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1. Jesuit System of Education

The Jesuits have seen the training of religious and lay believers as core to their mission for more than 400 years. The order's form of education is based on the experience and life of the Spanish founder of the order, Ignatius Loyola. A lay Catholic, he developed the "Spiritual Exercises," a devotional guide to a more complete love of God. Loyola, at the time a knight, had a spiritual conversion after being forced into convalescence by an injury. He reflected on his religious experiences, Butler said, and wrote the Exercises. These were eventually institutionalized into the Society of Jesus, the religious order Loyola founded.

The Society of Jesus began building schools shortly after it was founded by Ignatius Loyola more than 400 years ago. These schools each take different forms, and in response to the context and the characteristics of the school, Jesuit institutions find different ways to integrate their identity into the organization.

As a Jesuit school, Boston College builds on the three principles of Catholic education, said the Rev. Jack Butler. Jesuit education, Butler said, has six core elements:

1. Care of the person. "Therefore," Butler said, "Jesuit education is flexible and adaptable."
2. Experience. "Jesuits believe that students come with education," Butler said. "We get them to reflect on their experience. Jesuit education is interactive and experiential." As a result, experiences in the world,

through either service projects or the practical application of classroom knowledge, are a key part of education.

3. Liberal arts. Ignatius Loyola said that if individuals follow their desire, they will find God. In order to find that desire, Butler said, students need a broad basis of knowledge from which to begin seeking. Another reason that Jesuit education emphasizes the liberal arts is so that students can find God in all things. And finally, Jesuits believe that students should be able to converse on a range of topics.
4. Mission. Jesuits are networkers, which is why they care that students can converse on a range of topics, Butler said. But their networking is to be better able to engage society. "Jesuit education prepares men and women to go out into the world," he said.
5. Service of justice. About one percent of the world is able to receive a college education, Butler said. So the rest of the world is looking to those with an education to be able to make a difference in their lives. "Because of our mission, and our faith in God, we have a faith that does justice," Butler said.
6. Anticipatory joy. Jesuit education should inspire students to want more and to seek to live with enthusiasm. "Because we believe that the world is infused with the grandeur of God," Butler said, "you'll want to transcend yourself and get to your ultimate meaning. And there, you'll find God."

2. Dominican System of Education

Primary Education

Free and compulsory education in the Dominican Republic is basic by western standards whether provided by private or state schools.

Notwithstanding this, 85% of Dominicans are officially literate. Pre-school lasts 1 year and is followed by 6 more years in primary school.

Middle Education

A significant proportion of primary school children go on to study for 2 more years at secondary school which functions as a bridge to further education. Subjects are academic. and this disadvantages children from poorer areas who are ill-prepared.

Secondary Education

Very few poorer scholars manage to complete the final 4 years of compulsory education at Dominican Republic secondary schools. This is because the system is intended to encourage upper- and middle-

class youth to aspire to tertiary education. Those who do succeed, receive a bachillerato degree similar to a high school diploma.

Vocational Education

Since its inception in 1980 the National Technical Vocational Training Institute has tried to improve vocational preparation on an ongoing basis. This includes delegating bench marked vocational training programs to cooperating training centers while maintaining the core role of training trainers.

Tertiary Education

Dominican Republic Education. The primary state-owned tertiary institution in the Dominican Republic is the University of Santo Domingo founded in 1538, and the oldest university in the New World. Students who are fortunate enough to go there continue to receive their education free, because it is fully government funded.

Private alternatives include the Pontifical Catholic University Madre y Maestra. Generally speaking, tertiary education continues to be the privilege of the fortunate few in the Dominican Republic.

