

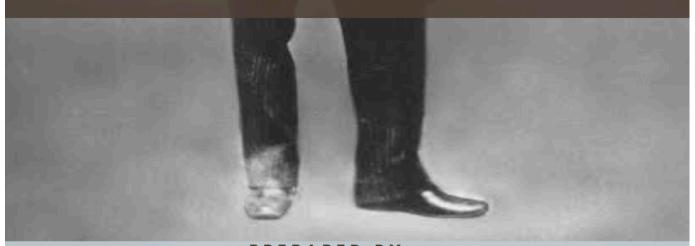
General Education Division - Social Sciences and Philosophy

## SOCIAL SCIENCES AND PHILOSOPHY



## LIFE, WORKS, AND WRITINGS OF DR. JOSE RIZAL

A MODULAR APPROACH



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## Introduction

One hundred and thirty years ago, in 1890, the 28-year old Jose Rizal arrived in Paris from London on 18 January after spending a few days there since the 6th looking for books. He just published his Annotations of Morga's Sucesos de las Islas Filipinas at a time when Paris, like London, was suffering from "Die influenza" which was "wreaking havoc" in much of Europe. The influenza epidemic of 1889–90 was the largest 19th century epidemic of influenza which arrived in Europe from the east in November and December of 1889. It was so widely commented on in the press with the greatest attention in the cities of Paris and London where Rizal was during the period.<sup>1</sup>

Resembling in the time of our national hero, we are facing a pandemic specifically CoViD-19. All sector of our country and of the world is affected in this present epidemic, like Rizal and those people who live in that era we need to adapt and accept the new normal way of life. We need to live and protect our self to the deadly virus.

Learning in the new normal. Blended learning is not wholly new but now became a trend. Like the established universities in the Philippine, such as the University of the Philippines Open University, have used blended learning. In the new normal, all schools will have blended or purely on-line courses. Training in using teaching and learning platforms will be available for both teachers and students.

Under the new teaching-learning modes, parents play big role in the education of their children at home. Hence in this period of pandemic, when the parent's role is crucial, the school partnerships with parents or guardians shall be strengthened. There will be more orientations and capacity building for parents and guardians to prepare them for their new role/responsibilities in the new teaching-learning process. Local government units (LGU) support in this undertakings, especially in the provision of funding and resources, is needed.

In this period of COVID-19 pandemic, understanding, mutual support, unity, and bayanihan is a must. We need to be hero like Rizal in our own small way.

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<sup>&</sup>lt;sup>1</sup> Rizal in the last great pandemic of 19th century, By Geronimo Suliguin June 19, 2020, https://www.pna.gov.ph/articles/1106387



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## **MODULE 1**

## **INTRODUCTION TO THE COURSE: REPUBLIC ACT 1425**

## **Learning Outcomes**

At the end of this module, you should be able to:

- 1. Understand the relevance of studying Rizal life and His works.
- 2. Explain what is a Hero
- 3. Appreciate the historical background that led to Rizal Bill passage.

### Introduction

The Rizal law or also known as "Republic Act 1425", orders all higher local and state educational institutions (HEIs) in the Philippines to include the Rizal course in the curriculum, that contains The Life, Works and Writings of Dr. Jose Rizal, particularly his two famous novels "Noli Me Tangere and El Filibusterismo", but this endeavor dared and tested by many, one of those is the Catholic Church and its alliances in the government, but still the bill was signed by the president and it became a law.

## **LESSON I: REPUBLIC ACT 1425**

Read and understand the text and the content of Republic Act 1425, that published in The Official Gazette of the Republic of the Philippines Volume 52, number 6, page 2971 on June 1956. Kindly see this link."

https://www.officialgazette.gov.ph/1956/06/12/republic-act-no-1425/. "

## Persons behind Rizal Law

Senator C. M. Recto passed a "bill 438" known as Rizal Bill, his first authored bill, that "requiring the inclusion in the courses of all private and public schools, colleges and universities, the life, works and writings of Jose Rizal particularly his novels Noli Me Tangere and El Filibusterismo". That became one the "most controversial bill" in the Philippines. The Catholic Church and some of its pious members in the senates and congress appeals that the doctrine of the church will be facing problems and conflict because of the two influential novel that might injured the faithful salvation.

The prolific chairman of the committee on education Senator Jose B. Laurel Sr. received the bill to Senator Recto for interpretations and brings forth for readings and argumentation in the congress. There were "three senators namely Senator Francisco Rodrigo who was a former Catholic Action President, Senator Mariano Cuenco and Senator Decoroso Rosales who was the brother of Julio Rosales, an archbishop of local Diocese of the Philippines," opposed and challenge the bill.



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"some oppositions from Lower House namely Congressmen Ramon Durano, Marciano Lim, Jose Nuguid, Manuel Soza, Godofredo Ramos, Miguel Cuenco, Lucas Paredes, Congressmen Carmen Consing and Tecia San Andres Ziga. The Catholic Church was indirectly included in the debates and played a major role for the intervention of signing of the bill into a law. Allied with the church in battle against Rizal Bill were the Holy Name Society of the Philippines, Catholic Action group of the Philippines, Legion of Mary, Knights of Columbus and Daughters of Isabela." (https://ncca.gov.ph/about-culture-and-arts/culture-profile/selection-and-proclamation-of-nation al-heroes-and-laws-honoring-filipino-historical-figures.)"

## LESSON II: Issues of Rizal law

According to the pastoral letter of the Catholic Bishop Conference of the Philippines (CBCP), the Rizal bill desecrated the Canon Law number 1399 that prohibit any books that conflicts and mock the doctrine and practices of the catholic church. They argued that the novel Noli Me Tangere composed of 333 pages but 25 of the pages are nationalistic in nature and the rest of 120 pages was anti-Catholic and anti-friars. In addition, based on the examination of the censor of the church 170 pages of Noli Me Tangere are highly against the catholic faith and 50 pages of El Filibusterismo were heresy.

Also, the detractors stated that Rizal two Novels did not only attacks the friars or the hierarchy of the church but the core of the catholic faith itself. They amend that only Rizalian compilation of works that contain and teaches philosophy of patriotism and peace to be included in the readings and materials, they ask them not to include the reading of the two controversial novel.

"Recto and Laurel defended the bill and argued that the only objective of the bill is to keep the memory of the national hero alive in every Filipino's mind, to emanate Rizal as he peacefully fought for freedom, and not to go against religion." "Senators LorensoTanada, Quintin Paredes and DomocaoAlonto of Mindanao also defended Rizal Bill which was also favored by Representatives from the House namely Congressmen Jacobo Gonzales, Emilio Cortez, Mario Bengson, Joaquin Roxas, LancapLagumbay and Pedro Lopez, and other supporters of the bill were Mayor Arsenio Lacson call anti-rizal bill, bigoted and intolerant and walked out of a mass when the priest read a pastoral letter from the Archbishop denouncing the Rizal Bill aqnd General Emilio Aguinaldo with groups like the Knights of Rizal, Women Writers of the Verrnacular, Philippine Veterans Legion, Colleger Editors' Guild and Philippine School Teachers' Association" (https://dimasalang.weebly.com/ra-1425.html)

The Rizal bill faces many objections and trials but the proponents of the bill wisely creates some revision, the modification of the bill is that Noli Me Tangere and El Filibusterismo will not anymore obligatory to read in the basic education in elementary and secondary students but it will be compulsory in the college students to study and read. Finally, it was submitted on May 17, 1956 and was approved and signed into law as "Republic Act 1425 by the President Ramon Magsaysay on June 12, 1956."



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## LESSON III: Choosing the National Hero

Ironically, there was no law enacted and clearly identified and proclaimed that Dr. Jose Rizal as the National Heroes of our country, due to his great and significant contribution to the Philippines social transformations many Filipinos extends their acclamation and veneration to Rizal. Even Andres Bonifacio has no unspoken law that declared him as a national hero of our country but the we honor his birth every 30<sup>th</sup> of November each year as a national celebration or a holiday.

Amidst of indirect proclamations and declarations of our national heroes, no doubt that they deserved the admiration and reverence of the nations for their great act given to our Motherland. Many historians commented that being a national hero is not just proclaimed in legislation but also setting the standard in selecting the basis and foundations of being a National Hero of a country.

## "William Howard Taft Commission"

This American commission established the fact, criteria and standard of a National Hero, during American regime and era. There were five candidates including "Dr. Jose Rizal, Antonio Luna, M.H.Del Pilar, G.L Jaena, and Emilio Jacinto." Please visit and read the link for more information and criteria of the said Commission.

- 1. "https://unveilingrizal.weebly.com/why-rizal.html"
- 2. "https://www.baguioheraldexpressonline.com/govt-not-remiss-in-recognizing-rizals-heroism/"

Later on, in our history the former President Fidel V. Ramos created a National Commission to investigate and legislate the criteria of the National Symbols and hero of our country. (It will be discussed on Module 9)



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## Activities:

- 1. Lectures to watch: Additional inputs of Professor Lei Liberato's discussion about R.A 1425 <a href="https://www.youtube.com/watch?v=YsAbqBHL20w">https://www.youtube.com/watch?v=YsAbqBHL20w</a>
- 2. Read: This Article discussed the Selection, Proclamation and Laws honoring National Historical figures of our country. https://ncca.gov.ph/about-culture-and-arts/culture-profile/selection-and-proclamation-of-national-heroes-and-laws-honoring-filipino-historical-figures/

## Assessment

## Direction:

| State a | at least fiv | e importan | t points in | studying th | e Rizal Co | ourse, and | d at least th | ree und | esırable |
|---------|--------------|------------|-------------|-------------|------------|------------|---------------|---------|----------|
| points  | of those w   | vho oppose | the enactr  | ment of Riz | al Law     |            |               |         |          |
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## Reflection

## Direction:

| favor in the Rizal law? |  |  |  |  |  |  |
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Write a short essay about your position about the Rizal Course. Are you favor or not

## **Assignment**

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- 1. Enumerate other laws that support the course Rizal His Life and Works
- 2. "Who is A Hero?" Express your ideas through a picture collage and explain it in one paragraph.

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Augusto V. De Vlana, Helena Ma, F. Cabrera, et al., Jose Rizal: Social Reformer and Patriot. A Study of His Life and Times Revised edition, Rex Bookstore 2018.

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## **MODULE 2**

## THE PHILIPPINES IN THE 19TH CENTURY IN THE CONTEXT OF DR. JOSE RIZAL'S ERA

## **Learning Outcomes**

At the end of this module, you should be able to:

- 1. Comprehend the context of Dr. Jose Rizal during his time.
- 2. Analyze the various social, political, economic, and cultural changes that occurred in the 19<sup>th</sup> century.
- 3. Appraise the link between the individual and the society

## Introduction

One of the benefit of studying the history is to be able to understand our identity as a nation and so as an individual. According to professor Dela Costa "It is difficult to say when Filipinos began to think of themselves as Filipinos and not simply as Tagalogs, Ilokanos or Visayans. Probably the preliminary stage in the development of national consciousness was reached when indios realized that they have something in common, that is, a common grievance against the Spaniards." (Dela Costa 1965: page 213).

