." Anna, during that time, is just recovering from a terrifying experience after having been interrogated by the intelligence unit of the military. Colonel Urbano believes that her guerrilla husband killed in a state crackdown. Her experience under the detention center caused mental torture to her.

"Anna was among the powerless of powerless, even in her daily movement subject to military audit by certain entries in her dossier folders at the military headquarters." (Rosca, 1988 p.12)

The female character in both novels are powerless. They cannot fight back because of their status in society. This powerless status construct of two factors: an internal-subjective experience as well as an external reality (S. A. Thomas & González-Prendes, 2009). Brickman et al. (1982) believed that the "internal experience manifested in an individual's belief that he or she has little or no control over either the causes of or solutions to one's problems." Just like Rizalina, she believes that she is powerless to control circumstances affecting her. Born as a servant, will die as a servant. On the other hand, Anna was a victim of external reality. Amor is an influential person that occupied the highest position in society while Anna was the wife of a rebel. A truly powerless person seen as having no discretion in the selection of actions (Overbeck, Tiedens & Brion, 2006).

Violence

Violence is the most evident and visible form of oppression. Members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property. According to Young (2004), violence is systemic because it is directed at members of a group simply because they are members of that group. Thus, oppression of violence consists not only in direct victimization but in the daily knowledge shared by all members of oppressed groups that they are liable to the violation, solely on account of their group identity (Young, p62).

In the novels *Dream Jungle* and *the State of War*, female characters experience the oppression of violence in many ways. Rizalina of Hagedorn's *Dream Jungle* witnessed and experienced violence in her home. Her father castigated her when he got drunk. She also saw how her father beats her mother.

"He drank, and he beat me- usually because he had spent all the money my mother sent every month. He beat me for being able to do something he could not do. And when Mama went home, fighting would begin. Mama spit out the usual accusations such as, "you're a weak man, a sinner!, then my Papa flailed at her with his puny fists." (Hagedorn, p 17)

Anna Villaverde of Rosca's *State of War* experienced oppression. She was tortured by the soldiers in the detention cell.

“Colonel Amor turned Anna over to two soldiers who stripped her carefully, attached electrodes to her nipples, and proceeded to crank a field battery to life. The current of pain stenciled the meaning error into her cells. Screaming, arching her back and head in a parody of passion, Anna could see the tiny letters on the canvas sheath of the generator.” (Rosca, p67)

The passages from both novels are clear evidence of women's oppression of violence in a male-dominated society. According to feminist theory, “the main factors that contribute to violence against women include historically male-dominated social structures and socialization practices teaching men and women gender-specific roles” (Levy, 2008).

Oppression in Colonial Communities

Women are not only experience oppression in male-dominated society but also in colonial communities. Colonial communities refer to the "imperial colonizers mostly came from Europe to control the colonized country and manage it based on their own rules” (Nejat & Jamili, 2014). In this study, the colonial communities used as a term where most women exposed to the rules, law, and culture of imperial colonizers. Women characters in both novels experience various oppressions by different forms of power in the colonized community.

Cultural Imperialism

Cultural imperialism plays a significant role in influencing individuals in a group. According to Young (2004), cultural imperialism refers “to experience how the dominant meanings of society render the particular perspective of one's group invisible at the same time as they stereotype one's group and mark it as the Other.” Thus, it involves a paradoxical form of oppression: one experiences oneself as marked out as different. A similar event happens to Rizalina of *Dream Jungle*. She does not only experience exploitation and violence but also inferiority because she almost felt helpless towards the negative judgments of the people around her. She harassed by many men due to her bad reputation. She was a striptease dancer and a mistress to an American movie star.

“You think I'm going to hurt you?” Mayor Fritz was asking Lina. “You think I'm a savage like all your other men?” The girl was spilling angry tears. “Stop crying!” Mayor Fritz shouted. He turned to Lina again, “Until our people learn to take the reins and lead themselves out of this cycle of dependency, mediocrity, and despair, then we are truly lost. What about you, Lina? Are you lost?” (Hagedorn, 259)

Mayor's remarks toward Lina caused her pain. She wanted to start her new life with the American movie star, and yet people around misjudged her. She always marked as an outsider in the community where she wanted to belong. Anna Villaverde of *the State of War* experienced the same. She attended a festival in the island K- with Eliza Hansen. Hansen was acknowledged to be useful acquaintance by a backdoor alliance with an equally obscure colonel who controlled the head of the state calendar and traffic documents of in and out of the said leader's office and Adrian Banyaga, an heir of seven significant corporations in the whole country. Anna's vulnerability was transparent at the beginning of the trip, going to the island K-. As she traveled with these two influential individuals, Anna was subject to criticism. She did not escape from Adrian's father remarked.