3. Rizal's Education in Ateneo and UST

Ateneo (1872-1877)

- Ateneo De Municipal established by the Jesuits.
- Rizal entered in 1872
- He belonged to the class of Spanish, mestizos and Filipinos.
- Fr. Jose Bech - teacher
- He was considered as an inferior and placed at the bottom of the class.
- By the end of the month, he became an emperor and received a prize, a religious picture.
- To improve his Spanish, Rizal took private lessons in Santa Isabel College
- He received 5 medals and graduated as sobresaliente during his 4th year.
- March 23, 1877 - graduation (16 years old)
- Received degree of bachelor of arts, with highest of honor but not valedictorian
- an emperor inside the classroom
- campus leader
- active member and became a secretary, the Marian Congregation Religious Society

- member of the Academy of Spanish Literature and the Academy of Natural Sciences
- poet
- studied painting under the famous Spanish Painter, Agustin Saez
- improved his sculpture talents under the supervision of Romualdo de Jesus
- engaged in gymnastics and fencing and continued the physical training under his sports-minded Tio Manuel.
- June 1872 -- Jose was sent to Manila to study in Ateneo. Ateneo -- previously called Escuela Pia or Charity School of Manila, founded in 1817. The government placed it in the supervision of Jesuits. The name of the school became Ateneo Municipal and then, Ateneo de Manila.
- Fr. Magin Fernando (Ferrando) -- deterred him from his matriculation because: 1) He is late for registration and 2) he appeared to be frail and sickly. But through the aid of Manuel Xerez Burgos, he was then accepted in Ateneo.
- Jose was the first to use the surname "Rizal" . This is done to avoid any association to the martyred Fr. Jose Burgos. He was an externo or a living-out student. He lived in Caraballo St. in Santa Cruz outside the walled city, (which was 25 minutes away from his school) in a house owned by a certain Titay (an old unmarried woman) who has a debt of P300 on the Mercado Family.
- Education System of Jesuits - They give emphasis to rigid discipline, character building, and religious instruction. They established physical culture, humanities, and scientific studies. They start and end classes with a prayer and they hear masses every morning. They encouraged competition among the students.
- 1st year of Rizal in Ateneo (1872-1873) He heard mass on the first day of classes for success and guidance. Then he went to class which was composed of peninsular Spaniards, insulars, mestizos, and natives. His having crude knowledge of Spanish was a source of ridicule from his classmates. To improve his knowledge of Spanish, he took private lessons in Santa Isabel College during break time.
- 2nd year of Rizal in Ateneo (1873-1874) Jose regretted having neglected his studies at the beginning of the semester but he regained the title of emperor at the end of the second semester. During this year he became a voracious reader. He got interested in reading romantic novels. He convinced his father to buy a whole set of Historia Universal by Cesar Cantu, saying that it is a required book in class.

- 3rd year of Rizal in Ateneo (1874-1875) It was on the start of the classes when Rizal's mother came and told her about the good news that she has been emancipated like what he predicted. But even if his family was happy, Rizal didn't show excellence in class. He maintained good grades but only got one medal in Latin.
- 4th year of Rizal in Ateneo (1875-1876) On June 16, 1875, Rizal became an interno. Fr. Francisco Paula de Sanchez -- whom he described as a great educator and scholar, a model of rectitude, a solicitude, and had a great devotion to the student's progress. Rizal became inspired to study harder and write poetry under him.
- 5th year of Rizal in Ateneo - Rizal became successful in Ateneo. He got the highest grade in all subjects - Philosophy, Physics, Biology, Chemistry, and Language.
- Poems written by Rizal - Doña Teodora was the one who first knew about Rizal's skill in poetry but Fr. Sanchez was the one who inspired him to use this gift from God. The first poem that he wrote in Ateneo was "Mi Primera Inspiracion".
- Paintings and Sculptures made in Ateneo - In Ateneo, he impressed Jesuit professors by carving the image of the Blessed Virgin Mary on a piece of Batikuling. Fr. Leonart asked him to carve the Sacred Heart of Jesus which he did in a few days.
- First Love of Rizal - Segunda Katigbak

UST

- After graduating , he continued his education at UST
- He finished a year in Philosophy and Letters
- He decided to shift to a medical course
- UST was under the Dominicans , rival of the Jesuits in education
- Remained loyal to Ateneo participated in extracurricular activities in Ateneo and completed a course in surveying
- As a Thomasian he won more literary laurels
- During his first term in 1877-1878 in UST, he studied Cosmology, Metaphysics , Theodicy and

History of Philosophy.

