

The Life and Works of *Jose Rizal*

Dr. Imelda C. Nery

Paul John G. Sion

First Edition

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Paul John G. Sion

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All praises and thanks to the One Above for His never-ending blessings and guidance to complete this work.

To our family, colleagues and friends for your continuous encouragement, dynamic support and motivation in this undertaking.

To the many authors, experts, foreign and national scholars and researchers, whose works, which have been cited in this very first publication, are the foundations of this book.

Authors

PREFACE

The Life and Works of Jose Rizal is a three-unit course in the General Education Curriculum mandated by the Commission on Higher Education (CHED) to include the life, works and writings of the country's national hero, emphasizing on the novels, *Noli Me Tangere* and *El Filibusterismo*, his brilliant essays and various correspondences.

In order to uphold the mission of the Philippine Higher Education to produce intellectually competent and socially responsible individuals who are competent enough to: 1) appreciate the complexity of the human condition, 2) interpret the human experience from various perspectives, 3) examine the contemporary world from both Philippine and global perspectives, 4) take responsibility for knowing and being Filipino, 5) reflect critically on shared concerns, 6) generate innovative practices and solutions guided by ethical standards, 7) make decisions based on moral norms and imperatives, 8) appreciate various art forms, 9) advocate respect for human rights and 10) contribute personally and meaningfully to the country's development.

This course introduces students to the beauty of studying the life and works of Jose Rizal using the various disciplines of the social sciences. Beyond exposing the students to the life during Rizal's time, it seeks to significantly inculcate not only an appreciation for education but more importantly, a sense nationalism and patriotism among the students.

This book contains eleven (11) chapters, each one addressing an essential phase in Rizal's life. The first chapter seeks to present an introduction to the course, focusing on the Rizal Law. The second chapter enables the students to demonstrate an understanding and appreciation the 19th century Philippines in the context of Rizal's time. The third chapter explores Rizal's life: his family, childhood, and early education. The fourth chapter intends to present Rizal's life during his higher education and life abroad. The fifth chapter allows students to make more meaning from Rizal's life at exile, trial and death. The next chapter deals with Rizal's Annotation of the Antonio Morga's *Sucesos de las Islas Filipinas*. This is followed by the discussion of the *Noli Me Tangere* and *El Filibusterismo* in chapters 7 and 8, respectively. Chapter 9 discusses the three (3) brilliant essays that Rizal composed namely: The Philippines: A Century Hence, The Indolence of the Filipinos and the Letter to the Young Women of Malolos. The tenth chapter talks about Jose Rizal and Philippine Nationalism, concentrating on *Bayani* and *Kabayanihan*. The final chapter aims to discuss the significance of Rizal as National Symbol.

This book provides a more practical application of the knowledge, skills and important values related to the study of the life and works of Jose Rizal.

Using the Outcomes-Based Approach, each lesson is comprised of start-up activities that motivate the students to activate their capabilities to engage in the lesson, leading to an overview and discussion proper to empower them with the necessary knowledge and skills about topic. Each lesson ends with worksheets that strive to provide opportunities for students to assess and apply their understanding of their learning , reflect on their insights and create a personal stance about the issues that relate to Rizal's teachings.

Authors

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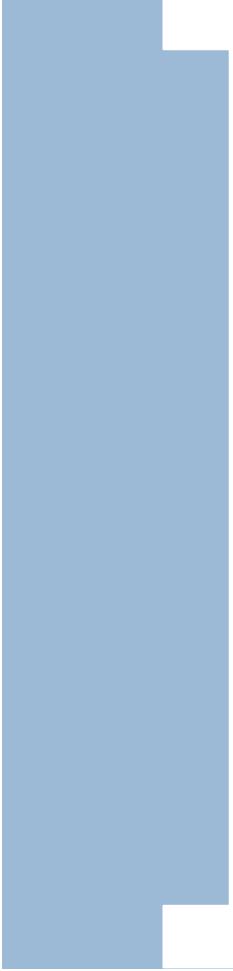
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INTRODUCTION: Republic Act 1425

LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Recognize the historical background and context of the Rizal Law and its important provisions;
2. Critically assess the effectiveness and significance of the Rizal Course;
3. Reflect upon themselves the idea and principles of Rizal in their life.

1 INTRODUCTION: Republic Act 1425

If you were to ask or say something to Dr. Jose Rizal, what would it be? Write at least two (2) questions on the silhouettes beside our national hero below. Then, answer the questions that follow.



https://www.google.com/search?q=jose+rizal&source=lnms&tbs=isch&sa=X&ved=2ahUKEwiPo6ajcbmAhWIAgkHZNeBicQ_AUoAXoECBQQAw&biw=1707&bih=760&tj=img&hl=en&tbo=q&gbl=es&gfe=gbn5m1TQ0wT-9M

1. What do you know about Dr. Jose Rizal? _____

2. What is your reason for asking or saying those things to Rizal? _____

3. Why do you think you need to study the life and works of Rizal? _____

THE RIZAL LAW AND ITS IMPORTANCE



<https://www.google.com/search?q=the+story+of+rizal+law&source=lnms&tbs=isch&sa=X&ved=2ahUKEwiWzuHjnMbnAh>

Republic Act. No. 1425, also known as the Rizal Law has been enacted on June 12, 1956 and was sponsored and authored mainly by the late Senator Jose P. Laurel and Senator Claro M. Recto. Rizal Law is a mandate to include in the course curricula of all public and private schools, colleges and universities the life, works and writings of Jose Rizal, particularly his novels *Noli Me Tangere* and *El Filibusterismo*.

It is important to note that before the enactment of the Rizal Law, Senate Bill No. 438 was submitted to the Senate Committee on Education on April 3, 1956. It is "an Act to Include in the Curricula of All Public and Private Schools, Colleges and Universities courses on the Life Works and Writings of JOSE RIZAL, particularly his novels NOLI ME TANGERE and EL FILIBUSTERISMO, Authorizing the Printing and Distribution Thereof, and for Other Purposes.



Senator Claro M. Recto
<https://kahimyang.com/kauswagan/articles/921/today-in-philippine-history-february-8-1890-claro-m-recto-was-born-in-liaong-tayaba>

On April 17, 1956 the bill was sponsored and presented to the members of the Senate or the Upper House by the late Senator Jose P. Laurel, who was then the Chairman of the Committee.

According to the late Senator Jose P. Laurel the dissemination of ideas and ideals of Jose Rizal through the reading of his works, notably the NOLI ME TANGERE AND EL FILIBUSTERISMO is the main purpose of the bill.

He stated that "*Noli Me Tangere and El Filibusterismo must be read by all Filipinos. They must be taken to heart, for in their pages we see ourselves as a mirror, our defects as well as our strength, our virtues as well as our vices. Only then would we become conscious as a people, and so learn to prepare ourselves for painful sacrifices that ultimately lead to self-reliance, self-respect and freedom* (Laurel,Jr, 131).

Meanwhile, Congressman Jacobo Z. Gonzales also filed a similar bill called House Bill No. 5561 to the House of Representatives. Unfortunately, akin to Senate Bill No. 438, House Bill No. 5561 had also been opposed contending its constitutionality and religiosity. It was then that a substitute bill has been proposed to include all the works and writings of Jose Rizal, ruling out the exclusivity of Noli Me Tangere and El Filibusterismo as the main features of the previous bills.

Moreover, the late Senator Jose P. Laurel asserted the importance of reading the original and unexpurgated edition of Rizal's novel because the true purpose of studying these will be defeated if not followed. On May 12, 1956 and May 14, 1956, Senate Bill No. 438 and House Bill No. 5561 were both unanimously approved on the second reading and in the Lower House.

On June 12, 1956, the bill was signed into law by President Ramon Magsaysay, giving birth to Republic Act 1425 or the Rizal Law.



Senator Jose P. Laurel
https://www.google.com/search?q=senator+Jose+P.+Laurel&source=images&tbo=isch&tbs=1&ved=2ahUKEwiPPXn8bmA1XbXfogKHz4eDGsQ_AUoAXoECEBMOAw&dbw=1707&bih=760&imgrc=8gepMBhFxtM

REPUBLIC ACT NO. 1425

AN ACT TO INCLUDE IN THE CURRICULA OF ALL PUBLIC AND PRIVATE SCHOOLS, COLLEGES AND UNIVERSITIES COURSES ON THE LIFE, WORKS AND WRITINGS OF JOSE RIZAL, PARTICULARLY HIS NOVELS NOLI ME TANGERE AND EL FILIBUSTERISMO, AUTHORIZING THE PRINTING AND DISTRIBUTION THEREOF, AND FOR OTHER PURPOSES.

WHEREAS, today, more than any other period of our history, there is a need for a re-dedication to the ideals of freedom and nationalism for which our heroes lived and died;

WHEREAS, it is meet that in honoring them, particularly the national hero and patriot, Jose Rizal, we remember with special fondness and devotion their lives

and works that have shaped the national character;

WHEREAS, the life, works and writings of Jose Rizal, particularly his novels *Noli Me Tangere* and *El Filibusterismo*, are a constant and inspiring source of patriotism with which the minds of the youth, especially during their formative and decisive years in school, should be suffused;

WHEREAS, all educational institutions are under the supervision of, and subject to regulation by the State, and all schools are enjoined to develop moral character, personal discipline, civic conscience and to teach the duties of citizenship; Now, therefore,

SECTION 1. Courses on the life, works and writings of Jose Rizal, particularly his novel *Noli Me Tangere* and *El Filibusterismo*, shall be included in the curricula of all schools, colleges and universities, public or private: Provided, That in the collegiate courses, the original or unexpurgated editions of the *Noli Me Tangere* and *El Filibusterismo* or their English translation shall be used as basic texts.

The Board of National Education is hereby authorized and directed to adopt forthwith measures to implement and carry out the provisions of this Section, including the writing and printing of appropriate primers, readers and textbooks. The Board shall, within sixty (60) days from the effectivity of this Act, promulgate rules and regulations, including those of a disciplinary nature, to carry out and enforce the provisions of this Act. The Board shall promulgate rules and regulations providing for the exemption of students for reasons of religious belief stated in a sworn written statement, from the requirement of the provision contained in the second part of the first paragraph of this section; but not from taking the course provided for in the first part of said paragraph. Said rules and regulations shall take effect thirty (30) days after their publication in the Official Gazette.

SECTION 2. It shall be obligatory on all schools, colleges and universities to keep in their libraries an adequate number of copies of the original and unexpurgated editions of the *Noli Me Tangere* and *El Filibusterismo*, as well as of Rizal's other works and biography. The said unexpurgated editions of the *Noli Me Tangere* and *El Filibusterismo* or their translations in English as well as other writings of Rizal shall be included in the list of approved books for required reading in all public or private schools, colleges and universities.

The Board of National Education shall determine the adequacy of the number of books, depending upon the enrollment of the school, college or university.

SECTION 3. The Board of National Education shall cause the translation of the *Noli Me Tangere* and *El Filibusterismo*, as well as other writings of Jose Rizal into English, Tagalog and the principal Philippine dialects; cause them to be printed in cheap, popular editions; and cause them to be distributed, free of charge, to persons desiring to read them, through the Purok organizations and Barrio Councils throughout the country.

SECTION 4. Nothing in this Act shall be construed as amendment or repealing section nine hundred twenty-seven of the Administrative Code, prohibiting the discussion of religious doctrines by public school teachers and other person engaged in any public school.

SECTION 5. The sum of three hundred thousand pesos is hereby authorized to be appropriated out of any fund not otherwise appropriated in the National

Treasury to carry out the purposes of this Act.

SECTION 6. This Act shall take effect upon its approval.

Approved: June 12, 1956

Published in the Official Gazette, Vol. 52, No. 6, p. 2971 in June 1956.

Think about this again: Why study the life and works of Rizal? It is apparent that during Rizal's time, the Filipino identity is already diminishing—this was the rationale behind the enactment of the Rizal Law, which seeks to accomplish the following **objectives**:

- 1) To rededicate the lives of the youth to the ideals of freedom and nationalism, for which our heroes lived and died;
- 2) To play tribute to our national hero for devoting his life and works for shaping the Filipino character;
- 3) To gain an inspiring source of patriotism thru the study of Rizal's life, works and writings.

The late Senator Jose P. Laurel, who sponsored the said law emphasized the need to know and imbibe the great ideals and principles for which Rizal died. After all, Rizal was the founder of Filipino nationality and the architect of the Filipino nation. It is by reading and studying Rizal's life, teachings and writings that the young generation of the Philippines will be able to gain incorruptible confidence, direction, courage and determination to move forward in our people's journey towards an abundant life.

The teaching of Rizal Course in higher education institutions in our country today is anchored on the patriotic policy statements of Rizal Law and the patriotic goals set by the then Board on National Education (Capino et. Al, 1997). These goals are as follows:

- 1) To recognize the relevance of Rizal's ideals, thoughts, teaching, and life values to present conditions in the community;
- 2) To apply Rizal's ideas in the solution of day-to-day situations and problems in contemporary life;
- 3) To develop an understanding and appreciation of the qualities, behavior and character of Rizal; and
- 4) To foster the development of moral character, personal discipline, citizenship and vocational efficiency among the Filipino youth.

Thus, the importance of the study of Rizal's life, works and writings is to instill in ourselves the idea and ideals of Jose Rizal, and to develop a deeper awareness and understanding of its relevance so that in the long run, we may be able to apply them in our daily lives and become an active participant in nation-building.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

I. TRUE or FALSE. Write True if the statement is correct and False if it is not.

- _____ 1. Bill No. 1425 is an act to include the life, works, and writings of Jose Rizal in the in the curricula of all public and private schools, colleges and universities courses.
- _____ 2. According to Claro M. Recto and Jose P. Laurel, "Noli Me Tangere and El Filibusterismo must be read by all Filipinos. They must be taken to heart, for in their pages we see ourselves as a mirror, our defects as well as our strength, our virtues as well as our vices.
- _____ 3. The enactment of Rizal Law seeks to rededicate the lives of the youth to the ideals of freedom and activism, for which our heroes lived and died; to pay his life and works in shaping the Filipino character; to gain an inspiring source of patriotism.
- _____ 4. It shall be obligatory on all schools, colleges and universities to keep in their libraries an adequate number of copies of the original and unexpurgated editions of the *Noli Me Tangere* and *El Filibusterismo*, as well as of Rizal's other works and biography.
- _____ 5. It is by reading and studying Rizal's life, teachings and writings that the Filipino youth will be able to gain incorruptible confidence, direction, courage and determination to move forward in our people's journey towards an abundant life.

II. ENUMERATION. Provide what is being asked for in each item.

What are the objectives of the Rizal Law?

7. _____
8. _____
9. _____

What are the goals of the Rizal Law?

10. _____
11. _____
12. _____
13. _____

III. SHORT ESSAY. In your own words, do think it is important to study Rizal's life and works?

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

Compare and contrast the arguments and views of those in favor of and against R.A. 1425, considering the context of the 1950s. Write your comparison on the table below.

Would similar arguments still have force today? Justify your answer in not more than three (3) sentences.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

REFLECTION. Describe the kind of curriculum that your higher education institution offers its students in your course. Does your school comply with R.A. 1425? Do you think it is effective to include the Rizal Law in instilling patriotism among students like you? Why do you say so? Provide examples if you can to justify your claim. Write your reflection below.



19TH CENTURY PHILIPPINES as Rizal's Context

LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Appraise the link between the individual and society.
2. Analyze the various social, political, economic, and cultural changes that occurred in the 19th century.
3. Understand Jose Rizal in the context of his times.

2 19th Century Philippines as Rizal's Context

You have certainly heard many changes in the 1990s as compared to your generation at present. Interview a *Batang 90s* to determine such changes in comparison with the current situation for *Batang 2000s*. Record your findings by filling-up the table below.

| Description | <i>Batang 90s</i> | <i>Batang 2000s</i> |
|--|-------------------|---------------------|
| Storage for Files | | |
| Method/s used for doing Research | | |
| Way/s of Note-Taking during Class Discussion | | |
| Favorite Past Time | | |
| Famous TV Show | | |
| Well-loved Snack | | |
| Tool/s for Listening to Music | | |
| Prominent Get-Up/Attire | | |
| Mode of Communication | | |
| Preferred Beverage | | |

Throughout the years, the Philippines has transformed in many ways. A lot of changes have taken place brought about by the many historical occurrences that have plagued the country. In this lesson, we will discuss the changes in the 19th century, categorizing social, political, economic and cultural changes in the Philippines.

The nineteenth century is considered the birth of modern life, more so, the birth of many nation-states all over the world. For us to understand what Dr. Rizal have done during the nineteenth century, let us look the different developments and accomplishments on that period that changed and shaped the landscape of the Philippines' economy, society and politics.

The birth of modernity brought up three revolutions to the world: the Industrial Revolution in England, the French Revolution in France and the American Revolution. During these periods the Spaniards have already been in so much power to some parts of the world.

The Revolutions

When Governor-General Jose de Basco y Vargas arrived in the Philippines, Galleon Trade was not yet in progress. But trading with China, Japan, Siam (now Thailand), India, Cambodia, Borneo and the Moluccas (Spice Islands) was already apparent among our ancestors when the Spaniards came to the Philippines. The Spanish government continued trade relations with said countries and Manila became the center of commerce in the East. The Philippines, allegedly a Spanish colony, was then governed from Mexico and in 1565, the Spaniards closed the ports of Manila to all countries except Mexico. Hence, the birth of the Manila-Acapulco Trade, more known as the "Galleon Trade."

The Galleon Trade was a government monopoly. It was a ship ("galleon") trade going back and forth between Manila and Acapulco in Mexico. Only two galleons were used: one sailed from Acapulco to Manila with some 500,000 pesos worth of goods, spending 120 days at sea and the other sailed from Manila to Acapulco with some 250,000 pesos worth of goods spending 90 days at sea. It started when Andres de Urdaneta, in convoy under Miguel Lopez de Legaspi, discovered a return route from Cebu (from which the galleon actually landed first) to Mexico in 1565. This trading system served as the economic lifeline for the Spaniards in Manila, serving most trades between China and Europe. During the heyday of the galleon trade, Chinese silk was by far the most important cargo. Other goods include tamarind, rice, carabao, Chinese tea and textiles, fireworks and tuba were shipped via the galleon including exotic goods such as perfumes, porcelain, cotton fabric (from India), and precious stones. After unloading at Acapulco, this cargo normally yielded a profit of 100-300% and on its return voyage, the vessel brought back huge quantities of Mexican silver and other prized flora and fauna such as guava, avocado, papaya, pineapple, horses, and cattle.

Governor Basco thought of making an organization, the Royal Philippine Company, that will finance both the agricultural and the new trade that were being made between the Philippines and Spain, and other Asian countries. Some groups like the Catholic Church opposed the new organization as changes brought by the planned reforms and traders of the Galleon trade were not accepted. There were news that the Royal Philippine Company had issues of mismanagement and corruption. But the governor-general still continued to develop reforms that he prohibited the Chinese merchants from trading internally. He also introduced the development of cash crop farms (crops cultivated for export) and became very strict to some policies that allow the continuous opening of Manila to foreign markets; And finally, he also established monopoly and maximize the production of tobacco.

The tobacco industry was under the government control during General Basco's time. In 1871, the first tobacco monopoly was established in Cagayan Valley, Ilocos Region, La Union, Isabela, Abra, Nueva Ecija and Marinduque. These provinces were the only ones allowed to plant the tobacco, and this is the only plan that was allowed to be planted on the farmlands.



Photo taken from: <https://ericgranada.files.wordpress.com/2015/05/the-galleon-trade-ok.jpg>

The government exported tobacco to other countries and part of it were given to the cigarette factories in Manila.

The first among the revolutions was the **Industrial Revolution**, which was about the inventions of steam engines and machines that were used in the manufacturing sector in different cities of Europe. This revolution was considered as one of the most significant developments in the 19th century — from being a country that relied on machines and wage labor, Europe's economic status totally changed. At this time, traders were fortunate to become the first capitalists. The industrial workers were former farmers who migrated from rural areas and remote provinces of Europe.

From this, positive effects took place as the industrial revolution contributed many things to the people:

1. The Philippines was opened for world commerce.
2. Foreigners were engaged in manufacturing and agriculture.
3. The Philippine economy became dynamic and balanced.
4. There was rise of new influential and wealthy Filipino middle class.
5. People were encouraged to participate in the trade.
6. Migration and increase in population were encouraged.

By 1810, the end of Galleon trade transpired because of the loss of Latin American colonies brought by the Mexican War of Independence from the Spanish empire. The Royal Philippine Company eventually closed and the policies for trade were adjusted. In effect, Manila was open for world trade in 1834. Merchants and traders from other countries migrated in Manila and became leaders in finance, who made agricultural cash crop export possible. These traders were mestizos consisting of Spanish and Chinese families and decided to put-up merchant houses (establishments) in Manila. There were *ilustrados*, who belonged to the landed upper class, were much-respected in their own towns or *pueblos* but were regarded as *filibusteros* or rebels by the friars. Because of the fortune that these *ilustrados* have, they were able to send their children to Spain and Europe to further their studies. There they gained higher education degrees that made them equal with the Spaniards. Note that equality and even secularization were major issues during this time. Hence, quest for equality became Rizal's lifelong search.

In this period, railways and steamships were constructed for safer, faster and comfortable means of transportation and communication. The construction of bridges, most especially, the opening of the Suez Canal provided a shorter route for trades. Built by Ferdinand de Lesseps, a French man, the opening of the Suez Canal for world shipping took place on November 17, 1860. In effect, there had been closer interactions between Philippines and to other countries of the world.

Through the cash crops, the Philippine economy began to flourish. Majority of the export income of the Philippines during the nineteenth century came from the cash crops from tobacco, sugar, cotton, indigo, abaca and coffee, making it the major source of revenue in the country. This also concludes the importance of having lands at that time.

Consequently, more provinces shifted to growing cash crops so ownership and management of lands became major concerns. Farmers were pressured to produce more harvest while the landowners (*hacienderos*) take advantage of their position. Then they would engage in a *pacto de retroventa* — an agreement of sale guaranteeing that the landowner could buy the land back at the same price at which it was sold. However, it was difficult to buy back the land because of the

continuously rising demand of the economy and payment for renewals, causing farmers to be in full debt. This further instigated the loss of the farmers' rights to their land as they were forced to work as tenant farmers, or *kasama*. There was also a form of land grabbing by acquiring the land forcefully. Because of the growth of the economy, people required better care for lands. As a result, there came the *Inquilinos*, a laborer indebted to a landlord who allows him to form a farm in parts of his property and who, in exchange, works without pay from the landlord.

The rise of Chinese and Chinese mestizos was brought by the increasing growth of the economy. Even before Spanish colonization, they were already doing multiple services as traders, artisans and domestic servants in the Philippines. Also, when the Galleon trade was introduced, the products of the Chinese were the goods that were most traded. Chinese population have increased, but the Spaniards saw this as a potential threat to their colony. Spaniards were afraid that the Chinese could be more loyal to the *Indios* (Christianized natives) than the Spanish regime. However, despite this dilemma, the Spaniards find the Chinese as the population who were essential to the economy. They planned to convert the Chinese and introduce intermarriages with *indios* that brought the Chinese mestizos.

The Chinese mestizos play a major part in the Spanish colonial period, buying land, accumulating wealth and influencing the majority. Feodor Jagor considered the Chinese mestizo as the richest and most enterprising portion of the entire population. To increase the population of hardworking Chinese mestizo, the Spaniards allowed them to marry at the age of sixteen without their parent's consent, a privilege not granted to the *Indios*.

Furthermore, the treatment of the Spanish conqueror to the Filipinos were likened to slavery - they collected and urged Filipinos to pay all forms of taxes and demanded the natives to do forced labor or *polo y servicio* for the government and the Catholic church. Accordingly, the increasing population of the mestizos prompted the emergence of the following social status in the society:

- 1st **Peninsulares** (pure-blooded Spaniard born in the Iberian Peninsula such as Spain)
- 2nd **Insulares** (pure-blooded Spaniard born in the Philippines)
- 3rd **Spanish Mestizo** (one parent is Spanish, the other is a native or Chinese Mestizo; or one parent is Chinese, the other is a native)
- 4th **Principalia** (wealthy pure-blooded native supposedly descended from the *kadatoan* class)
- 5th **Indio** (pure-blooded native of the Philippines or the Filipinos)
- 6th **Chino Infiel** (non-Catholic pure blooded Chinese)

In the 19th century, the Spaniards' economic power started to weaken. True, they have maintained their superiority because of their status but the issue brought complications with the growing *principalia* wherein the mestizos realized their indispensable position in the society as movers and facilitators of the economy. So, they have demanded to be recognized in the public. Arguments continued for the whole duration of the century but the pureblooded Spaniards denied their request. With the mestizos and *principalia*'s effort and hardwork to get what they want, their importance in the society made them known.

An *inquilinato* system was introduced during the mid-eighteenth century because of the increasing economy through the export of agricultural crops for trade. The process for the system was: somebody or someone, known as *canon*, will be renting a piece of land for a fixed amount for the year. The *inquilino* or lessee

should be working for the landlords. If the *inquilino* did not meet the requirements, he will be evicted from the land. In return, the *inquilino* would rent the land to a *kasama* or a sharecropper, who would do the cultivating of the land. A system of *three-tiered* began where the landlords or landowners stay at the top, the *inquilinos* in the middle and the *kasama* at the bottom.

Through this, the religious hacienderos will be free from the responsibility to do all the land crop cultivating while direct contact with the sharecroppers was done by the *inquilinos*. The sharecroppers were also happy with the arrangement because they will be exempted from their responsibility to serve the forced labor owing to their labor obligations to the religious estates as demanded by the Spanish government. However, there was disadvantage in this arrangement: after paying the rent to the hacienderos by the *inquilinos* and got their share, the remaining income will be divided among all the sharecroppers. Suddenly a change in the social structure and land services started an argument between the Spanish religious hacienderos, the *inquilinos* and the sharecroppers. The abuses of the friar estates started when the Philippine Revolution broke out in 1896 and became one of the main causes that urged the rebellion.

Education was under the control of the friars during the 19th to mid-19th century. Fear of God and obedience to the friars were the main lessons taught to students. Children in the schools were taught to instill in their minds that they were inferior to others and were only capable of doing manual work. The students' learning were measured based on how well they read without understanding it.

As a result, the Filipino students developed inferiority complex in learning - having learned the culture of silence. By the end of 19th century, the only school that offered different courses was the University of Santo Tomas, an existing higher education in the Philippines that was founded in 1611. Courses offered were related to medicine, pharmacy, theology, philosophy, canon and civil law.

Expectedly, the only students who enrolled were Spaniards and mestizos at first but was later on offered to the Filipinos towards the end of half of the 19th century. At that same time, public education for the *indios* were offered. An Educational Decree of 1863, requiring each town in the Philippines to establish one elementary school for boys and one elementary for girls, also paved the way for the establishment of a regular school for the training of teachers to master the Spanish language, under the supervision of the Jesuits. This was because it was required, at that time, that Spanish be the main language in all schools.

The teaching of Spanish language to Filipinos were opposed by the friars. They believed that teaching the Spanish language may lead to the development of political and social awareness among the natives, which will allow them to work for freedom and independence. The friars was against all efforts given to the Filipinos to improve education during the Spanish colonization but there were schools like Ateneo, Letran and UST that used Spanish as their medium of instruction.

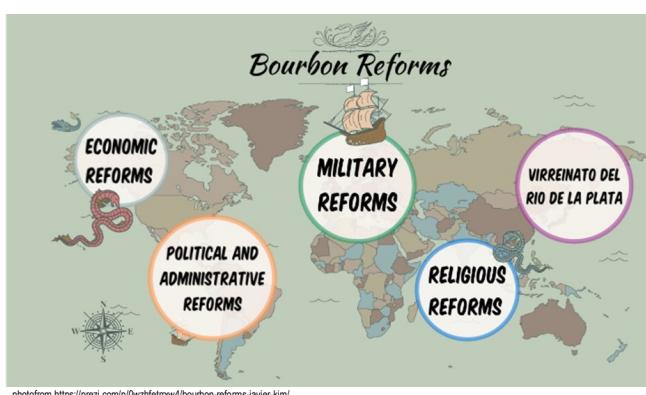
The next revolution was the French Revolution, which allowed for the changing of political views among the people. It started in Europe and other parts of the world. Since politics, not only in France but Spain, too, were disturbed during the 19th century, a revolution arose. The French governmental structure changed from absolute monarchy, which gave privileges to the nobles and religious officials. It was an era of political disturbances which included some changes in the ministries, constitutions and parliaments.

To resolve the country's political problem, the liberals and conservatives in Spain shifted the administration of the affairs of the country. As a result of the

political condition in Spain, the Philippines experienced a number of negative impacts. There were inefficient and corrupt administration due to the brief service of the governor-generals in the country. The Philippines was conquered by the Spaniards, the land property of the Filipinos were lost because of the encomienda system. In addition, Spanish culture and religion became widespread and the Filipinos were forced to accept it. The colonization of the Spaniards during the 19th century had been seen in the administration, social structure, educational system and economic situation of the Philippines.

Considered as the third revolution, the American revolution was somehow about the political disturbance during the mid-18th century. There were thirteen (13) North American colonies that forcibly removed the British empire from power and ignored the British government for United States of America to become a sovereign nation. The American revolution has given the idea that the colonized people will have their independence from their colonizers in the 19th century.

The overthrowing of the British colonial masters to gain independence and achieve the status of becoming a sovereign nation had reached the European countries and other parts of the world. This motivated the people to follow. Filipino reformists like Rizal also got the same idea from the American revolution to pursue freedom and independence for the country. During the 19th century, when the Philippines was opened for world trade, new ideas coming from the Americans and people from other places arrived in the Philippines and greatly influenced the *ilustrados*.



BOURBON REFORMS AND CADIZ CONSTITUTION

The Spanish monarchs decided on implementing Bourbon reforms, a set of economic and political laws that contributed to the expansion of the gaps between the *peninsulares* and the *creoles* (those born in America). This made the independence of the Spanish American colonies

possible through a revolution. The Bourbons' purpose was to strengthen and support the Spanish empire during the 18th century but led to its destruction in the nineteenth.

During the reorganization of the colonial military, the Bourbons sought to ensure that all officers were Spanish born, but it was difficult for them to apply the policy because most of the officers were natives, although the highest ranking officials belonged to the *Peninsulares*. Said reforms were aimed at the following: 1) to control over the American colonies; 2) for the crown to obtain resources through exploitation; 3) to professionalize the army; 4) to subdivide New Spain into mayors; 5) to diminish the viceroy's political power; and 6) to prohibit the natives from participating in political or ecclesiastical commands. These reforms emerged because of the need for free trade and open new ports to improve trading with other countries; to promote the extraction and processing of silver by putting up a college of mining and the court of mines, and to evict the Jesuits from the Spanish territories since they were disobedient before Spanish empire. The reforms achieved

in growing the production, trade and income was not that easy.

Meanwhile, around 300 subordinates from Spain, Spanish America, and the Philippines decided to form a liberal constitution in the Mediterranean port of Cádiz in 1812, in the middle of the occupation of almost all of the Iberian peninsula by the French army. The constitutional monarchy that the Constitution of 1812 tried to put in place did not materialize because King Fernando VII declared it invalid and restored absolutism in May of 1814. However, Cádiz and the Constitution of 1812 were among the very important periods in the political and intellectual history of the Spanish-speaking world and represent a major contribution to the Western political thought and practice during the Age of Revolutions.

The study of the Cádiz Constitution, of liberalism, and of its manifold relations with Spanish America during the first quarter of the 19th century has shown such a revival in the past two decades that it may be a temptation to say that this is a "new" field in the Western academic world. The problem is, any English-speaking scholar who cannot read Spanish will not be able to do so because most of the bibliography is in Spanish. Studies of the Cádiz Constitution and liberalism up to the recent years were almost exclusively confined to the Peninsula where Spanish America is now a very large field of research regarding these topics.

The bicentennials of 1) the beginning of the crisis of the Spanish monarchy or *crisis hispánica* (2008), 2) of the beginning of the "independence" movements in Spanish America (2010), and 3) of the promulgation of the Cádiz Constitution (2012) have been the main motives behind the editorial avalanche on these topics that were witnessed for the past years.

In any case, the importance of the participation of the Spanish American deputies in the Cádiz *Cortes* and of the role that the Spanish liberals thought in general, not to mention the Cádiz Constitution in particular that was played in Spanish America during the first quarter of the 19th century are now well-established.

The 1812 Constitution was deemed essential if one is to understand the political, ideological, and intellectual aspects of liberalism. With all its limitations and its very restricted application in the Peninsula, it was revolutionary vis-à-vis the political principles that had sustained the Spanish monarchy for centuries.

Cádiz was, more than anything else, a *political revolution*; however, this fact should not neglect or minimize the social and cultural implications of a period of the history of the Spanish-speaking world that evidently transcends a legal document. Because Cádiz, liberalism, and the 1812 Constitution are the main objectives of this bibliography, it centers its attention in Peninsular Spain during the six years that cover the *crisis hispánica* and the *revolución liberal española* (i.e., 1808-1814) and in Spanish America during those six years and the following decade, all through which the presence, weight, and influence of what was still the metropolis was felt in the entire region (with considerable variations among the different territories).

Liberals then returned to power in Spain and the Cádiz Constitution was brought back in 1820. The *Triénio Libera* period lasted only three years and could not avoid the loss of the whole continental Spanish American empire.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

Matching Type. Match Column A with Column B. Write the letter of the correct answer on the space provided.

| Column A | Column B |
|--|--------------------------|
| ____ 1. The opening of this for world shipping was on November 17, 1860. | a. An inquilinato system |
| ____ 2. The process for this system was, somebody or someone will be renting a piece of land for a fixed amount for the year, known as <i>canon</i> . | b. Industrial Revolution |
| ____ 3. A non-Catholic pure blooded Chinese | c. Chino Infiel |
| ____ 4. During this time was all about the inventions of steam engines and machines that was used in the manufacturing sector in different cities of Europe. | d. Manila-Acapulco trade |
| ____ 5. It became the major source of revenue in the country showing the importance of land at that time. | e. Chinese mestizos |
| ____ 6. It played a major part throughout that Spanish colonial period, buying land, accumulating wealth and influence the majority. | f. Cadiz |
| ____ 7. He declared it invalid and restored absolutism in May of 1814. | g. Suez Canal |
| ____ 8. It was more than anything else, a <i>political</i> revolution. | h. Jose Rizal |
| ____ 9. Galleon trade was a form of trade between the Philippines and Mexico. | i. King Fernando VII |
| ____ 10. Pure-blooded Spaniard born in the Philippines | j. Insulares |
| | k. cash crops |

Name _____

Score _____

Course and Section _____
Date _____

WORKSHEET 2

Pop Quiz: Complete the graphic organizer by supplying the changes in the 19th Century Philippines, categorizing social, political, economic and cultural changes.

| Social | Political | Economic | Cultural |
|--------|-----------|----------|----------|
| | | | |
| | | | |
| | | | |
| | | | |

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

Reflection: Prove that the 19th century was a century of change.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 4

Reflection: Based on your reading and class discussion, describe the 19th century Philippines in your own understanding. In your conclusion, assess how the events in the past shaped the present condition of the Philippines.

R

RIZAL'S LIFE: Family, Childhood and Early Education

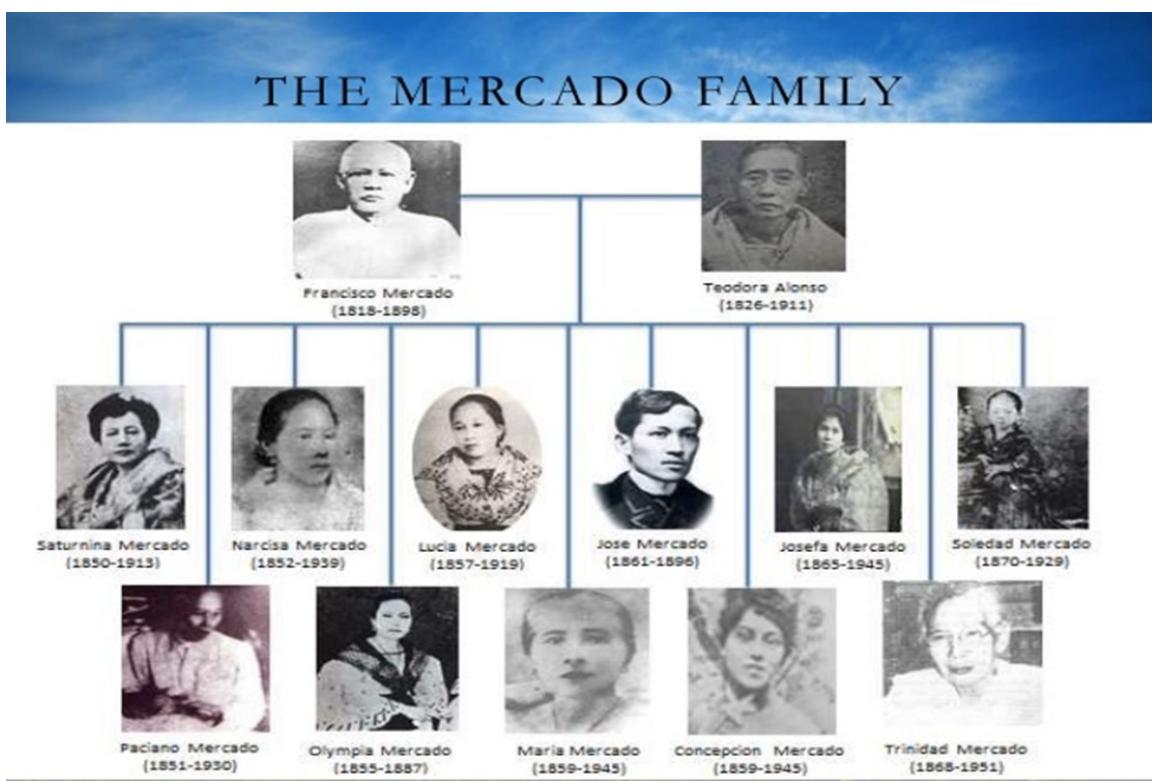
LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Analyze the family, childhood, and early education of Rizal.
2. Evaluate the people and events and their influence on Rizal's early life.

