

Impartial Fulfillment of Requirements

in

Reading in the Philippine History with Indigenous People

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Submitted to: Prof. Lorenzo Alberto

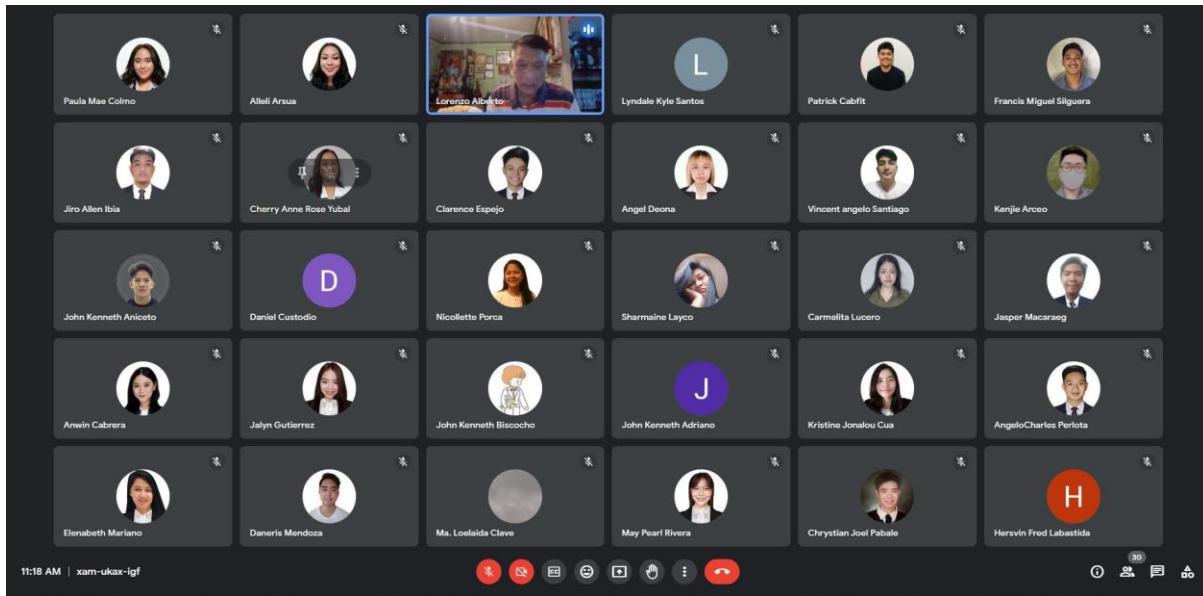
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Orientation