Indeed, the concept of being as "one nation" is and was imprinted in the mind and consciousness of Jose Rizal, because he was the earliest person to contemplate that the indios as unique people when he first coined the word "Filipino" to denote to all dwellers in the land, whether they are pure blood Spanish or a pure blooded Filipino. Our experiences, may it be in forms of struggle or the sweetness of victory molded us to think not only for our self but also to the welfare of the others. As the famous dictum stated that no one can live alone without the help and influence by others.

## Lesson 1: THE GLOBAL CONTEXT: THE THREE GREAT REVOLUTIONS

One way to understand a person is to understand his or her background, in that note we can understand Rizal and his thought and perspective by understanding the social and political context of the 19th century where he existed. Many social scientists marked that the 19th century as the genesis of modern life as well as the beginning of many nations and states of the world.

Modernity was hastened by three great revolutions, namely 1. Industrial revolution in England, 2. French Revolution in France and 3. American Revolution.

# Topa a

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## Industrial Revolutions

Industrial revolution is also known as economic revolution. When Europe started to invent and used steam engine and machinery in their factories and in their industries for efficient and effective productions. Europe feudalism dramatically modify to economic – capitalism that focus into machinery and trade of services and goods. Traders became wealthy by trading and using their capital in business in different industries to gain profits. Many farms were abandoned by the famers and choose to be an industrial worker in the cities and left behind their life in the rural areas. According to Karl Marx women became domesticated household keepers in the society.

"...the fast tempo of economic progress in the Philippines during the 19th century facilitated by Industrial Revolution resulted to the rise to a new breed of rich and influential Filipino middle class. Non-existent in previous centuries, this class, composed of Spanish and Chinese mestizos rose to a position of power in the Filipino community and eventually became leaders in finance and education." (Agoncillo 1990: page 129-130).

"Lastly, safer, faster and more comfortable means of transportation such as railways and steamships were constructed. The construction of steel bridges and the opening of Suez Canal opened shorter routes to commerce. Faster means of communications enable people to have better contacts for business and trade. This resulted to closer communication between the Philippines and Spain and to the rest of the world in the 19th century. " (Romero 1978: page 16).

## The French Revolution

French revolution started in the year 1789 until 1799, where political upheaval in Europe and in other places of the world, because of this revolution France transforms its government from absolute monarchy to a more democratic form of government. They get away from monarchial rule and adopt the egalitarian principles of Freedom, Fairness and Fraternity. This transformation echoes not only in France but also in some parts of the world and it reached Spain in the 19<sup>th</sup> Century.

According to Dela Costa, "...Spain experienced a turbulent century of political disturbances during this era which included numerous changes in parliaments and constitutions, the Peninsular War, the loss of Spanish America, and the struggle between liberals and conservatives". (De la Costa 1965: page 159).

"Moreover, essential modifications in government structure were introduced by liberals in the motherland. From 1834 to 1862, for instance, a brief span of only 28 years, Spain had four constitutions, 28 parliaments, and 529 ministers with portfolio". (Zaide 1999: page 203).

"All these political changes in Spain had their consequences in the Philippines, changing the system of the old colonial scheme and introducing through blows dangerous possibilities of development, of equality and even liberation" (**De la Costa 1965**: page 159).

# Topa a

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## The American Revolution

Philippines was not directly affected by the American Revolution, but because of the influence of the Americans and through the reformation brought by Rizal. Zaide said "Filipino reformists like Rizal to desire for freedom and independence. When the Philippines was unlocked by Spain to world trade in the 19th century, liberal thoughts flourished from America endured by ships and men from foreign ports began to reach the country and influenced the ilustrados. These philosophies, contained in books and newspapers, were ideologies of the American and French Revolutions and the thoughts of Montesquieu, Rousseau, Voltaire, Locke, Jefferson, and other political philosophers." (Zaide 1999: 214)

## THE RISE OF SOCIAL SCIENCES

Not only the political revolution contributes to the reformation but also the birth and advent of the Sociology, anthropology and history creates a great impact to the intellectual traditions and trying to debunk, criticize and oppose using the human reason the dogmas and teaching of the catholic church and this intellectual revolution called the Enlightenment.

Explanation from the philosophers such Michel de Montaigne, thought that human reason could be a tool to contest ignorance, delusion, and autocracy and to shape a healthier world and nations, against the domination the religions and of a society with an inborn aristocracy.

## **Lesson II: THE CHURCH IN THE 19TH CENTURY**

Secularism in Europe is greatly affected the Church and the Spain, the battle between the secular world from the power and influence of religions. Religion are significantly attached to the monarch and aristocracy during the middle era of our history. France discerned that the Church is a danger to the unified German Empire.

"...In Spain, the liberals considered the Church as an enemy of reforms. Thus they sought to curtail to influence of the Church in political life and education. This movement against the Catholic Church called anti-clericalism had gained strength in the nineteenth century not only for political reasons but also of the materialistic preferences of the people generated by the economic prosperity of the period." (Romero et al 1978: page 17-18).

## **Lesson III. The Opening of the Suez Canal**

"... the inaugural of the Suez Canal to worldwide carriage on 17 of November, 1869. Suez Canal is 103 miles long and links the Mediterranean with the Gulf of Suez and from now with the Red Sea and the Indian Ocean. Its importance could not be underrated. With the opening of this canal, the distance of travel between Europe and the Philippines was meaningfully reduced and brought the country nearer to Spain. In previous years, a steamer from Barcelona had to cruise around the Cape of Good Hope, and reached Manila after a

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dangerous journey of more than three months. With this waterway, the tour was reduced to only 32 days." (Zaide 1999: 215).

These water ways open the opportunities to enable the importation of printed books, newspapers and magazines brings forth the liberal ideas from Europe and America, that sooner swayed the minds and ideals of our Filipino reformist like Rizal.

"...political thoughts of liberal thinkers like Jean Jacques Rousseau (Social Contract), John Locke (/two Treatises of Government), Thomas Paine regarding his common Sense and others entered the country." (Maguigad & Muhi 2001; page 62)

## The Democractic Rule of Gov. Gen. Dela Torre

"The government of the first liberal Governor General de la Torre developed important values in the national consciousness. De la Torre's liberal and pro-people governance had given Rizal and the Filipinos during this period a foretaste of a democratic rule and way of life. De la Torre put into practice his liberal and egalitarian ways by avoiding luxury and living a simple life. During his two-year term. He encouraged freedom and abolished censorship." (Maguigad & Muhi 2001: 63).

"He recognized the liberty of speech and of the media, which were assured by the Spanish laws. Because of his lenient policy, priest like Fr. Jose Burgos and all Filipino priests were stimulated to follow their vision of substituting the friars with the Filipino clerics as parish administrator in the country." (Zaide 1999: 217).

## The Cavite Mutiny and the Martyrdom of GOMBURZA

The killing of GOMBURZA had hastened the rise and the growth of Philippine nationalism and the demise of the Spanish rule in the country. Filipinos disliked the drastic death of the three Filipino priests they believed that they were guiltless and blameless and were accused to die because they stand up for rights of the Filipinos. Paciano witnessed the execution and he stimulated Rizal to follow the cause of the three priests. And later on Rizal devoted his novel Noli Me Tangere to GOMBURZA to display his gratitude to the bravery, commitment to Filipino rights, and sense of patriotism.

## **Discontent with Spanish Institutions**

"The Spain government make known to the country machineries to permit the colonial government in the country to obey with its duties of supporting the Church's mission of proselytizing the populaces and to donate to the Spanish Monarch in maintaining the economic benefits of the ruler. It comprise the encomienda, the polo system or forced labor and the tributo or tax tribute. These tribute entailed of uninterrupted (personal tribute and income tax) and indirect (customs duties and the bandala), taxes, monopolies (rentas estancadas) of special crops and items as spirituous liquors, betel nut, tobacco, explosives and opium." (Agoncillo 1990: page 81).



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## **Abuses and Immoralities of the Friars**

"...not all friars are bad, abusive and immoral they became a reason of public's regret because of the Spanish regulation. Reformists like Dr. Rizal reviled the abusive friars and hunted them to be ejected from the country as indicated by their "Anti-Friars Manifesto of 1888": The ruthless friars were depicted by Rizal in his two novels Noli Me Tangere and El Filibusterismo and by Graciano Lopez Jaena as Fray Botod (friars with big belly)." (Zaide 1999: page 211). They were arrogant and abusive, they impregnated the local women and gave them unlawful children.

## **Racial Discrimination**

"One more reason of hostilities between Filipinos and Spaniards that steered to restlessness of the Spanish rule is racial discrimination. It is a form of social prohibition where people are prohibited from having access to public goods by virtue of their bodily appearances. It is an superiority behavior of one race against inferior races. In colonization, the white colonizers who are Caucasians often down on their colonized people or natives as inferior by virtue of their skin, height, nose, or physical traits. In the Philippines, the Spanish authorities regarded the brown Filipino as an inferior people and derisively called them "Indios" or Indians. This racial prejudice against native Filipinos existed in the government offices, in the armed forces, in the universities and colleges, in courts of justice, and in high society." (Zaide 1999: page 211).

## Activities:

- 1. Movie to watch: Ganito kami noon, Paano kayo Ngayon?
- **2.** Clip to watch and read: a glimpse of the 19<sup>th</sup> Century in the Philippines. https://www.youtube.com/watch?v=T0ZA3RTMYao

## Assessment

## Direction:

- 1. Write a short essay and discuss the significance of the following.
  - a. Industrial Revolution
  - b. French Revolution
  - c. American Revolution
- **2.** List down the effect that contributed to the growth of Filipino nationalism and of the weakening of the Spanish rule in the Philippines.



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- a. Inaugural of the Suez Canal
- b. Dissatisfaction to the Spanish Institutions
- c. Abuses of the friars
- d. Racial Discrimination

## Reflection

## Direction:

In the movie Ganito kami noon, Paano kayo Ngayon?, create your reflection by making a poster/drawing in legal size paper and a short explanation of it at the back of the paper.

## **Assignment**

Make your own short but informative biography from your grandparent until present. (birth place, works, distinguished attitudes and weaknesses if possible)

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### MODULE 3

## THE GENEALOGY AND EDUCATION OF OUR HERO

## **Learning Outcomes**

At the end of this module, you should be able to:

- 1. Understand and trace the genealogy of Dr. Jose Rizal
- 2. Delineate Rizal's childhood experiences in their ancestral home and early education.
- 3. Evaluate the people and events and their influence on Rizal's early life

## Introduction

In our time having may children in the family is a signed of poverty and irresponsible parenthood, because they did not plan for their family and future, but Rizal family had eleven children but the parents of our national hero try their very best to provide the needs and necessities of everyone, not because they are rich but because they know the responsibility, obligations and duties of being a parents and being a good sons and daughters to their parents.

Dr. Jose Rizal considered genius and one of best ideal hero of a nation not only in our country but other nations of the world. Showered by God with useful favors. He was a physician (ophthalmologist), composer, playwright, journalist, novelist, historian, draftsman, miniaturist, sculptor, educationalist, multilingual person, instrumentalist, environmentalist, ethnologist, chartered surveyor, engineer, agriculturalist entrepreneur, economist, geographer, map maker, bibliophile, philologist, grammarian, folklorist, thinker, interpreter, discoverer, entertainer, comedian, satirist, orator, sportsman, itinerant, and prophet. Liberator of the oppressed people and martyr for freedom and peacemaker. Some Filipinos worship him as the incartion of the messiah, and majority of people acclaimed him as the national hero of the Philippines and of the Filipinos.