“Why'd you bring the women? “ he whispered to Adrian. Don't call attention to them. That's Hansen, no? The beautiful one. She could be useful. But the other one. “Anna.” “ Villaverde,” he said firmly. “Out of place, out of place, son. Shouldn't mix your pleasures with your public life”. She has lots of experience. He got a report from Colonel Amor. She was his- what shall we say?- his ward for a time, you know. A year, to be exact. “(Rosca, 36).

The passages above are a clear indication of how a dominant group has the power to completely change the perspective of the individual's view of their group. According to Young (2004), the dominant group can shape the thought of as standard and can stereotype any group. This stereotyping can cause oppression to the individual. Therefore, if an individual is in the minor group, they are almost helpless towards these judgments invoked upon them; and that they are invoking on themselves—these happened to the two female characters of the novels.

Faces of women resistance in a male-dominated society and colonial domination

The second concern of this study is to determine the different faces of women resistance in a male-dominated

society and colonial domination.

A theory of resistance always constructed on the acknowledgment of the mechanisms and systems of beliefs that ensure relationships of domination and submission and a reflection of how race, gender, and class are shaped (Mount, 2010). In this study, this concept was to analyze using the faces of resistance experienced by women characters in the novels *Dream Jungle* and *the State of War* in the male-dominated society and colonial communities.

Women Resistance in a male-dominated society

Women resist if men continue to set confinement on them by their ideology (Kaya, 2015). This ideological nature that men are superior to women makes “women appear as a Calvary of male oppression, and diverts attention from the specific concrete forms of this male dominance particularly from those economic aspects which strongly influence the position of women in society” (Wagnerová, 1996). It is this perspective that female characters in the novels analyzed how they resist in a male-dominated society.

Resistance as Opposition

Women's resistance emanates various forms and happens in different communities. In the male-dominated society, one way to resist is to oppose it. Abowitz (2000) defined resistances *opposition to a social and political purpose*. But in this paper, resistance as opposition addresses the issue of ways female characters oppose male power. The female characters from the novels the *Dream Jungle* and *the State of War*. Resist how they struggle against male domination. This event happened to Rizalina of Hagedorn's *Dream Jungle*. Mister Zamora was trying to control the life of Lina by providing her good education, but Lina was so scared to agree with his entire plan.

"Don't you want to see Baguio Lina? But my mother...? I'll take care of her. Don't worry about that. On Monday you'll start school just as I promised you. I want you to be happy. No, she murmured. No, no, no." (Hagedorn, 128)

That day Lina ran away, away from Mister Zamora and her mother. Even though Mister Zamora was the richest and powerful man but Lina decided to be away and to find her real self.

In the novel *State of War*, Eliza resisted on Col Urbano's accusations with her best friend, Anna Villaverde. The military was arrested Anna on the suspension of having committed or being about to commit subversion. Eliza disdained on the methods used by Urbano in treating his prisoners. There were many occasions in the novels that Eliza opposed Col Urbano's beliefs and ways of handling the detainees in the camp. During the last day of the festival, Amor was in charge of security, and he met Eliza. He demanded the information about Anna, but Eliza, a true friend to Anna, resisted Urbano's physical and verbal attacked.

"Words. Nothing but words. What do you have for me?" asked Amor. Eliza's bones ached. She was too rigid. She inhaled, forcing her heart to calm down. "Why don't you leave her alone? A poor kid-. I don't think she knows. Really. All she's ever wanted was to walk around carrying her father's saxophone." He was reaching for again, taking her hand, walking. "Tell me, tell me. She twisted, whining, saying there was nothing to find out, nothing to discover. (Rosca, p356)

Female characters in both novels show different ways of resisting to male power. First, Rizalina of *Dream Jungle* resists male authority through running away or escaping from absolute power imposed by Mister Zamora. While Eliza always opposes to Col. Urbano's through denying Anna's identity. According to Budzynski (2012), women should resist in different ways. They can't lead underground revolutions. Although a few women were brave enough to do that, still, the majority of women used their femininity as a resistance tool, and the majority of them had to do it on their own.

