



READINGS IN PHILIPPINE HISTORY

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General Education

LAGUNA UNIVERSITY

Vision

Laguna University shall be a socially responsive educational institution of choice providing holistically developed individuals in the Asia-Pacific Region.

Mission

Laguna University is committed to produce academically prepared and technically skilled individuals who are socially and morally upright.

Course Code: GE 2

Course Description: Philippine History viewed from the lens of selected primary sources in different periods, analysis and interpretation.

Course Intended Learning Outcomes (CILO):

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

1. Understand the meaning of history as an academic discipline.
2. Assess and analyze historical narratives through historical methodology and philosophy.
3. Evaluate historical sources for their credibility, authenticity, and provenance
4. Develop critical and analytical skills with exposure to primary sources.
5. Analyze the context, content, and perspective of different kinds of primary sources.
6. Determine the contribution of different kinds of primary sources in understanding Philippine history.
7. Demonstrate the ability to use primary sources to argue in favor or against a particular issue.
8. Effectively communicate, using various techniques and genres, their historical analysis of a particular event or issue that could help others understand the chosen topic.
9. Propose recommendations/solutions to present-day problems based on Their understanding of root causes and their anticipation of future Scenarios.
10. Display the ability to work in a team and contribute to a group project.
11. Manifest interest in local history and concern in promoting and preserving our country's national patrimony and cultural heritage.

Course Requirements:

- **Assessment Tasks - 60%**
- **Major Exams- 40%**

Periodic Grade 100%

Prelim Grade = 60% (Activity 1-4) + 40% (Prelim exam)

Midterm Grade = 30 % (Prelim Grade) + 70 % [60% (Activity 5-7)
+ 40% (Midterm exam)]

Final (Semestral) Grade = 30 % (Midterm Grade) + 70 % [60%
(Activity 8-10) + 40% (Final exam)]

Final Grade = Total CS + Final Exam x 70% + 30% of the Midterm

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MODULE 1

DEFINITION, ISSUES AND METHODOLOGY



Introduction

This Module introduces history as a discipline and as a narrative. It presents the definition of history, which transcends the common definition of history as the study of the past. It discusses several issues in history that consequently opens up for the theoretical aspects of the discipline by the use of historical methodologies.



Learning Outcomes

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

1. To understand the meaning of History as an academic discipline.
2. To asses and analyze historical narratives through historical philosophy and methodology

Lesson 1. Definition and Subject Matter

History according to Llewelyn and Thompson (2020) is the study of the past, specifically the people, societies, events and problems of the past as well as our attempts to understand them. It is a pursuit common to all human societies.

Candelaria (2018) states that students of general education often dread the subject for its notoriety in requiring them to memorize dates, places, names, and events from distant eras. This low appreciation of the discipline may be rooted from the shallow understanding of history's relevance to their lives and to their respective contexts. While the popular definition of history as the study of the past is not wrong, it does not give justice to the complexity of the subject and its importance to human civilization.



Figure 1. History

History was derived from the Greek word "**historia**" which means knowledge acquired through inquiry or investigation." History as discipline existed for around 2,400 years and is as old as mathematics and philosophy. This term was then adapted to classical Latin where it acquired a new definition (Roxas, 2016).

Historia became known as the account of the past of a person or of a group of people through written documents and historical evidences.

That meaning stuck until the early parts of the twentieth century, History became an important academic discipline. It became the historian's duty to write about the lives of important individuals like monarchs, heroes, saints, and nobilities (Delgado, n.d.).

History was also focused on writing about wars, revolutions, and other important breakthroughs. It is thus important to ask: What counts as history? Traditional historians lived with the mantra of "no document, no history." It means that unless a written document can prove a certain historical event, then it cannot be considered as a historical fact (San Juan, n.d.).

But as any other academic disciplines, history progressed and opened up to the possibility of valid historical sources, which were not limited to written documents, like government records, chroniclers' accounts, or personal letters. Kelly (2008) explains that giving premium to written documents essentially invalidates the history of other civilizations that do not keep written records. Some were keener on passing their history by word of mouth. Others got their historical documents burned or destroyed in the events of war or colonization.

Restricting historical evidence as exclusively written is also discrimination against other social classes who were not recorded in paper. Nobilities, monarchs, the elite, and even the middle class would have their birth, education, marriage, and death as matters of government and historical record. But what of peasant families or indigenous groups were not given much thought about being registered to government records? Does the absence of written documents about them mean that they were people of no history or past? Did they even exist?

This loophole was recognized by historians who started using other kinds of historical sources, which may not be in written form but were just as valid. A few of these examples are oral traditions in forms of epics and songs, artifacts, architecture, and memory (Launto, n.d.).

History thus became more inclusive and started collaborating with other disciplines as its auxiliary disciplines. With the aid of archaeologists, historians can use artifacts from a bygone era to study ancient civilizations that were formerly ignored in history because of lack of

documents. Linguists can also be helpful in tracing historical evolutions, past connections among different groups, and flow of cultural influence by studying language and the changes that it has undergone. Even scientists like biologists and biochemists can help with the study of the past through analyzing genetic and DNA patterns of human societies (San Juan, n.d.).

Lesson 2. Questions and Issues in History

History as a discipline had already turned into a complex and dynamic inquiry. This dynamism inevitably produced various perspectives on the discipline regarding different questions like: What is history? Why study history?

And history for whom? These questions can be answered by historiography. In simple terms, **historiography** is the history of history. History and historiography should not be confused with each other. The former's object of study is the past, the events that happened in the past and the causes of such events.

Historiography, the writing of history, especially the writing of history based on the critical examination of sources, the selection of particular details from the authentic materials in those sources, and the synthesis of those details into a narrative that stands the test of critical examination. The term historiography also refers to the theory and history of historical writing (Vann, 2020).

The latter's object of study, on the other hand, is history itself. How certain was a historical text written? Who wrote it? What was the context of its publication? What particular historical method was employed? What were the sources used?

Thus, historiography lets the students have a better understanding of history. They do not only get to learn historical facts, but they are also provided with the understanding of the facts and the historian's contexts. The methods employed by the historian and the theory and perspective, which guided him, will also be analyzed. Historiography is important for someone who studies history because it coaches the student to be critical in the *Lessons* of history presented to him.

History has played various roles in the past. States use history to unite a nation. It can be used as a tool to legitimize regimes and forge a sense of collective identity through collective memory. *Lessons* from the past can be used to make sense of the present. Learning of past mistakes can help people to not repeat them. Being reminded of a great past can inspire people to keep their good practices to move forward.

Positivism

According to Bourdeau (2018), positivism is a school of thought that emerged between the eighteenth and nineteenth century. This thought requires evidence before one can claim that a particular knowledge is true. Positivism also entails an objective means of arriving at a conclusion. In the discipline of history, the mantra "no document, no history" stems from this very same truth, where historians were required to show written or historical narrative, primary documents in order to write a particular historical narrative. Positivist historians are also expected to be objective and impart just in their arguments but also on their conduct of historical research.



Figure 2. Auguste Comte (1798 – 1857) - Father of Positivism

As a narrative, any history that has been taught and written is always intended for a certain group of audience. When the *ilustrados*, like Jose Rizal, Isabelo de los Reyes, and Pedro Paterno wrote history, they intended it for the Spaniards so that they would realize that Filipinos are people of their own intellect and culture.

When American historians depicted the Filipino people as uncivilized in their publications, they intended that narrative for their fellow Americans to justify their colonization of the islands. They wanted the colonization to appear not as a means of undermining the Philippines sovereignty, but as a civilizing mission to fulfill what they called as the "white man's burden."

The same is true for nations which prescribe official versions of their history like North Korea, the Nazi Germany during the war period, and Thailand. The same was attempted by Marcos in the Philippine during the 1970s.



Figure 3. Edward Said (1935 – 2003) - Father of Post-Colonialism

Post-colonialism

Larena (2018) cited that post-colonialism is the school of thought that emerged in the early twentieth century when formerly colonized nations grappled with the idea of creating their identities and understanding their societies against the shadows of their colonial past. Postcolonial history looks at two things in writing history:

First is to tell the history of their nation that will highlight their identity free from that of colonial discourse and knowledge.

Second is to criticize the methods, effects, and idea of colonialism.

Postcolonial history is therefore a reaction and an alternative to the colonial history that colonial powers created and taught to their subjects. One of the problems confronted by history is the accusation that the history is always written by victors. This connotes that the narrative of the past is always written from the bias of the powerful and the more dominant player. For instance, the history of the Second World War in the Philippines always depicts the United States as the hero and the Imperial Japanese Army as the oppressors. Filipinos who collaborated with

the Japanese were lumped in the category of traitors or collaborators. However, a more thorough historical investigation will reveal a more nuanced account of the history of that period instead of a simplified narrative as a story of hero versus villain.

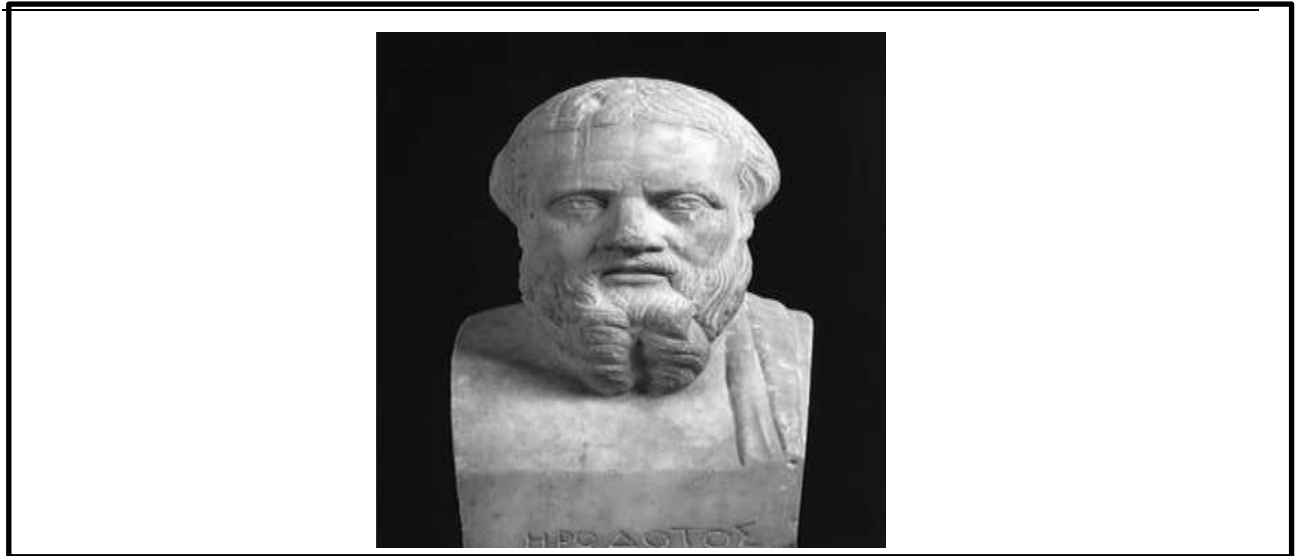


Figure 4. Herodotus (485 B.C. – 425 B.C.) - Father of History

Lesson 3. History and the Historian

Jusserand (n.d.) states that history is written with agenda or is heavily influenced by the historian, is it possible to come up with an absolute historical truth? Is history an objective discipline? If it is not, is it still worthwhile to study history? These questions have haunted historians for many generations. Indeed, an exact and accurate account of the past is impossible for the very simple reason that we cannot go back to the past. We cannot access the past directly as our subject matter.

