



"For Nation's Greater Heights"

LEARNING MODULES IN GE RIZAL

Prepared by:

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"For Nation's Greater Heights"

Module 1

Title: INTRODUCTION

Topic: Rizal Law / The Making of a Hero

Time Frame: 6 hours

Introduction: Senator Claro M. Recto on 1956 filed the Rizal bill, recognizing the need to instill heroism among the youth at the time when the country was experiencing social chaos. He called for a return to patriotic values enunciated by Rizal.

Objectives:

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

- define "hero" and "national hero";
- explain the reason why Rizal is the national hero;
- identify the salient parts of the Rizal Law.

Pre Test

Name: _____ Score: _____

Directions: Write true if the statement is correct and false if the statement is wrong. Then change the underlined word to make the statement correct.

1. Fidel V. Ramos declared December 30 as Rizal's day.
2. August 21 is the celebration of Bonifacio Day.
3. RA 1459 is the Republic Act for the Rizal course.
4. The National Historical Society was created to study, evaluate and explicitly recommend Filipino national personages as National heroes.
5. Republic Act 9256 paved way for the celebration of Ninoy Aquino Day.
6. According to Leon Ma. Guerrero Rizal's influence is indisputable.
7. There are 5 holidays set aside to honor heroes of the Philippines.
8. The National Historical Organization, the country's agency in charge of historical matters prescribes the passage of fifty years before a person is finally confirmed as a hero.
9. The Republic Act for the Rizal course requires the teaching of Noli Me Tangere and El Filibusterismo in schools.
10. The National Heroes Day is celebrated every August of each year.



Learning Activities

Definition of a Hero

1. A prominent or central personage taking an admirable part in any remarkable action or event.

Rizal's remarkable action- Propaganda Movement (1882-1896)

- "Ninay" by Pedro Paterno, novel published in Berlin 1887
- "Noli" published in Berlin 1887
- "La Soberania Monacal" by Marcelo H del Pilar, Barcelona 1889
- "Discursos Y Articulos Varios by Graciano Lopez Jaena, published in Barcelona 1891.
- "Impresiones" by Antonio Luna published in Madrid on 1893.

2. A person of distinguished valor, enterprise in danger or fortitude in suffering.

What is most admirable in Rizal is his complete self-denial. His complete abandonment of his personal interest in order to think only those of his country.

– Rafael Palma

His consuming life purpose was the secret of his moral courage. Physical courage it is true was one of his inherited traits. But that high courage to die loving his murderers, that cannot be inherited.

- Frank Laubach

3. A man honored after death because of exceptional service to mankind.

I see in you in the model Filipino, your application to study had placed on a height which I revere and admire.

- Fernando Acebedo

Your moral influence over us is indisputable.

- Tomas Arejola



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Rizal was the greatest product of the Philippines and that his coming to the world was like the appearance of a rare comet whose rare brilliance appears only every other century.

- Ferdinand Blumentritt

Why the National Hero?

1. His life and teachings still hold relevance and meaning in our time.
2. His life is an example of self-abnegation for love of country in spite of himself, family and personal convenience.
3. He bequeathed for us the legacy of freedom, the thirst for liberty and the value of human dignity and honor.

Conclusions in Choosing Rizal as our National Hero

1. We Filipinos love peace for we have chosen to magnify a man of peace above the men of war.
2. We love freedom and justice for we have given our worship to a man who for their sake, forsook the comforts and pleasure of peace.
3. We prize virtue more than victory and sacrifice above success for Rizal died failure in the eyes of the world at the mercy of an unmerciful enemy.

Criteria for Heroes

There is no law or proclamation which directly made Rizal into a hero. Rizal's hero status was made by the acclamation of the Filipino people

The people considered the heroes achievements and example as an admirable exemplar who should be emulated.

The person becomes the object of public worship and accolades. This could be seen in the singular tributes to his honor and it may even be manifested physically through the erection of monuments and the naming of streets and buildings after him.

The test of a person's heroism becomes stronger if the person is acclaimed long after his death and by people who are not of his generation. This means the appreciation to his life and achievements spans beyond his life.



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The National Historical Institute, the country's agency in charge of historical matters prescribes the passage of fifty years before a person is finally confirmed as a hero. If the person is still being admired after that period and his ideas and ideals were still invoked and appreciated, the person has passed the test of time and is considered as a hero.

The National Historical Institute also laid down the definition of a hero. In 1965, its predecessor office, the National Heroes Commission released a criteria on the definition of a national hero.

1. An admirable leader towering over his peers, who serves a noble cause, possessing exceptional talent, distinguished valor and/or enterprise, exercising a determinative influence over the spiritual life of his people in a particular remarkable event.
2. A hero during extreme stress and difficulties, project himself by his own fortitude, by his own sacrifices to be the inspiration of his countrymen in leading them to their rightful destiny.
3. Exhibit self-denial and abandon his personal interests to place those of his country before any other and whose deeds and acts are proudly emulated by a grateful people that after his death render him singular tribute, honor him with public worship, and acknowledge his meritorious services to mankind by spontaneous national recognition.
4. Exercise a determinative influence over the spiritual life of his people in an event of great significance. One must project himself by his own fortitude, effort, and sacrifices to be the beacon light of his oppressed countrymen to their rightful destiny.

March 28, 1993 President Fidel V. Ramos issued Executive Order No. 75, creating the National Heroes Committee to study, evaluate and explicitly recommend Filipino national personages as national heroes in due recognition to their sterling character and remarkable achievements for the country.

Even with the absence of any official declaration proclaiming them as national heroes, persons like Rizal, Bonifacio and Aguinaldo remained admired and revered for their roles in the Philippine history. Proclaiming them will only confirm the public veneration of their contribution to the country's history.

The Philippines has set aside four days to honor its heroes two of which honor specific persons, namely, Jose Rizal and Andres Bonifacio

Rizal Day is commemorated every December 30. The origin of this commemoration came from the decree issued by General Emilio Aguinaldo on December 20, 1898. It declared the 30th day of December as a national mourning day in honor of Dr. Jose Rizal and other victims of the Philippine Revolution.



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Bonifacio Day which is celebrated every Nov. 30. It honors Andres Bonifacio , the founder of Katipunan which launched the Philippine Revolution of 1896 . The celebration of Bonifacio Day was made possible by the issuance of Act No. 2946 by the Philippine Legislature on February 16 , 1921.

The third day set aside for commemorating Filipino heroes is the National Heroes Day, celebrated every last Sunday of August . The celebration of this holiday is possible in accordance to Public Act No. 3827 passed by the Philippine Legislature on October 28, 1931.

A fourth holiday was created by President Gloria Arroyo when she signed into law Republic Act 9256 , which created Ninoy Aquino Day . This holiday is commemorated every August 21, the anniversary of the assassination of former Benigno Aquino. He was the greatest political opponent of Marcos.



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LEARNING MODULE

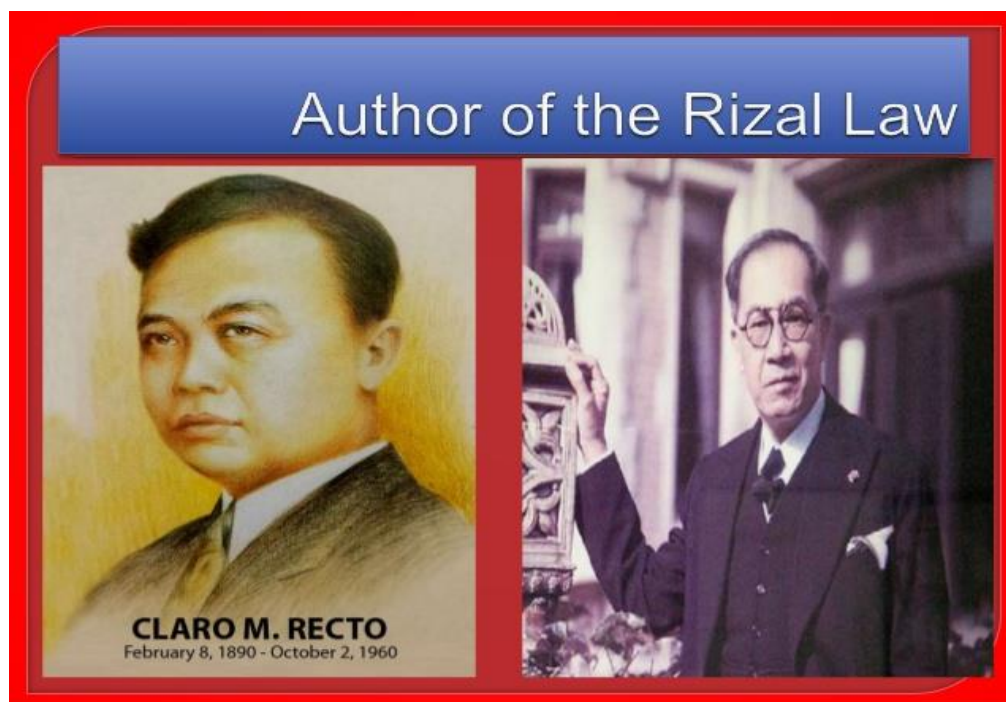
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Name: _____ Score: _____

Directions: Write in the box the recognitions that Rizal received.



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Rizal images

(2020).<https://www.google.com/search?q=image+Rizal+Law+and+Claro+M+Recto&sxsrf>



Republic Act No. 1425

An Act to Include in the Curricula of all Public and Private Schools Colleges and Universities Courses on the Life, Works, and Writings of Jose Rizal, particularly His Novels *Noli Me Tangere* and *El Filibusterismo* , Authorizing the Printing and Distribution Thereof, and for Other Purposes.

Whereas, today, more than other period of our history, there is a need for a re-dedication to the ideals of freedom and nationalism for which our heroes lived and died.

Whereas, it is meet that in honoring them, particularly the national hero and patriot, Jose Rizal , we remember with special fondness and devotion their lives and works that have shaped the national character;

Whereas, the life, works and writings of Jose Rizal particularly his novels *Noli Me Tangere* and *El Filibusterismo* , are a constant and inspiring source of patriotism with which the minds of the youth ,especially during their formative and decisive years in school, should be suffuse.

Whereas, all educational institutions are under the supervision of , and subject to regulation by the State , and all schools are enjoined to develop moral character, personal discipline , civic conscience, and to teach the duties of citizenship; Now therefore,

Be it enacted by the Senate and House of Representatives of the Philippines in Congress assembled.

Sec. 1. Courses on the life , works and writings of Jose Rizal , particularly his novels *Noli Me Tangere* and *El Filibusterismo* , shall be included in the curricula of all schools, colleges and universities, public or private; Provided, That in the collegiate courses , the original or unexpurgated editions of the *Noli Me Tangere* and *El Filibusterismo* or their English translations shall be used as basic texts.

The Board of National Education is hereby authorized and directed to adopt forthwith measures to implement and carry out the provisions of this Section, including the writing and printing of appropriate primers, readers and textbooks. The Board shall, within sixty (60) days from the effectivity of this Act promulgate rules and regulations, including those of a disciplinary nature, to carry out and enforce the regulations of this Act. The



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Board shall promulgate rules and regulations providing for the exemption of students for reason of religious belief stated in a sworn written statement, from the requirement of the provision contained in the second part of the first paragraph of this section; but not from taking the course provided for in the first part of said paragraph. Said rules and regulations shall take effect thirty (30) days after their publication in the Official Gazette.

Sec. 2. It shall be obligatory on all schools, colleges and universities to keep in their libraries an adequate number of copies of the original and unexpurgated editions of the *Noli Me Tangere* and *El Filibusterismo*, as well as Rizal's other works and biography. The said unexpurgated editions of the *Noli Me Tangere* and *El Filibusterismo* or their translations in English as well as other writings of Rizal shall be included in the list of approved books for required reading in all public or private schools, colleges and universities.

The Board of National Education shall determine the adequacy of the number of books, depending upon the enrollment of the school, college or university.

Sec. 3. The Board of National Education shall cause the translation of the *Noli Me Tangere* and *El Filibusterismo*, as well as other writings of Jose Rizal into English, tagalong and the principal Philippine dialects; cause them to be printed in cheap, popular editions; and cause them to be distributed, free of charge, to persons desiring to read them, through the Purok organizations and the Barrio Councils throughout the country.

Sec 4 .Nothing in this Act shall be construed as amending or repealing section nine hundred twenty -seven of the Administrative Code, prohibiting the discussion of religious doctrines by public school teachers and other persons engaged in any public school.

Sec 5. The sum of three hundred pesos is hereby authorized to be appropriated out of any fund not otherwise appropriated in the National Treasury to carry out the purposes of this Act.

Sec. 6. This Act shall take effect upon its approval.

Approved

June 12, 1956



Why Rizal is the National Hero

Ambeth Ocampo

In an interview with Asuncion Lopez-Bantug, Narcisa Rizal's granddaughter, I was told that the young Jose Rizal was very conscious about his looks because he had a big head, a frail body and was small for his age. He was fascinated by stories of "higantes" and "great men" in history. Today, Rizal scholars who put this data in the context of psychoanalysis hypothesize that Rizal's intellectual "gifts" were merely ways of making up for physical frailty. Psychohistory has yet to shake the foundations of Philippine historiography.

In a previous column, I discussed the psychic in Rizal and how many of his dreams proved prophetic. Rizal himself admitted that "my dreams have always guided my actions." Aside from the fact that psychohistory or even psychic research is frowned upon by many of our historians, I believe the main reason we refuse to see Rizal as a prophet is because viewing Rizal from this perspective will undoubtedly make him a "conscious hero" and thus diminish his stature.

What do I mean by a "conscious hero?" It is clear from Rizal's letters, diaries and writings that he planned his entire life down to the last detail. He did not leave anything to chance, not even the choreography of his death. So he willfully became a hero.

Another Rizal story which pops out of my notes today deals with a time when Rizal's sisters found him in his bahay kubo behind the Calamba house, molding a clay statue of Napoleon (who was small and short like him). When teased about it, he is supposed to have said, "All right, guys, say what you want today because in the future, people will make monumentos for me!".

I wonder what his sisters felt when they saw the Rizal monument rise on the Luneta, or when they officiated at the unveiling ceremonies of the other monuments to their brother which began to mushroom all over the archipelago? Jose Rizal had the last laugh.

Rizal could have lived beyond 30 December 1896 if he had simply stayed out of the Philippines and its politics. If he remained in Hong Kong then he would just be another forgotten expatriate Filipino doctor. Rizal, however, was different. You could say he had a death wish and this, for me, makes a "conscious hero" doubly brave, because unlike military heroes whose job description contains "death in battle," Rizal was a quiet, peaceful man who willfully and calmly walked to his death for his convictions. Before his execution, his pulse rate was reputedly normal. How many people do you know who would die for their convictions if they could avoid it?



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In June 1892 Rizal left two sealed letters with a Portuguese friend "to be opened and published after my death." In these letters Rizal explained to his family and his countrymen that he was returning to the Philippines to show by example that Filipinos knew how to die for principles. More important, Rizal addressed his countrymen, mostly "natives" or Indios like you and me as "Filipinos" at a time when the term was reserved for Spaniards born in the Philippines.

Guided by the belief from childhood that he would not reach the age of 30, Rizal decided to return home against all odds. He probably thought he would be executed in 1892; he miscalculated and died in 1896 at the age of 35.

This is the letter he wanted us to read, a letter that will illustrate to anti-Rizal advocates why Rizal is our national hero. (*Italics mine*)

"The step that I have taken, or am about to take, is undoubtedly very risky, and it is unnecessary to say that I have pondered on it a great deal. I know that everyone is opposed to it but I also realize that no one knows what goes on in my heart. I cannot live seeing my brothers (hermanos) and their large families persecuted like criminals. I prefer to face death and gladly give my life to free so many innocent persons from this unjust persecution.

"I know that, at present, the future of my country gravitates in part around me; that with my death, many would rejoice, and that, consequently, many are longing for my end. But what am I to do? I have duties of conscience above all else; I have moral obligations toward the families who suffer, toward my aged parents whose sighs pierce my heart I know that I alone, even my death, can make them happy by returning them to their country and the tranquility of their home. My parents are all that I have, but my country has still many sons.

"Moreover, I wish to show those who deny us patriotism that we know how to die for our duty and for our convictions. What matters death if one dies for what one loves, for one's country and for those whom he loves?

