

# BUHAY AT MGA AKDA NI RIZAL

## FINAL REVIEWER

### TOPICS COVERED

- Part 1: Rizal in Europe (1882–1887) — Secret Departure, Madrid, Germany, Noli Me Tangere
- Part 2: Rizal’s 2nd Trip to Europe (1888–1891) — Hong Kong, Japan, USA, London, Paris, Brussels
- Part 3: Sucesos de las Islas Filipinas — Morga’s Book & Rizal’s Annotations
- Part 4: Agrarian Disputes & the Hacienda de Calamba Conflict
- Part 5: Noli Me Tangere — Context, Content & Characters
- Part 6: El Filibusterismo — Context, Content & Characters
- Part 7: Rizal’s Exile in Dapitan (1892–1896)
- Part 8: Rizal’s Trial, Final Hours & Execution (1896)
- Part 9: The Indolence of the Filipinos
- Part 10: The Destiny of the Filipino People
- Part 11: Jose Rizal and Philippine Nationalism — Bayani & Kabayanihan
- Part 12: Jose Rizal and Philippine Nationalism — National Symbol
- Part 13: 19th Century Philippines & The Rizal Law
- Part 14: The Birth, Family & Early Life of Rizal

## PART 1: RIZAL IN EUROPE (1882–1887)

### A. The Secret Departure (1882)

- Date of Departure: May 3, 1882 — **Rizal left Manila SECRETLY**
- Reason: Deeply disgusted with racial discrimination and the inferior educational system at UST
- Who Funded the Trip: **His older brother PACIANO paid for everything**
- Family Knowledge: His mother, **Doña Teodora Alonso, did NOT know — he left** without her blessing
- Destination: Spain — **to continue his studies in Europe**

### B. Arrival in Spain & First Writings (1882)

- June 16, 1882: Arrived in Barcelona, Spain
- Wrote his **FIRST NATIONALISTIC ESSAY: “Amor Patrio” (Love of Country)**
- This essay showed his deep love for the Philippines even at the start of his European stay

### C. Madrid Years (1882–1885)

#### University & Studies

- **September 2, 1882:** Enrolled at the Universidad Central de Madrid to finish his medical studies
- Joined the Circulo Hispano-Filipino — an organization of Filipino students and reformists in Spain

#### The Spoliarium Toast (1884)

- Year: 1884 — one of Rizal’s most famous public speeches
- A banquet speech celebrating the victory of two Filipino painters:
  - **Juan Luna** — won **1st prize** for his painting “**Spoliarium**”
  - **Felix Resurreccion Hidalgo** — won **2nd prize** for “**Christian Virgins Exposed to the Populace**”
- Rizal’s toast connected the paintings’ themes of oppression to the Philippine condition under Spain
- The speech awakened nationalism among Filipinos in Spain

## D. Expanding Horizons (1885–1886)

### Paris — Medicine & Culture

- Traveled to France to observe how medicine was being practiced by top European doctors
- Also studied French language, culture, and arts

### Germany — The Eye Specialist (1886)

- Year 1886: Moved to Germany
- Worked at the University Eye Hospital in Heidelberg
- Mentored by Dr. Otto Becker, a renowned ophthalmologist
- Why ophthalmology? He specialized to cure his mother Doña Teodora's failing eyesight (cataracts)
- Joined the Chess Club in Germany — to immerse in German culture
- Lived with **Pastor Karl Ullmer in Wilhelmsfeld**
- What did Rizal admire about Germany? Scientific atmosphere and lack of racial prejudice

### Friendship with Ferdinand Blumentritt

- Began a lifelong friendship with Professor Ferdinand Blumentritt, a Czech scholar
- How the friendship started: By exchanging letters and sending arithmetic books in Tagalog and Spanish
- Blumentritt became one of Rizal's greatest European allies and advocates

## E. Berlin & The Noli Me Tangere (1886–1887)

### Struggles in Berlin

- November 1886: Moved to Berlin, Germany
- Worked as a researcher at the Real Biblioteca de Berlin (Royal Library of Berlin)
- This was his darkest period — suffered from poverty, serious illness, and was almost deported

### The Savior of the Noli — Maximo Viola

- December 1886: Maximo Viola, a wealthy friend, arrived in Berlin
- Viola loaned Rizal the money needed to finally publish the Noli Me Tangere
- March 1887: Noli Me Tangere was published

**IMPORTANT: The Noli was published in Berlin, Germany — NOT in Madrid, Spain**

### Tour of Europe with Viola

- After publishing the Noli, Rizal toured Europe with Maximo Viola
- Visited Vienna, Austria and various German towns
- August 1887: Returned to Manila
- The Aftermath: Spanish friars were furious at the truths exposed in the Noli

## PART 2: RIZAL'S 2ND TRIP TO EUROPE (1888–1891)

### A. Hong Kong & Macau (February 1888)

- Rizal left the Philippines half-sick and disillusioned after the Noli's backlash
- Arrived in Amoy (Xiamen) but did NOT disembark due to frail health and unsanitary conditions
- Met key Filipino exiles: Jose Ma. Basa, Balbino Mauricio, Mauricio Yriarte (1872 Cavite Mutiny exiles)
- **February 18, 1888:** Rizal and Jose Ma. Basa traveled to Macau via the Kiu-Kiang
- **February 22, 1888:** Left Hong Kong on the Oceanic, an American steam-powered ship

### B. Japan (February – April 1888)

- Arrived in Japan; learned Japanese language and customs
- Was embarrassed that he looked Japanese but could not speak the language
- Met O-Sei-san (Seiko Usui) — daughter of a samurai; considered his great love in Japan

- He nearly stayed in Japan permanently because of his feelings for O-Sei-san
- April 13, 1888: Left Yokohama aboard the Belgic, next destination: United States

### C. United States of America (April – May 1888)

- Arrived in **San Francisco: April 28, 1888, aboard the Belgic**

#### Rizal's Impressions of America

- **Positive:** Great opportunity for immigrants, beautiful nature, high standard of living
- **Negative:** Racial prejudice and hypocrisy of freedom; **freedom “only for the whites”**; hatred against Chinese immigrants
- **May 16, 1888: Left New York | May 24, 1888: Arrived in Liverpool, England**

### D. London (May 1888 – March 1889)

- Arrived in London on May 24/25, 1888
- First stayed with Dr. Antonio Ma. Regidor — a wealthy Filipino lawyer exiled after the 1872 Cavite Mutiny
- **Later moved to 37 Chalcot Crescent, Primrose Hill, with the Beckett Family**
- Had a romantic relationship with Gertrude Beckett (“**Gettie**”), eldest daughter; she called him “**Pettie**”

#### Important Connection: Dr. Reinhold Rost

- Met **Dr. Reinhold Rost, librarian of the India Office** (Ministry of Foreign Affairs)
- Famous authority on Malay language and culture
- **Dr. Rost called Rizal “A Pearl of Man”** because of his intelligence and noble character

#### 3 Main Reasons for Choosing London

1. To improve his knowledge of the English language
2. To study and **annotate Antonio de Morga’s Sucesos de las Islas Filipinas**
3. It was a safe place to continue his fight against Spanish tyranny (free press, no Spanish control)

#### Key Writings in London

- **Sucesos de las Islas Filipinas** — annotated from Morga’s original 1609 book
- **La Vision del Fray Rodriguez** (The Vision of Fray Rodriguez)
- “**Letter to the Young Women of Malolos**” — praised women’s courage; emphasized education and equality
- “**Los Agricultores Filipinos**” (**The Filipino Farmers**) — first article for La Solidaridad; described poverty of farmers

#### December 1888 — First Meeting with Propaganda Leaders

- **Visited Madrid and Barcelona** — **FIRST PERSONAL MEETING** with Marcelo H. del Pilar and Mariano Ponce
- Elected Honorary President of the Asociacion La Solidaridad

### E. La Solidaridad Newspaper

- **Founded: February 15, 1889 in Barcelona, Spain**
- Official Newspaper of the Propaganda Movement
- Founder & Editor: Graciano López Jaena

