



Work Plan: MODULE 1 PRELIMINARY PERIOD

Course Learning Outcomes	Intended Learning Outcomes	Week	Module / Lesson	Coursework Activity / Assessment	Target Date of Submission
CONSCIENCE: Cognitive-Comprehend the Rizal Law or RA 1425 as well as the life of our national hero.	Expound the Rizal Law and relate its significance to current Philippine situation Highlight the vital events that took place in the life of Jose Rizal from his birth up to his travels in Europe.	Week 2-3	R.A.1425 and Rizal's life	Discuss the pros and cons of the Debate over the Rizal Bill. Reflection paper: How did the various events in Jose Rizal's life shape him into becoming our national hero?	Last day of 3 rd week
CONSCIENCE: Cognitive-Assess the Theories of Nationalism and the Concept Nation Building.	Identify the nature and theories of Nationalism. Define what is Nationalism in the context of Philippine Society. Analyze what characterize a nation and a state.	Week 4-5	JOSE RIZAL AND THE PHILIPPINE NATIONALISM: The Nature and Theories of Nationalism JOSE RIZAL AND THE PHILIPPINE NATION: The Nation and Nation Building Rizal's Concept of the Filipino Nation	Lecture/Discussion Develop and/or Modify a blueprint of a Philippine Nation in the 21st Century	Last day of 5 th week
Prelim Requirement	Week of Prelim Examination	Summative Assessment/Prelim Major Exam: (900-1000 words) <i>Position paper</i>			

OVERVIEW OF MODULE 1 (A)

R. A. 1425 and the Life of Jose Rizal is an introductory course which gives the students a general overview of the mandatory teaching of Jose Rizal's life by reading and learning about the Rizal Law, its impact and relevance across history and the present situation. This module also talks about the condensed biography of our national hero, paving the way to a better comprehension of how Rizal gave his life in moulding the Filipino character. The topics include the following:

- * **Republic Act 1425 (Rizal Law)**- includes the context of the bill, from the Rizal bill to Rizal law, and the debates that ensued

- * **The Life of Jose Rizal**- from his family, childhood and early education, his studies in Manila until his travels in Europe

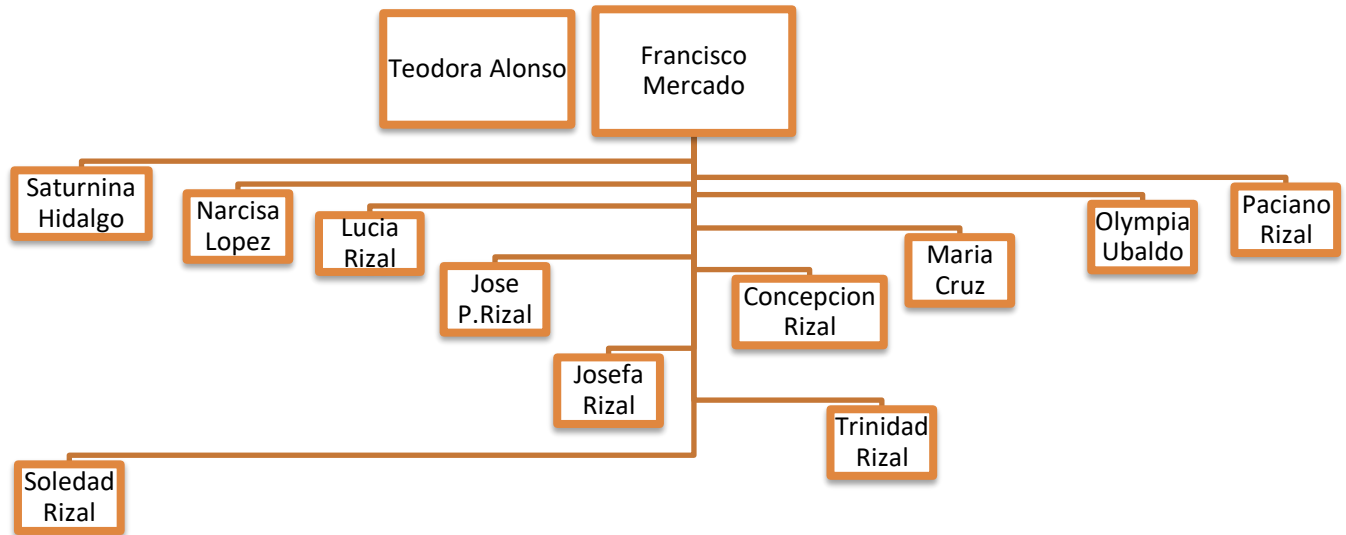
Module 1 is about the overall significance of why Jose Rizal's life, works, and writings need to be studied and inculcated in the minds of students. Its topics range from RA 1425 until Jose Rizal's life in Europe which already encompasses his family and childhood upbringing and the various influences in his life, contributing to who he was and how he became to be the national hero that we now know of.