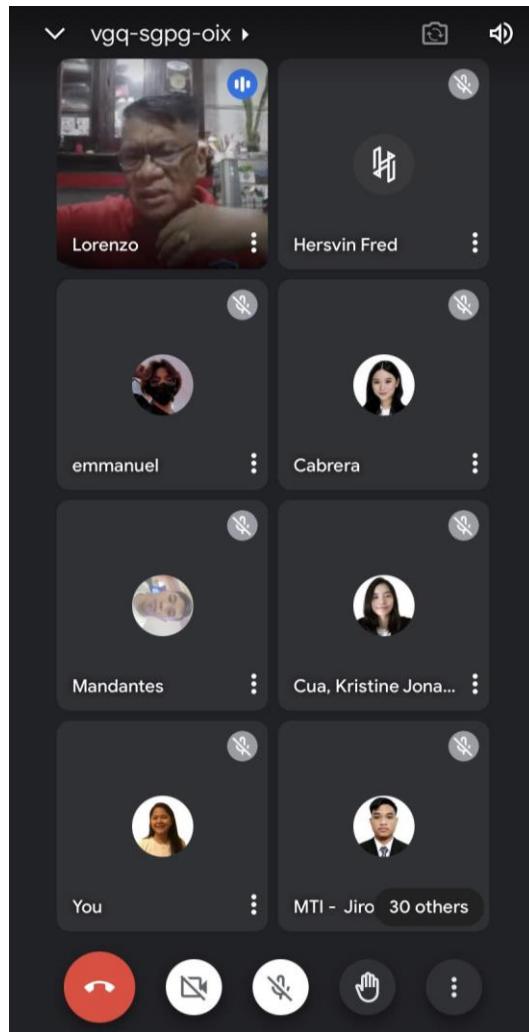
August 11, 2023

First meeting and orientation of the class



Introduction of Reading in the Philippine History with Indigenous People

September 8, 2023



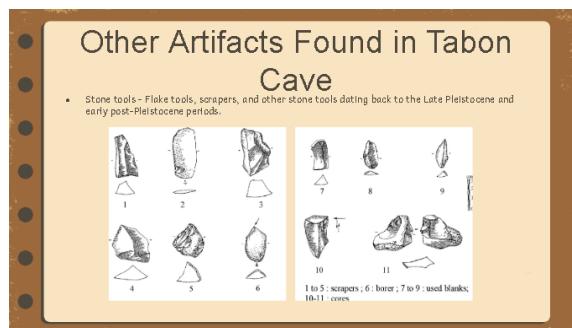
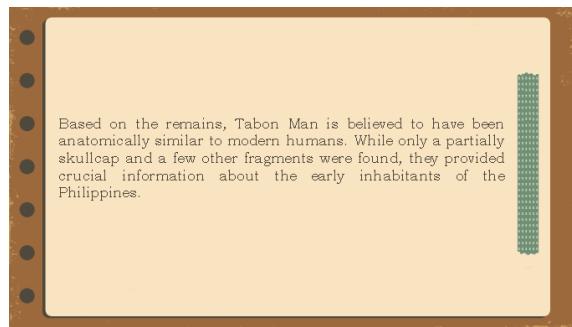
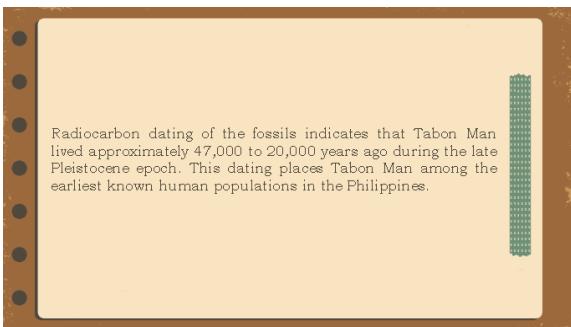
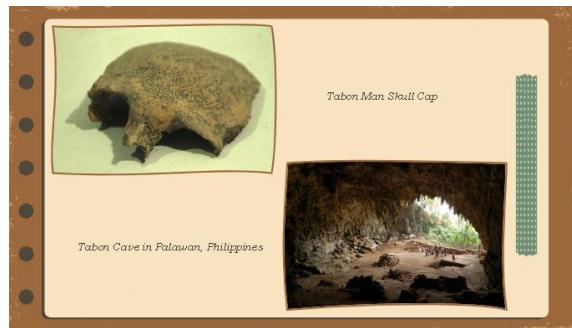
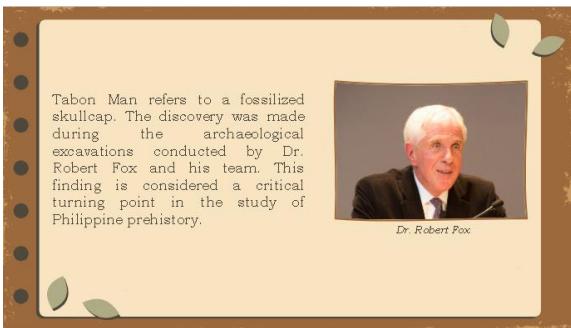
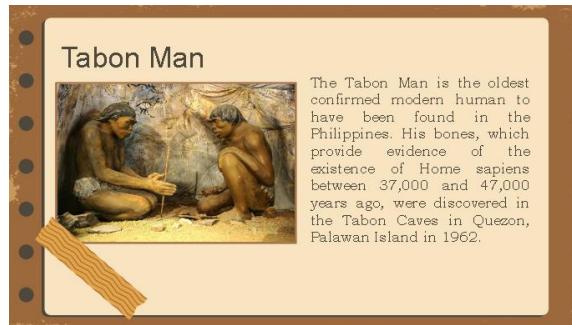
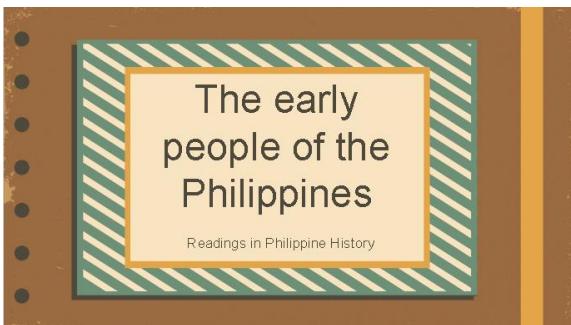
Discussion about the subject