#### Main Goals of La Solidaridad

- To **work** peacefully for political and social reforms
- To **portray** the miserable conditions of the Philippines so Spain could correct them
- To **oppose** the evil forces of medievalism and backwardness
- To **advocate** for freedom of speech, press, and equality before the law
- To **defend** Filipino people against false accusations

## F. The Propaganda Movement

- **Definition:** A peaceful campaign for reforms carried out by educated Filipinos in Europe
- **Leaders:** Jose Rizal, Marcelo H. del Pilar, Graciano López Jaena, Mariano Ponce, Antonio Luna
- **Main Demand:** Make the Philippines a province of Spain with equal rights and representation in the Spanish Cortes

## G. Paris & Universal Exposition of 1889

- Moved to Paris in March 1889 to observe the Universal Exposition
- The Eiffel Tower was newly built and unveiled as the main attraction
- Juan Luna and Felix Resurreccion Hidalgo won top prizes — Rizal proudly presented them to the world

## Organizations Founded by Rizal in Paris

- **Kidlat Club** — **temporary social club for Filipino students** and artists
- **Indios Bravos** — “**Brave Indians**”; Rizal transformed “**Indio**” (a Spanish insult) into a symbol of pride and dignity
- **R.D.L.M. Society** — “**Redención de los Malayos**” (Redemption of the Malays); secret society to unite all Malay peoples

## H. Brussels, Belgium (January 1890 – 1891)

- **High cost of living in Paris** drove Rizal to Brussels
- Continued writing *El Filibusterismo* here
- Wrote many articles for *La Solidaridad*
- Practiced gymnastics, fencing, and shooting to stay physically fit
- Romance with Suzanne Jacoby — niece of his landladies; sad farewell when he left
- Sad News: Calamba Land Dispute worsened; family and neighbors violently evicted by Dominican friars
- His brother Paciano and other relatives were exiled to Mindoro

## I. Misfortunes in Madrid (1890)

- Went to Madrid to personally fight for his family and the Calamba farmers
- Talked to ministers, lawmakers, and newspapers — nobody helped; only empty promises
- Conflict with Marcelo H. del Pilar over leadership and strategy of the Propaganda Movement
- Duel with Antonio Luna over Nellie Boustead — Luna apologized; duel called off
- Duel challenge to Wenceslao Retana for an insulting article — Retana issued public apology
- Election for Leader (Responsible): Rizal won but declined to avoid division among Filipinos
- Deep disappointment: “Reform is impossible while Spain rules us.”

## J. Biarritz, France (Winter 1891)

- Stayed in Biarritz as guest of the wealthy Boustead Family
- **Romance with Nellie Boustead** — they almost married
- Why it did not happen: Nellie required Rizal to convert back to Catholicism; Rizal refused
- Great Achievement: **Finished writing *El Filibusterismo* on March 29, 1891**

## K. *El Filibusterismo* Published in Ghent, Belgium (1891)

- **Cheaper cost of living** and lower **printing costs in Ghent**
- Funded by Valentin Ventura — who paid the final printing costs
- **September 1891: *El Filibusterismo* officially published**
- Dedicated to the memory of **GOMBURZA (Gomez, Burgos, Zamora)**

## A. Background on the Book

- **Author** — Dr. Antonio de Morga — a Spanish colonial official and judge (oidor) of the Audiencia of Mexico
- **Original Publication** — 1609, in Mexico City
- **Full Title** — Sucesos de las Islas Filipinas (Events of the Philippine Islands)
- **Significance** — One of the earliest and most detailed accounts of pre-colonial and early colonial Philippine history, written by a Spanish official

## B. Why Rizal Chose This Book

- Rizal believed the Sucesos was the most accurate and unbiased Spanish account of the Philippines
- Unlike other Spanish texts, Morga actually praised Filipino civilization **BEFORE Spanish colonization**
- Rizal wanted to use Morga's own words to prove that Filipinos had a rich, advanced culture before colonization
- **Purpose:** To restore Filipino pride and counter Spanish propaganda that Filipinos were primitive and uncivilized
- **Strategy:** If a Spanish official himself recorded Filipino civilization, Spain could not deny it

## C. Rizal's Process of Annotation

- **London, 1888–1889:** Rizal spent months in the British Museum reading and copying the rare 1609 edition of the Sucesos
- He compared the original with copies in Paris and Madrid to ensure accuracy
- He added extensive footnotes (annotations) challenging, correcting, or expanding on Morga's text
- He cross-referenced with other historical sources from Europe and Asia
- **Published in 1890 in Paris — with Rizal's annotations alongside Morga's original text**

## D. Key Themes in Rizal's Annotations

### 1. Pre-Colonial Filipino Civilization

- Rizal highlighted Morga's descriptions of Filipino trade networks, arts, crafts, metallurgy, and governance
- Rizal argued: **"Before Spain came, we already had a civilization. Spain did not civilize us — she colonized us."**
- Documented Filipino shipbuilding, weaving, agriculture, commerce, and diplomatic relations

### 2. Destruction of Filipino Culture

- Rizal's annotations showed how Spanish colonization systematically destroyed Filipino industries, trade, and identity
- He argued that the **"backwardness"** of Filipinos in the **19th century was CAUSED by colonialism**, not inherent

### 3. Counter-Narrative Against Racist Claims

- Spanish friars claimed Filipinos were naturally inferior and incapable of self-government
- Rizal used Morga's own 1609 observations to prove this was false — a strategic and devastating refutation

### 4. Historical Continuity

- Rizal argued Filipinos must know and reclaim their pre-colonial history to build national identity
- **Famous message:** **"A people who do not know their history are doomed to remain children forever."**

## E. Significance of the Sucesos Annotation

- It was Rizal's most scholarly work — a work of historical research, not fiction or propaganda
- Proved that Filipinos had legitimate civilization deserving respect and self-rule
- Influenced later Filipino historians and nationalists
- Showed Rizal's method: using the colonizer's own records as evidence against colonialism
- The annotated Sucesos became a cornerstone of Philippine historical revisionism

**KEY QUOTE: "To know is to be free." — Rizal used historical knowledge as a weapon against colonial oppression.**

## PART 4: AGRARIAN DISPUTES & THE HACIENDA DE CALAMBA CONFLICT

### A. The Friar Lands System

- The Spanish religious orders (**Dominicans, Augustinians, Jesuits, Recollects**) owned vast haciendas (estates)
- **Filipinos could only rent land — they could NEVER own** it under the friar system
- The friars acted as landlords, taxing rents beyond what farmers could afford
- When rent was unpaid, farmers were evicted — even if they had worked the land for generations

### B. The Hacienda de Calamba

- **Calamba, Laguna — Rizal's hometown** — was dominated by the Dominican Order's Hacienda
- The Rizal family were inquilinos — tenants who subleased land from the Dominicans
- The **family rented over 390 hectares** from the Calamba hacienda
- The Rizal family was one of the most affluent in Calamba precisely because of this tenant-farming arrangement

### C. The Conflict Begins

- **Dominicans continuously raised rents** — making it impossible for farmers to sustain their livelihoods
- When tenants protested or failed to pay, the Dominicans used the courts and colonial government to evict them
- **Tenant farmers had NO legal recourse** — courts were controlled by the Spanish colonial system
- **The Rizal family was directly affected** — their land was threatened, their livelihoods endangered

### D. Rizal's Response from Europe

- While in London (1888–1889), Rizal received increasingly alarming news about the Calamba disputes
- His brother-in-law Manuel Hidalgo (husband of Saturnina) was exiled to Bohol without trial
- Wrote "**Los Agricultores Filipinos**" (**The Filipino Farmers**) — his first article for La Solidaridad
- The article vividly described the poverty and suffering of Filipino farmers under friar landlordism
- He petitioned Spanish authorities in Madrid — all his appeals were ignored