Historians only get to access representation of the past through historical sources and evidence. Therefore, it is the historian's job not just to seek historical evidence and facts but also to interpret these facts. "Facts cannot speak for themselves." it is the job of the historian to give meaning to these facts and organize them into a timeline, establish causes, and write history. Meanwhile, the historian is not a blank paper who mechanically interprets and analyzes present historical fact.

He is a person of his own who is influenced by his own context, environment, ideology, education, and influences, among others. In that sense, according to McCullagh (2020), his interpretation of the historical fact is affected by his context and circumstances. His subjectivity will inevitably influence the process of his historical research: the methodology that he will use, the facts that he shall select and deem relevant, his interpretation, and even the form of his writings. Thus, in one way or another, history is always subjective. If that is so, can history still be considered as an academic and scientific inquiry?

Historical research requires rigor. Despite the fact that historians cannot ascertain absolute objectivity, the study of history remains scientific because of the rigor of research and methodology that historians employ. Historical methodology comprises certain techniques and rules that historians follow in order to properly utilize sources and historical evidence in writing history (Larena, 2018).

Certain rules apply in cases of conflicting accounts in different sources, and on how to properly treat eyewitness accounts and oral sources as valid historical evidence. In doing so, historical claims done by historians and the arguments that they forward in their historical writings, while may be influenced by the historian's inclinations, can still be validated by using reliable evidences and employing correct and meticulous historical methodology.

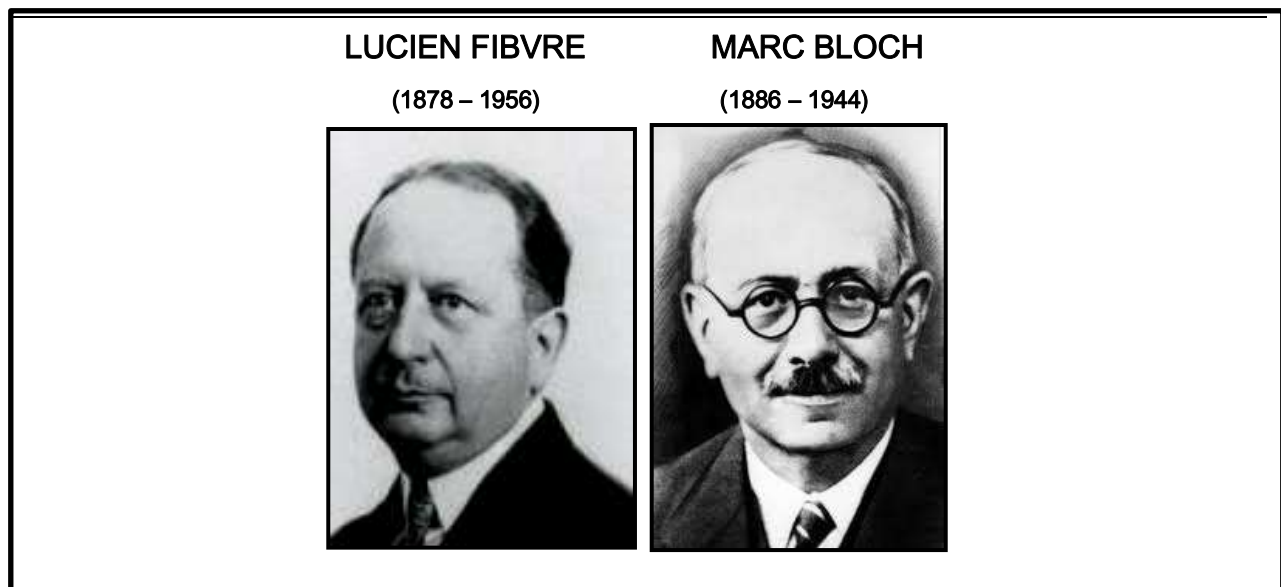


Figure 5. Founders Of Annales School Of History

Annales School of History

The school of history born in France that challenged the canons of history. This school of thought did away with the common historical subjects that were almost always related to the conduct of states and monarchs.

Annales scholars like Lucien Febvre, Marc Bloch, Fernand Braudel, and Jacques Le Goff studied other subjects in a historical manner. They were concerned with social history and studied longer historical periods. For example, Annales scholars studied the history of peasantry, the history of medicine, or even the history of environment. The history from below was pioneered by the same scholars.

They advocated that the people and classes who were not reflected in the history of the society in the grand manner be provided with space in the records of mankind. In doing this, Annales thinkers married history with other disciplines like geography, anthropology, archaeology, and linguistics (Wikipedia Contributors, 2020).

For example, if a historian chooses to use an oral account as his data in studying the ethnic history of the Ifugaos in the Cordilleras during the American Occupation, he needs to validate the claims of his informant through comparing and corroborating it with written sources. Therefore, while bias is inevitable, the historian can balance this out by relying to evidences that back up his claim. In this sense, the historian need not let his bias blind his judgment and such bias is only acceptable if he maintains his rigor as a researcher.



ASSESSMENT TASK 1-1

NAME: _____ SECTION: _____

A. Instruction: True or False. Write true if the statement is true. Otherwise, write False in the space provided. (1-10 Pts.)

- _____ 1. History is the study of the past.
- _____ 2. History is as old as Philosophy.
- _____ 3. The word “historia” was derived from “Latin” word.
- _____ 4. Epic is one example of oral tradition.
- _____ 5. Monarch, saints and heroes were the earliest subject of history.
- _____ 6. Post-colonialism is a school of thought that emerged in the early ninetieth century.
- _____ 7. Annales thinkers believe in the use of common historical subjects.
- _____ 8. One problem of history is the accusation of being written by victors.
- _____ 9. Historians do not derive only from historical sources and evidences.
- _____ 10. Written history is always intended for a certain group of audience.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

SUMMARY

This module provided us the traditional definition and meaning of history. It covered The philosophy and methodology of writing history and the moral discipline of its implications. It provided us the questions and issues confronting history as a field of study in its development as a subject in the academic discipline. It also enable us to understand the significance and importance of writing history in the truest sense and most accurate applications.

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MODULE 2

HISTORICAL SOURCES



Introduction

This module distinguishes primary from secondary sources. It discussed the relation of historical subject matter being studied and the historical methodology employed by the historian. Ultimately, this module tackles the task of the arbiter of facts and evidences in making his interpretation and forming historical narrative.



Learning Outcomes

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

1. To differentiate primary and secondary sources.
2. To develop critical and analytical skill with exposure to primary sources.
3. To evaluate historical sources for their credibility, authenticity, and provenance.

Lesson 1. Historical Sources: Primary and Secondary Sources

Historical sources are historian's most important research tools. In general, Streefkerk (2018) states that historical sources can be classified between primary and secondary sources. The classification of sources between these two categories depends on the historical subject being studied.



Figure 6. Historical Sources

Primary Sources

Healey Library (2020) states that Primary Sources are immediate, first-hand accounts of a topic, from people who had a direct connection. These are sources produced at the same time as the event, period, or subject being studied.

For example, if a historian wishes to study the Commonwealth Constitution Convention of 1935, his primary sources can include the minutes of the convention, newspaper clippings, Philippine Commission reports of the U.S. Commissioners, records of the convention, the draft of the Constitution, and even photographs of the event.

Eyewitness accounts of convention delegates and their memoirs can also be used as primary sources. The same goes with other subjects of historical study. Archival documents,

artifacts, memorabilia, letters, census, and government records, among others are the most common examples of primary sources.

Secondary Sources

Harvard Library (2020) on the other hand explains that Secondary sources were created by someone who did not experience first-hand or participate in the events or conditions. Sources, which were produced by an author who used primary sources to produce the material. In other words, secondary sources are historical sources, which studied a certain historical subject.

For example, on the subject of the Philippine Revolution of 1896, students can read Teodoro Agoncillo's *Revolt of the Masses: The Story of Bonifacio and the Katipunan* published originally in 1956. The Philippine Revolution happened in the last years of the nineteenth century while Agoncillo published his work in 1956, which makes the *Revolt of the Masses* a secondary source. More than this, in writing the book, Agoncillo used primary sources with his research like documents of the Katipunan, interview with the veterans of the Revolution, and correspondence between and among Katipuneros.

According to Marwick (n.d.) primary and secondary source should not be confusing to the students. As mentioned above, the classification of sources between primary and secondary depends not on the period when the source was produced or the type of the source but on the subject of the historical research. For example, a textbook is usually classified as a secondary source, a tertiary source even. However, this classification is usual but not automatic. If a historian chooses to write the history of education in the 1980s, he can utilize textbooks used in that period as a primary source. If a historian wishes to study the historiography of the Filipino-American War for example, he can use works of different authors on the topic as his primary source as well.

Both primary and secondary sources are useful in writing and learning history according to Otis College of Arts and Design (2020). However, historians and students of history need to thoroughly, scrutinize these historical sources to avoid deception and to come up with the historical truth. The historian should be able to conduct an external and internal criticism of the source, especially primary sources which can age in centuries.