"if I know that I were the only pillar of Philippine politics and if I were convinced that my countrymen were going to make use of my services, perhaps I would hesitate to take this step, but there are still others who can take my place, who can take my place to advantage. Furthermore, there are those who find me superfluous and in no need of my services, thus they reduce me to inaction.

"I have always loved my poor country and I am sure that I shall love her until my last moment. Perhaps some people will be unjust to me; well, my future, my life, my joys, everything, I have sacrificed for love of her. Whatever my fate may be, I shall die blessing my country and wishing her the dawn of her redemption."



WHO MADE JOSE RIZAL OUR FOREMOST NATIONAL HERO, AND WHY?

Sir Esteban A. de Ocampo, KCR

Dr. Jose Rizal Mercado Y. Alonzo, or simply Jose Rizal (1861-1896), is unquestionably the greatest hero and martyr of our nation. The day of his birth and the day of his execution are fittingly commemorated by all classes of our people throughout the length and breadth of this country and even by Filipinos and their friends abroad. His name is a byword in every Filipino home while his picture adorns the postage stamp and paper money of widest circulation. No other Filipino hero can surpass Rizal in the number of monuments erected in his honor; in the number of towns, barrios, and streets named after him; in the number of educational institutions, societies, and trade names that bear his name; in the number of persons, both Filipinos and foreigners, who were named "Rizal" or "Rizalina" because of their parents' admiration for the Great Malayan; and in the number of laws Executive Orders and Proclamations of the Chief Executive, and bulletins, memoranda, and circulars of both the bureaus of public and private schools. Who is the Filipino writer and thinker whose teachings and noble thoughts have been frequently invoked and quoted by authors and public speakers on almost all occasions? None but Rizal. And why is this so? Because, as biographer Rafael Palma said, "The doctrines of Rizal are not for one epoch but for all epochs. They are as valid today as they were yesterday. It cannot be said that because the political ideals of Rizal have been achieved, because of the change of institutions, the wisdom of his counsels or the value of his doctrines have ceased to be opportune. They have not."

Unfortunately, however, there are still some Filipinos who entertain the belief that our Rizal is a 'made-to-order' national hero, and that the maker or manufacturer in this case were the Americans, particularly Civil Governor William Howard Taft. This was done allegedly in the following manner:

"And now, gentlemen, you must have a national hero."

These were supposed to be the words addressed by Governor Taft to Messrs, Pardo De Tavera, Legarda, and Luzurriaga, Filipino members of the Philippines Commission, of which Taft was the chairman. It was further reported that "in the subsequent discussion in which the rival merits of the revolutionary heroes (Marcelo H. del Pilar, Graciano Lopez Jaena, Jose Rizal, General Antonio, Emilio Jacinto and Andres Bonifacio.) Were considered, the final choice-now universally acclaimed a wise one- was Rizal. And so history was made"



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This article will attempt to answer two questions: (1) Who made Rizal the foremost national hero of the Philippines? And (2) Why is Rizal our greatest national hero? Before proceeding these queries, it will be better if we first know the meaning of the term hero. According to Webster's New International Dictionary of the English language, a hero is "a prominent or central personage taking an admirable part in any remarkable action or event". Also, "a person of distinguished valor or enterprise in danger, or fortitude in suffering." And finally, he is "a man honored after death by public worship, because of exceptional service to mankind."

Why is Rizal a hero, nay our foremost national hero? He is our greatest hero because, as a towering figure in the Propaganda Campaign, he took an "admirable part" in that movement in which roughly covered the period from 1882 to 1896. If we were asked to pick out a single work by a Filipino writer during this era, which, more than any other writing, contributed tremendously to the formation of Filipino nationality, we shall have no hesitation in choosing Rizal's *Noli Me Tangere* (Berlin, 1887). It is true that Pedro A. Paterno published his novel, *Ninay in Madrid* in 1885; Marcelo H. del Pilar, his *La Soberania Monacal* in Barcelona in 1889; Graciano Lopez Jaena, his *Discursos Y Articulos varios*, also in Barcelona in 1891; and Antonio Luna, his *Impresiones in Madrid* in 1893, but none of these books had evoked such favorable and unfavorable comments from friends and foes alike as did Rizal's *Noli*.

Typical of the encomiums that the hero received for his novel where those he received from Antonio Maria Regidor and Prof. Ferdinand Blumentritt. Regidor, a Filipino exile of 1872 in London, said that "the book was superior" and that "if Don Quijote has made its author immortal because he exposed to the world the sufferings of Spain, your *Noli Me Tangere* will bring you equal glory..." Blumentritt, after reading Rizal's *Noli*, wrote and congratulated its author, saying among other things: "Your work, as we Germans say has been written with the blood of the heart... Your work has exceeded my hopes and I consider myself happy to have been honored with your friendship. Not only, I but also your country, may feel happy for having in you a patriotic and loyal son. If you continue so, you will be to your people one of those great men who will exercise a determinative influence over the progress of their spiritual life."

If Rizal's friends and admirers praised with justifiable pride the *Noli* and its author, his enemies were equally loud and bitter in attacking and condemning the same. Perhaps no other work or writing of another Filipino author has, up to this day, aroused as much acrimonious debate not only among the reactionary foreigners as the *Noli* of Rizal. In the Philippines the hero's novel was attacked and condemned by a Faculty Committee of a Manila University and by the Permanent Censorship Commission in 1887. The Committee said that it found the book "heretical, impious, and scandalous to the religious order, and unpatriotic and subversive to public order, libelous to the Government of Spain



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and to its political policies in these islands", while the commission recommended "that the importation, reproduction, and circulation of this pernicious book in the Islands be absolutely prohibited." Coming down to our time, during the Congressional discussions and hearings on the Rizal (or Noli-Fili) bill in 1956, the proponents and opponents of the bill also engaged themselves in a bitter and long drawn-out debate that finally resulted in the enactment of a compromise measure, now known as republic Act No. 1425.

The attacks on Rizal's first novel were not only confined in the Philippines but were also staged in the Spanish capital. There, Senator Fernando Vida, Deputy (and ex general) Luis M. de Pando, and Premier Praxedes Mateo Sagasta were among those who unjustly lambasted and criticized Rizal and his Noli in the two chambers of the Spanish Cortes in 1888 and 1889.

It is comforting to learn, however, that about thirteen years later, Congressman Henry Allen Cooper of Wisconsin delivered an eulogy of Rizal and even recited the martyr's Ultimo Pensamiento on the floor of the United States House of Representatives in order to prove the capacity of the Filipinos for self-government. He said in part: "It has been said that, if American institutions had done nothing else than furnish to the world the character of George Washington, that alone would entitle them to the respect of mankind. So, Sir, I say to all those who denounce the Filipinos indiscriminately as barbarians and savages, without possibility of a civilized future that this despised raced proved itself entitled to their respect and to the respect of mankind. When it furnished to the world the character of Jose." The Result of this appeal of Representative Cooper was the approval of what is popularly known as the Philippine Bill of 1902.

The preceding paragraphs have shown that by the Noli alone Rizal, among his contemporaries, had become the most prominent or the central figure of the Propaganda Movement.

Again, we ask the question: Why did Rizal become the greatest Filipino hero? Because in this writer's humble opinion, no Filipino has yet been born who could equal or surpass Rizal as "a person of distinguished valor or enterprise in danger, or fortitude in suffering" of these traits of our hero, let us see what a Filipino and an American biographer said:

"What is most admirable in Rizal" wrote Rafael Palma, "is his complete self-denial, his complete abandonment of his personal interests in order to think only those of his country. He could have been whatever he wished to be, considering his natural endowments; he



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could have earned considerable sums of money from his profession; he could have lived relatively rich, happy, prosperous, had he not dedicated himself to public matters. But in him the voice of the species was stronger than the voice of personal progress, of private fortune, and he preferred to live far from his family and to sacrifice his personal affections for an ideal he had dreamed of. He heeded not his brother, not even his parents, beings whom he respected and venerated so much, in order to follow the road his conscience had traced for him.

"He did not have great means at his disposal to carry out his campaign, but that did not discourage him; he contented himself with what he had. He suffered the rigors of the cold winter of Europe, he suffered hunger, privation, and misery; but when he raised his eyes to heaven and saw his ideal, his hope was reborn. He complained of his countrymen, he complained of some of those who had promised him help and did not help him, until at times, profoundly disillusioned, he wanted to renounce his campaign forever, giving up everything. But such moments were evanescent, he soon felt comforted and resumed the task of bearing the cross of his suffering."

Dr. Frank C. Laubach, an American biographer of Rizal, spoke of the hero's courage in the following words:

His consuming life purpose was the secret of his moral courage. Physical courage, it is true, was one of his inherited traits. But that high courage to die loving his murderers, which he at last achieved, that cannot be inherited, it must be forged out in the fires of suffering and temptation. As we read through his life, we can see how the moral sinew and fiber grew year-by-year as he faced new perils and was forced to make fearful decisions. It required courage to write his two great novels telling things that no other man had ventured to say before, standing almost alone against the most powerful interests in his country and in Spain, and knowing full well that despotism would strike back. He had reached another loftier plateau of heroism when he wrote those letters in Hong Kong, "To be opened after death." And sailed into the "trap" in Manila without any illusions. Then, in his Dapitan exile, when he was tempted to escape, and said "No", not once but hundreds of times for four long years, and when, on the way to Cuba, Pedro Roxas pleaded with him to step off the boat at Singapore upon British territory and save his life, what inner struggle it must have caused him to answer over and over again, "No, no, no!" when the sentence of death and the fateful morning of his execution brought the final test, December 30, 1896, he walked with perfect calm to the firing line as though by his own choice, the only heroic figure in that sordid scene.

To the bigoted Spaniards in Spain and in the Philippines, Rizal was the most intelligent, most courageous, and most dangerous enemy of the reactionaries and the tyrants;



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therefore, he should be shot publicly in order as an example and a warning to those of his kind. This was the reason why Rizal, after a brief mock trial, was sentenced to death and made to face the firing squad at Bagumbayan Field, now the Luneta, in the early morning of December 30, 1896.

And for the third and last time, we repeat the question: Why is Rizal the greatest Filipino hero that ever lived? Because he is "a man honored after death by public worship, because of exceptional service to mankind" We can say that even before his execution, both Filipinos and foreigners already acclaimed Rizal as the foremost leader of his people. Writing from Barcelona to the great Malayan on March 10, 1889, Marcelo H. del Pilar said: "Rizal no tiene a aun derecho a morir su nombre constituye la mas pura e inmaculada bandera de aspiraciones, y Plaridel y los suyos no son otra cosa mas que unos voluntaries que militan bajo esa bandera." Fernando Acevedo who called Rizal his "distinguido amigo, compañero y paisano" wrote the latter from Zaragoza, Spain, on October 25, 1889: "I see in you the model Filipino: your application to study and your talents have placed you on a height which I revere and admire." The Bicolano Dr. Tomas Arejola wrote Rizal in Madrid, February 9, 1891, saying: "Your moral influence over us is indisputable."

Among the foreigners who recognized Rizal as the leading Filipino of his time were Blumentritt, Napoleon M. Kheil, Dr. Reinhold Rost, and Vicente Barrantes, Prof. Blumentritt told Dr. Maximo Viola in May, 1887 that "Rizal was the greatest product of the Philippines and that his coming to the world was like the appearance of a rare comet, whose rare brilliance appears only every other century." Napoleon M. Kheil of Prague, Austria, wrote to Rizal and said: "Admiro en Vd. A un noble representante de la España colonial." Dr. Rost, distinguished Malayologist and Librarian of the India Office in London, called Rizal "una perla de hombre", while Don Vicente Barrantes had to admit that Rizal was "the first among the Filipinos."

Even before the outbreak of the Revolution against Spain in 1896, many instances can be cited to prove that his countrymen here and abroad recognized Rizal's leadership. In the early part of 1889 he was unanimously elected by the Filipinos in Barcelona and Madrid as honorary president of the La Solidaridad. Some months later, in Paris he organized and became chief of the Indios Bravos. In January 1891, Rizal was again



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unanimously chosen Responsible (Chief) of the Spanish-Filipino Association. He was also the founder of the La Liga Filipina in Manila on July 3, 1892.

History tells us that revolutionary society known as the Katipunan likewise acknowledged Rizal's leadership and greatness by making him its honorary President and by using his family name Rizal as the password for the third –degree members..

A year after Rizal's execution, General Emilio Aguinaldo and the other revolutionary chiefs exiled to Hong Kong held a commemorative program there on December 29, 1897 on the occasion of the first anniversary of the hero's execution and martyrdom.

Of utmost significance in the public's appreciation for Rizal's patriotic labors in behalf of his people were the tributes paid by the Revolutionary Government to his memory. In his opening address at the Congress assembled at Malolos, Bulacan, on September 15, 1898, President Aguinaldo invoked the spirits of the departed heroes of the fatherland, thus:

Illustrious spirits of Rizal, Lopez Jaena and Marcelo H. del Pilar! August shades of Burgoz, Pelaez and Panganiban! Warlike geniuses of Aguinaldo (Crispulo-O) and Tirona, of Natividad and Evangelista! Arise a moment from your unknown graves!

Then on December 20, 1898 at the revolutionary capital at Malolos. President Aguinaldo issued the first official proclamation making December 30 of that year as "Rizal Day". The same proclamation ordered the hoisting of the Filipino Flags at half-mast "from 12:00 noon on December 29 to 12:00 noon on December 30, 1898" and the closing of "all offices of the government" during the whole day of December 30. Actually, an impressive Rizal Day program, sponsored by the Club Filipino, was held in Manila on December 30, 1898.

It should further be noted that both the La Independencia, edited by Gen. Antonio Luna, and the El Heraldo de la Revolucion , official organ of the Revolutionary Government , issued a special supplement in honor of Rizal in one of their December issues in 1898.

Two of the greatest Filipino poets in Spanish language paid glowing tributes to the Martyr of Bagumbayan in acknowledgement of the hero's labors and sacrifices for his people. Fernando Ma. Guerrero and Cecilio Apostol.

The Filipinos were not alone in grieving the untimely death of their hero and idol, for the intellectual and scientific circles of the world felt keenly the loss of Rizal, who was their



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esteemed colleague and friend Dr. Camilo Osias and Wenceslao E. Retana both spoke of the universal homage accorded to Rizal immediately after his death. Dr. Osias wrote thus:

Expressions of deep sympathy came from Blumentritt and many others such as Dr. Renward Braustette of Lucerne, a scholar on things Malay; Dr. Feodor Jagor, A German author of Philippine Travels; Dr. Friedrich Ratzel, an eminent German geographer and ethnographer; Señor Ricardo Palma, a distinguished man of letters from Peru; professor M. Buchner, Director of The Ethnographic Museum of Munich and a noted Malayologist; Monsiuer Edmont Planchut, a French Orientalist, author of various works and writer on Philippine subjects; Dr. W. Joest, eminent German geographer and Professor at the University of Berlin; Dr. H. Kern, Professor of Sanskrit in the University of Leiden and celebrated authority on Malay Affairs; Dr. J. Montano, a distinguished French linguist and anthropologist and author of a Memoria on the Philippines; Dr. F. Mueller, Professor of the University of Vienna and a great philologist; a noted Dutch literary woman who signed H. D. Teenk Willink, author of a touching and conscientious biography of Rizal; Herr Manfred Wittich, writer of Leipzig; Dr. Betances, Cuban political leader; Dr. Boettger, a noted German naturalist and author of works on the fauna of the Philippines; Dr. A. B. Meyer, Director of the Museum of Ethnography of Dresden and eminent Filipinologist; M. Odekerchen of Leige, Director of L'Express, a newspaper wherein Dr. Rizal wrote articles; Dr. Ed Seler, translator in German of Rizal's My Last Farewell; Mr. H. W. Bray, a distinguished English writer; Mr. John Foreman, author of works on the Philippines; Herr C.M. Heller, a German naturalist; Dr. H. Stolpe, a Swedish savant who spoke and published on the Philippines and Rizal; Mr. Armand Lehinant, Austrian engineer and writer; Dr. J.M. Podhovsky, a notable Czech writer, author of works on the Philippines and Dr. Rizal.

Among the scientific necrological services held especially to honor Rizal, the one sponsored by the Anthropological Society of Berlin on November 20, 1897 at the initiative of Dr. Rudolp Virchow, its president, was the most important and significant. Dr. Ed Seler recited the German translation of Rizal's "My Last Farewell" on that occasion.