Distribution of reporting

The Early People of the Philippines

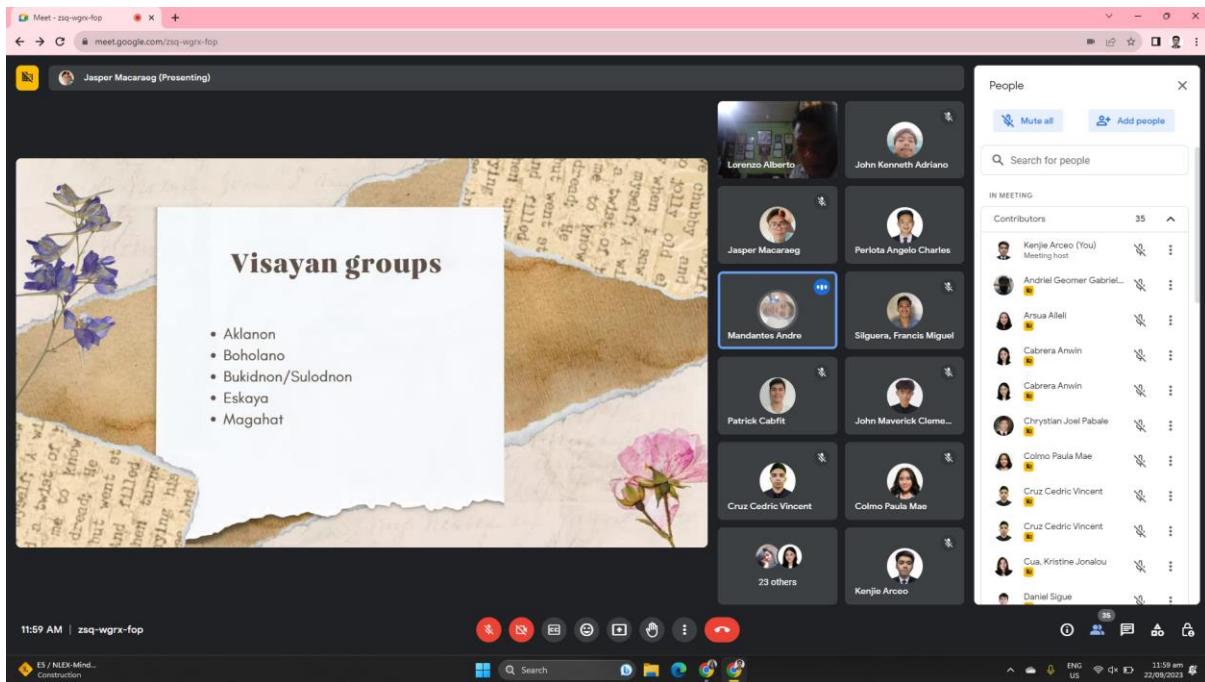
September 15, 2023

Group 1 Reporting



Indigenous People of the Philippines

September 22, 2023



Group 2 reporting



Philipine Ethnic Landscape

- Archipelago of 7,500 islands
- At least 106 ethnic groups
- More than 180 languages
- Diverse religious traditions

Culture and Arts

- They displayed a variety of social organization, cultural expression and artistic skills. They showed a high degree of creativity, usually employed to embellish utilitarian objects, such as bowls, baskets, clothing, weapons and spoons. The tribal groups of the Philippines are known for their carved wooden figures, baskets, weaving, pottery and weapons.

Indigenous Peoples

- Anthropological definition
 - The original inhabitants of particular territories.
 - Often descendants of tribespeople who live on as culturally distinct colonized peoples, many of whom aspire to autonomy.
- Kottak (2000)

Indigenous Peoples Rights Act 1997 (Republic Act No. 8371 of 1997).

- An Act to recognize, protect and promote the rights of Indigenous Cultural Communities/Indigenous Peoples, creating a National Commission on Indigenous Peoples, establishing implementing mechanisms, appropriating funds therefor, and for other purposes.
- The Indigenous Peoples Rights Act of 1997 represents a significant step toward recognizing and protecting the rights of indigenous communities in the Philippines. It aims to empower indigenous peoples to maintain their cultural identities, protect their ancestral lands, and participate in the development processes of the country while addressing historical injustices and discrimination they have faced.

Types of resistance

- Outright warfare versus colonizers, e.g. Moro wars, Igorot raids, etc.
- Retreat to the hinterlands, e.g. Mangyan of Mindoro, Remontado, etc.