Resistance in Transformation

The second face of resistance represented by women characters in a male-dominated society is the resistance as transformation. In the book of Jefferess entitled *Postcolonial Resistance: Culture, Liberation, and Transformation*, he adopts the concept of Gandhi and the South African reconciliation to posit and support the relevance of resistance as transformation. This kind of resistance looks after a “mutual interdependence between Self and Other rather than antagonism” (Shahjahan, 2011). Within this framework, resistance "requires both the affirmation of human connection (i.e., as the disruption of the binary framework for social difference) and the

alteration of structures of exploitation" (Jefferess, 2008 p. 105). In the two novels, Rizalina of *Dream Jungle* does not only opposed, but she also transformed at the end. Sonny Limahan, Mister Zamora's former servant, spotted Lina in Santa Monica. They talked about Mister Zamora and her mother. Lina was very thankful to Sonny for all the updates about the people who part of her life.

"I must go now, Salamat. Thank you, Sonny. Thank you, thank you. You're a good man. Please do not follow me. (Hagedorn p.311). I have a job. Everything okay. I am happy now. I want to stay happy. (p.312). From the window of the café, Sonny Limahan watched Lina cross the wide boulevard to a bus shelter. Her black hair streamed down the bare back of her sundress. She had grown into quite a woman, more beautiful than ever. (p. 312)

In the above passages, it is evident to Sonny Limahan that Lina had already a new life in the other country. Her experiences in her life transformed her.

In the novel *State of War*, Anna Villaverde experienced almost the same. After the failed assassinations of the country's highest officials and death of her best friend, Eliza, Anna was tired of running away from the enemy. She realized it should end. Anna, together with Rafael plucked out of the city. She brought to the small village in Laguna, and Rafael went somewhere else to pursue the ideologies of Guevarra. Anna started a new life in the village. She taught children. *"Children called her Maestra- teacher, and from their poor homes, they brought a stool and a table for her but, a mat, woven blankets, pots, and pans. Her offer of money embarrassed them, and after a while, she learned to accept and let her pleasure be gratitude enough."* (Rosca p.380). Her life in the village made her realized many things. She experienced the peace of mind. She heard from the tapes of *"Guevarra speaking about her father, not knowing who he was, the music and that act of kindness, never forgotten amid cruelty. They were Anna thought, ordained to meet each other again and again, through time, reenacting stories of love, of abuse, of kindness, of betrayal. "But of kindness above all, which enables them to survive, which in turn allowed the archipelago to keep on dreaming its history."* (Rosca,381). These are the concept of reconciliation. According to Shahjahan(2011), reconciliation requires "recognizing the memories of the past, and acknowledging the abuse, and violence." In means that this resistance as transformation changes the ideas of reform in oneself to form a new set of relationships.

Resistance in Colonial Communities

Women as "inferior ones in various ways such as cultural, social, political, and economic" (Jouzaee et al., 2014) also resist imperial power that governed by its rules and laws. In this paper, only one female character in the two novels represented resistance as subversion in the colonial community, which refers to external authorities' rules and laws.

Resistance-as-subversion

Resistance as subversion is an approach of "resistance undermines the hegemony and authority of colonial knowledge production by subverting the binary thought and essentialist identities produced by colonial knowledge" (Jefferess, 2008). But in this study, women character particularly Anna Villaverde, resist the laws and rules implemented by the people in power. She suffered too much pain. From the death of her husband to her agony as a detainee of military men. She never displayed any emotion during her imprisonment until the time she freed. But in the silent movement, she participated in the rebels for subversion. She made contact with Rafael and Guevarra in plotting the bomb during the last day of the festival in Island K-.

"Bring an icebox, Anna," Rafael said. She grabbed one at random and carried it to Rafael. He was lifting the upper side of the crate. He whistled. Underneath, laid in two rows as neat as eggs, were hand grenades. "Don't try to steal one now," Rafael said, handing her the first grenade. "at the bottom, carefully and neatly." She put it down, held out both hands for the next. They were fragmentation grenades, slick and precise, she thought. They would not explode by accident. She watched her hands arrange the monstrous eggs in the box and thought of how much havoc they cause. (Rosca, p112)

Anna's participation in the movement was a top-secret to everyone. She resisted the ways the laws and rules implemented by government officials. Her silent involvement in preparing and plotting the bomb is the clear evidence that she committed subversion. According to Hassan (1989), "workings with dominant ideologies make subversion seem frightening." Still, as long as women oppressed, they continue to revolt against the repressive external authorities, just like what Anna did in the story.

Conclusion

The postcolonial novels represent the status of women in the Philippines as a third world country and its cultures. Women characters experience oppression in the male-dominated society as well as in colonial communities. They exploited, feel powerless, brutally hurt by the men in their lives, and negatively labeled by society as well. Nevertheless, they are strong enough to resist the cruelties they experienced from patriarchal power and the rules, law, and culture of imperial colonizers. Women learn to oppose, fight back, and transform just to have a happy and peaceful life.

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