RA. 1425 AND THE LIFE OF JOSE RIZAL

After World War II, the Philippines was facing so many seemingly insurmountable issues and challenges. Foremost of these issues that the government then wanted to consider and overcome was for the Filipinos to get up on their feet after all the exhaustion and devastation that the war brought. Thus, it was deemed necessary that time to have a source of inspiration and encouragement for all the Filipinos. What better way then than to draw strength from some individuals who had undergone trials and challenges and still overcame the odds. Thus, the Legislative Department, specifically the Senate with Claro M. Recto and Jose P. Laurel spearheaded and sponsored the Rizal bill, previously known as Senate Bill No. 438. It went on various readings from both houses and anticipated debates ensued prior to its approval into law. Finally, Pres. Ramon Magsaysay signed the bill into law on June 12, 1956 which then became Republic Act 1425 or better known as the Rizal Law.

The Life of Jose Rizal

Rizal's Family



Jose Rizal was born on June 19, 1861 in the town of Calamba, a town inside Laguna with around three to four thousand inhabitants that time. It is found in the heart of a region known for its agricultural prosperity and is among the major producers of sugar and rice, with an abundant variety of tropical fruits. On the southern part of town lies the majestic Mount Makiling, and on the other side is the lake called Laguna de Bay. The scenic views of his birthplace had a certain impact on the young Jose. It made him appreciate nature more even at a tender age. This fascination towards nature later on reflected his admiration towards the arts and sciences as his student journal showed. (Coates, 1992).

Rizal's parents were exceptional. His father, Francisco Mercado was a rich farmer who actually leased lands from the Dominican priests. Rizal's father turned out to become one of the wealthiest in Binan, Laguna and even had the biggest herd of carabaos under his possession. Rizal's mother, Teodora Alonso (1826-1911) was a very educated woman, whose own father was even a member of the Spanish Cortes. Rizal aptly described his mother to be "a woman of more than ordinary culture, who has read many books."

Jose Rizal (1861-1896) is the seventh among the eleven children of Francisco Mercado and Teodora Alonso. The other children were: Saturnina (1850-1913); Paciano (1851-1930); Narcisa (1852-1939); Olympia (1855-1887); Lucia (1857-1919); Maria (1859-1945); Concepcion (1862-1865); Josefa (1865-1945); Trinidad (1868-1951); and Soledad (1870-1929).

Rizal was very close to his siblings. But it was Paciano, his only brother, who became more than an older brother. Paciano was like a second father to the young Jose who greatly cherished Paciano's wise words of counsel. Undoubtedly, Rizal had great respect towards him.

Rizal's Childhood and Early Education



Suffice it to say, the young Rizal had fond memories of his growing up in Calamba.

The entire family prayed together during the Angelus. Even when he was at a tender age, the young Rizal exhibited great intellect and adaptability towards learning. His first teacher was Dona Teodora who taught him how to pray, read, and even concentrate. Belonging to the principalia or the wealthy elite that time, Rizal had the privilege of being taught by private tutors. However, when he was only nine, the young boy had to leave his hometown and headed off to Binan to study and learn to be independent.