Population of Indigenous Peoples

- The 2010 Census of Population and Housing indicated that indigenous peoples accounted to 5% of the total population of the country (or approximately 4 million Filipinos).
- The National Commission on Indigenous Peoples (NCIP) claim that there are 12 million Filipinos who belong to indigenous peoples.

Who are the indigenous peoples of the Philippines?

- Negrito
- Cordillera peoples
- Cagayan Valley groups
- Mangyan
- Palawan groups
- Visayan groups
- Lumadnon
- Bangsamoro

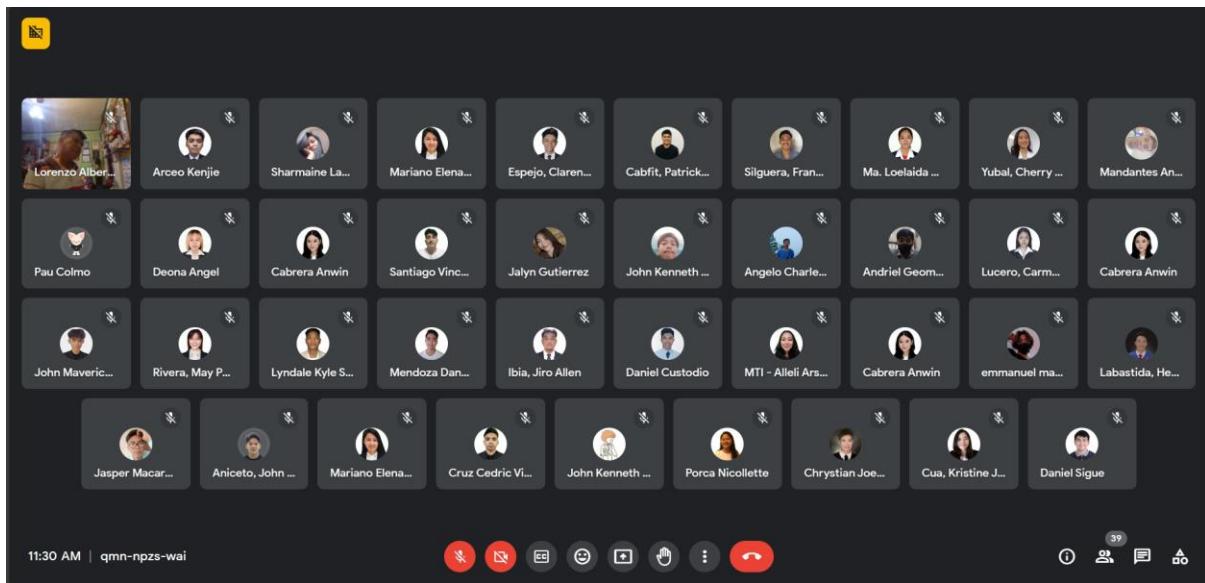
Negrito

The name Negrito means "little black people" in Spanish.

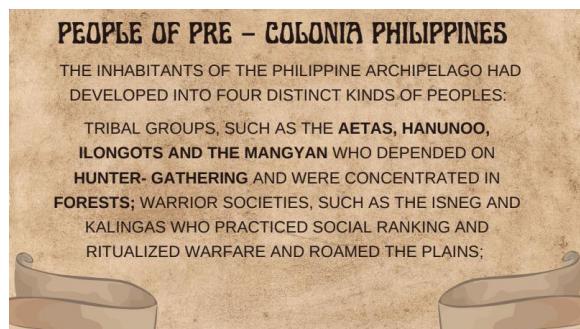
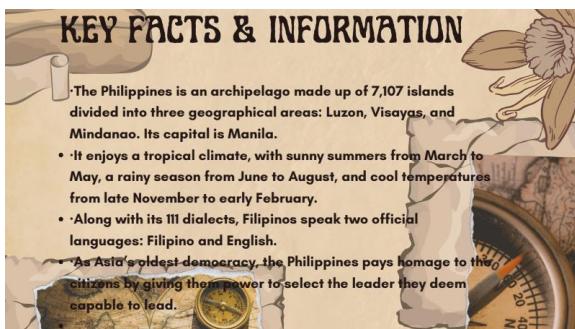
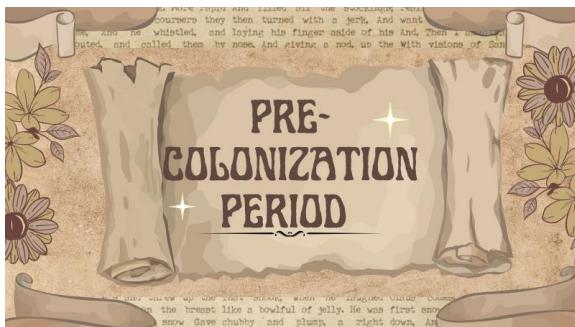
The Negritos are the aboriginal peoples of the Philippines. They are believed to have come to the Philippines from mainland Asia approximately 30,000 years ago.