### E. The Violent Evictions (1890–1891)

- While Rizal was in Brussels, the situation exploded — **Dominican friars claimed ownership of the ENTIRE town of Calamba**
- Colonial authorities sided with the Dominicans and authorized mass evictions
- The Rizal family and hundreds of Calamba farmers were forcibly removed from their homes and lands
- Their homes were demolished, crops destroyed, and livestock seized
- Paciano Rizal and other relatives were exiled to Mindoro for resisting the evictions

### F. Impact on Rizal

- The Calamba conflict was a turning point in Rizal's political thinking
- He wrote poem "**A Mi Musa**" (**To My Muse**) expressing his anger and grief

- He concluded that Spain would NEVER provide justice for Filipinos
- The agrarian abuses were directly depicted in his novels — Noli and El Fili exposed the friar land system
- Motivated his return to the Philippines despite the personal danger

## G. Broader Significance

- The friar lands question was one of the most explosive issues in 19th-century Philippine society
- It unified farmers, ilustrados, and revolutionaries around a common cause
- The American colonial government eventually purchased the friar lands in 1904 to resolve the issue
- The agrarian issue illustrated how colonialism was not just political but fundamentally economic

# PART 5: NOLI ME TANGERE — CONTEXT AND CONTENT

## A. Publication Details

- Author: Dr. José Rizal
- Year Published: **1887**
- Published in: **Berlin, Germany**
- Financed by: **Máximo Viola**
- Language: Spanish (written for educated audiences and reformists in Spain)
- Historical Significance: First Filipino novel to expose Spanish colonial abuses in the Philippines

## B. Historical Context — Why Rizal Wrote It

- Rizal was deeply disturbed by what he witnessed growing up in the Philippines — **friar abuse, racial discrimination, and injustice**
- Inspired by Harriet Beecher Stowe’s Uncle Tom’s Cabin — **how a novel could move people to action**
- At a gathering in 1884, Rizal **proposed that young Filipinos in Europe collaborate to write a novel exposing Philippine conditions**
- When others hesitated, Rizal wrote it alone
- He **wrote it in Germany, living in poverty**, dedicating himself entirely to finishing it

TITLE MEANING: “Noli Me Tangere” is Latin for “Touch Me Not” — words of Jesus Christ to Mary Magdalene after his resurrection (John 20:17). The title symbolizes the social cancer of Philippine society that was too sensitive to touch or discuss openly.

## C. Motivations Behind Writing

- Reveal the injustices suffered by Filipinos under Spanish rule
- Awaken Filipino nationalism and national consciousness
- Respond to the social conditions he observed in the Philippines
- Apply European liberal ideas to the Philippine context
- Counter the lies of the friars and expose clerical corruption

## D. Reception After Publication

- **BANNED** by Spanish colonial authorities in the Philippines
- **CRITICIZED** by friars and government officials
- **PRAISED** by reformists and Filipino patriots
- **STRENGTHENED** the Propaganda Movement, which sought political reforms
- Owning a copy was dangerous — Laureano Viado was imprisoned for simply owning one

## E. Main Characters

- **Crisostomo Ibarra** — The educated Filipino who returns from Europe with progressive ideals; the protagonist
- **Maria Clara** — Ibarra’s love interest; symbolizes purity, innocence, and the suffering Filipina

- **Padre Damaso** — The abusive, hypocritical friar who represents clerical corruption; Maria Clara’s biological father
- **Elias** — The revolutionary figure who fights for justice and helps Ibarra; represents the masses
- **Sisa** — The tragic mother who goes insane after losing her sons Basilio and Crispin
- **Padre Salvi** — Another corrupt friar obsessed with Maria Clara; Padre Damaso’s successor
- **Basilio & Crispin** — Sisa’s two sons; Crispin is falsely accused of stealing and dies under friar custody
- **Capitan Tiago** — Maria Clara’s supposed father; a wealthy, spineless Filipino who kowtows to the friars
- **Don Filipino** — Progressive town judge who represents reform-minded Filipinos

## F. Major Themes

- **Class inequality** — the vast gap between the rich and poor
- **Abuse by friars and officials** — corruption and exploitation of power
- **Lack of justice system** — no fair trials or protection for ordinary Filipinos
- **Hypocrisy of religion** — friars who violated the very values they preached
- **Importance of education** — Ibarra’s school represents progress and enlightenment
- **Filipino identity and national awakening** — Elias as the voice of the oppressed masses

## G. Plot Summary

4. **Crisostomo Ibarra returns** to the Philippines **after seven years of studying abroad in Europe**
5. He **plans to build a school in Calamba** to promote education and progress
6. He faces **strong opposition from the friars, led by Padre Damaso**
7. The truth about his father’s death (**falsely accused and driven to his grave**) is gradually revealed
8. **Padre Damaso excommunicates Ibarra**, destroying his plans and reputation
9. **Elias saves Ibarra’s life and urges** him to join the cause of revolution
10. Ibarra is framed for inciting a rebellion and forced to flee; Elias dies protecting him
11. **The novel ends tragically: Ibarra** is a fugitive and Maria Clara enters a convent

## H. Significance of the Novel

- **Sparked Filipino nationalism** — inspired a generation to question colonial rule
- **Exposed colonial corruption** — laid bare the abuses of Spanish friars and government
- **Inspired future revolution** — contributed to the rise of the Katipunan and the 1896 Revolution
- **Remains relevant today** — a mirror of Philippine society and a call for justice
- Now **required reading in all Philippine schools** under RA 1425 (Rizal Law)

# PART 6: EL FILIBUSTERISMO — CONTEXT AND CONTENT

## A. Publication Details

- **Author:** Dr. José Rizal
- **Year Published:** September 1891
- **Published in:** Ghent, Belgium
- Financed by: **Valentin Ventura (who paid the final printing costs)**
- Language: Spanish
- Dedicated to: **GOMBURZA (Fathers Gomez, Burgos, and Zamora)**

## B. Historical Context — Why Rizal Wrote It

- **El Fili is a direct sequel to Noli Me Tangere** — continuing the story of Philippine society
- By 1890–1891, Rizal had grown deeply disillusioned with the failure of peaceful reform
- The Calamba land dispute showed that Spain would never grant justice
- His family was evicted; his petitions to Spanish authorities were ignored

- He shifted his tone: if the Noli was a diagnosis, El Fili was a warning

TITLE MEANING: “Filibusterismo” was a term used by Spanish authorities to label Filipinos who sought independence or engaged in subversive activities. Rizal reclaimed the word as a title to signal a darker, more radical message than the Noli.

### C. The Shift in Tone

- **The Noli was optimistic** — it believed reform through education and awakening was possible
- **El Fili is pessimistic and dark** — it portrays a society beyond reform, heading toward violent upheaval
- **Ibarra returns as Simoun** — a mysterious jeweler with a revolutionary agenda
- The tone shift mirrors Rizal’s own growing despair about Spanish colonial rule

### D. Main Characters

- **Simoun (Crisostomo Ibarra)** — The protagonist — the idealistic Ibarra transformed into a bitter revolutionary plotting to destroy the colonial system from within
- **Basilio** — Sisa’s surviving son from Noli; a medical student who represents educated Filipino youth
- **Isagani** — Basilio’s friend and idealist; ironically saves the colonial government by throwing away Simoun’s bomb
- **Cabesang Tales** — A poor farmer driven to banditry after being dispossessed of his land by the friars
- **Padre Florentino** — The virtuous Filipino priest who represents true Christianity and speaks Rizal’s moral message
- **Padre Salvi** — Returns from the Noli; continues to exercise corrupt power
- **Juli** — Basilio’s sweetheart; a symbol of the innocent victims of colonial abuse

### E. Major Themes

- **Futility of peaceful reform** — the system is too corrupt to be changed from within
- **Revenge vs. justice** — Simoun’s revenge is self-defeating and morally ambiguous
- **Education as incomplete solution** — even educated Filipinos are manipulated by the system
- **The cost of revolution** — violence hurts the innocent, not the oppressors
- **Moral failure of colonialism** — society produces criminals and rebels because it offers no justice
- **Hope through youth** — ultimately, redemption must come from a moral, educated generation