## **Lesson 1: THE FULL MEANING OF HIS NAME**

## DR. JOSE PROTACIO MERCADO RIZAL ALONZO Y REALONDA

- 1. Doctor- he finished his medical studies in Spain and was earned the degree of Licentiate in Medicine in the Universidad Central de Madrid.
- 2. Jose his mother was devoted catholic and faithful devotee San Jose (St. Joseph) husband of the Blessed Virgin Mary, and unexpectedly on the same day the feast day of the after mentioned saint Rizal was born.
- 3. Protacio- after the name of Gervacio Protacio, which derived from a Catholic Christian calendar.

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- 4. Mercado- means 'market' in English. In that time the Spanish government enact a law to change all Chinese surname in 1731. Lamco the surname of Rizal great-great-grandfather which literally means Mercado in Spanish.
- 5. Rizal- came from Spanish word "Ricial' that means a rice fields.
- 6. Alonzo- maiden name of his mother Donya Theodora.
- 7. The letter Y- in Spanish it is used as conjunction "and"
- 8. Realonda- traditionally they add the surname of the godmother in the name of the child.

## His Birth

Rizal was born on Wednesday, 19th of June, 1861 in the hilly village of Calamba Laguna.

His Parents, siblings and Ancestry

For further reading and understanding about the parents, siblings and his ancestry pf our national hero. Kindly visits the following link:

- 1. https://philippinefolklifemuseum.org/collection/joserizal/attachment/rizal-family-tree/
- 2.https://docs.google.com/viewer?a=v&pid=sites&srcid=ZGVmYXVsdGRvbWFpbnxzcHVwb2NwfGd4OjcwMWNkOTZjMjI0NTAzY2M

### CHILDHOOD YEARS IN CALAMBA

Rizal as an ordinary child like you and me, experience lots of things in his home town that molded and nurtured him to be brave and love the country and freedom. For further reading please visit and read these link: http://www.web-books.com/Classics/ON/B0/B892/06MB892.html

## **Lesson II: HERO'S EDUCATION**

Indeed, our first teacher and mentor in many aspects of our life is our biological mother, like Rizal his first mentor was his mother, he learned how to read, write, and pray and teeling the famous story of the mother moth and its son. His love of wisdom and skills was also harness by the firm and strict teachers in his hometown and the influence of his uncles to develop his skills and sportsmanship. It is advisable to visit and read the link for further reading and understanding. Please go to: <a href="http://www.joserizal.ph/ed01.html">http://www.joserizal.ph/ed01.html</a>

## Lesson III. The Life and Studies at Ateneo De Municipal

After the cruel execution and death of the GOMBURZA, Don Francisco his father and his brother Paciano convinced Jose Rizal to migrate and to study in manila, to the premiere school supervised by the Jesuit - a religious congregation of priest and brothers.

The first link is an article written by Dr. Ambet R. Ocampo last June 18, 2014 in Philippine Daily Inquirer and uploaded in the website of the Ateneo De Manila University. It discussed the experiences and activities of Jose Rizal during his stay in Ateneo. The second link talk over the education system and further experiences of Rizal during his stay in the institution. Visit and read the following Link

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1. http://www.ateneo.edu/grade-school/news/looking-back-rizal%E2%80%99s-ateneo.

2. http://www.joserizal.ph/ed02.html

## LESSON IV: STUDIES IN UNIVERSIY OF SANTO TOMAS.

Rizal finished the studies in Ateneo obtaining his degree of Bachelor of Arts and wanted to continue for the higher education in that institution, ironically his mother object and have second thought to continue the education of Rizal because she discerns the danger of having much education and it might harm and cause the death of his beloved son Pepe, in relation of the drastic death of GOMBURZA and the premonition to the story of the moth. But his father Don Francisco influenced Rizal to study at University of Santo Thomas, the oldest University in the Philippines under the hospice of the Dominican order.

## **UNHAPPY DAYS AT THE UST**

While studying in the University of Santo Thomas, Rizal saw and observed the system and problems that overpowering to his subtle spirit. He felt ill-fated in this Dominican institute of advanced learning for the following reasons

- 1. Dominican professors and friars were intimidating to him
- 2. Filipino learners were experiences racial discrimination contrary to the Spaniards
- 3. The scheme of instruction and teaching was old-fashioned and oppressive

We can know understand his novel El Filibusterismo when he described how the Filipino students were embarrassed and disrespected by the Dominican friars and professors.

## **Activities:**

1. Movie to watch: PLUMA – A GMA documentary films regarding Rizal undertakings as a writer. https://www.youtube.com/watch?v=rAq\_OjZI-6k

Assessment

## **Direction:**

- 1. Enumerate at least 5 experiences of success and challenges of Rizal during his studies
- 2. Make a short essay about the convergence and divergence of the education system in the time of Dr. Rizal from our present time.

## Reflection



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In the documentary film Pluma – Si Rizal, Amd Dakilang manunulat. Make a refection paper out of this guide questions.

- **a.** What are the most significant event that touched your nationalism in the documentary film
- b. The lights and shadows of our hero's experiences.
- c. What will be the relevance of the documentary film in our present condition.

## **Assignment**

1. Make a short poem in Filipino or in English about the importance of education and nationalism.

## References

Agoncillo, Teodoro A. (1990). History of the Filipino People. Quezon City: Garotech Publishing.

Craig A. Lineage, life and labors of José Rizal: Philippine patriot. In: The Project Gutenberg EBook of Lineage, Life and Labors of Jose Rizal: Philippine Patriot, A Study of the Growth of Free Ideas in the Trans-Pacific American Territory by Austin Craig Manila: Philippine Education Publishing Co., 1913. [Online EBook # 6867]. Available at: www.gutenberg.org/ebooks/6867. Accessed November 23, 2010

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Romero, Ma. Corona (1978). Rizal and the Development of National Consciousness. Quezon City: JMC Press, Inc.

Schumacher, John N. (1997). The Propaganda Movement 1880-1895. Quezon City: Ateneo de Manila University Press.

Augusto V. De Vlana, Helena Ma, F. Cabrera, et al., Jose Rizal: Social Reformer and Patriot. A Study of His Life and Times Revised edition, Rex Bookstore 2018.

http://www.gutenberg.org/files/48438/48438-h/48438-h.htm

http://www.joserizal.ph/ed01.html

http://www.web-books.com/Classics/ON/B0/B892/06MB892.html

http://www.ateneo.edu/grade-school/news/looking-back-rizal%E2%80%99s-ateneo

## Topa A

## **QUEZON CITY UNIVERSITY**

General Education Division - Social Sciences and Philosophy

## MODULE 4

Rizal's life: Travel abroad and Homecoming

## **Learning Outcomes**

At the end of this module, you should be able to:

- 1. Sketch the route of Rizal's First Travel
- 2. Outline the life of Rizal's first travel his achievements, literary pieces, organizations joined, persons befriended and love life
- 3. Evaluate the difference between Rizal's First and Second Homecoming, His Travels of Asian, United State of America and European nations

## Introduction

Having accomplished his 4<sup>th</sup> year in medical course at University of Santo Tomas, Jose Rizal, displeased with the outmoded approach and system of teaching in this Dominican-owned university, coupled with the issue of racism against Dominican professors involving their Filipino students, decided to complete his schooling in Spain(Zaide, 1999).

Apart from this convincing reason, he had another equally critical goal to achieve, that is to closely observe the way of life, culture, interchanges, business and trade, and government and laws of the countries in Europe(Zaide, 1999).

While sojourning in Marseilles, France, Rizal made a decision to come home in the Philippines, this in contradiction to the warning from his friends not to return in the country due to threat of his life. But he had to come home, completely determined, he have to be home to take care and cure her mother's cataract complication.

Dr. Rizal triumphantly operated the cataract of his mother, his first surgical procedure. News of his successful surgical operation quickly spread over the whole country so that everyone with an eye complication trooped to Calamba and seek treatment from this "German doctor".

In the meantime, the Spanish friars, who were then the subject of ridicule in Rizal's first novel, were excited for his detention. A study of the novel conducted by the Dominicans at University of Santo Tomas concluded in their report submitted to the governor-general on

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August 30, 1887 stated: "The work Noli Me Tangere has been found heretical, impious and scandalous from the religious perspective, anti-patriotic and subversive from the political point of view, injurious to the Spanish government and its proceedings in the islands."

It is believed that the Dominicans also have an axe to grind against Jose Rizal and his family. This hatred went beyond his novel. The Dominicans had developed a fierce hatred for Rizal that went beyond his novel. The politics in Calamba played a part of this hatred.

## Lesson I: Travel Abroad

This topic focuses on Dr. Jose Rizal's journey and experiences in Europe, it is divided into three distinct stages. Initially, Jose Rizal travelled for Europe in May 1882, primarily to continue his studies.

The second stage which focuses on Rizal's literary works and political activities, continued in London from June of 1888 up to his exit from Europe in October 1891. Finally, the last stage of his journey covers his arrival in Hong Kong from November 1891 to July 1892, from there, he was ordered exiled in Dapitan. It was during this period that Rizal continued his campaign for political reforms.(Duka, Pila, 2015)

Meanwhile, the departure of Rizal was kept a secret from his parents, since Don Francisco and Doña Teodora would surely have stopped it. Some of his close friends in Manila were informed of his trip, including Capitana Sanday, who was married to Jose Valenzuela, parents of Orang Valenzuela gave him a can of cookies and a box of chocolates to bring on his voyages, while Don Pedro Paterno, a veteran expatriate, gave Rizal a letter of introduction to a friend in Madrid.

When classes closed that summer of 1882, Rizal went home as usual to Calamba. Meanwhile, a group of friends in Manila arranged his travel portfolio and bought him a ticket, under the name of Jose Mercado, to board the *S.S. Salvadora*. On May 1, 1882, while the rest of the household was still asleep, Rizal managed to slip away quietly. Afterwards, they proceeded to the house of Saturnina, who had promised to give Rizal a diamond ring to serve as his "mad money."

The next stop was at their sister Luci's house. Lucia and her husband Mariano Herbosa offered to accompany the brothers to Manila, but Paciano would not let Mariano lose a day's work.

Rizal's parents were the only ones who did not know about the journey. In his letters, he wrote about his travels, describing the passengers, incidents, and situation of life aboard the ship, always in a poetic way and inspired by the seascape. Rizal was the only indio in the *Salvadora*.

On May 9, Rizal together with the all the passengers arrived and disembark the *Salvadora* in Singapore being the last port of the steam ship. He billeted at Hotel dela Paz. Rizal received regal treatment not only with regard to his hostel but also in his tours to centers, museums, and establishments, all resulted to his cultural, and liberal development (Duka, Pila, 2015).



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On May 1882, he continued his trip abroad, he boarded the *Djemnah*. It was in this ship that he experienced a Western atmosphere and met a diverse group of passengers- British, Spanish, Siamese (Thai), French, and Dutch. Taking advantage of the present situation, he befriended the Frenchmen so he could enhance his skills in French language.

On the 26<sup>th</sup> of May, the Djemnah reached Punta de Gales (New South wales) and from there it continued sailing to Colombo, the Senegalese capital, and finally arrived at the African coast.

On June 2, they entered the Suez Canal there they were required to be quarantined for 24 hours. Although delayed for some days, the *Djemnah* finally arrived at Fort Said, and by then Rizal has been in voyage for 47 days.