Pre-Colonization Period

October 13, 2023



Group 3 Reporting



PEOPLE OF PRE – COLONIAL PHILIPPINES

Values

- Their religion (**animism**) exert less control over the people's daily lives than other religions
- Hold to a belief in a supreme deity - Have a preoccupation with malignant ghosts of deceased humans

Culture

- Known in Panay as practitioners of herbal medicine
- Their ways of life remain mostly free from Western and Islamic influences.
- Hunting and gathering, trading wild meat and forest products to the Filipino farmers around them in exchange for rice or corn

Aetas/Negritos

Tradition

- Jewelry is simple in nature. Some jewelry objects involve plants such as flowers, while others use animal bones; particularly the teeth of pigs.
- Women wearing wraparound skirts, sometimes made out of bark cloth, and men wearing loincloths
- The traditional religion of all Philippine Negritos is animism. Today, some of their beliefs have been modified by Roman Catholic Christianity.

AETA/NEGRITOS

weaving and plaiting



Body Scarification - The Aetas intentionally wound the skin on their back, arms, breast, legs, hands, calves and abdomen, and then they irritate the wounds with fire, lime and other means to form scars.

MANGYAN

Values

- Their system of norms and values reward peaceful behavior but disapprove of
- Their language came from the Austronesian language family

Culture

- The Southern tribes are more advanced as seen in their use of weaving, pottery, and system of writing aggressive and impulsive behaviors
- They accept peaceful submissiveness when they encounter lowland settlers, missionaries, traders and government officials.
- Their traditional religious world view is primarily animistic

Tradition

- Among the most remarkable aspects of their rich culture is the writing system known as "Mangyan Scripts" that remains in use by the Hanunuo and Buhid Mangyan in southeastern Mindoro.
- The Northern tribes, on the other hand, are simpler in their way of living.
- Members of the Hanunuo Mangyan tribe in the Philippines do not leave their dead in the grave for long, digging up the remains of loved ones in an unusual revival ritual ("kukot") that itself is slowly dying out.

MANGYAN



Society

- The Ilongot are a forest people that live in Nueva Vizcaya Province in Luzon. Also known as the Ibilao, Ibilaw, Ilungut, Ilyongt, Lingotes, they are former headhunters and live in an enclave and have resisted attempts to assimilate them.
- There is no formal leadership in Ilongot society.
- Informal leadership lies with sons and brothers who have oratorical skills and have acquired knowledge of myths, ceremonies and genealogies.

Culture

- The Ilongot are primarily slash-and-burn agriculturalists, hunters and fishermen.
- They grow maize, manioc, rice, tobacco, sugar and vegetables and moves their fields once a year.

Tradition

- Ilongot religion revolves around helpful and dangerous supernatural beings.
- Illnesses is believed to be caused by supernatural beings who lick or urinate on their victims.

ILONGOT

ILONGOT



PRE – COLONIAL CULTURE

They group into different communities composed of 50 to 2,000 individuals and they construct their shelters in different areas according to their lifestyle and source of living.

In water areas they look for fish, shells and pearls as their source of living. They also used boat and craft as there means of transportation for an easier travel and carrying their goods for trade from one place to another. For those people located in land areas they cultivate the land and plant rice, bananas and crops.



PRE – COLONIAL CULTURE

During the pre-colonial time there was already an indigenous spiritual traditions practiced by the people in the Philippines. Generally, for lack of better terminology prehistoric people are described to be animistic. Their practice was a collection of beliefs and cultural mores anchored in the idea that the world is inhabited by **spirits** and **supernatural entities**, both good and bad, and that respect be accorded to them through nature worship thus; they believed that their daily lives have a connection of such beliefs.