- It was during the school term 1878-1879 that Rizal pursued his studies in medicine

Reasons why Rizal wanted to study Medicine:

- He wanted to be a physician so that he could cure his mother's failing eyesight

- Fr. Pablo Ramon, the Father Rector of Ateneo whom he consulted for a choice of career, finally answered his letter , and recommended medicine

Pre- Med Course

- Curso de Ampliacion or Advanced course in Physics, Chemistry and Natural History.
- Out of the 28 young men taking Ampliacion only four including Rizal were granted the privilege of taking simultaneously the preparatory course and the first year of medicine
- Rizal also received his four year practical training in medicine at the Hospital de San Juan de Dios in Intramuros
- During his last year at the University, Rizal had obtained the global grade of Notable(Very Good) in all of his subjects, and he was the second best student in a decimated class of seven who passed the medicine course. After which, Rizal decided to study in Spain.
- Rizal entered UST in April 1877 and took up Philosophy and Letters. Reasons why he took it: • His father liked it • He was still uncertain as to what career to pursue the first year, he also studied Cosmology, Metaphysics, Theodicy and History of Philosophy. Fr. Pablo Ramon, Rector of Ateneo, advised him to take up medicine.
- Finishes Surveying Course in Ateneo • Vocational course leading to the title perito agrimensor (expert surveyor). • He excelled in all subjects in Ateneo, obtaining gold medals in agriculture and topography. • At 17, he passed the final examination in the surveying course and granted the title as surveyor in November 25, 1881. • His loyalty remains to Ateneo. He is also active in the extra curricular activities: • President of the Academy of Spanish Literature • Secretary of the Academy of Natural Sciences • Secretary of the Marian Congregation.
- Romances with Other Girls - Rizal paid court to a woman he simply referred to as "Miss L." who was "fair with seductive and attractive eyes" Two reasons for his change of heart: • The sweet memory of Segunda Katigbak is still fresh in his heart • His father did not like the family of "Miss L." Leonor Valenzuela, a tall girl with regal bearing, was courted by Rizal while staying at Doña Concha Leyva's house in Intramuros. Rizal sends Leonor Valenzuela letters with invisible ink, a mixture of table salt and water, and taught Orang (Leonor's pet name) how to read it. Leonor Rivera, his cousin from Camiling, was a frail, pretty girl "tender as a budding flower with kindly, wistful eyes." They became engaged and in order to Leonor Rivera hide their relationship, Leonor signs her letters as Taimis.

- Victim of Spanish Officer's Brutality • Happened during the summer of 1878 while he was a first year at UST. • The man turned out to be a lieutenant of the Guardia Civil. • Brutally slashed the back of Rizal with a sword. • Rizal reported the incident to Gen. Primo de Rivera, but nothing happened with his complaint. • A letter dated March 21, 1887, addressed to Blumentritt, stated: "I went to the Captain-General but I could not obtain justice; my wound lasted two weeks."

- To the Filipino Youthiceo Artistico- Literario (Artistic-Literary Museum) of Manila held a literary contest. Rizal submitted a poem entitled A La Inventud Filipina. Rizal won first prize and received a silver pen, feather-shaped and decorated with a gold ribbon. The poem is a Philippine classic for two reasons: • It was the first great poem in Spanish written by a Filipino, whose merit was recognized by Spanish literary authorities • It expressed for the first time the nationalistic concept that the "The Council of the Gods" nother literary contest to commemorate Cervantes' fourth centennial death anniversary, was held in 1880.

- Rizal submitted an allegorical poem entitled El Consejo de los Dioses. Rizal won first prize again but the Spanish community in Manila disapproves with the decision. Rizal won a gold ring engraved with the bust of Cervantes and for the first time in history, an indio excelled in a national literary contest. He was able to prove the fallacy of the alleged Spanish superiority over the Filipinos and revealed that we could hold our own against other races. Rizal was aided by the Father Rector of Ateneo to secure the needed references. The allegory was based on Greek classics and established a parallel among Homer, Virgil and Cervantes.