### F. Plot Summary

12. **Simoun (Ibarra in disguise)** has returned as a wealthy jeweler advising the Governor-General

- He **secretly plots a revolution** to destroy the colonial system that destroyed him
- He arms the oppressed and manipulates events to ignite a mass uprising
- **His central plan: detonate a bomb at a wedding** reception attended by colonial elites
- **Isagani, unaware of the plan, throws the bomb** into the river to save Juli (who is there)
- **Simoun’s plan collapses** — he is hunted and forced to flee
- He **takes poison and dies at the** house of Father Florentino
- Father Florentino delivers the novel’s moral: true freedom must come through virtue and sacrifice, not violence

### G. Dedication to GOMBURZA

- Rizal dedicated El Filibusterismo to the three martyred priests: Fathers Gomez, Burgos, and Zamora
- They were executed in 1872 following the Cavite Mutiny — falsely accused by the Spanish colonial government
- Their deaths deeply affected Rizal and influenced his early nationalist consciousness
- The dedication was a public tribute and a statement: their deaths will not be forgotten

## H. Significance of the Novel

- **A masterpiece of political allegory** — every character and event mirrors Philippine colonial society
- **More politically radical than the Noli** — convinced Spanish authorities that Rizal was dangerous
- **Deepened the colonial government's fear of Rizal** — contributed to his eventual trial and execution
- Required reading in Philippine schools under RA 1425
- Father Florentino's final speech is considered one of the most powerful passages in Philippine literature

## PART 7: RIZAL'S EXILE IN DAPITAN (1892–1896)

### A. Arrival & Circumstances

- **Date: July 17, 1892** — Rizal arrived in Dapitan
- Exiled by: Governor-General Eulogio Despujol
- **Reason for exile: Accused of founding La Liga Filipina — accused of being a threat to colonial order**
- **Arrived aboard: the steamer Cebu**
- **Dapitan** — a quiet, remote town in Zamboanga del Norte, Mindanao, under Jesuit missionary jurisdiction

### B. Conditions Offered & Rizal's Refusal

- **Father Pablo Pastells (Jesuit Superior)** offered Rizal lodging at the convent under three conditions:
  - Make statements clearly pro-Spanish
  - Make confession
  - Conduct himself in an exemplary manner
- **Rizal refused** — he would not compromise his principles or freedom of thought
- Instead, he lived in the house of Captain Ricardo Carnicero, the politico-military commander
- **Carnicero admired Rizal's intelligence** and gave him freedom to move around town

### C. Rizal as a Physician in Dapitan

- **Resumed medical practice;** patients came from all over the Philippines, Hong Kong, and Singapore
- **Treated the poor for free;** accepted payment in goods from those who could afford it
- **August 1893:** Successfully performed ophthalmic surgery on his own mother, Doña Teodora Alonso, restoring her sight
- Also performed general surgeries, delivered babies, vaccinated children, taught basic hygiene

### D. Community Development Projects

- **Waterworks System:** Designed channels, cisterns, and bamboo pipes bringing clean mountain water to households
- **Drained marshes** — eliminated mosquito breeding grounds, controlling malaria and dengue
- **Installed lighting system** — using coconut oil lamps to make streets safer at night
- Invented a wooden machine for making bricks for schools, houses, and roads
- **Built a relief map of Mindanao in the town plaza** — still standing today
- Improved road layouts connecting markets and enabling medical outreach

### E. Rizal as a Teacher

- **Established a school for boys** at his home in Talisay
- School began with **3 pupils and grew to 21 students**
- **Did NOT charge tuition** — instead, pupils worked in his gardens and on construction projects
- Subjects: Reading, writing, math, history, geography, ethics, Spanish, English, gymnastics, martial arts, farming, carpentry
- **Belief:** Education was the only true path to freedom and progress

## F. Scientific & Artistic Pursuits

- **Collected specimens** of insects, birds, shells, and plants — sent to museums in Dresden, Germany, France, and England
- Three new species named after him:
  - **Flying dragon:** *Draco rizali*
  - **Small beetle:** *Apogonia rizali*
  - **Rare frog:** *Rhacophorus rizali*
- **Artistic works:** Bust of Father Pastells; Statuette “**The Mother’s Revenge**”; Sculpture “Prometheus Bound”
- **Wrote poem “Mi Retiro” (My Retreat)** — about his peaceful life and love of country while in exile

## G. Business & Farming

- **September 1892:** Rizal, Captain Carnicero, and Francisco Equillor won 2nd prize in the Manila Lottery — Rizal’s share: ₱6,200
- **Used the lottery winnings to purchase 16 hectares** of agricultural land in Talisay
- Planted **abaca, coconut, corn, and fruit trees**; introduced modern farming methods
- Engaged in fishing and the copra and hemp industries with partner Ramon Carreon

## H. Key Events in Dapitan

### The Spy Encounter (November 1893)

- A man calling himself “**Pablo Mercado**” visited Rizal — **real name: Florendo Namanan**, a spy hired by the friars
- Offered to smuggle Rizal’s letters and writings out of the country (an entrapment attempt)
- Rizal grew suspicious and reported the man to **Captain Carnicero** — **the spy was arrested** and confessed

### Rizal and Josephine Bracken (February 1895)

- **Josephine Bracken**, an 18-year-old Irish-Filipina, arrived with her blind adoptive **father George Tauffer**
- **Rizal and Josephine fell in love**; the parish priest refused to marry them without special episcopal permission
- They lived together; their union was considered scandalous by church authorities
- **August 1896:** Josephine gave birth to a premature baby boy who lived only three hours; named Francisco

### The Katipunan’s Plan (May–June 1896)

- **May 2, 1896:** The Katipunan agreed to send Dr. Pio Valenzuela to seek Rizal’s advice
- **June 15, 1896:** Valenzuela met with Rizal and revealed the Katipunan’s plans
- Rizal’s Objections: The people were **NOT ready; Katipunan lacked arms, funds, and leadership; education first**
- He wanted change through peace and education, **NOT bloodshed**

## I. Departure from Dapitan

- **December 1895:** Rizal wrote to Governor-General Ramon Blanco, offering his services as a military doctor for Cuba
- **July 31, 1896:** Rizal’s four-year exile ended; left Dapitan aboard the steamer España
- The town band played Chopin’s “**Funeral March**” as a farewell; many townspeople wept
- He volunteered to prove he was not a rebel — but this decision led directly to his arrest, trial, and execution

## PART 8: RIZAL'S TRIAL AND EXECUTION (1896)

### A. Introduction & Background

- **Charges: Rebellion, Sedition, Illegal Association**
- Despite having official permission to leave for Cuba, reactionary elements cabled orders for his arrest
- Rizal was **arrested on October 3, 1896** while already on his way to Cuba
- He was treated as a traitor even though he had explicitly advised against revolution

### B. Key Timeline of Events

<b>October 3, 1896</b>	Rizal was arrested aboard ship
<b>November 3, 1896</b>	Arrived in Manila; imprisoned in Fort Santiago
<b>November 20–26, 1896</b>	Preliminary investigation (interrogations); forced witnesses, no proper legal process
<b>December 6, 1896</b>	Trial officially started at the <b>Military Tribunal</b>
<b>December 11, 1896</b>	Charges formally read
<b>December 15, 1896</b>	Rizal wrote his manifesto — later suppressed
<b>December 26, 1896</b>	Declared guilty by military tribunal
<b>December 28, 1896</b>	Death sentence approved by <b>Gov. Gen. Ramon Blanco</b>
<b>December 29, 1896</b>	Rizal wrote farewell letters; wrote “ <b>Mi Último Adiós</b> ”; family visited
<b>December 30, 1896</b>	Rizal executed at <b>Bagumbayan, 7:03 AM</b>