3 Rizal's Life: Family, Childhood and Early Education

The Rizal family was known to be well-off family in Calamba, Laguna and they were considered as one of the biggest families in those times. They lived a life of comfort and prosperity, then considered that his family belonged to the *principalia* class or the ruling elite of their town. Jose Rizal came from a 13-member family, consisted of his father Don Francisco Mercado II and his mother Teodora Alonso Realonda. Jose Rizal had nine sisters and one brother. Saturnina Rizal was the eldest child among the siblings, followed by Paciano, Narcisa, Olympia, Lucia, Maria, Jose, Concepcion, Josefa and the youngest was Soledad.



Rizal came from a mixture of races, his paternal descendant was Domingo Lamco, a full-blooded Chinese. He married a wealthy Chinese mestiza, Ines de la Rosa. Domingo Lamco adopted the surname Mercado, which means "market" in keeping the gubernatorial decree of Narciso Claveria on the use of Spanish surnames. From the Parian in Manila, the couple moved to Biñan, Laguna and became tenants in the Dominican hacienda.

Rizal's father is one of the 14 children of Juan Mercado, paternal grandfather and his grandmother was Cirila Alejandrino, a Chinese-Filipino mestiza. Juan Mercado became a gobernadorcillo of Biñan Laguna. Rizal's maternal great grandfather was Manuel de Quintos, a Chinese mestizo from Lingayen, Pangasinan. Manuel married Regina Ursua, with a Japanese ancestry to whom they bore the grandmother of Rizal, Brigida who married Lorenzo Alberto Alonso, one of their

DON FRANCISCO RIZAL MERCADO (1818-1898)

Rizal's father was born on May 11, 1818 and was the youngest of his 13 siblings. Mercado was a well-respected man in their home town of Calamba in which citizens made him the their "cabeza de barangay" (head of town.) He was of part Chinese descent, having been related to a Chinese entrepreneur by the name of Domingo Lamco. Mercado died shortly after Rizal in the home of his daughter, Narcisa Rizal in Binondo, Manila on January 5, 1898.

TEODORA ALONSO (1827-1913)

Doña Teodora Alonso was born on November 14, 1827 in Santa Cruz Manila. Her parents were Lorenzo Alonso, a municipal captain and Brijida de Quintos, an educated housewife and had four other siblings . It is said that her great grandfather, Eugenio Ursua was of Japanese ancestry making her of Japanese descent. When Teodora was 20 years old, she married Francisco Mercado, a native from Binan, Laguna. Together they prospered in Calamba after involving themselves in business and agriculture. She was known to be a hardworking, intelligent, business minded woman. She died in 1913 in Manila.

SATURNINA RIZAL (1850-1913)

Saturnina Mercado Rizal Hidalgo was born in 1850 and was the eldest sister of Jose Rizal. She had five children together with husband Manuel T. Hidalgo and died the same year as her mother in 1913.

PACIANO RIZAL (1851-1930)

General Paciano Mercado Rizal aka "Lolo Ciano" was the only brother of Jose Rizal. He was born in 1851 and studied in Biñan later attending school at the Colegio de San Jose in Manila. After the execution of his brother, he joined in the Philippine Revolution where he rose up to the ranks of a General. He later married Severina Decena of Los Banos and had two children of which one died at an early age. Paciano passed away in 1930.

NARCISA RIZAL (1852-1939)

Narcisa Rizal Lopez was born in 1852 and was the one who found the unmarked grave of her brother, Jose in the abandoned Old Paco Cemetery. Narcisa married Antonio Lopez who was a teacher and musician from Morong, Rizal. She died in 1938.

OLYMPIA RIZAL (1855-1887)

Olympia Rizal Ubaldo was born in 1855. She married Silvestre Ubaldo and together they had three children. She died in 1887 from childbirth when she was only 32 years old.

LUCIA RIZAL (1857-1919)

Lucia Rizal Herbosa was born in 1857. She married Mariano Herbosa and had 5 children together. In 1889 Mariano died due to an epidemic but was denied a Christian burial. This was due to the fact that he was the brother in law of Jose Rizal. This showed the beginning of the persecution of the Rizal family by Spanish friars. Lucia died in 1919.

MARIA RIZAL (1859-1945)

Maria Cruz Rizal was born in 1855. She married Daniel Faustino Cruz of Biñan, Laguna and together they had 5 children. Mauricio Cruz, one of Maria's children became a student of Jose Rizal in Dapitan and was known to be one of his uncle's favorites. Maria was a known recipient of many of Jose's letters during his lifetime. Maria died in 1945.

JOSE RIZAL

Jose Protacio Rizal was the second son and the seventh child. He was executed by the Spaniards on December 30, 1896.

CONCEPCION RIZAL (1862-1865)

Concepcion Rizal was born in 1862. Concepcion did not live very long as she died at the age of 3 in 1865.

JOSEFA RIZAL (1865-1945)

Josefa Rizal was born in 1865. She was unmarried lived together with sister Trinidad until death. Josefa was said to have suffered from epilepsy. She died in 1945.

TRINIDAD RIZAL (1868-1951)

Trinidad Rizal was born in 1868. She remained unmarried and lived together with her sister Josefa. Trinidad was the one who received an alcohol lamp from brother Jose, in which he secretly hid the "Last Farewell" better known as "Mi Ultimo Adios," a poem Rizal wrote on the eve of his death in 1896. Trinidad died in 1951, outliving all her siblings.

SOLEDAD RIZAL (1870-1929)

Soledad Rizal Quintero was born in 1870 making her the youngest of the Rizal siblings. She married Pantaleon Quintero and together they had 5 children. Soledad died in 1929.

RIZAL'S CHILDHOOD AND EARLY EDUCATION

Jose Rizal (Jose Protacio Mercado Rizal y Alonso Realonda) was born on June 19, 1861 at Calamba, Laguna. According to some readings, his mother nearly died during his delivery because of his big head. Three days after his birth, Rizal was baptized on June 22 of the said year with the name Jose Rizal Mercado at the Catholic church of Calamba by the parish priest Rev. Rufino Collantes. He was the seventh child of Francisco Mercado Rizal and Teodora Alonso y Quintos.

During 1865-1867, his mother taught him how to read and write. At the age of three, Rizal mastered and learned the alphabet taught by his mother. At a very young age, he has shown great interest in reading. He enjoyed reading books in their library at home, with his mother who acts as his reading teacher and a critic. At this time, he also learned how to pray and even read the bible.



Photo from <https://www.joserizal.com/childhood-jose-rizal/>



Photo from <https://alambaninyo.wordpress.com/tag/rizal/>

When Jose Rizal grew older, his parents acquired private tutors to give him lessons at home in preparation for his formal education. One of them was Leon Monroy, a classmate of his father who taught him the rudiments of Latin. At about this time, his mother's cousin, Uncle Manuel Alberto, who frequently visited the family in Calamba, was worried about his nephew's physical development. He then taught Rizal to develop the skills in swimming, fencing, wrestling and other sports, while Uncle Jose taught him to love and admire the beauty of nature.

On the other hand, Uncle Gregorio, a scholar, has instilled in Rizal's mind the love for education and its importance, the value of hard work, to think for himself, and to observe his surroundings carefully.

When he was four years old, his sister Concepcion, the eighth child in the Rizal family, died at the age of three. This was the first time he cried as a young boy. As sad as he was, the parish priest of Calamba, Father Leoncio Lopez, helped Rizal understand the philosophy of life and learned the value of scholarship and intellectual honesty.

Rizal, in his childhood, used to take long rides through all the surrounding country by riding his pony that his father gave him. Among his pets were doves and a dog.

Owing to the continuous teaching of Doña Teodora, Rizal was persuaded to express his feelings through verses. He was able to write his first poem when he was eight years old. The poem was entitled "Sa Aking Mga Kababata" (To My Fellow Children), which showed that Rizal, even at a young age, already had love for his country. Here, he similarly incorporates the love for the native language with God's gift of freedom. He compared his native language or Tagalog to Latin, English and Spanish. Tagalog, like any other languages, had its own alphabet and system writing, which according to Rizal, disappeared because they were neglected or ignored. With this, he encourages his fellow children to love their native tongue.

Then, after Rizal's tutor Leon Monroy died, his parents decided to transfer Rizal to a private school in Biñan, Laguna. He was accompanied by his older brother Paciano, who acted as his second father during his school days in Biñan. The school was then supervised by Maestro Justiniano Aquino Cruz.

Rizal's first day of class in the school was not easy. The maestro asked him if he knows how to speak Latin or Spanish, but in response, he only knew a little of the languages. As a result, one of his classmates named Pedro, the son of the maestro, laughed at him. Pedro was always bullying him that eventually resulted to a brawl. But knowing Rizal's acquired knowledge and skill in the art of wrestling from his Tio Manuel, he defeated Pedro. After the said incident, Rizal became popular in his class. Here, Rizal was able to show his intellectual superiority.

He excelled in his class in Latin, Spanish and other subjects in the curriculum for elementary pupils. Because of this, many of the students became jealous to him and do everything to destroy Rizal's name to Maestro Cruz. While Rizal's interest in painting was nurtured early on by an old painter named Juancho of Biñan. During this time, knowledge was taught in the minds of the students by doing tedious memorization method. Despite some lack of the elementary education in Spanish system, Rizal was able to have the needed instruction preparatory for college work in Manila.

TO MY FELLOW CHILDREN

Whenever people of a country truly love
The language, which by heaven they were taught to use
That country also surely liberty pursue
As does the bird which soars to freer space above.

For language is the final judge and referee
Upon the people in the land where it holds sway;
In truth our human race resembles this way
The other living beings born in liberty.

Whoever knows not how to love his native tongue
Is worse than any beast or evil smelling fish.
To make our language richer ought to be our wish
The same as any mother loves to feed her young.

Tagalog and the Latin language are the same
And English and Castilian and the angel's tongue;
And God, whose watchful care o'er all is flung,
Has given us His blessing in the speech we claim.

Our mother tongue, like all the highest that we know
Had alphabet and letters of its very own;
But these were lost – by furious waves were overthrown
Like bancas in the stormy sea, long years ago.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

REFLECTION. Give some examples of virtues that were exhibited in the life of Rizal based on his relationship with his family, his childhood and early education. How do you think you can use these virtues in your everyday life? Provide specific situations to explain your answer.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. Of all the members of Jose Rizal's family, who do you think had been the most influential to his life? Explain your answer by citing a specific situation.

2. How was the value of good education manifested in the life of Rizal?

3. What can you say about Rizal's relationship with his parents and siblings?

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

ESSAY. Write a short biographical essay that compares your early childhood with that of Rizal's. How different (or similar) was your experience from Rizal?



RIZAL'S LIFE: Higher Education and Life Abroad

LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Explain the principle of assimilation advocated by the Propaganda Movement.
2. Appraise Rizal's relationship with other Propagandists.
3. Analyze Rizal's growth as a Propagandist and disavowal of assimilation.

4 Rizal's Life: Higher Education and Life Abroad

Ateneo was known to be the most prestigious college for boys because of its great teachings. From 1872-1877, under the supervision of the Jesuit priests Rizal studied in Ateneo de Manila. Rizal went to Ateneo Municipal, formerly known as Escuela Pia. In search for Rizal's formal knowledge as a high school student, his father wanted to send Rizal to Letran but decided to have him enrolled at the latter instead.



Photo from <https://www.ateneo.edu/grade-school/news/looking-back-rizal%20%96-ateneo>

AT ATENEO DE MANILA



Photo from <https://hubpages.com/education/Education-in-the-Philippines-Jose-Rizal-in-Ateneo>

Rizal took first the entrance examination at the Colegio de San Juan de Letran on June 10, 1872. His brother, Paciano, accompanied him when he took the exam. The exams for incoming freshmen in the different colleges for boys were administered or held at the Colegio de San Juan de Letran since the Dominicans exercised the power of inspection and regulation over Ateneo that time. After passing the exam, Rizal was admitted at the Ateneo Municipal.

Although Rizal qualified in the entrance examination, Father Magin Ferrand, who was then the College Registrar, refused Rizal's admission in the institution for two reasons: first, Rizal was a late registrant and second, he was very pale, thin and undersized for an 11-year old. But, with the help of Manuel Burgos he was accepted in the institution. Jose was not able to use Mercado as his surname when he enrolled at Ateneo.

He was registered as Jose Rizal because his real surname had rung a bell to the ears of the authorities — this was because of Paciano's relation with one of the leaders of the secularization movement, Father Burgos. At that time, Ateneo was offering a six-year program that gives students the academic title of Bachiller en Artes. This program exposed students to five subjects: *Christian doctrine; Languages* of Spanish, Latin, Greek and French; *History and Geography* (World History and Geography and History of Spain and the Philippines; *Mathematics and Sciences* (geometry, trigonometry, mineralogy, chemistry, physics, botany and zoology); and the *Classic disciplines* (poetry, rhetoric, and philosophy).

Ateneo, as a prestigious school, offered the best secondary education for boys that enhances the character of their students through strict religious instruction and discipline. Before the classes start, the students must first hear masses and end with prayers.

To encourage the spirit of competition among students in academics, with the help of Atenean teachers, the school proposed a program of dividing the class into two competing groups (empires): the Roman Empire composed of boarding students at Ateneo and the Carthaginian Empire composed of non-boarding students. Both groups have ranks and classifications and they competed through question and answers. When banners are raised, it means victory for the group; there is defeat if banners are lowered.

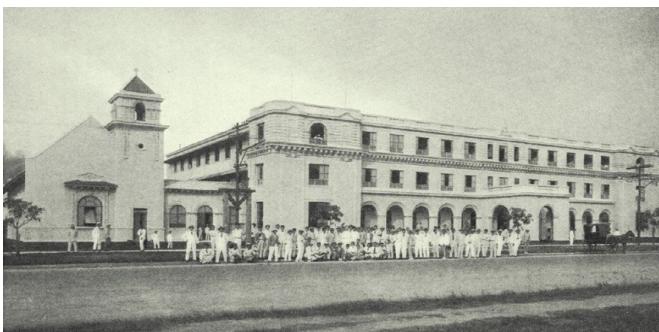
Rizal's first professor was Father Jose Bech. At first, Rizal was left behind among his classmates but he knew the severity of his studies, so he organized and seriously observed himself a timetable to manage his studies. He excelled as the emperor in his class, a title given to the most intelligent in the class. The method of instruction used at Ateneo was the *ration studiorum*, a system of indoctrination under tight and constant discipline but with reward.

It applies memorization and understanding of the concepts taught in class. At that time, the Atenean education had one goal: *Ad Majorem Dei Gloriam* (or For the Greater Glory of God). A student's life was centered on the chapel, considered as the highest level of extra-curricular activity. Rizal was able to pass his oral examination on March 14, 1877.

He finished with the degree, Bachiller en Artes, with the highest academic honors. Looking at Rizal's scholastic records, it is evident that he excelled in his academic studies during the entire time that he was studying at Ateneo. Racial pride, monastic discipline and seclusion of boarding school life were the factors that gave Rizal the motivation to outshine his classmates.

Note that in doing so, he wanted to prove to his Spanish classmates that a Filipino student can compete and beat them academically. The competition inside the classroom was an opportunity to outdo his classmates in the daily activities designed to test the student's memory and understanding of their lessons in the different curriculum. For Rizal, being in a boarding school was effective as it gave him more time to focus on his studies.

Aside from academics, Rizal was also active in extra-curricular activities. He became a member of Marian Congregation and an officer in the religious confraternities at Ateneo. This position is only offered to students who consistently possessed the highest degree of scholarship and leadership. There, he was mentored by Father Pablo Pastells, S.J. He was also a member of two academic societies: Academy of Spanish Literature and the Academy of Natural Sciences, both were considered elite organizations for students who excelled in literature and the sciences.



STA. ISABEL COLLEGE

Rizal took private lessons in Santa Isabel College to be proficient in Spanish and develop his skills in poetry writing more. But before he took up lessons, he was guided by Father Francisco Paula de Sanchez in developing his skills in poetry. Through his poetry he was able to finish poems about religion, education, and childhood experiences. It also gave him the opportunity to develop more mature emotions, patriotic sentiments and exquisite sensitivity.

Rizal did not waste any time to learn new things during his time. On his vacant time, Rizal took painting lessons from Agustin Saez and sculpture lessons from Teodoro Romualdo de Jesus to enhance his interest in arts. As a result, he was able to sculpt the image of the Virgin Mary and the Sacred Heart of Jesus. Father Jose Villaclara, S.J. encouraged him to pay attention also to the sciences and philosophy.

LITERATURE FOR RIZAL

The first poem that Rizal wrote as a student was entitled *Mi Primera Inspiracion* (My First Inspiration). This poem was dedicated to his mother during her birthday, but according to some, this was a work of his cousin.

My First Inspiration

Why do the scented flowers in fragrant fray
Rival each other's flower this festive day?

Why is the sweet melody bruited in the sylvan dale,
Harmony sweet and fluted like the nightingale?

Why do the birds sing so in the tender grass,
Flitting from bough to bough with winds that pass?

And why does the crystal spring run among the flowers
While lullaby zephyrs sing like its crystal showers?

I see the dawn in the East with the beauty endowed
Why goes she to a feast in a carmine cloud?

Sweet mother, they celebrate your natal day
The rose with her scent innate, the bird with his lay.

The murmurous spring this day without alloy.
Murmuring bids you always to live in joy.

While the crystalline murmurs glisten, hear you the accents strong
Struck from my lyre, listen! To my love's first song.

When he was a student at Ateneo, he wrote another poem entitled *Un Recuerdo de Mi Pueblo* (In Memory of My Town). Written in 1876, this poem was his way of giving tribute to his hometown, Calamba. The content of the poem shows how Rizal appreciates the beauty of his place, which made him love nature and to strengthen his faith and beliefs in God.

In Memory of My Town

When I recall the days, that my boyhood saw
By the green banks of a murmuring lagoon;
When I recall the murmur of the wind
That sweetly amused by brow with delicious freshness;

I recall, sadly recall your countenance, infancy precious
That a loving mother Oh! Succeeded in embellishing

I recall a simple town, my contentment, happiness and cradle, by the fresh lagoon, seat my love.

The Creator I saw in the grandeur of your secular forests;
Sorrows on your bosom, never did I come to know;
While at your blue sky I gazed, neither love nor tenderness
Did I lack, for in Nature my pleasure depended.

Tender childhood, beautiful town, rich fountain of happiness
Of harmonious melodies that banish sorrows!
Return to my heart, return my gentle hours
Return as the birds return when flowers are in bloom!

But alas! Adieu! Eternally keep vigil over your peace, joy and
Repose, Genie of goodness who kindly his gifts presents with love;
For you my fervent wishes, for you my constant yearning
To learn and to heaven I pray that you your candor keep!

The exposure of Rizal into the Atenean system of education became his way to write more poems on religion and education. Among the notable poems were: *Al Niño Jesus* (To the Child Jesus) as Rizal's expression of his devotion to Catholicism; *La Alianza Intima Entre Religion y La Buena Educacion* (The Intimate Alliance Between Religion and Good Education); and *Por La Educacion Recibe Lustre la Patria* (Through Education The Country Receives Light) that shows Rizal's various ideas on education. From this, Rizal likened education to a lighthouse – that it can guide people in their behaviors and actions. Rizal even quoted the good effects that a country and its people can learn from an excellent and wise education. He believes that through education, the country could bear a group of educated youth who can guide them towards progress.

AT UNIVERSITY OF SANTO TOMAS

After completion of Bachiller en Artes at Ateneo, Rizal was admitted to higher studies at a university. Doña Teodora was against Rizal's decision to pursue a higher education because of her fear of what might happen to her son due to the martyrdom of Gomburza. However, Don Francisco sent Rizal to UST, the Dominican University of the Philippines.



<http://ydcoursework1q1.seaphnconference2017.org/rizal-in-ust-jadoscopo165.html>

At the beginning, Rizal was not sure of what course to take after graduation. His former mentors in Ateneo suggested priesthood or farming, but Rizal considered taking up literature, law or medicine. Paciano, his brother discouraged him to take law, saying that Rizal will not be able to practice it later on because of the political conditions in the country that time.

Rizal was 16 years old when he began his freshman year at UST. He enrolled under the Faculty of Philosophy and Letters, Major in Philosophy. This was the course that his father wanted him to pursue, but then it turned out that he took up courses

in Cosmology, Metaphysics, Theodicy and History of Philosophy.

He also took up surveying course at Ateneo. Once again, he excelled in the said course while underage. But because of this, he could not practice the surveyor's profession yet. Instead, Rizal was presented the title on November 25, 1881 for his excellency. After his first year, Rizal changed his course from Philosophy and Letters to Medicine. Rizal believed that he should finish medicine so that he could cure his sick mother who had an eyesight failure.

ACADEMIC PERFORMANCE AT UST

Rizal's performance in UST was not as good as his accomplishment in Ateneo, where he excelled in all his subjects. On the contrary, some of Rizal's grades in UST were still excellent but he had lower grades in other subjects. This might have been because Rizal was not actually happy while in UST. Three contributing factors explain this: The attitude of Dominican professors towards Rizal; there was racial discrimination against Filipino students; and he was disgusted at the primitive method used in UST.

It was manifested in Rizal's scholastic records that he was not into a medical course. Most of his grades in his medical subjects were generally average, his real vocation was really in the arts. Rizal's not-so-good performance can also be attributed to a number of distractions he experienced as a youth in Manila, specifically his interest in women when he was a UST student.

The first woman he was into was Segundina Katigbak of Batangas, whom he frequently visited in her boarding house. But when Rizal learned that she was getting married, he turned his eyes on other women. At that time, he was courting both Leonor (Orang) Valenzuela and Leonor Rivera. Upon learning that Orang was already engaged with another man, Rizal focused on courting Leonor Rivera, his first cousin.

From these, we could tell that Rizal became very busy with other things, a reason why he had less time for studies. He also joined gang fights, attended parties and even did cutting classes.

LIBERALISM AND LITERARY WORKS AS A UNIVERSITY STUDENT

Liberal ideas were significantly introduced in Manila owing to the culmination of the Spanish Civil Wars, opening of Suez Canal and the availability of the Philippines to world trade. Filipino students were heavily influenced by the entry of these ideas and were exposed to the significant revolutions of 19th century in the country such as: revolution against monasticism; human reason against the comforting certitudes of the catechism; and race and nation against inequality and subjection.

To support the production of literary works in Manila, the Liceo Artístico Literario de Manila, an organization of art lovers in the city, initiated regular competitions in literary writing. Rizal joined the contests to prove that the Filipinos can be equal and even surpass the Spaniards in literary prowess. Sponsored by the association in 1879 and 1880, his works, *A La Juventud Filipina* (To The Filipino Youth) and *El Consejo de los Dioses* (The Council of the Gods) were recognized as the best entry in the competition.

A LA JUVENTUD FILIPINA

This literary work is considered as one of the best work of Rizal. The English translation of this poem is seen on the next page, which Rizal wrote when he was 18.

Rizal expressed that he wanted to contribute to Spanish-Philippine society, but instead of being famous to have the prize for excellence in the arts, it was rejected.

To The Filipino Youth

Theme: "Grow, O Timid Flower"

Lift up your radiant brow,
This day, Youth of my native strand!
Your abounding talents show
Resplendently and grand,
Fair hope of my motherland!

Soar high, oh genius great,
And with noble thoughts fill their mind;
The honor's glorious seat,
May their virgin mind fly and find
More rapidly than the wind.

Descend with the pleasing light
Of the arts and sciences to the plain,
Oh Youth, and break forthright
The links of the heavy chain
That your poetic genius enchain.

See that in the ardent zone,
The Spaniard, where shadow stand,
Doth offer a shining crown,
With wise and merciful hand
To the son of this Indian land.

You who heavenward rise
On wings of your rich fantasy
Seek in the Olympian skies
The tenderest poesy,
More sweet than divine honey;

You of heavenly harmony,
On a calm unperturbed night,
Philomel's match in melody,
That in varied symphony
Dissipate man's sorrow's blight;

You, at the impulse of your mind
The hard rock animate
And your mind with the great pow'r consigned
Transforms into immortal state
The pure mem'ry of genius great;

And you, who with magic brush
On canvas plain capture
The varied charm of Phoebus,
Loved by the divine Apelles
And the mantle of Nature;

Run! For genius' sacred flame
Awaits the artist's crowning
Spreading far and wide the fame
Throughout the sphere proclaiming
With trumpet the mortal's name.

Oh, joyful, joyful day,
For you fair Philippines!
The Almighty blessed be
Who, with loving eagerness
Sends you luck and happiness.

This poem won the grand prize in the contest wherein Rizal received a silver quill for sharing his talent in poetry. *A La Juventud Filipina* was considered a great work in Philippine literature for the following reasons: one, the Spanish authorities noticed that it was the first best poem in Spanish written by a Filipino; and two, it showed that the Filipinos were the fair hope of the motherland — a nationalistic concept that portrayed Rizal's love for the country. In his piece, he clearly mentioned that Philippines is his motherland, Mi Patria.

However, the Spanish authorities did not see the political involvement of the poem. In the poem Spain was considered to be the Patria but, contrary to what was written, Rizal used the term to mean the Philippines. Rizal, for that reason was the first Filipino to call the country his motherland. He also pointed out in his poem the role of the youth in nation-building.

In the poem, he stated that the youth is, "THE FAIR HOPE OF THE MOTHERLAND" (*La Bella Esperanza de la Patria Mia*). He challenges the youth of his day to practice three things: to enhance their talents in the arts; to develop their knowledge of the sciences; and to not be afraid of the future and remove the chain of bondage.

EL CONSEJO DE LOS DIOS

This is one of Rizal's entry in the literary contest of 1880. The poem was announced as the best entry in the competition that year. However, the jury knew that its author was a Filipino so they decided to confer the grand prize to a Spaniard. Even though Rizal did not receive the best award, he had proven that Filipinos can compete with other races in a fair play irrespective of the superiority of the Spaniards.

JUNTO AL PASIG

At the request of the Jesuits, Rizal wrote a one-act play and was staged at Ateneo in celebration of the Feast Day of Immaculate Conception on December 8. The play was essentially considered as continuation of Rizal's appeal to the Filipino youth to rebuke foreign individuals for causing them misery.

A FILIPINAS

In February 1880, Rizal wrote a sonnet dedicated to the Philippines that aimed at encouraging Filipino artists to thank the country through their art works. This is the most passionate poem about the Philippines written by Rizal.

To the Philippines

Warm and beautiful like a houri from heaven,
Gracious and pure like the rising dawn
When it colors the sapphire clouds,
There sleeps a goddess of the Indian soil.

The light foam of the sonorous sea
Kisses her feet with a lover's desire;
The civilized West adores her smile,
And the white Pole her flowered veil.

My muse, stuttering with tenderness,
Sings to her among the naiads and undines;
I offer her my happiness and fortune.

With green myrtle and purple roses
And Madonna lilies crown her pure brow,
O artists, and sing the praises of the Philippines!

It can be deducted from Rizal's work that he is grateful to God for all his experiences of the scenery of his country. His love for natural beauty had always been appreciated since he was a child, but the depiction of the lake, sky, mountains and fields in "A Filipinas", the country to which he was personally connected, was something new.

ACTIVISM AT UST

Rizal stood as a leader in student activism when he was studying philosophy and medicine in UST. The Spanish and mestizo students called the Filipinos *indio* or *chongo*. In return, Rizal and his peers retaliated by calling them *Kastila* or *bangus*.

As a result, student fights in the university campus and even in the streets of Manila became common. Rizal, being the front-runner, was recognized for winning the brawls because of his determination and skills in fencing and wrestling. In fact, there was also a time that Rizal was wounded due to a fight with the Spanish students of Escolta, Manila.

Rizal then created a secret group of Filipino students called "*Compañerismo*." The members were called Companions of Jehu, the patriot general of the Jews. Rizal automatically became the president of this secret society and Galiciano Apacible was the secretary. Rizal's activism was also expressed in his disapproval of the faulty and outmoded system of education in the university during his time.

He condemned the humiliation of brown Filipino students, who were most of the time insulted by their Dominican mentors. He also criticized the archaic method of instruction at UST. He ridiculously described the teaching of Physics devoid of laboratory experiments. Students were not allowed to touch the laboratory

apparatus and equipment that is why they were always kept inside the display cabinets. Besides, favoritism and skin color were bases for getting the good grades and not the actual intellectual capacity of the students.

EXPERIENCING SPANISH BRUTALITY

Rizal first experienced Spanish brutality during his first summer vacation at Calamba after his freshman year in UST. While walking past the streets, he did not notice the man passing by because of the darkness of the night. This man happened to be a lieutenant of the Guardia Civil. But since Rizal did not pay respect to the lieutenant by saluting or greeting him, the lieutenant whipped him with his sword and slashed it at Rizal's back causing him to be wounded. Of course, everybody was expected to bow down for the Guardia Civil during that time. Consequently, Rizal wrote a complaint letter to Governor-General Primo de Rivera but the response, as foreseen, was nothing as good, considering that he was an *indio*. The incident left Rizal a bad impression of the unfair and unjust acts of the Spaniards towards the Filipinos.

RIZAL'S LIFE ABROAD



Initially, he was going to finish his medical course in Barcelona, Spain. Then again, he wanted to make a name for himself in the field of journalism, to observe and study the European society and to prepare himself from being freed from the tyrants of Spain. This was seen in Paciano's letter to Rizal dated May 26, 1882 and reads:

"When the telegram advising us of your departure was received in *Kalamba*, our parents were naturally grief-stricken, especially the old man who would not speak a word and took to his bed, crying to himself at night, all advice from the family, the parish priest and others not doing any good at all.

He made me go down to Manila to find out his satisfaction how you had managed to make a trip. When I returned, I told them that some friends of yours in Manila had

Barcelona

Rizal did not continue his studies in the Philippines, instead, he went to Europe to widen his learning and to acquire knowledge about a cure for his mother's worsening eye condition. He left Calamba on May 1, 1882 and was able to reach Manila in ten hours. He left Manila on May 3, 1882, with his brother Paciano and Uncle Antonio Rivera's blessing. He decided to go abroad after completing his fourth year in the medical course. But he did not seek his parents' permission because clearly, they will not approve of Rizal's plan. Bringing with him his disappointments during his days as a student, he left the Philippines for Europe.

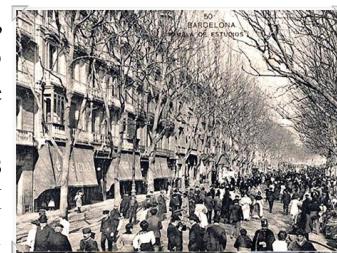


Photo from https://www.barcelonayellow.com/index2.php?option=com_content&task=emailform&id=53&itemid=3

shouldered the expenses, hoping to reassure them. For all that, I could see that he was still depressed and, seeing this and fearing, for another thing, that his continued brooding might make him ill, I told him everything, but only to him, pleading with him to keep it to himself, which he promised. Only since then have I seen him somewhat cheerful and back to his usual self.

This is what happened in the family. As far as our friends, our acquaintances, and strangers are concerned, you will finish your medical course in Barcelona, not in Madrid; to my way of thinking, the main purpose of your going is not to improve yourself in the profession but in other more useful things or what comes to the same thing, that to which you have greater inclination. That is why I believe you should follow it in Madrid, the center of all the provinces, for, while it is true that in Barcelona there is more activity and even less to do business and as afar as a good education is concern, if it should not be available in Madrid, the application of the student can supply it. It should be more convenient for you to be there together with our countrymen who can show you around until you can get the hang of things.

Paciano did everything to make sure that Rizal can leave the country secretly to avoid detection by Spanish authorities, especially by the friars. He was the one who secured Rizal's passport using the name Jose Mercado and through the endorsements from Pedro Paterno. From Manila, he boarded the steamer *Salvadora* and sailed to Singapore. Rizal stayed there for two days and visited the botanical garden, art galleries, parks and some historical places. After Singapore, he boarded the ship *Djemnah* that passed through Colombo in Sr Lanka, Aden in Yemen, and the entire Suez Canal until it landed at Port Said. The ship reached the Naples in Italy on June 11, 1882.

From there, the steamer stopped at the harbor of Marseilles, and then he rode a train going to Barcelona, Spain. He arrived at the city on June 16, 1882. Upon his coming, Rizal noticed that the community practices freedom and liberalism. But in the end, he adored the hospitality, open-heartedness and courage shown by the people.

To welcome Rizal, his fellow Filipinos (most of them were his former schoolmates at Ateneo Municipal), gave him a celebration at Plaza de Cataluna. He roamed around the city and visited the historical spots. Not forgetting his family, he made sure that he wrote them, his relatives and friends a letter. This trip aimed to satisfy one of Rizal's mission: to make a name for himself by sharing his writings and to express his love for his country.

At the age of 21, the first piece he made was the essay entitled, *El Amor Patrio* or Love of Country. While writing this, he used the screen name *Laong Laan*. It was published in the *Diariong Tagalog* in Manila on August 20, 1882.

Love of Country

It has been said that love has always been the most powerful force behind the most sublime actions. Well then, of all loves, that of country is the greatest, the most heroic and the most disinterested. Read history, if not, the annals, the traditions. Go to the homes, what sacrifices, self-denial, and ears are held on the sacred altar of the nation! From Brutus, who condemned his sons charged with treason, to Guzman the Good who allowed his son to die in order not to fail his duty, what dramas, what tragedies, what martyrdom have not been enacted for the welfare of that inexorable divinity who has not nothing to give you in return for your children but gratitude and blessings! And notwithstanding, with the pieces of their hearts they raise glorious monuments to their motherland; with the work of their

hands, with the sweat of their brow, they have sprinkled and made fruitful her sacred tree, and neither have they expected nor received any reward.....

The motherland is in danger! Soldiers and leaders as if by charm, spring from the ground. The father leaves his children, the sons leave their parents and all rush to defend their common mother. They bid farewell to the quiet pleasures of the home and hide under the helmets the tears that tenderness draws. They all leave and die.....

Some have sacrificed for her their youth, their pleasures; others have dedicated to her the splendors of their genius; others shed their blood; all have died, bequeathing to their motherland an immense fortune: LIBERTY and GLORY.....

Fair and grand is the Motherland when her children at the cry of the battle, get ready to defend the ancient land of their ancestors; cruel and arrogant when she sees from her throne the terrified foreigner flee before the invincible phalanx of her sons. But when her sons, divided into rival factions, destroy one another; when anger and rancor devastate the fields, towns, and cities; then ashamed, she tears away her robe and hurling her scepter, she puts on mourning clothes for her dead sons.

Whatever our conditions might be then, let us love her always and let us wish nothing but her welfare. Then we shall labor in conformity with the purpose of humanity dictated by God, which is the harmony and universal peace of his creatures. You have lost the ideal of your souls, you, who with wounded hearts have seen your illusions disappear one by one and like the trees in autumn you find yourselves without flowers and without leaves, and desirous of loving, find no one worthy of you, there you have the Motherland: Love her.

You have lost a father, mother, brother, wife, child, in short, love, upon which you have founded your dreams, and you find in yourselves a deep and horrible void. There you have the Motherland: Love her.

Love her! Oh, yes! But not as they loved in other times by performing ferocious acts, denied and condemned by true morals and mother nature; by making a display a fanaticism, destruction and cruelty, no. A more promising dawn appears in the horizon – a soft and gentle light, the messenger of life and peace – the dawn, in short, of true Christianity, the prelude to happy and peaceful days.

It is our duty to follow the arid but peaceful and productive paths of science, which lead to progress, and thence to the unity desired and asked by Jesus Christ on the night of his sorrow.