Did the Americans, especially Governor William H. Taft, really choose Rizal out of several Filipino patriots as the Number One hero of his people?

Nothing could be farther from the truth. In the preceding pages, we have shown beyond the shadow of doubt that the Great Malayan, by his own efforts and sacrifices for his oppressed countrymen, had protected himself as the foremost leader of the Philippines



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until the moment of his immolation, and this fact was spontaneously acknowledged not only by his own people but also by the elite of other lands intimately knew his patriotic labors. We have likewise shown that immediately after his execution, his own people had justly acclaimed him as their foremost hero and martyr. The intellectual and scientific world, as we have also demonstrated, was not slow in according him signal honors as a hero of humanity and as an apostle of Freedom.

Mr. Taft, as Chairman of the second Philippine Commission, arrived in the Philippines in June 1900. This Commission began its legislative functions on September 1st of the same year. On June 11 of the ensuing year the Philippine commission approved Act. No. 137, which organized "the politico-military district of Morong" into the Province of Rizal" This was the first official step taken by the Taft Commission to honor our greatest hero and martyr. It should be borne in mind that SIX DAYS before the passage of Act No. 137, The Taft Commission held a meeting at the town of Pasig for the purpose of organizing the province. In that meeting attended by the leading citizens of both Manila and Morong, a plan was presented to combine the two districts into one, but this proposal met with determined and vigorous objection from the leaders of Morong.

"At this point," reads the 'Minutes of Proceedings' of the Taft Commission. "Dr. Tavera, of the Federal Party, who accompanied the Commission, asked that he might make a suggestion with reference to the proposed union of Manila and Morong Provinces. It was his opinion that in case of union neither the name of Morong nor Manila ought to be retained. He then stated the custom, which prevailed in the United States and other countries of naming important localities or districts in memory of some illustrious citizen of the country. In line with this he suggested that the united provinces be named 'Rizal', in memory and in honor of the most illustrious Filipino and the most illustrious tagalog the Islands had ever known, The President (William H. Taft stated that the Commission, not less than the Filipinos, felt proud to do honor to the name of Rizal, and if, after consideration, it decided to unite the provinces it would have pleasure, if such action met the desires of the people, in giving the new province the name of Rizal." And if, after consideration, it decided to unite the provinces it would have pleasure, if such action met the desires of the people, in giving the new province the name of Rizal."

It is obvious then that the idea of naming the district of Morong after Rizal came from Dr. Pardo de Tavera, a Filipino, and not from Judge Taft, an American. It is interesting to know that two countrymen of Mr. Taft-Justice George A Malcolm and Dr. Frank C. Laubach who both resided in the Philippines for many years and who were very familiar with the history and lives of great Filipinos- do not subscribe to the view that Jose Rizal is an American-made hero, Justice Malcolm has this to say:



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In those early days (of American occupation) it was bruited about the Americans had made Rizal a hero to serve their purposes. That was indeed a sinister interpretation of voluntary American action designed to pay tribute to a great man.

Dr. Laubach's view about the question is as follows:

The tradition that every American hears when he reaches the Philippine Islands is that William Howard Taft, feeling that the Filipinos needed a hero, made one out of Rizal. We trust that this book (Rizal: man and Martyr) will serve to show how empty that statement is. I speak well for Taft that he was sufficiently free from racial prejudice to appreciate in some measure the stature of a great Filipino. It was a Spaniard who did more than any other to save Rizal for posterity –Retana, whose work (Vida y escritos del Dr. Jose Rizal, Madrid, 1907) is by far the most complete and scholarly that we have (in 1936). Like Rizal, he lost all his money in the cause of the Filipinos, and died a poor man.

Granting for the sake of argument that the Taft Commission chose Rizal out of several great Filipinos as the Number one Hero of his people, still we can say that what the commission did was merely to confirm a sort of a fait accompli, and that was that Jose Rizal had already been acclaimed by his countrymen and the scientific world as the foremost hero and martyr of the land of his birth. Nay, we can go even farther and concur with Prof. Blumentritt, who said in 1897:

Not only is Rizal THE MOST PROMINENT MAN OF HIS OWN PEOPLE BUT THE GREATEST MAN THE MALAYAN RACE HAS PRODUCED. His memory will never perish in his fatherland, and future generations of Spaniards will yet learn to utter his name with respect and reverence.

Perhaps the following quotation from the late William Cameron Forbes, an ardent admirer of Rizal and the Governor General of the Philippines during the construction of the Rizal mausoleum on the Luneta, is appropriate at this point:

It is eminently proper that Rizal should have become the acknowledged national hero of the Philippine people. The American administration has lent every assistance to this recognition, setting aside the anniversary of his death to be a day of observance, placing his picture on the postage stamp most commonly used in the Islands, and on the currency, cooperating with the Filipinos in making the site of his school in Dapitan a national park, and encouraging the erection by public subscription of a monument in his honor on the Luneta in Manila near the place where he met his death. One of the longest and most important streets in Manila has been named in his memory-Rizal Avenue. The Filipinos in many cities and towns have erected monuments to his name, and throughout the



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Islands the public schools teach the young Filipinos to revere his memory as the greatest of Filipino patriots.

Now and then we come across some Filipinos who venture the opinion that Andres Bonifacio, and not Jose Rizal, deserves to be acknowledged and canonized as our first national hero. They maintain that Rizal never held a gun, a rifle, or a sword in fighting for the liberty and independence of our country in the battlefield. They further assert that while the foremost national heroes of our countries are soldier-generals, like George Washington of the United States of America, Napoleon I and Joan of Arc of France, Simon Bolivar of Venezuela, Jose de San Martin of Argentina, Bernardo O' Higgins of Chile, Jimmu Tenno of Japan, etc., our greatest hero was a pacifist and a civilian whose weapon was his quill. However, our people in exercising their good sense, independent judgment, and unusual discernment, have not followed the examples of other nations in selecting and acknowledging a military leader for their greatest hero. Rafael Palma has very well stated the case of Rizal versus Bonifacio in these words:

It should be a source of pride and satisfaction to the Filipinos to have among their national heroes one of such excellent qualities and merits, which may be equaled but not surpassed by any other man. Whereas generally the heroes of occidental nations are warriors and generals who served their cause with the sword, distilling blood and tears, the hero of the Filipinos served his cause with the pen, demonstrating that the pen is as mighty as the sword to redeem a people from their political slavery. It is true that in our case the sword of Bonifacio was after all needed to shake off the yoke of a foreign power; but the revolution prepared by Bonifacio was only the effect, the consequence of the spiritual redemption wrought by the pen of Rizal. Hence, not only in chronological order but also in point of importance the previous work of Rizal seems to us superior to that of Bonifacio, because although that of Bonifacio was of immediate results that of Rizal will have more durable and permanent effects.

And let us note further what other great men said about the pen being mightier and more powerful than the sword. Napoleon I himself, who was a great conqueror and ruler Said: "There are only two powers in the world, the sword and the pen; and in the end the former is always conquered by the latter. "The following statement of Sir Thomas Browne is more applicable to the role played by Rizal in our libertarian struggle: "Scholars are men of peace; they bear no arms, but their tongues are sharper than the sword; their pen carry further and give a louder report than thunder. I had rather stand in the shock of a basilisk than in the fury of a merciless pen." And finally, let us quote from Bulwer: "Take away the sword; states can be saved without it; bring the pen!"



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In the preceding pages we have tried to show that Rizal was not only a great hero but also the greatest among the Filipinos. As a matter of fact, the Austrian savant Prof. Blumentritt judged him as 'the most prominent man of his own people' and 'the greatest man the Malayan race has produced'. We have also shown that even during his lifetime, Rizal was already acclaimed by both Filipinos and foreigners as the foremost leader of his people and that this admiration for him has increased with the passing of time since his dramatic death on the Luneta that fateful morning of December 30, 1896. Likewise, we attempted to disprove the claim made by some quarters that Rizal is an American made hero, and we also tried to explain why Rizal is greater than any other Filipino hero, including Andres Bonifacio.

Who made Rizal the foremost hero of the Philippines? The answer is No single person or groups of person were responsible for making the Greatest Malayan the Number One hero of his people. Rizal himself, his own people, and the foreigners all together contributed to make him the greatest hero and martyr of his people. No amount of adulation and canonization by both Filipinos and foreigners could convert Rizal into a great hero if he did not possess in himself what Palma calls "excellent qualities and merits"

Review of Concepts

Hero

1. A prominent or central personage taking an admirable part in any remarkable action or event.
2. A person of distinguished valor, enterprise in danger or fortitude in suffering.
3. A man honored after death because of exceptional service to mankind.

Republic Act No. 1425- making it obligatory for college and university students to study the life and works of Jose Rizal.

There is no law or proclamation which directly made Rizal into a hero. Rizal's hero status was made by the acclamation of the Filipino people



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Post Test

LEARNING MODULE

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Name: _____ Section: _____

Directions: Explain the reasons Why Rizal is the National Hero?

References:

RA 1425 (2020) <https://www.officialgazette.gov.ph/1956/06/12/republic-act-no-1425/>

De Viana, AV., Cabrera, HMF., Samala, EP., De Vera, MM., Atutubo, JC (2018). Jose Rizal: Social Reformer and Patriot. First Ed., Rex Books Store, Inc.

Capino, Diosdado G. et al. (2005). Rizal's life, works and writings: their impact on our national identity. Quezon City: JMC Press

Rizal images

(2020). <https://www.google.com/search?q=image+Rizal+Law+and+Claro+M+Recto&sxsrf>



"For Nation's Greater Heights"

Module 2

Title: Conditions of the Philippines in the 19th Century

Topic: Rizal and the 19th century Philippines

Time Frame: 6 hours

Introduction: The essence of the life of Rizal is marked by the conditions that existed during his lifetime in the Philippines and around the world particularly in Europe.

Objectives:

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

- construct a diagram of the conditions of the Philippines during the 19th century;
- explain how the 19th century condition influenced Rizal's life;
- appreciate Rizal's sense of patriotism through vigilance on injustices.

Pre test

List down the changes that occurred in the Philippines during the 19th century



Learning Activities

THE PHILIPPINES IN THE 19TH CENTURY

Social Structure – Philippine society was predominantly feudalistic –the results of the Spanish land holding system upon the country with the arrival of the conquistadors. An elite exploited the masses, fostered by the “master-slave” relationship between the Spaniards and the Filipinos. The Spaniards exacted all forms of taxes and tributes, and drafted the natives for manual labor. Consequently, the poor became poorer and the rich wealthier.

The pyramidal structure in the 19th century Philippine society favored the Spaniards. Its apex was occupied by the Spanish officials, the peninsulares and the friars, its base by the Filipino majority, the Indios. Racial discrimination was prevalent as the Spanish born peninsulares were given the highest offices and positions in society, while the criolles, the Philippine born Spaniards, the half-breed or mestizos, enjoyed second priority and the natives or Indios were looked down upon.

Political System- Spain governed the Philippines through the Ministro de Ultramar (Ministry of the colonies). This body helped the Spanish monarchs manage the affairs of the colonies and govern the Philippines through centralized machinery, exercising executive, legislative, judicial and religious powers.

The Governor General appointed by the Spanish monarch headed the central administration in Manila. He was the King's representative in all state and religious matters and as such he exercised extensive powers.

The Governor general was theoretically responsible for all government and religious activities during his term including petty official negligence and faulty administration of justice. The immensity of those disciplinary powers made some of the Governors general weak and biased. His supervisory and disciplinary prerogatives often gave him the opportunity to reward his favorites and relatives and to penalize those who had displeased him.

Next to the central government in the hierarchical structure were the provincial governments led by alcaldes mayors and the city governments were administered by alcaldes en ordinario. The gobernadorcillo was the chief executive of a town.

The smallest unit of government was the barangay or barrio. Each barangay was controlled by a cabeza de barangay.



Sources of Abuses in the Administrative System

The main cause of the weakness of the administrative system was the appointment of officials with inferior qualifications, and without dedication to duty, and moral strength to resist corruption for material advancement. These officials were assigned manifold duties and given many powers and privileges. The functions of the central administrative officials overlapped and inevitably resulted in confusion and friction. Complicating the situation was the union of the church and the state.

Gobernadorcillos made considerable amounts of money from the income of prosperous towns because of the lucrative monetary gains for the officials. The system of collection was another source of abuse that raised many bitter complaints from the natives. The natural and constitutional rights and liberties of the Indios were curtailed. Homes were searched without warrants; people were convicted and exiled for being filibusteros; books, magazines and other written materials could not be published and introduced into the country without the prior approval of the Board of Censors; and meetings and assemblies for political purposes were prohibited.

The judicial system was not properly implemented because many judges were incompetent and corrupt. Many cases were settled not according to the merit of the case but on the basis of such considerations as race, money, and certain personal advantages.

An interesting case that illustrates an instance of injustice was the imprisonment of Rizal's mother. Doña Teodora was arrested and was intimidated by the Kalamba mayor into admitting the charge. She was promised immediate freedom and speedy reunion with her family if she complied with his instructions. "What mother could have resisted, what mother could not have sacrificed her very life for her children?" reminisced Rizal. "Deceived and terrorized...she submitted to the will of her enemies."

Educational System. The most serious criticisms against the system were: the overemphasis on religious matters, the obsolete teaching methods, the limited curriculum, the very poor classroom facilities, the absence of teaching materials, such as books. Primary education was neglected; the absence of academic freedom, the prejudice against Filipinos in the schools of higher learning, and the friar control over the system were also reported.

The friars occupied a dominant position in the Philippine educational system for religion was the main subject in the schools. Fear of God was emphasized and obedience to the friars was instilled in the minds of the people. They were constantly reminded that they had inferior intelligence and they were fit only for manual labor. Over the centuries, these practices resulted in a lack of personal confidence and a development of inferiority complex.



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The friars believed that the knowledge of the Spanish language would encourage the people to oppose Spanish rule. An enlightened people cannot be kept long in subjugation. The Filipinos must therefore be kept in the dark so that they would remain isolated from the intellectual ferment of the times; otherwise they might be inspired by the new ideas of freedom and independence.

Name: _____ Score: _____

Directions: Fill in the table with highlights of the following 19th century systems.

Political System,	
Social System /Educational System	
Economic System	
Sources of Abuses	



"For Nation's Greater Heights"

Review of Concepts

"Master-slave" relationship between the Spaniards and the Filipinos.

Social Structure –Peninsulares, Insulares ,Indios

Friars- the most powerful figure of the 19thcentury Philippines

-also the element of continuity and stability

Governor general - was theoretically responsible for all government and religious activities



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Post Test

Name : _____ Score: _____

Direction: In 10 sentences discuss how the 19th century Philippines influenced Rizal's life.

References:

De Viana, AV., Cabrera, HMF., Samala, EP., De Vera, MM., Atutubo, JC (2018). Jose Rizal: social reformer and patriot. First Ed., Rex Books Store, Inc. Philippines Under Spanish Rule, 1571-1898

Obias, Rw., Mallari, AA., Estrella, JR. (2018). *The Life and works of Jose Rizal*. First Ed., C.&E Publishing, Inc, Quezon City, Phils.

Rizal in the 19th Century Philippines(2017) <https://www.slideshare.net/MsKrabbs19/rizal-in-the-19th-century-philippines>



Module 3

Title: SOMETHING TO REMEMBER

Topic : Events on 1872

Time Frame : 7 hours

Introduction: 1872 was significant because the events that took place during this time determined Rizal's fate. Instead of becoming one of the Jesuits, he became the other person that attacked the friars. The events paved way for the development of Philippine Nationalism. Moreover, during the development of Philippine Nationalism, important teachings from Rizal's writings is of paramount consideration.

Objectives:

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

- discuss the factors of the Rise of Filipino Nationalism;
- relate the 1872 events to Rizal's fate;
- practice Rizal's teachings in our daily life.

Pre Test

Name: _____ Score: _____

Direction: Make a petal web on the factors of Philippine Nationalism.

A large, empty rectangular box with a thin black border, intended for the student to create a petal web diagram on the factors of Philippine Nationalism.



Learning Activities

The Rise of Filipino Nationalism

The Filipinos never had any unity before and after the coming of the Spaniards. They were divided into barangays and alliances were loose and not permanent. Filipinos at that time never considered themselves as one people with a common heritage. They called themselves inhabitants or residents of this or that locality, barangay, or area.