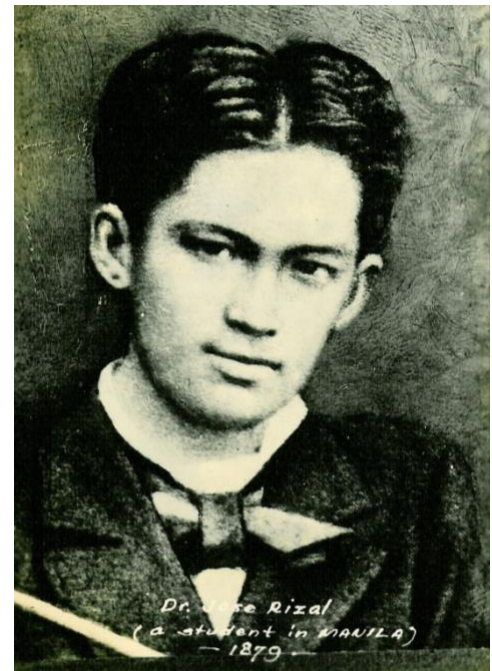
While in Binan, Jose Rizal was on top in both Latin and Spanish classes. Added to excellence in these subjects, he also took the time to learn painting under Juancho, who was the father-in-law of his teacher, Maestro Justiniano Aquino Cruz, and was even fortunate to be given free tutelage in both painting and drawing as Rizal spent his leisure time there.

Rizal as Student

It was in Ateneo Municipal that Rizal was enrolled by his father for Bachiller en Artes, which was actually a six-year program then. This school was formerly known as Escuela Pia, a former orphanage for boys. Rizal obeyed the wise advice of Paciano to only use Rizal as a surname instead of Mercado for fear that Jose Rizal might be associated with Paciano, who happened to be the favorite student of Jose Burgos who was executed as one of the alleged leaders of the Cavite Mutiny. This turned out to be helpful because it hid Jose Rizal's identity and kept him safe.

At this point in time, Ateneo Municipal, known for its strict discipline and religious teachings training their students to have strong character, gave the best education for boys. This school had a unique method. For example, the students in the class were divided into two groups, the Romans and the Carthaginians. The Roman Empire was composed of students boarding inside Ateneo or called as internos while the Carthaginian Empire was composed of non-boarding students or externos.

A first, Jose Rizal was not able to catch up with his classmates. He was an externo that time. However, due to his determination and focus toward his studies, he became the “emperor”, a title given to the most outstanding student in class, within a month's time. He was at the Ateneo from 1872-1877. March 14, 1877 was a special date in his life because he passed the oral examination and graduated with a degree Bacheller en Artes, with the highest accolade.



Moving on afterwards he was sent by his father to the University of Santo Tomas. But Rizal's mother, Dona Teodora opposed the idea of sending their son to college for fear that Rizal "knew too much" and that his fate might be similar to that of the Gomburza's tragic destiny. Ignoring his mother's opposition, Rizal went on to pursue his university education and still enrolled in UST. During his freshman year (1877-1878), he attended the course Philosophy and Letters. It was in his second year at the UST that Jose Rizal shifted to Medicine after he learned that his mother's eyesight was failing.

It can be noted that Rizal's academic performance in UST was not as impressive as the one he had in Ateneo. Jose Rizal was a good student in Medicine but not as gifted as he was in Arts and Letters.

In 1882, Rizal and his older brother Paciano made a secret agreement- Rizal would go to Europe to finish his medical studies there and be ready for the daunting challenge of liberating the Philippines from Spanish tyranny.

Rizal's Travels in Europe



It was on May 3, 1882 that Rizal left the Philippines for Spain. He arrived in Barcelona on June 16, 1882 when it was the summer vacation letting him meet up with his former classmates in the Ateneo. When the summer break had ended, Rizal then moved to Madrid and enrolled in both Medicine and Philosophy and Letters at the Universidad Central de Madrid (presently the Universidad Complutense de Madrid). This was on November 3, 1882.

Because he passed the medical examinations in 1884, Rizal was then awarded the degree and title of Licentiate in Medicine making it possible for him then to practice medicine.

While he was studying, Rizal took some time to meet his fellow Filipinos in Madrid. These Filipinos were known as Ilustrados or the "enlightened ones" wherein they organized the Circulo Hispano-Filipino which sponsored informal programs with activities like poetry-reading and debates.