Jose Rizal
Barcelona, June 1882

Love of Country was considered to portray the purest, most noble and courageous human sentiment. It reminds us of the love, affection and gratitude to the Philippines. Other forms of sacrifices can be read in the article such as the fathers who gave up their children for the sake of the country. After writing the *El Amor Patrio*, Rizal suspended writing articles about the country because of his mother's opposition. Apart from this, he also had a difficulty in putting his name to fame and wanted to finish his studies first.

MADRID

On September 1882, Rizal moved to the capital city of Spain to continue his studies. Rizal enrolled at the Universidad Central de Madrid on November 3, 1882 he took up Philosophy and Letters in Medicine. While studying in the university, he also enrolled at the Academy of San Carlos taking up painting and sculpture, and

languages in French, German and English. He also took up shooting and fencing at the Hall of Sanz and Carbonell. He also showed great interest in taking the examination in Roman law.

Rizal passed the medical examination which he took from June 5 to 26. He was given the degree of *Licentiate* in Medicine for this and continued his doctorate degree in medicine. However, he was not able to accomplish the diploma because he failed to present the thesis required for graduation. He was allowed to practice medicine but cannot teach medicine. Rizal was saddened by this decision and thought that the education system in Madrid had no difference with that in Manila. He then finished his course in Philosophy and Letters and gained the degree *Licenciado en Filosofia y Letras*. During this time, Rizal was halfway done with his novel, the *Noli Me Tangere*.



CIRCULO HISPANO FILIPINO

Circulo Hispano Filipino was a social organization meant to create reforms for the Philippines. The members were mostly Filipino elderlies, who were exiles of 1872. It was led by Juan Atayde, a retired army officer and a Philippine-born Spaniard. They conducted informal programs, which included poetry reading and debates. Even with a busy schedule, Rizal took the time to join his fellow Filipinos in Madrid. The group knew that Rizal is a good writer — he was actually requested to comment or write a few verses to the review published by the group. Rizal was able to do the poem entitled *Mi Piden Versos* (They Ask Me for Verses).

Rizal, while in Madrid, sent a letter to Don Francisco about joining the *Circulo Hispano*. But later on, he told him that the society was disbanded because of: 1) the differences among its members who were young student expatriates and retired colonials, and 2) due to their age difference. It was difficult for Rizal during his stay in Madrid. There were delays in his monthly allowance coming from the Philippines, considering the financial status of Rizal's family caused by crop failures brought by drought and locusts, and the increase in rentals of the Dominican hacienda lands in his hometown. Truth be told, there were times when Rizal attended his classes on an empty stomach.

Influenced by Miguel Morayta, a history professor at the Universidad de Madrid, Rizal became a member of freemasonry with "Dimasalang" as its masonic name. It is an organization outlawed by the Catholic Church because its beliefs are contrary to the doctrines of the church. It is said that the mason's view of life is that, knowledge should be achieved by the light of reason and universal brotherhood of men. He became a Master Mason in Lodge Solidaridad on November 15, 1890. Hence, Rizal was immediately removed from the Catholic church.

Rizal's love interest in Madrid was Consuelo, Don Pablo's daughter. Because of her good traits and beautiful smile he got attracted and fell for her but he held back his feelings for Consuelo knowing that he was engaged with Leonor Rivera in the Philippines. Aside from this, Rizal did not want to ruin his friendship with Eduardo de Lete, who is the latter's love interest. Before leaving Madrid in 1883, Rizal composed a poem that expressed his admiration to Consuelo, entitled *A La Señorita C.O. y R.*

On June 25, 1884, in honor of Juan Luna and Felix Hidalgo Rizal made a speech, the *Brindis* which gave him praises from the public audience because for the

first time, they heard a Filipino delivering a speech fluently in the Castilian language. He stated that Luna and Hidalgo were the pride of Filipino people. Luna was awarded the top prize for his painting *Spolarium* while Hidalgo got the second place for his painting *Virgenes Christianas Expuestas al Populacho* (Christian Virgins Exposed to the Population).

Both Filipino painters joined the National Exposition of Fine Arts. In his speech, Rizal said that intelligence knows no race and the prizes they got were results of both Philippines and Spain. He also hoped that someday, Spain will accept the changes that the Filipinos have to offer. The speech was published in the newspaper, *El Liberal*.

RIZAL'S LIFE IN OTHER COUNTRIES

Paris

Rizal arrived in Paris on November 1885. At that time, he was 24 years old and a full-pledged surgeon. He decided to migrate to Paris to specialize in Ophthalmology, but prior to doing so, he went to visit Maximo Viola, a friend from San Miguel, Bulacan. Rizal also worked as an assistant to Dr. Louis de Weckert's eye clinic for four months. During his stay, Rizal knew how to conduct the operation of the eye, its ailments, and the different techniques of eye operation. He spent his past time with his fellow Filipinos in the city, something that contributed much to learning how to speak French fluently. His friends were Felix Hidalgo, Juan Luna and Pardo de Tavera. For the duration of his stay with Juan Luna, Rizal became a model and posed for two historical paintings of Luna: The Blood Compact (as *Sikatuna*) and Death of Cleopatra (as a Priest). It was also in Paris that he finished some part of his *Noli*.

Germany

Due to high cost of living, Rizal left Paris for Germany on February 1886. He arrived at an old university town in Heidelberg. He worked as an assistant of Dr. Otto Becker at the University Eye Hospital. It is where Rizal mastered the techniques of diagnosing eye ailments, which he learned from Dr. Louis de Wecker. But before transferring to the university, Rizal resided in a German boarding house where he became friends with a number of German law students.

He became a member of the Chess Players' Club of Heidelberg. He was known among the students not because he was good at chess but because he also joined them in their drinking sessions. While in Heidelberg, he used to write letters to his sisters Maria and Trinidad in the Philippines, telling them good things about Germany, the good traits of the German students including the women. The letter was to show her sisters that they can imitate the virtues of German women. There, he wrote a poem entitled, *A Las Flores de Heidelberg* (To the Flowers of Heidelberg) to express his homesickness for his loved ones.

During the summer, Rizal spent his three-month vacation at Wilhelmsfeld. He stayed with Dr. Karl Ulmer, a pastor of the vicarage of Wilhelmsfeld, owing to his pleasant traits, his skills in sketching and his knowledge on different languages. For these reasons, Pastor Ulmer's wife genuinely admired Rizal. With the hospitality and friendship that the Ulmer family showed him, Rizal enjoyed his vacation at Wilhelmsfeld. Rizal had the thought that, unlike the friars in the Philippines, Pastor Ulmer can get along well with the Catholic priest in the area.

After his vacation at Wilhelmsfeld, on July 31, 1886 Rizal started his correspondence with Professor Ferdinand Blumentritt, the director of Ateneo of

Leitmeritz, Austria then. Together with his letter, Rizal sent him a book entitled *Aritmetica* by Rufino Baltazar Hernandez. Blumentritt was amazed by Rizal and their frequent communication started through writing and sending letters to each other.

On August 14, 1886, after attending the fifth centenary foundation day celebration of the University of Heidelberg, he arrived in Leipzig. There he met Prof. Friedrich Ratzel, a well-known German historian and Dr. Hans Meyer, a famous German anthropologist who both wrote a book on the Philippines. In Leipzig, he was able to translate Schiller's William Tell into Tagalog. The book presented how the Swiss achieved their independence in a peaceful manner. For his nephews and nieces in the Philippines, Rizal also translated the fairy tales that Hans Christian Andersen wrote. During his two months stay in Leipzig, he worked in a publishing company as a proofreader to sustain his allowance.

Then on October 29, 1886, Rizal arrived at Dresden. There he met Dr. Adolph Meyer, the Director of Anthropological and Ethnological Museum of the city, where he saw the collection about the Philippines. After three days in Dresden, he left for Berlin and rode the train.

Rizal arrived at Berlin on November 1, 1886. He wanted to learn more about ophthalmology, languages and sciences. He then became a member of the Anthropological Society, the Ethnographic Society and the Geographic Society because of the recommendation from Dr. Jagor and Dr. Meyer. Rizal wanted to learn the economic and political conditions of Germany so he also joined the circle of famous German scientists and scholars. There he aimed to complete and publish the novel, *Noli Me Tangere*. In Berlin, he met Dr. Rudolf Virchow and his son Dr. Hans Virchow, two known German anthropologists; Dr. W. Joest, a famous German geographer; and Dr. Karl Ernest Schweigger, a well known ophthalmologist. He also presented a paper entitled *Tagalische Verkunst* (Tagalog Metrical Art) to the Ethnographic Society of Berlin.

Rizal's life in Berlin was challenging — in the morning, he worked as an assistant in the clinic of Dr. Schweigger; in the evening, he attended classes at the University of Berlin. He continued his physical training and practiced his languages of German, French, and Italian at home. He also took the time to finish his novel. At times, Rizal cannot sustain his daily needs in Berlin as his brother Paciano failed to send his monthly allowance because of the crop failures in Calamba. Rizal had to pawn his diamond ring given to her by his sister Saturnina and sell his books to bookstores to enable him to eat. Due to his poor nutrition, he got sick with tuberculosis. Without money during his time in Berlin, he planned to burn the manuscript of his first novel.

In Prague, Viola and Rizal visited several historical places. They were accompanied by Dr. Welkomm, a history professor at University of Prague through the recommendation of Blumentritt. They visited the tomb of Nicolaus Copernicus, a famous Polish astronomer; the museum of natural history, the bacteriological laboratories; and the cave where San Juan Nepomuceno was jailed.

Rizal and Voila arrived at Vienna, the capital city of Austria-Hungary, on May 20, 1887. They visited art galleries, museums, public parks and recreation centers. The two doctors spent four days in the city and stayed at Hotel Metropole. They decided to take a small boat that brought them to the famous Danube River, where they saw the archaic villages on the riversides.

After passing by the Danube River, they ended their trip at Linz. Rizal and Viola left Austria, went back to Germany and arrived at Munich on May 27, 1887. They continued to Nuremberg, where they saw the torture machines used during the Inquisition against the enemies of the Catholic Church. After Munich they proceeded

to Ulm, known to have the largest and tallest cathedral in Germany. Both Rizal and Viola tried to climb the cathedral. From Ulm, they went to Stuttgart, Baden and Rheinfall. At Rheinfall, the most beautiful waterfall in the continent of Europe can be seen, the Bin Waterfall.

From Rheinfall, Rizal and Viola crossed the Swiss border. They rode a small boat and arrived at Geneva, the most beautiful city of Switzerland. In Geneva, Rizal received a bad news from his friends in Madrid about the bad conditions of the primitive *Igorots* who were exhibited in the Exposition on the Philippines. Rizal learned that some of the *Igorots* died and some of their possessions like their g-strings and crude weapons became the source of bullying and laughter by the Spaniards and the Spanish press. On June 6, 1887, he started communicating with Blumentritt about what had happened to his fellowmen from Northern Luzon. Rizal, as an advocate of human dignity, was angered by the incident. After fifteen days in the city, Rizal and Viola parted ways on June 23, 1887. Rizal continued his trip to Italy, while Viola returned to Barcelona. After a week of travel in Rome, Rizal prepared for his return in the Philippines.

JOSE RIZAL RETURNED TO CALAMBA

Rizal lived five years of his life abroad and away from his loved ones. He left Rome and rode the train going to Marseilles, France on July 3, 1887. He then boarded the Djemnah, the vessel that ferried him to Saigon, and from Saigon, he transferred to the steamer Haiphong in Vietnam and reached Manila on August 5, 1887. He stayed in Manila for three days and tried to visit and call Isabelo de los Reyes twice but unfortunately, he was unable to reach him.

Later on, he visited Ateneo wherein the Jesuits attempted to get Rizal back to his old faith. Rizal was able to talked to Padre Faura, the priest who showed him the Sacred Heart of Jesus that he carved during his student days. Then, Padre Faura told Rizal all the wrong points that he said in his novel, *Noili Me Tangere*. But for Rizal, everything he wrote was the truth.

Upon Rizal's arrival in Calamba on August 8, 1887, there were rumors spreading that Rizal was a German spy, a mason and many more. Because of these, Rizal received death threats each day and his family was worried about the possible consequences of such. So Paciano accompanied him whenever he goes out— even his father, Don Francisco, had hesitations on allowing Rizal to go out of their house.

Nevertheless, Rizal kept himself busy while in Calamba. He established a medical clinic and his first patient was his mother. He cured the sick and soon he was known to be an eye specialist and surgeon. Rizal successfully removed the cataracts on his mother's eyes. In the town, Rizal was called Doctor Uliman, because he was mistaken for a German. On August 30, 1887, Rizal left Calamba and went to Manila for he was invited to see Governor-General Emilio Terrero as regards his *Noli*.

The Governor-General asked for a copy of the novel and so Rizal gave him the copy that was worn out. The former did not see anything wrong with the novel. On the same day, the Archbishop of Manila recommended that the importation, reproduction, distribution and possession of the book should be stopped. The Governor-General, concerned about the safety and security of Rizal, assigned Lieutenant Jose Tavel de Andrade to protect him. Terrero requested Jose Rizal to leave the country, but Rizal refused and stayed at his hometown.

At about the same time, Terrero wanted to have an investigation to solve the Calamba agrarian problems. The Dominican-owned hacienda in Calamba was one

of the properties owned by the friars that were affected. Rizal led the group of Calamba tenants to represent for the investigation. Rizal presented the following findings to Terrero for actions (Zulueta 2004):

1. The hacienda of the Dominican Order comprised not only the lands around Calamba but the whole town of Calamba;
2. There was increased profits of the Dominican order because of the arbitrary increase of the rentals paid by the tenants;
3. The hacienda owner never contributed for the celebration of the town fiesta, for education of the children, and for the improvement of agriculture;
4. Tenants who spent more labor in clearing the lands were dispossessed of the said lands for a weak reason;
5. For delayed payment of rentals, high rates of interest were charged to the tenants;
6. Work animals, tools and farm implements of the tenants were confiscated by the hacienda management if the rentals were not paid by the tenants.

In effect, the friars were furious so they commanded the Malacañang to order the departure of Rizal to leave the country. But Terrero did not mind the friars' request. As a result, the friars demanded his deportation. Then again, Terrero advised Rizal to leave the country for good. The same counsel was given to Rizal by his family and relatives for his own safety.

After six months in the Philippines, he left the country and went to Hong Kong. Meanwhile, the friars forced all the tenants to leave the Dominican Hacienda as a revenge. The Rizal family was the first among the tenants to be evicted because they refused to pay the rent and interest. Terrero, on the other hand, was replaced by Lieutenant General Valeriano Weyler, who was grateful of the role of the friars in the conquest of Luzon and Visayas. He pointed out that religion should be a means of the government in the aforementioned islands in the Philippines.

The tenants protested in Manila headed by Doroteo Cortes. In the said demonstration, the tenants presented a petition to Queen Regent requesting the departure of the friars from the Philippines. After the protest, there were rallyists who got arrested.

On the other hand, Rizal's brother-in-law, Mariano Herbosa was denied of having a Christian burial by the Roman Catholic Church because he was married to Lucia, Rizal's sister. Rizal wrote an essay to address this issue and it was entitled, "A Profanation" (*Una Profanacion*). Note that when Rizal left, Don Francisco, Paciano, Saturnina, Narcisa and Lucia were exiled to other parts of the country. Rizal felt sorry for what had happened to his family after supporting the rights of the tenants. This caused him so much despair.

Before leaving Calamba on February 3, 1888, a friend of Rizal from Lipa requested him to write a poem to celebrate the conversion of Lipa from a *pueblo* (town) to a villa (city). The poem, *Himno al Trabajo* or Hymn to Labor (Osias, 1948) depicts Rizal's appreciation for men's efforts and compliment the country's wealth and energy. He believed that hardwork or labor is the country's blood, health and life.

TRIP TO HONG KONG

Rizal arrived in Hong Kong on February 8, 1888. His fellow Filipinos namely Jose Maria Basa, Balbino Mauricio and Manuel Yriarte, who were all exiled in 1872, met Rizal. In Hong Kong, he was able to study the Chinese language, Chinese drama and theater, Chinese cultures and Chinese values. Rizal even became friends with

some Spaniards that were based in Hong Kong.

He met Barranda, Terrero's secretary, together with other Spaniards and went to visit Macao, a Portuguese colony near Hong Kong. Rizal and his friends visited the botanical garden, theatre, casino, cathedral and churches, pagodas and bazaars. They lived in the house of Juan Lecaroz and on February 20, 1888, he went back to Hong Kong. Two days after, he left for Japan on Board the SS Oceania on February 22, 1888.

TRIP TO JAPAN AND SHORT ROMANCE WITH O-SEI-SAN

Rizal arrived in Yokohama, Japan and stayed at Tokyo Hotel on February 28, 1888 for a few days. He was then invited by Juan Perez Caballero to live at the Spanish Legation for a month. On March 7, 1887, he left the hotel and lived at the Spanish legation. During his stay in Japan, he studied the Japanese language or Nippongo, Japanese culture, theatres, martial arts and visited Japanese provinces. Rizal appreciated the cleanliness, politeness, and industry of the Japanese.

Rizal then met O-Sei-San and their romance began when he lived at the Spanish legation. They became friends and later on developed to become lovers. O-Sei-San or Seiko Usui and Rizal fell in love for each other. Because of this, Rizal thought of staying in Japan for good. Nonetheless, Rizal had duties to fulfill for his country. So he decided to leave Japan and said his goodbyes to O-Sei-San.

TRIP TO UNITED STATES OF AMERICA

Aboard a steamer on April 28, 1888, the entire boat was quarantined when it stopped in San Francisco because accordingly, the ship came from a country where cholera was epidemic. Rizal knew that this was not the fact – he found out that the ship was halted for the Chinese and Japanese laborers who accepted cheap labor, replacing the American laborers.

On May 4, 1888, after a week of the quarantine, some passengers were allowed to disembark, except for the Japanese and Chinese passengers who were quarantined for a longer period. Rizal went to different cities in America like Reno, Utah, Colorado, Nebraska, Chicago, Albany, and New York City. He was very much impressed with all the cities for its natural beauty, the hardworking Americans, the material progress and the high standard of living, and the opportunities offered for poor immigrants for a better life.

The negative impressions include the lack of racial equality and the presence of racial prejudice against other nations. The Americans value valued money more than human life and fairness and justice were only offered to white people.

TRIP IN LONDON

After Rizal's trip to the United States of America, he left New York City on May 16, 1888 and arrived in Liverpool, England on May 24 of the same year. He stayed for a day at Adelphi Hotel and left for London the following day. He was welcomed by Dr. Antonio Ma. Regidor on May 25, 1888 and stayed as a guest in their home. Dr. Regidor was an exile of 1872 and a practicing lawyer in London.

Rizal had reasons why he chose to live in London. First, he wanted to enhance his knowledge on the English language; he sought to have further study on Antonio Morga's *Sucesos de las Islas Filipinas*; to do research on the Philippine history; and to continue to write for La Solidaridad in defense of his people against the Spanish tyranny.

Jose Rizal then met Dr. Reinhold Rost, the librarian of the Ministry of Foreign

Affairs in England and also an authority on Malay languages and customs. Dr. Rost was the one who allowed Rizal to undertake research at the British Museum. Thankful to Dr. Rost, Rizal had the time to read Morga's *Sucesos de las Islas Filipinas*. The doctor was also the one who inspired Rizal to contribute two articles in the Asian Studies Journal Trubner's Record on May 1889. The first was entitled, *Specimens of Tagalog Folklore* (a collection of 14 proverbs, 8 puzzles and 2 verses) and the second was *Two Eastern Fables* (a comparison of Japanese fables with the Filipino fables). At that time, he transferred and became a boarder of the Beckett family. Unfortunately, he still received good and bad news from the Philippines while he was in London and some of them are as follows:

1. Persecution of his fellow Filipinos who signed the Anti-Friar Petition of 1888 that was submitted to Queen Regent for the expulsion of the friars in the Philippines;
2. Persecution of the tenants of Calamba, including the Rizal family and relatives because of their petition for the reforms in the government;
3. The exile of Rizal's brother-in-law, Manuel T. Hidalgo, in Bohol;
4. Furious attacks of the Spanish senators;
5. The arrest of Rizal's friend, Laureano Vida, for keeping copies of *Noli Me Tangere* in his home;
6. The good news that Rev. Vicente Garcia defended the *Noli* against the attacks of the friars.

Earlier in September 1888, Rizal went to Paris to continue his research on the Philippine history in the *Bibliotheque Nationale* or the National Library in Paris. There he polished the annotated version of Antonio Morga's *Sucesos de las Islas Filipinas*. Rizal stayed in the house of Valentin Ventura. Despite the good life that he had in Paris, Rizal kept himself busy at the National Library. He also studied the French language and made plenty of lesson drills for the students.

On December 24, 1888, Rizal spent his Christmas and New Year with the Beckett family. That time, Rizal was attracted to another woman, Gertrude Beckett, known by her nicknames Tottie and Sissie. Like Segunda Katigbak, Gertrude was small and chubby. This just goes to show that Rizal's love for Leonor Rivera was not that deep. But unlike Leonor, Gertrude was not as appealing. Rizal was interested with Gertrude because they had close relationship and have a happy family. Rizal, however, prevented his feelings for Gertrude when he knew that she was falling in love with him.

Rizal was also welcomed by Juan Luna and his wife in London. Rizal visited Madrid and Barcelona again on December 1888 and there he first met Marcelo H. del Pilar and Mariano Ponce, the leaders of the Propaganda Movement. Rizal became more active in the Propaganda Movement with his fellow *ilustrados*. In the face of Rizal's absence, he was still chosen to be the Honorary President during the inauguration of *Asociacion La Solidaridad* on December 31, 1888, which was founded by Graciano Lopez Jaena in Barcelona on February 15, 1889.

The Propaganda Movement aimed for reforms such as: 1) for the Philippines to be made a province of Spain so that the native Filipinos would have equal rights accorded to Spaniards; 2) to have a representation of the Philippines in the Spanish Cortes; and (3) secularization of parishes. Rizal became busy in writing articles and essays that were published in the Propaganda Movement's newspaper, *La Solidaridad*. Rizal had translated into Tagalog the letter to The Women of Malolos on February 22, 1889 as requested by Marcelo H. del Pilar.

Said letter will be discussed in greater detail later on.

Rizal founded the *Kidlat* Club and the *Indios Bravos* on March 19, 1889 to prove that the Filipinos are not only capable of excellence but can also be the best in terms of intellectual and physical aspects. Another society that Rizal founded in Paris in 1890 was the R.D.L.M. (*Redencion de los Malayos*), its acronym revived the Malay race, for the purpose of increasing the knowledge of the people in the Philippines. To continue his writings for *La Solidaridad*, Rizal contributed articles such as the “*Filipinas Dentro de Cien Años* (The Philippines a Century Hence) and the essay “*Sobre la Indolencia de los Filipinos*” (On the Indolence of the Filipinos) in 1890. In Paris, Rizal published *Por Telefono*, using the screen name Dimas Alang, to answer the attacks of the Spanish friar, Fr. Salvacion Font against the novel *Noli Me Tangere*.

IN BRUSSELS, BELGIUM

On January 28, 1890, Rizal left Paris for Brussels, Belgium. He was accompanied by Jose Alberto when he moved to Brussels. When Jose Alberto left the country, an engineering student, Jose Alejandro stayed with Rizal at the boarding house owned by Suzanne and Marie Jacoby. Aside from the cost of living in Paris, which was too much, Rizal cannot focus on writing his second novel *El Filibusterismo* because of the social life in Paris that interfered with his writings. While doing the chapters of the novel, he continued to write articles for *La Solidaridad* and they were:

1. “A La Defensa” (To la Defensa) on April 30, 1889 as his answer to an Anti-Filipino writing of Patricio de la Escorura;
2. “La Verdad Para Todos” (The Truth For All) on May 31, 1889 as his reply against the Spanish accusations that the Filipino officials were ignorant and immoral;
3. “Vicente Barrantes’ Teatro Tagalo” on June 15, 1889;
4. Barrantes’ ignorance on the theatrical art of the Tagalog;
5. “Una Profanacion” (A Profanation) on July 31, 1889 as his attack against the friars for ignoring and not allowing Christian burial for his brother-in-law, Mariano Herbosa;
6. “Crueldad” (Cruelty) on July 31, 1889 defending Blumentritt from mocking and insulting attacks of his rivals;
7. “Verdades Nuevas” (New Truths) on August 15, 1889, that because of the letter written by Vicente Belloc Sanchez, saying that if reforms were granted, it will start in the destruction of the peaceful ruling of the friars in the Philippines;
8. “Diferencias” (Differences) on September 15, 1889 in response of the attacks of the article, saying mean and bad comments to the Filipinos who were then protesting for reforms from the Spanish government;
9. “Inconsequencias” (Inconsequences) on November 30, 1889 to defend Antonio Luna against the attacks of Pablo Mir Deas’s article in *El Pueblo Soberano*, a newspaper in Barcelona;
10. “LLanto y Risas” (Tears and Laughters) on November 30, 1889 as Rizal’s way of saving the Filipinos from the Spaniards racial prejudice;
11. “Ingratitudes” (Ingratitudes) on January 15, 1890 in response to Governor-General Weyler’s words, that people of Calamba should not be fooled by empty promises of their ungrateful sons.

To sustain his living condition in Brussels, Rizal practiced and treated patients as a surgeon. Unlike the *Noli Me Tangere*, Rizal spent too much time in writing his

second novel *El Filibusterismo* and articles for *La Solidaridad*. Rizal had been hearing news from Juan Luna and Valentín Ventura that his fellow Filipinos in Spain were too much into gambling. With this, Rizal sent a letter to Marcelo H. del Pilar on May 28, 1890, asking him to remind the Filipinos in Madrid that they are not to gamble in Europe but to work for the freedom of the Philippines.

On the other hand, Rizal received bad news coming from home that his family and relatives were forced to leave and go to different places because the Calamba land problem had worsened, that the Dominican management raised the rents for the land. This was the reason why the tenants, including Rizal's father, refused to pay the rent, which resulted for the filing of a case by the Dominicans to strip the ownership of Calamba land from the Rizal family.

The illegal eviction of his family angered him and made him depressed. Rizal planned to go home to the Philippines because he could not bear the pain about what happened to his family. Rizal then wrote a poem entitled "A Mi Musa" (To My Muse) to address his disappointments on the land problems of Calamba. This poem was published in *La Solidaridad* with *Laong Laan* as Rizal's pen name on December 15, 1890.

Rizal failed to defend the case against the Dominicans and justice was not received for his family and the tenants of Calamba. While in Madrid, Rizal attended a gathering of Filipinos where he had a fight with Antonio Luna and dared Wenceslao Retana to a duel. Retana, was a Spanish scholar and Rizal's rival in writing.

While in Madrid, Rizal asked for the help of the former members of the ministry who were liberal Spanish statesmen, but they only gave him a pat on the shoulder and sympathized with him. The *Asociacion Hispano Filipino* was formed, led by Dr. Miguel Morayta, a Spanish professor and a mason grandmaster. To decide what is the goal of the propaganda, they initiated an election who the leader will be. There were ninety participants, all were Filipinos. The competition was between José Rizal and Marcelo H. del Pilar and during the first two canvass, M.H. del Pilar was leading the votes and it was Rizal who won in the end. But Rizal chose to leave rather than divide the Filipinos in Madrid.

On February 1891, Rizal arrived in Biarritz, France. He was entertained by the Boustead family. The one-month trip to France made him forget all his bad experiences in Madrid and on his vacation, he once again had an affection to Nelly Boustead. He finished his second novel *El Fili* on March 29, 1891 and on March 30, 1891, the revision of the novel was completed, ready to be published anytime soon.

LIFE IN HONG KONG

Rizal left Madrid and went to Hong Kong after he published the *El Fili* in Europe. He did not like the political situation between him and del Pilar, and the other Filipinos in Spain. It was during this time that Rizal heard that his friend, José Ma. Panganiban (his pen name was Jomapa), bid his farewell to the world. As saddened as he was, he recognized Jomapa's talent, intelligence, and industry through a eulogy, considering him as a lost for the country.

Due to his unpleasant experiences in Madrid, Rizal planned on leaving the political life in Europe to focus on his mission instead. On November 20, 1891, he arrived in Hong Kong. He then decided to practice medicine, through his association with Dr. Lorenzo P. Marquez, so he applied for a license and the license and was eventually granted. His family went to Hong Kong and he supported them in the city.

While in Hong Kong, he translated *The Rights of Man* written in French into Tagalog, *Ang Mga Karapatan ng Tao*. He also wrote articles entitled, *A La Nacion Espanola* (To The Spanish Nation), as a reconsideration for Spain to correct the wrong things they have done to the tenants of Calamba; and *Sa Mga Kababayan* (To My Countrymen), as Rizal's interpretation of the Calamba agrarian problem. During his days in Hong Kong, he started to write the constitution of *La Liga Filipina*, through the help of Jose Ma. Basa. *La Liga Filipina* aimed for: the unity of the whole archipelago into one body; common protection in every want and necessity; protection against all forms of violence and injustice; stimulation of instruction, agriculture and commerce; and the undertaking of study and application of reforms. The motto of the league was *Unus Instar Omnium* Or One Like All. There were three organizational councils in *La Liga*: popular, provincial and supreme. Qualification in the tests and a recommendation from the town's council was necessary to become a member of this organization. It also requires a monthly contribution for the following projects:

1. Helping a member or his son who had problem in financing his studies but with excellent aptitude for study;
2. Helping member who are less fortunate;
3. Lending funds to am member who needs finances for his farm or industrial activities;
4. Aiming to help the member to defend his rights;
5. Putting up stores to help members in their needs at lesser price.

Before going back to the Philippines, he sought to see Governor-General Eulogio Despujol on his North Borneo project because the latter does not have a response to it. Rizal and his sister Lucia left Hong Kong and returned to Manila in 1892. Despite the warnings and his family's disapproval, Rizal arrived on June 26, 1892 and immediately went to visit his friends in Central Luzon. He encouraged them to join the *La Liga Filipina* but sadly, a few days after the *Liga*'s formation, Rizal was captured and brought to Fort Santiago on July 6, 1892 for the accusation that he brought with him from Hong Kong, leaflets entitled "*Pobres Friales*" or poor friars — a satire against the rich Dominican friars and their accumulation of wealth, which was against their vow of poverty. Though untrue, Rizal was exiled in Dapitan, Mindanao.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

A. TRUE or FALSE. Write A if the statement is correct. Otherwise, write B.

- ____ 1. Rizal's entrance to Colegio de San Juan Letran went on smoothly.
- ____ 2. The Carthagian Empire was solely for the boarding students of Ateneo.
- ____ 3. Ad Majorem Dei Gloriam means "That in all things, God may be glorified."
- ____ 4. Rizal finished Bachiller En Artes at Sta. Isabel College.
- ____ 5. It was Father Francisco Paula de Sanchez who taught Rizal painting and sculpture.
- ____ 6. Rizal possessed the highest degree of scholarship and leadership in Ateneo.
- ____ 7. "My First Inspiration" was written to give tribute to his hometown, Calamba.
- ____ 8. *Por La Educacion Recibe Lustre La Patria* was a poem that Rizal wrote when he likened education to a lighthouse.
- ____ 9. Junto Al Pasig was Rizal's first best poem in Spanish written by a Filipino.
- ____ 10. El Consejo De Los Dioses was announced the best entry in the literary contest of 1880 but since its author was a Filipino, the grand prize was given to a Spaniard.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

B. Describe Rizal's life in each country that he visited. Write the highlight of his experience in each country on the table below.

| Country | Highlight/s |
|-----------|-------------|
| Barcelona | |
| Madrid | |
| Paris | |
| Germany | |
| Hong Kong | |
| Japan | |
| USA | |
| London | |
| Belgium | |

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

Access online the Rizal's "Brindis" Speech. Read and analyze the speech and then write a reflection about Rizal's objectives in writing the said speech. Give at least three (3) highlights of the speech to justify Rizal's message for writing it.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

ESSAY. Read the first issue of the *La Solidaridad* and analyze the aims stated therein. Assess them one by one and decide whether *La Solidaridad* was successful in its objectives.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 4

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. What were Rizal's reasons for traveling to different places like Europe, Asia, and America?

2. Cite some of the benefits that Rizal attained from traveling around the world.

3. Do you think Rizal was successful in attaining his significant missions from his travels?



RIZAL'S LIFE: Exile, Trial, and Death

LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Analyze the factors that led to Rizal's execution.
2. Analyze the effects of Rizal's execution on Spanish colonial rule and the Philippine Revolution.

S Rizal's Life: Exile, Trial and Death

As soon as Rizal arrived in Manila on June 26, 1892, he was welcomed by Apolinario Mabini, Andres Bonifacio, Ambrosio Salvador, Pedro Serrano Laktaw, Deodato Arellano, and other patriots, who, altogether founded *La Liga Filipina* (The Filipino League). They wanted to discuss the plan for La Liga Filipina which was held in a house on Calle Ylaya. That time, Rizal was able to talk to Governor-General Despujol on July 1892, saying his gratitude for lifting the order of exile for his sisters.

Dapitan is a remote town in Mindanao, which served as an outpost of the Spaniards in the Philippines. Dapitan became the only witness to Rizal's fate since July 1896. During his exile, Rizal became close with Captain Ricardo Carnicero for allowing him to roam the place on the condition that Rizal will relay his activities in his office once a week. In Dapitan, he continued his medicine, research and continued his talent in sculpture, painting, sketching and poetry writing. He put up a school for boys and introduced projects for the community. As a gift to Captain Carnicero, Rizal wrote a poem entitled, "A Don Ricardo Carnicero" on August 26, 1892.

Rizal helped the people of Dapitan with their livelihood — he did farming and business and even invented a wooden equipment in making bricks. On September 21, 1892, Rizal together with Carnicero and another Spaniard, won a lottery ticket. The amount given to him as his share was P6,200. Part of his share was used to buy a land in Talisay. He built a house, a clinic and a school within the area. He sent letters to Blumentritt, narrating his daily activities in Dapitan: He wrote poems, performed operation on his mother's eyes, and studied on medicinal plants of Dapitan to be prescribed to his patients.

That time, Rizal had been known to be one of the best ophthalmologist. Upon hearing this, George Tauffer who had an eye ailment, together with her adopted daughter, Josephine Bracken, traveled from Hong Kong to Dapitan. Rizal developed an attraction with Josephine and soon, they became husband and wife even if it was against Father Obach and both their relatives.

Another project of Rizal for Dapitan was the creation of a big map of Mindanao at the plaza to be used for geography class. He explained the position of Dapitan to the town people in relation to other places in Mindanao. With the help of Rizal's students, he invented a water system that gave the town people water for their drinking and irrigation. He also helped the people in putting-up lamp posts in every corner of the town.

When revolution commenced in Manila in 1896, Dr. Pio Valenzuela together with Raymundo Mata, a blind man, visited Rizal in Dapitan to narrate to him the founding of Katipunan and its plan for revolution. For awhile, Rizal sent letters to Governor General Ramon Blanco from 1894 to 1895. He wanted his case be reviewed so Blumentritt proposed that Rizal may offer his services as a surgeon to the Spanish government in Cuba to end his exile. That time, Cuba was also a colony of Spain and was raged by a yellow-fever epidemic. On July 30, 1896, Governor-General Ramon Blanco granted Rizal's request to go to Cuba. Rizal left Manila, embarked the steamer *España* and on September 3, 1896 he went to Barcelona boarded the steamer *Isla de Panay*. When he arrived at the port, Governor-General Despujol told Rizal that there was a command to return him back to Manila. Rizal was arrested while on his trip at the Mediterranean Sea. He was put

into prison in Barcelona, Spain and was brought back to the Philippines. Safely guarded while on the way from Barcelona to Manila, Rizal reached the capital on November 3, 1896 and was soon brought to be imprisoned at Fort Santiago.



Fort Santiago at present. Photo taken from www.google.com.

TRIAL AND DEATH OF RIZAL

On November 20, 1896, the assigned Judge to summon Rizal was Colonel Francisco Olive, an Advocate of the Spanish military tribunal. The preliminary investigation began, and a five-day investigation was conducted. He was blamed for being the leader of the revolution by increasing the people's ideas about rebellion and making illegal organizations. As expected, Rizal was not given the chance to interrogate his witnesses. He was only allowed to choose his lawyer from a list of young Spanish officers who were not into law. He chose Lt. Luis Taviel de Andrade, who was the bodyguard of Rizal when he first came home. There were two kinds of evidences presented to him during the investigation: documentary and testimonial. There were fifteen documents against Rizal and ten witnesses for testimonial. All efforts were made by Lt. Taviel de Andrade to defend Rizal of his innocence but as obvious as it may have seemed, Rizal was still found guilty.