- Other Literary Works - In 1879, Rizal wrote Abd-el-Azis y Mahoma which was declaimed by Manuel Fernandez on Dec. 8 in honor of Ateneo's Patroness. Rizal wrote a zarzuela, Junto al Pasig (Beside the Pasig), which was staged by the Ateneans on Dec. 8, 1880. The zarzuela is mediocre but there are passages that express in subtlety the author's nationalist ideas. For instance, Rizal made Satansay that the Philippines - Now without comfort adly groans in the power of a foreign people.

- In the summer of May, 1881, Rizal went on a pilgrimage to the town of Pakil, the famous shrine of the Birhen de los Dolores. Rizal's Visit he stayed at the home of Mr. and Mrs. Regalado, whose son Nicolas. Pakil and Rizal's friend in Manila. Pagsanjan urumba- people dancing in the

streets during procession in honor of the miraculous Birhen de los Dolores. Rizal was infatuated by Vicenta Ybardolaza.

- They then went to Pagsanjan because: Rizal's Visit • It was the native town of Leonor to Pakil Valenzuela • To see the world famed Pagsanjan and Falls • Chapter IV of Noli Me Tangere, Pagsanjan mentioned the Turumba • His travel diary (May 12, 1888) mentioned that, "Niagara Falls was the greatest cascades I ever saw but not so beautiful nor fine as the falls at Los Baños, Pagsanjan"

- Champion of Filipino Students - Filipino students were called "Indio, Chongo" while Spanish students are called "Kastila, Bangus". In 1880, Rizal founded a secret society called Compañerismo (Comradeship), whose members are called "Companions of Jehu" - Hebrew general who fought the Armaeans and ruled Israel for 28 years. Rizal was the Chief while his cousin Galicano Apacible was secretary. In one fight near Escolta, Rizal ended up with a wound in his head.

- Unhappy Days at UST - Rizal was unhappy at the UST because: 1. The Dominican professors were hostile to him 2. Filipino students were racially discriminated against by the Spaniards 3. The method of instruction was obsolete and repressive. • In his novel El Filibusterismo, he discussed how Filipinos were humiliated and insulted by Dominican professors. • In Chapter XIII, "The Class In Physics", Rizal related how classes are held in UST.

- Decision to Study Abroad - After finishing Medicine in UST, he decided to study in Spain. Paciano, Saturnina, Lucia, Uncle Antonio Rivera, the Valenzuela family and some friends approved of his plans or the first time, he did not seek his parents approval and blessings to go abroad. He did not ask Leonor as well knowing that Leonor will not be able to keep a secret. The Spanish authorities, his parents and Leonor know nothing.

4. Rizal's Education Abroad

Academic Journey To Spain (1882-1885)

- His departure for Spain was kept secret from Spanish Authorities, friars and even his parents especially his mother because she would not allow him to go

- To avoid detection , he used the name Jose Mercado

- On May 3, 1882 he boarded on Salvadora bound for Singapore where he was the only Filipino passenger

- On November 3, 1882, he enrolled in Universidad Central de Madrid taking up two courses: Philosophy and Letters and Medicine

- On June 21, 1884 , he conferred the degree of Licentiate in Medicine

- The Following academic year , he studied and passed all subjects leading to the degree of doctor of medicine
- Unfortunately, he was not able to submit the thesis required for graduation nor paid the corresponding fees
- With that, he was not awarded his Doctor's Diploma
- Jose Rizal also finished his studies in Philosophy and Letters with higher grades
- He was awarded the Degree of Licentiate in Philosophy and Letters by the Universidad Central de Madrid June 19, 1885 with the rating of excellent.