It was still in Madrid, Spain where Rizal was exposed to liberal ideas through the masons that he got acquainted with. Rizal then joined the Masonry and became a Master Mason at the Lodge Solidaridad on November 15, 1890.

Apart from being a mason, Rizal specialized in ophthalmology and trained under the leading ophthalmologists in Europe like Dr. Louis de Weckert of Paris for whom he worked as an assistant from October 1885 to March 1886. In Germany, he also worked with the expert ophthalmologists Dr. Javier Galezowsky and Dr. Otto Becker in Heidelberg in 1886 and Dr. R. Schulzer and Dr. Schwiegger in 1887 (De Vienna, 2011).

To further enhance his knowledge and experience, he traveled to different European nations to study their laws, government, and culture. This would make his mission to liberate the Philippines more feasible.

Rizal was in Europe for 5 years and after that he came back to Calamba, Laguna on August 8, 1887. But his homecoming was spoiled and cut short because he was spied on by the friars that were depicted in a negative light in his novel *Noli Me Tangere*. On top of that, he got involved in the Calamba Hacienda Agrarian dispute. Thus, he left the country for the second time on February 16, 1888.

Rizal's Second Trip to Europe

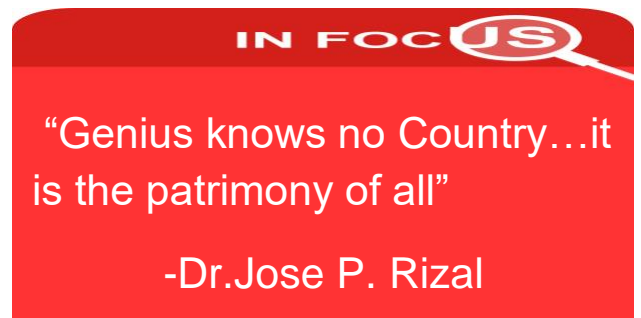
In Rizal's second trip, he was more preoccupied in the Propaganda Movement with fellow ilustrados like Marcelo H. del Pilar, Graciano Lopez Jaena, Antonio Luna, Mariano Ponce, and Trinidad Pardo de Tavera. The Propaganda

Movement campaigned for reforms such as: (1) for the Philippines to be made a province of Spain so that native Filipinos would have equal rights accorded to Spaniards; (2) representation of the Philippines in the Spanish Cortes; and secularization of parishes. (details will be further discussed in Module 2)

He became very busy as he wrote articles and essays which were then published in the Propaganda Movement's newspaper, *La Solidaridad*. It was in July 1891, while in Brussels, Belgium that Rizal finished his second novel, *El Filibusterismo*. This novel was published on September 18, 1891 through the help of his friend, Valentine Ventura. In comparison with his *Noli*, Rizal's *El Fili* was considered to be a "book of thought" and a "work of the mind" with its tale that showed a society on the brink of a revolution.

By 1892, Rizal made a decision to go back the second time to his homeland believing that the real fight was in the Philippines and not in Europe. He did not heed the warnings of his family who greatly opposed the idea. Rizal then arrived in the Philippines on June 26, 1892. Upon his return, he paid his friends in Central Luzon a visit and positively influenced them to join the *La Liga Filipina*, a socio-civic organization that Rizal established on July 3, 1892.

It was unfortunate that several days after the establishment of the *La Liga*, Jose Rizal was apprehended and taken to Fort Santiago on July 6, 1892. He was accused of bringing with him a leaflet entitled *Pobres Frailes* (Poor Friars) when he came from Hong Kong on his way back to the Philippines. This controversial leaflet was a satire against the wealthy Dominican friars who greatly accumulated riches despite their vow of poverty. Even



though Rizal denied that he had a copy of those leaflets, he was still arrested and then later on exiled to Dapitan in Mindanao.

MODULE 1 (B)

In Module 1 (B) , you will learn about the theories of nationalism and the concept of nation and nation building and how Jose Rizal played a vital role in changing Philippine society.