On June 11, Rizal reached Naples. This city pleased Rizal because of its "business activity, its lively people and the scenic beauty". The following day, the steamer reached and anchored at the French port of Marseilles. From Marseilles, Rizal boarded a train to reach Barcelona, Spain where he was intensely received by Filipino expatriates. According to Wenceslao Retana, when Rizal arrived in Spain he became a confirmed nationalist. Proof of this was the literary work that he produced during his stay in Barcelona. His first essay entitled El Amor Patrio (Love of Country) was published in Diariong Tagalog on August 20, 1883. Rizal wrote about his country and suggested how one may show his love for the country.

Rizal obtained a disturbing news that Manila, and outlaying provinces has been ravaged by cholera outbreak. Sad news also reached him that his beloved Leonora Rivera was getting thinner because of his absence. Rizal departed Barcelona in the fall of 1883 and proceeded to Madrid.

The primary reason why Rizal moved to Madrid was to continue his education. He enrolled at Universidad Central de Madrid. In addition, Rizal saw the political and social disparity of Spain and the Philippines. He observed the people were willing to fight for their rights. There was also a freedom of speech and of the press. From there, he saw the opportunity for the Filipino expatriates to express their grievances against the Spaniards in the Philippines and to expose the abuses and corruption in the country.

Furthermore, while pursuing his courses, he joined the freemasons, a society prohibited by the Catholic Church. As a result, Rizal developed an amusing relationship with notable liberal and republican Spaniards, predominantly masons. The masons are known for their fierce exposition against government policies. To the masons, freemasonry is a society aimed to promote a universal brotherhood of men under the fatherhood of God.

On the evening of June 25, 1884, Rizal attended a celebration for Juan Luna and Felix R. Hidalgo for winning the prestigious National Exposition of Fine Arts held at Madrid. He delivered a speech in Restaurant Ingles to honor Juan Luna, a 27-year-old Filipino painter who won the gold medal for his *Spoliarium*, and Felix Resurrection Hidalgo, a 31-year-old compatriot of Rizal, also won the silver medal for his painting *Virgenes Cristianas Expuestos al Populacho*.

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Rizal was given a task to give a speech in honor of the two Filipinos. He stated "I drink that the Filipino youth, sacred hope of my fatherland, may imitate such valuable examples; and that the Mother Spain, considerate and vigilant of the welfare of her provinces, may quickly put into practice the reforms she has so long planned."

## Sub-topic

Part of the study of Rizal's first and second travel abroad would be his encounters with different personalities, his achievements in the field of education, sports, literature and politics. Further studies will be devoted to his particular achievements during this period, more particularly the propaganda movement during his second travel abroad.

## **LESSON II: Rizal's first and second homecoming**

## First homecoming

Copies of Rizal's *Noli Me Tangere* were smuggled into the Philippines, and eventually reached the authorities. Rizal then became a marked man. All his friends and relatives at home advised him not to come back to the Philippines, but he decided to head home for the following reasons: epidemics were ravaging the islands; his father was deprived of his property; he wanted to operate on his mother's cataracts; and he received sad news about his fiancée Leonor Rivera. He sailed for the Philippines on July 5, 1887 by way of the Suez Canal and reached Manila the same as when he left it five years earlier.

At the time, small boats sailed regularly from Manila to the towns along Laguna de Bay. In his desire to be reunited with his family at the earliest possible time, Rizal boarded an old steamboat going to Biñan. From there he boarded *Bakal*, one of the ships owned by Capitan Luis Yangko, and reached Calamba on August 8, 1887.

Excitement and joy surrounded the atmosphere as he was welcomed by his family. His family was very much worried about his safety, his father would not let him go out alone, and Paciano would not leave him since his arrival. His friend, meanwhile, offered him money so he can leave him country. In other words, everybody wants Rizal to leave the Philippines.

During the six months that he stayed in Calamba after coming back from Europe, Rizal opened a medical clinic. The first thing that he did was to operate on his mother, who was almost blind. It was a complete success.

Rizal failed to see Leonor Rivera during the six months that he stayed in Calamba after his return from Europe. He had planned to marry her, and then leave for abroad with his sister Sisa. But his father and Paciano had forbidden him from visiting Leonor in Dagupan and Leonor's mother did not want him to be her son-in-law. Paciano advised him to forget Leonor and think about his responsibility to the people.

A few weeks after returning to Calamba from Europe, while practicing the medical profession and attending civic affairs in his hometown, Rizal was summoned to Malacañang, by Governor-General Terrero. Rizal reported to the office of the governor-general with respect. The Governor asked to spare him a copy of *Noli Me Tangere*. Regrettably, he does not have an extra copy at hand, but he assured the Governor, that he would be given a copy.



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Rizal's first home coming involve the issue of his novel *Noli Me Tangere* which was eventually condemned, a commission composed of university of Sto. Tomas faculty members examined the novel and made the following report on August 30, 1887, containing the following: "The work *Noli Me Tangere* has been found heretical, impious, and scandalous from the religious perspective, and antipatriotic and subversive from the point of view of the Spanish government."

Upon receiving the report, the Governor-General referred it to the Permanent Commission of Censorship. The Commission condemned Rizal's novel for the following reason: it was an attack against the religion and state; it was an attack against the administration; against the Spaniards employed in the government and courts of justice; it was an attack against the civil guards; it was an attack against the integrity of Spain.

Another glaring issue during his first homecoming is the agrarian unrest in Calamba. This problem started when Governor-General Terrero ordered an investigation of the friar's estates to remedy the agrarian problems relating to land taxes and tenant relations. One of the friar's estates that were affected was the Dominican-owned hacienda in Calamba. The tenants of Calamba sought the assistance of Rizal in representing them. Rizal helped in gathering facts and grievances against the hacienda management.

## Rizal's second homecoming and the Liga Filipina

Upon the advice of Governor-General Terrero, who told him that it was best for him to leave the country, and pressure from his friends and family Rizal promised to leave the country. Rizal departed Manila on February 3, 1888, his heart filled with pain.

Rizal courageously returned to Manila in June of 1892, it was his second homecoming.

Unshaken by his conviction that the struggle for Filipino liberties had assumed a contemporary stage: the fight is now is the Philippines no longer in Spain. "The battlefield is in the Philippines," he told countrymen in Europe, "There is where we should meet... There we will help one another, there together we will suffer or triumph perhaps."

On December 31, 1891, in his letter to Blumentritt, Rizal echoed this belief, "I believe that *La Solidaridad* is no longer our battlefield; now it is a new struggle...the fight is no longer in Madrid." Decided to head home to lead once again the reform movement, he was compared as Daniel, a biblical character confronting the Spanish lion in its own den.(Zaide, 1999)

Finally, at noon of June 26, 1892, Jose Rizal, accompanied by his sister Lucia disembark in Manila. Later that day, he proceeded at Malacañan Palace to pursue and meet with the Spanish governor general, General Despujol, Conde de Caspe. Unsuccessful at first to meet with the Governor General, he was instructed to return and at last, he was able to confer with Governor General Despujol Conde de Caspe. The meeting resulted with the Governor granting pardon to Rizal's father, but not the rest of his family (Zaide; 1999).



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## The establishment of the La Liga Filipina

The La Liga Filipina was established and organized on July 3, 1892. A meeting between Rizal and attended by his compatriots at the home of the Chinese Mestizo, Doroteo Ongjunco, on Ylaya Street, Tondo, Manila.

Barely three days after its establishment, Rizal was apprehended and consequently tossed into exile in Dapitan.

The aims of the La Liga Filipina is contained in its Constitution prepared by Rizal himself. Read the following articles containing the summary of the La Liga Filipina, the concept of Rizal on the Liga Filipina. https://www.manilatimes.net/2018/07/07/opinion/analysis/rizals-concept-of-the-nation-in-la-liga-filipina/416866/

https://nhcp.gov.ph/125th-anniversary-founding-la-liga-filipina/wppaspec/oc1/cv0/ab16/pt176

https://www.youtube.com/watch?v=StokogSKT9s

https://www.youtube.com/watch?v=qoTUIaBiO 8

## Activities:

- 1. Article/s to read:
- https://ourhappyschool.com/philippine-studies/jose-rizals
   brindis-speech-toast-honoring-juan-luna-and-felix-resurreccion-hidalg
- https://philippineculturaleducation.com.ph/la-liga-filipina/
- <a href="https://news.abscbn.com/ancx/culture/spotlight/12/30/19/how-rizals-life-in-europe-and-friendship-with-a-czech-scholar-changed-a-nations-fate">https://news.abscbn.com/ancx/culture/spotlight/12/30/19/how-rizals-life-in-europe-and-friendship-with-a-czech-scholar-changed-a-nations-fate</a>
- https://newsinfo.inguirer.net/files/2013/01/rizalmap.jpg
- <a href="https://www.manilatimes.net/2018/07/07/opinion/analysis/rizals-concept-of-the-nation-in-la-liga-filipina/416866/">https://www.manilatimes.net/2018/07/07/opinion/analysis/rizals-concept-of-the-nation-in-la-liga-filipina/416866/</a>
- https://nhcp.gov.ph/125th-anniversary-founding-la-liga-filipina/wppaspec/oc1/cv0/ab16/p t176
  - 2. Clip to watch:

https://news.abs-cbn.com/ancx/culture/spotlight/video/12/30/18/video-rizal-in-madrid

https://www.youtube.com/watch?v=StokogSKT9s

https://www.youtube.com/watch?v=goTUIaBiO 8



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## Assessment

## Direction:

## Answer the following essay questions:

- 1. What were the reasons for Rizal's stay abroad as evidenced by Paciano's declaration?
- 2. Do you agree that sending children abroad be the main aspiration/desire/dream/aim of a Filipino family?
- 3. Should Filipino students today study in order to simply prepare themselves for work abroad?
- 4. Make a position or reaction paper on Rizal's poem "To the Flowers of Heidelberg". Reflect on Rizal's extraordinary reaction of appreciating the "foreign" by appreciating the "Filipino".

## Reflection

## Direction:

Write a Reflection/Position paper: Do you think the Propaganda Movement contributed significantly to the development of Philippine nationalism?

## **Assignment**

1. Rizal is a reformist and member of the Propaganda Movement. If you are a reformist or a writer in the contemporary period, provide at least five (5) issues confronting the Philippine society and its solutions. Share your answer to the class.

## References

Coates, Austin, Rizal: Filipino Nationalist and Martyr, Hong Kong: Oxford University Press, Quezon City, Malaysia Books, 1969

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Augusto V. De Vlana, Helena Ma, F. Cabrera, et al., Jose Rizal: Social Reformer and

Patriot. A Study of His Life and Times Revised edition, Rex Bookstore 2018.

Cecilio D. Duka; Rowena A. Pila: RIZAL (his legacy to Philippine society) revised edition; ANVIL HIGHER EDUCATION

Alfonso C. Balbin Jr, Milo Severino N. Distor, Gabriel Paul K. Pinas, Christine Jay P. Zamoranos., Engaging Jose Rizal. Nieme Publishing House co. Ltd.