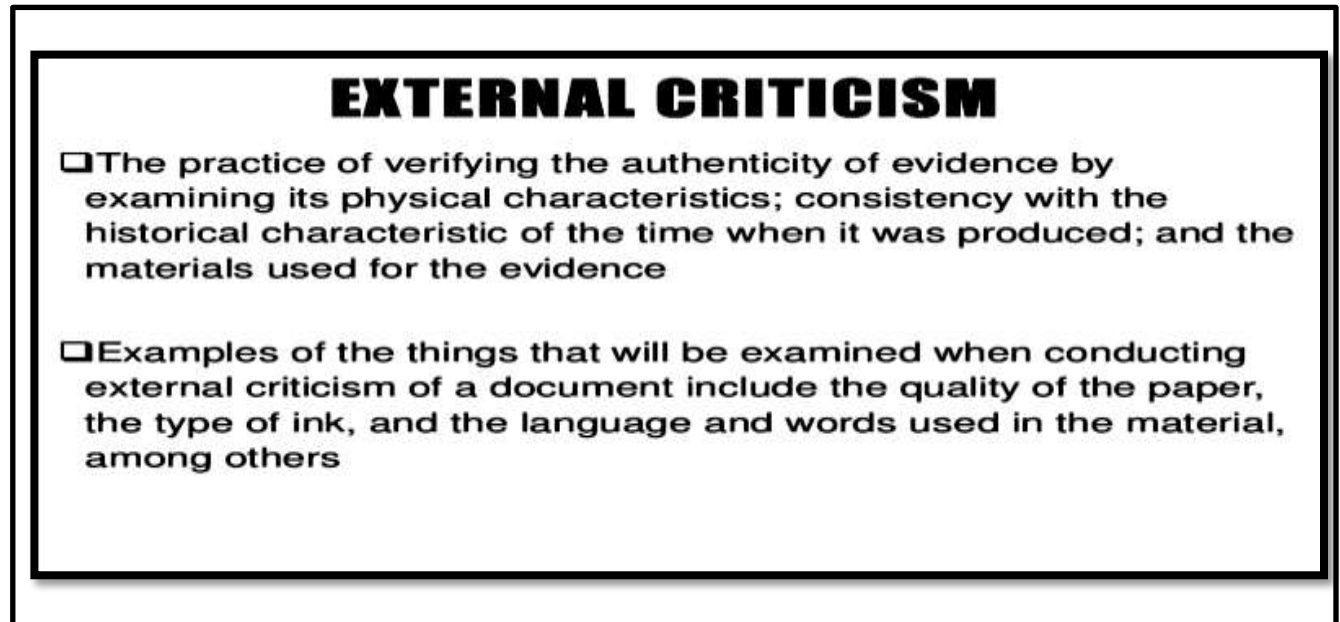


Figure 7. External Criticism

Toland and Young (2013) defines External criticism as the verification of document once a document has been determined to be genuine. It is the practice of verifying the authenticity of evidence by examining its physical characteristics; consistency with the historical characteristic of the time when it was produced; and the materials used for the evidence. Examples of the things that will be examined when conducting external criticism of a document include the quality of the paper, the type of the ink, and the language and words used in the material, among others.

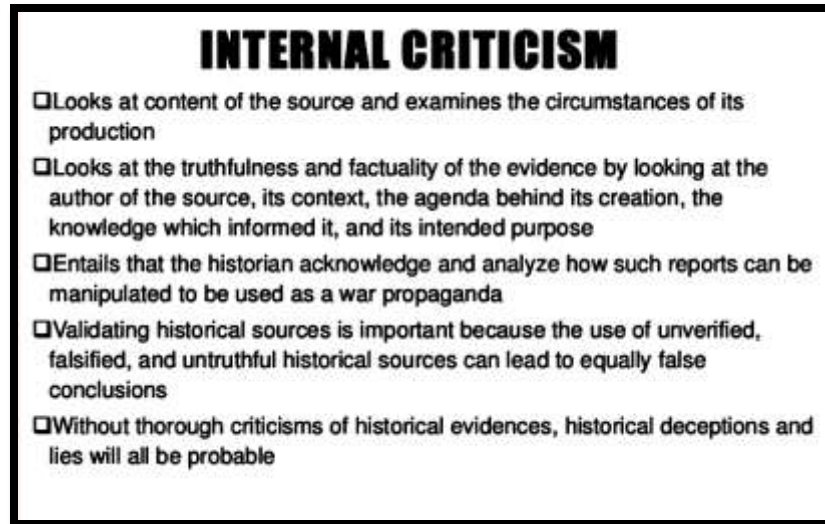


Figure 8. Internal Criticism

Internal Criticism

Fraenkel et. al (1993) explains that Internal criticism which is also known as higher criticism is concerned with the Validity, credibility, or worth of the content of the document. The examination of the truthfulness of the evidence by looking at the content of the source and examines the circumstance of its production.

Internal criticism looks at the truthfulness and factuality of the evidence by looking at the author of the source, its context, the agenda behind its creation, the knowledge which informed it, and its intended purpose, among others. For example, Japanese reports and declarations during the period of the war should not be taken as a historical fact hastily. Internal criticism entails that the historian acknowledge and analyze how such reports can be manipulated to be used as war propaganda.

Validating historical sources is important because the use of unverified, falsified, and untruthful historical sources can lead to equally false conclusions. Without thorough criticisms of historical evidences, historical deceptions and lies will be highly probable.

One of the most scandalous cases of deception in Philippine history is the hoax **Code of Kalantiaw**. The code was a set of rules contained in an epic. Maragtas, which was allegedly written

by a certain Datu Kalantiaw. The document was sold to the National Library and was regarded as an important pre-colonial document until 1968, when American historian William Henry Scott debunked the authenticity of the code due to anachronism and lack of evidence to prove that the code existed in the pre-colonial Philippine society. Ferdinand Marcos also claimed that he was a decorated **World War II** soldier who led a guerilla unit called **Ang Maharlika**.

This was widely believed by students of history and Marcos had war medals to show. This claim, however, was disproven when historians counterchecked Marcos's claims with the war records of the United States. These cases prove how deceptions can propagate without rigorous historical research.

Van Straaten et. al (2016) states that the task of the historian is to look at the available historical sources and select the most relevant and meaningful for history and for the subject matter that he is studying. History, like other academic discipline, has come a long way but still has a lot of remaining tasks to do. It does not claim to render absolute and exact judgment because as long as questions are continuously asked, and as long as time unfolds, the study of history can never be complete. The task of the historian is to organize the past that is being created so that it can offer *Lessons* for nations, societies, and civilization. It is the historian's job to seek for the meaning of recovering the past to let the people see the continuing relevance of provenance, memory, remembering, and historical understanding for both the present and the future.

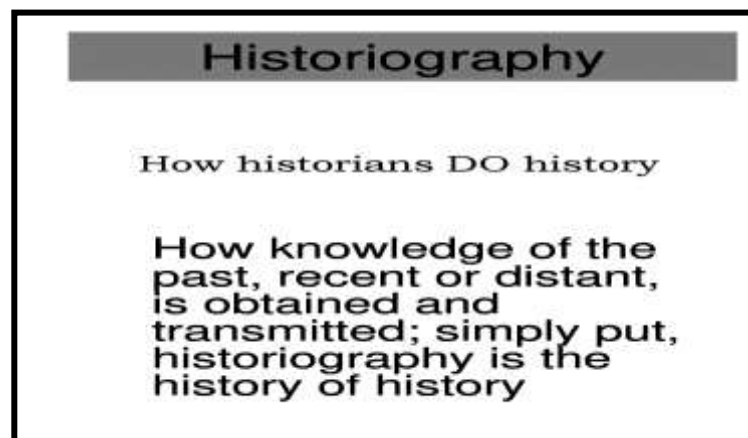


Figure 9. Philippine Historiography

Lesson 2. Philippine Historiography

Shaver (2017) defines Historiography as the study of the methods of historians in developing history as an academic discipline, and by extension is anybody of historical work on a particular subject. Philippine historiography underwent several changes since the pre-colonial period until the present. Ancient Filipinos narrated their history through communal songs and epics that they passed orally from a generation to another. When the Spaniards came, their chroniclers started recording their observations through written accounts.

The perspective of historical writing and inquiry also shifted. The Spanish colonizers narrated the history of their colony in a bipartite view. They saw the age before colonization as a dark period in the history of the islands, until they brought light through Western thought and Christianity. Early nationalists refuted this perspective and argued the tripartite view. They saw the pre-colonial society as a luminous age that ended with darkness when the colonizers captured their freedom.

They believed that the light would come again once the colonizers were evicted from the Philippines. Filipino historian Zeus Salazar introduced the new guiding philosophy for writing and teaching history: *pantayong pananaw* (for us-from us perspective). This perspective highlights the importance of facilitating an internal conversation and discourse among Filipinos about our own history, using the language that is understood by everyone.

SUMMARY

This module effectively communicated and articulated on the definition, description and distinction of primary and secondary sources. Attention was focused on the use of primary sources by putting them into perspective on some historical narratives in order to shed light on some historical issues. It illustrated the use of primary source in providing the meaning and significance in our understanding of Philippine History.



ASSESSMENT TASK 2-1

NAME: _____ SECTION: _____

A. Instruction: Identify the following sources whether Primary or Secondary Source. Write your answers in the space provided. (10 Pts)

1. Journals _____
2. Book Reviews _____
3. Commentaries _____
4. Letters _____
5. Reports _____
6. Tools _____
7. Interview _____
8. Furniture _____
9. Biography _____
10. Encyclopedia _____

B. Instruction:

Using some examples of primary sources, write a short autobiography in the vacant space provided below. Encircle the primary sources that you use limited to not less than five. (10Pts)

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MODULE 3

Content and Contextual Analysis of Selected Primary Sources in Philippine History Part 1



Introduction

In this module, we are going to look at the two Primary Sources of a particular historical period and evaluate this document content in terms of historical value, and examine the context of their production. This first part of the two part modules about the content and contextual analysis of selected primary sources will cover the arrival of the Spaniards in the Philippines primary through the analysis of the chronicle of “Magellan’s First Voyage around the World by Antonio Pigafetta” and the Kartilya ng Katipunan ng Emilio Jacinto.



Learning Outcomes

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

1. To determine the contribution of different kinds of primary sources in understanding Philippine history.
2. To analyze the content and context of different kinds of primary sources.
3. To develop critical and analytical skills with exposure to primary sources.