Note that Rizal cited twelve points to prove his innocence:

1. Rizal was against rebellion as testified by Pio Valenzuela.
2. No letter consisting of revolutionary elements was addressed to the *Katipunan* was written.
3. Without his consent, the *Katipunan* used his name as one of the passwords.
4. If he was guilty, he could have left the country while in exile; he would not have built a home, and would not have bought a parcel of land to put up a hospital in Dapitan.
5. The revolutionists could have consulted him if he was the leader.
6. He did not deny that he wrote the by-laws of the *Liga Filipina*, but to make things clear, it is a different organization from Katipunan. The former being a civic association and the latter being a revolutionary society.
7. After the first meeting of the *Liga*, the association banished because of his exile in Dapitan and it did not last long.
8. He had no idea, that the *Liga* was reorganized nine months after.
9. If the *Liga* had a revolutionary purpose, then *Katipunan* should not have been founded.
10. If the Spanish authorities found his letters offending, it was because in 1890, his family has been persecuted.
11. He lived a good life in Dapitan - the *politico* military commander and missionary priest in the province could attest to it.
12. The witnesses said that if the speech delivered at Doroteo Ongjuncos's house had inspired the revolution, he should be given a chance to confront these persons. If he was in the revolution, the *Katipunan* should not have sent an unfamiliar emissary to him in Dapitan. For this, his friends knew that he never promoted violence.

RIZAL'S REMAINING DAYS AND THE LAST FAREWELL

When Rizal heard the court decision, he knew that there will be no chance of

changing his fate. At six o' clock in the morning of December 29, 1896, Captain Rafael Dominguez, read him the official notice of his execution. Rizal spent his last hours by going to the prison chapel. His mother and sisters visited him on the same day. He then gave them his remaining possessions, reached out for the gas lamp and gave it to his sister, Trinidad and carefully whispered, "There is something inside." Then Trinidad and his sister Maria got a copy of Rizal's last poem from the lamp. Unfortunately, it was said that on his last days that Rizal was not allowed to embrace his mother.

He took time to write his last letter to his best friend Bluementrit. The last poem he composed was the longest he ever written, it was entitled "*Mi Ultimo Adios*" or My Last Farewell.

My Last Farewell

Farewell, dear Fatherland, clime of the sun caress'd
Pearl of the Orient seas, our Eden lost,
Gladly now I go to give thee this faded life's best,
And were it brighter, fresher, or more blest
Still would I give it thee, nor count the cost.
On the field of battle, 'mid the frenzy of fight,
Others have given their lives, without doubt or heed;
The place matters not-cypress or laurel or lily white,
Scaffold or open plain, combat or martyrdom's plight,
T is ever the same, to serve our home and country's need.
I die just when I see the dawn break,
Through the gloom of night, to herald the day;
And if color is lacking my blood thou shalt take,
Pour'd out at need for thy dear sake
To dye with its crimson the waking ray.
My dreams, when life first opened to me,
My dreams, when the hopes of youth beat high,
Were to see thy lov'd face, O gem of the Orient sea
From gloom and grief, from care and sorrow free;
No blush on thy brow, no tear in thine eye.
Dream of my life, my living and burning desire,
All hail ! cries the soul that is now to take flight;
All hail ! And sweet it is for thee to expire ;
To die for thy sake, that thou mayst aspire;
And sleep in thy bosom eternity's long night.
If over my grave some day thou seest grow,
In the grassy sod, a humble flower,
Draw it to thy lips and kiss my soul so,
While I may feel on my brow in the cold tomb below
The touch of thy tenderness, thy breath's warm power.
Let the moon beam over me soft and serene,
Let the dawn shed over me its radiant flashes,
Let the wind with sad lament over me keen ;
And if on my cross a bird should be seen,
Let it trill there its hymn of peace to my ashes.

Let the sun draw the vapors up to the sky,
And heavenward in purity bear my tardy protest
Let some kind soul o'er my untimely fate sigh,
And in the still evening a prayer be lifted on high
From thee, O my country, that in God I may rest.

Pray for all those that hapless have died,
For all who have suffered the unmeasur'd pain;
For our mothers that bitterly their woes have cried,
For widows and orphans, for captives by torture tried
And then for thyself that redemption thou mayst gain.
And when the dark night wraps the graveyard around

With only the dead in their vigil to see

Break not my repose or the mystery profound
And perchance thou mayst hear a sad hymn resound
'T is I, O my country, raising a song unto thee.

And even my grave is remembered no more
Unmark'd by never a cross nor a stone

Let the plow sweep through it, the spade turn it o'er
That my ashes may carpet earthly floor,
Before into nothingness at last they are blown.
Then will oblivion bring to me no care
As over thy vales and plains I sweep;

Throbbing and cleansed in thy space and air
With color and light, with song and lament I fare,
Ever repeating the faith that I keep.

My Fatherland ador'd, that sadness to my sorrow lends
Beloved Filipinas, hear now my last good-by!

I give thee all: parents and kindred and friends
For I go where no slave before the oppressor bends,
Where faith can never kill, and God reigns e'er on high!

Farewell to you all, from my soul torn away,
Friends of my childhood in the home dispossessed !
Give thanks that I rest from the wearisome day !
Farewell to thee, too, sweet friend that lightened my way;
Beloved creatures all, farewell! In death there is rest !

Rizal had his last supper in the evening of December 29, 1896. At that time, he said to Captain Dominguez that he has already forgiven his enemies including those who wanted him dead. At three in the morning on the day of his execution, he prayed and confessed his sins in the chapel. At exactly 5:30 in the morning, he had his last breakfast of three hard boiled eggs. After breakfast, he singed some memorabilia including religious pictures and books, some of which he gave to his mother and sister, Trinidad. To his wife Josephine, he gave the *Imitacion de Cristo* as a gift.

He once again wrote a letter to his family, sisters and brother that said:

To my family, I ask you for forgiveness for the pain I cause you, but some day I shall have to die and it is better that I die now in the plentitude of my conscience.

Dear parents and brothers: give thanks to God that I may preserve my tranquility before my death. I die resigned, hoping that with my death you will be left in peace. Ah! It is better to die than to live suffering. Console yourselves.

I enjoin you to forgive one another the little meanness of life and try to live united in peace and good harmony. Treat your old parents as you would like to be treated by your children later. Love them very much in my memory.

Bury me in the ground. Place a stone and a cross over it. My name, the date of my birth and of my death. Nothing more. If later you wish to surround my grave with a fence, you can do it. No anniversaries. I prefer Paang Bundok.

Have pity on poor Josephine.

My Dear Brother, It is now four and a half years since we have seen one another, or have we exchanged letters. This I think is not because of any lack of love on my part or yours, but because, knowing one another so well, we do not need to talk in order to be understood by one another.

Now I am about to die, and it is to you I dedicate my last line, to tell you how sorry I am to leave you alone in this life, burdened with the weight of the family and of our old parents. I am thinking how hard you have work to give me a career; I have tried not to waste my time. My brother, if the fruit been bitter, it is not my fault, but the fault of circumstances. I know that you have suffered much for me, and I am sorry.

I assure you, brother, that I die innocent of this crime of rebellion. That my former writings may have contributed toward it, I cannot wholly deny; but then, I thought I had expiated for the pass in my deportation.

Tell our father that I remember him, and how much! I remember his affection and his love since my earliest childhood. Ask him to forgive me for the pain I have unwillingly caused him.

(Signed)
Jose Rizal

Wearing a black suit, black pants, black bowler hat, and white shirt with his arms tied behind his back, Rizal walked to Bagumbayan at 6:30 in the morning of December 30, 1896. He walked along with his defense lawyer, Andrade, and two Jesuit priests, March and



Photo taken from <https://joserizals814.wordpress.com/2012/11/05/arrest-exile-incarceration-and-death/>

Vilaclara. In front of them were the advance guard of armed soldiers and behind them were another group of military men. The sound of a trumpet signaled the start of the death march and the muffled sound of drums served as the musical score of the walk.

People were lined up in the streets—"some were sympathetic to him, oothers, especially the Spaniards, wanted nothing less than to see him die. Some observed that his family or the *katipuneros* would make a last minute effort to sprint him from the trap" (Ocampo, 2016).

Prior to his death, it was believed that Rizal has managed to remain calm. Spectators said Rizal acknowledged the familiar faces in the crowd by nodding his head from left and right. Some people even saw that Rizal smiled from time to time.

At the time of his death, Rizal refused to kneel and declined the traditional blindfold. Maintaining that he was not a traitor to his country and to Spain, he even requested to face the firing squad. The Commander of the firing squad denied his request but after some time, Rizal agreed to turn his back to the firing squad but requested that he be shot not in the head – but in the small of the back instead. When agreement has been reached, Rizal shook the hand of his defense lawyer. The military physician asked permission to feel the pulse of the man who had only a few minutes to live and the doctor was startled to find it normal. Before leaving Rizal in his appointed place, the priests offered him a crucifix to kiss “but he turned his head away and silently prepared for his death. When the command had been given, the executioners’ guns barked at once. Rizal yelled Christ’s two words, “Consummatum est!” (It is finished!) simultaneously with his final effort to twist his bullet-pieced body halfway around.

Silence was all over. Unfortunately, the Captain did not keep his words about the request made by Rizal of not shooting his head, but one of his men came near to the body and gave Rizal “tira de gracia” or the mercy shot in the head to make sure that Rizal is dead.

The Spaniards houted, *Viva Espana!* *Muerte a los Traidores!* But the crowd did not respond. To break the ice, the military band played “Marcha de Cadiz,” and so they cheered.

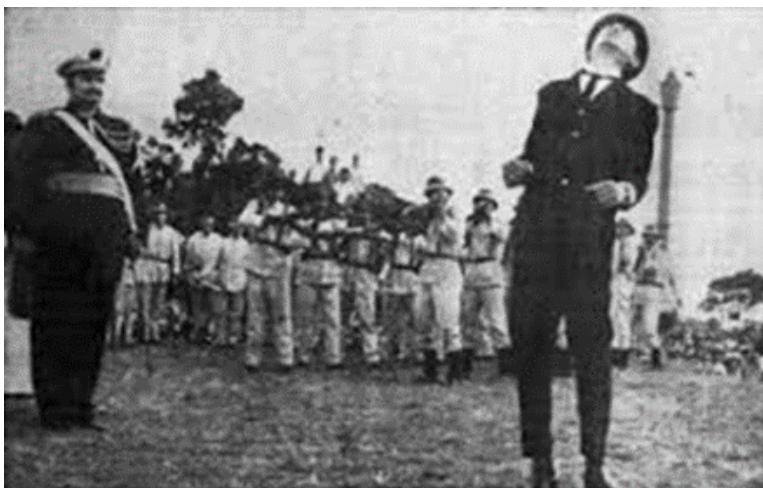


Photo taken from <https://joserizals014.wordpress.com/2012/11/05/arrest-exile-incarceration-and-death/>

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

A. MULTIPLE CHOICE. Write the letter of the correct answer.

____ 1. He is a friend of Rizal who informed him that the revolution in Cuba was plagued by a yellow-fever epidemic.

- A. Pio Valenzuela
- B. Ferdinand Blumentritt
- C. Gov. Gen. Ramon Blanco
- D. Matias Arrieta

____ 2. Rizal jointly won a lottery ticket worth _____.

- A. P20,000
- B. P50,000
- C. P5,000
- D. 17,000

____ 3. He is the Spanish commandant who became Rizal's friend during his exile in Dapitan.

- A. Pablo Pastells
- B. Francisco de Paula Sanchez
- C. Ricardo Carnicero
- D. Kapitan Tiago

____ 4. She is an orphan with an Irish blood and stepdaughter of Rizal's patient from Hong Kong.

- A. Narcisa
- B. Josephine Bracken
- C. Leonor Rivera
- D. Orang Valenzuela

____ 5. Which among the following is not included in Rizal's acquired land from the lottery ticket that he won?

- A. house
- B. school
- C. chapel
- D. hospital

B. TRUE or FALSE. Write a triangle if the statement is true and a circle if it is false.

____ 6. It was in Dapitan that Rizal was able to practice medicine.

____ 7. Rizal's request to face his executioners at the time of his death was granted.

____ 8. Rizal cited his points to prove his innocence.

____ 9. *Mi Ultimo Adios* is the last poem that Rizal wrote for his family.

____ 10. Rizal was in Barcelona when he was brought back to the Philippines to be imprisoned at Fort Santiago.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. Agree or Disagree. Rizal is a coward when he refused to approve the planned uprising of the *Katipunan*. Explain your answer in brief.

2. If you had been Rizal's lawyer, what could have you done to save Rizal from his death sentence?

3. Explain the reason why Rizal wanted to be shot in the small of the back instead of the head.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

REFLECTION. Do you think Rizal's dying for the country was really worth it? Prove your point.

Annotation of Antonio Morga's *Sucesos de las Islas Filipinas*

LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Analyze Rizal's ideas on how to rewrite the Philippine History.
2. Explain the underlying purpose of Morga's *Sucesos de las Islas Filipinas*.
3. Compare and contrast Rizal and Morga's different views about Filipinos and Philippine culture.

6 Annotation of Antonio Morga's *Sucesos de las Islas Filipinas*

"To foretell the destiny of a nation, it is necessary to open the books that tell of her past"

- Jose Rizal

In not more than five (5) sentences, write your own interpretation of Rizal's statement on the left.

Through the centuries, Jose Rizal has been known to be an earnest seeker of truth – it is this characteristic that marked him as a great historian. When the Spaniards came to conquer the islands, he had been so passionate to know the true conditions of the Philippines. But imagine how difficult it was to search for information during those days – most of the available sources were either written by friars of the religious orders and zealous missionaries determined to wipe out native beliefs and cultural practices, which they considered idolatrous and savage.

Despite the colonizers' claim that they were solely responsible for refining the Philippine islands, Rizal's beliefs say otherwise. For him, the native populations of the Filipinos were self-sustaining and customarily spirited – it was because of the Spanish colonization that the Philippine's rich culture and tradition faded to a certain extent.

In order to support this supposition, Rizal went to look for a reliable account of the Philippines in the early days and at the onset of Spanish Colonization. Some references say that while in Europe, Rizal came across research papers published by eminent European scientists about ethnic communities in Asia – one of them was Dr. Ferdinand Blumentritt, author of "Versuch einer Ethnographie der Philippinen." Rizal wrote to him and that was how their friendship began. It was Dr. Blumentritt, a knowledgeable Filipinologist, who recommended Dr. Antonio Morga's *Sucesos de las Islas Filipinas*, which, according to many scholars, had an honest description of the Philippine situation during the Spanish period.

Other sources, however, claim that Rizal learned about Antonio Morga from his uncle, Jose Alberto. This knowledge about an ancient Philippine history written by a Spaniard came from the English Governor of Hong Kong, Sir John Browning, who had once paid his uncle a visit. While in London, Rizal immediately acquainted himself with the British Museum where he found one of the few remaining copies of Morga's *Sucesos*. At his own expense, Rizal had the work republished with annotations that showed that the Philippines was an advanced civilization prior to Spanish colonization. Austin Craig, an early biographer of Rizal, translated some of the more important annotations into English.

In this lesson, you will learn the importance of analyzing other people's works in the past in order to gain a deeper understanding of our nation, with anticipation that you, too, may write a reliable historical fact of the Philippines.

Dr. Antonio de Morga and his *Sucesos*

Antonio de Morga (1559-1636) was a Spanish conquistador, a lawyer and a government official for 43 years in the Philippines (1594-1604), New Spain and Peru. As Deputy Governor in the country, he reinstated the Audiencia, taking over the function of judge or *oidor*. He was also in command of the Spanish ships in a 1600 naval battle against Dutch corsairs, but suffered defeat and barely survived. He may have undergone important failures in both his military and political capacities but he is now remembered for his work as a historian.

He was also a historian. He authored the book, *Sucesos de las Islas Filipinas* (Events in the Philippine Islands) in 1609 after being reassigned to Mexico. This book narrates observations about the Filipinos and the Philippines from the perspective of the Spaniards. In fact, this book is considered valuable in the sense that it reflects the first formal record of the earliest days of the Philippines as a Spanish colony. Morga's work, which is based partly on documentary research, keen observation, and partly on his personal involvement and knowledge, is said to be the best account of Spanish colonialism in the country.



<https://www.google.com/search?q=dr.+antonio+de+morga&source=imagedata&tbo=q>

With Morga's position in the colonial government, he had access to many important documents that allowed him to write about the natives' and their conquerors' political, social and economic phases of life from the year 1493 to 1603.

Rizal was greatly impressed by Morga's work that he, himself, decided to annotate it and publish a new edition. He meticulously added footnotes on every chapter of the *Sucesos* that could be a misrepresentation of Filipino cultural practices. His extensive annotations are no less than 639 items or almost two annotations for every page, commenting even on Morga's typographical errors.

Rizal began his work in London and completed it in Paris in 1890. In his dedication to complete his new edition of the *Sucesos*, he explained among other things, that the purpose of his work is:



“If the book (*Sucesos de las Islas Filipinas*) succeeds to awaken your consciousness of our past, already effaced from your memory, and to rectify what has been falsified and slandered, then I have not worked in vain, and with this as a basis, however small it may be, we shall be able to study the future.”

What, then, was Morga's purpose for writing the *Sucesos*? Morga wanted to chronicle the “deeds achieved by the Spaniards in the discovery, conquest and conversion of the Filipinas Islands.” Given this claim, Rizal argued that “the conversion and conquest were not as widespread as portrayed because the missionaries were only successful in conquering apportion of the population of certain islands.”

Why, you may ask, would Rizal annotate Morga's work? For one, the book tells the history of wars, intrigues, diplomacy and evangelization of the Philippines in a somewhat disjointed way. Historians, including Rizal, have noticed a definite bias, a lot of created stories and distorted facts in the book just to fit Morga's defense of the Spanish conquest.

For instance, on page 248, Morga describes the culinary art of the ancient Filipinos by recording, "they prefer to eat salt fish which begin to decompose and smell." Rizal's footnote explains, "This is another preoccupation of the Spaniards who, like any other nation in that matter of food, loathe that to which they are not accustomed or is unknown to them...the fish that Morga mentions does not taste better when it is beginning to rot; all on the contrary, it is bagoong and all those who have eaten it and tasted it know it is not or ought to be rotten."

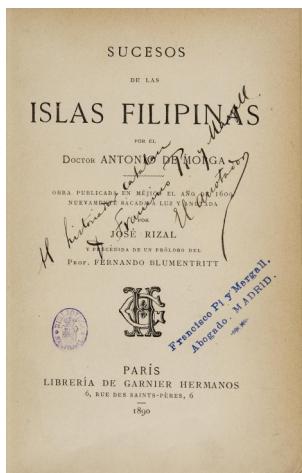
In order to understand these, let us take a look at some of the most important annotations of Rizal.

The Preface

Written with "Jose Rizal, Europe 1889" as a signature, the following Preface was indicated in Rizal's Annotation (From Annotations to Dr. Antonio Morga's *Sucesos de las Islas Filipinas*, n.d., as translated in English):

"To the Filipinos: In *Noli Me Tangere* (The Social Cancer) I started to sketch the present state of our native land. But the effect which my effort produced made me realize that, before attempting to unroll before your eyes the other pictures which were to follow, it was necessary first to post you on the past. So only can you fairly judge the present and estimate how much progress has been made during the three centuries (of Spanish rule).

Like almost all of you, I was born and brought up in ignorance of our country's past and so, without knowledge or authority to speak of what I neither saw nor have studied, I deem it necessary to quote the testimony of an illustrious Spaniard who in the beginning of the new era controlled the destinies of the Philippines and had personal knowledge of our ancient nationality in its last days.



https://www.google.com/search?q=antonio+de+morga+a+sucoses+de+las+islas+filipinas&sourceid=imandsbts=ischands=Xandived=2ahUKEwiR150MoNxMAnXX7VKhVzqB8Q_AUoAxdC8QDw&andid=1707&andid=789#imgrc=BG6OhrfahQPM

It is then the shade of our ancestor's civilization which the author will call before you. If the work serves to awaken in you a consciousness of our past, and to blot from your memory or to rectify what has been falsified or is calumny, then I shall not have labored in vain. With this preparation, slight though it may be, we can all pass to the study of the future."

Notable Annotations

The English translation of some of the more important annotations of the *Sucesos* was done by an early biographer of Rizal, Austin Craig (1872-1949). The following are excerpts from Rizal's annotations to inspire young Filipinos of today (Taken from Craig, 1929 as translated by Derbyshire, n.d. in kahimyang.com).

Governor Antonio de Morga was not only the first to write but also the first to publish a Philippine history. This statement has regard to the concise and concrete form in which our author has treated the matter. Father Chirino's work, printed at Rome in 1604, is rather a chronicle of the Missions than a history of the Philippines; still it contains a great deal of valuable material on usages and customs. The worthy Jesuit in fact admits that he abandoned writing a political history because Morga had already done so, so one must infer that he had seen the work in manuscript before leaving the Islands.

By the Christian religion, Doctor Morga appears to mean the Roman Catholic which by fire and sword he would preserve in its purity in the Philippines. Nevertheless in other lands, notably in Flanders, these means were ineffective to keep the church unchanged, or to maintain its supremacy, or even to hold its subjects.

Great kingdoms were indeed discovered and conquered in the remote and unknown parts of the world by Spanish ships but to the Spaniards who sailed in them we may add Portuguese, Italians, French, Greeks, and even Africans and Polynesians. The expeditions captained by Columbus and Magellan, one a Genoese Italian and the other a Portuguese, as well as those that came after them, although Spanish fleets, still were manned by many nationalities and in them went negroes, Moluccans, and even men from the Philippines and the Marianas Islands.

Three centuries ago it was the custom to write as intolerantly as Morga does, but nowadays it would be called a bit presumptuous. No one has a monopoly of the true God nor is there any nation or religion that can claim, or at any rate prove, that to it has been given the exclusive right to the Creator of all things or sole knowledge of His real being.

The conversions by the Spaniards were not as general as their historians claim. The missionaries only succeeded in converting a part of the people of the Philippines. Still there are Mahometans, the Moros, in the southern islands, and *negritos*, *igorots* and other heathens yet occupy the greater part territorially of the archipelago. Then the islands which the Spaniards early held but soon lost are non-Christian Formosa, Borneo, and the Moluccas. And if there are Christians in the Carolines, that is due to Protestants, whom neither the Roman Catholics of Morga's day nor many Catholics in our own day consider Christians.

It is not the fact that the Filipinos were unprotected before the coming of the Spaniards. Morga himself says, further on in telling of the pirate raids from the south, that previous to the Spanish domination the islands had arms and defended themselves. But after the natives were disarmed the pirates pillaged them with impunity, coming at times when they were unprotected by the government, which was the reason for many of the insurrections.

The civilization of the Pre-Spanish Filipinos in regard to the duties of life for that age was well advanced, as the Morga history shows in its eighth chapter.

The islands came under Spanish sovereignty and control through compacts, treaties of friendship and alliances for reciprocity. By virtue of the last arrangement, according to some historians, Magellan lost his life on Mactan and the soldiers of Legaspi fought under the banner of King Tupas of Cebu.

The term "conquest" is admissible but for a part of the islands and then only in its broadest sense. Cebu, Panay, Luzon Mindoro and some others cannot be said to have been conquered.

The discovery, conquest and conversion cost Spanish blood but still more Filipino blood. It will be seen later on in Morga that with the Spaniards and on behalf of Spain

there were always more Filipinos fighting than Spaniards.

Morga shows that the ancient Filipinos had army and navy with artillery and other implements of warfare. Their prized kries and kampilans for their magnificent temper are worthy of admiration and some of them are richly damascened. Their coats of mail and helmets, of which there are specimens in various European museums, attest their great advancement in this industry.

Morga's expression that the Spaniards "brought war to the gates of the Filipinos" is in marked contrast with the word used by subsequent historians whenever recording Spain's possessing herself of a province, that she pacified it. Perhaps "to make peace" then meant the same as "to stir up war." (This is a veiled allusion to the old Latin saying of Romans, often quoted by Spaniard's, that they made a desert, calling it making peace. (Austin Craig).

Magellan's transferring from the service of his own king to employment under the King of Spain, according to historic documents, was because the Portuguese King had refused to grant him the raise in salary which he asked.

Now it is known that Magellan was mistaken when he represented to the King of Spain that the Molucca Islands were within the limits assigned by the Pope to the Spaniards. But through this error and the inaccuracy of the nautical instruments of that time, the Philippines did not fall into the hands of the Portuguese.

Cebu, which Morga calls "The City of the Most Holy Name of Jesus," was at first called "The village of San Miguel."

The image of the Holy Child of Cebu, which many religious writers believed was brought to Cebu by the angels, was in fact given by the worthy Italian chronicler of Magellan's expedition, the Chevalier Pigafetta, to the *Cebuano* queen.

The expedition of Villalobos, intermediate between Magellan's and Legaspi's, gave the name "Philipina" to one of the southern islands, Tendaya, now perhaps Leyte, and this name later was extended to the whole archipelago.

Of the native Manila rulers at the coming of the Spaniards, Raja Soliman was called "*Rahang mura*", or young king, in distinction from the old king, "*Rahang matanda*". Historians have confused these personages. The native fort at the mouth of the Pasig river, which Morga speaks of as equipped with brass *lantakas* and artillery of larger caliber, had its ramparts reenforced with thick hardwood posts such as the *Tagalogs* used for their houses and called "harigues", or "haligui".

Morga has evidently confused the pacific coming of Legaspi with the attack of Goiti and Salcedo, as to date. According to other historians it was in 1570 that Manila was burned, and with it a great plant for manufacturing artillery. Goiti did not take possession of the city but withdrew to Cavite and afterwards to Panay, which makes one suspicious of his alleged victory. As to the day of the date, the Spaniards then, having come following the course of the sun, were some sixteen hours later than Europe. This condition continued till the end of the year 1844, when the 31st of December was by special arrangement among the authorities dropped from the calendar for that year. Accordingly Legaspi did not arrive in Manila on the 19th but on the 20th of May and consequently it was not on the festival of Santa Potenciana but on San Baudelio's day. The same mistake was made with reference to the other early events still wrongly commemorated, like San Andres' day for the repulse of the Chinese corsair Li Ma-hong.

Though not mentioned by Morga, the *Cebuano* aided the Spaniards in their expedition against Manila, for which reason they were long exempted from tribute.

The southern islands, the *Bisayans*, were also called "The Land of the Painted People (or *Pintados*, in Spanish)" because the natives had their bodies decorated with tracings made with fire, somewhat like tattooing.

The Spaniards retained the native name for the new capital of the archipelago, a little changed, however, for the *Tagalogs* had called their city "*Maynila*."

When Morga says that the lands were "entrusted" (given as *encomiendas*) to those who had "pacified" them, he means "divided up among." The word "en trust," like "pacify," later came to have a sort of ironical signification. To entrust a province was then as if it were said that it was turned over to sack, abandoned to the cruelty and covetousness of the *encomendero*, to judge from the way these gentry misbehaved.

Legaspi's grandson, Salcedo, called the Hernando Cortez of the Philippines, was the "conqueror's" intelligent right arm and the hero of the "conquest." His honesty and fine qualities, talent and personal bravery, all won the admiration of the Filipinos. Because of him they yielded to their enemies, making peace and friendship with the Spaniards. He it was who saved Manila from Li Ma-hong. He died at the early age of twenty-seven and is the only *encomendero* recorded to have left the great part of his possessions to the Indians of his encomienda. Vigan was his encomienda and the *Ilokano*s there were his heirs.

The expedition which followed the Chinese corsair Li Ma-hong, after his unsuccessful attack upon Manila, to Pangasinan province, with the Spaniards of whom Morga tells, had in it 1,500 friendly Indians from Cebu, Bohol, Leyte and Panay, besides the many others serving as laborers and crews of the ships. Former Raja Lakandola, of Tondo, with his sons and his kinsmen went, too, with 200 more *Bisayans* and they were joined by other Filipinos in Pangasinan.

If discovery and occupation justify annexation, then Borneo ought to belong to Spain. In the Spanish expedition to replace on its throne a Sirela or Malaela, as he is variously called, who had been driven out by his brother, more than fifteen hundred Filipino bowmen from the provinces of Pangasinan, Kagayan, and the Bisayas participated.

It is notable how strictly the earlier Spanish governors were held to account. Some stayed in Manila as prisoners, one, Governor Corcuera, passing five years with Fort Santiago as his prison.

In the fruitless expedition against the Portuguese in the island of Ternate, in the Molucca group, which was abandoned because of the prevalence of beriberi among the troops, there went 1,500 Filipino soldiers from the more warlike provinces, principally *Kagayans* and *Pampangans*.

The "pacification" of *Kagayan* was accomplished by taking advantage of the jealousies among its people, particularly the rivalry between two brothers who were chiefs. An early historian asserts that without this fortunate circumstance, for the Spaniards, it would have been impossible to subjugate them.

Captain Gabriel de Rivera, a Spanish commander who had gained fame in a raid on Borneo and the Malacca coast, was the first envoy from the Philippines to take up with the King of Spain the needs of the archipelago.

The early conspiracy of the Manila and *Pampangan* former chiefs was revealed to the Spaniards by a Filipina, the wife of a soldier, and many concerned lost their lives.

The artillery cast for the new stone fort in Manila, says Morga, was by the hand of an ancient Filipino. That is, he knew how to cast cannon even before the coming of the Spaniards, hence he was distinguished as 4"ancient." In this difficult art of ironworking, as in so many others, the modern or present-day Filipinos are not so far advanced as were

their ancestors.

When the English freebooter Cavendish captured the Mexican galleon Santa Ana, with 122,000 gold pesos, a great quantity of rich textiles-silks, satins and damask, musk perfume, and stores of provisions, he took 150 prisoners. All these because of their brave defense were put ashore with ample supplies, except two Japanese lads, three Filipinos, a Portuguese and a skilled Spanish pilot whom he kept as guides in his further voyaging.

From the earliest Spanish days ships were built in the islands, which might be considered evidence of native culture. Nowadays this industry is reduced to small craft, scows and coasters.

The Jesuit, Father Alonso Sanchez, who visited the papal court at Rome and the Spanish King at Madrid, had a mission much like that of deputies now, but of even greater importance since he came to be a sort of counsellor or representative to the absolute monarch of that epoch. One wonders why the Philippines could have a representative then but may not have one now.

In the time of Governor Gomez Perez Dasmariñas, Manila was guarded against further damage such as was suffered from Li Ma-hong by the construction of a massive stone wall around it. This was accomplished "without expense to the royal treasury." The same governor, in like manner, also fortified the point at the entrance to the river where had been the ancient native fort of wood, and he gave it the name Fort Santiago.

The early cathedral of wood which was burned through carelessness at the time of the funeral of Governor Dasmariñas' predecessor, Governor Ronquillo, was made, according to the Jesuit historian Chirino, with hardwood pillars around which two men could not reach, and in harmony with this massiveness was all the woodwork above and below. It may be surmised from this how hard workers were the Filipinos of that time.

A stone house for the bishop was built before starting on the governor-general's residence. This precedence is interesting for those who uphold the civil power. Morga's mention of the scant output of large artillery from the Manila cannon works because of lack of master foundry men shows that after the death of the Filipino *Panday Pira* there were not Spaniards skilled enough to take his place, nor were his sons as expert as he.

It is worthy of note that China, Japan and Cambodia at this time maintained relations with the Philippines. But in our day it has been more than a century since the natives of the latter two countries have come here. The causes which ended the relationship may be found in the interference by the religious orders with the institutions of those lands.

For Governor Dasmariñas' expedition to conquer Ternate, in the Moluccan group, two Jesuits there gave secret information. In his 200 ships, besides 900 Spaniards, there must have been Filipinos for one chronicler speaks of Indians, as the Spaniards called the natives of the Philippines, who lost their lives and others who were made captives when the Chinese rowers mutinied. It was the custom then always to have a thousand or more native bowmen and besides the crew were almost all Filipinos, for the most part *Bisayans*.

The historian Argensola, in telling of four special galleys for Dasmariñas' expedition, says that they were manned by an expedient which was generally considered rather harsh. It was ordered that there be bought enough of the Indians who were slaves of the former Indian chiefs, or *principales*, to form these crews, and the price, that which had been customary in pre-Spanish times, was to be advanced by the *encomenderos* who later would be reimbursed from the royal treasury. In spite of this promised compensation, the measures still seemed severe since those Filipinos were not correct in calling their dependents slaves

The masters treated these, and loved them, like sons rather, for they seated them at their own tables and gave them their own daughters in marriage.

Morga says that the 250 Chinese oarsmen who manned Governor Dasmariñas' swift galley were under pay and had the special favor of not being chained to their benches. According to him it was covetousness of the wealth aboard that led them to revolt and kill the governor. But the historian Gaspar de San Agustin states that the reason for the revolt was the governor's abusive language and his threatening the rowers. Both these authors' allegations may have contributed, but more important was the fact that there was no law to compel these Chinamen to row in the galleys. They had come to Manila to engage in commerce or to work in trades or to follow professions. Still the incident contradicts the reputation for enduring everything which they have had. The Filipinos have been much more long-suffering than the Chinese since, in spite of having been obliged to row on more than one occasion, they never mutinied.

It is difficult to excuse the missionaries' disregard of the laws of nations and the usages of honorable politics in their interference in Cambodia on the ground that it was to spread the Faith. Religion had a broad field awaiting it then in the Philippines where more than nine-tenths of the natives were infidels. That even now there are to be found here so many tribes and settlements of non-Christians takes away much of the prestige of that religious zeal which in the easy life in towns of wealth, liberal and fond of display, grows lethargic. Truth is that the ancient activity was scarcely for the Faith alone, because the missionaries had to go to islands rich in spices and gold though there were at hand Mohammedans and Jews in Spain and Africa, Indians by the million in the Americas, and more millions of protestants, schismatics and heretics peopled, and still people, over six-sevenths of Europe. All of these doubtless would have accepted the Light and the true religion if the friars, under pretext of preaching to them, had not abused their hospitality and if behind the name Religion had not lurked the unnamed Domination.

In the attempt made by Rodriguez de Figueroa to conquer Mindanao according to his contract with the King of Spain, there was fighting along the Rio Grande with the people called the Buhahayenes. Their general, according to Argensola, was the celebrated *Silonga*, later distinguished for many deeds in raids on the *Bisayas* and adjacent islands. Chirino relates an anecdote of his coolness under fire once during a truce for a marriage among Mindanao "*principalia*." Young Spaniards out of bravado fired at his feet but he passed on as if unconscious of the bullets.

Argensola has preserved the name of the Filipino who killed Rodriguez de Figueroa. It was Ubal. Two days previously he had given a banquet, slaying for it a beef animal of his own, and then made the promise which he kept, to do away with the leader of the Spanish invaders. A Jesuit writer calls him a traitor though the justification for that term of reproach is not apparent. The *Buhahayen* people were in their own country, and had neither offended nor declared war upon the Spaniards. They had to defend their homes against a powerful invader, with superior forces, many of whom were, by reason of their armor, invulnerable so far as rude Indians were concerned. Yet these same Indians were defenseless against the balls from their muskets. By the Jesuit's line of reasoning, the heroic Spanish peasantry in their war for independence would have been a people even more treacherous. It was not Ubal's fault that he was not seen and, as it was wartime, it would have been the height of folly, in view of the immense disparity of arms, to have first called out to this preoccupied opponent, and then been killed himself.

The muskets used by the *Buhahayens* were probably some that had belonged to

Figueroa's soldiers who had died in battle. Though the Philippines had *lantakas* and other artillery, muskets were unknown till the Spaniards came.

That the Spaniards used the word "discover" very carelessly may be seen from an admiral's turning in a report of his "discovery" of the Solomon islands though he noted that the islands had been discovered before.

Death has always been the first sign of European civilization on its introduction in the Pacific Ocean. God grant that it may not be the last, though to judge by statistics the civilized islands are losing their populations at a terrible rate. Magellan himself inaugurated his arrival in the Marianas islands by burning more than forty houses, many small craft and seven people because one of his boats had been stolen. Yet to the simple savages the act had nothing wrong in it but was done with the same naturalness that civilized people hunt, fish, and subjugate people that are weak or ill-armed.

The Spanish historians of the Philippines never overlook any opportunity, be it suspicion or accident, that may be twisted into something unfavorable to the Filipinos. They seem to forget that in almost every case the reason for the rupture has been some act of those who were pretending to civilize helpless peoples by force of arms and at the cost of their native land. What would these same writers have said if the crimes committed by the Spaniards, the Portuguese and the Dutch in their colonies had been committed by the islanders?

The Japanese were not in error when they suspected the Spanish and Portuguese religious propaganda to have political motives back of the missionary activities. Witness the Moluccas where Spanish missionaries served as spies; Cambodia, which it was sought to conquer under cloak of converting; and many other nations, among them the Filipinos, where the sacrament of baptism made of the inhabitants not only subjects of the King of Spain but also slaves of the *encomenderos*, and as well slaves of the churches and convents. What would Japan have been now had not its emperors uprooted Catholicism? A missionary record of 1625 sets forth that the King of Spain had arranged with certain members of Philippine religious orders that, under guise of preaching the faith and making Christians, they should win over the Japanese and oblige them to make themselves of the Spanish party, and finally it told of a plan whereby the King of Spain should become also King of Japan. In corroboration of this may be cited the claims that Japan fell within the Pope's demarcation lines for Spanish expansion and so there was complaint of missionaries other than Spanish there. Therefore it was not for religion that they were converting the infidels!