## **MODULE 5**

Rizal's Life: Exile, Trial, and Death

## **Learning Outcomes**

At the end of this module, you should be able to:

- 1. Identify the reasons leading to Rizal's exile in Dapitan.
- 2. Describe and discuss the achievements of Rizal while in exile at Dapitan.
- 3. Analyze the factors that led to Rizal's execution
- 4. Analyze the effects of Rizal's execution on Spanish colonial rule and the Philippine Revolution

## Introduction:

This module discusses the events that transpired during Rizal's last days. Rizal was exiled to Dapitan after he was summoned in Malacañang. During his four years of exile in Dapitan, he exhibit practical nationalism and encouraged the town people to imitate the same. In order to while away the monotony of life in exile, Rizal tried to get his hands full.

In that small town of Dapitan, Rizal devoted his four years performing different errands. He practiced his profession as physician, pursued his scientific studies, continued his artistic and literary works, developed his knowledge of languages, put up a school for boys, he is actively pushed for community development projects, invented a wooden machine for making bricks, and get hooked in farming and commerce.

In his letter sent to Manuel Azcarraga of the Ministers of War and Overseas Territories in Madrid, Governor Blanco made the following observations:

"His conduct during the four years he stayed in Dapitan as a deportee proved that he was an exemplary character worthy of pardon. He was not involved in the conspiracy or in any of the secret societies that have been formed."

On July 31, 1896, concludes Rizal's exile. He embarked on board the steamer España. Many wept as the steamer sailed away, an unusually music was being played on the background, the sorrowful Funeral March of Chopin. As its melancholy melody floated in the

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air, Rizal must have felt it deeply, for with his presentiment of death, it seemed a requiem.(Zaide, 1999)

## Lesson I: Rizal's exile in Dapitan

While Rizal steered the people to be united, his enemies busied themselves setting a trap for him. In just the week of his homecoming, while he pleaded the case of his family for pardon from Governor-General Despujol, there were found leaflets in the baggage of his sister who came along with him from Hongkong. They were found to be anti-friar manifestos. For all the kindness he accorded to the imploring Rizal, Governor Despujol felt betrayed. He had Rizal detained in Fort Santiago despite the latter's vehement plea of innocence. He was later banished to Dapitan at the shore of Zamboanga del Norte in Mindanao where he was to remain in exile for the next four years.

This sleeping far-flung coastal town of Zamboanga was honored to have accommodated its once-in-a-lifetime distinguished but unwilling guest. Rizal was to remain its guest until August, 1896. When Dr. Jose Rizal was exiled in Dapitan, he was in the best of his life and was already an acclaimed man. To use Captain Ricardo Carnicero's words, "attained a certain level of popularity in the Philippines."

Under the close watch of Carnicero, military governor of the district, Rizal would farm, fish, plant and raise chickens. He built his own house, constructed dikes, wrote poetry, attended to his growing number of patients as the town doctor, and educated the young boys of the town in his special school.

Thus, this pristine and artless town sprang to life at his inventiveness. Rizal, in essence, endeavored to educate and organize the people on how to "make a better living," and they believed him for it.

Rizal formed a cooperative purposely to unite and empower the Dapitan farmers. In a letter to his brother, he explains, "here I have become half physician half businessman. I have established a commercial company here. I have taught the poor Mindanao folks to unite for trading so they may become independent and free themselves from the Chinese and thus be less exploited. But I have to talk a great deal to the local governor, who despite being a good man, is a supporter of the Chinese and prefers being with the Mongol than the Mindanao people. Fortunately, the company is prospering; we make a little profit." (Engaging Jose Rizal:109)

Rizal's exile to Dapitan in northwestern Mindanao on 17 July 1892 has caused him great deal of pain, however, he managed to use his time and skills productively to ease his seclusion. Rizal kept himself busy with various pursuits and occupations; he would perform the role as an educator, as a doctor, a farmer, an artist, architect and engineer, as an entrepreneur, archaeologist, and naturalist at the same time. As a farmer, and concerned with the welfare of the Dapitanons', Rizal cultivated a 34-hectare farm in Katipunan, Zamboanga del Norte, some 38 kilometers south of Talisay, Dapitan where the museum in his honor stands today. Rizal also established a school and dormitory for boys in Talisay as well as a clinic where he treated ailments and performed eye surgery. With engineering and architectural skills, he built a dam and waterworks in Talisay and set up the town plaza of Dapitan with street lighting.



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Rizal also spearheaded to conduct archaeological excavations uncovering pre-colonial artifacts; as a naturalist, he collected biological and botanical specimens, a few of which were named after him; and as a linguist, he studied Visayan and Malayan languages. Rizal continued his literary pursuits while in exile.

It was also in Talisay where Rizal met and fell in love with Josephine Bracken, whose adoptive father Rizal had treated as a patient in Dapitan. Rizal wrote a poem to Josephine, A Josefina, and asked his family to accept her as one of their own. Jose and Josephine lived as husband and wife in the casa residencia, where family members stayed during their visits.

Rizal's productive years in Dapitan transformed the lives, attitudes, and consciousness of the Dapitanons.

## LESSON II: ARREST, TRIAL AND EXECUTION OF JOSE RIZAL (A TIMELINE)

Rizal's rendezvous with the blood-stained historic field of Bagumbayan progressed with remarkable speed.

The timeline of his arrest, trial and eventual execution is discussed in the link <a href="https://xiaochua.net/2012/12/25/the-last-days-of-jose-rizal-a-timeline-of-his-last-arrest-incarcer">https://xiaochua.net/2012/12/25/the-last-days-of-jose-rizal-a-timeline-of-his-last-arrest-incarcer</a> ation-execution-and-the-journey-of-his-remains/ this link clearly and distinctly recorded the last days of our national hero.

## Activities:

- 1. Movies to watch: Jose Rizal GMA Films directed by Marilou Diaz-Abaya Rizal sa Dapitan directed by Tiko y Aguiluz
- 2. clip to read: <a href="http://nhcp.gov.ph/museums/rizal-shrine-dapitan/">http://nhcp.gov.ph/museums/rizal-shrine-dapitan/</a>
  <a href="https://www.youtube.com/watch?v=McOWr6uLrcc&app=desktop">https://www.youtube.com/watch?v=McOWr6uLrcc&app=desktop</a>

## **Assessment**

## Direction:

- 5. Prepare a graphic organizer for activity on La Liga Filipina.
- 6. Reflection paper about the film. In your reflection paper, used the following questions as your guide:
  - 1. Describe the life of Jose Rizal as represented in the film.
  - 2. Based on your reading and class discussion, what can you say about the film's representation of Jose Rizal?
  - 3. What is the main question that the film seeks to answer?

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## Reflection

## Direction:

Make a written research about the programs and innovations of your local government to help the poor in the city or municipality.

## **Assignment**

2. Explain how Jose Rizal showed practical nationalism in Dapitan.

## References

Coates, Austin, Rizal: Filipino Nationalist and Martyr, Hong Kong: Oxford University Press, Quezon City, Malaysia Books, 1969

Ileto, Reynaldo, "rizal and the underside of Philippine history" In Filipinos and their Revolution:Event, discourse, and Hitiriography; Quezon City:Ateneo de Manila University Press ,1998,pp.29-78.

Teodoro Alonzo's petition to Camilo Polavieja, Manila, 28 December 1896. Alfonso C. Balbin; Milo Severino N. Distor; Gabriel Paul K. Pinas; Christine Jay P. Zamonares: Engaging Jose Rizal; Quezon City: NIEME PUBLISHING HOUSE CO. LTD.

Cecilio D. Duka; Rowena A. Pila: RIZAL (his legacy to Philippine society) revised edition; ANVIL HIGHER EDUCATION

http://nhcp.gov.ph/museums/rizal-shrine-dapitan/

https://www.youtube.com/watch?v=McOWr6uLrcc&app=desktop

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## **MODULE 6**

## Annotation of Antonio Morga's Sucesos de las Islas Filipinas The Propaganda and the Tripartite View of Phil History

## **Learning Outcomes**

At the end of this module, you should be able to:

- 1. Trace. Analyze Rizal's ideas on how to rewrite Philippine history
- 2. Compare and contrast Rizal and Morga's different views about the Filipinos and the Philippine culture.

## Introduction

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

- Dr. Jose Rizal

Words has been around about the lazy Indio. It was due to this trait that the country never hit the road to progress. In fact, this was always the repeated theme of Spanish slurs against the Indio to which Rizal replied in his essay on the Indolence of the Filipinos written in La Solidaridad in five installments. In his essay, he turned the table against the colonizers themselves for having caused this trait as evidenced by the Filipinos' thriving manifold industries before the coming of Spanish colonialism. Issues like this influenced Rizal to take the task of rectifying errors, in the manner history of the Philippines has been presented.

After *Noli Me Tangere's* publication, the denigration levelled against the Filipinos entered another phase that complemented the first, attacks about Filipino ingratitude. This charge was more, viciously unkind than the accusation of indolence but one which Rizal found himself itching to pound on in order to prove its utter falsity.





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There has to be a way to demonstrate such peroration of the defenders of the empire wrong. If he intends to refute such claim of indolence and ingratitude, uncivilized and barbaric Indios, he must think of a solid scholarship in Philippine history already published, not the ones written by the friars whose works were mostly compilations and tales of miracles that characterized their evangelization of the country rather than objective notes observed outside the prism of their theological lenses. His friend Blumentritt informed him of the existence of a book authored by De Morga entitled **Sucesos** which can be a good source of knowledge, the book can be found in the famous British Museum in London. The book *Sucesos de las Islas Filipinas*, was published in Mexico (Nueva España) in 1609 authored by Dr. Antonio Morga.

Antonio De Morga became the Lieutenant-Governor of the Philippines in 1593, a powerful man in the country next to the Governor-General. Five years later, he would vacate this post in order to be appointed as a judge of the Royal Audiencia in Manila. In 1603 he was moved to Mexico then to Ecuador in 1615 to become the latter's chief of its Royal Audiencia. His impressive academics before he wound up in government service made Rizal to be more endearing to the *Sucesos*.

Morga already graduated from the University of Salamanca at the age of fifteen, and four years later would hold a title in Doctorate in Canon Law. After a stint of teaching in Seville, he returned to Salamanca in order to study Civil Law.

One particularly likable for Rizal was about Morga's status of not being one or among the friars in describing the events he observed in the Philippine islands. Rizal said that Morga's work was more reliable compared to other accounts about the Philippines. Morga witnessed the events he described, and wrote them objectively without exaggerations although in quite a number of instances he erred in interpreting them, especially in some patterns of the Filipino culture, which he obviously interpreted according to his Spanish prejudices. So there goes the need to make an annotation of Morga's work in order for Rizal to correct what had been mistaken or to amplify where a dearth of information called for it.

## Lesson 1: Antonio Morga's Sucesos de las Islas Filipinas

Considered as one of the important literary work which pertains to the colonization of Spain in the Philippines, published by Antonio De Morga in Mexico in the year of 1609. The work discussed the political, social and economic situation between that of the colonizing foreign country(Spain), and the colonized country(Philippines).

Sucesos is simply the work of an honest observer, a bureaucrat, who is exposed to the workings of various administration from the inside. Meanwhile, Las Islas Filipinas refers to "The Philippine Island" in English and was named to honor King Philip II of Spain.

The Sucesos de las Islas Filipinas is an eight (8) chapter book. The first seven (7) chapters of the book mainly focused on the political events that transpired in the colony involving various Spanish administrations, from Miguel Lopez de Legaspi to Pedro de Acuna. It was more of an account of political events and realities in the country. However, chapter eight (8) is considered the most interesting part of the book, it provides a vivid description of the Pre-Hispanic Filipinos, or rather the Indios, at the Spanish contact.