Lesson 1. Magellan's First Voyage around the World by Pigafetta

Ferdinand Magellan was born in Portugal in 1480 and died in 1521. As a boy, he studied mapmaking and navigation. By his mid-20s, he was sailing in large fleets and was engaged in combats. He led the first voyage around the world, beginning in 1519 by sailing southward along the coast of South America. Magellan discovered the strait that today bears his name because he became the first European to cross the Pacific Ocean from the west to the far-east (Zaide, 1998)

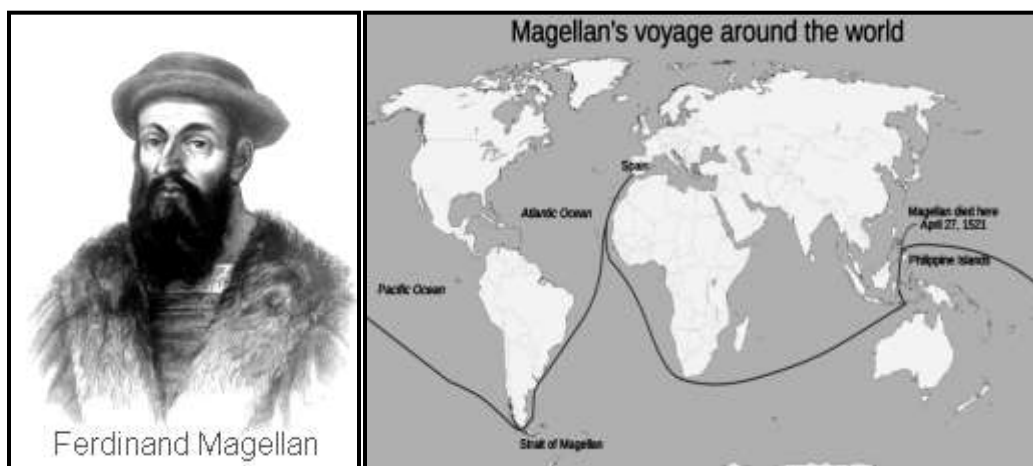


Figure 10. Magellan's Route around the World (September 20, 1519 – September 6, 1522)

Crum (2007) states that Antonio Pigafetta was an Italian scholar and explorer born between 1491 and died in 1531. He joined the expedition to the Spice Islands led by explorer Ferdinand Magellan. His document reveals several insights not just in the character of the Philippines during the pre-colonial period but also on how the fresh eyes of the Europeans regard a deeply unfamiliar terrain, environment, people, and culture.

Locating Pigafetta's account in the context of its writing warrants a familiarity on the dominant frame of mind in the age of exploration which pervaded Europe in the 15th and 16th century. Students of history need to realize that primary sources used in the subsequent written histories depart from certain perspectives. Thus, Pigafetta's account is also written from the perspective of Pigafetta himself, and was a product of the context of its production.

The First Voyage around the World by Magellan was published after Pigafetta returned to Italy. For this first topic, we will focus on the chronicles of Antonio Pigafetta as he wrote his firsthand observation and general impression of the Far East, including their experiences in Visayas. In Pigafetta's account, their fleet reached what he called the Ladrone Island or the Island of the Thieves. He recounted:

"These people have no arms, but use sticks, which have a fish bone at the end. They are poor, but ingenious, and great thieves, and for the sake of that we called these three islands the Ladrone Islands."

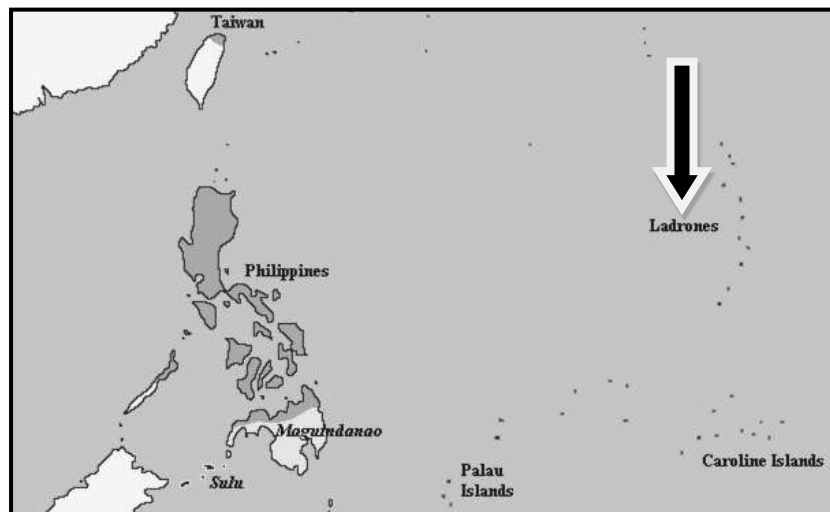


Figure 11. Ladrone Island

The **Ladrone** Islands is presently known as the **Marianas Islands**. These islands are located south-southeast of Japan. West-southwest of Hawaii north of New Guinea, and east of Philippines. Ten days after they reached Ladrone Island, Pigafetta reported that they reached what Pigafetta called the isle of Zamal, now Samar but Magellan decided to land in another uninhabited island for greater security where they can rest for a few days.

Pigafetta recounted that after two days, March 18, nine men came to them and showed joy and eagerness in seeing them. Magellan realized that the men are reasonable and welcomed them with food, drinks, and gifts. In turn, the natives gave those fish, palm wine (uraca), iogs, and

two cochos. The natives also gave them rice (umat), cocos, and other food supplies, Pigafetta detailed in amazement and fascination the palm tree which bore fruits called cocho, and wine. He also described what seemed like a coconut.

Pigafetta characterized the people as "very familiar and friendly" and willingly showed them different islands and the names of these islands the fleet went to Humunu Island (Homonhon) and there they found what Pigafetta referred to as the Watering Place of good signs. It is in this place where Pigafetta wrote that they found the first signs of gold in the island they named the island with the nearby islands as the archipelago of St. Lazarus. They left the island, then on March 25th Pigafetta recounted that they saw two Ballanghai (barangay), a long boat full of people in Mazzava/Mazaua.

The leader, who Pigafetta referred to as the king of the Ballanghai (balangay), sent his men to the ship of Magellan. The Europeans entertained these men and gave them gifts. When the king of the balangay offered to give Magellan a bar of gold and a chest of ginger, Magellan declined. Magellan sent the interpreter to the king and asked for money for the needs of his ships and expressed that he came into the islands as a friend and not as an enemy.

The king responded by giving Magellan the needed provisions of food in chinaware, Magellan exchanged gifts of robes in Turkish fashion, red cap, and gave the people knives and mirrors. The two then expressed their desire to become brothers. Magellan also boasted of his men in armor who cannot be struck with swords and daggers. The king was fascinated and remarked that men in such armor can be worth one hundred of his men. Magellan further showed the king his other weapons, helmets, and artilleries. Magellan also shared with the king his charts and maps and shared how they found the islands.

After a few days, Magellan was introduced to the king's brother who was also a king of another island. They went to this island and Pigafetta reported that they saw mines of gold. The gold was abundant that parts of the ship and of the house of the second king were made of gold. Pigafetta described this king as the most handsome of all the men that he saw in this place. He was also adorned with silk and gold accessories like a golden dagger, which he carries with him

in a wooden polished sheath. This king is named Raia Calambu, king of Zuluana and Calagan, Butuan and Caragua and the first king was Raia Siagu.

On **March 31st**, which happened to be **Easter Sunday**, Magellan ordered the chaplain to say a mass by the shore. The king heard of this plan and sent two dead pigs and attended the mass with the other king. Pigafetta reported that both kings participated in the mass.



Figure 12. First Mass in the Philippines (April 27, 1521)

When the mass had ended, Magellan ordered that the cross be brought with nails and crown in place. Magellan explained that the cross, the nail, and the crown were the signs of his emperor and that he was ordered to plant it in the places that he will reach. Magellan further explained that the cross will be beneficial for their people because once other Spaniards saw this cross, then they would know that they have been in this land and would not cause those troubles, and any person who might be held captives by them will be released.

Raha Calambu concurred and allowed for the cross to be planted. This mass will go down in history as the “**First Mass in the Philippines**”, and the cross will be the famed Magellan's cross still preserved at present day, after seven days, Magellan and his men decided to move and look for islands where they can acquire more supplies and provisions.

They learned of the islands of Ceylon (Leyte), Bohol, and Zzubu (Cebu) and intended to go there. Raha Calambu offered to pilot them in going to Cebu, the largest and the richest of the islands. By April 7th of the same year, Magellan and his men reached the port of Cebu. The king of Cebu, through Magellan's interpreter demanded that they pay tribute as it was customary, but Magellan refused. Magellan said that he was a captain of a king himself and thus would not pay tribute to other kings. Magellan's interpreter explained to the king of Cebu that Magellan's king was the emperor of a great empire and that it would do them better to make friends with them than to forge enmity. The king of Cebu consulted his council. By the next day, Magellan's men and the king of Cebu, together with other principal men of Cebu, met in an open space. There the king offered a bit of his blood and demanded that Magellan do the same.

The next day, Magellan spoke before the people of Cebu about peace and God. Pigafetta reported that the people took pleasure in Magellan's speech. Magellan then asked the people who would succeed the king after his reign and the people responded that the eldest child of the king, who happened to be a daughter, would be the next in line. Pigafetta also related how the people talked about, how at old age, parents are no longer taken into account and had to follow the orders of their children as the new leaders of the land.

Magellan responded to this by saying that his faith entails children to render honor and obedience to their mother and father. Magellan reached about their faith further and people were reportedly convinced. Pigafetta wrote that their men were overjoyed seeing that the people wished to become Christians through their free will and not because they were forced or intimidated. On the 14th of April, the people gathered with the king and other principal men of the islands. Magellan spoke to the king and encouraged him to be a good Christian by burning all of the idols and worship the cross instead. The king of Cebu was then baptized as a Christian.

It was after eight days when Pigafetta counted that all of the island inhabitants were already baptized. He admitted that they burned a village down for obeying neither the king nor Magellan. The mass started to be conducted by the shore every day. When the queen came to mass, Magellan gave her an image of the Infant Jesus made by Pigafetta himself. The king of Cebu swore that he would always be faithful to Magellan. When Magellan reiterated that all of the

newly baptized Christians need to burn their idols but the natives gave excuses telling Magellan that they needed the idols to heal a sick man who was a relative to the king, Magellan insisted that they should instead put their faith in Jesus Christ. They went to the sick man and baptized him. After the baptismal, Pigafetta recorded that the man was able to speak again. He called this a miracle.