Opening of the Suez Canal. – This resulted in the shortening of the distance between Spain and the Philippines. Because of this, many Spaniards with progressive ideas migrated to the Philippines. Later on, they influence some educated Filipinos and soon both were asking the government to introduce changes in the administration of the colony. Another effect of the shortening of the distance between Spain and the Philippines was that the sending of progressive books and periodicals to the Philippines became easy and cheap. These books and periodicals were read by the educated Filipinos who learned about democratic practices in Europe, the freedom of the press, the freedom of speech, and the free exchange of ideas among people. The shortening of the distance between the Mother Country and the colony also encouraged many educated Filipinos to go to Europe to continue their studies and to prove that they were the equal of the Spaniards. Before the opening of the Suez Canal, the voyage from Spain to Philippines or from here to Spain was so long and dangerous that many Filipinos who could afford to go to Europe were afraid to undertake the voyage.

Liberalism of the Philippines. - In 1868, a revolution took place in Spain. The revolutionist won and Queen Isabel was forced to flee to France. As a result of this, the Republic of the Spain was set up. The triumph of the revolutionist in Spain who were for popular suffrage and for freedom of speech, of the press, and of the religion, led to the sending of progressive or liberal Spaniards to the Philippines. One of this liberal Spaniards was Governor- General Carlos Maria de La Torre. When he arrived in Manila in 1869, he put into practice the liberal principles of the revolutionist in Spain. He showed his democratic ways by living simply, by avoiding luxury, and by walking the streets of Manila in civilian clothes. This was something new, because in the past the governors-general wore their military uniforms complete with medals and ribbons.

Campaign for Secularization. – Priests are of two classes: the regular and the secular. The regular priests are those who belong to the religious orders like the Dominican, the recollect, the Augustinian, and the Franciscan. The secular priest is not a member of any religious order. The regular priests or simply regulars have a mission to fulfil: to convert non- Christian people to Christianity. As soon as they have converted the



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people of a locality to Christianity, they leave and go to another area to make converts, In the Christianized areas, churches or parishes are built. These are administered by the seculars.

Cavite Mutiny. - The relation between the Filipino seculars and the Spanish regulars became bad. There was no love lost between them. The Spanish regulars continued to occupy the parishes although they did not have any right to continue to occupy them. They blamed the Filipino priests by saying that the latter were not prepared to administer parishes. On the other hand, the Filipino seculars continued their campaign relentlessly. The result was bad blood between them.

Execution of Gum-Bur-Za. – Before the trial of the priests Gomez, Burgos, and Zamora, they were jailed in Fort Santiago. Priests, regular or secular, were allowed to see them. During the trial, the government failed to prove convincingly that the accused seculars were really connected with the January mutiny. The governor-general promised to present documents to prove that the three priests were connected with the “rebellion”, as he called the mutiny. But he never presented any document. Until the present time, no document has been found to show that Gomez, Burgos, and Zamora were, in any way, connected with the mutiny. Nevertheless, they were sentenced to death by garrotte.

Other Events on 1872

Imprisonment of Rizal's Mother –accused of poisoning the wife of his brother. She was put into prison without due process of law .

Paciano, Rizal;s brother was blacklisted- because of his close association to Fr. Burgoz. This was the reason Jose adopted the surname Rizal instead of Mercado to avoid difficulty in his education.

The events of 1872 determined Rizal's Fate . How?



The Student Teachings

1. "Love is the most potent and the most sublime"
2. "There are no tyrants where there are no slaves"
3. "A people who makes itself despicable for its cowardice and vices exposes itself to abuses and vexations."
4. "Not waste time because when the time comes it will not find you unprepared."
5. "Form a nucleus of a group that in the future would use their varied talents to work for solution to Philippine problems."
6. "A wise education prepares one to become a good member of his social world."
7. "The basic duty of a citizen is to educate himself so that he may be prepared to carry out his duties and responsibilities."
8. "Life is a serious thing and only those with intelligence and heart go through it worthy. To live is to be among men and to be among men is to struggle on this battlefield, Man has no better weapon than his intelligence, no other force but to his heart, sharpen, perfect, polish then your mind and fortify and educate the heart."
9. "If knowledge is the heritage of mankind only the brain inherit it."
10. "I enjoined you to consider the gray hair of our parents. They are already very old. You should sow with glory their old days. There is certain egoism, an egoism offspring of their excessive love."
11. "Misfortunes do not mean dishonor. Misfortunes are welcome when they are the result of avoiding abasement and degradation."
12. "The best legacy that parents can leave to their children is an upright judgment, generosity in the exercise of our rights and perseverance in adversity. The greatest honor that a son can pay to his parents is integrity and a good name that the acts of the son may never make his parents live with indignation or shame."
13. "Not all good desires and generosity produce sweet fruit"



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LEARNING MODULE

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Name: _____ Score: _____

Directions: Discuss three teachings (worth emulating and remembering) in relation to your being an education student.

**Self-Evaluation**

Name: _____ Score: _____

Directions: Write the word Rizal if the statement is correct and the word Jose if the statement is wrong. If the statement is wrong change the underline word/words to make the statement correct.

- _____ 1. GOMBURZA supported for regularization of the parishes.
- _____ 2. The regular priests were the priests assigned in missionary works.
- _____ 3. The opening of Asia encouraged the Filipinos to be educated in Spain.
- _____ 4. The execution of Gomburza determined Rizal's fate .
- _____ 5. Dona Teodora was in the prison cell when Rizal was in Ateneo.
- _____ 6. Rafael de Izquierdo's term was considered as the era of suffrage and freedom in the Philippines.
- _____ 7. Paciano's association with Fr. Sanchez made the Mercado family name blacklisted.
- _____ 8. Cavity mutiny was the true reason why the three priests were executed.
- _____ 9. Nationalism can also be equated with the term unity.
- _____ 10. Rizal is from the Spanish word "ricial" which means "market "



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Review of Concepts

Rise of Filipino Nationalism- Execution of Gomburza, Liberalism , Cavite Mutiny , Opening of the Suez Canal

Events of 1872- execution of Gomburza, imprisonment of Rizal's mother , and Paciano was balcklisted

Post Test

Name: _____ Score: _____

Directions: In 10 sentences answer the question below

Why something to remember for Rizal?

Reference: Gurrero, Leon M. The First Filipino . Printon Press .1991
Gospels of Philippine Nationalism

_____MIDTERM EXAM_____



Module 4

Title:Gospels of Philippine Nationalism

Topic:4.1 Noli Me Tangere

Time Frame: 9 hours

Introduction: Rizal portrayed in the novel Noli Me Tangere the miserable plight of the Filipino masses in an effort to convince the Spanish authorities the pressing need for reforms. It denounced the abuses committed by the friars and the civil administrators.

Objectives:

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

- identify the symbolisms of the major characters in the novel Noli Me Tangere;
- discuss the message of the famous novel Noli Me Tangere;
- appreciate the literary work of Rizal.



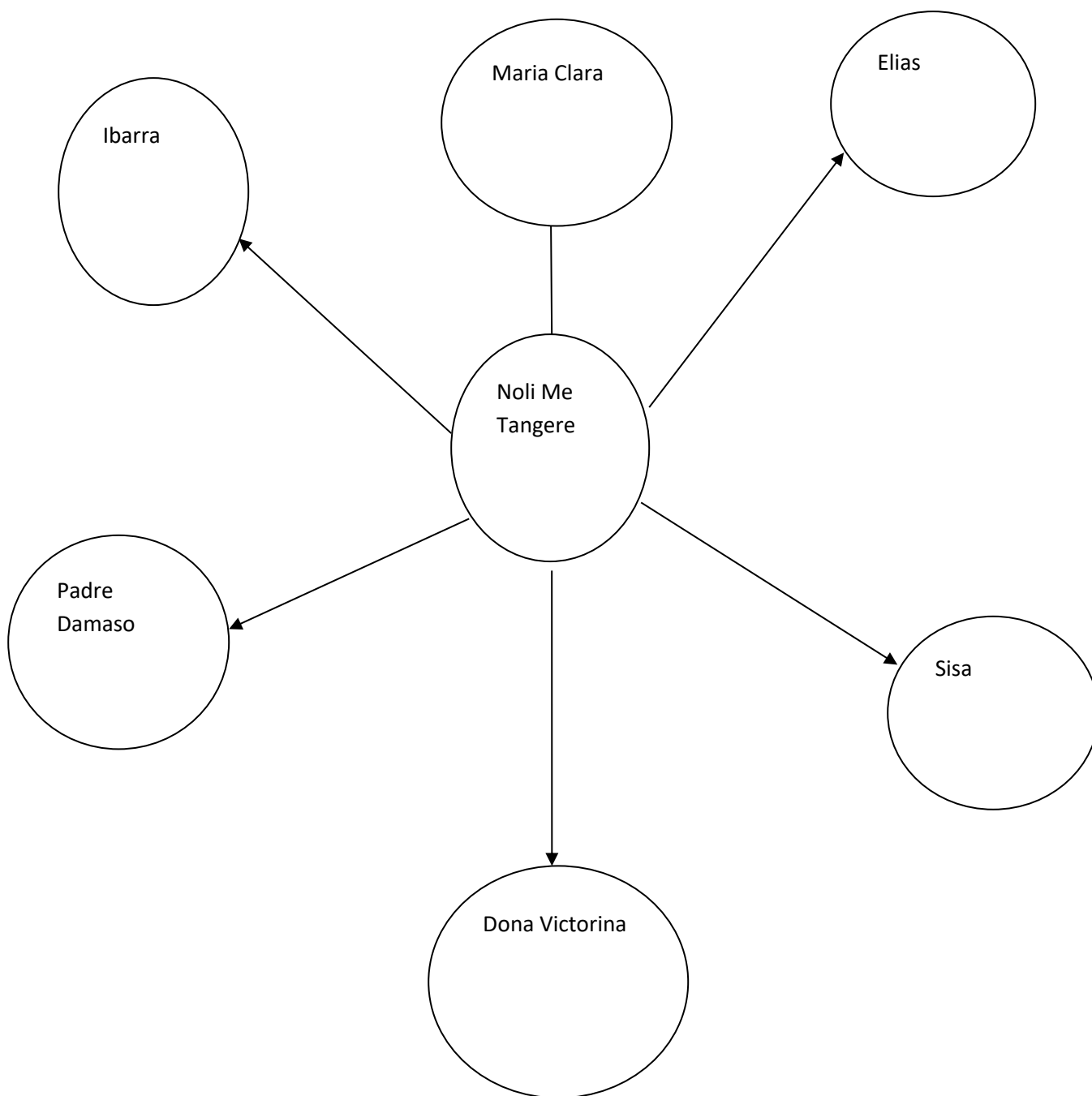
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Pre Test

LEARNING MODULE

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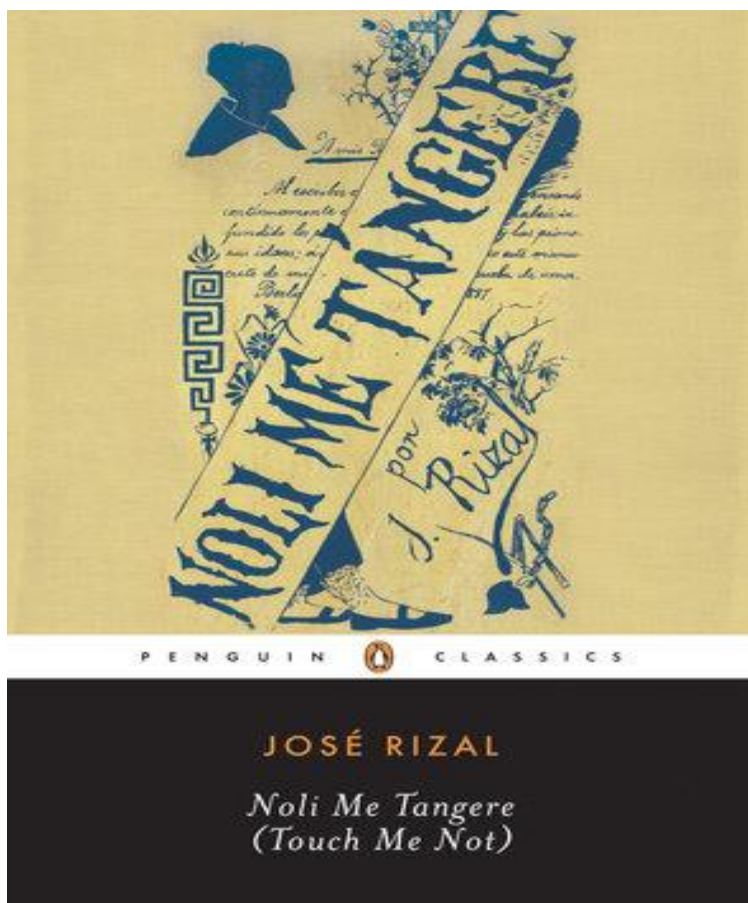
Name: _____ Score: _____

Directions: Give the symbolisms of the following major characters in the Noli Me Tangere





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Noli Me Tangere (2020) <https://www.penguinrandomhouse.com/books/291131/noli-me-tangere-touch-me-not-by-jose-rizal/9780143039693/readers-guide/>

SYNOPSIS

NOLI

The novel *Noli me Tangere* contains 63 chapters and an epilogue. It begins with a reception given by Capitan Tiago (Santiago de los Santos) at his house in Calle Anloague (now Juan Luna Street) on the last day of October. This reception or dinner was in honor of Crisostomo Ibarra, a young and rich Filipino who had just returned after seven years of study in Europe. Ibarra was the only son of Don Rafael Ibarra, friend of Capitan Tiago, and a fiancé of beautiful Maria Clara, supposed daughter of Capitan Tiago.

Among the guests during the reception were Padre Damaso, a fat Franciscan Friar who had been parish priest for 20 years of San Diego, Calamba, Ibarra's native town; Padre Sybila, a young Dominican parish priest of Binondo; Señor Guevara, an



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elderly and kind lieutenant of the Guardia Civil; Don Tiburcio de Espadaña, abogus Spanish physician, lame, and henpecked husband of Doña Victorina; and several ladies.

Ibarra, upon his arrival, produced a favorable impression among the guests, except Padre Damaso, who was rude to him. In accordance with a German custom, he introduced himself to the ladies.

During the dinner the conversation centered on Ibarra's studies and travels abroad. Padre Damaso was in bad mood because he got a bony neck and a hard wing of the chicken tinola. He discredits Ibarra's remarks.

After dinner, Ibarra left Capitan Tiago's house to return to his hotel. On the way, the kind lieutenant Guevara told him the sad story of his father's death in San Diego. Don Rafael, his father, was a rich and brave man. He defended a helpless boy from the brutality of the illiterate Spanish tax collector pushing the latter and accidentally killing him. Don Rafael was thrown in prison, where he died unhappily. He was buried in consecrated ground, but his enemies, accusing of being a heretic, had his body removed from cemetery.

On hearing about his father's sad story, Ibarra thanked the kind Spanish lieutenant and vowed to find out the truth about his father's death.

The following morning, he visited Maria Clara, his childhood sweetheart. Maria Clara teasingly said that he had forgotten her because the girls in Germany were beautiful. Ibarra replied that he had never forgotten her.

After the romantic reunion with Maria Clara, Ibarra went to San Diego to visit his father's grave. It was all Saints Day. At the cemetery, the grave-digger told Ibarra that the corpse of Don Rafael was removed by order of the parish priest to be buried in the Chinese cemetery; but the corpse was heavy and it was a dark rainy night so that he (the grave-digger) simply threw the corpse into the lake.

Ibarra was angered by the gravedigger's story. He left the cemetery. On the way, he met Padre Salvi, Franciscan parish priest of San Diego. In a flash, Ibarra pounced on the priest, demanding redress for desecrating his father's mortal remains. Padre Salvi told him that he had nothing to do with it, for he was not the parish priest at the time of Don Rafael's Death. It was Padre Damaso, his predecessor, who was responsible for it. Convinced of Padre Salvi's innocence. Ibarra went away.