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This particular chapter of the book was essential for Rizal, he maximized the use of this chapter to discuss the ethnographic value of the Pre-Hispanic Filipinos. This last chapter was of particular value to Rizal, as this would be material in his effort to reconnect the 19<sup>th</sup> century Filipinos to their past.

## **Purpose of the Sucesos**

According to Dr. Morga (1609) the purpose for writing Sucesos is to highlight "the deeds achieved by our Spaniards, the discovery, conquest, and conversion of the Filipinas Islands - as well as various fortunes that they have from time to time in the great kingdoms and among the pagan peoples surrounding the islands."

## The annotation of Morga's work

Rizal was not a professional historian, but he was a dedicated student of history in general and of Philippine history in particular. Rizal's love for his country made him a historian. He made it a project to write for Filipinos about their history in order to make them know about their country. He delved into history after seeing how some foreign authors wrote about the Philippines. He saw how the Philippines was belittled and he himself experienced how Filipinos were wrongly derided. Thus, he formed that personal desire to make the Philippines known according to a proper perspective and historiography was one solution.

Historiography is the writing of history, especially based on the critical examination of sources, the selection of particulars from authentic material and the synthesis of particulars into a narrative. Rizal tried to do just that.

## Lesson II: RIZAL'S PURPOSE OF ANNOTATING MORGA'S WORK.

Rizal's annotated *Sucesos* permits the 19<sup>th</sup> century Filipinos to assess the state of colonial life in the Philippines, allowing them to see its defects and provoke them to action. After three hundred years under Spain, the realization would certainly create a strong sense of discontent, a longing for the glorious past of the Pre-Hispanic Filipino civilization. The urge to be free made stronger by Rizal and other nationalist figures becomes uppermost now their affection, especially for a people who never knew what it means to be free in their own land.

Citing De Morga, Rizal asserted that the culture of the Filipinos was much more refined in many ways than claimed by the Spaniards.



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## Significance of Rizal's Annotation of Morga

The annotation of Rizal has aimed well. It is meant to raise the people's consciousness of their past that lay buried from their memory. It is giving them the opportunity for the first time to see the grandeur and glory of their race snatched away at the point of colonial contact. Now that it is laid bare before them the existence of a thriving Filipino civilization, it is with high hope that upon reading his work, his own people and countrymen would feel a certain pride about themselves, their land, and country.

It is a piece of historical work written for the Filipinos about their history. No one has ever written the history of the Philippines from the perspective of the Filipinos until Rizal pioneered it. All that was published before were done by Spaniards either detailing their religious accomplishments in the Philippines, or they just simply reinforced what they believed to be the superiority of their race at the expense of the backward Indios.

Among the notable importance of the annotation is that it is published to awaken the consciousness of the Filipino people about their past. Moreover, the annotation is published by Rizal to encourage the next generation, to devote themselves to studying the future.

Though written with earnest scholarship, Rizal's De Morga is heavily tinged with nationalism. Rizal's Morga, says Ambeth Ocampo, is significant because with this edition, Rizal began the task of writing the first Philippine history from the viewpoint of a Filipino. Rizal realized the importance of the past as a tool to understand the present and eventually confront the future.

For modern-day Filipinos, Rizal's Morga should be more relevant in impelling them to learn the history of their country. No true citizen can ever have true concern for his country without going back to its history to know its struggles, failures and triumps in order to contribute something to its welfare. The country and its history are inseparably connected. In a world that is more interconnected nowadays where nationalism is less emphasized and where globalization through technology and mass media is much more fashionable to the effect that our nation's identity is at stake of dissipating, learning the country's history is a most effective tool to preserve it. After all, Ambeth Ocampo declares "learning history should not only be informative, it is meant to be transformative."

## Activities:

- 3. Video clip to watch: <a href="https://www.voutube.com/watch?v=diGwdsVP-NI">https://www.voutube.com/watch?v=diGwdsVP-NI</a>
- 4. Article/s to read: Dr. Ambet Ocampo Philippine Studies vol. 46, no. 2 (1998): 184–214

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https://www.philippinestudies.net/files/journals/1/articles/2570/public/2570-2568-1-P B.pdf

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## **Assessment**

True or False

## Direction:

| 3. |    | the word TRUE if the statement is correct, and the word False if it is Incorrect.  The meaning of the Las Islas de Filipinas is "The Rising Sun of the Philippines." |
|----|----|--|
|    |    | Sucesos meaning is the internal and truthful views of the culture and the society as a whole.  |
|    | C. | Sucesos Delas Islas de Felipinas was important work of Antonio Pigafetta   |
|    | d. | Sucesos Delas Islas de Felipinas coosist seven chapters  |
|    | e. | Dr. Jose Rizal was not happy about the historical facts in Sucesos Delas Islas de  |

## Reflection

Video clip Reflection

Felipinas \_\_\_\_\_.

## Direction:

**A.** Write a short but meaningful essay about the comparison of Dr. Rizal annotation to Dr. Morgas Sucesos Delas Islas de Filipinas, and its relevance for today.

## **Assignment**

3. Research the History of your local barangay. Describe the socio-cultural and heritage and try to make your own annotation to its significant events, or people in your barangay. (be ready to share it to our class discussion)

## References

Morga, Antonio de, 1559-1636. Sucesos de las islas Filipinas. Paris, Garnier hermanos, 1890 Augusto V. De Vlana, Helena Ma, F. Cabrera, et al., Jose Rizal: Social Reformer and Patriot. A Study of His Life and Times Revised edition, Rex Bookstore 2018. Dr. Ambet Ocampo Philippine Studies vol. 46, no. 2 (1998):



General Education Division – Social Sciences and Philosophy https://filipiknow.net/life-in-pre-colonial-phil ippines/ 2.

https://www.coursehero.com/file/p3ol5 23/o-RIZALS-ANNOTATION-OF-MOR

GAS-SUCESOS-DE-LAS-ISLAS-FILI PINAS-Three-purposes-for/

Alfonso C. Balbin Jr, et al. Engaging Jose Rizal; 2018

## **MODULE 7**

## **NOLI METANGERE AND EL FILIBUSTERISMO**

## **Learning Outcomes**

At the end of this module, you should be able to

- 1. Examine the present Philippine situation through the examples mentioned in the Noli.
- 2. Evaluate the characters, plot and theme of the Noli and El Fili
- 3. Appreciate the role of the youth in the development and future of society

## Introduction

"Noli Me Tangere (Touch Me Not) is not merely an attack on the Spanish colonial regime, it is a charter nationalism, it calls on the Filipino to recover his self-confidence, to appreciate his own worth, to return to the heritage of his ancestors, to assert himself as the equal of the Spaniard. It is a romantic novel, book of feeling, work of the heart, and contains freshness, color, humor, lightness and wit despite that it depicts the sufferings of the Filipino people under the Spanish rule." (macarayanblog.wordpress.com)

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"El Filibusterismo (The Reign of Greed) was written in dedication of the three martyred priests namely Mariano Gomez, Jose Burgos and Jacinto Zamora popularly known as GOMBURZA, whose tragic execution left unforgettable imprint in his mind, it is a political novel, book of the thought, work of the head and comprise bitterness, hatred, pain, sorrow and violence. Like Noli Me Tangere, El Fili aims at enlightening the society, and at bringing the Filipinos closer to the truth. In this novel, the society is urged to open its eyes to reality and rebel Spanish government against the for its oppression and abuse." (macarayanblog.wordpress.com)

"These two novels helped awaken the Filipinos to fought for their freedom and stand with their right. It had made me realized that war does not necessarily have to end through means of violence, it could always be ended peacefully, through words and maybe even forgiveness. Words are far stronger than any gun. Vengeance is not ours, it's God. Evilness is at every corner but thou shall not fear because good will always prevail." (macarayanblog.wordpress.com)

## **Lesson 1: NOLI ME TANGERE**

Dr. Jose P. Rizal began writing the early parts of "Noli Me Tangere" in 1884 in Madrid while he was still studying medicine. After completing the study, he went to Paris and there continued its writing. And in Berlin Rizal ended the final part of the novel.

The writing of "Noli Me Tangere" was the result of Rizal reading "Uncle Tom's Cabin" by Harriet Beacher Stowe, which is the melancholy of Afro-American servants in the hands of the gentry wet Americans. It describes the various atrocities and excesses of whites in black. He compared it to the most blessed Filipinos in the hands of the Spaniards.

"In the beginning, Rizal had planned every part of the novel to write to some of his countrymen who know of the kind of society in the Philippines and that he "pagsasama-samahin" to be a novel, but it didn't make any fulfillment, so in the face of this failure, he had his own writing without a helper. Rizal explained in his letter to his best friend, Dr. Ferdinand Blumentritt, for reasons why he wrote "Noli." All of them are apparent to be described in the chapter of the novel. The title of "Noli Me tangere" is the Latin word meaning in Tagalog "Do not look after me" that was adapted from the Gospel of St. John the Baptist. He was like this for a rotten society that would make a person's life difficult."

# **Objectives of Noli**

"The objectives of the novel according to Dr. Rizal was first awaken the national consciousness of the Filipinos and Redeeming the people from their miserable conditions of unjust colonial policies of Spain and of the Friars and of the political and social reforms."

"Rizal exposed the Social Cancer in the 19th Century. the Corruption in the government. Abuses of the friars and the government officials. Defective educational system, Apathy and hypocrisy of some Filipinos. Decadence of the social order. The corruption and brutality of Spanish priests and the injustices to the Indios."

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"The Friars have made the Catholic religion an instrument for enriching themselves and perpetuating themselves in power by seeking to coerce the ignorant Filipino in fanaticism and superstitions instead of teaching them true Catholicism."

# **Summary of Noli**

To understand more the summary of the Novel kindly visit the following link. "(<a href="https://www.joserizal.com/noli-me-tangere/">https://www.joserizal.com/noli-me-tangere/</a>)" and (<a href="http://www.cebu-philippines.net/noli-me-tangere.html">http://www.cebu-philippines.net/noli-me-tangere.html</a>).

# Selected themes in Noli me tangere

# "Liberation from Spain"

"Noli Me Tangere, the first novel written by the Philippine's national hero Jose Rizal, mirrors its creator's persistence in attaining freedom from the Spaniards." True enough, as Rizal aimed to redeem the country and its people by exposing the barbarity, greed, cruelty and ignorance of the Spanish colonizers, as "Noli Me Tangere" portrays the different aspects of gaining independence, "Jose Rizal focuses on social climbers, abusive power, family devotion, self-sacrifice, and purity and faithfulness."