### C. The Interrogations & Torture

- **Col. Francisco Olive** — the ruthless Judge Advocate — led a **5-day interrogation (November 20–26)**
- The Paciano Method: **To force a confession**, authorities **TORTURED his brother Paciano**
- Paciano was hung by his elbows and his left hand was crushed in a screw
- Result: **Paciano REFUSED to sign the false confession**

### D. The Prosecution's Evidence — 5 Folders

- **Folder 1 — Personal Letters** — Correspondence to Marcelo H. del Pilar and family — claimed as proof of separatist leadership
- **Folder 2 — Masonic Documents** — Masonic papers — claimed as proof of separatist leadership
- **Folder 3 — Poetry & Art** — Poems “**Kundiman**” and “**A Talisay**” — claimed to have taught schoolboys to fight for rights
- **Folder 4 — Transcriptions** — Katipuneros shouting “**Long live Doctor Rizal**” at secret meetings — implied revolutionary figurehead

**All evidence was taken out of context; the military court was inherently biased from the start.**

### E. Rizal's Four-Point Defense

- **ACTION:** He explicitly advised Katipunan emissary **Dr. Pio Valenzuela AGAINST** the revolution
- **OPPORTUNITY:** If he were the mastermind, he could have easily escaped; instead he built a hospital and school
- **ORGANIZATION:** La Liga Filipina was a civic group for mutual aid, not a revolutionary society
- **IGNORANCE:** The Katipunan used his name and portrait as a war-cry without his consent

## F. The Suppressed Manifesto (December 15, 1896)

- Rizal wrote a manifesto condemning the revolution as premature and not of his making
- **Judge Advocate Nicolas de la Peña** blocked its publication
- **Result:** The public **NEVER knew** Rizal's true stance on the revolution

## G. The Verdict & Sentence

- **Verdict:** Unanimously Guilty of Rebellion, Seditious, and Illegal Association
- **Sentence:** Death by firing squad
- **Execution Date:** December 30, 1896 at 7:00 AM
- **Location:** The field of **Bagumbayan (now Rizal Park, Manila)**
- **Financial Ruin:** Court decreed an indemnity of 1,000,000 pesos against his property

## H. Rizal's Final Hours (December 29–30, 1896)

- **Priests who visited:** Fr. Miguel Saderra Mata; Fr. Luis Viza; Fr. Antonio Rosell; Fr. Federico Faura; Fr. Jose Vilaclara; Fr. Vicente Balaguer
- **Doña Teodora (mother)** — visited December 29; Rizal knelt to ask for forgiveness
- **Trinidad (sister)** — received Rizal's alcohol stove containing the hidden manuscript of *Mi Último Adiós*
- **Josephine Bracken (common-law wife)** — visited December 30 morning for a tearful farewell

## I. Mi Último Adiós (My Last Farewell)

- **Rizal's final poem**, written on the eve of his execution, **December 29, 1896**
- Secretly hidden inside his alcohol stove and passed to his sister Trinidad
- Expresses his love for the Philippines and his acceptance of death for the cause of freedom

*Notable line: "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."*

## J. Anatomy of the Execution (7:03 AM, December 30, 1896)

- Rizal wore a black coat; arms tied behind back
- He requested to **FACE** the firing squad — **DENIED**
- Forced to turn his back; turned voluntarily to face bullets as much as he could
- **Final Words: "Consummatum Est"** — Latin for "**It is finished**" (last words of Jesus on the cross)
- Spanish crowd cheered "**Viva España!**" believing they had killed the revolution

## K. Impact of His Execution

- **Spain's intent:** Gen. Polavieja intended the execution to terrorize the population into submission
- **Reality:** The execution achieved the **EXACT OPPOSITE**
- It instantly bridged the divide between the intellectual Ilustrados and the working-class Katipunan
- Within **two years**, this unified national fury collapsed the Spanish empire in Asia
- **Ended 333 years of colonial rule by 1898**

# PART 9: THE INDOLENCE OF THE FILIPINOS

## A. Background & Publication

- **Full Title:** "**Sobre la Indolencia de los Filipinos**" (On the Indolence of the Filipinos)
- **Written:** Paris, 1889–1890
- **Published in:** *La Solidaridad* (published in five installments)
- Written as a direct **response to Spanish racist arguments that Filipinos were naturally lazy**

## B. The Central Thesis

MAIN ARGUMENT: Rizal did NOT deny that a degree of laziness existed in Philippine society. Instead, he ARGUED that this apparent indolence was NOT natural or racial — it was the RESULT of colonial oppression, historical circumstances, and deliberate policies. The Filipinos were not lazy by nature; they were made to appear so by 300 years of colonial abuse.

## C. Rizal's Explanation — Causes of Apparent Indolence

### 1. Pre-Colonial Filipino Industriousness

- Before Spain arrived, Filipinos were active traders, shipbuilders, farmers, and craftspeople
- They traded with China, Japan, India, Siam, Borneo, and the Moluccas
- They had a sophisticated barter and currency system, textile industries, and metallurgy
- The accusation of indolence applies **ONLY to the colonial period** — not to **Philippine history** as a whole

### 2. Destruction of Industry by Colonial Policies

- Spain closed the Philippines to international trade except through Mexico (**Manila-Acapulco Galleon Trade**)
- This eliminated the pre-colonial trading networks that kept Filipinos industrious
- When Spain opened the economy to cash crops, only export agriculture was encouraged — **local industries died**
- Colonial taxation and forced labor (**polo y servicios**) consumed the time and energy of Filipino workers

### 3. The Tropical Climate Argument

- Rizal acknowledged that tropical climates produce a naturally slower pace of work
- This is not laziness — it is adaptation to the environment
- Hot weather demands rest and recovery; this is a physiological fact, not a moral failing
- He noted that even Spanish colonizers in the tropics slowed down — climate affects everyone equally

### 4. Abuses, Oppression & Loss of Motivation

- Forced labor meant Filipinos could not enjoy the fruits of their own work
- High taxes meant surplus earnings were confiscated — there was no incentive to produce more
- Why work hard if the government takes everything? Rational self-preservation mimics laziness
- Psychological damage: constant humiliation and racial abuse destroyed ambition and self-worth

### 5. Lack of Proper Education

- Without education, Filipinos had no access to improved farming techniques, trade, or professions
- No proper schools meant no upward mobility — workers remained trapped in subsistence
- The Spanish educational system was designed to produce obedient subjects, not productive citizens

### 6. Insecurity and Violence

- Constant threat of pirate raids and violent government reprisals made stable farming impossible
- If crops could be destroyed at any time, there was little incentive to plant and nurture them
- Violence against successful or ambitious Filipinos (accused of being subversive) punished initiative

## D. Rizal's Conclusion

- **The indolence of Filipinos is a sickness** — caused by an environment of oppression, not by racial inferiority
- **The cure is not punishment or contempt** — it is freedom, education, and justice
- Rizal challenged Spain to fix the conditions it created, rather than blaming its victims
- The essay is a powerful defense of Filipino dignity and an indictment of 300 years of colonial mismanagement

## E. Significance

- **One of Rizal's most analytically rigorous essays** — uses logic, history, and comparative examples
- Directly countered the most common Spanish racist justification for continued colonialism
- Influenced later nationalist thought and social analysis in the Philippines
- Remains relevant as a framework for analyzing how oppression shapes behavior and culture

# PART 10: THE DESTINY OF THE FILIPINO PEOPLE

## A. Background & Context

- Rizal did not write a single essay with this exact title — the **“Destiny”** theme runs through several of his writings
- His clearest articulation appears in his letters, essays, and the conclusion of **El Filibusterismo**
- The question of Filipino destiny was central to the Propaganda Movement debate: Can Filipinos govern themselves?