In his town, Ibarra met several interesting people, such as the wise old man, Tasio the philosopher, whose ideas were too advanced for his times so that the people, who could not understand him, called him "Tasio the Lunatic", the progressive school teacher, who complained to Ibarra that the children were losing interest in their studies because of the lack of a proper school house and the discouraging attitude of the parish friar towards both the teaching of Spanish and of the use of modern methods of pedagogy; the spineless gobernadorcillo, who catered to the wishes of the Spanish parish friar; Don



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Filipo Lino, the teniente –mayor and leader of the liberal faction in the town; Don Melchor, the captain of the cuadrilleros (town police) and the former gobernadorcillos who were prominent citizens- Don Basilio and Don Valentin.

A most tragic story in the novel is the tale of Sisa, who was formerly a rich girl but became poor because she married a gambler, and a wastrel at that. She became crazy because she lost her two boys, Basilio and Crispin, the joys of her wretched life. These boys were sacristans (sextons) in the church, working for a small wage to support their poor mother. Crispin, the younger of the two brothers, was accused by the brutal sacristan mayor (chief sexton) of stealing the money of the priest. He was tortured in the convent and died. Basilio, with his brother's dying cries ringing in his ears, escaped. When the two boys did not return home, Sisa looked for them everywhere and, in her great sorrow, she became insane.

Capitan Tiago, Maria Clara, and Aunt Isabel (Capitan Tiago's cousin who took care of Maria Clara, after her mother's death) arrived in San Diego. Ibarra and his friends gave a picnic at the lake. Among those present in the picnic, were Maria Clara and her four friends – "the merry Siñang, the grave Victoria, the beautiful Iday, and the thoughtful Neneng;" Aunt Isabel, chaperon of Maria Clara; Capitana Tika, mother of Siñang; Andeng, foster sister of Maria Clara; Albino, the ex-theological student who was in love with Siñang; and Ibarra and his friends. One of the boatmen was a strong and silent peasant youth named Elias.

An incident of the picnic was the saving of Elias' life by Ibarra. Elias bravely grappled with a crocodile, which was caught in the fish corral. But the crocodile struggled furiously so that Elias could not subdue it. Ibarra jumped into the water and killed the crocodile, thereby saving Elias.

Another incident, which preceded the above-mentioned near-tragic crocodile incident, was the rendering of a beautiful song by Maria Clara who had a sweet voice. Upon the insistent requests of her friends, she played the harp and sang.

After Maria Clara's song and the crocodile incident, they went ashore. They made merry in the cool, wooded meadow. Padre Salvi, Capitan Basilio, the alferez (lieutenant of the guardia civil) and the town officials were present. The luncheon was served, and everybody enjoyed eating.

The meal over, Ibarra and Capitan Basilio played chess, while Maria Clara and her friends played the "Wheel of Chance", a game based on a fortune –telling book. As the girls were enjoying their fortune telling book, saying that it was a sin to play such a game. Shortly thereafter, a sergeant and four soldiers of the Guardia Civil suddenly arrived, looking for Elias, who was hunted for (1) assaulting Padre Damaso and (2) throwing the alferez into a mud hole. Fortunately Elias had disappeared, and the Guardia Civil went away empty handed. During the picnic also, Ibarra received a telegram from the Spanish authorities notifying him of the approval of his donation of a schoolhouse for the children of San Diego.

The next day Ibarra visited old Tasio consults him on his pet project about the schoolhouse. He saw the old man's writings were written in hieroglyphics. Tasio explained



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to him that he wrote in hieroglyphics because he was writing for the future generations who would understand them and say, "Not all were asleep in the night of our ancestors!"

Tasio was pessimistic about the project of Ibarra to build a schoolhouse at his own expense. However, the construction of the schoolhouse continued under the supervision of the architect called Ñor Juan.

Meanwhile San Diego was merrily preparing for its annual fiesta, in honor of its patron saint San Diego de Alcalá, whose feast day is the 11th of November. On the eve of the fiesta, hundreds of visitors arrived from the nearby towns, and there were laughter, music, exploding bombs, feasting and moro-moro. The music was furnished by five brass band (including the famous Pagsanjan Band owned by the escribano Miguel Guevara) and three orchestras.

In the morning of the fiesta there was a high Mass in the church, officiated by Padre Salvi. Padre Damaso gave the long sermon, in which he expatiated on the evils of the times that were caused by certain men, who having tasted some education spread pernicious ideas among the people.

After Padre Damaso's sermon, Padre Salvi continued the mass. Elias quietly moved to Ibarra, who was kneeling and praying by Maria Clara's side, and warned him to be careful during the ceremony of the laying of the cornerstone of the schoolhouse because there was a plot to kill him.

Elias suspected that the yellowish man, who built the derrick, was a paid stooge of Ibarra's enemies. True to his suspicion, later in the day, when Ibarra, in the presence of a big crowd, went down into the trench to cement the cornerstone, the derrick collapsed. Elias, quick as a flash, pushed him aside, thereby saving his life. The yellowish man was the one crushed to death by the shattered derrick.

At the sumptuous diner that night under a decorated kiosk, a sad incident occurred. The arrogant padre Damaso, speaking in the presence of many guests, insulted the memory of Ibarra's father. Ibarra jumped from his seat, knocked down the fat friar with his fist, and then seized a sharp knife. He would have killed the friar, were it not for the timely intervention of Maria Clara.

Ibarra's attack on Padre Damaso produced two results: (1) his engagement to Maria Clara was broken and (2) he was excommunicated. Fortunately, the liberal-minded governor general visited the town and befriended Ibarra. He told the young man not to worry. He persuaded Capitan Tiago to accept Ibarra as son-in-law and promised to see the archbishop of Manila to lift the ban of excommunication.

The fiesta over, Maria Clara became ill. She was treated by the quack Spanish physician, Tiburcio de Espadaña, whose wife, a vain and vulgar native woman, was a frequent visitor in Capitan Tiago's house. This woman had hallucinations of being a superior Castilian, and, although a native herself, she looked down on her own people as inferior beings. She added another "de" to her husband's surname in order to be more Spanish. Thus he wanted to be callede "Doctora Doña Victorina de los Reyes de De Espadaña." She introduced to Capitan Tiago young Spaniard, Don Alfonso Linares de Espadaña, cousin of Don Tiburcio and godson Padre Damaso's brother-in-law. Linares was a penniless and jobless, fortune hunter who came to the Philippines in search of a rich Filipino heiress. Both Doña Victorina and Padre Damaso sponsored his wooing of Maria Clara, but the latter did not respond because she loved Ibarra.



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A touch of comedy in the novel was the fight between two ludicrous señoras-Doña Consolacion, the vulgar mistress of Spanish alferéz, and Dona Victorina, the flamboyant dressed wife of a henpecked Spanish quack doctor. Both insulted each other in gutter language, and, not satisfied with their verbal warfare, they squared off to come to blows. The timely arrival of padre Salvi stopped the fight, much to the regret of the curious onlookers.

The story of Elias, like that of Sisa, was a tale of pathos and tragedy. He related it to Ibarra. Some 60 years ago, his grandfather, who was then a young bookkeeper in a Spanish commercial firm in Manila, was wrongly accused of burning the firm's warehouse. He was flogged in public and was left in the street, crippled and almost dead. His wife, who was pregnant, begged for alms and became prostitute in order to support her sick husband and their son. After giving birth to her two sons, to the mountains.

Years later the first boy became a dreaded tulisan named Balat. He terrorized the provinces. One day the authorities caught him. His head was cut off and was hung from a tree branch in the forest. On seeing this gory object, the poor mother (Elias's grandmother) died.

Balat's younger brother, who was by nature kindhearted, fled and became a trusted laborer in the house of a rich man in Tayabas. He fell in love with the master's daughter. The girl's father, enraged by the romance, investigated his past and found out the truth. The unfortunate lover (Elias father) was sent to jail, while the girl gave birth to twins, a boy (Elias) and a girl. Their rich grandfather (father of their mother) took care of them, keeping secret their scandalous origin, and reared them as rich children. Elias was educated in the Jesuit College in Manila, while his sister studied in La Concordia College. They lived happily until one day, owing to certain dispute over money matters; a distant relative exposed their shameful birth. They were disgraced. An old male servant, whom they used to abuse, was forced to testify in court and the truth came out that he was their real father.

Elias and his sister left Tayabas to hide their shame in another place. One day the sister disappeared. Elias roamed from place to place, looking for her. He heard later that a girl answering to his sister's description was found dead on the beach of San Diego. Since, then, Elias lived a vagabond life, wandering from province to province-until he met Ibarra.

Ibarra's enemies left no stone unturned to bring about his ruin. They engineered an attack on the barracks of the Guardia Civil, at the same time warning the alferéz to alert his men that night. They deceived the attackers by telling them that the mastermind was Ibarra. So that when the attack failed and the surviving attackers were caught. Ibarra was blamed for the catastrophe.

Elias, learning of Ibarra's arrest, burned all the papers that might incriminate his friend and set Ibarra's house on fire. Then he went to prison and helped Ibarra escape. He and Ibarra jumped into a banca loaded with sacate (grass). Ibarra stopped at the house of Capitan Tiago to say goodbye to Maria Clara. In the tearful last scene between the two lovers, Ibarra forgave Maria Clara for giving up his letter to her to the Spanish authorities who utilized them as evidence against him. On her part, Maria Clara revealed that those letters were exchanged with a letter from her late mother, Pia Alba, which Padre Salvi gave her. From this letter, she learned that her real father was Padre Damaso.



After bidding Maria Clara farewell, Ibarra returned to the banca. He and Elias paddled up the Pasig River toward Laguna de Bay. A police boat, with the Guardia Civil on board, pursued them as their banca reached the lake. Elias told Ibarra to hide under the zacate. As the police boat was overtaking the banca, Elias jumped into the water and swam swiftly toward the shore. In this way, he diverted the attention of the soldiers on his person, thereby giving Ibarra a chance to escape.

The soldiers fired at the swimming Elias, who was hit and sank. The water turned red because of his blood. The soldiers, thinking that they had killed the fleeing Ibarra returned to Manila. Thus Ibarra was able to escape.

Elias, seriously wounded, reached the shore and staggered into the forest. He met a boy, Basilio, who was weeping over his mother's dead body. He told Basilio to make a pyre on which their bodies (his and Sisa's) were to be burned to ashes. It was Christmas Eve, and the moon gleamed softly in the sky. Basilio prepared the funeral pyre. As life's breathe slowly left his body. Elias looked toward the east and murmured: "I die without seeing the dawn brighten over my native land! You who have it to see, welcome it-and forget not those who have fallen during the night!"

The novel has an epilogue, which recounts what happened to the other characters. Maria Clara, out of her loyalty to the memory of Ibarra, the man she truly loved, entered the Santa Clara nunnery. Padre Salvi left the parish of San Diego and became a chaplain of the nunnery. Padre Damaso was transferred to a remote province, but the next morning he was found dead in his bedroom. Capitan Tiago, the former genial host and generous patron of the church, became an opium addict and a human wreck. Doña Victorina, still henpecking poor Don Tiburcio, had taken to wearing eyeglasses because of weakening eyesight. Linares, who failed to win Maria Clara's affection, died of dysentery and was buried in Paco cemetery.

The alferez, who successfully repulsed the abortive attack on the barracks, was promoted major. He returned to Spain, leaving behind his shabby mistress, Doña Consolacion.

The novel ends with Maria Clara, an unhappy nun in Santa Clara nunnery-forever lost to the world.

*"For Nation's Greater Heights"*

Name: _____ Score: _____

Directions: Give the Cover symbols of the Noli Me Tangere.

Silhouette of a Filipina	
A man in a cassock with a hairy feet	
Helmet of the guardia civil	
Whip/ cord	
Flogs	
A Length of Chain	
Bamboo Stalks	
Burning Torch	
Pomelo Blossoms and Laurel Leaves	
Sunflowers	



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LEARNING MODULE

SURIGAO STATE COLLEGE OF TECHNOLOGY

Name: _____ Score: _____

Directions: Make a petal web depicting the major characters and the symbolism of each character



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THE HISTORICITY OF RIZAL'S NOLI ME TANGERE

Jose S. Arcilla, S.J.
Ateneo de Manila University
21 October 1996

We talk about things in two ways: to inform, and to entertain while also informing both describes the truth, but differently. The first uses the news reporter's style: plain, factual, unmistakably clear, and perhaps boring. The second the style of the literature: delightful, inspiring, alive with symbols and rhetorical devices, making you want to read fast to know how the story ends.

Rizal's *Noli Me Tangere* belongs to the second kind. It is a novel, a "satire, not an apology" describing the raw wounds of Philippine society. Pessimistic and dark, it mirrors Rizal's experience of utter dishonor obloquy, and unrelieved misery. Painting with the blood of his heart, Rizal wanted to correct and prevent worse evils. In powerful prose, he admitted that the novels bears open the rottenness of the Philippines, "perhaps more than elsewhere, because the droppings of the birds in flight have thickened the garbage on the ground." Through the novel, he hoped to preserve the little good remaining and exercise the evil that is overwhelming.

Terribly hurt, Rizal's father almost fell sick when his second son secretly sailed for Europe in 1882. And Paciano was enforced to confide why: not to finish his brother's medical studies, but to pursue "other more useful things, or, which is the same thing, those to which you are more inclined."

When he first went away, Rizal had still vague plans for the future. But he left with a bitter taste. As the Manila skyline receded from view, he joined the conversation of Spanish officials and missionaries returning home after their tour of duty. Back in his cabin, he immediately noted in his diary how "... in my country, everyone lives to suck the indio's blood, both friars and governors. There will be exceptions, they say, but very few. Hence, the origin of serious evils and enmities among those who claim a share in the same booty."

His first months in Spain did nothing to mitigate his disillusion. Europe was a new world, his horizons widened. But he felt bitter about the difference between his country and Spain. In Blumentritt's words:

[Rizal] came from a land where hypocrisy had its seat; where the Spaniards, friars officials, military men, etc. enjoyed unlimited



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power over body and soul. In Madrid he could see... free thinkers and atheists speaking freely about one's religion and his church without shedding their blood. He found minimal exercises of government authority. He did not see the fight which he was expecting between liberals clericals.

He saw, on the contrary, that the republicans and carlists were many times united in order to realize a political ideal. Observing all this, a feeling of bitterness overwhelmed him when compared the difference existing between the untrammelled freedom in the motherland and theocratic absolutism in his land.

And Rizal wanted to do something about it. For that he had left his country. But dissatisfied with the rather meager success of their press campaign, a group of young Filipinos in Madrid agreed to co-author a novel depicting Philippine conditions. The plan remained a plan. Only Rizal, alone, fulfilled his part.

Miguel Morayta's inaugural lecture for the school year 1884-85 stirred the enthusiasm of the young students and liberal. They applauded his bold call for academic freedom and unhampered research. But the conservatives frowned upon it, and banned copies of the lecture. Egged on by the liberals, the students held a demonstration, which the police brutally dispersed. Blood stained the steps of the university, his secretaries, and some professors were thrown into jail.

Rizal had to disguise himself to avoid the police. Later, still emotionally upset, he poured out his frustration into his diary lamenting how the university had been "dishonored, violated, vulgarized, oppressed, and tyrannized." Learning and science should be free, he noted. And he decided against obtaining his diploma- his "most glorious page" – signed by man "execrated by all."

Not much later, he came upon a crude anticlerical pamphlet gloating over the alleged sexual aberrations of the Franciscan chaplain of the monastery of Sta. Clara in Manila. Rizal read and reread it. Evidently aroused by this anticlerical diatribe, the memory of the violent dispersal of the student's demonstration very much in his mind, the trauma of an incident 12 years ago shook him up all over again: his older brother Paciano suddenly appearing at home in Calamba, his college career abruptly ended, three probably innocent priests legally strangled to death in public. Emotionally overwhelmed, he wrote far into the night a brief essay, "pensamientos de un Filipino". It was not published, but it later became the *Noli me Tagere*.



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Juan Crisostomo Eibarramundi (Ibarra, for short), the novel's protagonist, comes home, still knowing how his father died. He soon finds out. Jailed on a flimsy charge, Don Rafael dies unattended, is buried but his corpse is immediately desecrated and thrown into the lake. Instead of seeking revenge, Ibarra decides to do good: build a school. In this altruistic crusade he discovers evil lurking in all corners of Philippine society, which thwarts him every step.

At the laying of the cornerstone for the school building, a contrived accident almost kills him. At the fiesta dinner, Fray Damaso continues to revive his dead father's name and, unable to contain himself, Ibarra manhandles the friar. He is excommunicated and his marriage to Maria Clara is cancelled. Finally the new curate in his hometown concocts an uprising imputed to Ibarra who is jailed. Elias, whose grandfather had been wronged by Ibarra's grandfather and who had already saved him from the previous accident, helps him escape.