On the 26th of April, Zula, a principal man from the island of Matan (Mactan) went to see Magellan and asked him for a boat full of men so that he would be able to fight the chief named Silapulapu (Lapulapu). Such chief, according to Zula, refused to obey the king and was also preventing him from doing so, Magellan offered three boats instead and expressed his desire to go to Mactan himself to fight the said chief Magellan's forces arrived in Mactan in daylight. They numbered 49 in total and the islanders of Mactan were estimated to number 1,500. The battle began. Pigafetta recounted:



Figure 13. Battle of Mactan (April 27, 1521)

"When we reached land we found the islanders fifteen hundred in number, drawn up in three squadrons; they came down upon us with terrible shouts, two squadrons attacking us on the flanks, and the third in front. The captain then divided his men in two bands. Our musketeers and crossbow-men fired for half an hour from a distance, but did nothing since the bullets and arrows, though they passed through their shields made of thin wood, and perhaps wounded their arms, yet did not stop them. Perceiving that our bodies were protected with armors, the natives aimed in our legs instead. The captain shouted not to fire, but he was not listened to. The natives seeing that the shots of our guns did them little or no harm would not retire, but shouted more loudly, and springing from one side to the other to avoid our shots, they at the same time drew nearer to us, throwing arrows, javelins, spears hardened in fire, stones, and even mad, so that we could hardly defend ourselves. While the Indians were thus overpowering the captain, several times he turned around towards us to see if we were all in safety, as though his obstinate fight had no other object than to give an opportunity for the retreat of his men. "The captain was specifically targeted because the natives knew that he was the captain general. He was pierced with a poisoned arrow in his right leg and was hit with a lance in the face. The captain retaliated and pierced the native with his lance in the breast and tried to draw his sword but could not lift it because of his wounded arm... Seeing that the captain has already deteriorated, more natives came to attack him. One Native with a great sword delivered a blow in the captain left leg, brought him face down and the natives ceaselessly attacked the captain with lances, swords, and even with their bare hands. The captain died in that battle.

Pigafetta also said that the king of Cebu who was baptized could have sent help but Magellan instructed him not to join the battle and stay in the balangay so that he would see how they fight. The king offered the people Mactan gifts of any value and amount in exchange of Magellan's body but the chief refused. They wanted to keep Magellan's body as a memento of their victory.

Magellan's men elected Duarte Barbosa as the new captain. Pigafetta also told how Magellan's slave and interpreter named Henry betrayed them and told the king of Cebu that they intend to leave as quickly as possible. Pigafetta alleged that the slave told the king that if he followed the slave's advice, then the king could acquire the ships and the goods of Magellan fleet. The two conspired and betrayed what was left of Magellan's men. The king invited these men to a gathering where he said he would present the jewels that he would send for the King of Spain.

Pigafetta was not able to join the twenty-four men who attended because he was nursing his battle wounds. It was only a short time when they heard cries and lamentations. The natives had slain all of the men except the interpreter and Juan Serrano who was already wounded. Serrano was presented and shouted at the men on the ship asking them to pay ransom so he would be spared. However, they refused and would not allow anyone to go to the shore. The fleet departed and abandoned Serrano, They left Cebu and continued their journey around the world and of the five ships that compose Magellan's Expedition, only ship **Victoria** was able to return to Spain on **September 6, 1522**.

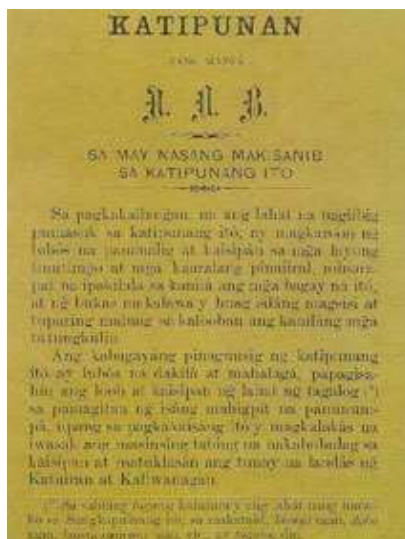


Figure 14. Ship Victoria (Replica)

Lesson 2. The KKK and the kartilya ng Katipunan, Analysis of the "Kartilya ng Katipunan"

Cristobal (1997) stated that the writing of the Kartilya has always been attributed to Emilio Jacinto. Bonifacio, had initially planned that his “Decalogue” should be published and given to newcomers, but he then read Jacinto’s Kartilya and concluded it was better and exceptional. The two documents, however, are not really similar. The Supremo pursues only to specify the duties and responsibilities of Katipunan associates, Jacinto expresses in his writing, a declaration of aspirations and ethical principles. Bonifacio in his Decalogue lists ten responsibilities; Jacinto presents twelve “guiding principles” and fourteen “teachings”.

The earliest mention to the Kartilya according to Richardson (2013) yet discovered is in the transcripts of a Supreme Assembly conference held in December 1895, which declare that each copy of the Kartilya will be priced at 4 kualta. Whether it is the Kataastaasan, Kagalanggalang Katipunan ng mga Anak ng Bayan (KKK) divisions or the new recruits who are to pay for this price is not clear, and nor is it known whether the phrase – Sa May Nasang Makisanib sa Katipunang Ito (*“To those who want to join this Katipunan”* - means possible recruits, or to mean to those who have previously joined this Katipunan. If the copies were sold both to the potential members as well as recruits there was is a severe danger they might fall into the authorities.



Richardson (2018) states that The Kartilya was in use during the first stage of the revolt, and Andres Bonifacio as the Supremo was preparing to publish more copies shortly before he was executed. It may still have been in circulation during the second stage of the uprising, because a version survives in the Philippine Insurgent Records (PIR) that is printed with the seal used by Artemio Ricarte in 1899. This edition contains mostly the same text, but it bears a different title – “Final Declaration on Admission to the Katipunan” (*Katapusang pamamahayag sa pagpasok sa K.*)

Figure 15. Kartilya ng Katipunan

Kartilya ng Katipunan

1. *Ang kabuhayang hindi ginugugol sa isang malaki at banal na kadahilanan ay kahoy na walang lilim, kundi damong makamandag*
2. *Ang gawang magaling na nagbubuhay sa pagpipita sa sarili, at hindi sa talagang nasang gumawa ng kagalingan, ay di kabaitan.*
3. *Ang tunay na kabanalan ay ang pagkakawang gawa, ang pagibig sa kapua at ang isukat ang bawat kilos, gawa't pangungusap sa talagang Katuiran.*
4. *Maitim man at maputi ang kulay ng balat, lahat ng tao'y magkakapantay; mangyayaring ang isa'y higtan sa dunong, sa yaman, sa ganda...; ngunit di mahihigtan sa pagkatao.*
5. *Ang may mataas na kalooban inuuna ang puri sa pagpipita sa sarili; ang may hamak na kalooban inuuna ang pagpipita sa sarili sa puri.*
6. *Sa taong may hiya, salita'y panunumpa.*
7. *Huag mong sasayangin ang panahun; ang yamang nawala'y magyayaring magbalik; nguni't panahong nagdaan na'y di na muli pang magdadaan. Value of time*
8. *Ipagtanggol mo ang inaapi, at kabakahin ang umaapi.*
9. *Ang taong matalino'y ang may pagiingat sa bawat sasabihin, at matutong ipaglihim ang dapat ipaglihim.*
10. *Sa daang matinik ng kabuhatan, lalaki ay siyang patnugot ng asawa't mga anak; kung ang umaakay ay tungo sa sama, ang patutunguhan ng iaakay ay kasamaan din.*
11. *Ang babai ay huag mong tignang isang bagay na libangan lamang, kundi isang katuang at karamay sa mga kahirapan nitong kabuhatan; gamitan mo ng buong pagpipitagan ang kaniyang kahinaan, at alalahanin ang inang pinagbuhata't nagiwi sa iyong kasangulan.*
12. *Ang di mo ibig na gawin sa asawa mo, anak at kapatid, ay huag mong gagawin sa asawa, anak, at kapatid ng iba.*
13. *Ang kamahalan ng tao'y wala sa pagkahari, wala sa tangus ng ilong at puti ng mukha, wala sa pagkaparing kahalili ng Dios wala sa mataas na kalagayan sa balat ng lupa; wagas at tunay na mahal na tao, kahit laking gubat at walang nababatid kundi ang sariling wika, yaong may magandang asal, may isang pangungusap, may dangal at puri; yaong di napaaapi't di nakikiapi; yaong marunong magdamdam at marunong lumingap sa bayang tinubuan*
14. *Paglaganap ng mga aral na ito at maningning na sumikat ang araw ng mahal na Kalayaan dito sa kaabaabang Sangkalupuan, at sabugan ng matamis niyang liwanag ang nangagkaisang magkalahi't magkakapatid ng ligaya ng walang katapusan, ang mga ginugol na buhay, pagud, at mga tiniis na kahirapa'y labis nang natumbasan. Kung lahat ng ito'y mataruk na ng nagibig pumasuk at inaakala niyang matutupad ang mga tutungkulin, maitatala ang kaniyang ninanasa sa kasunod nito.*

The Katipunan Code of Conduct

[translation by Gregorio Nievaas cited by Gripaldo (2009)]

1. *The life that is not consecrated to a lofty and reasonable purpose is a tree without a shade, if not a poisonous weed.*
2. *To do good for personal gain and not for its own sake is not virtue.*
3. *It is rational to be charitable and love one's fellow creature, and to adjust one's conduct, acts and words to what is in itself reasonable.*
4. *Whether our skin be black or white, we are all born equal: superiority in knowledge, wealth and beauty are to be understood, but not superiority by nature.*
5. *The honorable man prefers honor to personal gain; the scoundrel, gain to honor.*
6. *To the honorable man, his word is sacred.*
7. *Do not waste thy time: wealth can be recovered but not time lost.*
8. *Defend the oppressed and fight the oppressor before the law or in the field.*
9. *The prudent man is sparing in words and faithful in keeping secrets.*
10. *On the thorny path of life, man is the guide of woman and the children, and if the guide leads to the precipice, those whom he guides will also go there.*
11. *Thou must not look upon woman as a mere plaything, but as a faithful companion who will share with thee the penalties of life; her (physical) weakness will increase thy interest in her and she will remind thee of the mother who bore thee and reared thee.*
12. *What thou dost not desire done unto thy wife, children, brothers and sisters, that do not unto the wife, children, brothers and sisters of thy neighbor.*
13. *Man is not worth more because he is a king, because his nose is aquiline, and his color white, not because he is a *priest, a servant of God, nor because of the high prerogative that he enjoys upon earth, but he is worth most who is a man of proven and real value, who does good, keeps his words, is worthy and honest; he who does not oppress nor consent to being oppressed, he who loves and cherishes his fatherland, though he be born in the wilderness and know no tongue but his own.*
14. *When these rules of conduct shall be known to all, the longed-for sun of Liberty shall rise brilliant over this most unhappy portion of the globe and its rays shall diffuse everlasting joy among the confederated brethren of the same rays, the lives of those who have gone before, the fatigues and the well-paid sufferings will remain. If he who desires to enter (the Katipunan) has informed himself of all this and believes he will be able to perform what will be his duties, he may fill out the application for admission.*



NAME: _____ SECTION: _____

MODULE 3

Analysis of Pigafetta's Chronicle. Write a short analysis on the following (20 Pts.)