The raid by *Datus Sali* and *Silonga* of Mindanao, in 1599 with 50 sailing vessels and 3,000 warriors, against the capital of Panay, is the first act of piracy by the inhabitants of the South which is recorded in Philippine history. I say "by the inhabitants of the South" because earlier there had been other acts of piracy, the earliest being that of Magellan's expedition when it seized the shipping of friendly islands and even of those whom they did not know, extorting from them heavy ransoms. It will be remembered that these Moro piracies continued for more than two centuries, during which the indomitable sons of the South made captives and carried fire and sword not only in neighboring islands but into Manila Bay to Malate, to the very gates of the capital, and not once a year merely but at times repeating their raids five and six times in a single season. Yet the government was unable to repel them or to defend the people whom it had disarmed and left without protection. Estimating that the cost to the islands was but 800 victims a year, still the total would be more than 200,000 persons sold into slavery or killed, all sacrificed together with

so many other things to the prestige of that empty title, Spanish sovereignty.

Still the Spaniards say that the Filipinos have contributed nothing to Mother Spain, and that it is the islands which owe everything. It may be so, but what about the enormous sum of gold which was taken from the islands in the early years of Spanish rule, of the tributes collected by the *encomenderos*, of the nine million dollars yearly collected to pay the military, expenses of the employees, diplomatic agents, corporations and the like, charged to the Philippines, with salaries paid out of the Philippine treasury not only for those who come to the Philippines but also for those who leave, to some who never have been and never will be in the islands, as well as to others who have nothing to do with them. Yet all of this is as nothing in comparison with so many captives gone, such a great number of soldiers killed in expeditions, islands depopulated, their inhabitants sold as slaves by the Spaniards themselves, the death of industry, the demoralization of the Filipinos, and so forth, and so forth. Enormous indeed would the benefits which that sacred civilization brought to the archipelago have to be in order to counterbalance so heavy a-cost.

While Japan was preparing to invade the Philippines, these islands were sending expeditions to Tonquin and Cambodia, leaving the homeland helpless even against the undisciplined hordes from the South, so obsessed were the Spaniards with the idea of making conquests.

In the alleged victory of Morga over the Dutch ships, the latter found upon the bodies of five Spaniards, who lost their lives in that combat, little silver boxes filled with prayers and invocations to the saints. Here would seem to be the origin of the anting-anting of the modern *tulisanes*, which are also of a religious character.

In Morga's time, the Philippines exported silk to Japan whence now comes the best quality of that merchandise.

Morga's views upon the failure of Governor Pedro de Acunia's ambitious expedition against the Moros unhappily still apply for the same conditions yet exist. For fear of uprisings and loss of Spain's sovereignty over the islands, the inhabitants were disarmed, leaving them exposed to the harassing of a powerful and dreaded enemy. Even now, though the use of steam vessels has put an end to piracy from outside, the same fatal system still is followed. The peaceful country folk are deprived of arms and thus made unable to defend themselves against the bandits, or *tulisanes*, which the government cannot restrain. It is an encouragement to banditry thus to make easy its getting booty.

Hernando de los Rios blames these Moluccan wars for the fact that at first the Philippines were a source of expense to Spain instead of profitable in spite of the tremendous sacrifices of the Filipinos, their practically gratuitous labor in building and equipping the galleons, and despite, too, the tribute, tariffs and other imposts and monopolies. These wars to gain the Moluccas, which soon were lost forever with the little that had been so laboriously obtained, were a heavy drain upon the Philippines. They depopulated the country and bankrupted the treasury, with not the slightest compensating benefit. True also is it that it was to gain the Moluccas that Spain kept the Philippines, the desire for the rich spice islands being one of the most powerful arguments when, because of their expense to him, the King thought of withdrawing and abandoning them.

Among the Filipinos who aided the government when the Manila Chinese revolted, Argensola says there were 4,000 Pampangans "armed after the way of their land, with bows and arrows, short lances, shields, and broad and long daggers." Some Spanish writers say that the Japanese volunteers and the Filipinos showed themselves cruel in slaughtering the Chinese refugees. This may very well have been so, considering the hatred and rancor then

existing, but those in command set the example.

The loss of two Mexican galleons in 1603 called forth no comment from the religious chroniclers who were accustomed to see the avenging hand of God in the misfortunes and accidents of their enemies. Yet there were repeated shipwrecks of the vessels that carried from the Philippines wealth which *encomenderos* had extorted from the Filipinos, using force, or making their own laws, and, when not using these open means, cheating by the weights and measures.

The Filipino chiefs who at their own expense went with the Spanish expedition against Ternate, in the Moluccas, in 1605, were Don Guillermo Palaot, Maestro de Campo, and Captains Francisco Palaot, Juan Lit, Luis Lont, and Agustin Lont. They had with them 400 Tagalogs and Pampangans. The leaders bore themselves bravely for Argensola writes that in the assault on Ternate, "No officer, Spaniard or Indian, went unscathed."

The Cebuanos drew a pattern on the skin before starting in to tattoo. The *Bisayan* usage then was the same procedure that the Japanese today follow.

Ancient traditions ascribe the origin of the Malay Filipinos to the island of Sumatra. These traditions were almost completely lost as well as the mythology and the genealogies of which the early historians tell, thanks to the zeal of the missionaries in eradicating all national remembrances as heathen or idolatrous. The study of ethnology is restoring this somewhat.

The chiefs used to wear upper garments, usually of Indian fine gauze according to Colin, of red color, a shade for which they had the same fondness that the Romans had. The barbarous tribes in Mindanao still have the same taste.

The "easy virtue" of the native women that historians note is not solely attributable to the simplicity with which they obeyed their natural instincts but much more due to a religious belief of which Father Chirino tells. It was that in the journey after death to "*Kalualhatian*," the abode of the spirit, there was a dangerous river to cross that had no bridge other than a very narrow strip of wood over which a woman could not pass unless she had a husband or lover to extend a hand to assist her. Furthermore, the religious annals of the early missions are filled with countless instances where native maidens chose death rather than sacrifice their chastity to the threats and violence of *encomenderos* and Spanish soldiers. As to the mercenary social evil, that is worldwide and there is no nation that can 'throw the first stone' at any other. For the rest, today the Philippines has no reason to blush in comparing its womankind with the women of the most chaste nation in the world.

Morga's remark that the Filipinos like fish better when it is commencing to turn bad is another of those prejudices which Spaniards like all other nations, have. In matters of food, each is nauseated with what he is unaccustomed to or doesn't know is eatable. The English, for example, find their gorge rising when they see a Spaniard eating snails, while in turn the Spanish find roast beef English-style repugnant and can't understand the relish of other Europeans for beefsteak a la Tartar which to them is simply raw meat. The Chinaman, who likes shark's meat, cannot bear Roquefort cheese, and these examples might be indefinitely extended. The Filipinos' favorite fish dish is the *bagoong* and whoever has tried to eat it knows that it is not considered improved when tainted. It neither is, nor ought to be, decayed.

Colin says the ancient Filipinos had minstrels who had memorized songs telling their genealogies and of the deeds ascribed to their deities. These were chanted on voyages in cadence with the rowing, or at festivals, or funerals, or wherever there happened to be any

considerable gatherings. It is regrettable that these chants have not been preserved as from them it would have been possible to learn much of the Filipinos' past and possibly of the history of neighboring islands.

The cannon foundry mentioned by Morga as in the walled city was probably on the site of the Tagalog one which was destroyed by fire on the first coming of the Spaniards. That established in 1584 was in Lamayan, that is, Santa Ana now, and was transferred to the old site in 1590. It continued to work until 1805. According to Gaspar San Agustin, the cannon which the pre-Spanish Filipinos cast were "as great as those of Malaga," Spain's foundry. The Filipino plant was burned with all that was in it save a dozen large cannons and some smaller pieces which the Spanish invaders took back with them to Panay. The rest of their artillery equipment had been thrown by the Manilans, then Moros, into the sea when they recognized their defeat.

Malate, better Maalat, was where the Tagalog aristocracy lived after they were dispossessed by the Spaniards of their old homes in what is now the walled city of Manila. Among the Malate residents were the families of Raja Matanda and Raja Soliman. The men had various positions in Manila and some were employed in government work near by. "They were very courteous and well-mannered," says San Agustin. "The women were very expert in lacemaking, so much so that they were not at all behind the women of Flanders."

Morga's statement that there was not a province or town of the Filipinos that resisted conversion or did not want it may have been true of the civilized natives. But the contrary was the fact among the mountain tribes. We have the testimony of several Dominican and Augustinian missionaries that it was impossible to go anywhere to make conversions without other Filipinos along and a guard of soldiers. "Otherwise, says Gaspar de San Agustin, there would have been no fruit of the Evangelic Doctrine gathered, for the infidels wanted to kill the Friars who came to preach to them." An example of this method of conversion given by the same writer was a trip to the mountains by two Friars who had a numerous escort of *Pampangans*. The escort's leader was Don Agustin Sonson who had a reputation for daring and carried fire and sword into the country, killing many, including the chief, Kabadi.

The Spaniards, says Morga, were accustomed to hold as slaves such natives as they bought and others that they took in the forays in the conquest or pacification of the islands."

Consequently, in this respect, the "pacifiers" introduced no moral improvement. We even do not know, if in their wars the Filipinos used to make slaves of each other, though that would not have been strange, for the chroniclers tell of captives returned to their own people. The practice of the southern pirates almost proves this, although in these piratical wars the Spaniards were the first aggressors and gave them their character.

Rizal's Arguments of Morga's *Sucesos*

Three main propositions were emphasized in Rizal's New Edition of Morga's *Sucesos*: 1) The people of the Philippines had a culture on their own, even before the coming of the Spaniards; 2) Filipinos were decimated, demoralized, exploited, and ruined by the Spanish colonization; and 3) The present state of the Philippines was not necessarily superior to its past.

In Rizal's historical essay, he correctly observed that as a colony of Spain, "The Philippines was depopulated, impoverished and retarded, astounded by metaphor sis, with no confidence in her past, still without faith in her present and without faltering hope in the future.

He went to say:

“...little by little, they (Filipinos) lost their old traditions, the mementoes of their past; they gave up their writing, their songs, their poems, their laws, in order to learn other doctrines which they did not understand, another morality, another aesthetics, different from those inspired by their climate and their manner of thinking. They declined, degrading themselves in their own eyes, they became ashamed of what was their own; they began to admire and praise whatever was foreign and incomprehensible, their spirit was damaged and it surrendered.”

Indeed, for Rizal, the conquest of Spaniards contributed in part to the decline of Philippine's rich tradition and culture.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

COMPARE AND CONTRAST. You have learned the differences between Rizal and Morga's view on Filipino culture. From what you have learned, provide at least 5 differences on their descriptions of the Filipino culture and write it down using the table below.

| RIZAL's VIEW | MORGA's VIEW |
|--------------|--------------|
| | |
| | |
| | |
| | |

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

ESSAY. What are the major goals of Rizal in writing the Annotations of Antonio Morga's *Sucesos de las Islas Filipinas*?

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

CONTENT ANALYSIS. What do you think is the meaning of Rizal's statement:

"If the book (*Sucesos...*) succeeds to awaken your consciousness of our past, already effaced from your memory, and to rectify what has been falsified and slandered, then I have not worked in vain, and with this as a basis, however small it may be, we shall be able to study the future"?

Name _____

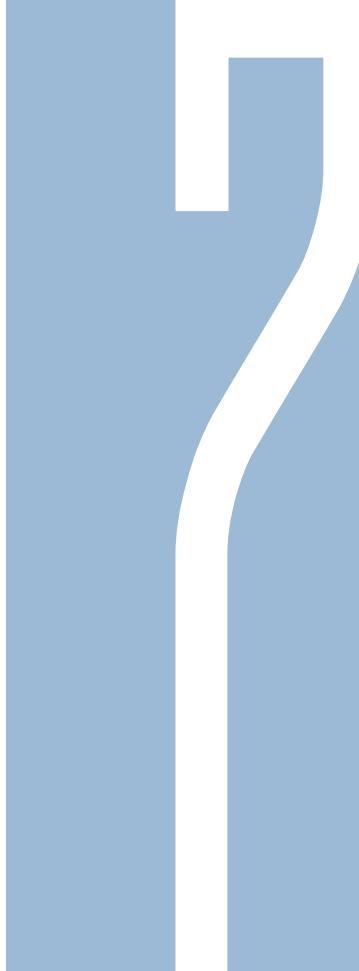
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Course and Section _____

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WORKSHEET 4

REFLECTION. Discuss the points of Rizal in saying that “the native populations in the archipelago were economically self-sufficient and thriving and culturally lively and colorful.”



NOLI ME TANGERE

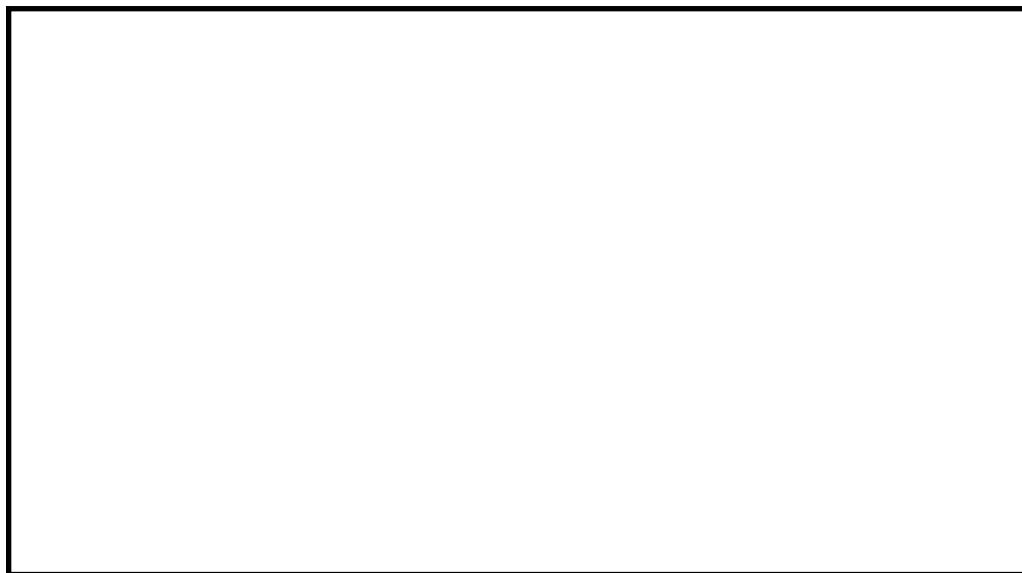
LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Assess the important characters in the novel and what they represent.
2. Examine the present Philippine situation through the examples mentioned in the novel, *Noli Me Tangere*.

7 Noli Me Tangere

If you are to draw a symbol that would best represent one current problem of the Philippines (be it political, social, economic, etc.), what would it be? Identify this problem and illustrate a symbol for it in the box below. Then, write a brief explanation about your symbol on the space provided.



"A hero is he who best understands the society in which he lives, who knows the problems and aspirations of his people, who by his teachings and his labors, concretizes these problems and aspirations so that the vague discontent and the hazy strivings towards something better in the people's minds are crystallized into a clear pattern of action with definite goals. Rizal is still very much our hero because he crystallized for his generation as well as for ours most of the great problems of Philippine society."

- Renato Constantino 2011

Greatly influenced by Harriet Beecher Stowe's *Uncle Tom's Cabin*, Rizal wanted to publish a book that would play a crucial role in the political history of the country. He planned on revealing the kind of society that the Philippines had under the Spanish colonial rule. Thus, a meeting of Filipinos was held at the Paterno residence in January 1884 wherein Rizal suggested the creation of the book. At first, Rizal's companions (Pedro Paterno, Maximino Paterno, Antonio Paterno,

Graciano Lopez Jaena, Valentín Ventura, Eduardo de Lete, Evaristo Aguirre and Julio Llorente) unanimously approved that they would all contribute papers on the various facets of life in the Philippines for the proposed novel. However, in a letter dated January 2, 1884, Rizal explained that this plan did not materialize. There were objections that the gentlemen refused to discuss any further and he noticed comrades were more interested in writing about women instead. They also preferred to spend time gambling or flirting with Spanish women.

Suspecting that he cannot count on the support of his companions, Rizal decided to write the novel in Madrid alone towards the latter part of the same year and finished about half of it in the city. When he left for France in 1885, he had written 3/4 of the novel in Paris and from April to June 1886, he had penned the last few chapters of *Noli*. It was completed in Berlin, Germany at the end of 1886 and at the onset of 1887, the final draft was ready for publication.

Of course, it was not a walk in the park for Rizal. While he was conscientiously finishing the final draft of the *Noli*, he had apprehensions that it might not be published. For one, he had insufficient money to have it printed. Obviously, he would not ask his companions in Europe for financial help — after all, he did not get the support that he needed from them in writing the *Noli*.



Dr. Maximo Viola

https://www.google.com/search?q=maximo+viola&rlz=1C1CHBD_enPH176PH176&tbo=q&tbs=imandsbm=&schandse=Xandved-2ahUKEwE79TV4NzAmANWxy4sBHAqACPwQ_AUoAxAEC4QA&wandbw=151&andid=730ffmgsl=1EwPCFg56koENMt.a

Fortunately, Rizal's friend from a rich family of San Miguel, Bulacan arrived in Berlin to invite him on a Europe Tour. Dr. Maximo Viola wanted Rizal to accompany him on his tour but upon learning Rizal's dilemma, he was kind enough to delay the tour and insisted on lending Rizal P300 to publish the *Noli*. Rizal even made some adjustments in the novel to save on the printing costs and deleted Chapter 25 entitled "Elias and Salome".

The money that Viola lent to Rizal was then used to print the first 2,000 copies of the *Noli*. Some attestants say that the novel was officially off the press on March 29, 1887 but there were also accounts that showed that Rizal was already sending a copy of the novel to Blumentritt on March 21.

Because of Viola's generosity, he was dubbed in the Philippine history as the "Savior of the *Noli*". Rizal then gave him, not only the gallery of proofs of the novel rolled around the pen used in writing the *Noli*; but also the very first copy of the novel with Rizal's dedication which described Viola as the "first to read and appreciate [Rizal's] work".

THE NOVEL'S DESCRIPTION

Jose Rizal's *Noli Me Tangere* was written in Spanish and published in 1887. Basing it from experience, the conventions of the 19th century novel and the ideals of European liberalism, Rizal was able to expose the real-life scenario under the Spanish colonial rule — the abuses and inequalities of many Spanish Catholic friars and government officials during his time.

With 63 chapters and an epilogue, Rizal was only 26 years old when the *Noli* was published. He was studying medicine that time at the Universidad Central de Madrid. The *Noli* was dedicated to the country whose miseries and sorrows were brought to light in an attempt to awaken its people to the truths concerning the ills of the society during that time.

Noli Me Tangere, which means “touch me not” in Latin is the first in a trilogy about the history of the Philippines, which is followed by *El Filibusterismo* and ends with *Makamisa*, though it was never finished. “Noli me tangere” is a known Latin phrase that has a biblical connection meaning, “touch me not.” This phrase was spoken by Jesus to Mary Magdalene after he was resurrected, and was in fact recorded in John 20:17: “Touch me not, for I am not yet ascended to my Father.”

NOLI IN BRIEF

The main character of the *Noli Me Tangere*, the young and wealthy Filipino Crisostomo Ibarra returned to his country after some years of studying in Europe. In his honor, Capitan Tiago (Santiago de los Santos) threw a party at his house in Manila. The gathering was attended by renowned local personalities like Padre Damaso, a fat Franciscan priest who had been assigned for many years in Ibarra's native town (San

Diego); Fray Sybila, the young Dominican curate of Binondo; Lieutenant Guevara of the Guardia Civil; and Doña Victorina, wife of a fake Spanish physician Tiburcio de Espadaña.

Crisostomo's father, Don Rafael Ibarra, was Capitan Tiago's friend. Capitan Tiago's supposed daughter, Maria Clara, was Crisostomo's fiancée.

During the party, Padre Damaso belittled Ibarra and rudely tried to harm his reputation. But the gentleman Ibarra simply ignored the friar's affront. When Ibarra left Capitan Tiago's house, Lieutenant Guevara talked to him and related the miserable fate of his deceased father in San Diego.

Guevara explained that Don Rafael was unfairly accused by San Diego curate of being a heretic and filibuster because of his non-participation in mass and confession. One day, Don Rafael saw a Spanish tax collector and a weak boy fighting. In an attempt to defend the powerless boy, he had accidentally pushed and killed the brutal Spaniard. Don Rafael was thus imprisoned and died in his cell miserably. Initially buried in consecrated ground, his body was removed from the Catholic cemetery under the order of his enemies.

The next day, Crisostomo visited his sweetheart, Maria Clara. After the lovely visit to his girlfriend, Ibarra went to San Diego to look for his father's grave. He had known through the grave-digger that his father's corpse was dug up by order of the curate to be transferred in the Chinese cemetery. But since it was raining and the corpse was heavy, the grave-digger just threw Don Rafael's corpse into the river.

Angered by what he learned, Ibarra suddenly attacked Padre Salvi when he saw this San Diego parish priest. But Salvi explained to him that it was Damaso who was the town's parish priest at the time of Don Rafael's death.

When Maria Clara and her family arrived in San Diego, Ibarra gave picnic at the lake. During the picnic, Ibarra had saved the life of Elias—the boatman who was almost killed by a crocodile trapped in the fish cage. Later in the picnic, some members of the Guardia Civil also came, pursuing Elias who had previously assaulted Padre Damaso and the alferez. But Elias had escaped even before the Guardia Civil arrived. Later on, Ibarra received a notice that his donation of a



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school in San Diego had been approved by the Spanish government.

On the day of San Diego town fiesta, Ibarra and Maria Clara attended the morning mass officiated by Padre Salvi and Padre Damaso. During the mass, Elias silently went near Ibarra and notified him of the plot to kill him on the ceremony of the laying of the school's cornerstone. So during the inauguration, when Ibarra was about to cement the foundation of the schoolhouse, the platform collapsed. Fortunately, the quick Elias had rescued Ibarra and the man who was paid to harm Ibarra was the one killed in the incident.

Ibarra hosted a banquet later that day. Padre Damaso who attended the feast publicly attacked the dignity of Ibarra's dead father. The angered host lunged at the ill-mannered friar and had almost killed Damaso with a knife were it not for Maria Clara who interfered just in time. Ibarra was consequently excommunicated and his engagement with Maria Clara was broken as Damaso persuaded Capitan Tiago to prohibit the lady to marry Ibarra.

One day, Ibarra's enemies engineered a helpless attack on the station of the Guardia Civil, making the attackers believe that Ibarra was the brain of the uprising. After the attack failed, Ibarra was incriminated and arrested.

Elias helped Ibarra escape from prison. Before leaving, they discreetly stopped at Capitan Tiago's house. Maria Clara explained that she was blackmailed by Padre Salvi to surrender Ibarra's letter (which was used to incriminate him) in exchange for the letters written by her dead mother. From these, she learned that her real father was Padre Damaso.

Ibarra and Elias then took off by boat. Instructing Ibarra to lie down, Elias covered him with grass to conceal his presence. As luck would have it, they were spotted by their enemies. Elias, thinking he could outsmart them, jumped into the water. The guards rained shots on him, all the while not knowing that they were aiming at the wrong man.

Badly injured, Elias reached the forest where he found the altar boy Basilio who was sobbing over the body of his dead mother, Sisa. His mother had previously lost her mind upon learning that her two sons, altar boys Crispin and Basilio, were missing from the convent. Falsely accused of stealing from the convent, Crispin had been tortured and killed by the wicked and crooked sacristan mayor. Basilio had escaped and the death of his brother had been covered-up by Salvi.

Knowing that he would eventually die, Elias instructed Basilio to make a funeral pyre and burn his and Sisa's bodies to ashes. In his dying breath, Elias mumbled the following hopeful patriotic words: "I shall die without seeing the dawn break upon my homeland. You, who shall see it, salute it! Do not forget those who have fallen during the night."

The novel's epilogue narrates that Capitan Tiago became addicted to opium. Padre Damaso was assigned to a far province and was found dead in his bedroom one morning. The sorrowful Maria Clara, believing that Ibarra had been shot dead in the river, entered the nunnery. Padre Salvi left the San Diego parish and became a chaplain of the nunnery. Some infer that Salvi, who had been portrayed as having a hidden desire for Maria Clara, regularly molested her in the nunnery. Consequently, a pretty crazy woman was seen one rainy night at the top of the convent bitterly weeping and cursing the heavens for the fate it has bestowed upon her. The woman was not named but it was assumed that she was none less than Maria Clara.

THE CHARACTERS OF *NOLI*

Juan Crisóstomo Ibarra y Magsalin (Ibarra)

A wealthy young mestizo who has just returned to the Philippines after seven years of studying in Europe, Ibarra is sophisticated, highly esteemed, and very idealistic. The priests of San Diego all view him with great wariness on account of his highly liberal education and connections. He is shocked upon learning of his beloved father's demise. His father, the equally idealistic Don Rafael, was labeled a subversive and a heretic by the corrupt priesthood and incarcerated, ultimately leading to his death. He seeks to fulfill his father's wishes of putting up a school in San Diego---one that will not be influenced by the friars.

María Clara

A woman of high social standing, she is the adoptive daughter of Capitan Tiago and goddaughter to the vile Fr. Damaso. The truth however is that she is actually the biological daughter of Fr. Damaso, the product of a scandalous relationship between the old priest and Capitan Tiago's wife, Pia Alba. Maria Clara had grown up alongside the younger Ibarra and planned to marry but Fr. Damaso disapproved of the union. Her interfering guardians set her up to be wed to Linares, a wealthy young man of Spanish descent. She keeps mum about her arranged marriage to keep from angering her father, the weak-willed Capitan Tiago. When Ibarra is put on trial for sedition she is coerced into surrendering the letters Ibarra has sent her as evidence of his guilt.

Father Damaso

An old, power-hungry, and shamelessly corrupt Spanish priest who has lived among the native Filipinos for nearly two decades; in spite of having spent all that time among them the years have done nothing to endear him or develop any sympathy for his "flock." Petty and vindictive, he thinks nothing of using his considerable influence to ruin the lives of those who have slighted him, regardless of how small the offense is. He masterminded the death of Don Rafael Ibarra then brazenly taunted the younger Ibarra, alluding to having a hand in his father's death. The insult is too much for Crisostomo Ibarra to let slide; he attacks the old friar prompting his excommunication and the dissolution of their would-be wedding.

Elias

A mysterious character, Elias is a man on the run from the law---a wandering insurgent---resentful of both the Spanish colonial government and the Catholic Church, he crosses paths with the more temperate Crisostomo Ibarra when he bravely saves his life from a marauding crocodile. He pledges his life to the young man, promising to protect him from his manifold enemies. He takes on the identity of a laborer to gather intelligence for his new friend, uncovering a plot against Sr. Ibarra's life. He and Ibarra have several long conversations regarding the ethics of politics and governance with Elias taking a more definite revolutionary stand.

Don Rafael Ibarra

Crisostomo Ibarra's father is posthumously mentioned in the novel. A great supporter of liberal education for all and a vocal critic of the corrupt practices of the Spanish friars, he earns the ire of the vitriolic Fray Damaso who accuses him of sedition and heresy. He dies in prison having contracted pneumonia. His remains are buried

in the catholic cemetery in the town of San Diego but the hateful Fr. Damaso hires a gravedigger to disinter his body to have him buried at the Chinese cemetery because of his status as a heretic. The gravedigger, unwilling to make the long journey he instead throws the body into the lake, deciding that it would make a more honorable final resting place than the Chinese cemetery

Crispín

A young lad studying to be a church caretaker, he together with his brother Basilio, ceaselessly work to send support money for their beleaguered mother, Sisa. Crispín is blamed for stealing money from the church coffers by the head sexton and is kept a virtual prisoner until the debt is paid. On the night that he and his sibling were to visit their mother the head sexton forbids them, keeping them until the curfew, effectively barring the brothers from travelling. Crispín reasons out to the head sexton, it infuriates him and he proceeds to drag the young boy away to beat him. He is never seen again afterwards, and one can assume that he has died at the hands of the cruel head sexton.

Basilio

Eldest of Sisa' brood, he, like his younger brother are sextons in training. Basilio makes a desperate run for their home the night Crispín is dragged away. He attempts to locate his younger brother the day after but his search efforts come up fruitless. The following day the Civil Guard comes looking for him and his brother. Fearing for his life he makes a mad dash for the forest where he goes into hiding, living with kind family until Christmas Eve where he planned to return to his mother. When he finally locates Sisa, but learns that the poor woman has gone mad from grief and is thusly unable to identify her son. He follows her to the forest where she regains her wits temporarily recognizing her son, and then dies from the shock.

Father Salví

A younger, more cunning Spanish priest who assumes control over Fr. Damaso's post as friar curate of San Diego; he is in many regards more dangerous than his precursor as he is a more canny strategist who knows how to leverage the multiple dirty little secrets each of the members of San Diego's high society circle has.

Captain Tiago (Don Santiago de los Santos)

Capitan Tiago is a rarity in that he is a wealthy native-born Filipino socialite; he keeps close ties with high-ranking members of the Catholic Church, despite actually having no love for them. His primary concern is to marry off his daughter, the lovely Maria Clara, to an affluent man from an influential family. This is one of the main reasons that he is quick to toss aside his loyalties to Crisostomo Ibarra when he is labeled a subversive. His predilection for advantageous social pairings makes him quick to assent to Linares as a potential new match for his daughter.

The Ensign

The nameless head of the Civil Guard of the township of San Diego; a man of Spanish descent he is in a constant bitter feud with Fr. Salví as he has come to hate the sly priest's manipulations. In retaliation the ensign imposes curfews that make it all but impossible for the citizens of San Diego to attend mass at the proper schedule. A drunkard and a braggart, he is actually a cuckolded man married to a

fiery, feisty, and foul-mouthed Filipina, Doña Consolación.

Doña Consolación

The pugnacious wife of The Ensign, Doña Consolación is an older, cantankerous Filipina woman who constantly lectures her husband. Their fights are the stuff of legend and it is an open secret that it is she, not her husband who makes the decisions for the organization. She is described as an exceptionally vulgar woman and exceedingly ugly almost bordering on caricature prompting the less charitable members of the Civil Guard to facetiously call her "*The Muse of Civil Guard*." Doña Consolación sees herself to be a person of great standing in society, even if she is the only one who holds this opinion, and even if she is wholly Filipino she feigns inability to speak Tagalog, her native dialect insisting instead on speaking very poor, nearly pidgin Spanish.

Doctor Tiburcio de Espadaña

A fraud and a hustler, the Spaniard who calls himself Doctor Tiburcio de Espadaña was actually a customs officer who was dismissed from his post shortly after arriving in the Philippines. Despite having no medical experience or money he travels to the countryside to pose as a doctor, charging extortionate fees for his so-called services. His patients eventually catch wind of his schemes and he is forced to relocate to another area where he is all but unknown. He finds his way to San Diego and as luck would have it the unfortunate Maria Clara falls ill and he is once again called to resume his duplicitous medical practice.

La Doctora Victorina de los Reyes de Espadaña

A brazen and determined Filipina social climber Doña Victorina is the spouse of the counterfeit doctor, Tiburcio de Espadaña. She well past her prime and relies on garish make-up to carry on a façade of youth. Her tastes in fashion are mercurial as are her patterns of speech, mimicking the speech and manner of dress of members of high society. An accomplished hustler herself it is she that devises that Dr. Tiburcio treat Maria Clara as well as matching her up with his nephew Linares.

Lt. Guevara

A morally upright man of Spanish descent who holds both Crisostomo Ibarra and the late Don Rafael in high esteem, he is also the lieutenant of the Civil Guard. He is one of the few who openly supported the Ibarra's and was vocal about his dislike of Fray Damaso's control. He was the one who informed Crisostomo Ibarra of the fate of his father and how Fr. Damaso was involved in his death.

Linares

Dr. de Espadaña's nephew, a respectable young Spanish man, quite gifted and possesses a law degree; a near polar opposite of his uncle, a matter that endears him to his uncle's social-climbing wife.

The Schoolmaster

A teacher that Don Rafael housed thus allowing him to suitably attend to the task of instructing students; he informs Crisostomo Ibarra of the sorry state of education of San Diego since the passing of his father. The friars closely watch the

material being taught in the school, forbidding him from teaching Spanish, even if there was an edict stating that Spanish must be taught. The Schoolmaster is grateful to the Ibarra family but he expresses no optimism that he'd make headway in getting any lasting educational reforms happen.

Don Filipo (Filipo Lino)

Don Filipo Lino is a representative of the younger, less religiously shackled generation of movers and shakers in San Diego, he also serves as the vice mayor of the town. He despises the idea of spending lavish amounts of money on the numerous feast days that mark the religious calendar seeing it as both wasteful and burdensome to the citizens as it often puts them under great financial stress, may even going under debt just to be able to celebrate. His words however fall on deaf ears as he is only deputy mayor---the Mayor, his commanding officer---is a dedicated follower of the Catholic church and the *de facto* mouthpiece of the friars.

Sisa

The long-suffering mother of sextons in training Crispin and Basilio, she goes mad upon the loss of her sons. Impoverished and married to a violent drunkard her sons were the only ray of sunshine in her life. She wanders the town, clothes tattered and hair disheveled, calling out for her sons. When she actually does meet Basilio she cannot recognize him but when her wits do return she dies from surprise and sudden joy.

Fr. Sibyla

A priest serving in the Binondo district in the city of Manila, Fr. Sibyla serves as a foil to the otherwise largely corrupt Fray Dámaso and the perverse Fray Salví as he is rational and calm. Fr. Sibyla is an adept and shrewd orator who takes obvious delight in antagonizing the pompous Fr. Dámaso at Ibarra's return party.

The Cravedigger

A cemetery worker who exhumes Don Rafael's remains upon the insistence of Fr. Damaso; moved by pity and laziness he dumps Don Rafael's body in the lake seeing it as a more fitting resting place for such a respected man. Ibarra grills him, anxious for information about his father.

SYMBOLISMS IN THE NOLI

Noli Me Tangere intends to depict the real conditions of the Filipino life under the Spanish rule. Mainly because of the rampant corrupt acts of the Spanish officials and friars, the way of living of the Filipinos during that time had been backward, anti-intellectual and anti-progressive, up to the point that the country was not in any way catching up on the developments of the so-called Age of Enlightenment. As Rizal introduced the novel to his friend, Ferdinand Blumentritt, he wrote, "The novel is the first impartial and bold account of the life of the Tagalogs. The Filipinos will find in it the history of the last ten years" (*Noli Me Tangere*, n.d.).

The Schoolhouse

More than just an edifice for learning the schoolhouse has become a symbol

of empowerment and freedom. Having received an education abroad, Ibarra does not bow down to the priests and is all but immune to the threat of excommunication.

Crispin and Basilio

These characters represent the opposite end of the spectrum of not having received education. The suffering they are subjected is due largely to their ignorant over dependence on the church. They are open to abuses because they have been conditioned to unquestioningly follow the church leaders.

Tinola and betel nut parcels served at a fancy, formal gathering

Tinola is a thin, rustic soup-like dish made with boiled chicken, ginger, and unripe papayas served in the Philippines--common, everyday fare. Betel Nut parcels are made of pepper leaves, sliced betel nuts, and an acrid paste of lime, typically chewed by rural workers in the Philippines and other countries in South-East Asia. These items are typically associated with rural austerity and bucolic sensibilities that aren't befitting of such a high society gathering. These food items are symbolic of the wide variety of party-goers that have made their way into Crisostomo Ibarra's welcoming party: social climbers and sycophants, hustlers, and the intellectuals of the day all under one roof.

Capitan Tiago

Capitan Tiago is the in-novel embodiment of the Philippine government during the Spanish colonial era. There were native Filipino participating in civil government in those days, however, many of them tended to be mere figureheads, serving more as a mouthpiece for the Spanish Cortés. Capitan Tiago, like the Philippine government, also shares this unflattering characteristics: powerless and silently enduring of the indignities he suffers at the hands of the Catholic priests that eat at his table and rape his wife.

Capitan Tiago also represents the rich Filipinos who opted to be allies (as in 'tuta') of Spanish officials and friars just to preserve their wealth and political position.

Elias and Ibarra

The two characters Elias and Ibarra symbolize the two contrasting means by which political reforms are to be achieved. Elias, the mysterious insurgent, who represents political reforms achieved through bloody revolution and his polar opposite, Ibarra, who represents political reforms achieved through civil discussions. Through these two characters the ethics of governance are discussed at length and as the novel progresses the circumstances that happen to them continue to shape their political outlook--so much so in fact that by the end of the novel the two have all but traded their political stance on revolution and social reform.