Ibarra's dream girl refuses to marry the Spaniard Linares, Fray Damaso's choice. If not Ibarra, it is either death of the nunnery for her. To win her consent, the friars bare himself completely. He does not want his daughter, Maria Clara, to marry Ibarra for if she married him, she would "weep over her husband's condition" and "over the fate of her children." If she sent them to school, they would end up degraded or tyrannized. That is why, he confessed in tears, thinking only of his daughter's future happiness, fray Damaso have been an abusive priest and sought to block their marriage.cryptical

The novel ends cryptically. In San Diego, a housewife, sees smoke rising from the forest, and condemns the unknown kaingero who starts a fire on a feast day. In Manila, two sentinels seek shelter from a night storm. A lightning flash reveals a white lady on the roof of the monastery, her arms raised to the sky. What about Ibarra? The answer is in *El Filibusterismo*.

It is utter naivete to believe the novel is a true story. Worse, that its characters are historical figures. Rizal wrote a piece of literature, not a newspaper or police report, not history. He used historical facts he claimed he could prove, but he wrote fiction, an imaginative literary creation, a powerful propaganda piece that ranks among the best. One therefore must know to identify Rizal's masterful propagandist's style: emotional, repetitive, full of insulations and half-truths, symbolic, and spurs one to act. What then lay behind Rizal's fiction.?



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It is perhaps impossible to identify Rizal's friars with any single historical figure. Most likely, he drew up a composite picture of his favorite *betes noires*, the friars: narrow-minded anti-intellectual, immoral, Machiavellian, ambitious, and abusive.

There was Fray Joaquin de Coria, Commissar in Madrid of the Philippine Franciscans in 1860-70, he published a number of unsigned letters insulting the Filipinos. In his *Memoria apologetica*, he wrote that the Filipino was a believer and would not sin against the Faith. But new ideas would weaken his beliefs, and would make him rebel. The danger must be fought off; the Filipino's faith should be safeguarded. Only then could Spain be certain of her continued domination of the country.

Not easy, the friar warned, if the Filipino should come to know Castilian, This would give him unlimited access to modern liberal, anti-Catholic literature. This would be to remove the veil of religion and obedience and start the Filipino on the road to freedom. But the Filipino has imbibed the Catholic Faith, and would "reject all ideas of independence," thanks to the friars.

The friars, Coria continued, were indispensable in the Philippines. For they knew the people, the Filipino's most intimate thoughts and plans. The government must, therefore, protect and keep them in the colony if it wanted to keep the Philippines.

To prove his point, 1836, The Franciscan Superior had helped stall an uprising he had known previously and reported to the Governor General. And, wrongly, he attributed the end of the Apolinario de la Cruz movement of 1841 to the mediation of the Franciscans in Tayabas.

But spreading the Castilian language in the Philippines, uniting the archipelago through a common language would be to promote rebellion, as in South America where Castilian was the common idiom. And Coria proudly asserted, the friars had steadfastly refused to teach it because it was a serious political liability. Did Rizal mention these in his novel?

In the welcome party for Ibarra, Fray Damaso launches on a self-serving tirade against the government reforms, especially the end of the tobacco monopoly, which he judges "irrational". And then he recites the litany condemning the indio: ignorant and indolent without par, vicious, ungrateful, uncouth.



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"I know the Indio," he pontificates, attributing his knowledge to 23 years of bananas and rice. Yet, despite his poor Tagalog, he claims he understood his women penitents. His parish had

... six thousand souls and I knew every inhabitants as if I had given him birth and nourished him. I knew which one was lame; which side of his shoe pinched his foot; which one making love to which dalaga; how many indiscretions this one had and with whom; who was the real father of the boy, etc.

But he is no longer in that parish, someone reminds him, and he is put out of sorts. Suddenly

... he banged his fist against the arm of the chair and, breathing forcefully, exclaimed " Ah! Is there religion or not. That is, are the parish priests free or not? Country is being lost... it is lost!

Asked to explain he argues that because heretics against God's ministers have been coddled by the government, calamities have befallen the Philippines.

I say what I want to say! I mean that when the parish priest throws out of the cemetery the corpse of a heretic, nobody, not even the King himself, has the right to interfere, much less to impose punishments.

His interlocutor is a newcomer to the Philippines who admits he has come "to know the country". To the friar this is sheer idiocy. "Coming on your own and for nonsensical notions! What a phenomenon! There being so many books... just by having two finger-widths of forehead...many have written such great books!"

During the meal itself, Ibarra explains that before visiting a country, he studies its history and that he has always "found out the prosperity or the misery of a people is in direct proportion to its liberties or concerns and consequently to the sacrifices or selfishness of its ancestors."

At which, The Franciscan explodes with sarcasm:

And you have not seen more than that? It is not worth squandering your future in order to learn so little. Any school child knows that! Ibarra finally takes his leave, and Fray Damaso who in his later fiesta Sermon will castigate people who go abroad for higher studies, pronounces a final verdict.



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You saw that? This is out of sheer pride? They cannot stand being corrected by the priest. They presume to be decent persons! That is the evil consequence of sending young people to Europe. The government should prohibit it.

Does history support this gross anti-intellectual pride? Two years before Rizal's Noli came off the press, Fray Miguel Lucio Bustamante published a brochure, *Si Tandang Basio Macunat*. It tried to answer the repeated charge against the friars' opposition to freedom of thought and the press, and their refusal to educate the Filipinos properly. Basio is a respected old man who does not know Castilian. He explains why:

Hert you have... my seven children... Do not, please, converse with them in the Castilian language. I have forbidden them very strictly from studying or even mentioning a single word of Castilian.

The Kastila... is a Kastila, and the Indio is an Indio. The monkey... is a monkey, and even if you put on him shirt and trousers, he is still a monkey and not a man.

...in my view and from what I see, and from what I am told in this life of mine, I do not want that the Tagalogs, the Indios, should study the Castilla language.

What I truly believe, and what I follow, is the saying of my father...The Tagalogs, the Indios, who leave behind, or are taken away from the carabao, generally become bad men and traitors to God and the King.

Did Rizal know Fray Lucio's brief work? Because the work caused quite a stir when it appeared.

But more eloquently and abashedly, Rizal's chapter on the schoolteacher is a much sharper indictment of the friars unbelievable anti- intellectualism. Because the teacher offers incentives, instead of threats and punishments to make his pupils study, the parish priest summons him. He goes up to the convento and greets the friar in good castilian. He is cut down ridiculed.

So it is Buenos dias, ha? Buenas dias! How funny! So you can now speak Castilian? Don't use borrowed clothes with me. Be content to speak in your own language and don't ruin Castilian – it is not for the likes of you. You know the teacher Ciruela? Well, Ciruela was a teacher. He could not read, but he put up a school.



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One of the more emotionally charged episodes concerns the two brothers, Basilio and Crispin, sacristans' accused of stealing. Apparently, Rizal had known the Franciscan Fray Simeon Bustos, curate of Carranglan. In 1864, he brought to court one of his domestic servants for theft. Found guilty, he was punished, as a result of which he fell sick and died the next day. The friar was arrested, but was acquitted.

One has to be careful, however, since this could have been only one of several incidents, if we can believe the reports in *El Eco Filipino* founded by two criollos living in Spain.

Worse than anti- intellectualism and sadism, Rizal's *Noli* condemns the friars' immorality. He must have known priests who had broken their vows of chastity, and probably the story of the Franciscan Fray Serafin Terren.

On February 1872, two days after the GOMBURZA executions, Fr. Terren, who had just a serious operation, wrote to his close friend, Ariano Garchitorina, to ask a favor. Titay who had been cohabiting with the parish priest of Sangay, Camarines Sur, was pregnant. But Titay was the mother of Elisa, sired by Fr. Terren! He hopes his daughter does "not turn out like her mother," and ask Garchitorina to "look after my kids, and this will be a proof of our friendship... I give you permission to educate Elisa... that she never see her mother cohabiting with another who is not her father. Take my place; I have my rights and I delegate them to you; I can do more."

Personally, Rizal did not seem to have left any animosity towards the Franciscans and other priests. But he felt a special sense of having been violated because of his belief that the Cavite Mutiny had been a friar plot to prove once again that they were needed in the Philippines. And he wrote the *Noli* to "Hit the friars ...since they use religion not only as a shield, but also as a weapon, a defense, a castle, a fortress, etc. and to attack their false and superstitious religion. God should not be used."

In 1889, he wrote Mariano Ponce:

Without 1872, there would be no Plaridel, no Jaena, not even Sanciano, nor there courageous and generous colonies of Filipinos in Europe. Without 1872, Rizal would now be a Jesuit and instead of writing *Noli me tangere*, he would have written the opposite. Seeing those injustices, my imagination even as a child woke up. I swore to dedicate myself to avenge one day so many victims. I have been studying with this idea, and his can be read in all my works and



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writings. God will give me the occasion someday to carry out my promise.

Thus, Rizal had to create a situation to condemn what he believed were friar machinations. Chapter 55 of *Noli* is one of these subtle accusations. It portrays Fray Salvi, after the evening Angelus bell, appearing suddenly at the alferez's house to alert him something that "seriously concerns the lives of many." The alferez is puzzled, and the friar tells him, "I speak of a great danger." Still groping in ignorance, the men insist the friar reveal where the danger lay. The latter obliges.

Come now! You will come to realize the importance which we religious have the least brother is worth regiment, and so a parish priest. And lowering his voice with an air of great mystery: I have discovered a great conspiracy. A terrible, well-planned conspiracy, which will strike this very night!

Listen, this afternoon a woman, whose name I must not reveal (it is a secret of confession), approached me and revealed all to me. At eight o'clock they will seize the barracks by surprise; sack the parish house, take the launch and murder all of us Spaniards. The woman had not told me more than this.

The alferez insists on arresting the woman, but Fray Salvi interposes. He cannot consent to that." The confession is the throne of God of all mercies," he pronounces.

The uprising is aborted, thanks to the friar's foreknowledge; Ibarra is implicated and thrown into jail. His crusade is thwarted. Once again, the friars prove their worth. Just before leaving office, Gov. Izquierdo wrote he wanted the friars to continue in the Philippines because one of them was worth a battalion to keep the people loyal to Spain.

We have here all the hateful traits in a friar, supposedly a man consecrated to God. Fray Salvi, exploits his sacred ministry, and sanctimoniously trusting in God's mercies, warns against shedding blood. But he wants to use the alferez to catch the culprits to "make them sing", for "I", as priest, should not get mixed up in these matters ... Be alert! This is a chance for you to win for yourself crosses and stars. I ask only that it be on record that it was I who warned you." And the alferez sings music sweet to the friar's ears. "It will be placed on record, Padre; and perchance it may win for you a Bishop's mitre!"

Of the traditional versions of the Cavite Mutiny, Rizal believed Antonio Ma. Regidor's story it had been a friar concoction. But factual errors and the fact that Regidor



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was one of the suspects immediately imprisoned and exiled to Guam, should caution us against it. But this was the story current among the ilustrados in contact with Rizal. If we keep in mind that the incident was a traumatic experience for this 11- year old Calambeño, we shall understand the message of Rizal's first novel.

Try to imagine the Rizal family in Calamba early in 1872. Unexpectedly, a tense Paciano appears. He has to lie low because of the developments in Cavite for he was one of Fr. Burgoz's collaborator's. He also tells his family it is most unlikely he will return to Manila and finish his studies. And when three very probably innocent priests are executed in public, the entire family, a very devout Catholic family, is shocked.

As for Rizal, the trauma he suffered he registered in his novel *Capitan Tonong* and his wife argue about the events in their town, and the wife, afraid of being implicated themselves, upbraids her husband for his familiarity with Capitan Tiago. "If I were a man," the wife repeats, and Tinong challenge her:

And if you were a man, what would you do?

What? Well...well...well this very day I would present myself to the Capitan general, to offer myself to fight against the mutineers this very moment!

But haven't you read what *El Diario* said ? Read what it says:

The infamous and treacherous rebellion has been suppressed with energy, vigor and strength; and soon the enemies of the Motherland and their accomplices will all feel the weight and severity of the laws...see? There is no longer an uprising.

It does not matter! You should offer your services as those of 72 did, and saved themselves. And so did Padre Burg...But he was not able to finish his sentence; his wife, running, covered his mouth.

Rizal could not forget this incident. In 1887, he wrote Blumentritt that he had first heard the word "*filibusterism*" in 1872 because of the "tragic executions" following the Cavite Mutiny. He recalled his father had banned it in their house, that they could not even mention it, as well as the words "Cavite, Burgos."

This still does not explain why Burgos was such a factor in Rizal's life. Fray Joaquin de Coria, as mentioned, published anonymous letters against the Filipinos, until Regidor



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and the other ilustrados in Spain challenged him to sign his writing. In 1869, Fr. Burgos published a signed answer to the Franciscan's diatribes, and this categorized the Filipino priest as a liberal, anti-Spanish (unjustly) defender of the native-born Filipino clergy. This same year, the liberals in Manila toasted the new liberal governor, Carlos Ma. De la Torre. Burgos was also linked with a liberal students' association.

One day, the ilustrados in Manila asked a young law students what textbooks they were using at the university. Felipe Buencamino answered they were using books in Latin.

Not much later, Buencamino was called on to recite in class. He answered, not in Latin, but in Spanish. He became some kind of an overnight hero. Whether it had anything to do with it or not, placards soon appeared along the university corridors, ostensibly demanding academic freedom, the end of the use of Latin of "Tu" when addressing the students, but with clear nationalistic understones. Alarmed, the conservatives urged immediate action, as they hastened to proclaim their loyalty to the government of Spain. Governor de la Torre hastened to assure Madrid everything was under control, that the ringleaders had been rounded up and imprisoned. Buencamino was one of them.

Through Burgos, Buencamino was released four months later. But he had lost time and was likely not going to graduate with his class. He asked and was granted a dispensation on condition that he seeks a tutor to help him make up for lost time. He found Burgos.

Thus, Burgos was a marked man, a liberal and highly critical of the Spanish friars. Three years later, on the night of Jan. 20, 1872, the Cavite Mutiny erupted. Two days later, even without any investigation in Manila, at 9:49 o'clock in the morning, a confidential telegram from the commanding officer of the government troops in Cavite reached Gov. Izquierdo in Malacañan: "Take into custody Father Burgos, Rector of San Pedro (the Manila Cathedral), for the good of the service" 11 minutes later that same day, 10:00 o'clock, an identical telegram was sent again to the Governor General. Finally, at 10:25, less than half an hour later, the same telegram was sent for the third time to Malacañan. A month later, the court martial condemned three priests to death:

... the court has condemned and condemns by unanimous decision the above-mentioned priests D. Jose Burgos, D. Jacinto Zamora, D. Mariano Gomez... to the penalty of death ... for their fully proven participation in the said crimes (of conspiracy against the constituted authority of the state and of being authors of the military rebellion that broke out in the Fort of Cavite on the night of



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last January 20, all these for the sole purpose of separating this Archipelago from the mother country, proclaiming in it a republic, and thus directly attacking the integrity of the Monarchy...

The trial acts are lost probably forever. But we have other equally important document that allow us to assess more minutely the Gomburza episode...

Following normal procedure, Izquierdo sent all the trial records to the Supreme War Council in Madrid. A year later, 1873, after Izquierdo had been relieved of his office, it sent a stinging rebuke to the government of Manila, condemning Izquierdo's actions. In the future, the Council warned, "anomalies which the government cannot approve should by all means be avoided, for the government has the duty of guarding rights guaranteed by law, deeply wounded in the islands, as the documents (Izquierdo had submitted) show."

The Council recognized that, as governor, Izquierdo could commute death sentences to milder ones, like exile or life imprisonment. But this should be based on the evidence presented in court, not, as the Council indicated, on what the governor interpreted as the intent of article on death sentences. Besides, Izquierdo had in some cases decided according to letter, in others according to the spirit of the law, for which there was no clear justification.

He had confirmed what he felt was to his advantage, "by himself providing for the implementation of the sentences according to the terms he himself proposed, but which had not been included in the judgments." In so doing, the conclusion read, Izquierdo had violated all the established rules for the administration of military justice and, arrogating to himself prerogatives he did not enjoy. "Constituted himself the deciding and omnipotent judge."