# "Family Devotion"

"Never forgetting the positive qualities of the Filipinos, Jose Rizal still highlights devotion to one's family through Crisostomo Ibarra, Maria Clara and Sisa." With the death of Don Rafael, Ibarra's father, Crisostomo traces all means to seek for justice. "This is also true with Maria Clara, an obedient daughter to Capitan Tiago. Consenting to her father's request that she marry a Spaniard (as requested by Padre Damaso), Maria Clara adheres to this (but gets very ill afterward). Sisa, on the other hand, definitely shows her devotion to her family by doing everything to serve her family, Considering her children (Basilio and Crispin) as her treasures, she endures the trials she goes through just to keep them secure." (manilatoday.net)

## "Self-Sacrifice"

"Just as Jose Rizal sacrificed himself for his country, "Noli Me Tangere" also conveys this message all throughout its text, starting off with Sisa's never-ending sacrifices for her children, she withstands her husband's beatings and even takes on the journey of finding her sons, thereby showing her real love as a mother." (manilatoday.net)

# "Purity and Faithfulness"



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"Maria Clara portrays purity and faithfulness as she remains true to her love for Crisostomo Ibarra. Even though she is engaged to a Spaniard, she still does not submit herself to him because of her undying love for Ibarra, Thus, she prefers to become a nun and hence dies afterward when Padre Salvi rapes her." (manilatoday.net)

## "Patriotism"

"Since Elias resolves for a revolt against the Spaniards, he finds all means to lead a revolution against the friars, civil guards and government officials. Believing that God will bring forth justice over Filipinos depicts patriotism by all means. All in all, "Noli Me Tangere" shall forever remain as one of the most powerful tools the Philippines has ever had to spread awareness on the "social cancer" and to fight for independence, As Jose Rizal used various themes to spread the word regarding the battle against abusive power, injustice, false religious claims and other inappropriate dealings with innocent people, the cause Rizal started more than a hundred years ago shall endure." (manilatoday.net)

# Lesson II: "EL FILIBUSTERISMO"

"The sequel to Noli Me Tangere with its unarguably utopian vision, el Filibusterismo offers a much bleaker picture of the last decades of the nineteenth century, Crisostomo Ibarra, the reformist hero of the earlier novel, has come back to the Philippines as the enigmatic stranger named Simoun, a rich jeweller."

"Driven by hatred and a fierce desire to avenge his sufferings, and to rescue Maria Clara from the nunnery where she has fled, Simoun embarks on a crusade the goal of which is to corrupt and thus weaken various institutions that would eventually lead to a bloody revolution."

"He schemes and plans systematically and plots with various characters, including Basilio, to bring about the downfall of the government. The first plot fails, as does the second one, Simoun, carrying his huge stash of jewelry, flees to the mountain retreat of Padre Florentino, who absolves the dying man from his sins, the novel ends as the priest throws Simoun's treasures into the sea with the hope that they could be retrieved and used only for the good of the people." (kapitbisig.com)

# Objectives of El Fili

"The objective of this novel is more liberal and radical to Noli, the following were the goal or our hero in writing El Fili, first is to "defend Filipino people from foreign accusations of foolishness and lack of knowledge." Second is "to show how the Filipino people live during Spanish colonial period and the cries and woes of his countrymen against abusive officials." Third is "to discuss what religion and belief can really do to everyday lives." Lastly to "expose the cruelties, graft and corruption of the false government and honestly show the wrong doings of Filipinos that led to further failure." (studymode.com)

## Dedication of novel



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"Rizal dedicated El Fili busterismo to the three martyred priests of Cavite mutiny. The execution of the three priests was significant to the title of the novel." (studymode.com)

# "Summary of El Fili"

Kindly visit and read the link, it will discuss the summary of the said novel. "https://owlcation.com/humanities/Life-and-Works-of-Rizal-Synopsis-of-El-Filibusterismo"

# Salient points of Comparison to Noli Me Tangere.

"El Filibusterismo was written in dedication to the three martyred priests Mariano Gomez, Jose Burgos, and Jacinto Zamora, whose deaths left an indelible mark in his mind, like Noli Me Tangere, El Fili aims at enlightening the society, at bringing the Filipinos closer to the truth, but whereas in the first novel, we are encouraged to ask and aspire for change and liberation, in this novel, the society is urged to open its eyes to reality and rebel against the Spanish government for its oppression and abuse."

"In Noli, there is aspiration, beauty, romance, and mercy. In Fili, all the reader will feel is bitterness, hatred, and antipathy, the romance and aspirations are gone, even the characters' personalities seem to have undergone radical change, this is how different Rizal's second novel is, considering that both were written by the same author, the plots are poles apart."

"Outright scorn and bitterness may already be felt at the beginning of the story, where Simoun promotes abuse and tyranny in the Spanish government, in the hope that the people will reach the limits of their endurance and declare a revolution."

"Simoun, who is actually Noli's Ibarra in disguise, conveys an entirely different personality in Fili. While Ibarra is trusting, aspiring, and loving, Simoun is now cunningly careful in his dealings, distrusting, and extremely bitter. Something changed in Rizal; and this is reflected in the personalities he gave his El Filibusterismo characters." (thebrandedauthor.blogspot.com)

## Activities:

- 1, Documentary clip to watch: https://www.youtube.com/watch?v=E3-A06LFdBY
- **1.** Article to read:

"https://manilatoday.net/qa-with-prof-e-san-juan-jr-on-the-legacy-of-noli-me-tangere-and-el-filibusterismo/."

## Assessment

Multiple choice

"Direction: encircle the letter of the best answer."



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- 1. The novel, Noli Me Tangere is dedicated to?
- a. Maria Clara b. Blumentritt c. Gomburza d. to the Motherland
- 2. He was the girlfriend of Elias:
  - a. Pia Alba b. Paulita Gomez c. Salome d. Sinang
- 3. Who was it who died, besides Elias, on the Christmas Day in the Noli Me Tangere?
  - a. Capitan Tiago b. Matanglawin c. Padre Damaso d. Sisa
- 4. One bad outcome from the kind of Hispanization undergone by the colonies in Spanish America, Simoun tells Basilio:
  - a. amnesia

- b. civil wars
- c. too much religion and less science d. lack of nationalism
- 5. El Filibusterismo: The Rebel; Noli me Tangere:
  - a. I know that I know nothing b. Praise always to God c. Touch me not
- **B.** Write a short essay about the similarity and difference of Noli me Tangere from El Filibustero.

## Reflection

Video clip Reflection

## Direction:

**C.** Using one whole legal size paper Compare and contrast Noli and El Filibusterismo using picture collage.

# **Assignment**

4. Look the different characters of Noli and El Fili and compare their role in the novel.

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Gagelonia, Pedro A. Rizal's Life, Works, and Writings. National Bookstore, Inc., 1974.

General Education Division – Social Sciences and Philosophy
Jose, Ricardo. KASAYSAYAN The Story of The Filipino People (Reform and Revolution). Philippines: Asia Publishing Company Limited.1998

Augusto V. De Vlana, Helena Ma, F. Cabrera, et al., Jose Rizal: Social Reformer and Patriot. A Study of His Life and Times Revised edition, Rex Bookstore 2018.

http://www.joserizal.ph/ed01.html

## **MODULE 8**

"THE PHILIPPINES, A CENTURY HENCE" (Rizal Letter to the brave "Women of Malolos" and "On the Indolence of the Filipinos")

# **Learning Outcomes**

At the end of this module, you should be able to

- 4. Understand Rizal's selected essays and letter specifically the Philippines, a century hence, Letter to the "Women of Malolos" and On the Indolence of the Filipinos.
- 5. Appraise the value of understanding the past
- 6. Frame arguments based on evidence

## Introduction

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Some author and historian stated that Jose Rizal was a prophet because he had a vision in the future of the Philippines and some of his dream became real and concrete. Like what happened in his writing "The Philippines a Century Hence" that gave prognosis to the future of the Philippines within a century. Specially the freedom of the Philippines from the bondage of Spain.

His letter to the "women of Malolos" Jose Rizal extend his affirmation and commendation to the brave women of Malolos for their interest and love for education and for regaining their civil rights in the society and in the churxh. While the Indolence of the Filipino People was an apologetics and justification to the false accusation of the friars and Spaniards that Filipinos were lazy and unindustrious individuals.

# **Lesson I: THE PHILIPPINES, A CENTURY HENCE**

"The Philippines A Century Hence, written in 1889 and in his December 15, 1896, memorandum for use by his counsel, Rizal made the following predictions: One, "the Philippines will one day declare herself independent"; two, "the great American Republic with interests in the Pacific...may one day think of acquiring possessions beyond the seas"; three, "the Philippines will defend with indescribable ardor the liberty she bought at the cost of so much blood and sacrifice"; four, "Japan will swallow us"; five, "[once liberated] the Philippines will, perhaps, establish a federal republic"; and six, "[the Philippines] will, perhaps, enter openly the wide road of progress and will work jointly to strengthen the Mother Country at home, as well as abroad..." (Dr. Pablo S. Trillana III, Special to the Business Mirror, December 29, 2016)

For further reading the complete text of Jose Rizal work "The Philippines, A Century Hence" kindly visit and read this link: <a href="https://www.gutenberg.org/files/35899/35899-h/35899-h.htm">https://www.gutenberg.org/files/35899/35899-h/35899-h/35899-h.htm</a>

## Lesson II: LETTER TO THE WOMEN OF MALOLOS

"...The message conveyed to the young women of Malolos centered on salient points such as the denunciation of the abuse of the friars in exercising their spiritual authority bestowed upon them by the church, traits Filipino mothers must have; duties and obligations of Filipino mothers to their children, functions and errands of a wife to her husband, and guidance to young women on their choice of a lifetime partner. Rizal also expressed his philosophy of freedom and independence that he believed was the key to the emancipation of humankind from slavery, and the necessity for education as the fundamental source of liberation. In the letter, Rizal enunciated his great desire for Filipino women to enjoy the privileges in education along with men. Moreover, he appealed to women to be heedful of their rights and not to be docile towards many injustices forced upon them. Men and women are born equal. God did not create men and women to be slaves, nor did he embellish them with reason only to be blinded by others." (https://nhcp.gov.ph/girl-power-the-women-of-malolos/)

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To further understand and analyze Jose Rizal letter to the "women of Malolos". You can read the summary and analysis kindly visit and read this link.

https://www.academia.edu/7322824/Rizals\_Letter\_to\_the\_Young\_Women\_of\_Malolos

## Lesson III: THE INDOLENCE OF THE FILIPINOS

Jose Rizal published his essay in "La Solidaridad" in Madrid Spain on 15 of July until September 15, 1890. The purpose of this essay was to defend the Filipinos for the accusation and charge of the friars and the Spaniards that they were born sluggish, idle, lazy, little love for work and unproductive individuals.

Rizal defended the Filipinos by saying "Tropical climate is a major factor, Rizal explained: "Nature knows this and like a just mother has therefore made the earth more fertile, more productive, as a compensation. 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 work in a temperate climate." (Dr. Ambet Ocampo, 2019) Rizal added that Filipinos is not idle but the friars and the Spaniard who is lazy and indolent because they hate manual labor and they have many servants and slaves that serves them even to take off their shoes and even to fan them when the temperature is hot and uncomfortable.