Maria Clara

Maria Clara symbolizes the nation of the Philippines under Spanish rule. She is also the culture caricature and in-novel criticism of the novelist of the typical Filipino woman of the age. Maria Clara is the product of the exploitation of a Spanish priest and the failure of her Filipino father to defend his wife's honor. These conditions parallel the Philippines: like Maria Clara the Philippines is a nation born

from the exploitations of the Spanish colonial government and the inability of the Filipino people to defend its sovereignty. She also embodies everything that the author finds wrong about the typical Filipino woman of the time--timid, no strong convictions, focused solely on domestic and church concerns, and blindly devoted to her parents and guardians. As Ibarra's fiancée, she also stands for the powerless Filipina then. Patterned after Leonor Rivera, Rizal's 'true love,' Maria Clara's character also personifies some ideal Filipina-loving and unwavering in their loyalty to their respective spouses.

Crisostomo Ibarra

He represents the small group of Filipinos who had a chance to study abroad and dreamt of improving the country. Like Jose Rizal, Ibarra wanted education for Filipino children, hence his plan to construct a public school in San Diego.

Father Damaso

This Spanish friar corresponds to wicked but ironically respected priests. His character is a reflection of the then rampant covert fathering of illegitimate children by friars. In the novel, he is revealed to be the biological father of Maria Clara.

Pilosopo Tasio

This character symbolizes those whose ideas were advanced and wise but are perceived by the uneducated as weird or lunatic. It is said that Tasio's character was patterned after Paciano, Jose's intelligent brother who also sought reforms.

Sisa and her sons Crispin and Basilio

They epitomize a Filipino family oppressed by the Spanish authorities. Through Sisa, Rizal illustrated a lack of concern in facing and resolving the problems that confront the Filipino family - this was evident when Sisa lost her mental balance upon learning what happened to her sons. She also symbolizes a typical Filipino mother, fully-aware of her child's attributes and willing to defend him/her no matter what.

Doña Victorina

She represents some ambitious Filipinas who wanted to be classified as Spanish, hence the putting on of heavy make-up. She despised everything Filipino and imitated what was Spanish – an embodiment of a social climber and colonial mentality.

Don Tiburcio

Doña Victorina's husband stands for incompetent and unqualified Spaniards who illegally practiced their supposed profession in the Philippines.

Padre Salvi

The curate who secretly harbors lust for Maria Clara, represents the seemingly kind but in fact wicked Spanish friars. Don Rafael Ibarra, Ibarra's father, epitomizes the rich and at the same time virtuous and generous Filipinos during the Spanish era.

The School Master of San Diego

He symbolized intellectual disappointment during Rizal's time. He wanted to change the teaching methods so that more people will learn.

Don Rafael Ibarra

As Ibarra's father, he symbolized a rich landlord with a social conscience. He was sent to jail after helping a boy from an abusive Spanish tax collector.

Indeed, the novel's characters represent the various kinds of people inhabiting the country during the period of Rizal's life. Do you still see these characters in the present time?

REACTIONS TO *NOLI*

As expected, the Spanish officials and friars, especially the sensitive ones, were furious by the contents of the *Noli*. Rizal's friends and compatriots, on the other hand, praised and defended the novel.

Non-Filipino defenders of the *Noli* include Rizal's Austrian friend, Ferdinand Blumentritt, and Dr. Miguel Morayta, statesman and history professor in Central University of Madrid. Federico Faura, Rizal's Jesuit professor, told the *Noli*'s author that "everything in it was the truth," but also foretold, "You may lose your head for it." Today, there are streets in Manila which were named after Morayta, Blumentritt, and Faura. (The road 'Morayta' was already renamed, but is still more known to many by its old name).

Even before Rizal went home after the publication of the *Noli*, his family had been feeling the backlash produced by the novel. Using coded words, Paciano wrote Rizal that a "storm" was "threatening Makiling." "It is only waiting for time," he added, "It should not surprise those who know that this is time for typhoons" (Bantug, p. 71). Later in history, Paciano would proudly translate the *Noli* into Tagalog.

During Rizal's first homecoming in 1887, Governor General Emilio Terrero summoned him to the Malacañang Palace a few days after his (Rizal's) arrival. Terrero told Rizal that Bernardino Nozaleda, the Archbishop of Manila, petitioned to ban the *Noli*. The governor general asked Rizal for a copy of the *Noli* and found noting 'criminal' in the book. He nonetheless assigned Lt. Jose Tavel de Andrade of the Gurdia Civil to be Rizal's bodyguard, fearing that *Noli* attackers would harm the author.

Meanwhile, an ad hoc committee of the faculty of the University of Santo Tomas formed at the request of Manila Archbishop Pedro Payo, found and denounced *Noli* as ecclesiastically heretical, impious, and scandalous and politically unpatriotic, subversive of public order, and harmful to the Spanish government and its administration in the Philippines. The Permanent Commission of Censorship led by Tondo cura Salvador Font similarly found the *Noli* to contain subversive ideas against the Catholic Church and Spain and thus recommended the absolute prohibition on the importation, reproduction, and circulation of the book.

In Madrid, a newspaper article written by a Vicente Barrantes resentfully attacked the *Noli*. Similarly, some members of the Spanish Cortes belabored the novel through formal speeches labeling it as "anti-Catholic, Protestant, socialistic."

Another attacker of *Noli* happened to be Rizal's namesake, Jose Rodriguez, an Augustinian priest who even took great pains to write eight anti-*Noli* pamphlets,

which were forcibly sold to church-goers. The arguments outlined in the pamphlets were nonetheless logically addressed by an unexpected defender of the novel, the Filipino theologian and priest, Vicente Garcia. Writing under the penname Justo Desiderio Magalang, the priest countered the claim that *Noli*'s author was an "ignorant man" by saying that Rizal was a graduate of universities in Spain and was a recipient of scholastic honors. By sound inference, Garcia also answered Rodriguez' claim that those who read the *Noli* commit a mortal sin by concluding that he (Rodriguez) therefore committed a mortal sin since he had read the novel.

Describing the effects of *Noli*, Rizal himself wrote, "My book made a lot of noise; everywhere, I am asked about it. They wanted to anathematize me [to excommunicate me] because of it... I am considered a German spy ... a Protestant, a freemason, a sorcerer, a damned soul and evil." (Rizal was indeed a freemason but, of course, not the rest of the allegations.) In a letter to his friend Pastor Ullmer, Rizal narrated, "... enemies burned my books, friends bought them for as much as fifty pesos. Bookstores profited, but I got nothing." *Noli* therefore is a classic case of a black market profiting much from an 'illegal' product.

Rizal once received a letter dated February 15, 1888 which was comparable to a death threat. The sender wrote in part, "If you... think you have a grievance, then challenge us and we shall pick up the gauntlet, for we are not cowards like you, which is not to say that a hidden hand will not put an end to your life." Ironically, the sender did not indicate his real name and just cowardly signed the letter "A Friar".

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

MULTIPLE CHOICE. Encircle the letter of the correct answer.

1. The banning of the *Noli Me Tangere* was recommended by:
A. Archbishop of Manila C. Catholic Church of Madrid
B. Permanent Commission on Censorship D. Rector of UST
2. Which among the following is considered as the enemy of progress and reform according to Rizal?
A. Guardia Civil C. Spanish Governor-General
B. Friars D. Filipinos
3. _____ was considered the savior of the *Noli* due to the financial assistance he gave Rizal for the printing of the novel.
A. Felipe Buencamino C. Felix Hidalgo
B. Maximo Viola D. Valentín Ventura
4. The literal meaning of *Noli Me Tangere* is _____.
A. Leave Me Alone C. Touch Me Not
B. Save Me From Sin D. Help Me
5. _____ is the character that represents rich Filipinos who chose to be allies of Spanish officials to preserve their wealth.
A. Kapitan Inggo C. Kapitan Basilio
B. Kapitan Elias D. Kapitan Tiago
6. Rizal's *Noli* was influenced by the novel of Harriet Beecher Stowe entitled _____.
A. Uncle Tom's Cabin C. Count of Monte Cristo
B. Deception D. A Tale of Two Cities
7. Rizal deleted this chapter in the *Noli* entitled _____ to economize its printing.
A. In the Woods C. Memories
B. Elias and Salome D. The Supper
8. Which among the following characters in the novel best describe a social climber?
A. Doña Patrocinio C. Doña Victorina
B. Sisa D. Maria Clara
9. Maria Clara symbolizes _____.
A. Filipino womanhood C. Oppression
B. Filipino nation D. Martyrdom
10. _____ is the character in *Noli* that represents the small group of Filipinos who had a chance to study abroad.
A. Elias C. Basilio
B. Isagani D. Ibarra

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

SYMBOLISMS IN NOLI. Complete the table below to describe your own symbolism of the characters used in the *Noli Me Tangere*. It can be an object, a person in the present time, or any other representation. Briefly explain your symbolism on the third column.

| Character | Symbolism | Explanation |
|-------------------|-----------|-------------|
| Ibarra | | |
| Maria Clara | | |
| Kapitan Tiago | | |
| Basilio | | |
| Don Rafael Ibarra | | |
| Elias | | |
| Fr. Damaso | | |
| Sisa | | |
| Doña Victorina | | |

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. Why do you think Rizal wrote the original *Noli Me Tangere* in Spanish, considering that it is the language of the colonizers?

2. Prove or Contradict: *Noli Me Tangere* is anti-clerical and anti-patriotic.

3. Between Elias and Ibarra, who do you prefer? Why?

Name _____

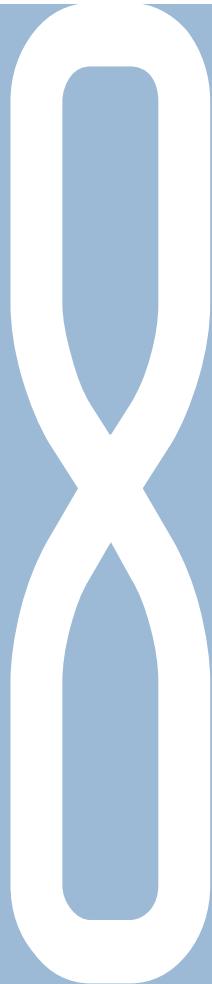
Score _____

Course and Section _____

Date _____

WORKSHEET 4

REFLECTION: What is freedom? How is lack of freedom portrayed in the *Noli Me Tangere*? How is the situation in the novel similar or different from today?



EL FILIBUSTERISMO

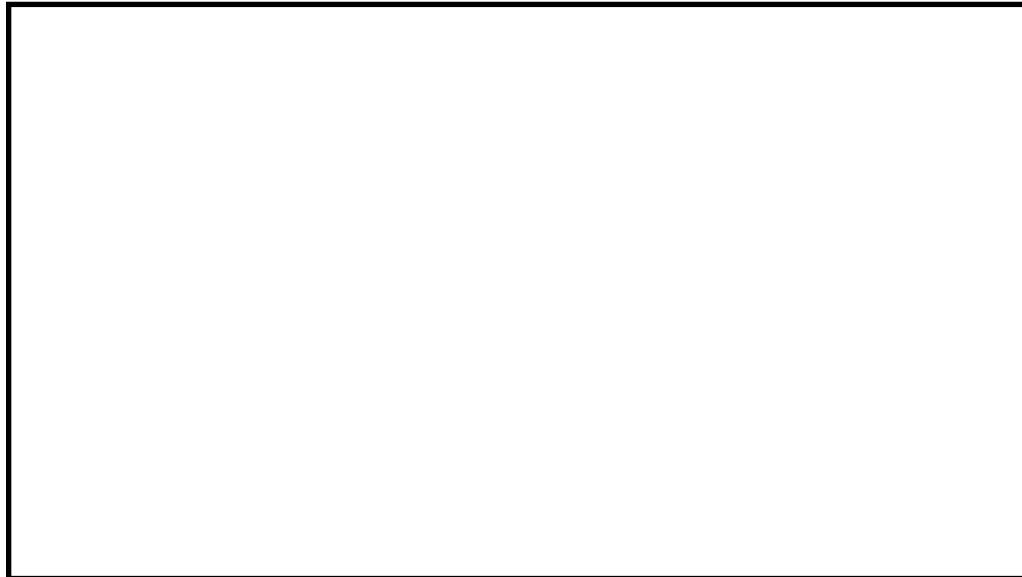
LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Describe the important characters in the novel and what they represent.
2. Compare and contrast the characters, plot, and the theme of the *Noli* and *El Fili*.
3. Evaluate the role of the youth in the development and future of society.

8 El Filibusterismo

This lesson will discuss Rizal's second novel as the sequel to his *Noli Me Tangere*. The alternative title of this sequel is *The Reign of Greed*. Paste a picture (cut-out or print-out) in the box that would best describe how you define 'greed.' Write a brief explanation below to describe your symbol.



EL FILI's DESCRIPTION

Rizal began writing *El Filibusterismo* in October 1887 while he was in Calamba, Laguna. In 1888, he revised the plot and some chapters in London. Rizal continued to work on his manuscripts in Paris. Then, he moved to Brussels, Belgium where, the cost was cheaper and there were less distractions so he could focus on finishing the book. He finally completed the book on March 29, 1891 in Biarritz, France and was published in September of that year in Ghent.



https://www.google.com/search?q=el+filibusterismo+manuscript&rlz=ACYGNQUOPc_fIru-Oy6982UJPFtPv1Mw&v=15793299560&ans=su&oe=Inmsandtbm=ischandsa=Xandved=2ahJKewjCjn9bJuPmAIVzwoBHU8fBkQ_AUoAXgECBUQw&ndbi=1707andbih=1

The novel is said to have been written against the background of threats and oppressions that Rizal and his family suffered because of the *Noli* and the so-called Calamba agrarian trouble.

According to history, (Ocampo, 2012) it was Rizal's roommate in Belgium, Jose Alejandrino, who canvassed the printing press for *El Fil*. He delivered the proofs and revisions to F. Meyer Van Loo in Ghent, which is why, for his assistance, Rizal gave him the *El Fil*'s corrected proofs and the pen used in doing the corrections. Unluckily, these historical souvenirs were either lost or destroyed during the revolution.

Alejandrino, who later became a general in the Philippine revolution, may have been the first person to read the novel aside from the author but the honor of being called 'the savior of the *Fil*' had been given to Valentin Ventura — Rizal's friend who partially financed the publication of the novel. Clearly, Ventura's steal of the title is another classic interpretation of the expression, "That's what money can do."

At first, Rizal financed *El Fil*'s printing by placing his properties as collateral. In a letter to Jose Basa dated July 9, 1891, he related: "For the past three months I have not received a single centavo, so I have pawned all that I have in order to publish this book. I will continue publishing it as long as I can; and when there is nothing to pawn I will stop ..."

However, Rizal's next letter to Basa carried the sad news that the printing had to be suspended due to lack of funds, and it was at this point that Valentin Ventura came into the picture. If you can still recall, Ventura was one of the Filipinos who promised to co-author Rizal's *Noli* but ended up contributing nothing? In retrospect, it can be assumed that Ventura was bothered by his conscience—having known Rizal's predicament, he offered his generous monetary assistance for Rizal's *El Fil*.

On the contrary, even with Ventura's help, Rizal found it necessary to fundamentally shorten the novel, erasing 47 whole pages from the 279-page manuscript to save expenses. Thus, the printed *El Fil*, which came off the press by mid-September 1891, turned out comprising only 38 chapters compared to the 64 of the *Noli*—contrary to his original plan to make a longer sequel.

For Ventura's saving act, Rizal gave him the novel's original manuscript, a pen, and an autographed printed copy. In 1925, the Philippine government bought the *El Fil* manuscript from Ventura for a large sum of 10,000 pesos (Zaide, 1984). At present, it is now being kept in the National Library.

FILIBUSTERO DEFINED

Rizal had to define the word filibuster to his German friend Ferdinand Blumentritt who did not understand his use of word in *Noli Me Tangere*. In a letter, Rizal explained:

"The word filibuster is little known in the Philippines. The masses do not know it yet. I heard it for the first time in 1872 when the tragic executions (of Gomburza) took place. I still remember the panic that this word created. Our father forbade us to utter it, as well as the words Cavite, Burgos (one of the executed priests), etc. The Manila newspapers and the Spaniards apply this word to one whom they want to make a revolutionary suspect. The Filipinos belonging to the educated class fear the reach of the word. It does not have the meaning of freebooters; it rather means a dangerous patriot who will soon be hanged or well, a presumptuous man."

By the end of the 19th century, the word filibuster had acquired the meaning "subversive" in the Philippines, hence the book is about subversion.

Note that the 'Filibusterismo' in the novel's title is derived from the simpler term '*filibuster*', which contextually means subversive, dissident, revolutionary, seditious, insurrectionary, and treasonous. Fittingly, Rizal dedicated the book to the memory of the Gomburza, the three Filipino patriotic priests who were accused of being '*filibuster*' and thus executed. In his dedication, Rizal fearlessly declared his conviction that the Spanish officials' treatment of the priests' case was unjust "as [their] complicity in the Cavite Mutiny is not clearly proved".

The dedication partly reads:

"To the memory of the priests, Don Mariano Gomez (85 years old), Don Jose Burgos (30 years old), and Don Jacinto Zamora (35 years old). Executed in the Bagumbayan Field on the 28th of February, 1872 ... I have the right to dedicate my work to you as victims of the evil which I undertake to combat..."

Rizal however made mistakes in indicating the ages of the priests and the date of their execution. During their martyrdom on the 17th (not 28th) of February, 1872, Gomez was then 73 (not 85), Burgos was 35 (not 30) and Zamora was 37 (not 35). Like many other students today (especially men), Rizal was perhaps not that good in memorizing historical details like dates and ages.

The foreword of the *Fili* indicated: "To The Filipino People and Their Government". The original manuscript also includes a "warning" and an "inscription" on the title page written by the author's friend, Ferdinand Blumentritt.

Given the reaction to his first book, Rizal tried to avoid allowing the second one to fall into the hands of the Spaniards. He had after all written *El Filibusterismo* not for the Spaniards but for the Filipino people to read. After distributing the copies of the first edition to his friends in Europe, Rizal designated most of the remainder to be sent to the Philippines. The books were first sent to his residence in Hong Kong, to be smuggled to the Philippines by his friends. Upon shipment, the copies were immediately seized by the authorities, making it a rare book overnight.

EL FILI IN BRIEF

The story in *El Filibusterismo* revolves around its main character Simoun who is an affluent jeweler. Simoun is actually Crisostomo Ibarra of the *Noli* whom everyone thought had been killed by the Guardia Civil at Laguna de Bay. He had in fact escaped, fled to Cuba, become wealthy, and made connections with influential Spanish officials. Upon his return to the Philippines after many years, he becomes very influential as the governor general, who owes so much to him, consults him in making decisions.

In reality however, everything Simoun does is just part of his grand plan to take revenge against the Spanish officials and rescue Maria Clara from the convent. Planning to stage a revolution, he smuggles arms and looks for followers, mainly from the exploited and abused natives. One of his recruits is Basilio, the son of Sisa, who with Capitan Tiago's help was able to study in Manila. Simoun also makes an alliance with the revolutionary group of *Kabesang Tales*, a former '*cabeza de barangay*' who suffered maltreatments from the hands of the friars. Using his influence, Simoun encourages corruption, decadence, and more oppressive government policies so that the citizens may become more infuriated.

Yet, the planned revolt one night was not carried out because Simoun, upon hearing that Maria Clara died in the nunnery, decided not to give the signal for the outbreak of the uprising.

Another plan was made some months later. At the venue of the wedding reception of Juanito Pelaez and Paulita Gomez, Simoun planted many

explosives — enough to kill the invited guests, primarily the friars and government officials. According to the plot, the big explosion shall be started by the gift he would give to the newlyweds at the reception—a kerosene lamp with an explosive. When the lamp flickers and someone turns the wick, it will result into a big explosion that will become a signal to the revolutionary troops to simultaneously attack all the government buildings in Manila.

During the reception, Simoun gives his gift to the newly-weds. Before hurriedly leaving the venue, he leaves a piece of mysterious paper bearing the message "You will die tonight" signed by Juan Crisostomo Ibarra.

Meanwhile, Isagani, the rejected lover of Paulita, is standing outside the reception. His friend Basilio tells him to leave the place because the lamp will soon blow up.

When Father Salvi identifies the handwriting in the note and confirms that it was indeed Ibarra's, the guests begin to panic. When the lamp flickers, Father Irene tries to turn the wick up. But Isagani, wanting to save Paulita's life, rushes into the house, grabs the lamp, and throws it into the river where it explodes.

Simoun's revolutionary plot was thus known and he is thus hunted by the law enforcers. He managed to escape but was seriously wounded. Carrying his jewelry chest, he finds shelter in the home of Padre Florentino by the sea. Learning of his presence in the house of the priest, the lieutenant of the Guardia Civil informs Padre Florentino that he will come in the evening to arrest Simoun.

Simoun then takes poison that he would not be caught alive. As the poison's effects start to take toll on his body, he confesses to Florentino his true identity and his plan of revenge through bloody revolution. After the emotional and agonizing confession of the dying man, the priest absolves the dying man from his sins, saying: "God will forgive you Señor Simoun. He knows that we are fallible. He has seen that you have suffered ... He has frustrated your plans one by one ... first by the death of Maria Clara, then by a lack of preparation, then in some mysterious way. Let us bow to His will and render Him thanks!"

The story ends with the priest throwing Simoun's treasures into the sea so that they would not be used by the greedy. The priest hopes that when the right time comes, they would be recovered and used only for the good.

PREMISES OF EL FILI

In actual fact, the *El Filibusterismo* is a continuation of the *Noli Me Tangere*, which still exposes the real picture of the Filipino society at the hands of the Spanish government officials. Issues concerning socio-political activities that were mentioned in the *Noli* are also dealt with in its sequel such as the abuses and hypocrisy of the members of the Spanish Catholic clergy, superstitions disguising as religious faith, the need for reform in educational system, the exploitation and corruption of government officials, and the pretenses of some social-climbing Filipinos and Spaniards.

What sets *El Fili* apart from *Noli* is that it offers various means (ideal for Rizal) of attaining social reform. There were dialogues and incidents that seemed to suggest the apparent unlikelihood of any radical socio-political change. The main character's persistence to push through with the rebellion, on the other hand, seemed to suggest that independence is attainable through revolution. However, the closing chapters rather imply that freedom must be attained without bloodshed as the story ends with the failure of Simoun's planned uprising.

The ending, some scholars explain however, should not be interpreted as

Rizal's categorical stand against revolution. In fact, Rizal can be said to be against unprepared and disorganized rebellion of an uneducated people, which could have a slight chance of victory. It is important to note that Rizal once commented that an upright, patriotic, and selfless individual like *Noli*'s Elias would be a viable revolutionary leader. If truth be told, Rizal was said to have confessed that he seriously regretted having killed Elias instead of Ibarra. These seem to prove that Rizal, though practically promoting the attainment of reforms peacefully, also advocated the idea of armed revolution under some conditions. Intelligent as he is, what Rizal would never subscribe to is the "useless spilling of blood," but not the uprising as such.

CHARACTERS AND IMAGERIES OF *EL FILI*

A number of other characters from the *Noli* reappear in this second novel. As the *El Fili* aims to focus on attacking the Spanish corruption, greed, exploitation and injustice, Rizal did not spare his fellow Filipinos from his harsh criticism of the regime. He condemned them for their greed, corruption, hypocrisy, and cowardice, which contributed so much to the abuses of the civil guards and friars. These personalities are shown in the more important characters that can be interpreted symbolically.

Simoun

He is Crisóstomo Ibarra in disguise, presumed dead at the end of *Noli Me Tangere* and has returned as the wealthy jeweler Simoun. He appears to be tanned, with sparse beard, long white hair, and large blue-tinted glasses. His manners were described to be crude and confrontational, presenting an arrogant elitist on the outside but secretly plans a violent revolution in order to avenge himself for his misfortunes as Crisóstomo Ibarra, as well as hasten Elias' reformist goals.

He could represent the portion of the Filipino society who got tired of the oppressors' rule, desperately wanted to overthrow the said rule at all cost. Because of his past failures and disappointments, he turned cynical and revolutionary but had no systematic plan for the new society, if the old one is overthrown.

Basilio

Known to be the son of Sisa and another character from *Noli Me Tangere*, he is now an aspiring and so far successful physician on his last year at the University in *El Fili*, waiting for his license to be released upon his graduation. After his mother's death in the *Noli*, he applied as a servant in Captain Tiago's household in exchange for food, lodging, and being allowed to study. Eventually he took up medicine, and with Tiago having retired from society, he also became the manager of Tiago's vast estate. He is a quiet, contemplative man who is more aware of his immediate duties as a servant, doctor, and member of the student association than he is of politics or patriotic endeavors. His sweetheart is Juli, the daughter of Kabesang Tales whose family took him in when he was a young boy fleeing the Guardia Civil and his deranged mother.

Aware of the rampant injustices and cruelty against his own family, he still remains hostile to any revolution. As a medical student, he is that educated Filipino who has become numbed and ignorant of the well-being of his fellow Filipinos and his country because of his brutal experiences in the past.

Isagani

He is Basilio's friend and is described as a poet, taller and more robust than Basilio although younger. He is the nephew of Padre Florentino, but is also rumored to be Florentino's son with his old sweetheart before he was ordained as a priest. During the events of the novel, Isagani is finishing his studies at the Ateneo Municipal and is planning to take medicine. A member of the student association, Isagani is proud and naive, and tends to put himself on the spot when his ideals are affronted. His unrestrained idealism and poeticism clash with the more practical and mundane concerns of his girlfriend, Paulita Gomez. When Isagani allows himself to be arrested after their association is outlawed, Paulita leaves him for Juanito Peláez. In his final mention in the novel, he was bidding goodbye to his landlords, the Orenda family, to stay with Florentino permanently.

His sense of unproven and unpredictable idealism symbolizes the educated Filipino youths at that time. He may be inspired by his ideals for his country but at crucial moments, he unconsciously forgets those ideals for selfish reasons.

Captain Tiago

Also a character in the *Noli*, he had several landholdings in Pampanga, Binondo, and Laguna, as well as taking ownership of the Ibarras' vast estate, too. However, he fell into a depression following María Clara's entry into the convent. He alleviated this by smoking opium, which quickly became an uncontrolled vice, exacerbated by his association with Padre Irene who regularly supplied him with the substance. Tiago hired Basilio as a *capista*, a servant who was given the opportunity to study as part of his wages. Tiago died of shock upon hearing of Basilio's arrest and Padre Irene's embellished stories of violent revolt.

Don Custodio

He is Custodio de Salazar y Sánchez de Monteredondo, a famous "contractor" who was tasked by the Captain-General to develop the students association's proposal for an academy for the teaching of Spanish, but was then also under pressure from the priests not to compromise their prerogatives as monopolizers of instruction. Some of the novel's most scathing criticism is reserved for Custodio, who is portrayed as an opportunist who married his way into high society, who regularly criticized favored ideas that did not come from him, but was ultimately, laughably incompetent in spite of his scruples.

As an average, unqualified Spanish official who holds several positions in the country, he does not welcome any idea from others. In the novel, Rizal portrayed him as one who finds pleasure in developing a feeling of inferiority among the people.

Maria Clara

Symbolically speaking, she represents the friar-dominated Filipino culture, which, at that time, is ripe for revolution. After suffering from untold physical and spiritual abuse for at least 13 years, Maria Clara dies — hence, there was no eventual union between Simoun and Maria Clara, not even meeting together since they parted 13 years ago (because Simoun was not permitted to do so).

Kabesang Tales

Also known as Telesforo Juan de Dios, a former kabesa of Barrio Sagpang in Tiani. He was a sugarcane planter who cleared lands he thought belonged to no one, losing his wife and eldest daughter in the endeavor. When the Dominicans took over his farm, he fought to his last money to have it retained in his possession. While his suit against the Dominicans was ongoing, he was kidnapped by the bandits while he was out patrolling his fields. Having no money to pay his captors, his daughter Juli was forced to become a maid in exchange for her mistress paying his ransom. When his son Tano was conscripted into the Guardia Civil, Tales had no money (again) to pay for Tano's exclusion from the draft. When Tales lost the case, he not only lost his farm but was also dealt with a heavy fine. He later joined the bandits and became one of their fiercest commanders. Tandang Selo, his father, would later join his band after the death of Juli.

He embodied those who join the bandits for personal revenge after suffering from the maltreatments caused by the friars.

Juli

Her full name is Juliana de Dios, the girlfriend of Basilio, and the youngest daughter of Kabesang Tales. When Tales was captured by bandits, Juli petitioned Hermana Penchang to pay for his ransom. In exchange, she had to work as Penchang's maid. Basilio ransomed her and bought a house for her family. When Basilio was sent to prison, Juli approached Tiani's curate, Padre Camorra, for help. When Camorra tried to rape her instead, Juli jumped to her death from the church's tower.

She symbolized love for honor and chastity when she took her own life instead of submitting her womanhood to Fr. Camorra.

Placido Penitente

Another young student who desires to go abroad for a better life. Upon learning about Simoun's planned revolt, he got so scared that he was undecided whether to join or not. He is that part of the Philippine society who does not have a sense of nationalism or social conscience.

THE SEMBLANCE OF NOLI AND EL FILI

Both novels portray an exposure of the ills of the Spanish authorities. In depicting the social conditions in the country, the use of satires and caricatures were very evident, although *El Fili* is more serious, less humorous and more bitter in its treatment of the situations.

The suffering of the native Filipinos from the cruelty and exploitation of the colonizers were very much depicted in the *Noli*. On the other hand, there is awakening in *El Fili* wherein the natives were described to be at the brink of a rebellion as revolutionary forces have been formed.

In general, *El Fili* presents a more miserable representation of the country under the Spanish regime. The novel is more radical and revolutionary — it has less idealism and romance as compared to the *Noli*. The *El Fili* manifests Rizal's more mature and less hopeful attitude toward the socio-political situation in the country. The novel's poor outlook and more tragic mood can be attributed to the persecutions and sufferings that Rizal and his family experienced from the Spanish friars and officials in the years he was writing the novel.

Nevertheless, the sufferings caused by the Spaniards to the Rizal family is not

a matter of revenge in the *El Fili*. Rizal wrote to Blumentritt: "I have not written in it [Fili] any idea of vengeance against my enemies, but only for the good of those who suffer, for the rights of Tagalogs ..."

Some of Rizal's friends like Blumentritt and Graciano Lopez Jaena expressed that the *El Fili* was more superior than *Noli*. Apparently, Rizal himself also believed in the superiority of the *El Fili*. When its printing had to be stopped for lack of funds, he wrote to Basa: "It is a pity because it seems to me that this second part [*El Fili*] is more important than the first [*Noli*]."

After the publication of the *El Fili*, Rizal appeared to have a change of heart. In his October 13, 1891 letter to Marcelo Del Pilar, he said: "I appreciate what you say about my work and I value your opinion highly that considered my *Filibusterismo* inferior to the *Noli*. I, too frankly, without irony or words with a double meaning, share your opinion. For me, the *Filibusterismo* as a novel is inferior to the *Noli*... You are the first one to tell me the truth and I agree with you. This flatters me as it proves that I still know how to judge myself."

Indeed, the *El Filibusterismo* is a novel about a failed revolution as organized by Simoun. His return to the Philippines was to encourage corruption in the government using his wealth and influence in order to provoke the people take a stand against the Spanish regime.

Rizal, through Simoun, realized that it is only through independence that the Filipinos will be eased of their miseries under the colonizers. This was manifested in his conversation with Basilio that said:

"Instead of aspiring to be a mere province, aspire to be a nation, develop an independent, not colonial mentality. There are no tyrants where there are no slaves.

Basilio's reply was: "Science can redeem man from social and other reforms of persecution"

Simoun's dispute was: "Patriotism will always be a virtue in oppressed people."

During Simoun's dying moment, he uttered the words, "Why has God forsaken me? Is not God justice? Is it God's will that the Philippines remain under its present condition?"

Through Fr. Florentino, Rizal spoke of how independence should be won. Fr. Florentino responded,

"If our country is someday to be free, it will not be through vice, it will not be through the corruption of its sons...Redemption presupposes virtue; virtue, sacrifice; and sacrifice, love!

Hence, Rizal's message was very clear: Filipinos should be courageous enough to protest and proclaim their rights. They have to be willing to sacrifice in the face of oppression and tyranny – only then can they be deserving of the independence that they desperately want to attain.

According to Guerrero (1998), Rizal was a reluctant revolutionary. He believed in independence as a solution to the sufferings of the many Filipinos under the Spanish rule but he hesitated and backed down. One explanation seemed logical: To Rizal, the Filipinos during his time were not yet ready for a revolution. Similarly, they were not ready for independence. They were still unworthy of independence because they have not yet learned to prioritize the common good over their personal gain. The Filipinos were not yet ready to become a nation. For Rizal, God will provide the means – be it a revolution or a peaceful separation

from Spain — but they need education, exemplary lives and the willingness to sacrifice for other people.

RIZAL AFTER FILI

After the publication of *El Fili*, Rizal gave up on the idea that peaceful liberation is possible for the Philippines. In his letter to Blumentritt in 1887, he wrote,

“peaceful struggle will just remain a dream, considering that Spain had not learned the lesson of her former colonies in South America” (Guerrero, 1998).

Rizal then became a separatist upon realizing that reforms will no longer be granted by Spain. Unlike other separatists, Rizal is exceptional as he learned to leave the attainment of independence to God.

Subsequently, Rizal was bitterly attacked by his fellow reformers in Madrid. This can be accounted for by the very radical and revolutionary tone of the novel, which renounced the propaganda campaign for peaceful reforms and assimilation. As a result, Rizal decided to end his connection with the propagandists in Madrid and opted to return to the Philippines to share the misfortunes of his family.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

A. MULTIPLE CHOICE. Encircle the letter of the correct answer.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

COMPARATIVE ANALYSIS. Fill-in the table below to show the similarities and differences of the novels, *Noli Me Tangere* and *El Filibusterismo*.

| | Noli Me Tangere | El Filibusterismo |
|------------|-----------------|-------------------|
| Setting | | |
| Characters | | |
| Plot | | |
| Theme | | |
| Message | | |

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. Are *filibusteros* the same as the *batang pasaway* in the present generation? Prove your point by citing examples or specific situations.

2. Explain why Rizal would never subscribe to the “useless spilling of blood.”

3. Take a stand: Which is better, Rizal’s diplomatic reform or Bonifacio’s impulsive revolt? Defend your answer.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 4

REFLECTION. What is the role of the youth in the development and future of the society?



THE PHILIPPINES: A Century Hence

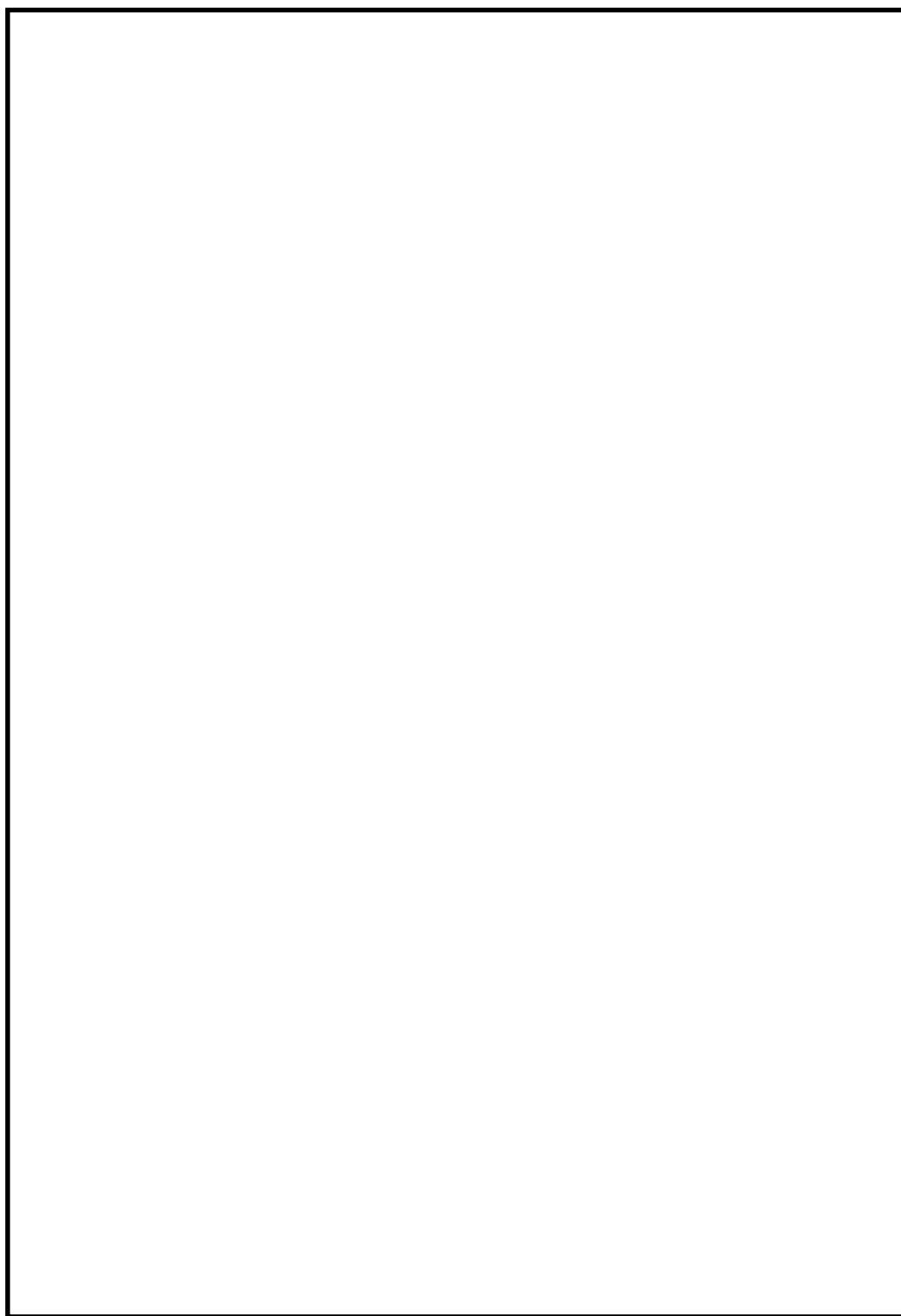
LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Assess Rizal's writings.
2. Evaluate the value of understanding the past.
3. Frame arguments based on evidence.