1. Importance of the Chronicle.

2. Background of the text author. (Pigafetta)

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ASSESSMENT TASK 3-2

Based on the information cited in Lesson 2, Kartilya ng Katipunan, answer the 3-2-1 Chart

<p>Give three things you have found out about the Kartilya ng Katipunan. (2 points each)</p>	<p>1.</p> <p>2.</p> <p>3.</p>
<p>What are the interesting things about the teachings mentioned in the Kartilya upon analyzing the primary source? Give two and explain why you think it caught your attention. (2 points each)</p>	<p>1.</p> <p>2.</p>
<p>Choose one teaching from the Kartilya and explain why it is needed, especially in our present situation. (5 points)</p>	

SUMMARY

Pigafetta was chronicler commissioned by the King of Spain to accompany and document a voyage intended to expand the Spanish empire. His travelogue is one of the earliest and most important written account and primary source in the study of pre-colonial Philippines. Being the earliest detailed documentation, it was believed that Pigafetta's writings account for the "purest" pre-colonial society.

His account became major referent to the events leading to Magellan's circumnavigation of the world, his arrival in the Philippines, encounter with local leaders, the first mass in the country and his death in the hands of Lapulapu's forces in the famous Battle of Mactan. His document also provided detailed information as one of the survivors of what was left of Magellan's fleet that returned to Spain.

The writing of the Kartilya has always been attributed to Emilio Jacinto. Bonifacio, had initially planned that his "Decalogue" should be published and given to newcomers, but he then read Jacinto's Kartilya and concluded it was better and exceptional. The two documents, however, are not really similar. The Supremo pursues only to specify the duties and responsibilities of Katipunan associates, Jacinto expresses in his writing, a declaration of aspirations and ethical principles. Bonifacio in his Decalogue lists ten responsibilities; Jacinto presents twelve "guiding principles" and fourteen "teachings".

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MODULE 4

Content and Contextual Analysis of Selected Primary Sources in Philippine History (Part 2)



Introduction

In this module, we are going to analyze two primary sources covering the events marking the downfall of the Spanish Regime and the onset of American occupation. This particular historical period will be evaluated using primary sources and its content in terms of historical value, and examine the context of their production. The primary source that we are going to analyze is the “Proclamation of the Philippine Independence” and Political Caricature in Alfred McCoy Philippine Cartoons Political Caricature of the American Era (1900-1941).



Learning Outcomes

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

1. To determine the contribution of different kinds of primary sources in understanding Philippine history;
2. To analyze the content and context of different kinds of primary sources; and
3. To develop critical and analytical skills with exposure to primary sources.

Lesson 1. Proclamation of the Philippine Independence (1898)

Reading the "Proclamation of the Philippine Independence". Every year, the country commemorates the anniversary of the Philippine Independence proclaimed on 12 June 1898 in the province of Cavite. Indeed such event is a significant turning point in the history of the country because it signaled the end of the 333 years of Spanish colonization. There have been numerous studies done on the events leading to the independence of the country but very few students had the chance to read the actual document of the declaration. This is in spite of the historical importance of the document and the details that the documents reveal on the rationale and circumstances of that historical day in Cavite. Interestingly, reading the details of the said document in hindsight is telling the kind of government that was created under Aguinaldo, and the forthcoming hand of the United States of America in the next few years of the newly created republic. The declaration was a short 2,000 word document, which summarized the reason behind the revolution against Spain, the war for independence, and the future of the new republic under Emilio Aguinaldo at Library of Congress (2011).

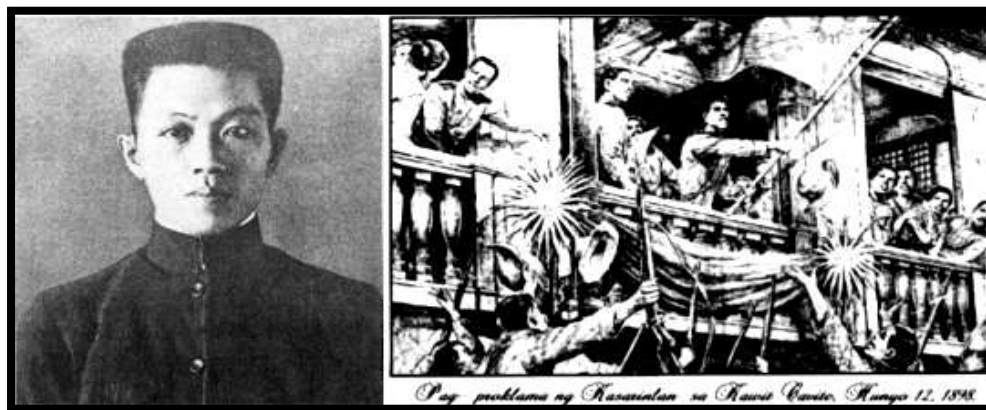


Figure 16. Aguinaldo and the Proclamation of Independence

The proclamation commenced with a characterization of the conditions in the Philippines during the Spanish colonial period. The document specifically mentioned abuses and inequalities in the colony. The declaration says:

"..taking into consideration, that their inhabitants being already weary of bearing the ominous yoke of Spanish domination, on account of the arbitrary arrests and harsh treatment practiced by the Civil Guard to the extent of causing death with the connivance and even with the express orders of their commanders, who sometimes went to the extreme of ordering the shooting of prisoners under the pretext that they were attempting to escape, in violation of the provisions of the Regulations of their Corps, which abuses were unpunished and on account of the unjust deportations, especially those decreed by General Blanco, of eminent personages and of high social position, at the instigation of the Archbishop and friars interested in keeping them out of the way for their own selfish and avaricious purpose, deportations which are quickly brought about by a method of procedure more execrable than that of the Inquisition and which every civilized nation rejects on account of a decision being rendered without a hearing of the persons accused"

The proclamation mentioned demonstrates the justifications behind the revolution against Spain. Specifically cited are the abuse by the Civil Guards and the unlawful shooting of prisoners whom they alleged as attempting to escape. The passage also condemned the unequal protection of the law between the Filipino people and the eminent personages." Moreover, the line mentioned the avarice and greed of the clergy like the friars and the Archbishop himself. Lastly, the passage also condemned what they see as the unjust deportation and rendering of other decision without proper hearing, expected of any civilized nation.

It also proceeded with a brief historical overview of the Spanish occupation since Magellan's arrival in Visayas until the Philippine revolution, with specific details about the latter, especially after the Pact of Biak-na-Bato has collapsed. The document narrated the spread of the movement "like an electric spark" through different towns and provinces like Bataan, Pampanga, Batangas, Bulacan, Laguna, and Morong, and the quick decline of Spanish forces in the same provinces.

The revolt also reached Visayas thus the independence of the country was ensured. The document also made mention of Rizal's execution, calling it unjust. The execution, as written in the document, was done to please the greedy body of friars in their insatiable desire to seek revenge upon and exterminate all those who are opposed to their Machiavellian purposes, which tramples upon the penal code prescribed for these islands." The document also narrated the Cavite Mutiny of January 1872 that caused the infamous execution of the martyred native priests, Mariano Gomez, Jacinto Zamora and Jose Burgos whose innocent blood was shed through the intrigues of those co-called religious orders" that incited the three secular priests in the said mutiny.

The proclamation of independence also invoked that the established republic would be led under the dictatorship of Emilio Aguinaldo. Its first mention was at the very beginning of the proclamation. It stated:

"In the town of Cavite Viejo, in this province of Cavite, on the twelfth of June eighteen hundred and ninety-eight, before me, Don Ambrosio Rianzares Bautista, Auditor of War and Special Commissioner appointed to proclaim and solemnize this act by the Dictatorial Government of these Philippine Islands, for the purposes and by virtue of the circular addressed by the Eminent Dictator of the same Don Emilio Aguinaldo Y Famy."

The same was repeated toward the last part of the proclamation. It states:

"We acknowledge, approve and confirm together with the orders that have been issued there from the Dictatorship established by Don Emilio Aguinaldo, whom we honor as the Supreme Chief of this Nation, which this day commences to have a life of its own, in the belief that he is the instrument selected by God, in spite of his humble origin, to effect the redemption of this unfortunate people, as foretold by Doctor Jose Rizal in the magnificent verses which he composed when he was preparing to be shot. "liberating them from the yoke of Spanish domination in punishment of the impunity with which their Government allowed the commission of abuses by its subordinates."

An additional detail in the proclamation that is worth looking at is its explanation on the Philippine flag that was first waved on the same day. The flag was made in Hong Kong by Marcela Agoncillo, Lorenza Agoncillo, and Delfina Herboza. It was accompanied by the Marcha Filipina Magdalo, as the national anthem, now known as Lupang Hinirang, which was composed by Julián Felipe and played by the San Francisco de Malabon marching band.

The document explained:

*"And finally, it was unanimously resolved that this Nation, independent from this day, must use the same flag used heretofore, whose design and colors are described in the accompanying drawing, with design representing in natural colors the three arms referred to. The white triangle represent the distinctive emblem of the famous **Katipunan Society**, which by means of its compact of blood urged on the masses of the people to insurrection, the three stars represent the three principal Islands of this Archipelago, Luzon, Mindanao and Panay, in which this insurrectionary movement broke out; the sun represents the gigantic strides that have been made by the sons of this land on the road of progress and civilization, its eight rays symbolizing the eight provinces of **Manila, Cavite, Bulacan, Pampanga, Nueva Ecija, Bataan, Batangas, Laguna.***

Proclamation of Independence Document (1898)



Figure 17. Proclamation of Independence Document (1898)

Lesson 2. A Glance at Selected Philippine, Political Caricature in Alfred McCoy Philippine Cartoons Political Caricature of the American Era (1900-1941)

Political cartoon, according to Knieper (2018) are drawings (often including caricature) made for the purpose of conveying editorial commentary on politics, politicians, and current events. Such cartoons play a role in the political discourse of a society that provides for freedom of speech and of the press. They are a primarily opinion-oriented medium and can generally be found on the editorial pages of newspapers and other journalistic outlets, whether in print or electronic form. Their subject matter is usually that of current and newsworthy political issues, and, in order for them to be understood, they require that readers possess some basic background knowledge about their subject matter, ideally that provided by the medium in which they are published.