Did Rizal know these things? He was only 12 years old. But GOMBURZA imbedded itself in his mind and reoriented his life. Fifteen years later, his first novel will open with a dedication to his countrymen, whom he wanted to rouse from their apathy. Although painful event to himself, he wanted to uncover their wound, so that they could find a cure. Four years more, in 1891, his second novel will open with a dedication that was later thrown back into his face as proof of his role in the Philippine revolution:



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The Church by refusing to unfrock you, has put in doubt the crime charged against you; the Government by enshrouding your trial in mystery and pardoning your co-accused has implied that some mistake was committed when your fate was decided; and the whole Philippines in paying homage to your memory and calling you martyrs totally rejects your guilt.

As long therefore, as it is not clearly shown that you took part in the uprising in Cavite, I have the right, whether or not you were patriots and whether or not you were seeking justice and liberty, to dedicate my work to you as victims of the evil I am trying to fight.

This echoes the words he wrote to his friend Mariano Ponce: even as a child he had vowed to avenge the injustice he witnessed around him.

How historical are Rizal's novels? The question is wrongly worded. What is their historical basis? The answer is obvious: Philippine society in Rizal's time was a broken society. Spain, fighting for her existence after a century of civil wars, was in no position to rule a colony. And yet, as Rizal wrote to Blumentritt, all that the Filipinos wanted was justice, not pity. Marcelo del Pilar also wrote Blumentritt their aspirations are not much: identify our interests with those of the peninsula, think and feel like it, respect what it respects, refuse what it refuses. In a word, forge our destinies and our rights with the duties and rights the metropolis.

The only obstacle is the monastic interest, because racial hostility is the basis of its progress. And Spain insists on ignoring this, subjecting to a severe test the loyalty of the suffering and faithful Filipinos.

**Review of Concepts**

Noli Me Tangere –literally means “touch me not”

-it contains 63 chapters

- dedicated to the Filipinos

Rizal exposed in the novel the social cancers of the society

The characters were fictional but the historical basis was the society during Rizal’s time.

Post Test

Name: _____

Direction: Make a reflection paper of the message of the Noli Me Tangere and the social cancers reflected by Rizal in the novel .



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References:

De Viana, AV., Cabrera, HMF., Samala, EP., De Vera, MM., Atutubo, JC (2018). Jose Rizal: Social Reformer and Patriot. First Ed., Rex Books Store, Inc.

Obias, Rw., Mallari, AA., Estrella, JR. (2018). The Life and Works of Jose Rizal. First Ed., C.&E Publishing, Inc, Quezon City, Phils.



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MODULE 4

Title: Gospels of Philippine Nationalism

Topic: 4.2 EL FILIBUSTERISMO

Time Frame: 7 hours

Introduction: El Fili expressed the theme of Philippine Nationalism to arouse the spirits of a frustrated people. Rizal did not advocate revolution but emphasized in the novel that revolution would be an inevitable alternative.

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

- identify the symbolisms of the different characters in the novel El Filibusterismo;
- discuss the message of the famous novel El Filibusterismo ;
- make a petal web on the different characters of the novel and its symbolisms.

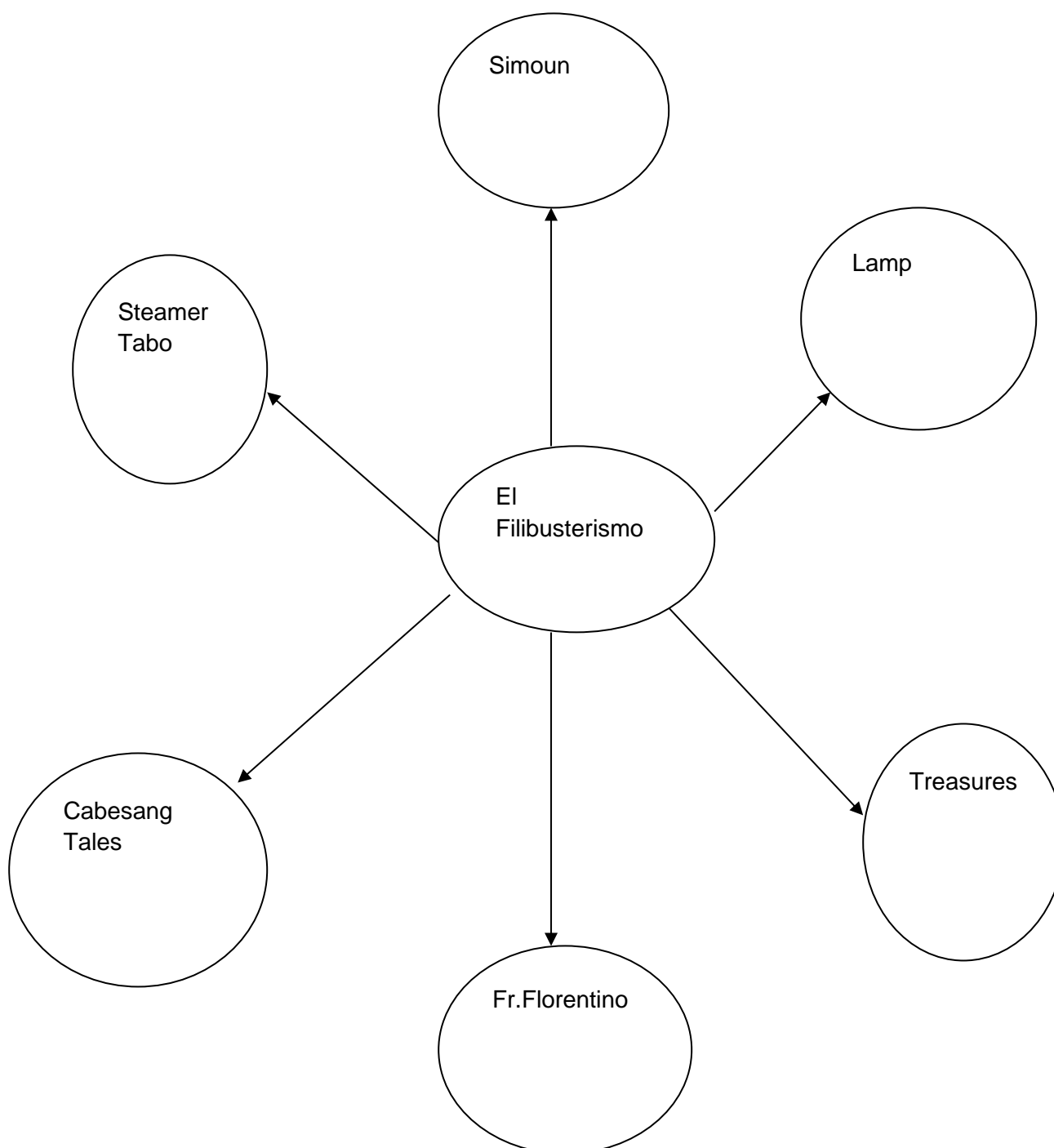


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Pre Test

Name: _____ Score: _____

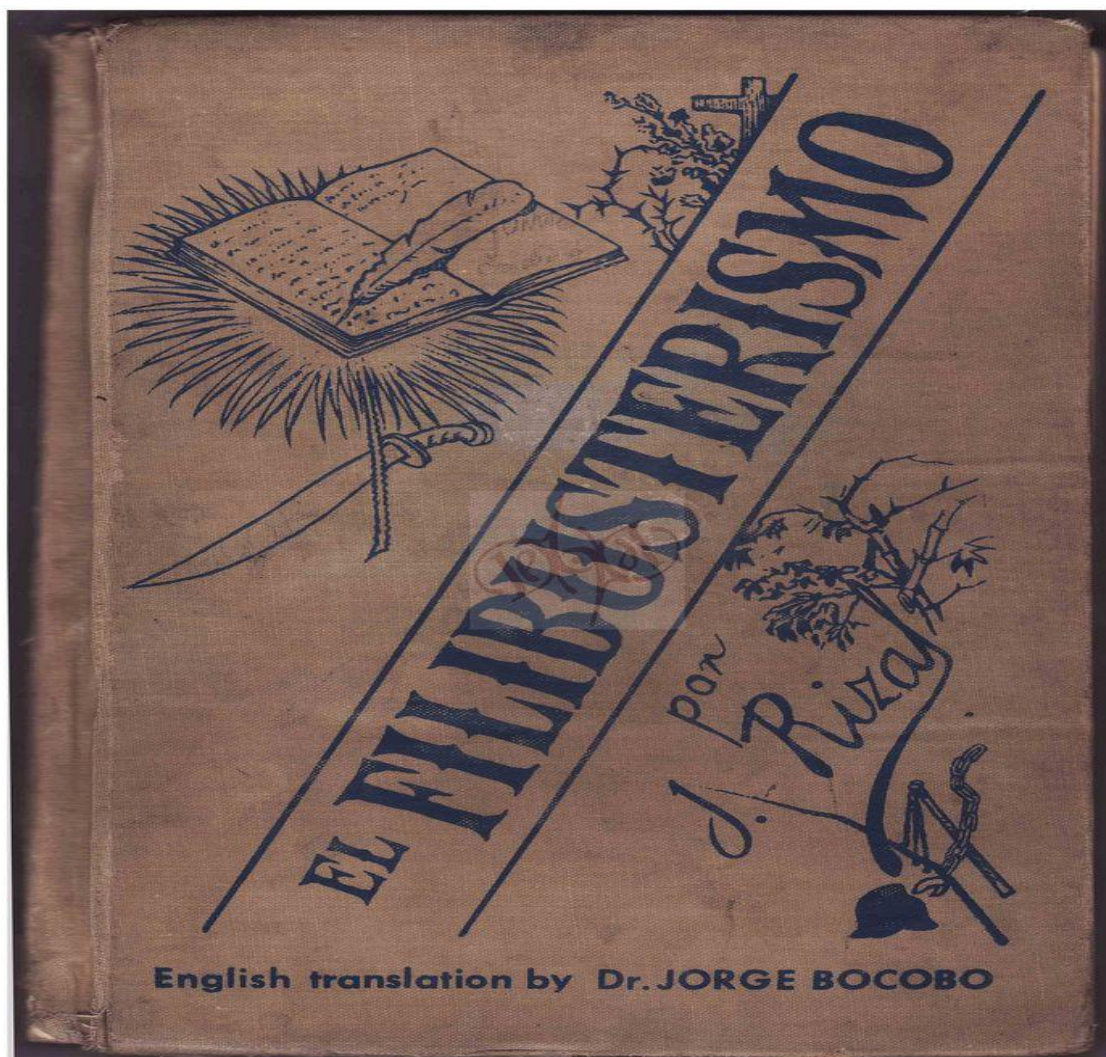
Directions: Give the symbolisms of the following major characters in El Filibusterismo





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EL FILIBUSTERISMO



The novel begins with the steamer *Tabo* sailing up the Pasig River. On board the ship in the upper deck are high government officials and friars. Other passengers who are in the upper deck are Simoun and Doña Victorina de los Reyes de Espadaña. In the lower deck we find Fr. Florentino, the retired native priest and his nephew, Isagani and Basilio the son of Sisa. Other passenger in the lower deck is Chinese merchants and some natives.

Doña Victorina is going to the province to look for her husband, Don Tiburcio who is hiding from her due to her cruelty. Don Tiburcio is henpecked husband. Simoun, the jeweler, is Ibarra incognito. He comes from Cuba as friend and adviser to the Captain



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General. He is taken for a British Indian, Portuguese, American mulatto, the Brown Cardinal, His Black Eminence, and the evil genius of the Captain General as many called him.

Simoun had returned to the Philippines to rescue Maria Clara his fiancée from the clutches of the Santa Clara Nunnery, and to foment a revolution to avenge the misfortune he suffered under against Spanish tyranny and friar's intolerance and bigotry. To carry out his scheme he befriended those who are in power in the government. Simoun encouraged the officials and the friars to rule harshly so as to make the people hate them. He favors the promulgation of ordinances and laws that will bring hardships and miseries to the people in order to prepare them for a violent revolution. On the other hand, Simoun connives secretly with the people who suffer Spanish brutalities and injustices, to overthrow Spanish domination.

Simoun happens to meet Basilio in the Old Spanish cemetery. He is there for his buried gold, while Basilio visits his mother's tomb who was buried there thirteen years ago. Basilio recognizes Simoun as the same man who helped him bury his mother. Simoun wants to shoot Basilio with his revolver to seal his lips forever, because he might squeal to the authorities that Ibarra is very much alive. But on a second thought, he thinks Basilio might be useful for his scheme because he suffered too against Spanish tyranny and injustices. Simoun asks Basilio to join him in his plan for a revolution. He reminds him to avenge the death of his mother and brother. But Basilio says to Simoun that he cannot do anything because he is only a student. Simoun challenges his dormant patriotism, but Basilio answers that his interest is in science and in his studies. Basilio is for the assimilation of the Philippines as a province to Spain. Simoun also confronts him of his desire to learn Spanish instead of his native tongue. "Pretty soon," Simoun says, "You will forget your culture and lose your identity as a Filipino," Simoun fails to convince Basilio to join him. He tells him however, that if he wants to see him, he can be contacted in his office at the Escolta. He reminds him that he must keep this as a secret. He trusts him that he will not reveal to anyone his presence in the country.

Tales former cabeza de barangay, and his family also suffer injustices against the greed of the religious corporation. Simoun has him as one of his men. Tales' wife and a daughter died for working so hard on their land. When the religious corporation claims it as their land, Tales willingly pay the rent just to avoid trouble with the friars. But when the rent goes up to P200, Tales refuses to pay the rent. It is too much. He is threatened by the friar-administrator that he will be ejected, and another man will take over the land. Tales guards his land with his shotgun, and ready to shoot any intruder into his property. When the government prohibited the carrying of firearms, Tales arms himself with a long bolo. But again the government prohibits the carrying of a deadly weapon. So he carries



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with him as he patrols around his land. Tales is kidnapped by the tulisanes of the mountains, and they demand ransom money for his release. Juli his daughter has to be a maidservant to Sister Penchang to earn a part of the ransom money. She will not sell the locket to Simoun the jeweler, that Basilio her fiancée, gave to her. The locket was given by the leper to Basilio for his medical services. Simoun likes to buy the locket because it was originally the locket of Maria Clara. The students hold a party in the Chinese panciteria to satirize the approval of the Spanish Academy by the government. The students deliver speeches and toast the person's responsibilities for its approval. It is a hilarious party. The students are not satisfied how the Spanish Academy will be administered. They want an academy without friars' intervention. The Spies reported to the friars that the students are in revolt. Macaraig, the financier of the Spanish academy, Isagani the spokesman of the project, Basilio who was not in the affair, and other students are arrested following the affair. The students are released afterwards except basilio who is used as the scapegoat. Juli his fiancée, does not know how to help Basilio, until Sister Bali tells her to see Father Camorra who can help Basilio. But Juli is afraid to see Father Camorra, because this priest is fond of girls. With the insistence of Sister Bali, Juli finally gathers her nerves and goes to the convent. As she is in the convent Father Camorra tries to seduce her. Juli jumps through the convent window and falls on the pavement below, dead. Tales is now released by the bandits. But he has no more land because he lost the case in court. His father Tandang Selo became dumb and mute. Tano, his son is drafted to join the Civil Guard. Tales takes the locket of Juli and exchanged it with a revolver of Simoun. Tales murders the friar-administrator who took over his land. He flees to the mountains with his father to join the tulisanes. He assumes Matanglawin as his bandit name.

Basilio is released from the prison with the help of Simoun. He visits Basilio in Capitan Tiago's house. Basilio is a protégé of Tiago. He is about to finish his medical course. He takes care of Tiago who is now an opium addict. Simoun tells to Basilio his part in the revolution that will start that night. Basilio's assignment is to lead a company of revolutionists that will attack the Santa Clara Nunnery and rescue Maria Clara. Basilio says that Maria Clara is already dead at 6: 00 o'clock p.m. that day. He says: "You came late, too late." Simoun is dumbfounded upon hearing this news from Basilio. He becomes sick in bed for several months. The first attempt of a revolution fails.

The second attempt of a revolution is in the night of the wedding of Paulita Gomez to Juanito Pelaez. Simoun prepares a lamp loaded with dynamite and nitroglycerin as his wedding gift. This will explode in a few minutes after the wick will be lighted. The explosion will be the signal to start the revolution.