## B. Rizal's Vision for Filipino Destiny

### 1. Freedom Through Education and Moral Development

- **Rizal believed Filipinos were not yet ready for immediate independence** — they needed preparation
- **Education, moral reform, and national consciousness had to come first**
- A nation of educated, morally upright citizens was the foundation of genuine freedom
- He warned: **“If slaves today can be free tomorrow, they will be tyrants the day after.”**
- Freedom handed over to an **unprepared people would only replace one tyranny with another**

### 2. The Rejection of Violent Revolution (Initially)

- **Rizal opposed armed revolution as premature** — not because he opposed freedom, but because he feared failure
- **He advocated for peaceful reform:** representation in the **Spanish Cortes, equal rights, and better education**
- **He believed Spain** could still **reform itself if given enough evidence and pressure**
- After the Calamba evictions and the **failure of the Propaganda Movement, he grew more pessimistic**

### 3. The Role of Youth and Women

- **Rizal placed enormous hope in the youth** — *sa kabataan ang pag-asa ng bayan*
- He believed education of women was essential: **“the hand that rocks the cradle rules the world”**
- His **“Letter to the Young Women of Malolos”** argued that educated mothers raise free citizens
- Filipino youth studying in Europe were the vanguard of the reform movement

### 4. Father Florentino's Speech (El Filibusterismo)

- In El Fili, Father Florentino articulates Rizal's deepest message about destiny:

*“Our liberty will not be secured at the sword's point... We must win it by deserving it, by improving the mind and enhancing the dignity of the individual, loving what is just, what is good, what is great, to the point of dying for it.” — Father Florentino, El Filibusterismo*

### 5. Rizal's Evolving View

- **Early Rizal (1880s):** Believed in peaceful reform; Spain could change; Filipinos needed education first
- **Middle Rizal (1890s):** Grew disillusioned; reform was impossible; yet still opposed armed revolution
- **Late Rizal (1896):** Offered his life as a military doctor for Cuba — proving loyalty was not anti-Spain but pro-Filipino

## C. The Meaning of Filipino Destiny According to Rizal

- A Filipino destiny is not defined by race alone but by civic virtue, education, and moral character
- The Philippines was destined for freedom — but only when Filipinos were truly prepared to be free
- Rizal saw himself as a catalyst: his writings would plant the seeds of consciousness that future generations would harvest
- His final poem, **Mi Último Adiós**, **encapsulates his faith**: he died believing the dawn of freedom would come

# PART 11: JOSE RIZAL AND PHILIPPINE NATIONALISM — BAYANI AND KABAYANIHAN

## A. Key Concepts

- **Bayani** — Filipino term for “**hero**” — derived from “**bayan**” meaning “**nation/people**”; a bayani is literally one who serves the nation
- **Kabayanihan** — Heroism; the act and quality of being a bayani; service, sacrifice, and devotion to the collective good
- **Bayan** — Nation, people, community — **the root concept of Filipino heroism**
- **Nationalism** — **The belief** in and devotion to one’s nation; the drive to protect and promote national identity, sovereignty, and welfare

## B. The Filipino Concept of Bayani

- Unlike Western heroes who are often warriors or individual achievers, the **Filipino bayani is defined by service to the bayan**
- A bayani’s greatness is measured not by personal glory but by the degree to which their actions benefit the community
- This concept emerged from pre-colonial Filipino values of kapwa (**shared identity**) and bayanihan (**communal cooperation**)
- The bayani is not necessarily a soldier — teachers, doctors, writers, and farmers can all be bayani

## C. Rizal as Bayani

### 1. The Writer as Bayani

- Rizal used his pen as his sword — his novels, essays, and letters were acts of kabayanihan
- The Noli Me Tangere and El Filibusterismo exposed colonial injustice at great personal risk
- His writing awakened Filipino consciousness and gave the nation the language to name its suffering

### 2. The Doctor as Bayani

- In Dapitan, Rizal treated the sick — often for free — embodying service to the community
- He operated on his own mother’s eyes and served patients from across the Philippines
- Medicine, for Rizal, was not just a profession but a form of kabayanihan

### 3. The Teacher as Bayani

- Rizal established a school in Talisay, Dapitan — teaching boys not just academics but life skills
- He believed education was the highest form of patriotism — preparing the next generation for freedom
- He taught without charging tuition — his school was a gift to the community

### 4. The Martyr as Bayani

- Rizal’s willingness to return to the Philippines knowing the danger was an act of supreme kabayanihan
- He could have stayed safely in Europe but chose to be with his people
- **His death at Bagumbayan on December 30, 1896** consecrated him as the supreme bayani of the Philippines

## D. Kabayanihan in Action — Rizal's Contributions

### RIZAL'S ACTS OF KABAYANIHAN

- **Literary:** Wrote *Noli Me Tangere* and *El Filibusterismo* — exposing colonial abuses
- **Historical:** Annotated Morga's *Sucesos* — reclaiming pre-colonial Filipino identity
- **Journalistic:** Contributed to *La Solidaridad* — advocating peaceful reform from Europe
- **Medical:** Treated the poor for free in Dapitan; operated on his mother's eyes
- **Educational:** Built a school in Dapitan; taught without tuition
- **Engineering:** Built waterworks, drainage, roads — improving community infrastructure
- **Scientific:** Collected and documented Philippine flora and fauna; contributed to global knowledge
- **Moral:** Refused to compromise his principles even under torture and threat of death
- **Political:** Organized *La Liga Filipina* to unify the archipelago through civic cooperation

## E. Rizal's Nationalism vs. Revolution

- Rizal's nationalism was intellectual, moral, and cultural — not primarily military
- He believed the strongest weapon was the awakened mind and the reformed heart
- He contrasted with Andres Bonifacio's armed revolution — yet both were bayani in their own right
- Rizal's approach: change the Filipino, change the society; an educated, dignified people would inevitably win freedom
- His nationalism was inclusive: **he wrote for ALL Filipinos** — rich and poor, educated and unschooled

## PART 12: JOSE RIZAL AND PHILIPPINE NATIONALISM — NATIONAL SYMBOL

### A. How Rizal Became a National Symbol

- Rizal did not declare himself a symbol — he was made one by history, by the people, and by the state
- **His execution on December 30, 1896** transformed him from a writer-activist into a martyr and symbol
- The Spanish colonial government intended to silence him — instead, they immortalized him
- Within two years of his death, the Philippine Revolution succeeded and **colonial rule ended (1898)**

### B. The American Colonial Decision

- Under American colonial rule, Rizal was officially recognized as the Philippine National Hero
- **The Taft Commission of 1901** declared Rizal as the primary national hero
- Why Rizal and not Bonifacio? Americans preferred Rizal's peaceful reform approach over Bonifacio's armed revolution
- **This choice was partly political** — but Rizal's intellectual and moral contributions were undeniable

### C. Symbols of Rizal's National Status

#### 1. The Rizal Monument

- A monument to Rizal was ordered built in every town and city in the Philippines
- The iconic Rizal Monument in Luneta (Rizal Park) was **inaugurated on December 30, 1913**
- **Sculptor:** Richard Kissling (**Swiss sculptor**)
- The monument stands at the **site where Rizal was executed — now a national shrine**

#### 2. National Holiday — Rizal Day

- **December 30 was declared a national holiday (Rizal Day)** to commemorate his death and heroism
- Every year, the nation pauses to remember his sacrifice and renew commitment to his ideals

### 3. The Rizal Law (RA 1425)

- **Enacted June 12, 1956** — requires all schools to teach Rizal’s life, works, and writings
- Ensures that every Filipino student encounters *Noli Me Tangere* and *El Filibusterismo*
- The law institutionalized Rizal as the central figure of Philippine national education

### 4. His Image on Currency and Official Seals

- Rizal’s face appears on the Philippine one-peso coin and official national emblems
- His image is the most widely recognized symbol of Filipino national identity

### 5. The Knights of Rizal

- **Caballeros de Rizal** — an organization of men dedicated to upholding Rizal’s ideals
- Now known as the Knights of Rizal; has international chapters worldwide