Opthalmology studies and travels in Europe

- Jose Rizal went to Paris and Germany in order to specialize in ophthalmology. Among all branches, he chose this specialization because he wanted to cure his mother's failing eyesight.
- In 1885, after studying at the Universidad Central de Madrid, Rizal, who was then 24 years old, went to Paris to acquire more knowledge in ophthalmology

Rizal friends in Europe:

- Maximo Viola
- Senor Eusebio Corominas
- Don Miguel Morayta
- Dr. Louis de Weckert

- On February 3, 1886, after gathering some experience in ophthalmology, he left Paris and went to Heidelberg, Germany
- He worked at the University Eye Hospital under the direction of Dr. Otto Becker, a distinguished German ophthalmologist
- On April 22, 1886, Rizal wrote a poem entitled A Las Flores de Heidelberg (To the Flowers of Heidelberg) because he was fascinated by the blooming flowers along the Neckar River, which was the light blue flower called "forget-me-not".
- On August 14, 1886, Rizal arrived in Leipzig. There, he attended some lectures at the University of Leipzig on history and psychology

Resons Why Rizal choose to reside in germane longer:

- to gain further his studies in science and languages
- to observe the economic and political conditions of the German nation
- to associate with the famous scientists and scholars
- lastly to publish his novel Noli Me Tangere

Jose Rizal earned a Licentiate in Medicine at the Universidad Central de Madrid, where he also took courses in philosophy and literature. It was in Madrid that he began writing *Noli Me Tangere*. He also attended classes in the University of Paris and, in 1887, he completed his eye specialization course at the University of Heidelberg. It was also in that year that Rizal's first novel was published in Berlin.

5. Rizal as a Mason

Freemasonry is a fraternal organization that took root in Europe and spread all over the world. Its "basic aims are to strive for moral betterment, work for the welfare of others, and bring about a universal league of mankind" (Watson in Licauco, 2008). Jose P. Rizal was a freemason who condemned the corrupt ways of the Church and upheld individual and national liberty.

When Rizal arrived in Spain in 1882, he found a country that was strongly influenced by Masonic thought. In 1868, less than twenty years before his arrival, Masons like Juan Prim led the revolution that set up a liberal government which advocated for education. Masonic principles like individual liberty, freedom of speech, equality, religious tolerance, separation of Church and State, and others were also made part of the laws. (Fajardo, 1996)

In 1884, Rizal began to write *Noli MeTangere* to expose the political and religious corruption of Philippine society. Later that year, he delivered a speech at a banquet organized in honor of Juan Luna and Felix Resurreccion Hidalgo, who had both won gold and silver medals at the Exposición Nacional de Bellas Artes. In the speech, Rizal expressed his deep regard for Spain, but condemned the friars in the Philippines. When copies of the speech reached Manila, he earned the anger and enmity of the authorities who called him a *filibustero* or a subversive. According to Jorge Bocobo, Rizal believed that one could be a good and moral person without the need for organized religion or "the one true faith."

Rizal adopted the Masonic name Dimasalang when he was anointed under the Gran Oriente de España. Rizal is said to have been influenced to join Masonry by Miguel Morayta, a history professor at the Universidad de Madrid. Revolutionaries such as Andres Bonifacio, Apolinario Mabini, Ladislao Diwa, Marcelo H. del Pilar, Juan Luna,

Deodato Arellano, Graciano Lopez-Jaena, H. Pardo de Tavera, and so many others in the Propaganda Movement and La Liga Filipina were also Masons and as such were automatically excommunicated as decreed for all Catholics becoming Masons since 1738 and reaffirmed by the Catholic Bishops Conference of the Philippines in 1990.

In 1912, Rizal's family did not heed the Jesuits' request to rebury their eminent pupil. That honor was instead bestowed upon the Masons, led by Timoteo Paez who, in full regalia, carried Rizal's remains in a long procession to the Masonic Temple in Tondo for funeral rites, before final interment at the Luneta, where he had been executed for rebellion, sedition, and conspiracy 16 years before.

However, a controversy remains on whether or not Rizal recanted Masonry before he died. There were allegedly three eye-witnesses to his retraction: Fathers Balaguer and Viza of the Society of Jesus and Captain Rafael Dominguez, who claim that Rizal had signed a document of retraction and conversion before he was executed. Captain Rafael Dominguez, who was with Rizal during Rizal's last hours, mentioned it in his notes, which were an hour by hour record of Rizal's last moments (Zafra, 1951). On the other hand, others believe that the documents produced by the Jesuits were fake and altered and the testimonies given were coached. They assert that the Catholic Church only started to claim Rizal as their own once they realized that the people had learned to love and admire Rizal (Fajardo, 1996).