Some worship specific deities like **Bathala** a supreme god for the Tagalog, **Laon** for the Visayan, **Abba** for the Visayan, **Ikasi** of Zambal, **Gugurang** for the people of Sicol and **Kabunian** of Ilocano and Ifugao. Aside from those supreme deities they also worship other gods like **Idialao** as god of farming, **Lalaon** of harvest, **Balanaw** of the rainbow and **Sidapa** god of death.

Cavite Mutiny

November 10, 2023

The screenshot shows a Google Meet interface. The title bar reads "Meet - nms-qyaa-trn". The main video frame on the left displays a slide with the text "Before we start...." and a portrait of three men. To the right is a grid of participant thumbnails, with one thumbnail for "Lucero, Carmelita (Presenting)" highlighted in blue. The bottom of the screen shows the meeting controls and the date "Friday, November 17, 2023".

Group 4 Reporting



Mariano Gómez de los Angeles
He was a well-known Roman Catholic priest during their time. Gómez was the child of Alejandro Francisco Gómez and Martina Custodia. He was born in the suburb of Santa Cruz, Manila on August 2, 1799. He was a Tornatras, one born from mixed native (Filipino), Chinese, and Spanish ancestries. He studied at the Colegio de San Juan de Letran and later studied theology at the University of Santo Tomas, preparing himself for the priesthood in the Seminary of Manila. Gómez was designated as the head priest of Bacoor, Cavite on June 2, 1824. He also taught for the agriculture and cottage industries aside from taking care of spiritual necessities. He fought for the rights of his fellow native priests against Spanish abuses. He was also active in the publication of the newspaper La Verdad.

José Apofonio Burgos y García
He was born in Vigan, Ilocos Sur on February 9, 1837, and was baptized on the 12th of the same month. His parents were Jose Burgos, a Spanish lieutenant in the Spanish militia of Ilocos, and Florencia Garcia, a native of Vigan. During his early teenage years, he studied at the Colegio de San Juan de Letran and later went to the University of Santo Tomas, receiving a Bachelor of Philosophy in 1855, Bachelor of Theology in 1859, Licentiate in Philosophy in 1860, Licentiate in Theology in 1862, Doctor of Theology, and Doctor of Canon Law in 1868.

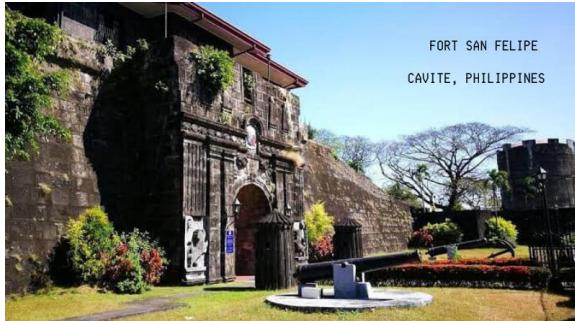
Jacinto Zamora y del Rosario
He was born on August 14, 1835, in Pandacan, Manila. His parents were Venancio Zamora and Hilaria del Rosario. He studied at the Colegio de San Juan de Letran and graduated with a degree of Bachelor of Arts. He later transferred to the University of Santo Tomas and obtained a degree of Bachelor of Canon and Civil Laws. He prepared for the priesthood in the Seminary of Manila. He had dreamt of becoming a priest at a young age. After being given ministerial and priestly authority, Zamora was able to establish parishes in Marikina, Pasig, and Batangas and was also assigned to oversee Manila Cathedral on December 3, 1864.

Before we start....



Rafael Gerónimo Cayetano Izquierdo y Gutiérrez

Izquierdo was famous for his use of "Iron Fist" type of government, contradicting the liberal government of his predecessor. He was also known to have promptly rescinded the liberal measures thus implementing harsher laws, which ignited an uprising. The reformation suggested that the soldiers of the Engineering and Artillery Corps should pay taxes which they were previously exempted from.