JOSE RIZAL AND THE PHILIPPINE NATIONALISM

NATIONALISM

“Nationalism is the habit of identifying oneself with a single nation and recognizing no other duty than that of advancing its interests and those of people who find themselves having major commonalities on their own initiatives resulting to their identification of themselves to a single nation.”

-George Orwell

The Merriam-Webster Dictionary defines Nationalism as "loyalty and commitment to a nation, especially a sense of national consciousness," and "exalting one nation above all others and placing main emphasis on the promotion of its culture and interests as opposed to those of other nations or supranational groups."

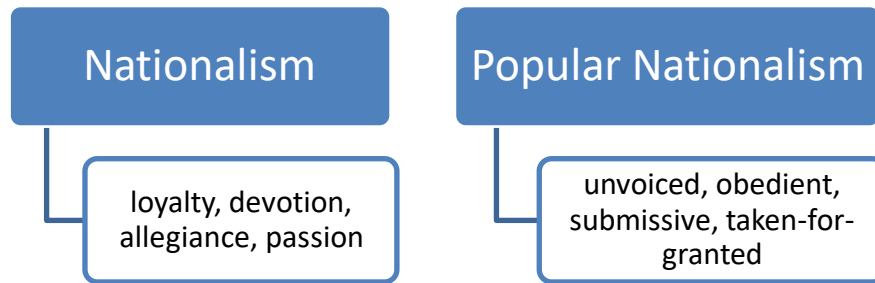
Nationalism has been used to define and explain ranging from social norms, cultural changes, economics, foreign relations and trading, education, military and even in government characterized by promoting interest of a particular nation or ethnic group. When talking about nationalism, it is further oriented towards the development of one's identity and maintaining national identity such as culture, language, literature, gender roles, race, arts, religion, political goals.

Nationalism is commonly linked and more even confused with Patriotism. The word patriotism can be describe by Merriam-Webster Dictionary “devoted, support and defense of one's country; national loyalty.” Commonly patriotism is an act of defending a nation like the katipuneros who showed exemplary patriotism defending their motherland in order to gain its sovereignty and independence.

“NEGOSYO O KALAYAAN,
BAYAN O SARILI! Pumili ka!
-Heneral Luna (2015)

Create a meme regarding the
scenario of Heneral Luna, the
movie, 2015 (draw/paste below)

On the other hand, Nationalism is the attitude of the members of a particular nation or ethnic group and their utmost concern about their own identity as members of a nation/group.



In order for us to understand more about Nationalism, let us look on the works of an Irish Scholar, Mr. Benedict Anderson's *Imagined Communities: Reflections on the Origins and Spread of Nationalism*, published in 1983. Anderson first coined the term "Imagined Community" to analyze the concept of nationalism, which will later contribute to the creation of a nation. The imagined community as describe by Anderson is a formation a group of people with a shared national identity, there the people perceives themselves as a homogeneous body despite of not having meet the other people. Anderson proposes that those nations are social contracts, that they are political communities and imagined as both limited and sovereign.

However, despite of being "imagined" this doesn't mean that the community doesn't exist nor fake, Anderson wanted to tell us that despite of not knowing each other the imagined community must be imagined to some degree. He also describe a nation an "imagined community" both political community and inherently sovereign. Thus, making every nation as limited to such political boundaries, subjected by laws and limited by restrictions. Therefore, each nations and people identified themselves as part of a nation and/ community because they are part of such restrictions and boundaries.

Nationalism in the sense is a modern and timeless. Hence making it as a universal thought that in every nation, every individual believes that they belong to a community or nation and every nation is unique and distinctive to other nation. The idea of nationalism is powerful that one would choose to die and sacrifice oneself for the motherland.

The understanding of Anderson of "Imagined communities" was also expressed by Gellner (1969) and Khon (1965). Accordingly, Nationalism is nothing more than an imagination of a nation and that it is just a state of mind and it's just a sense of loyalty of individual to a given nation/state. Nationalism according to Smith(2013) is just a concept that describes a self-governing capacity.

The other ideas of nationalism, as stated by Lobera (1999) are:

Promodial and Socio-Biological – a theory that states that nationalism is innate to people and it just need to be awaken and or re-awakened. Because it is innate, it is also believed that it can be passed from one generation to the other genetically, by coercion, by kin selection, mutual dependence, influence.