### D. Rizal as a Symbol — Multiple Meanings

- **To the Ilustrados:** A symbol of the power of education and intellectual leadership
- **To the Revolution:** A martyr whose death validated the fight for independence
- **To the Church:** A complex figure — his retraction debate divided Catholics and secularists
- **To the Rizalistas:** A divine savior — literally worshipped as god or Christ figure
- **To the American colonial government:** A safely reform-minded hero who did not advocate armed rebellion
- **To modern Filipinos:** The embodiment of patriotism, intellectual excellence, and moral courage

### E. The Debate: Was Rizal the Right Choice as National Hero?

- Some historians **argue Andres Bonifacio (founder of the Katipunan)** deserved primary recognition
- Bonifacio represented the masses; Rizal represented the ilustrado class
- Others argue **Gabriela Silang, Lapu-Lapu, or Sultan Kudarat** deserve greater prominence
- The Rizal-centered narrative has been criticized as shaped by American colonial preferences

*SCHOLARLY PERSPECTIVE: The choice of Rizal as primary national hero reflects a particular vision of Philippine nationalism: intellectual, educated, and reform-minded. This vision has been enormously influential — but also contested by historians who seek a more inclusive pantheon of heroes.*

### F. Rizal’s Enduring Relevance

- Rizal’s ideas about education, justice, and civic responsibility remain urgently relevant
- His critique of colonial mentality applies to neo-colonial relationships in the modern world
- His insistence on dignity, equality, and self-determination speaks across centuries
- The Philippines continues to debate what it means to be Filipino — and Rizal remains central to that conversation

## PART 13: 19TH CENTURY PHILIPPINES & THE RIZAL LAW

### A. The 19th Century Philippine Context

- **19th Century Philippines** — the period of major economic, political, social, and cultural transformation under Spanish rule
- The era shaped the life and ideas of Jose Rizal

### Social Classes in Spanish Philippines

- **Peninsulares** — Spaniards born in Spain who held the highest government positions
- **Insulares** — Spaniards born in the Philippines but of pure Spanish blood; viewed negatively
- **Mestizos** — People of mixed ancestry (especially Chinese-Filipino); became economically influential

- **Indios** — Native Filipinos during Spanish rule; lowest class; treated as second-class citizens
- **Inquilinos** — Key middlemen who subleased large estates from friars and sublet to indigenous farmers

### Global Context

- **Industrial Revolution** — transformed agricultural to industrial economy; expanded international trade
- **French Revolution** — promoted liberty, equality, and fraternity; inspired nationalist movements worldwide
- **Era of revolutions** challenged monarchies and opened the door for nationalism and individual rights

### B. Philippine Economy

- **Pre-Spanish:** Filipinos traded with China, Japan, Siam, Cambodia, India, Borneo, and the Moluccas
- **Manila-Acapulco Galleon Trade:** Spain closed all ports to all countries except Mexico
- **This created a monopoly;** Manila became the center of commerce in the East
- Galleon Trade declined due to competition, silver depletion, South American revolts, and Mexican independence
- **1834:** Spain opened the Philippine economy to world commerce — focus shifted to cash crop agriculture

### C. The Ilustrados

- Educated natives who sought freedom and independence from Spanish rule
- The term means “**erudite,**” “**learned,**” or “**enlightened ones**”
- A key factor in the emergence of nationalism — rapid spread of education from about 1860

### D. The Rizal Law — Republic Act No. 1425

- **Enacted:** June 12, 1956 — signed by President Ramon Magsaysay
- **Purpose:** To promote nationalism, patriotism, moral character, and awareness of Philippine history
- **Requires all public and private schools** to teach the life, works, and writings of Jose Rizal
- Particularly **requires courses on Noli Me Tangere and El Filibusterismo**

### Key Figures

- **Ramon Magsaysay** — President who signed the Rizal Law into law on June 12, 1956
- **Jose P. Laurel, Sr.** — Senator who sponsored and defended the Rizal Bill (Senate Bill 438) as Chairman of the Committee on Education
- **Claro M. Recto** — Senator who proposed Senate Bill No. 438 on April 3, 1956
- **Jacobo Z. Gonzales** — Congressman who filed House Bill No. 5561 on April 19, 1956

### Opposition to the Rizal Bill

- **Opposing Senators:** Francisco Rodrigo, Decoroso Rosales, Jesus Paredes
- Archbishop Rufino J. Santos of Manila formally protested the Rizal Bill
- **Main Church Argument:** The novels allegedly contained passages attacking Catholic doctrines
- The Church argued compulsory reading violated religious freedom
- **Opposing Organizations:** Catholic Action of the Philippines; Congregation of the Mission; Knights of Columbus; Catholic Teachers Guild

### Sections of RA 1425

- **Section 1** — Declares Noli Me Tangere and El Filibusterismo as compulsory reading
- **Section 2** — Requires the use of original or unexpurgated versions
- **Section 3** — Assigns the Department of Education to implement the law
- **Section 4** — Clarifies that other Filipino heroes can still be studied
- **Section 5** — States penalties for schools or officials who refuse to comply
- **Section 6** — The law takes effect upon approval

## Key Definitions

- **Unexpurgated** — A complete and uncensored version of a book
- **Expurgated** — A censored or edited version where offensive or controversial parts are removed
- **Retraction** — A formal withdrawal of previously stated beliefs or writings
- **Dogma** — A principle or belief officially declared as true by a religious authority

## PART 14: THE BIRTH, FAMILY & EARLY LIFE OF RIZAL

### A. Birth and Identity

- **Full Name:** José Protacio Rizal Mercado y Alonso Realonda
- **Date of Birth:** June 19, 1861
- **Place of Birth:** Calamba, Laguna
- **Date of Baptism:** June 22, 1861 (three days after birth)
- **Parish Priest at Baptism:** Father Rufino Collantes
- **Execution Date:** December 30, 1896
- **Birth difficulty:** The birthing process was not easy — Rizal's mother struggled due to the size of his head

### B. Meaning Behind His Names

- **José** — His Christian given name; his mother was a devout follower of Saint Joseph (San Jose)
- **Protacio** — Inspired by Saint Gervacio Protacio, whose feast is celebrated every June 19th
- **Rizal** — Adapted by the Mercados during the 1840s because of the Claveria Decree; from "ricial" meaning "green fields"
- **Mercado** — Spanish word meaning "market"; adopted by ancestor Domingo Lam-co to avoid anti-Chinese sentiment
- **Alonso Realonda** — His mother's surnames
  - Nickname "**Pepe**": The letters "P.P." were always used after the name of Saint Joseph in Spanish — "**peh**" became "**Pepe**"

### C. The Family of Rizal

#### Father: Francisco Mercado Rizal (Don Kiko)

- Prosperous farmer; moral and disciplined; well-respected in Calamba
- Elected cabeza de barangay (head of the town) by citizens of Calamba
- His father Juan Mercado was Biñan's gobernadorcillo (1808, 1813, 1823)
- Rizal made a clay bust of Don Kiko in 1881 and carved a life-size wood sculpture in 1887

#### Mother: Teodora Alonso Realonda (Doña Teodora)

- **Born:** November 8, 1826, in Manila
- **Came from a long line of principalia** (ruling and educated upper class during Spanish occupation)
- **Education:** Received fine education at Colegio de Santa Rosa; had literary talent and business ability
- Rizal's first teacher — taught her children to read, write, and pray at a very young age
- Instilled values of discipline, justice, and compassion, and taught them to treat Indios as equals
- Unjustly arrested and forced to walk 50 km from Calamba to Santa Cruz; imprisoned for 2½ years
- After her acquittal, the injustice left Rizal deeply distrustful of colonial authority