Philippine political cartoons gained full expression during the American era. Filipino artists recorded national attitudes toward the coming of the Americans as well as the changing mores and times. While the 377 cartoons compiled in this book speak for themselves, historian Alfred McCoy's extensive research in Philippine and American archives provides a comprehensive background not only to the cartoons but to the turbulent period as well. Artist-writer Alfredo Roces, who designed the book, contributes an essay on Philippine graphic satire of the period.

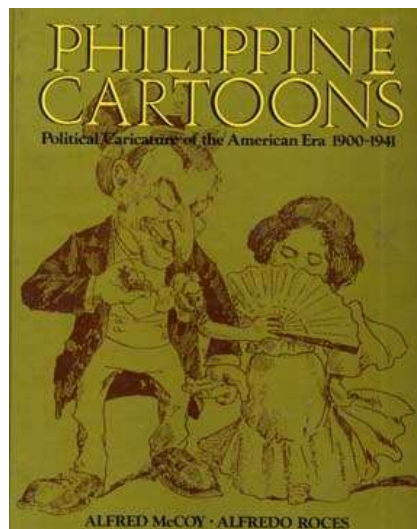


Figure 18. Cover page of Alfred McCoy's Philippine Cartoons Political Caricature

<https://www.goodreads.com/book/show/3004055-philippine-cartoons>

McCoy (1985) stated that viewed from the vantage point of half century and more, these prewar political cartoons are an evocative record of a half forgotten history. The scandals, struggles and social changes of the American colonial period gain an immediacy in these graphic images that eludes even the most eloquent historical prose. The four decades of American colonial rule were a formative period in Philippine history. Under a US colonialism that was simultaneously brutal and beneficent, grasping and generous, the Philippines moved forward from an authoritarian Spanish regime to autonomy and independence. In the process, Filipinos shaped many of the institutions and cultural characteristics which are still central to life in the modern republic. Under US tutelage, the Philippines experienced a process of Americanization and modernization that has left a lasting legacy.

There are a lot of issues covered by the book focusing heavily on commentary on politics and politicians, corruptions, society and many more. Here are some political cartoons which appeared in the book.

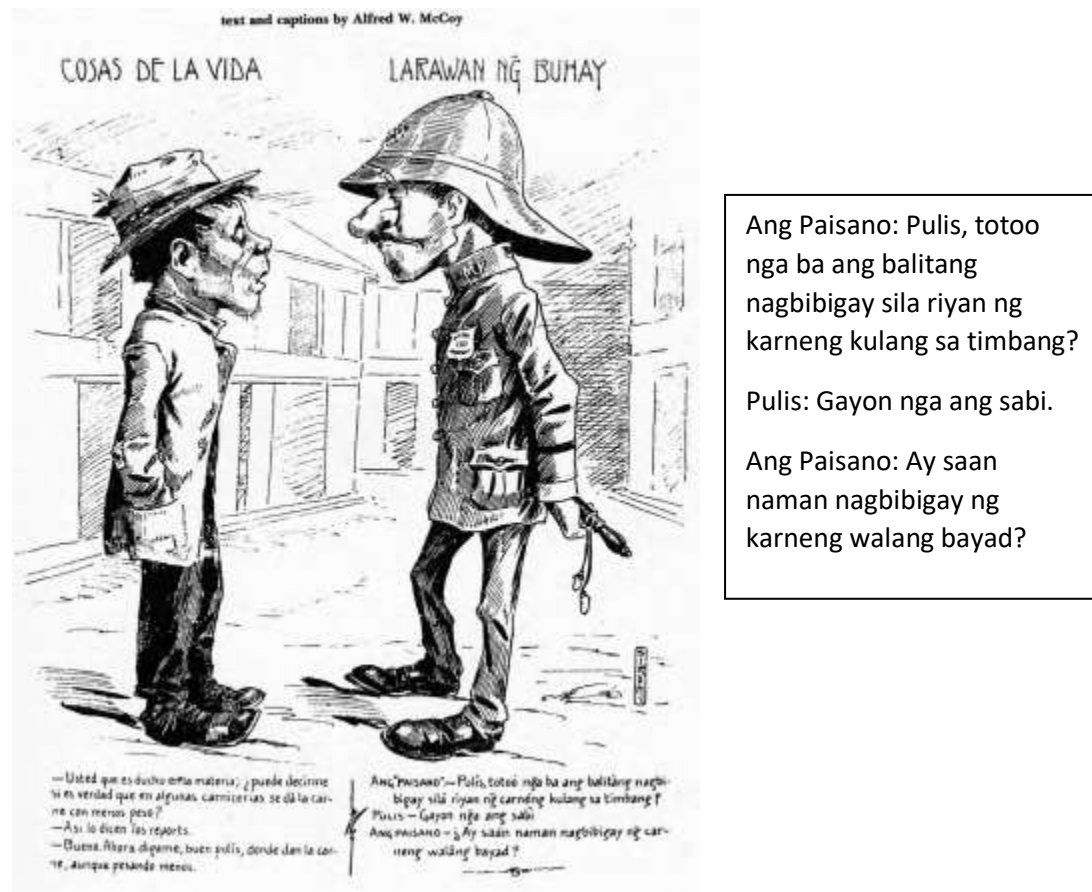


Figure 19. Manila: The Corruption of a City

The Noisiest City in the World



(Free Press, 19 April 1941)

Figure 20. Manila: The Noisiest City in the World

(The Independent, 14 January 1922)



Figure 21. A New Wrinkle in the Art of Thieving



Figure 22. The New Democracy



Figure 23. Ang Mga Mapapalad

Lesson 3. Corazon Aquino's Speech Before the U.S. Congress

Escobar (2018) narrates that when former President Corazon Aquino spoke before a joint session of the United States Congress in September of 1986, the dust was only beginning to settle. It was her first visit to America since the dictator Ferdinand Marcos had been deposed in February of the same year, and the Philippines was reckoning with everything his administration had inflicted. That included \$26 billion in total foreign debt, and a communist insurgency that grew, throughout the Marcos era, from 500 armed guerillas to 16,000. We were just at the start of a long road to recovery.

So former President Cory Aquino put up a petition for support. Addressing the House, she gave a historic address to the US Congress that paved way to sway in our favor the vote for an emergency \$200-million aid appropriation. In the moving speech penned by her speechwriter Teddy Locsin, Jr., the former first female president of the Philippines safeguarded her stand on the communist uprising—a delicate issue in the United States during that time, given that this was 1986—and requested for monetary assistance towards rebuilding the country's economy.



IMAGE RTVMalacanan

Figure 24. Corazon C. Aquino during her speech at the US Congress

*Speech
of
Her Excellency Corazon C. Aquino
President of the Philippines
During the Joint Session of the United States Congress*

[Delivered at Washington, D.C., on September 18, 1986]

(Speech taken from the Official Gazette of the Republic of the Philippines

<https://www.officialgazette.gov.ph/1986/09/18/speech-of-president-corazon-aquino-during-the-joint-session-of-the-u-s-congress-september-18-1986/>)

“Three years ago, I left America in grief to bury my husband, Ninoy Aquino. I thought I had left it also to lay to rest his restless dream of Philippine freedom. Today, I have returned as the president of a free people.

In burying Ninoy, a whole nation honored him. By that brave and selfless act of giving honor, a nation in shame recovered its own. A country that had lost faith in its future found it in a faithless and brazen act of murder. So in giving, we receive, in losing we find, and out of defeat, we snatched our victory.

For the nation, Ninoy became the pleasing sacrifice that answered their prayers for freedom. For myself and our children, Ninoy was a loving husband and father. His loss, three times in our lives, was always a deep and painful one.

Fourteen years ago this month was the first time we lost him. A president-turned-dictator, and traitor to his oath, suspended the Constitution and shut down the Congress that was much like this one before which I am honored to speak. He detained my husband along with thousands of others – senators, publishers and anyone who had spoken up for the democracy as its end drew near. But for Ninoy, a long and cruel ordeal was reserved. The dictator already knew that Ninoy was not a body merely to be imprisoned but a spirit he must break. For even as the dictatorship demolished one by one the institutions of democracy – the press, the Congress, the independence of the judiciary, the protection of the Bill of Rights – Ninoy kept their spirit alive in himself.

The government sought to break him by indignities and terror. They locked him up in a tiny, nearly airless cell in a military camp in the north. They stripped him naked and held the threat of sudden midnight execution over his head. Ninoy held up manfully—all of it. I barely did as well. For 43 days, the authorities would not tell me what had happened to him. This was the first time my children and I felt we had lost him.

When that didn't work, they put him on trial for subversion, murder and a host of other crimes before a military commission. Ninoy challenged its authority and went on a fast. If he survived it, then, he felt, God intended him for another fate. We had lost him again. For nothing would hold him back from his determination to see his fast through to the end. He stopped only when it dawned on him that the government would keep his body alive after the fast had destroyed his brain. And so, with barely any life in his body, he called off the fast on the fortieth day. God meant him for other things, he felt. He did not know that an early death would still be his fate, that only the timing was wrong.

At any time during his long ordeal, Ninoy could have made a separate peace with the dictatorship, as so many of his countrymen had done. But the spirit of democracy that inheres in our race and animates this chamber could not be allowed to die. He held out, in the loneliness of his cell and the frustration of exile, the democratic alternative to the insatiable greed and mindless cruelty of the right and the purging holocaust of the left.

And then, we lost him, irrevocably and more painfully than in the past. The news came to us in Boston. It had to be after the three happiest years of our lives together. But his death was my country's resurrection in the courage and faith by which alone they could be free again. The dictator had called him a nobody. Two million people threw aside their passivity and escorted him to his grave. And so began the revolution that has brought me to democracy's most famous home, the Congress of the United States.

The task had fallen on my shoulders to continue offering the democratic alternative to our people.

Archibald Macleish had said that democracy must be defended by arms when it is attacked by arms and by truth when it is attacked by lies. He failed to say how it shall be won.