"...Rizal also blamed the sorry state of the colony. The galleon trade had cut off existing trade between the Philippines and China and Southeast Asia, the trade monopoly running Filipino traders and artisans out of business. Furthermore, the lure of the galleon trade led to the neglect of commerce and agriculture. People were conscripted to work in the shipyards, forced to build roads and buildings with little or no pay, decimating the population and killing their natural love for work. Their goods and services were taken by force, such that they simply refused to work more only to have their products taken for free, paid cheaply, or so heavily taxed that these ended up not worth the trouble." (Ocampo, 2019)

"Gambling was another factor, because it bred "dislike for steady and difficult toil by its promise of sudden wealth and its appeal to the emotions, with the lotteries," said Rizal. Finally, he pointed out the failure of education, which was more focused on religion than on the secular and useful, with the exception of the Jesuits and the Dominican Benavides." (Ocampo, 2019)

# Activities:

1, Documentary clip to watch:

THE PHILIPPINES, A CENTURY HENCE <a href="https://www.youtube.com/watch?v=\_iUr3BIT9ho">https://www.youtube.com/watch?v=\_iUr3BIT9ho</a> LETTER TO THE WOMEN OF MALOLOS <a href="https://www.youtube.com/watch?v=fguFgPLgNHk">https://www.youtube.com/watch?v=fguFgPLgNHk</a> THE INDOLENCE OF THE FILIPINO PEOPLE: <a href="https://www.youtube.com/watch?v=YSn9DEOUcLM">https://www.youtube.com/watch?v=YSn9DEOUcLM</a>

2, Article to read: This article contains the full text of the essay of Jose Rizal – "The Indolent of the Filipino People". http://www.gutenberg.org/cache/epub/6885/pg6885-images.html

#### **Assessment**

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## Direction:

1. Compare the three work of Rizal mentioned above and its relevance for today.

## Reflection

Video clip Reflection

## Direction:

 Using one whole legal size paper, make a picture collage or poster to the different issues discussed by Rizal. and write the explanation of your work. (You can use the computer and other medium or materials. It will be submitted online using the prescribe platform of the school.)

# **Assignment**

 Write a letter or short script or a poem about the present pandemic we encounter. (example. Letter/poem/songs to the Frontlines, to the Government, and to other institutions. Or personalities.)

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https://nhcp.gov.ph/girl-power-the-women-of-malolos/

https://businessmirror.com.ph/2016/12/29/rizals-felicitous-vision-of-our-future-as-a-nation/

https://opinion.inquirer.net/120136/the-indolence-of-the-filipino#ixzz6Xz45K7NP by Dr. Ambet Ocampo, March, 2019. (visited September 5, 2020)

# **MODULE 9**

## DR. JOSE RIZAL AND THE PHILIPPINE NATIONALISM – BAYANI AND KABAYANIHAN

# **Learning Outcomes**

At the end of this module, you should be able to

- 7. Understand the different observations and sentiments about "bayani" and "kabayanihan" in the context of Philippine History and society weigh up the value of understanding the past.
- 8. Assess the theories of "bayani" and "Kabayanihan" in the context of Philippine History and people.

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9. Examine the values highlighted the various representations of Rizal as a National Symbol

# Introduction

According to Dr. Zeus Salazar (1997) "The idea of "bayani" as translated into the English word hero, however, is not as neat as it appears to be, the local concept of bayani has a different value and is a richer concept than its supposed western counterpart. he used the Spanish translation of hero, "héroe," as a heuristic to differentiate it with the local term "bayani". The "héroe" could be likened to a martyr who may or may not think of compatriots when making actions. For him, a "héroe" commonly acts as an individual and is viewed to be exceptional. On the other hand, "bayani" is a counter-discourse to the western concept of "héroe"."

Addition to this Dr. Salazar (2000) added that "... bayani acts with the collective and with their common concern in mind. In line with this, "bayanihan" can be considered as a form of active heroism (kabayanihan) of an individual or a group of people by helping others without expecting anything in return. In "bayanihan", one who volunteers and co-develops a community spirit could emerge as a hero in his/her own simple ways and take pride of the achievement of the group of people in common. As illustrated in the opening story, mining together and extending support as a collective could somehow bring a community member out of danger, both physically and financially. Knowing that someone from their neighborhood is not in good shape affects miners and their community. When they would be in the same situation as the community member who is in need, the latter might do the same thing for them as a form of solidarity with the rest the group "pakikisama", "pagdamay" and "pakikipagkapwa". Working together can make any action effective and any task easier to accomplish. The achievement of one is also an achievement of the many, and vice versa."

# Lesson I: DR. JOSE RIZAL AND THE PHILIPPINE NATIONALISM – "BAYANI" AND "KABAYANIHAN"

Webster dictionary described the word "nationalism" and "patriotism" are one and the same or synonymous to one another. Like the word patriot is to be a nationalist. It is for this intention that we cannot believe in "nationalism" with such restricting definitions as "optimistic and "balanced." To watered down nationalism thus would be like weakening "patriotism."

Rizal was aware and experienced the injustices and persecutions of the abusive Spaniards and officers to the Filipinos and his family was not exempted to the oppressive and cruelty of Spanish regime, they sequestered Rizal own lands, animals, and the sting of injustice of law to his mother and relatives and fellow Filipinos.

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He sacrificed his youth, energy and his life to cultivate, foster and harness his skills and all of his talents through the help of formal and informal education here and abroad, not for the personal gain nor to protect and gain for personal and familial wealth, but he offered all of these even his last breath for the love of the motherland and all Filipinos. He opened the eyes of Andress Bonifacio, Dr. Pio Valenzuela, other reformist and propaganda movement and united the Filipino spirits for patriotism, freedom, and liberation to colonizers and at the same time to free us from slavery of ignorance and false piety. Through his peaceful and liberal manner. His famous saying "the pen was mightier than the sword." And through his literatures, he uncovered the exploitation and unlawful activity of Spanish government officials and some abusive Spanish friars.

## **BAYANI AND KABAYANIHAN**

Let us try to understand the meaning of the word "bayani"? according to the "Diksyunario ng Wikang Pilipino" printed in 1989 through the initiatives of "Linangan ng mga Wika sa Pilipinas" (LWP), previously known as the 'Surian ng Wikang Pambansa'.

- 1. "Bayani" (ba-ya-ni) png. (noun) "Taong matapos mamatay ay ipinagbubunyi ng bayan dahil sa kanyang hindi pangkaraniwang paglilingkod sa bayan" (b) "taong may di pangkaraniwang tapang at tigas ng loob sa harap ng panganib o kaya ay katatagan ng kalooban sa paghihirap at pasakit."
- 2. "ba-ya-ni", "pandiwa". (verb) "Nauukol sa paggawang hindi binabayaran ang gumagawa." singkahulugan (Synanymous): "pakisuyo, tulong, bataris, suyuan". "Bayani" as "concept and word can have any of these three applications: "bayani as a person; "kabayanihan" as a heroic act; and "bayani" as a heroic group, community or nation."

The fundamental significance of being "bayani" is appreciation of and reverence to the common good, communal, as nation, as a whole and not as individual and personal gain.

## Lesson II: RIZAL AND THE PHILIPPINE NTIONALISM – NATIONAL SYMBOL

## What makes a Hero?

The former president Fidel V. Ramos enacted E.O Number 75 on March 28, 1993, and at the same time established the National Heroes Commission (NHC), the mandate of this commission is to study exhaustively the qualification and vouch the person in the commission for further scrutiny and recognition.

The National Heroes Commission set criteria and qualifications for choosing a national hero.



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- 1. "Heroes are those who have a concept of nation, and aspire and struggle for the nation's freedom."
- 2. "Heroes define and contribute to a system or life of freedom and order for a nation."
- 3. "Heroes contribute to the quality of life and destiny of a nation"

On November 15, 1995, the National Heroes Committee Added benchmarks as suggested by the Technical Committee of the commission. "Heroes are part of the people's expression and think of the future, especially of the future generations."

Upon looking and laborious scrutiny, the commission choose nine (9) possible contenders to qualifies as National Hero, namely: Marcelo H. Del Pilar, Melchora Aquino, Dr. Jose Rizal, Gabriela Silang Andres Bonifacio, Juan Luna, Gen. Emilio Aguinaldo, Sultan Dipatuan Kudarat and Apolinario Mabini.

After all effort of presenting the candidates for national hero, there were no final verdict happened because of the open ended debates and controversies arises.

# The National Symbols of the Philippines

It is hard to imagine a nation without unique identity to distinguish a nation from the others. Symbols gives representation to the vital characteristic, attributes, and quality of a nation as a whole.

# **National Flag**

In the virtue of R.A. 8491 also known as the flag heraldic code of the Philippines circa 1998 signed by President Fidel V. Ramos the former president of the Republic of the Philippines enacted the law, setting the standard design and the proper used of the national flag.

# National Anthem - Lupang Hinirang

"The law stipulates that the national anthem should always be sung in Filipino and following the musical arrangement and composition of Julian Felipe. According to the National Historical Institute, the correct tempo is 2/4 and is in keeping with its original form as a march and not 4/4 as some sing it." (C. Recto, on Nationalism. Elcomblus.com, 2019)

## **National Coat-of-Arms**

"Republic Act No. 8491 dictates that the Coat-of-Arms shall have: "Paleways of two (2) pieces, azure and gules; a chief argent studded with three (3) mullets equidistant from each other; and, in point of honor, ovoid argent over all the sun rayon ant with eight minor lesser rays. Beneath shall be the scroll with the words "REPUBLIKA NG PILIPINAS," inscribed thereon." (C. Recto, on Nationalism. Elcomblus.com, 2019)



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# National Language - Filipino

"...Article XIV of the 1987 Constitution states that: "The national language of the Philippines is Filipino. As it evolves, it shall be further developed and enriched on the basis of existing Philippine and other languages." (C. Recto, on Nationalism. Elcomblus.com, 2019)

## **National Motto**

"Republic Act No. 8491 states that the national motto shall be: Maka-Diyos, Maka-Tao, Makakalikasan at Makabansa" (C. Recto, on Nationalism. Elcomblus.com, 2019)

# **National Sport**

"Republic Act No. 9850 which was signed into law by President Gloria Macapagal Arroyo on December 11, 2009, made arnis the national martial art and sport of the Philippines." (C. Recto, on Nationalism. Elcomblus.com, 2019)

## **National Tree**

"In 1934, the American Governor General Frank Murphy declared the narra as the national tree, through Proclamation No. 652" (C. Recto, on Nationalism. Elcomblus.com, 2019)

## **National Flower**

"General Frank Murphy declared the sampaguita as the national flower in 1934 proclamation number 652." (C. Recto, on Nationalism. Elcomblus.com, 2019)

# **National Bird**

"... by the virtue of Proclamation No. 1732 by President Ferdinand E. Marcos in 1978. It was declared the national bird of the Philippines is the Philippine Eagle, by President Fidel V. Ramos in 1995 through Proclamation No. 615. It is currently critically endangered." (C. Recto, on Nationalism. Elcomblus.com, 2019)

## **National Gem**

"President Fidel V. Ramos contributed yet again to our list of national symbols by declaring the south sea pearl, also known as the Philippine pearl as the national gem in 1996 with Proclamation No. 905" (C. Recto, on Nationalism. Elcomblus.com, 2019)

## **Activities:**

Documentary clip to watch:
 Jose Rizal and The Philippine Nationalism
 https://www.youtube.com/watch?v=tn6I-V7iKZE



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2. Article to read:

Defining and Surveying Heroism by Michael "Xiao" Chua, January 20, 2018 https://www.manilatimes.net/2018/01/20/opinion/analysis/defining-surveying-heroism/37 5390/

## **Assessment**

**ESSAY** 

## Direction:

1. Enumerate and explain why nationalism and symbols of nationalism are important in a nation?

## Reflection

Video clip and the article to read.

## Direction:

1, Using one whole legal size paper, choose your ideal national Hero and write your own idea and criteria why he or she is the best commendable national hero of our country.

# Assignment

1. Suggest at least five symbols you think that needs to be recognize as the official national insignia of our country and express your idea about it.

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