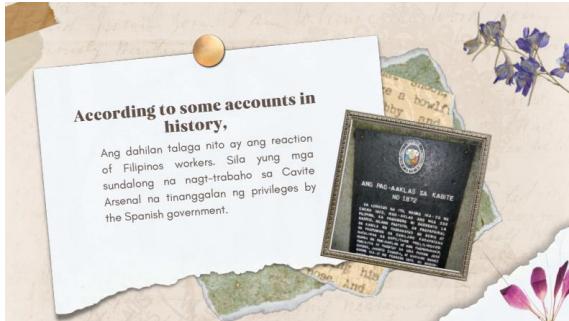


FORT SAN FELIPE
CAVITE, PHILIPPINES



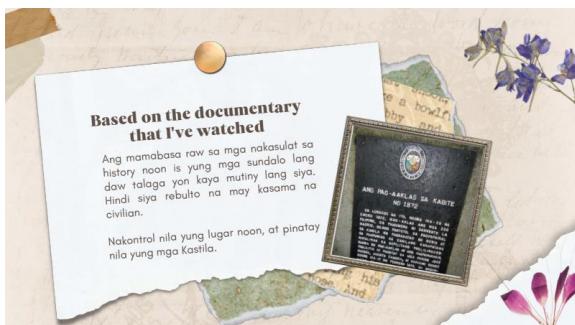
When did it happen?

JANUARY 29, 1872



According to some accounts in history,

Ang dahilan talaga nito ay ang reaction of Filipinos workers. Sila yung mga sundalong na nagt-trabaho sa Cavite Arsenal na tinanggolan ng privileges by the Spanish government.



Based on the documentary that I've watched

Ang mamabasa raw sa mga nakasulat sa history noon is yung mga sundalo lang daw talaga yah kaya mutiny lang siya. Hindi siya rebulto na may kasama na civilian.

Nakontrol nila yung lugar noon, at pinatay nila yung mga Castilla.



Yung Governor-general rainformed siya kaagad kinaumaghanan kasi diba gabi yung mutiny na nangyari. Kaya nagpadala siya ng mga reinforcements and they were able to crush the mutiny. Yung resulta nung nangyari ay hindi lang mga namatay na sundalo, pero may mga ilan rin na naarested na hindi naman kabilang sa mutiny.

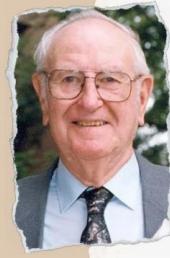


Natalo na yung mga nagmutiny, napalibutan na sila. Based sa history, they were about to surrender. Tapos sili ay pinalabas. Pagkalabas nila, pinagbabaril ng mga castilla silang lahat. Sumusuko na yung mga nagmutiny pero walang awa lang talaga mga castilla noon.

Fr. John Schumacher

a Jesuit historian.

According to his studies, mayroong palang mas malaking conspiracy na magaganap. From the perspective ng mga Espanyol, yung pag aalsa nito ay may plano talaga pabagsakin yung buong gobyerno at ito raw ay pinondohan ng mga Pilipinong liberal.

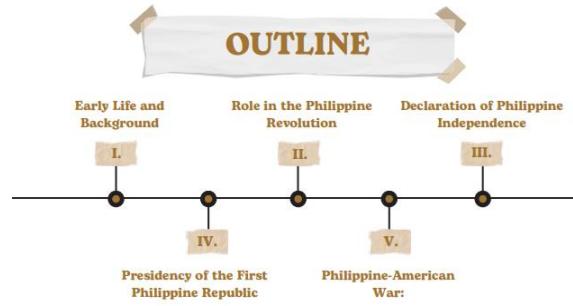


First President of the Philippines, Emilio Aguinaldo

November 17, 2023



Group 5 Reporting



Emilio Aguinaldo

ANWIN

Emilio Aguinaldo with his son Emilio Jr 1906

Picture in Biography

Emilio Aguinaldo as a YOUNG MAN

Parents

ANWIN

FATHER - Carlos Jamir Aguinaldo
MOTHER - Trinidad Famy Aguinaldo

I. Early Life and Background:

ANWIN

1. Family and Birth: Emilio Aguinaldo or real name (Emilio Aguinaldo y Famy) was born on March 22, 1869, in Cavite, which was then a province of the Philippines under Spanish colonial rule. He was the seventh of eight children born to Trinidad Famy Aguinaldo and Placido Aguinaldo. His family belonged to the local elite, and his father held the position of gobernadorcillo (municipal governor) in their town, Cavite el Viejo (now Kawit).

several siblings

ANWIN

Crispulo Aguinaldo: Limited information is available about his life or contributions.
 Cipriano Aguinaldo: Similar to Crispulo, there might be limited documented information available.
 Aurelio Aguinaldo: Not much detailed information is widely accessible about Aurelio's life.
 Baldomero Aguinaldo: Like his siblings, detailed historical information about Baldomero might be scarce.
 Potenciana Aguinaldo: Little detailed information is commonly available about Potenciana's life.
 Feliza Aguinaldo: Similarly, detailed historical records about Feliza may be limited.
 Teresa Aguinaldo: Information about Teresa might be challenging to find in detailed historical records.
 Catalina Aguinaldo: Like the other siblings, there might be limited widely available information about Catalina's life.