I held fast to Ninoy's conviction that it must be by the ways of democracy. I held out for participation in the 1984 election the dictatorship called, even if I knew it would be rigged. I was warned by the lawyers of the opposition that I ran the grave risk of legitimizing the foregone results of elections that were clearly going to be fraudulent. But I was not fighting for lawyers but for the people in whose intelligence I had implicit faith. By the exercise of democracy, even in a dictatorship, they would be prepared for democracy when it came. And then, also, it was the only way I knew by which we could measure our power even in the terms dictated by the dictatorship.

The people vindicated me in an election shamefully marked by government thuggery and fraud. The opposition swept the elections, garnering a clear majority of the votes, even if they ended up, thanks to a corrupt Commission on Elections, with barely a third of the seats in parliament. Now, I knew our power.

Last year, in an excess of arrogance, the dictatorship called for its doom in a snap election. The people obliged. With over a million signatures, they drafted me to challenge the dictatorship. And I obliged them. The rest is the history that dramatically unfolded on your television screen and across the front pages of your newspapers.

You saw a nation, armed with courage and integrity, stand fast by democracy against threats and corruption. You saw women poll watchers break out in tears as armed goons crashed the polling places to steal the ballots but, just the same, they tied themselves to the ballot boxes. You saw a people so committed to the ways of democracy that they were prepared to give their lives for its pale imitation. At the end of the day, before another wave of fraud could distort the results, I announced the people's victory.

The distinguished co-chairman of the United States observer team in his report to your President described that victory:

"I was witness to an extraordinary manifestation of democracy on the part of the Filipino people. The ultimate result was the election of Mrs. Corazon C. Aquino as President and Mr. Salvador Laurel as Vice-President of the Philippines."

Many of you here today played a part in changing the policy of your country towards us. We, Filipinos, thank each of you for what you did: for, balancing America's strategic interest against human concerns, illuminates the American vision of the world.

When a subservient parliament announced my opponent's victory, the people turned out in the streets and proclaimed me President. And true to their word, when a handful of military leaders declared themselves against the dictatorship, the people rallied to their protection. Surely, the people take care of their own. It is on that faith and the obligation it entails, that I assumed the presidency.

As I came to power peacefully, so shall I keep it. That is my contract with my people and my commitment to God. He had willed that the blood drawn with the lash shall not, in my country, be paid by blood drawn by the sword but by the tearful joy of reconciliation.

We have swept away absolute power by a limited revolution that respected the life and freedom of every Filipino. Now, we are restoring full constitutional government. Again, as we restored democracy by the ways of democracy, so are we completing the constitutional structures of our new democracy under a constitution that already gives full respect to the Bill of Rights. A jealously independent Constitutional Commission is completing its draft which will be submitted later this year to a popular referendum. When it is approved, there will be congressional elections. So within about a year from a peaceful but national upheaval that overturned a dictatorship, we shall have returned to full constitutional government. Given the polarization and breakdown we inherited, this is no small achievement.

My predecessor set aside democracy to save it from a communist insurgency that numbered less than 500. Unhampered by respect for human rights, he went at it hammer and tongs. By the time he fled, that insurgency had grown to more than 16,000. I think there is a lesson here to be learned about trying to stifle a thing with the means by which it grows.

I don't think anybody, in or outside our country, concerned for a democratic and open Philippines, doubts what must be done. Through political initiatives and local reintegration programs, we must seek to bring the insurgents down from the hills and, by economic progress and justice, show them that for which the best intentioned among them fight.

As President, I will not betray the cause of peace by which I came to power. Yet equally, and again no friend of Filipino democracy will challenge this, I will not stand by and allow an insurgent leadership to spurn our offer of peace and kill our young soldiers, and threaten our new freedom.

Yet, I must explore the path of peace to the utmost for at its end, whatever disappointment I meet there, is the moral basis for laying down the olive branch of peace and taking up the sword of war. Still, should it come to that, I will not waver from the course laid down by your great liberator: "With malice towards none, with charity for all, with firmness in the rights as God gives us to see the rights, let us finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and for his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Like Lincoln, I understand that force may be necessary before mercy. Like Lincoln, I don't relish it. Yet, I will do whatever it takes to defend the integrity and freedom of my country.

Finally, may I turn to that other slavery: our \$26 billion foreign debt. I have said that we shall honor it. Yet must the means by which we shall be able to do so be kept from us? Many conditions imposed on the previous government that stole this debt continue to be imposed on us who never benefited from it. And no assistance or liberality commensurate with the calamity that was visited on us has been extended. Yet ours must have been the cheapest revolution ever. With little help from others, we Filipinos fulfilled the first and most difficult conditions of the debt negotiation the full restoration of democracy and responsible government. Elsewhere, and in other times of more stringent world economic conditions, Marshall plans and their like were felt to be necessary companions of returning democracy.

When I met with President Reagan yesterday, we began an important dialogue about cooperation and the strengthening of the friendship between our two countries. That meeting was both a confirmation and a new beginning and should lead to positive results in all areas of common concern.

Today, we face the aspirations of a people who had known so much poverty and massive unemployment for the past 14 years and yet offered their lives for the abstraction of democracy. Wherever I went in the campaign, slum area or impoverished village, they came to me with one

cry: democracy! Not food, although they clearly needed it, but democracy. Not work, although they surely wanted it, but democracy. Not money, for they gave what little they had to my campaign. They didn't expect me to work a miracle that would instantly put food into their mouths, clothes on their back, education in their children, and work that will put dignity in their lives. But I feel the pressing obligation to respond quickly as the leader of a people so deserving of all these things.

We face a communist insurgency that feeds on economic deterioration, even as we carry a great share of the free world defenses in the Pacific. These are only two of the many burdens my people carry even as they try to build a worthy and enduring house for their new democracy that may serve as well as a redoubt for freedom in Asia. Yet, no sooner is one stone laid than two are taken away. Half our export earnings, \$2 billion out of \$4 billion, which was all we could earn in the restrictive markets of the world, went to pay just the interest on a debt whose benefit the Filipino people never received.

Still, we fought for honor, and, if only for honor, we shall pay. And yet, should we have to wring the payments from the sweat of our men's faces and sink all the wealth piled up by the bondsman's two hundred fifty years of unrequited toil?

Yet to all Americans, as the leader of a proud and free people, I address this question: has there been a greater test of national commitment to the ideals you hold dear than that my people have gone through? You have spent many lives and much treasure to bring freedom to many lands that were reluctant to receive it. And here you have a people who won it by themselves and need only the help to preserve it.

Three years ago, I said thank you, America, for the haven from oppression, and the home you gave Ninoy, myself and our children, and for the three happiest years of our lives together. Today, I say, join us, America, as we build a new home for democracy, another haven for the oppressed, so it may stand as a shining testament of our two nation's commitment to freedom."

Speech taken from the Official Gazette of the Republic of the Philippines
<https://www.officialgazette.gov.ph/1986/09/18/speech-of-president-corazon-aquino-during-the-joint-session-of-the-u-s-congress-september-18-1986/>

SUMMARY

Emilio Aguinaldo on June 12, 1898, between four and five in the afternoon, in the presence of a huge crowd, proclaimed the independence of the Philippines at Cavite el Viejo (Kawit). The Proclamation document gave significance to the fallen Martyrs of the struggle and the cruel administration of the Spanish government in the Philippines. The political and social condition that paved the way to the Philippine revolution and the declaration of Philippine Independence. It also emphasized the waving of the Philippine flag that symbolized the Philippine Independence which Act was read by Ambrosio Rianzares Bautista. It was highlighted by the national anthem, now known as Lupang Hinirang, which was composed by Julián Felipe and played by the San Francisco de Malabon marching band.

McCoy (viewed from the vantage point of half century and more, these prewar political cartoons are an evocative record of a half forgotten history. The scandals, struggles and social changes of the American colonial period gain an immediacy in these graphic images that eludes even the most eloquent historical prose.

President Cory Aquino put up a petition for support. Addressing the House, she gave a historic address to the US Congress that paved way to sway in our favor the vote for an emergency \$200-million aid appropriation.



ASSESSMENT TASK 4-1

NAME: _____ SECTION: _____

MODULE 4

Analysis of the Proclamation of the Philippine Independence. Write a short analysis on the following:

(1) Importance of the document.

(2) Background of the text author (Aguinaldo).

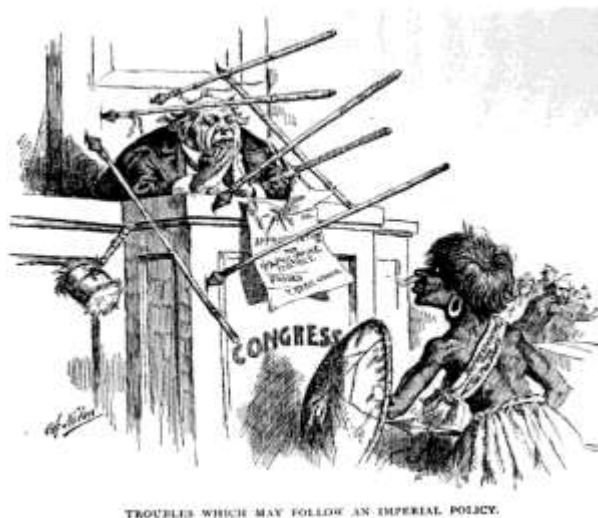
(3) Context of the document.

(4) Contribution of the document in understanding Philippine History.



ASSESSMENT TASK 4-2

Analyze the following political cartoon from various sources and answer the questions below.



wikimedia.org/wiki/File:McKinleyPhilippinesCartoon.jpg

<http://www.japanfocus.org/data/611-3.jpg>



<http://www.japanfocus.org/data/611-8.jpg>



<https://fdnbayanihan.org/2016/10/15/14425/>

How were the Filipinos depicted in the four political cartoons? Describe their physical characteristics.	
As a Filipino, do you agree with the illustrator as to how we are being described in the newspapers which are being sold around the world?	
Based on the political cartoon, what can you say about the treatment the Americans gave us?	
Explain further: Under a US colonialism that was simultaneously brutal and beneficent, grasping and generous	



Based on the speech delivered by the former President Corazan C. Aquino on the joint session of the US Congress, what part of the speech do you think caught the attention and move the American Lawmakers to grant the country the financial aid we are requesting? Highlight the sentence or paragraph and explain why. (10 points)

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper appears to be a standard notebook page or a sheet of stationery.

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