Instrumentalist Theory – a theory that believes, the elites, bourgeoisie, religion used to abuse the masses by tpping their emotions, vulnerability in order to invent something for their own interest.

Modernisation Theory – this argues that nationalism is a sense of modernirty. Modernisation Theory greatly contradicts all the other notion of nationalism, that it materilized with the advent of industrialization, political, cultural and different social condtions.

JOSE RIZAL AND THE PHILIPPINE NATION

Rizal had been consistently dreamed of an unchained people, a progressive society and a nation free from colonial control. Thru his writings he gave a sense of nationalism to the Filipino readers, to chart a national unity of his people with love for justice, for liberty and dignified. This was the very time that the Filipinos do not have any sense of national consciousness. Imagine an archipelago colonized under the feudal rule more than 300 years without a notion or idea of solidarity, oneness or even as a nation.

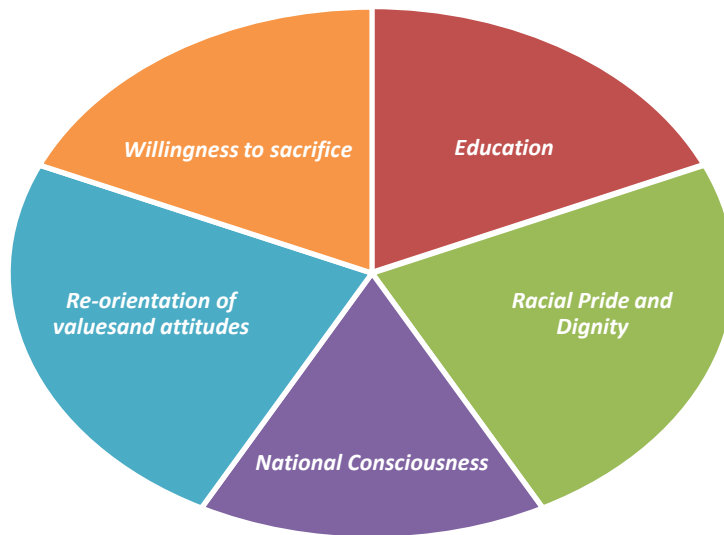
•group of people with shared identity, language, culture, heredity and within the specific geographic boundary

Nation

•more on association of people that is characterised by law, government and/or formal instituion, territorial boundaries and even by sovereignty

State

RIZAL'S BLUEPRINT OF NATION BUILDING



Between 1882 and 1887, Rizal's conviction to restore his fellow Filipinos' dignity and the sense of national identity and national unity matured. During his travel abroad, Rizal was able to see clearly the problems in his country. He also witnessed how the Spaniards abused and maligned by the different vices. And not only by the Spaniards, but the abuses were done by his fellow Filipinos as well. Rizal saw how they oppressed the people, and their helpless situations. Rizal drew that this prolonged subjugation was caused by the absence of national consciousness, the poor training and education of the people.

Rizal manifested throughout his lifetime how to live nationalism; he has also shown the sense of dedication for the betterment of his motherland. Thus, his blueprint for nation building encloses his ideals and beliefs such as the importance of quality education, racial pride and dignity among the people, the promotion of national consciousness, the re-orientation of values and attitudes, and the willingness to sacrifice for the motherland.

Education - Rizal highly values the importance of education in achieving people's freedom. It is through the right education that people realize the reality of their rights, and even obtaining the very essence that they too belong to a nation. Rizal insisted that it is through education that people will eradicate the vices in the society and moreover develop awareness regarding their culture, human rights, identity and heritage. Rizal also pleaded to the Spanish government to improve the quality of education given to the Filipinos; he also believed that the lack of means of education causes backwardness and ignorance. Thus, the importance of education must be prioritized by his fellow in order to govern themselves and acquire national identity.

Lack of racial pride and even dignity - The prolonged governance and manipulation of the colonial masters brought forth to the Filipinos' lack of racial pride and even dignity. The worse case scenario is that, the dominant powers were able to produce generations of Filipinos who did not believe in the solidarity and oneness of their race.