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His Excellency, the Captain General, the Church hierarchy and everybody in the wedding will all be killed. The house will be in shambles.

Simoun arrives to the wedding with the terrible lamp. Basilio is outside in the street watching Simoun going up the stairs of the house. His Excellency is seated at the head of the principal table, and all the important people are seated around it. In a while Isagani appears as a spectator, trying to have a glimpse of Paulita. Simoun places the lamp at the center of the principal table. He lights it and comes down of the house in a hurry. Basilio tells Isagani that they must go away from the vicinity of the house because in a moment the house will be shambles. But Isagani does not move. Basilio tells him the dynamite inside the lamp that will kill all the people in the house, goes upstairs, grabs the lamp and throw it into the river. The house is in darkness. There is commotion. There is no explosion. The revolution fails again.

There is sporadic firing at the Escolta. But that was all. Simoun flees to the house of Father Florentino by the side of the Pacific Ocean. He is wounded. Simoun reveals his identity to Fr. Florentino that he is Ibarra..That he is here to foment a revolution. The authorities know the leader of the attempted revolution. The authorities also know where they can find him. Simoun takes in poison. He does not want to be captured alive by the Civil Guards.

Fr. Florentino says: "MY God, what did you do, Señor Simoun? What did you take?"

"It is useless; there is no remedy whatsoever!" Answers Simoun with a sad smile. Ther ehe asks father Florentino: " You who believes so much in God ...I want you to tell me if there is a God!"

Father Florentino answers him: "God will forgive you Señor...Simoun . God knows we are fallible."

"Why, then, did not God support me? Why should this God refuse a people liberty, and save others who are more wicked than I?"



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"To achieve emancipation is to suffer and work. We should achieve freedom by being worthy of it... loving unto death whatsoever is just and good and great." Father Florentino replies.

Simoun understands. The patient dies. Father Florentino murmurs, "Pure and spotless the victim has to be in order that the sacrifice is acceptable."

Father Florentino takes the steel valise of Simoun that contains his fabulous and goes the cliff by the side of the sea and throws it into the water below.

Then, Father Florentino as in prayer murmurs:

May nature guard you in her deep abysses among the pearls and corals of her eternal seas? When for some holy and sublime purpose man may need you. God will in his wisdom draw you from the bosom of the waves. Meanwhile, there you will not work woe, you will not distort justice, and you will not foment avarice.

Notes:



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Self –Evaluation

In this module, I learned about _____

Review of Concepts

- El Fili** - a sequel of the Noli Me Tangere
- it picks the threads where the Noli leaves off.
 - is a political novel
 - shorter than the Noli Me Tangere
 - espoused the idea of revolution
 - dedicated to the "The Three Priest"



"For Nation's Greater Heights"
Post test

LEARNING MODULE

SURIGAO STATE COLLEGE OF TECHNOLOGY

Name: _____

Direction: Write an essay discussing the message of the novel and its symbolisms

References:

De Viana, AV., Cabrera, HMF., Samala, EP., De Vera, MM., Atutubo, JC (2018). Jose Rizal: Social Reformer and Patriot. First Ed., Rex Books Store, Inc.

Obias, Rw., Mallari, AA., Estrella, JR. (2018). The Life and Works of Jose Rizal. First Ed., C.&E Publishing, Inc, Quezon City, Phils.



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Module 5

Title:Other Writings of Rizal

Topic:Famous Essays

Time Frame: 8 hours

Introduction: Rizal's essays were purposely written for the readers of La Solidaridad. La Solidaridad was the only source of a free press for the Filipinos at the time. In his essays he exposed the abuses of the friars and the civil administrators.

Objectives:

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

- discuss the points raised by Rizal in the essays;
- appreciate Rizal's teachings by relating it to the present;
- identify factors that contributed to Filipino Indolence.

Pre Test

Name: _____ Score: _____

Directions: Write the word Rizal if the statement is correct and write your family name if the statement is wrong.

- _____ 1. Indolence of the Filipinos is a hereditary one.
- _____ 2. The Filipinos became indolent because of the teachings of the friars.
- _____ 3. The word miracle was introduced into the language of the Filipinos.
- _____ 4. Indolence means love for work.
- _____ 5. Rizal did not defend the Filipinos of the charge of Laziness.
- _____ 6. Indolence is a chronic malady.
- _____ 7. Force Labor did not contribute to the laziness of the Filipinos.
- _____ 8. Wars contributed to Filipino Indolence.
- _____ 9. There was movement and activity of the people in the pre colonial Philippines.
- _____ 10. The essay was written by Rizal so that the Spaniards will introduce reforms in the Philippines.



THE INDOLENCE OF THE FILIPINOS

This was published in *La Solidaridad*, Madrid, Spain, July 15, 1890-September 15, 1890. Rizal wrote the article to defend the Filipinos from the charge that they were born indolent.

"The Indolence of the Filipinos" is the longest of Rizal's essays. Rizal emphasized that the Indolence in the Philippines was a lethargy and a complete disregard for hard work. Filipinos were not born lazy, though, but they had a natural predisposition to laziness because of the heat of the climate.

-La Indolencia de los Filipinos, more popularly known in its English version, "The Indolence of the Filipinos," is an exploratory essay written by Jose Rizal, to explain the alleged idleness of his people during the Spanish colonization.

-It is a study of the causes why the people did not, as was said, work hard during the Spanish regime. Rizal pointed out that long before the coming of the Spaniards, the Filipinos were industrious and hardworking.

-The Spanish reign brought about a decline in economic activities because of certain causes:

1. the establishment of the Galleon Trade cut off all previous associations of the Philippines and other countries in Asia and the Middle East. As a result, business was only conducted with Spain through Mexico. Because of this, the small businesses and handicraft industries that flourished during the pre-Spanish period gradually disappeared.

2. Spain also extinguished the natives' love of work because of the implementation of forced labor. Because of the wars between Spain and other countries in Europe as well as the Muslims in Mindanao, the Filipinos were compelled to work in shipyards, roads, and other public works, abandoning agriculture, industry, and commerce.

3. Spain did not protect the people against foreign invaders and pirates. With no arms to defend themselves, the natives were killed, their houses burned, and their lands destroyed. As a result of this, the Filipinos were forced to become nomads, lost interest in cultivating their lands or in rebuilding the industries that were shut down, and simply became submissive to the mercy of God.

4. There was a crooked system of education, if it was to be considered an education. What was being taught in the schools were repetitive prayers and other things that could not be used by the students to lead the country to progress. There were no courses in Agriculture, Industry, etc., which were badly needed by the Philippines during those times.



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5. The Spanish rulers were a bad example to despise manual labor. The officials reported to work at noon and left early, all the while doing nothing in line with their duties. The women were seen constantly followed by servants who dressed them and fanned them – personal things which they ought to have done for themselves.

6. Gambling was established and widely propagated during those times. Almost every day there were cockfights, and during feast days, the government officials and friars were the first to engage in all sorts of bets and gambles.

7. There was a crooked system of religion. The friars taught the native Filipinos that it was easier for a poor man to enter heaven, and so they preferred not to work and remain poor so that they could easily enter heaven after they died.

8. The taxes were extremely high, so much so that a huge portion of what they earned went to the government or to the friars. When the object of their labor was removed and they were exploited, they were reduced to inaction.

Rizal admitted that the Filipinos did not work so hard because they were wise enough to adjust themselves to the warm, tropical climate. "An hour's work under that burning sun, in the midst of pernicious influences springing from nature in activity, is equal to a day's labor in a temperate climate."

It is important to note that indolence in the Philippines is a chronic malady, but not a hereditary one. Truth is, before the Spaniards arrived on these lands, the natives were industriously conducting business with China, Japan, Arabia, Malaysia, and other countries in the Middle East.

The reasons for this said indolence were clearly stated in the essay, and were not based only on presumptions, but were grounded on fact taken from history.

Another thing that we might add that had caused this indolence, is the lack of unity among the Filipino people.

In the absence of unity and oneness, the people did not have the power to fight the hostile attacks of the government and of the other forces of society. There would also be no voice, no leader, to sow progress and to cultivate it, so that it may be reaped in due time.

In such a condition, the Philippines remained a country that was lifeless, dead, simply existing and not living.

It can clearly be deduced from the writing that the cause of the indolence attributed to our race is Spain:



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When the Filipinos wanted to study and learn, there were no schools, and if there were any, they lacked sufficient resources and did not present more useful knowledge; when the Filipinos wanted to establish their businesses, there wasn't enough capital nor protection from the government; when the Filipinos tried to cultivate their lands and establish various industries, they were made to pay enormous taxes and were exploited by the foreign rulers.

It is not only the Philippines, but also other countries, that may be called indolent, depending on the criteria upon which such a label is based. Man cannot work without resting, and if in doing so he is considered lazy, then we could say that all men are indolent.

One cannot blame a country that was deprived of its dignity, to have lost its will to continue building its foundation upon the backs of its people, especially when the fruits of their labor do not so much as reach their lips. When we spend our entire lives worshipping such a cruel and inhumane society, forced upon us by aliens who do not even know our motherland, we are destined to tire after a while. We are not fools, we are not puppets who simply do as we are commanded – we are human beings, who are motivated by our will towards the accomplishment of our objectives, and who strive for the preservation of our race. When this fundamental aspect of our existence is denied of us, who can blame us if we turn idle?



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LEARNING MODULE

SURIGAO STATE COLLEGE OF TECHNOLOGY

Name : _____ Score: _____

Directions: Give the teachings of the friars that contributed to Filipino Indolence.



RIZAL'S VIEW OF THE FUTURE

On this 99th anniversary of Rizal's execution in Bagumbayan, let us review how he envisioned the future of this country in his famous essay, "The Philippines A Century Hence," which he wrote in 1888, when he was only 28 years old.

Even today, most persons of that age have not yet developed that seriousness of purpose, let alone the erudition, that was already evident in his writings. While many of them would probably be more interested in the basketball games or the latest news in show business, Rizal's mind was already on the future of his country.

At the beginning of the article, he writes knowledgeably about the Philippines before the advent of Spanish rule when the people were free. Then he speaks of the next 300 years during which the race was systematically degraded and "openly insulted" by the colonizers. Having retracted our past, he then looks into the future and wonders what the Philippines would be after a hundred years.

In making his predictions, Rizal was not only indulging in wishful thinking. He was making an infirmed prophesy or, in more familiar terms, an educated guess. His prognostications were not those of a barbershop pundit pontificating with more sound than sense. Rizal had behind him a vast store of knowledge he had acquired as a student of history and politics and of the events that would spill into the next century he was not fated to see.

Rizal also demonstrated a competent grasp of the system of government of the Spanish colonizers and even of what he called the "Mother Country". He spoke familiarity of the Spanish Cortes, the requirement of the residencia, the involvement of the friars in the colonial administration, and the promulgation of the Spanish Penal Code in the Philippines.

These matters would not have interested the layman but, as might be expected of Rizal, whose inquiring mind seemed insatiable, he made it a point to understand them. Thus, he appreciated the necessity, for example, of freedom of expression in bringing complaints from the colony to the attention of the government in Spain so they could be properly acted upon.

As Rizal put it, "if the great Napoleon had not muzzled the press, perhaps it would have warned him of the danger into which he was falling and it might have made him interested that the people were tired and the land needed peace.'



His progressive thinking was also reflected in his proposal, novel at that time, for competitive examinations in the colonial service and security of tenure for civil servants. It must have been with tongue in cheek that he observed: "We suppose that Spaniards are not afraid to take part in this competition" and prove their intelligence against the native Indios.

It was extraordinary that at age 28 Rizal should bother to inform himself of the attitudes and interest of the world powers as they approached the 20th century. But then Rizal was no ordinary young man.

Pursuing his speculations, he asked: If the Philippines should become Independent by 1989, would the leading powers be interested in taking over from Spain as the new colonizer of our country? Rizal did not think so.

England, he said, would not be interested because Africa would draw her attention and, besides, adding to her colonies in Asia would upset the balance of power. Germany would endanger her position in Europe if she were to deploy here forces in Asia. France loved glory in the battle field but only in Europe and not the far East and, moreover, she preferred to concentrate on China and Tonkin. Holland already had the Moluccas and Java and her eye now was on Sumatra. China was wary of dismemberment and Japan's target seemed to be Korea.

Interestingly, Rizal mislead the intentions of "the great American republic" which he conceded, "may one day think of acquiring possessions beyond the seas. It is not impossible, for example is contagious, greed and ambitious being the vice of the strong. " But he dismissed the idea in the end because colonization by the United States would be "against her traditions."

"In any case," he concluded confidently, "the Philippines will defend indescribable ardor the liberty she has bought with so much blood and sacrifice" should another invader threaten our country.

Ten years later, Admiral Dewey's gunboats stormed Manila Bay and began American imperialism "against her traditions." Rizal also did not foresee that 50 years later, Japan having already annexed Korea, would rampage over Asia and enmesh the Philippines, along with other captive countries, in the so called Greater East Asia Co-Prosperity Sphere.



"For Nation's Greater Heights"

Rizal was wide off the mark in many of his predictions, but if that essay proved anything, it was his preoccupation with his country and his concern for its welfare even beyond his lifetime and century. Looking into the future, he saw an independent Philippines free from the designs of other states and able at last, after the travail of the brooding centuries to shape its own destiny.

While Rizal did not see that dream come true, he made it draw nearer until it became, in the catharsis of strife and statesmanship, a reality at last. Paradoxically, it was his death in Bagumbayan that vivified that dream.

Self-Evaluation

I learned in this module about _____

Review of concepts

Indolence of the Filipinos – was written by Rizal to defend the Filipinos of the charge of Indolence

Philippines a Century Hence- was Rizal's view of the future.

- he predicted what would happen in the Philippines within 100 years



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Post Test

Name: _____

Direction: Make a petal web on the factors that contributed to Filipino Indolence in the essay Indolence of the Filipinos



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LEARNING MODULE

SURIGAO STATE COLLEGE OF TECHNOLOGY

Name: _____ Score: _____

Direction: Explain the different points defended by Rizal in his famous essays.

References:

De Viana, AV., Cabrera, HMF., Samala, EP., De Vera, MM., Atutubo, JC (2018). Jose Rizal: Social Reformer and Patriot. First Ed., Rex Books Store, Inc.

Obias, Rw., Mallari, AA., Estrella, JR. (2018). The Life and Works of Jose Rizal. First Ed., C.&E Publishing, Inc, Quezon City, Phils.



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Module 6

Title:Present Realities

Topic:Focusing on Important Rizalian Traits and Virtues

Time Frame: 8 hours

Introduction: The present calls to revisit the traits and virtues of Dr. Rizal in order for the Filipino youth to rekindle the sense of patriotism among them . The country needs individuals with Rizal traits and virtues to pull the country from the problems of corruption, human rights violation, poor quality of education , discrimination , oppression and other problems.

Objectives:

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

- identify important traits and virtues of Dr. Jose Rizal;
- relate the importance of Rizalian traits and virtues to the formation of an ideal Filipino citizen, and to becoming a successful professional;
- admire Rizal's undying desire and willingness to serve his countrymen.



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Pre Test

Name: _____ Score: _____

Direction: Write in 10 sentences. Who is your personal hero? Does she or he have Rizal's traits and virtues?



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Learning Activities

Make a matrix on some important traits and virtues of Dr. Jose Rizal



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Direction: Examine carefully Dr. Rizal's important traits and virtues, compare them with your own traits and virtues, and decide if you would like him to be your role model.



Self- Evaluation

In this module, I can enumerate specific examples of how Rizal was able to do his social responsibility.

Review of Concepts

Important traits and virtues of Dr. Jose Rizal

- love of God
- love of parents
- love of country
- love for fellowmen
- love for the environment /nature
- courage
- initiative
- courtesy and politeness
- thrift
- gratitude
- love for justice
- love for education
- idealism
- humility
- charity
- creativity



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Post Test

LEARNING MODULE

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Name: _____ Score: _____

Direction : Relate the importance of Rizalian traits and virtues to the formation of an ideal Filipino citizen, and to becoming a successful professional;



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LEARNING MODULE

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Name: _____ Score: _____

Direction: Write an essay on How you can do your share of "serving others". Substantiate your answer.

Reference

De Viana, AV., Cabrera, HMF., Samala, EP., De Vera, MM., Atutubo, JC (2018). Jose Rizal: Social Reformer and Patriot. First Ed., Rex Books Store, Inc.