9 The Philippines: A Century Hence

If you are to describe the Philippines a century after Rizal's time, how will it look like? Make a collage below that would best describe the country 100 years later.



Rizal's "Filipinas Dentro De Cien Años" (translated as "The Philippines within One Hundred Years" or "The Philippines A Century Hence") is an essay meant to forecast the future of the country within a hundred years. This essay, published in *La Solidaridad* of Madrid, reflected Rizal's sentiments about the glorious past of the Philippines, the deterioration of the Philippine economy, and exposed the foundations of the native Filipinos' sufferings under the cruel Spanish rule.



La Solidaridad, the newspaper which serialized Rizal's *Filipinas Dentro De Cien Años*. Taken from https://www.google.com/search?q=la+solidaridad+and+1896&rlz=1C1GCEAaMyP_p76U7gbUwO-1578114&osq=&sourceid=chandext&avner=source%3Dandmain%2B1&hl=en&sa=X&ved=2ahUKEwjqMfOrnAUByesBHuatDQ_AuAxAeC

More importantly, Rizal, in the essay, warned Spain as regards the catastrophic end of its domination – a reminder that it was time that Spain realizes that the circumstances that contributed to the French Revolution could have a powerful effect for her on the Philippine islands.

Part of the purpose in writing the essay was to promote a sense of nationalism among the Filipinos – to awaken their minds and hearts so they would fight for their rights.

CAUSES OF MISERIES

The essay started by analyzing the various causes of the desolations suffered by the Filipino people (as enumerated in *The Philippines a Century Hence: Summary and Analysis*, n.d.):

1. Spain's implementation of her military laws

Because of such policies, the Philippine population decreased significantly. Poverty became more widespread, and farmlands were left to wither. The family as a unit of society was neglected, and overall, every aspect of the life of the Filipino was retarded.

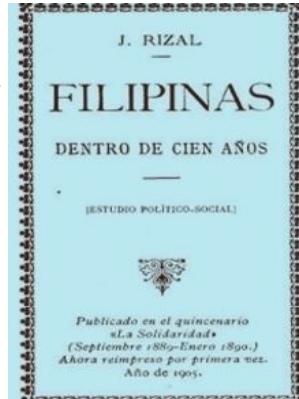
2. Deterioration and disappearance of Filipino indigenous culture

When Spain came with the sword and the cross, it began the gradual destruction of the native Philippine culture. Because of this, the Filipinos started losing confidence in their past and their heritage, became doubtful of their present lifestyle, and eventually lost hope in the future and the preservation of their race. The natives began forgetting who they were – their valued beliefs, religion, songs, poetry, and other forms of customs and traditions.

3. Passivity and submissiveness to the Spanish colonizers

One of the most powerful forces that influenced a culture of silence among the natives were the Spanish friars. Because of the use of force and intimidation, unfairly using God's name, the Filipinos learned to submit themselves to the will of the foreigners.

The question then arises as to what had awakened the hearts and opened the minds of the Filipino people with regards to their plight. Eventually, the natives realized that such oppression in their society by foreign colonizers must no longer be tolerated.



Rizal's "Filipinas Dentro De Cien Años" published as a booklet. Taken from: https://www.google.com/search?q=filipinas+dentro+de+cien+&sxsrf=ACYGNQndfJ_X9BPC3_3QFYQ9UfeFw:157811405873&sourceid=chrome&ie=UTF-8&hl=en&sa=X&ved=2ahUKEwjqMfOrnAUByesBHuatDQ_AuAxAeC

One question that Rizal fosters in this essay is whether or not Spain can indeed inhibit the growth and development of the Philippines. Despite the abuses, corruption, and deterioration brought by the colonizers, Rizal was optimistic that there will still be progress for the motherland eventually. For this, he made the following arguments:

1. Keeping the people uneducated and ignorant had failed. National consciousness had still awakened, and great Filipino minds still emerged from the rubble.
2. Keeping the people impoverished also came to no avail. On the contrary, living a life of eternal destitution had allowed the Filipinos to act on the desire for a change in their way of life. They began to explore other horizons through which they could move towards progress.
3. Exterminating the people as an alternative to hindering progress did not work either. The Filipino race was able to survive amidst wars and famine, and became even more numerous after such catastrophes. To wipe out the nation altogether would require the sacrifice of thousands of Spanish soldiers, and this is something Spain would not allow.

Rizal concluded therefore, that Spain, had no means to stop the progress of the country. What needs to be done is to change her colonial policies so that they would suit the Philippine society and to the rising nationalism of the people.

RIZAL'S FORECAST

What will become of the Philippines within a century? Will they continue to be a Spanish Colony? Spain was able to colonize the Philippines for 300 years because the Filipinos remained faithful during this time, giving up their liberty and independence, sometimes stunned by the attractive promises or by the friendship offered by the noble and generous people of Spain.

Initially, the Filipinos see them as protectors but sooner, they realize that they are exploiters and executers. So if this state of affair continues, what will become of the Philippines within a century? One, the people will start to awaken and if the government of Spain does not change its acts, a revolution will occur. But what exactly is it that the Filipino people like? 1) A Filipino representative in the Spanish Cortes and freedom of expression to cry out against all the abuses; and 2) To practice their human rights. If these happen, the Philippines will remain a colony of Spain, but with more laws and greater liberty. Similarly, the Filipinos will declare themselves 'independent'.

Note that Rizal only wanted liberty from Spaniards and not total separation. In his essay, Rizal urges to put freedom in our land through peaceful negotiations with the Spanish Government in Spain.

Rizal was confident as he envisioned the awakening of the hearts and opening of the minds of the Filipino people regarding their plight. He 'prophesied' that the Philippines will be successful in its revolution against Spain, winning their independence sooner or later. Though lacking in weapons and combat skills, the natives waged war against the colonizers and in 1898, the Americans wrestled with Spain to win the Philippines.

Years after Rizal's death, the Philippines attained its long-awaited freedom – a completion of what he had written in the essay, "History does not record in its archives any lasting domination by one people over another of different races, of diverse

usages and customs, of opposite and divergent ideas. One of the two had to yield and succumb.”

Indeed, the essay, *The Philippines a Century Hence* is as relevant today as it was when it was written over a century ago. Alongside *Noli Me Tangere* and *El Filibusterismo*, Rizal shares why we must focus on strengthening the most important backbone of the country – our values, mindsets, and all the beliefs that had shaped our sense of national identity.

Additionally, the essay serves as a reminder that we, Filipinos, are historically persevering and strong-minded. The lessons learned from those years of colonization were that all those efforts to keep people uneducated and impoverished, had failed. Nationalism eventually thrived and many of the predictions of Rizal came true. The country became independent after three centuries of abusive Spanish rule and five decades under the Americans.

CHALLENGES THAT CONFRONT THE FILIPINOS

The question now lies on whether or not we, Filipinos, are truly independent. Are we really free when there is continuing control of our economy by an elite oligarchy, not to mention, the widening gap between the rich and the poor? To quote Rizal in his in *El Filibusterismo* who said, “Why independence if the slaves today become the tyrants of tomorrow?” is to have second thoughts about the kind of independence that we have at present. In addition, there is failure of the family, the educational system and political leaders in terms of instilling national discipline and love of country.

A number of analysts have pointed out some flaws in our national character that hinder our desired visions such as competitiveness. These include mindsets like lack of appreciation of importance of adhering to the rule of law and maintaining high standards of excellence. Prevailing attitudes like “*puwede na*” or “*bahala na*” only foster mediocrity in a global setting where attributes of precision and critical thinking are needed.

As stated by Braid (2017) in her article, “The creeping autocracy and our inability to exercise full control over our national sovereignty require public awareness, courage, and a strong sense of national identity. But being a people divided and fragmented, a great challenge to governance is being able to help citizens connect with their communities. There are opportunities lost such as using available communication technologies – Internet and mobile technology to connect groups, to inform and educate, to enable all of us citizens to discover the common ties we share. The delays we have faced in our peace talks are indicators of our lack of resoluteness in taking risks and meeting challenges of establishing a more peaceful and stable social order. The growing social and income gaps are symptoms of our inability to forge a common bond with our brothers and sisters in marginalized communities. How some of us can possibly endure living in a most unequal community befuddles neighbors who live in more egalitarian societies! We have failed to utilize available communication technologies in creating innovations that would improve dialogue and close gaps between our fellow citizens and the world outside. Instead, they have been used to create chaos and spread fake news. If these statements appear to be indictments of the status quo, it is because we wish to help establish a fairer, kinder society by reminding fellow citizens that our hope for survival depends on each of us taking responsibility.”

What now, can you do for the country as a Filipino youth?

OTHER RELATED WRITINGS

Apart from Rizal's essay on *The Philippines: A Century Hence*, he had also penned several other brilliant writings that helped awaken the sense of patriotism among the early Filipinos, which paved the way for Philippine Revolution. Discussed briefly below are the two other timeless writings:

SOBRE LA INDOLENCIA DE LOS FILIPINOS

(The Indolence of the Filipinos)

This is said to be the longest essay written by Rizal, which was published in five installments in the *La Solidaridad*, from July 15 to September 15, 1890. The essay was described as a defense against the Spaniards who charged that the Filipinos are inherently lazy or indolent. *The Indolence of the Filipinos* is said to be a study of the causes why the people did not, as was said, work hard during the Spanish regime. Rizal pointed out that long before the coming of the Spaniards, the Filipinos were industrious and hardworking. The Spanish reign brought about a decline in economic activities because of the following causes:

First, the establishment of the Galleon Trade cut-off all previous associations of the Philippines with other countries in Asia and the Middle East. As a result, business was only conducted with Spain through Mexico. Because of this, the small businesses and handicraft industries that flourished during the pre-Spanish period gradually disappeared.

Second, Spain also extinguished the natives' love of work because of the implementation of forced labor. Because of the wars between Spain and other countries in Europe as well as the Muslims in Mindanao, the Filipinos were compelled to work in shipyards, roads, and other public works, abandoning agriculture, industry, and commerce.

Third, Spain did not protect the people against foreign invaders and pirates. With no arms to defend themselves, the natives were killed, their houses burned, and their lands destroyed. As a result of this, the Filipinos were forced to become nomads, lost interest in cultivating their lands or in rebuilding the industries that were shut down, and simply became submissive to the mercy of God.

Fourth, there was a crooked system of education, if it was to be considered an education. What was being taught in the schools were repetitive prayers and other things that could not be used by the students to lead the country to progress. There were no courses in Agriculture, Industry, etc., which were badly needed by the Philippines during those times.

Fifth, the Spanish rulers were a bad example to despise manual labor. The officials reported to work at noon and left early, all the while doing nothing in line with their duties. The women were seen constantly followed by servants who dressed them and fanned them - personal things which they ought to have done for themselves.

Sixth, gambling was established and widely propagated during those times. Almost everyday there were cockfights, and during feast days, the government officials and friars were the first to engage in all sorts of bets and gambles.

Seventh, there was a crooked system of religion. The friars taught the naïve Filipinos that it was easier for a poor man to enter heaven, and so they preferred not to work and remain poor so that they could easily enter heaven after they died.

Lastly, the taxes were extremely high, so much so that a huge portion of what they earned went to the government or to the friars. When the object of their labor was removed and they were exploited, they were reduced to inaction.

Rizal admitted that the Filipinos did not work so hard because they were wise enough to adjust themselves to the warm, tropical climate. "An hour's work under that burning sun, in the midst of pernicious influences springing from nature in activity, is equal to a day's labor in a temperate climate." He explained, "violent work is not a good thing in tropical countries as it would be parallel to death, destruction, annihilation." It can clearly be deduced from the writing that the cause of the indolence attributed to our race is Spain: When the Filipinos wanted to study and learn, there were no schools, and if there were any, they lacked sufficient resources and did not present more useful knowledge; when the Filipinos wanted to establish their businesses, there was not enough capital nor protection from the government; when the Filipinos tried to cultivate their lands and establish various industries, they were made to pay enormous taxes and were exploited by the foreign rulers.

However, it is also important to note that the indolence of the Filipinos did not only stem from the many factors related to the Spanish colonizers. There are, however, other factors attributable to the Filipinos themselves and these are the following:

1. The **feeling of inferiority** is very much prevalent among the Filipinos. This paralyzes all possibilities for growth and development, giving the Filipinos a tendency to give up without exerting extra effort.

2. With the antiquity of epics and legends in the country, the Filipinos have the propensity to **place all hopes on miracles**. This is seen among the Filipinos who lead a contemplative and lazy life while giving money to the Church in the hope of miracles and wonderful future ahead.

3. The Filipinos have developed a **lack of spirit to pursue lofty purposes**. Since we have been conditioned as an inferior race, Filipinos opt to conform to routine activities up to the point that they no longer aspire to become greater individuals.

4. There is **lack of national sentiment** among many of us. Instead of being proud of what the country has achieved, we sometimes tend to focus more on the negative situations. As Rizal puts its, "A man in the Philippines is only an individual; he is not a member of a nation."

In conclusion to his Essay, Rizal emphasized on the need for good education and liberty as the main solutions to achieving progress in the Philippines, and in solving the problem of indolence.

LETTER TO THE YOUNG WOMEN OF MALOLOS

Jose Rizal's legacy to Filipino women is embodied in his famous essay entitled, "To the Young Women of Malolos," where he addresses all kinds of women – mothers, wives, the unmarried, etc. and expresses everything that he wishes them to keep in mind.

On December 12, 1888, a group of 20 women of Malolos petitioned Governor-General Weyler for permission to open a night school so that they may study Spanish under Teodor Sandiko. Fr. Felipe Garcia, a Spanish parish priest in Malolos objected. But the young women courageously sustained their agitation for the establishment of the school. They then presented a petition to Governor Weyler

asking that they should be allowed to open a night school (Capino et al, 1977).

In the end, their request was granted on the condition that Señorita Guadalupe Reyes should be their teacher. Praising these young women for their bravery, Marcelo H. del Pilar requested Rizal to write a letter commending them for their extraordinary courage.

Originally written in Tagalog, Rizal composed this letter on February 22, 1889 when he was in London, in response to the request of del Pilar. We know for a fact that in the past, young women were uneducated because of the principle that they would soon be wives and their primary career is to take care of the home and their children. In this letter, Rizal yearns that women should be granted the same opportunities given to men in terms of education.

The salient points contained in this letter are as follows:

1. The rejection of the spiritual authority of the friars – not all of the priests in the country that time embodied the true spirit of Christ and His Church. Most of them were corrupted by worldly desires and used worldly methods to effect change and force discipline among the people.
2. The defense of private judgment
3. Qualities Filipino mothers need to possess – as evidenced by this portion of his letter, Rizal is greatly concerned of the welfare of the Filipino children and the homes they grow up in.
4. Duties and responsibilities of Filipino mothers to their children
5. Duties and responsibilities of a wife to her husband - Rizal states in this portion of his letter how Filipino women ought to be as wives, in order to preserve the identity of the race.
6. Counsel to young women on their choice of a lifetime partner

THE RESPONSIBILITIES OF FILIPINO MOTHERS TO THEIR CHILDREN

Rizal stipulates a number of important points in this portion of his letter to the young women of Malolos. The central idea here, however, is that whatever a mother shows to her children is what the children will become also. If the mother is always kissing the hand of the friars in submission, then her children will grow up to be minions and mindless fools who do nothing but do as they are told, even if the very nature of the task would violate their rights as individuals.

QUALITIES MOTHERS HAVE TO POSSESS

Rizal enumerates the qualities Filipino mothers have to possess:

1. Be a noble wife - that women must be decent and dignified, submissive, tender and loving to their respective husband.
2. Rear her children in the service of the state - here Rizal gives reference to the women of Sparta who embody this quality. Mothers should teach their children to love God, country and fellowmen.
3. Set standards of behavior for men around her - three things that a wife must instill in the mind of her husband: activity and industry; noble behavior; and worthy sentiments. In as much as the wife is the partner of her husband's heart and misfortune, Rizal stressed on the following advices to a married woman: aid her husband, share his perils, refrain from causing him worry; and sweeten his moments of affliction.

RIZAL'S ADVICE TO UNMARRIED MEN AND WOMEN

Jose Rizal points out to unmarried women that they should not be easily taken by appearances and looks, because these can be very deceiving. Instead, they should take heed of men's firmness of character and lofty ideas. Rizal further adds that there are three things that a young woman must look for a man she intends to be her husband:

1. A noble and honored name
2. A manly heart
3. A high spirit incapable of being satisfied with engendering slaves.

SUMMARY

In summary, Rizal's letter "To the Young Women of Malolos," centers around five major points (Zaide & Zaide, 1999):

1. Filipino mothers should teach their children love of God, country and fellowmen.
2. Filipino mothers should be glad and honored, like Spartan mothers, to offer their sons in defense of their country.
3. Filipino women should know how to protect their dignity and honor.
4. Filipino women should educate themselves aside from retaining their good racial values.
5. Faith is not merely reciting prayers and wearing religious pictures. It is living the real Christian way with good morals and manners.

In recent times, it seems that these qualities are gradually lost in the way Filipino women conduct themselves. There are oftentimes moments where mothers forget their roles in rearing their children because of the overriding idea of having to earn for the family to supplement their husband's income. Although there is nothing negative about working hard for the welfare of the family, there must always be balance in the way people go through life. Failure in the home cannot be compensated for by any amount of wealth or fame.

Name _____

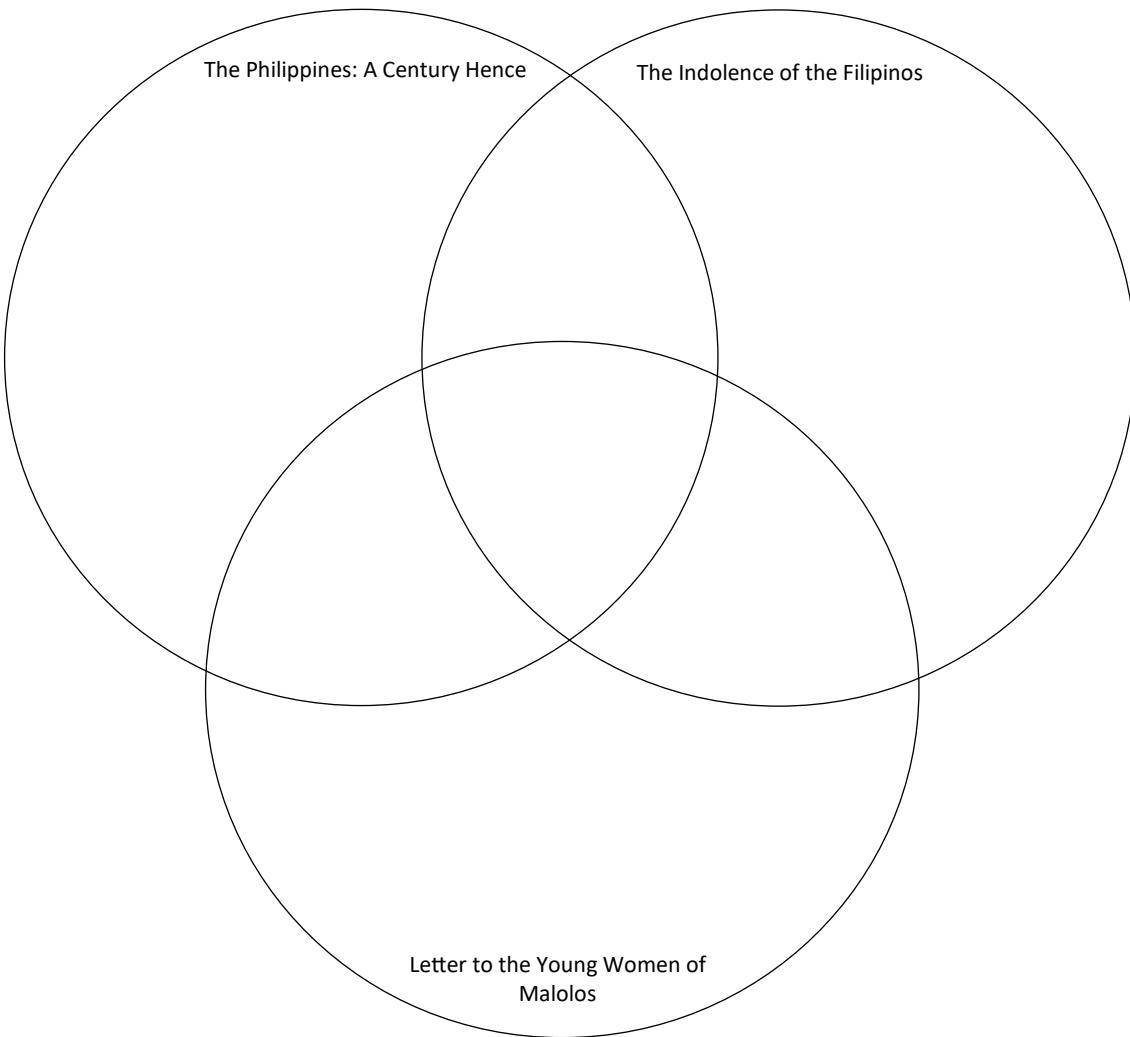
Score _____

Course and Section _____

Date _____

WORKSHEET 1

Create a Venn-Diagram to compare and contrast the three brilliant writings of Jose Rizal, which are living proofs that "the pen is mightier than the sword."



Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

ESSAY WRITING. Write a speech that will serve as a response to Rizal's predictions/prophecies of the Philippines a century after his time.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 3

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. Explain why Rizal concluded that the “natives’ supposed indolence was an end-product of the Spanish colonization.”

2. Prove or contradict: What a mother is, so should her son become.

3. What do you think is Rizal’s legacy to women based on his Letter to the Young Women of Malolos?

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 4

REFLECTION. In what other ways can you, as a Filipino youth of today, show your patriotism to your country? Provide specific examples or situations to explain your answer.

JOSE RIZAL AND PHILIPPINE NATIONALISM: *Bayani* and *Kabayanihan*

LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Interpret views and opinions about *bayani* and *kabayanihan* in the context of Philippine history and society.
2. Assess the concepts of *bayani* and *kabayanihan* in the context of Philippine society.

JOSE RIZAL AND PHILIPPINE NATIONALISM: BAYANI AND KABAYANIHAN

What is the first word that comes to your mind when you see the picture below? Why do you say so? Explain your answer in not more than five (5) sentences.



<https://www.google.com/search?q=AVENGERSandsxsr=ACYBGNQTKMBBGMygXLujDO1gAxCAAoovIg:1578121013294andsource=lnms&tbm=isch&hsa=Xandved=2ahUKEwjtaPzrunnAhX3w osBHeW>

Is the word you wrote above the same as the first word that comes to your mind when you see this picture?



https://www.google.com/search?q=national+heroes&xsrf=ACYB6QleOzWVPCXQ9QmOrJk9mbPnArf1578122138827&source=hs&ndb=1&ischanda=Xandved=2ahUKEwj6u_yLs...

Write the first word that comes to your mind when you see this second picture and explain why you think that word best describes the photo.

Rizal valued nationalism, patriotism and heroism (*kabayanihan*). Serving as a role model and inspiration to every Filipino, he has manifested versatility and flexibility while sustaining a strong sense of moral uprightness. Indeed, he is our national hero. But what exactly is the definition of the word, "hero"?

HERO vs. BAYANI

In mythology, a hero is someone who possesses great courage, strength, and is favored by the gods. The Merriam-Webster Online Dictionary defines "hero" as "a mythological or legendary figure often of divine descent endowed with great strength or ability; an illustrious warrior; a person admired for achievements and noble qualities; one who shows great courage."

The Filipino counterpart, *bayani*, has a similar meaning but with some contextual distinctions. *Bayani* is someone who fights with his '*bayan*' or community. The Vicassan's Dictionary (Santos, 1978) provides the following meanings for *bayani*: "... hero, patriot ("taong makabayani"), cooperative endeavor, mutual aid, a person who volunteers or offers free service or labor to a cooperative endeavor, to prevail, to be victorious, to prevail ("mamayan"), leading man in play (often referred to as the "*bida*"--from the Spanish for life, "*vida*"--who is contrasted with the villain or "*kontrabida*" from the Spanish "*contra vida*", against life)" as cited in Ocampo, 2016.

UP Diksiyonariyong Filipino (2001) gives three meanings for '*bayani*': (1) a person of extraordinary courage or ability; (2) a person considered to possess extraordinary talents or someone who did something noble ("*dakila*"); and (3) a leading man in a play (Ocampo, 2016).

The Vocabulario de la lengua Tagala by the Jesuits Juan de Noceda and Pedro de Sanlucar (1755 and 1860) lists these meanings for *bayani*: "someone who is brave or valiant, someone who works towards a common task or cooperative endeavor ("*bayanihan*") (as cited in Ocampo, 2016).

History professor Ambeth Ocampo sees it significant that *bayani* comes a few words under *bayan*, which is also defined as: "the space between here and the sky." *Bayan* is also a town, municipality, pueblo, or nation, and can refer to people and citizens (*mamayan*) who live in those communities, or those who originate or come from the same place (*kababayani*). *Bayan* (Ocampo, 2016) also refers to the day (*araw*) or a time of a day (*malalim ang bayan*) or even to the weather, good or bad (*masamang bayan*). Ocampo, thus, concludes that "hero" and *bayani* do not have the same meaning. *Bayani* is a richer word than hero because it may be rooted in *bayan* as place or in doing something great, not for oneself but for a greater good, for community or nation.

THE CHANGING FORMS AND DEFINITIONS OF BAYANI AND KABAYANIHAN

Anchored on the definitions given by old dictionaries, *mga bayani* may historically (and profoundly) refer to those who contributed to the birth of a nation. In the early times, heroes are the warriors and generals who serve their cause with sword, distilling blood and tears; they are those, for the Filipinos, who served their cause with a pen, demonstrating that the pen is as mighty as the sword to redeem a people from their political slavery.

However, the modern-day *bayani* may refer to someone who contributes to a nation in a global world.

In modern definitions, a Hero is: someone who has distinguished courage and ability, someone who do good deeds for the greater good of others, and mostly

works alone. One case in point is our Overseas Filipino Workers (OFWs) — Filipinos who are working in foreign countries who basically travel abroad in pursuit of better employment to provide for the needs of their respective families in the Philippines. The OFWs' sacrifices play a vital role in the progress of the Philippines' economic status — by remitting their savings back to the country, they help the government in pulling up the economy through the overall dollar reserve. The money that they send provides the much-needed hard currency, saving the country from defaulting debt obligations. Aside from this, they also help stabilize the Philippine Peso in relation to peso-dollar exchange, which in turn, contributes to the country's Gross National Product (GNP) growth. Truly, when they work abroad, they are taking risks (*pakikipagsapalaran*) and in recognition of their sacrifices, they are named *Bagong Bayani* or "Modern-Day Heroes", acknowledging their contributions every December as the Month of Overseas Filipino Workers.

Many Filipino *bayani* have fought and died for the Philippines, some of which are Jose Rizal, Andres Bonifacio, Apolinario Mabini, and many more. They can be considered as traditional Bayani, someone who fought for the people of his community and for their greater good, and died in exchange. But in our modern world, does our country need a *bayani* who will sacrifice his/her life for the country?

Without a doubt, the concept of *bayani* and *kabayanahan* have evolved through the years. To better understand this evolution, let us compare the notion of OFWs as modern-day heroes to the early definitions of *bayani*. Its etymology is explained in an online article entitled, "Ang Salitang Bayani sa Pilipinas" (n.d.).

"Ang salitang "bayani" ay isang Austronesian na salita na dinala ng ating mga katutubo sa ating bayan. Ang mga bayani ay ang mga mandirigma kung saan sila ay nangunguna sa pagtatanggol ng pamayanan laban sa mga kinakaharap na mga kaaway at panganib. Ang ilan sa mga diribatibo ng salitang bayani ay bajani, majani, bagabnim, bahani.

*Sa kultura nating mga Pilipino, ang pagiging bayani ay nasusukat sa katapangan at sa bilang ng napapatay na kaaway. May iba't-iba itong antas. Ang mga antas na ito ay kinikilala bilang: 1) **Maniklad**, ang pinakamababang uri ng bayani na nakapatay ng isa o dalawang kaaway, karaniwang siya ay nakasuot ng putong na pula at dilaw; 2) **Hanagan** naman kung tawagin ang nasa ikalawang antas, siya ay sumasailalim sa ritwal na kung saan ay dapat siyang sapian ni Tagbusawa, ang diyos ng pakikidigma at kainin ang atay at puso ng mga kaaway. Karaniwang nagsusuot ang mga ito ng pulang putong; 3) **Kinaboan** naman kung tawagin ang makakapatay ng dalawampu hanggang dalawampu't pito at karaniwang nakasuot ng pulang pantalaon; 4) **Luto** naman kung tawagin ang makakapatay ng limampu hanggang 100 na kaaway at karaniwang nagsusuot ng pulang jacket; 5) **Lunugum** naman ang pinakapaborito ng diyos na si Tagbusaw dahil dito maipapakita niya ang kanyang katapangan sa pakikipagdigma kung saan napatay niya ang kanyang kaaway sa sarili nitong tahanan. Itim ang karaniwang suot ng mga ito.*



https://www.google.com/search?q=zeus+a.+salazar&rlz=1C1CHBD_enPH1767PH1767&source=imrn&tbm=isch&sa=X&ved=2aiUKEwWkg3b7emAhxKKYKw9Aw0Q_AUoAXoECAQQAw&biw=752&bih=711#imgrc=HfFy

Father of New Philippine Historiography and *Pantanaw* (For-Us-From-Us Perspective) Proponent, Dr. Zeus A. Salazar gives a different definition of the term *bayani*. In fact, he believes that *bayani* is different from "heroes." For him, "ang mga bayani ay mga taong naglalakbay at bumabalik sa bayan... ang mga bayani ay lumalaban ng may kooperasyon [samantalang] ang mga *hero* (western concept) ay lumalaban mag-isa... Ang bayani ay hindi kailangang mamatay upang maging bayani... Kailangan niya lang gumawa ng magagandang impluwensya at mga gawain sa bayan upang

tawaging bayani (Ang Salitang Bayani sa Pilipinas, n.d.).

This definition gives us hope that anyone of us can be a *bayani*, too, in our respective communities.

Thus, we should now realize that a modern *bayani* can be anyone who sacrifices even the littlest of things for the benefit of others. A good example for a modern *bayani* is Efren Peñaflorida, who sacrificed his time and effort just to teach out-of-school youths in a simple pushcart classroom. He may not have died for the country, but he responded to the needs of others – education.



"Each person has a hidden hero within, you just have to look inside you and search it in your heart and be the hero to the next one in need."

- Ffren Peñaflorida

Today, anyone can be a *bayani*. A *bayani* who can sacrifice the simplest of things like: time, effort, and knowledge for those who are in need. We do not need to die like our traditional heroes, rather, a simple act of kindness can be worth a lot to someone.

So, how can you be a Bayani of your time?

WHY IS RIZAL OUR GREATEST HERO?

In an article entitled, "Who Made Rizal Our Foremost National Hero and Why?", the author, Esteban A. de Ocampo, denies the claim that Rizal is a made-to-order national hero manufactured by the Americans, mainly by Civil Governor William Howard Taft. Instead, he defended Rizal as the country's foremost hero. This was done, allegedly, in the following manner:

"And now, gentlemen, you must have a national hero". These were supposed to be the words addressed by Gov. Taft to Mssrs. Pardo de Tavera, Legarda and Luzuriaga, Filipino members of the Philippine Commission, of which Taft was the chairman. It was further reported that "in the subsequent discussion in which the rival merits of the revolutionary heroes (Marcelo H. del Pilar, Graciano Lopez Jaena, Gen. Antonio Luna, Emilio



Esteban A. de Ocampo
Photo taken from https://www.google.com/search?q=esteban+a+de+ocampo&poalndz=1C1CHBD_enPH767PH767_and-source=lm&sandhigh=1&chands=1&Xandved=2ahl1KEWicva

Jacinto were considered, the final choice—now universally acclaimed wise one - was Rizal. And so history was made."

De Ocampo's justification is founded on the definition of the term "hero," which he took from the Webster's *New International Dictionary of the English Language*, that a hero is "a prominent or central personage taking admirable part in any remarkable action or event". Also, "a person of distinguished valor or enterprise in danger". And finally, he is a man "honored after death by public worship, because of exceptional service to mankind".

Why is Rizal a hero, more correctly, our foremost national hero? It was said in the article that he is our greatest hero because he took an "admirable part" in the Propaganda Campaign from 1882-1896. His *Noli Me Tangere* (Berlin, 1887) contributed tremendously to the formation of Filipino nationality and was said to be far superior than those published by Pedro Paterno's *Ninay* in Madrid in 1885; Marcelo H. del Pilar's *La Soberania Monaca* in Barcelona in 1889, Graciano Lopez Jaena's *Discursos y Articulos Varios*, also in Barcelona in 1891; and Antonio Luna's *Impresiones* in Madrid in 1893. This claim was evident in the comments that Rizal received from Antonio Ma. Regidor and Professor Ferdinand Blumentritt. Regidor, a Filipino exile of 1872 in London, said that "the book was superior" and that if "don Quixote has made its author immortal because he exposed to the world the sufferings of Spain, your *Noli Me Tangere* will bring you equal glory..."

Blumentritt, on the other hand, after reading Rizal's *Noli*, wrote and congratulated its author, saying among other things: "Your work, as we Germans say, has been written w/ the blood of the heart... Your work has exceeded my hopes and I consider myself happy to have been honored by your friendship. Not only I, but also your country, may feel happy for having in you a patriotic and loyal son. If you continue so, you will be to your people one of those great men who will exercise a determinative influence over the progress of their spiritual life."

While Rizal's friends and admirers praised him and his *Noli* with justifiable pride, his enemies were equally loud and bitter in attacking and condemning the same. Perhaps no other work has, up to this day, aroused as much hostile and spiteful argument not only among our people but also among reactionary foreigners as the *Noli* of Rizal. In the Philippines alone, De Ocampo shared in his article that Rizal's novel was attacked and condemned by a faculty committee of a Manila university (UST) and by the permanent censorship commission in 1887 because the committee found the book "heretical, impious, and scandalous to the religious order, and unpatriotic and subversive to the public order, libelous to the government of Spain and to its political policies in these islands", while the commission recommended that "the importation, reproduction, and circulation of this pernicious book in the islands be absolutely prohibited." Coming down to our time, during the congressional discussions and hearings on the Rizal (Noili-Fili) in 1956, the proponents and opponents of the bill also engaged themselves in a bitter and long drawn-out debate that finally resulted in the enactment of a compromise measure, now known as RA 1425.

In the Spanish capital, attacks on Rizal's *Noli* were also staged - Senator Vida, Deputy (and ex-general) Luis de Pando and Premier Praxedes Mateo Sagasta were among those who unjustly lambasted and criticized Rizal and his *Noli* in the two chambers of the Spanish Cortes in 1888 and 1889.