Reorientation on Values and Attitude - The divide and conquer rule governed and manipulated the minds and spirit of the Filipinos. This is also one of the ideals of Rizal; one must inculcate the understanding of one's past, heritage, culture, identity. Tracing their roots is the great way of bringing

the sense of nation. These were also mentioned and criticized by Rizal thru his novels; *Noli Me Tangere* and *El Filibusterismo*, in order to awaken and unite the people.

National Consciousness- Rizal also emphasized that the thoughts and actions should never be for the individual priority, but rather one must act for the common good and as part of a nation. That for the betterment of a society, one must take seriously on having a national consciousness in order to improve and contribute to the task of nation building.

Willingness to Sacrifice - The task of nation building will never be easy, as for Rizal, one must be prepared for the hardships and sufferings. These challenging tasks are inevitable experiences as it serve as a bond to the people in unity and strengthen their sense of independence.

...END OF MODULE 1...

REFERENCES

Chua, Michael, Rizal's concept of the nation in *La Liga Filipina*, July 7, 2018 (Retrieved from: <https://www.manilatimes.net/2018/07/07/opinion/analysis/rizals-concept-of-the-nation-in-la-liga-filipina>)

Ambeth Ocampo, *Rizal Without the Overcoat*, Metro Manila; Anvil Publishing, 1990

Rafael, V. (1990). Nationalism, Imagery, and the Filipino Intelligentsia in the Nineteenth Century. *Critical Inquiry*, 16(3), 591-611. Retrieved June 30, 2020, from www.jstor.org/stable/1343641

Waldron, A. (1985). Theories of Nationalism and Historical Explanation. *World Politics*, 37(3), 416-433. doi:10.2307/201025

Schumacher, J. (2000). Rizal and Filipino Nationalism: A New Approach. *Philippine Studies*, 48(4), 549-571. Retrieved June 30, 2020, from www.jstor.org/stable/42634426

Laurel, Jose B. Jr. 1960. The Trials of the Rizal Bill. *Historical Bulletin* 4(2): 130-139.

Republic of the Philippines. 1956. Republic Act 1425. Available from <http://www.officialgazette.gov.ph/1956/06/12/republic-act-no-1425/>

Schumacher, John. 2011. The Rizal Bill of 1956: Horacio de la Costa and the bishops. *Philippines Studies* 59(4): 529-553.

Website of the Senate of the Philippines. "Legislative Process." Available from <https://www.senate.gov.ph/about/legpro.asp>

Coates, Austin. 1992. *Rizal: Filipino nationalist and patriot*. Manila: Solidaridad Publishing House.

Guerrero, Leon Ma. 2010. *The First Filipino: A Biography of Jose Rizal*. Manila: Guerrero Publishing, Inc.

P.Jacinto (Pen Name of Rizal). 1879-1881. *Memorias de un estudiante de Manila*. (Memoirs of a student in Manila). Translated by the Jose Rizal National Centennial Commission.

Jose, Regalado, 13 June 2011. The truth about Rizal's "poor" grades in UST. *Inquirer Online*. Accessed on February 27, 2017 from <http://lifestyle.inquirer.net/3292/the-truth-about-rizal-grades-in-ust/>

Palma, Rafael (Translated by Roman Ozaeta). 1949. *The Pride of the Malay Race*. New York: Prentice Hall.

Reyno, Ma. Cielito. 18 September 2012. "Rizal's paternal lineage." Accessed on February 22, 2017 from <http://nhcp.gov.ph/rizals-paternal-lineage/>

Rizal, Jose. 1961. Letter to Blumentritt, 8 November 1888. In *The Rizal-Blumentritt Correspondence, Part One: 1886-1889, Volume II*, p.210. Manila: Jose Rizal National Centennial Commission.

Rizal, Jose. 2011. *Correspondence with Blumentritt, Volume II*. Manila: National Historical Commission of the Philippines.

Zaide, Gregorio and Sonia Zaide. 1999. *Jose Rizal: Life, works, and writings of a genius, writer, scientist, and national hero*, pp.2-4. Quezon City: All-Nations Publishing Co.