I. Early Life and Background:

ANWIN

2. Education: Aguinaldo received his early education from private tutors and later attended the Colegio de San Juan de Letran in Manila. However, his formal education was cut short when he had to return to Cavite due to the death of his father.

I. Early Life and Background:

ANWIN

3. Early Political Involvement: Even as a young man, Aguinaldo showed an interest in politics. He became involved in local politics and was elected as the cabeza de barangay (barangay leader) at the age of 17, following in his father's footsteps.

II. Role in the Philippine Revolution:

MAVS

Emilio Aguinaldo played a pivotal role in the Philippine Revolution against Spanish colonial rule during the late 19th century. His leadership in the Katipunan and his rise as a revolutionary leader were instrumental in the struggle for Philippine independence.

II. Role in the Philippine Revolution:

MAVS

- Involvement in the Katipunan
- Leadership in Cavite
- Execution of Bonifacio
- Declaration of Philippine Independence
- Battle against the Spanish
- Transition to American Rule
- Capture and Surrender

III. Declaration of Philippine Independence:

MAVS

The historic moment on June 12, 1898, when Emilio Aguinaldo declared Philippine independence from Spanish rule in Kawit, Cavite, and raised the Philippine flag, holds immense significance in the history of the Philippines. This event is celebrated annually as Independence Day in the Philippines and marks a pivotal turning point in the country's struggle for self-determination.

III. Declaration of Philippine Independence:

MAVS

Symbolic Declaration of Independence: On June 12, 1898, Aguinaldo, as the leader of the Philippine revolutionary forces, stood on the balcony of his ancestral home in Kawit and formally declared the Philippines as an independent and sovereign nation. This proclamation symbolized the Filipino people's aspirations for freedom after centuries of Spanish colonial rule.

IV. Presidency of the First Philippine Republic:

MAVS

Inauguration: Emilio Aguinaldo was inaugurated as the first President of the Philippines on January 23, 1899, following the declaration of Philippine independence from Spanish rule on June 12, 1898. His presidency marked the establishment of the First Philippine Republic.

Challenges: Aguinaldo's presidency faced numerous challenges, both internal and external, during its relatively short duration. One of the most significant challenges was the outbreak of the Philippine-American War, which began shortly after his inauguration.

IV. Presidency of the First Philippine Republic:

MAVS

Philippine-American War (1899-1902): The most prominent and enduring challenge of Aguinaldo's presidency was the Philippine-American War, which erupted on February 4, 1899, when American forces fired upon Filipino soldiers in Manila. The war was a result of tensions between the Filipino revolutionary government, now led by Aguinaldo, and the United States, which had defeated Spain in the Spanish-American War and subsequently acquired the Philippines through the Treaty of Paris.

IV. Presidency of the First Philippine Republic:

MAVS

The Philippine-American War: The outbreak of the Philippine-American War in 1899 was the most significant challenge. Aguinaldo and his forces faced a formidable American military presence, leading to a protracted and brutal conflict that lasted until 1902. This war resulted in significant loss of life and destruction and strained the resources of the fledgling Philippine Republic.

IV. Presidency of the First Philippine Republic:

MAVS

From January 23, 1899 to March 23, 1901, Emilio Aguinaldo's presidency was marked by the outbreak of the Philippine-American War, international isolation, internal divisions, and resource constraints. Despite his efforts and the determination of Filipino forces, the war resulted in the defeat of the First Philippine Republic and the establishment of American colonial rule in the Philippines.

V. Philippine-American War:

PATRICK

The Philippine-American War was a conflict that took place from 1899 to 1902 between the United States and the Philippines.

It erupted after the United States acquired the Philippines from Spain through the Treaty of Paris in 1898, following the Spanish-American War. Despite Filipino expectations of gaining independence, the United States decided to establish colonial rule in the Philippines.

V. Philippine-American War:

PATRICK

Causes of the Philippine-American War

- **Transfer of Sovereignty** The Treaty of Paris in 1898, which ended the Spanish-American War, transferred the Philippines from Spanish colonial rule to American control.
- **Disagreements Over Sovereignty** Filipino revolutionaries, led by Emilio Aguinaldo, expected the United States to recognize their declaration of independence.
- **Cultural and Political Differences** There were significant cultural and political differences between the Filipinos.