But it was comforting to learn that 13 years later, Cong. Henry Allen Cooper of Wisconsin delivered a eulogy of Rizal and even recited the martyr's Ultimo Pensamiento on the floor of the U. S. House of Representatives in order to prove the

capacity of the Filipinos for self-government. He said in part: "It has been said that, if American institutions had done nothing else to furnish to the world the character of George Washington, that alone would entitle them to the respect of mankind. So Sir, I say to all those who denounces the Filipinos indiscriminately as barbarians and savages, without possibility of a civilized future, that this despised race proved itself entitled to their respect and to the respect of mankind when it furnished to the world the character of Jose Rizal." The result of this appeal was the approval of what is popularly known as the Philippine Bill of 1902. The preceding paragraphs, De Ocampo claimed, have shown that by the *Noli* alone Rizal, among his contemporaries, had become the most prominent/ the central figure of the Propaganda Movement.

Ask again, why did Rizal, become the greatest Filipino hero? De Ocampo further justifies that [no Filipino has yet been born who could equal or surpass Rizal as a "person of distinguished valor/enterprise in danger, fortitude in suffering."] Of these traits of our hero, let us see what a Filipino and an American biographer said:

"What is most admirable in Rizal," wrote Rafael Palma, is his complete self-denial, his complete abandonment of his personal interests to think only of those of his country. He could have been whatever he wished to be, considering his natural endowments; he could have earned considerable sums of money from his profession; he could have lived relatively rich, happy, prosperous, had he not dedicated himself to public matters. But in him, the voice of the species was stronger than the voice of personal progress or of private fortune, and he preferred to live far from his family and to sacrifice his personal affections for an ideal he had dreamed of. He heeded not his brother, not even his parents, beings whom he respected and venerated so much, in order to follow the road his conscience had traced for him.

He did not have great means at his disposal to carry out his campaign, but that did not discourage him; he contented himself w/ what he had. He suffered the rigors of the cold winter of Europe, he suffered hunger, privation, and misery; but when he raised his eyes to heaven and saw his ideal, his hope was reborn. He complained of his countrymen, he complained of some of those who had promised him help and did not help him, until at times, profoundly disillusioned, he wanted to renounce his campaign forever, giving up everything. But such moments are evanescent, he soon felt comforted and resumed the task of bearing the cross of his suffering." (8)

Dr. Frank C. Laubach, an American biographer of Rizal, spoke of the hero's courage in the following words:

"His consuming life purpose was the secret of his moral courage. Physical courage, it is true, was one of his inherited traits. But that high courage to die loving his murderers, w/c he at last achieved--that cannot be inherited. It must be forged out in the fires of suffering and temptation. As we read through his life, we can see how the moral strength and fiber grew year by year as he faced new perils and was forced to make fearful decisions. It required courage to write his two great novels telling nothing that no other man has ventured to say before, standing almost alone against the powerful interests in the country and in Spain, and knowing full well that despotism would strike back. He had reached another loftier plateau of heroism when he wrote those letters to Hong Kong, "To be opened after my death", and sailed to the "trap" in Manila without any illusions. Then in his Dapitan exile when he was tempted to escape, and said "No", not once but hundreds of times for four long years, and when, on the way to Cuba, Pedro Roxas pleaded with him to step off the boat of Singapore upon British territory and save his life, what an inner struggle it must have caused him to answer over and over again, "No, no,

no!" When the sentence of death and the fateful morning of his execution brought the final test, he walked with perfect calm to the firing line as though by his own choice, the only heroic figure in that sordid scene."

To the bigoted Spaniards in Spain and in the Philippines, Rizal was the most intelligent, most courageous, and most dangerous enemy of the reactionaries and the tyrants; therefore he should be shot publicly to serve as an example and a warning to those of his kind. This was the reason why Rizal, after a brief mock trial, was sentenced to death and made to face the firing squad at Bagumbayan Field, now Luneta, in the early morning of December 30, 1896.

And for the last time, we repeat the question: Why is Rizal the greatest Filipino hero that ever lived? De Ocampo claims that "he is a man honored after death by public worship, because of exceptional service to mankind". It was said that even before his execution, Rizal was the already acclaimed by both Filipinos and foreigners as the "foremost leader of his people".

From Barcelona, M. H. del Pilar wrote to the Great Malayan on March 10, 1889 and said: "Rizal no tiene aun derecho a morir: su nombre constituye la mas pura e immaculada bandera de aspiraciones y Plaridel los suyos no son otra causa ma que immaculada unos voluntarios que militan bajo esa bandera."

Fernando Acevedo, who called Rizal his distinguido amigo, compañero y paisano", wrote the letter from Zaragoza, Spain, on October 25, 1889 and said: "I see in you the model Filipino; your application to study and your talents have placed on a height w/c I revere and admire."

The Bicolano Dr. Tomas Arejola wrote Rizal in Madrid on February 9, 1891, saying: "Your moral influence over us is indisputable." And Guillermo Puatu of Bulacan wrote this tribute to Rizal, saying: "Vd. a quien se le puede (llamar) con razon, cabeza tutelary de los Filipinos, aunque la comparacion parezca algo ridicula, porque posee la virtud la atraer consigo enconadas voluntades, zanjar las discordias y enemistades renorosas reuniren fiestas a hombres que no querian verse ni en la calle..."

Among the foreigners who recognized Rizal as the leading Filipino of his time were Blumentritt, Napoleon M. Kheil, Dr. Rheinhold Rost, and Vicente Barrantes. Prof. Blumentritt told Dr. Maximo Viola in May 1887 that "Rizal was the greatest product of the Philippines and that his coming to the world was like the appearance of a rare comet, whose rare brilliance appears only every other century." Napoleon Kheil of Prague, Austria, wrote to Rizal and said: "admiro en Vd. a un noble representante de la España colonial." Dr. Rost, distinguished Malayologist and librarian of the India office of London, called Rizal "una perla hombre", while don Vicente Barrantes had to admit that Rizal was "the first among the Filipinos."

Even before the outbreak of the revolution against Spain in 1896, many instances can be cited to prove that his country here and abroad recognized Rizal's leadership. In the early part of 1899 he was unanimously elected by the Filipinos in Barcelona and Madrid as Honorary President of La Solidaridad. Some months later in Paris, he organized and became Chief of the *Indios Bravos*. In January 1891, Rizal was again unanimously chosen *Responsable* (chief) of the Spanish-Filipino Association. He was also the founder and moving spirit in the founding of *La Liga Filipina* on Manila in July 3, 1892.

History tells us that the revolutionary society known as *Katipunan* likewise acknowledged Rizal's leadership and greatness by making him its honorary

President and by using his family name *Rizal* as the password for the third-degree members.

A year after Rizal's execution, Gen. Emilio Aguinaldo and the other revolutionary chiefs exiled to Hong Kong held a commemorative program on December 29, 1897 on the occasion of the First Anniversary of the hero's execution and martyrdom.

Of utmost significance in the public's appreciation for Rizal's patriotic labors in behalf of his people were the tributes paid by the revolutionary government to his memory. In his opening address at the congress assembled at Malolos, Bulacan on September 15, 1898, Pres. Aguinaldo invoked the spirits of the departed heroes of the fatherland, thus: "Illustrious spirits of RIZAL, Lopez Jaena, of Marcelo del Pilar! August shades of Burgos, Pelaez and Panganiban! Warlike geniuses of Aguinaldo! (Crispulo---O.), and Tirona, of Natividad and Evangelista! Arise a moment from your unknown graves!"

Then on December 20, 1898 at the revolutionary capital of Malolos, Pres. Aguinaldo issued the first official proclamation making December 30 of that year as "Rizal Day". The same proclamation ordered the hoisting the Filipino flags at half-mast "from 12:00 noon on December 30, 1898" and the closing of "all offices of the government" during the whole day of December 30. Actually, the impressive Rizal Day program, sponsored by the Club Filipino, was held in Manila on December 30, 1898.

Two of the greatest of Filipino poets in the Spanish language paid glowing tributes to the martyr of Bagumbayan in acknowledgement of the hero's labors and sacrifices for his people. Fernando Ma. Guerrero wrote on September 25, 1898, thus: "No has muerto, no. La Gloria es tu destino; tu corona los fuegos de la aurora, y tu inviolable altar nuestra conciencia." Cecilio Apostol, on December 30 of the same year, wrote these lines:

"¡Duerme en paz las sombras de la nada,
Redentor de una Patria esclavizada!
¡No llores de la tumba en el misterio
Del español el triunfo momentaneo:
Que si Una bala destrozo tu cráneo,
Tambien tu idea destrozo un emperio!

The Filipinos were not alone in grieving the untimely death of their hero and idol, for the intellectual and scientific circles of the world felt keenly the loss of Rizal, who was their esteemed colleague and friend. Dr. Camilo Osias and Wenceslao E. Retaña both spoke of the universal homage accorded to Rizal immediately after his death.

Among the scientific necrological services held especially to honor Rizal, the one sponsored by the Anthropological Society of Berlin in November 20, 1897 at the initiative of Dr. Rudolph Virchow, its president, was the most important and significant. Dr. Ed Seler recited the German translation of Rizal's "My Last Farewell" on that occasion.

The newspapers, magazines, and other periodicals throughout the civilized world – in Germany, Austria, France, Holland, London, the US, Japan, Hong Kong and Macao, Singapore, Switzerland, and in Latin American countries – published accounts of Rizal's martyrdom in order to render homage to his greatness (De Ocampo, n.d.).

Perhaps the following quotation from the late William Cameron Forbes, an

ardent admirer of Rizal and the governor-general of the Philippines during the construction of the Rizal Mausoleum on the Luneta, is appropriate at this point. He said:

"It is eminently proper that Rizal should have become the acknowledged national hero of the Philippine people. The American administration has lent every assistance to this recognition, setting aside the anniversary of his death to be a day of his observance, placing his picture on the postage stamp most commonly used in the Islands, and on the currency, cooperating with the Filipinos in making the site of his school in Dapitan a national park, and encouraging the erection by public subscription of a monument in his honor on the Luneta in Manila near the place where he met his death. One of the longest and most important street in Manila has been named in his memory—Rizal Avenue. The Filipinos in many cities and towns have erected monuments to his name, and throughout the Islands the public schools teach the young Filipinos to revere his memory as the greatest of Filipino patriots."

We are all aware of some Filipinos who, every now and then, argue that Andres Bonifacio, and not Jose Rizal, deserves to be acknowledged and canonized as our first national hero. They maintain that Rizal never held a gun, a rifle, or a sword in fighting for the liberty and independence of our country in the battlefield. They further assert that while the foremost national heroes of other countries are soldier-generals, like George Washington of US, Napoleon I and Joan of Arc of France, simon Bolivar of Venezuela, Jose de San Martin of Argentina, Bernardo O'Higgins of Chile, Jimmu Tenno of Japan, etc., our greatest hero was a pacifist and a civilian whose weapon was his quill. However, our people in exercising their good sense, independent judgment, and unusual discernment, have not followed the examples of other nations in selecting and acknowledging a military leader for their greatest hero. Rafael Palma has very well stated the case of Rizal versus Bonifacio in these words:

"It should be a source of pride and satisfaction to the Filipinos to have among their national heroes one of such excellent qualities and merits which may be equaled but not surpassed by any other man. Whereas generally the heroes of occidental nations are warriors and generals who serve their cause with the sword, distilling blood and tears, the hero of the Filipinos served his cause with the pen, demonstrating that the pen is as mighty as the sword to redeem a people from their political slavery. It is true that in our case the sword of Bonifacio was after all needed to shake off the yoke of a foreign power; but the revolution prepared by Bonifacio was only the effect, the consequence of the spiritual redemption wrought by the pen of Rizal. Hence not only in the chronological order but also in the point of importance the previous works of Rizal seems to us superior to that of Bonifacio, because although that of Bonifacio was of immediate results, that of Rizal will have more durable and permanent effects.

In the preceding discussions, we have tried to establish that Rizal was not only a great hero, but the greatest among the Filipinos. In summary, Prof. Blumentritt judged him as "the most prominent man of his own people" and "the greatest man the Malayan race has produced"; during his lifetime, Rizal was already acclaimed by both Filipinos and foreigners as the foremost leader of his people and that this admiration for him has increased with the passing of time since his dramatic death at Luneta that fateful morning of December 30, 1896. Likewise, we attempted to disprove the claim made by some quarters that Rizal is an American-made hero, and we also tried to explain why Rizal is greater than any other Filipino hero, including Andres Bonifacio.

The question now is, who made Rizal the foremost hero of the Philippines? De Ocampo (n.d.) writes, "no single person or groups of persons were responsible for making the Greatest Malayan the No. 1 Hero of his people. Rizal himself, his own people, and the foreigners all together contributed to make him the greatest hero and martyr of his people. No amount of adulation and canonization by both Filipinos and foreigners could convert Rizal into a great hero if he did not possess in himself what Palma calls "excellent qualities and merits" or what Retaña calls "la finura exquisite de su espiritu,...la nobleza quijotesca de su corazon,... su psicologia toda, romantica, soñadora, buena, adorable, psicologia que sintetizo todos los entimientos y aspiraciones de un pueblo que sufria, viendose victima de su regimen oprobioso...."



Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

MATCHING TYPE. Match Column A with Column B. Write the letter of the correct answer before each number.

| COLUMN A | COLUMN B |
|---|-------------------|
| ___ 1. These are the Filipinos who are working in foreign countries and are also called the Modern-Day Heroes. | A. Roosevelt |
| ___ 2. He has become well-known in defending Jose Rizal as the country's foremost hero. | B. Aguinaldo |
| ___ 3. He held a commemorative program on December 29, 1897 to celebrate the first anniversary of Rizal's execution and martyrdom. | C. Blumentritt |
| ___ 4. He is the proponent of "Pantayong Pananaw" who offers another sense of the term "bayani" and believes that "mga bayani" are different from heroes. | D. Salazar |
| ___ 5. He recited the German translation of Rizal's "My Last Farewell" on the necrological services held for Rizal on November 20, 1897. | E. Taft |
| ___ 6. Some believe that he deserves to be the first national hero of the Philippines instead of Jose Rizal. | F. OFWs |
| ___ 7. He was the one who admired Rizal's application to study and talents. | G. Malolos |
| ___ 8. He believed that Rizal was the greatest product of the Philippines. | H. Palma |
| ___ 9. The lowest level of <i>bayani</i> who has killed one or two enemy. | I. De Ocampo |
| ___ 10. ___ is a mythological figure with great strength and ability. | J. Viola |
| | K. Laubach |
| | L. Wisconsin |
| | M. Zaragoza |
| | N. Bonifacio |
| | O. Owen |
| | P. Illeto |
| | Q. Seler |
| | R. La Solidaridad |
| | S. Hero |

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 2

SENTENCE COMPLETION. Fill in the blank with the correct word/s to complete the sentence.

- 1) In January 1891, _____ was unanimously chosen again as the *Responsible* of the Spanish-Filipino Association.
- 2) Rizal's *Noli* and *El Fili* resulted in the enactment of a law now known as _____.
- 3) _____ concluded that the terms, "hero" and "bayani," have different meanings.
- 4) President Aguinaldo issued the first official proclamation making December 30 as _____.
- 5) In 1902, _____ of Wisconsin delivered a eulogy of Rizal and even recited the hero's last poem in the US House of Representatives to justify the capacity of the Filipinos for self-government.
- 6) History tells us that the revolutionary society known as _____ also acknowledged Rizal's leadership and greatness by making him its honorary President.
- 7) _____ also play a vital role in the progress of the Philippines' economic status.
- 8) Rizal was also the founder and the moving spirit in the founding of _____ in Manila on July 3, 1892.
- 9) Working abroad is a form of taking risks or _____.
- 10) _____ is a richer word than hero.

Name _____

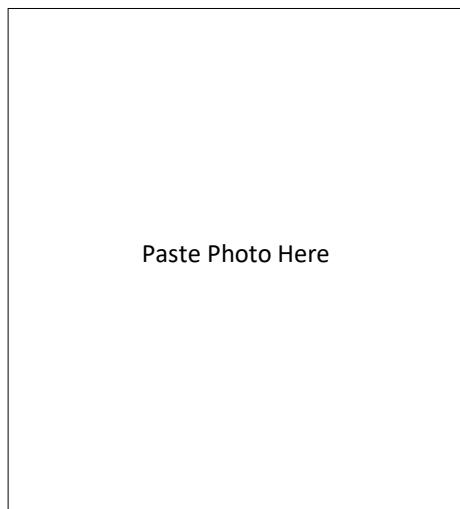
Score _____

Course and Section _____

Date _____

WORKSHEET 3

HERO ANALYSIS. Choose one *bayani* and paste a picture of him/her below. Write a short description of your chosen *bayani* and make a checklist if your hero satisfies their criteria to determine whether your hero should or should not be recognized as such.



Paste Photo Here

Checklist:

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 4

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. What is your own definition of the word, "bayani" or "hero?"

2. What do you think are the reasons why the concepts of *bayani* or *kabayanihan* have shifted and evolved through the years?

3. Do you agree with Dr. Zeus Salazar that one does not need to die to become a hero? Explain your answer.



JOSE RIZAL AND PHILIPPINE NATIONALISM: National Symbol

LEARNING OBJECTIVES:

At the end of the lesson, the students should be able to:

1. Examine the values highlighted by the various representations of Rizal as a national symbol.
2. Advocate the values Rizal's life encapsulates.

11 JOSE RIZAL AND PHILIPPINE NATIONALISM: NATIONAL SYMBOL

Symbols are representations of many things. When people see a particular symbol, they associate it with something meaningful or standard. Let us see how well you know the national symbols of the Philippines. Identify what is being asked for in each item. Write the correct answer on the blank.

- _____ 1. National flower
- _____ 2. National anthem
- _____ 3. National tree
- _____ 4. National bird
- _____ 5. National gem
- _____ 6. National sports
- _____ 7. National leaf
- _____ 8. National fruit
- _____ 9. National animal
- _____ 10. National house
- _____ 11. National fish
- _____ 12. National hero
- _____ 13. National dance
- _____ 14. National costume
- _____ 15. National slippers

According to the National Commission for Culture and the Arts (NCCA), official national symbols of the Philippines represent the country's traditions and ideals and convey the principles of Philippine sovereignty and national solidarity.

Some of these symbols are stated in the Flag and Heraldic Code of the Philippines, which is also known as Republic Act 8491. The national language of the Philippines is Filipino as stated in the Constitution of the Philippines. Aside from those stated symbols in the Constitution and in Republic Act 8491, there are only five official national symbols of the Philippines enacted through law, namely 1) *sampaguita* as national flower, 2) *narra* as national tree, 3) the Philippine eagle as national bird, 4) Philippine pearl as national gem and 5) *arnis* as national sport.

There are symbols such as the carabao (national animal), *mango* (national fruit) and *anahaw* (national leaf) that are widely known as national symbols but have no laws recognizing them as official national symbols. Even Jose Rizal, who is widely considered as a national hero, has not been declared officially as a national hero in any existing Philippine law according to historical experts. Although in 2003, Benigno Aquino, Jr. was officially declared by the President Gloria Macapagal-Arroyo as a national hero by an executive order. On the other hand, a National Artist of the Philippines is a rank or a title given to a Filipino citizen in recognition to the recipient's contributions to Philippine arts and letters and they

are not considered as a national symbol that represents traditions and ideals.

On February 17, 2014, Bohol First District Representative Rene Relampagos filed a bill at the Philippine House of Representatives that seeks to declare or re-declare and to recognize a number of national symbols. The proposed bill, House Bill 3926 or the "Philippine National Symbols Act of 2014", aims also to encourage nationalism and unity; to guarantee respect, preservation and promotion of national symbols; and to correct the "unofficial" status of the symbols. Among the proposed national symbols listed in the measure are Jose Rizal as the only historical Filipino to be recognized as national hero, *adobo* as national food and *jeepney* as national vehicle. It also includes the previously mentioned national symbols.

During the Commonwealth Era in 1934, it was Governor-General Frank Murphy who declared *sampaguita* and *narra* as national flower and national tree, respectively, through Proclamation No. 652. Philippine President Fidel Ramos proclaimed the Philippine eagle as the national bird in 1995 through Proclamation No. 615. Ramos also declared the South Sea Pearl or Philippine Pearl as the national gem in 1996 through Proclamation No. 905. In 2009, President Gloria Macapagal-Arroyo declared *arnis* as the national sport and martial art through Republic Act 9850.

In February 2013, the Philippine Senate passed a bill declaring *waling-waling* (*Vanda sanderiana*) as the national flower alongside *sampaguita*. A similar bill in the House of Representatives had already been passed in 2012. Normally, the bill would become law after being signed by the President however, it was vetoed by President Benigno Aquino III. The veto has left the *waling-waling* as an unofficial national symbol.

MAKING A NATIONAL SYMBOL OFFICIAL

A Philippine national symbol will be considered official once it is declared through a law or a proclamation. National symbols such as the *cariñosa*, *carabao*, *bangus* (milkfish), and *anahaw* (footstool palm) that are circulating through various sources have no official status and have not established by law. According to Nestor Castro, a Filipino cultural anthropologist, most of these unofficial symbols were passed on as tradition in schools every start of the school year when students were asked to buy posters containing the supposed national symbols. While official national symbols are declared through law, Castro and National Historical Commission of the Philippines (NHCP) Section Chief Teodoro Atienza considered that the public must be consulted first before declaration of national symbol.

FILIPINOS AS NATIONAL SYMBOL

According to the NHCP Section Chief Teodoro Atienza, and Filipino historian Ambeth Ocampo, there is no Filipino historical figure officially declared national hero through law or executive order, although there were laws and proclamations honoring Filipino heroes. In the Rizal Law principally sponsored by Claro M. Recto and enacted in 1956, Jose Rizal is mentioned as a national hero in the "whereas" clause of the law. Although, "whereas" clauses function as a preamble or introduction and it is not part of the provisions. On November 15, 1995, the Technical Committee of the National Heroes Committee, created through Executive Order No. 5 by former President Fidel Ramos, recommended nine Filipino historical figures to be National Heroes: Jose Rizal, Andres Bonifacio, Emilio

Aguinaldo, Apolinario Mabini, Marcelo H. del Pilar, Sultan Dipatuan Kudarat, Juan Luna, Melchora Aquino, and Gabriela Silang. No action has been taken for these recommended National Heroes until it was revisited in one of the proceedings of the 14th Congress in 2009.

On 3 August 2009, shortly after the death of former President Corazon Aquino, widow of Benigno Aquino, Jr., legislative measures have been filed calling for her official recognition as a national hero. Congresswoman Liwayway Vinzons-Chato filed a house resolution declaring Corazon Aquino a national hero. Although, a week after she filed the resolution, she realized that there is no Filipino historical figure declared through law. On August 10, 2009, she cited on her privilege speech in Congress the nine Filipino heroes recommended by National Heroes Committee in 1995. She then urge the Congress to sign the resolutions declaring the nine Filipinos recommended by the National Heroes Committee plus Benigno Aquino, Jr. and Corazon Aquino as national heroes. Congressman Salvador Escudero interpellated Vinzons-Chato's speech and stated that heroes are made in the hearts and minds of people and not through legislation. After the interpellation, it was moved by House of Representatives to refer the privilege speech of Vinzons-Chato to the Committee of Basic Education and Culture. Up to now, these resolutions have not been acted upon.

As mentioned earlier, in a measure filed by Congressman Relampagos from Bohol in February 2014, he sought to declare Jose Rizal as the sole Filipino national hero. According to the bill, he was a nationalist and well known for his Philippine reforms advocacy during the Spanish colonial era.

RIZAL AS A NATIONAL SYMBOL

It was shown in the previous lesson how Rizal was recognized as our national hero. Granting that he belongs to the unofficial national symbols, it cannot be denied that Rizal's name and memory have long been representing the principles of sovereignty and national solidarity, symbolizing our country.

Even in the international arena, Rizal's name elicits the name of our country. In places where he had been and where his books [and the books about him] are found in foreign libraries, the name Philippines is necessarily indicated. Indeed, Rizal is unquestionably the greatest hero and martyr of our nation. Borrowing the words of De Ocampo:

"The day of his birth and the day of his execution are fittingly commemorated by all classes of our people throughout the length and breadth of this country and even by Filipinos and their friends abroad. His name is a byword in every Filipino home while his picture adorns the postage stamp and paper money of widest circulation. No other Filipino hero can surpass Rizal in the number of towns, barrios, and streets named after him; in the number of educational institutions, societies, and trade names that bear his name; in the number of persons, both Filipinos and foreigners, who were named "Rizal" or "Rizalina" because of their parents' admiration for the Great Malayan; and in the number of laws, Executive Orders and Proclamations of the Chief Executive, and bulletins, memoranda, and circulars of both the bureaus of public and private schools. Who is the Filipino writer and thinker whose teachings and noble thoughts have been frequently invoked and quoted by authors and public speakers on almost all occasions? None but Rizal. And why is this so? Because as biographer Rafael Palma said, "The doctrines of Rizal are not for one epoch but for all epochs. They are as valid today as they were yesterday. It cannot be said that because the political ideals of Rizal have been

achieved, because of the change in the institutions, the wisdom of his counsels or the value of his doctrines have ceased to be opportune. They have not."

VALUES DERIVED FROM RIZAL'S LIFE

From the various representations of Rizal as a national symbol, one may learn significant ideals and principles that may be of good use in everyday life. By studying Rizal's life and works, the following values may be captured (as adopted from Mañebog et. Al, 2018):

1. Nationalism and Patriotism

Nationalism involves the desire to attain freedom and political independence, especially by a country under a foreign power. Jose Rizal's life, works and writings, especially his novels, radiate this value.

2. Patriotism

Patriotism denotes proud devotion and loyalty to one's nation. Rizal's visions and proposals on how the people of our country could be on the road to progress are commendable. The aim, of course, is so that the Filipinos could enjoy the fullness of nationhood, especially politically, culturally, and economically, under the mantle of national solidarity.

3. Faith in God

When Rizal was studying in Madrid, Spain, he assured his mother, through his letter, of his faith in God. When his sister Olympia died of childbirth in 1887, Rizal pronounced, "I console myself saying that it was the will of God and what He does must be the best."

4. Love of Fellowmen

Rizal advocated thinking well of our fellowmen. His life exemplified the principle that love of neighbor entails involvement in his or her behalf. Rizal's thought on love for our fellowmen is biblical and timeless.

5. Love of Parents

Rizal's love for his parents is great and very admirable. He studied medicine and ophthalmology just to cure his mother's failing eyesight. Rizal also adored his father. In 1881, he made a clay bust of his father. About six years later, he carved a life-size wood sculpture of Don Francisco as an expression of his love for him. In his novels, *Noli* and *El Fili*, the character of Ibarra has also shown his love for his father.

6. Devotion to Truth

Rizal is a believer of revealing the truth. He believed that it was not good to hide the truth. Rizal's persevering search for truth in serving his country was a motivating virtue. Wishing to get at the cause of his people's backwardness, Rizal did intensive studies and carried out broad observations on the progress of other nations.

7. Purity and idealism

Rizal was a person guided not only by practical considerations but also by

ideals. Extraordinary also was his insistence on purity of thoughts.

8. Noble Thought and Conduct

Rizal's works and writings promoted good conduct, clean conscience, and upright thinking. In his writings, for instance, he advised mothers to awaken the mind of the children and prepare them for every good and desirable thought and deed.

9. Charity

Rizal seemed to feel happy when he could give joy to somebody. All his sacrifices for his country were charitable acts for his fellowmen.

10. Dedication to Duty

Dedication to one's duty was another splendid virtue of Rizal. He virtually dedicated his whole life in securing freedom for his country and happiness for his people, a commitment historically unequaled in the history of his country.

11. Moral Courage

Rizal's courage in working for the betterment of his country, despite all odds, is a virtue that is so essential even today. His moral courage to do the best for his people is worth imitating by our present leaders.

12. Willpower

Willpower is the ability to control or restrain oneself. Although the Spanish colonizers instilled in Rizal's generation inferiority complex and the idea that locals were better governed by the Spaniards, Rizal worked on the opposite idea that his people could be great and deserved freedom.

13. Integrity

Integrity refers to the quality of being honest and having strong moral principles. In many aspects, Rizal is a model of moral uprightness and honesty. These virtues he held were the result of his constant love and search for the truth.

14. Sincerity

Sincerity is essentially linked to humility as it makes us know the truth about ourselves, to accept the truth whatever it may be, and live according to it. Rizal's sincerity is manifested in his acceptance that whatever he possessed, he owed them to God who had planned a duty he had to carry out.

15. Self-Denial

Rizal gave up his personal desires for a better cause, that is, working for the welfare of his country. His self-denial involved self-sacrifice and altruism.

16. Perseverance

It refers to the steadfastness in doing something despite difficulty or delay in achieving success. In serving his country, Rizal showed mental and moral strength in meeting and enduring pain, adversity and peril.

17. Discipline and Self-Control

Discipline is the suppression of base desires, and is typically understood to be

synonymous with self-restraint and control. In many instances, Rizal used reason to determine the best course of action regardless of his desires. In fact, he deprived himself of many unsound pleasures.

18. Initiative

Initiative is the ability to assess and initiate things independently. Patriotic as he was, Rizal manifested the power to act or take charge before others do, especially in nationalistic pursuits.

19. Prudence

Prudence is care, caution and good judgment, as well as wisdom in looking ahead. Rizal showed prudence in choosing the best means of accomplishing things. He had the habit of selecting the most courteous and profitable course of action.

20. Chivalry, Courtesy and Politeness

Chivalry is the combination of qualities expected of an ideal gentleman, especially courtesy and readiness to help the weak or women. Rizal's sense of chivalry prompted him to challenge Antonio Luna to a duel when the intoxicated Luna made negative comments against a woman, Nellie Boustead. Being well-bred, Rizal was courteous as he was gracious and considerate towards others.

21. Frugality

Rizal was careful about spending money and any other resources and in using thing when he did not need to. He practice frugality when he was a student Madrid; he would have his shoes repaired instead of buying new ones. To economize in the printing of his *Noli*, Rizal deleted the chapter "Elias and Salome," which was supposed to be Chapter 25.

22. Love for Justice

Justice refers to fairness in the way people are dealt with. Having a good conscience, Rizal found joy in being just and in fighting for justice. He died fighting for justice not only for himself and his family but also for his people.

CRITERIA FOR NATIONAL HEROES

The concept of officially recognizing heroes began in the Philippines in 1900 when the Philippine Commission (Pardo de Tavera, Legarda, Luzuriaga (Filipino members) and headed by William Howard Taft) approved Act No. 137 combining the districts of Morong and Manila to be named as "Province of Rizal," in honor of the most illustrious Filipino. From that time on, heroes were celebrated here and there, hearing their names in many speeches, declaring holidays, naming streets, constructing monuments, and many more, in their honor.

It was until one day that the need to evaluate the situation was proposed, realizing that there were so many names that were acknowledged as heroes. During Ferdinand Marcos' presidency, he tasked the National Heroes Commission to come up with the criteria for national hero. On March 28, 1993, thru the President's Executive Order No. 75 under the former President Fidel V. Ramos, the National Heroes Committee (NHC) was created. They were commissioned to study, evaluate and recommend historical figures to be declared as national heroes. The Committee composed of worthy members , with a series of discussions came up with

the new criteria. The criteria is composed of 10 standards and they are as follows:

Adopted from Galang (2012):

1. The extent of a person's sacrifices for the welfare of the country
2. The motive and methods employed in the attainment of the ideal (Was his ideal purely for the welfare of the country and without any taint of self-interested motives, most of all the method of attainment should be morally valid)
3. The moral character of the person concerned (the person should not have any immorality issue that affected his ideal)
4. The influence of the person concerned on his age and or the succeeding age.
5. Heroes are those who have a concept of nation and thereafter aspire and struggle for the nation's freedom (they must have desired the country's freedom in any situation especially when there's a threat of invasion in any form).
6. Heroes are those who define and contribute to a system of life of freedom and order for a nation (one who helps in the orderliness and betterment of the country).
7. Heroes are those who contribute to the quality of life and destiny of a nation.
8. A hero is part of the people's expression (the citizen must have recognized and acknowledged the person as a hero).
9. A hero thinks of the future, especially the future generations, his concern for the future generations must be seen in his decisions and ideals).
10. The choice of a hero involves not only the recounting of an episode or events in history, but of the entire process that made this particular person a hero.

As discussed earlier, no law, executive order, or proclamation has been officially enacted or issued proclaiming any Filipino historical figure as a national hero. But of course, there were laws enacted and proclamations issued to honor some names because of their substantial roles in the process of nation-building and contributions to history.

Nevertheless, our national heroes remain admired and revered for their roles in the country's history. Heroes, according to historians, should not be legislated. Their appreciation should be better left to academics. Acclamation for heroes, they felt, would be recognition enough.

For many, Rizal holds the status of being a universally-acclaimed Philippine national hero as acknowledgement of his contribution to the major social transformations that took place in the Philippines. In spite of the fact that Rizal did not participate in an actual revolution, the late journalist Armando Malay expressed this:

"The field from which a national hero would spring is not limited to the field of revolution. Maybe, in some new African nation, the national hero would be the one who invents a vaccine that would forever banish a debilitating disease (as cited in De Ocampo, n.d.)."

SUGGESTED CLASS ACTIVITIES:

1. Think-Pair-Share. Create a cluster diagram on the values highlighted in Rizal's life.
2. Group Activity. Create a photo collage of the different monuments of Jose Rizal in the Philippines and abroad. Write short descriptions about their background and interpretations on their imagery and representations.
3. Individual Project. Choose one key issue from the following:
 - a. Heroism and Sacrifice
 - b. Literature and National Consciousness
 - c. Ethics and Leadership
 - d. Ethnicity and National Belonging

Create a newspaper, audio-visual presentation, composition of lyrics with musical arrangement, or a painting/mural on your chosen key issue.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 1

IDENTIFICATION. Read each statement carefully and identify what is being described in each item.

- _____ 1. Frugality was evident in Rizal when he deleted this chapter in his Noli. What was the title of the supposed Chapter 25 that he omitted?
- _____ 2. He is the only other hero given an implicit recognition as a national hero aside from Rizal.
- _____ 3. She was the woman behind Rizal and Luna's duel.
- _____ 4. Who was the president who issued EO No. 75 creating the National Heroes Committee (NHC)?
- _____ 5. It is the commission that states that official national symbols represent the country's traditions and ideals and convey the principles of Philippine sovereignty and national solidarity.
- _____ 6. This is considered as the national flower.
- _____ 7. It is the ability to control or restrain oneself.
- _____ 8. This denotes proud devotion and loyalty to one's nation.
- _____ 9. It refers to fairness in the way people are dealt with.
- _____ 10. What were the combined districts that were named as the "Province of Rizal"?
- _____ 11. He was the biographer that said, "The doctrines of Rizal are not for one epoch but for all epochs."
- _____ 12. It is the national sport.
- _____ 13. Rizal showed this virtue by being a model of moral uprightness and honesty.
- _____ 14. What are the combined qualities that are expected of an ideal gentleman?
- _____ 15. It is the representation of country's traditions and ideals.

Name _____

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WORKSHEET 2

MODIFIED TRUE OR FALSE. Write TRUE if the statement is correct. Otherwise, change the underlined word/s to make the statement true.

- _____ 1. Patriotism is the desire to attain freedom from a foreign country.
- _____ 2. Rizal cared a life-size wood sculpture of his mother as an expression of his love for her.
- _____ 3. Rizal did intensive studies to help the Philippines. In doing this, he displayed the value of dedication to duty.
- _____ 4. Willpower is the virtue that is worth imitating by our present leaders according to Mañebog.
- _____ 5. When Rizal deprived himself of many unsound pleasures, he showed self-denial.
- _____ 6. Antonio Luna was among the historical figures recommended to be recognized as one of the national heroes of the Philippines.
- _____ 7. A person can be a hero even if the citizens did not recognize him/her.
- _____ 8. It was President Ferdinand Marcos who assigned the National Heroes Commission to create a criteria for a national hero.
- _____ 9. It was President Corazon Aquino who recommended that Ninoy Aquino be considered as one of the national heroes.
- _____ 10. The *carabao* is one of the official national symbols.
- _____ 11. Martial Arts is the national sport of the Philippines.
- _____ 12. Waling-Waling is the national flower of the Philippines.
- _____ 13. Bayang Magiliw is the national anthem of the country.
- _____ 14. Sinigang is the unofficial national food of the country.
- _____ 15. Saturnina was Rizal's sister who died of childbirth in 1887.

Name _____

Score _____

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WORKSHEET 3

REFLECTION. Choose three (3) among the values highlighted in studying Rizal's life, works and writings. Write a short reflection that would describe how you, as a student enrolled in Rizal Subject, can best use them in your daily life.

Name _____

Score _____

Course and Section _____

Date _____

WORKSHEET 4

SHORT ESSAY. Read and analyze each question. Answer each item briefly but concisely.

1. Do you agree that Jose Rizal should be the official national hero of the Philippines? Justify your answer.

2. Are the criteria recommended by the NHC sufficient enough to recognize an individual as a national hero? Why do you say so? Explain your answer.

3. Is there anyone in your life whom you consider your "hero"? Describe him/her to explain your answer.

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