## Siblings of Jose Rizal

1. <b>Saturnina (Neneng)</b>	Oldest sibling; helped finance Rizal's studies; married Manuel T. Hidalgo
2. <b>Paciano (Lolo Ciano)</b>	Only brother; adviser, confidant; became a combat general after Rizal's death
3. <b>Narcisa (Sisa)</b>	Found Rizal's <b>unmarked grave in Old Paco Cemetery</b> ; married Antonio Lopez
4. <b>Olimpia (Ypia)</b>	Married Silvestre Ubaldo; died in 1887 from childbirth at age 32
5. <b>Lucia</b>	Married Mariano Herbosa; husband denied Christian burial for being Rizal's brother-in-law
6. <b>Maria (Biang)</b>	Known recipient of many of Jose's letters; married Daniel Faustino Cruz
7. <b>Jose (Pepe)</b>	Our subject — the 7th child of the Mercado family
8. <b>Concepcion (Concha)</b>	Died of sickness at age 3; her death was Rizal's first sorrow in life
9. <b>Josefa (Panggoy)</b>	Suffered from epilepsy; member of Katipunan; remained unmarried
10. <b>Trinidad (Trining)</b>	Received Rizal's alcohol stove hiding <i>Mi Último Adiós</i> ; last sibling to die (1951)
11. <b>Soledad (Choleng)</b>	Youngest sibling; married Pantaleon Quintero

## D. Early Childhood Education

### Uncles as Teachers

- **Uncle Jose** — An accomplished artist; nurtured Rizal's appreciation for nature; taught painting, sketching, and sculpture
- **Uncle Gregorio** — A learned scholar; instilled love for education; encouraged critical thinking
- **Uncle Manuel** — Taught athletic skills: swimming, fencing, wrestling, and martial arts

### Private Tutors

- **Maestro Celestino** — First private tutor
- **Maestro Lucas Padua** — Second private tutor
- **Leon Monroy** — Old man who lived with the family; taught Rizal Spanish and Latin; died five months later

## E. Schooling in Biñan

- Following Monroy's death, Rizal's father sent him to study Spanish and Latin in Biñan
- **Rizal and his brother Paciano lived with their aunt**; Paciano acted as a father figure
- **Teacher:** Maestro Justiniano Aquino Cruz — a tall, thin man who knew Latin and Spanish grammar by heart
- **First Fight:** On his first day, the teacher's son Pedro mocked him, and they started to fight
- In the following days, Rizal had other fights with Biñan boys and experienced verbal bullying

## F. Rizalista Groups

- **Rizalistas** — Religious groups that believe Rizal is not only a hero but also a divine or savior-like figure
- **Tagalog Christ** — A term for the belief that Rizal's life is similar to Jesus Christ; coined by Miguel de Unamuno in 1907
- **Millenarian Movement** — A religious movement believing in the coming of a new divine kingdom
- **Adarnista (Iglesiang Pilipina):** Founded by Candida Balantac (1901); believes Rizal is true God and true man; New Jerusalem in Bongabon, Nueva Ecija
- **Sambahang Rizal:** Founded by Basilio Aromin (1918) in Gapan, Nueva Ecija; believes Rizal is the "Son of Bathala"; uses Noli and El Fili as their "bible"
- **Iglesia Watawat ng Lahi:** Established 1911; believes Rizal is Christ; New Jerusalem is Mt. Makiling to Mt. Banahaw; split into 3 factions in 1987; has over 100,000 members

## G. Canonization of Rizal

- **Philippine Independent Church (Aglipayan Church): Founded August 3, 1902**
- Canonization Date: **September 24, 1903**
- The church officially declared Rizal and the three priests (Burgos, Gomez, Zamora) as saints
- Published the “**Acta de Canonizacion de los Grandes Martires de la Patria Dr. Rizal y PP. Burgos, Gomes y Zamora**”

## QUICK REVIEW: KEY FACTS AT A GLANCE

### Important Dates to Remember

<b>May 3, 1882</b>	Rizal secretly left Manila for Spain
<b>June 16, 1882</b>	Arrived in Barcelona; wrote “Amor Patrio”
<b>1884</b>	Delivered the Spoliarium Toast in Madrid
<b>1886</b>	Worked at University Eye Hospital, Heidelberg; met Dr. Becker
<b>March 1887</b>	Noli Me Tangere published in Berlin
<b>August 1887</b>	Returned to Manila — dangerous homecoming
<b>February 1888</b>	Left Philippines again; visited Hong Kong, Japan, USA
<b>May 1888–March 1889</b>	In London; annotated Morga’s Sucesos
<b>February 15, 1889</b>	La Solidaridad founded in Barcelona
<b>March 1889</b>	Moved to Paris; observed Universal Exposition; founded Indios Bravos
<b>1889–1890</b>	Wrote “The Indolence of the Filipinos” in Paris/Brussels
<b>January 1890</b>	Moved to Brussels; continued El Filibusterismo
<b>1890</b>	Sucesos de las Islas Filipinas published in Paris
<b>March 29, 1891</b>	Finished writing El Filibusterismo in Biarritz
<b>September 1891</b>	El Filibusterismo published in Ghent
<b>November 20, 1891</b>	Arrived in Hong Kong; founded La Liga Filipina
<b>July 17, 1892</b>	Arrived in Dapitan — start of exile
<b>August 1893</b>	Operated on mother’s eyes in Dapitan
<b>February 1895</b>	Josephine Bracken arrived in Dapitan
<b>June 15, 1896</b>	Dr. Pio Valenzuela visited Dapitan
<b>July 31, 1896</b>	Rizal left Dapitan aboard the steamer España
<b>October 3, 1896</b>	Rizal arrested
<b>November 3, 1896</b>	Imprisoned in Fort Santiago
<b>December 26, 1896</b>	Found guilty by military tribunal
<b>December 29, 1896</b>	Wrote Mi Último Adiós; farewell to family
<b>December 30, 1896</b>	Executed at Bagumbayan, 7:03 AM
<b>June 12, 1956</b>	RA 1425 (Rizal Law) signed by President Magsaysay

## Important People in Rizal's Life

- **Paciano** — Older brother who funded his European studies; became a combat general
- **Doña Teodora Alonso** — Mother; cataract operation performed by Rizal in 1893
- **Maximo Viola** — Funded the publication of Noli Me Tangere
- **Valentin Ventura** — Funded the completion of El Filibusterismo printing
- **Ferdinand Blumentritt** — Czech scholar; lifelong European ally and friend
- **Dr. Otto Becker** — Ophthalmology mentor in Heidelberg
- **Dr. Reinhold Rost** — British librarian who called Rizal “A Pearl of Man”
- **Josephine Bracken** — Common-law wife; Irish-Filipina companion in Dapitan and until his death
- **Captain Ricardo Carnicero** — Military commander in Dapitan; became Rizal's close friend
- **Marcelo H. del Pilar** — Rival and fellow reformist; leader of Propaganda Movement
- **Graciano López Jaena** — Founder of La Solidaridad
- **Dr. Pio Valenzuela** — Katipunan emissary who visited Dapitan
- **Father Pablo Pastells** — Jesuit Superior who offered Rizal conditions for living in the convent
- **Fr. Federico Faura** — Former teacher; predicted Rizal would “lose his head” for Noli
- **Eulogio Despujol** — Governor-General who ordered Rizal's exile to Dapitan
- **Luis Taviel de Andrade** — Rizal's defense lawyer during the military trial
- **Antonio de Morga** — Author of Sucesos de las Islas Filipinas (1609); annotated by Rizal in 1890

## Rizal's Major Works

- **Noli Me Tangere (1887)** — First novel; exposed colonial abuses; published in Berlin
- **El Filibusterismo (1891)** — Second novel; darker, revolutionary theme; published in Ghent
- **Sucesos de las Islas Filipinas (1890)** — Annotation of Morga's 1609 book; reclaimed pre-colonial Filipino history
- **Amor Patrio (1882)** — First nationalistic essay; written in Barcelona
- **The Indolence of the Filipinos (1889–90)** — Essay defending Filipino character against colonial racism
- **Letter to the Young Women of Malolos (1889)** — Advocacy for women's education and dignity
- **Los Agricultores Filipinos (1889)** — First article for La Solidaridad; described poverty of farmers
- **Mi Retiro** — Poem written in Dapitan about exile and love of country
- **Mi Último Adiós (December 29, 1896)** — Final poem; My Last Farewell; hidden in alcohol stove