

**KASAYSAYAN AT KULTURA NG PILIPINAS
(PHILIPPINE HISTORY AND CULTURE)**

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Ang Kasaysayan [at kultura ng Pilipinas] ay SALAYSAY hinggil sa nakaraan o nakalipas na may SAYSAY—kahulugan, katuturan, at kabuluhan—sa SARILING LIPUNAN at KULTURA o kabuuang kinabibilangan. Ito ay iniuulat gamit ang mga konsepto at kategorya ng sariling kultura...

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LESSON ONE: Land and People

A. GEOGRAPHICAL SETTING

A Visayan myth narrates that, in the beginning, the world was made up of water and the heavens. A bird named *Manaul* was getting tired of flying that it searched for a resting place. Manaul called on the gods—*Kaptan*, god of the sea; and, *Magauayan*, god of the air—to come to his aid. The gods battled it out trying to outfight each other for the right to help the bird. Kaptan sent winds and that created tidal waves and storms. Magauayan whirlwinds threw back Kaptan's waves, creating land in the process. For thousands of years, they fought until Manaul got tired of their quarrel. Landing on one of the mountains created by the battle, the bird gathered rocks and dropped them on the two gods thereby ending the fight. These masses of rocks the mythical bird have thrown became the many islands that now form the Philippine Archipelago (Punongbayan, 1998).

The preceding myth sheds light to this question: *How did the Philippine archipelago emerge?*

The same question have confronted geologists for so long, so that in the quest for unraveling the processes that shaped the earth that we have today, these geologists have formulated theories that could probably enlighten our minds of a how certain place, an archipelago like the Philippines for example, has taken its present shape, size and topography.

Two major theories explain the origin of the Philippines: Pacific and Asiatic Theory.

Pacific theory contends that a study of the nature of the rocks beneath the ocean and the volcanic character of the archipelago made Dr. Bailey Willis conclude that the Philippines was formed through the marginal and peripheral eruptions of the Pacific Basin. The eruptions of the submarine volcanoes during the remote geologic past and the piling up of their extrusives caused the emergence of the islands above the sea, giving rise to the Philippine Archipelago (Salita, 1997).

Asiatic, on the other hand, holds view that the Philippines was once a part of the continental shelf of Asia. Dr. Leopoldo Faustino (1928) stated that:

The present land areas of the Philippines are merely the higher portions of a partly submerged mountain mass...The outline of the Archipelago was first marked at the close of the Paleozoic Era during the Permian Revolution when a movement of the Asiatic land mass to the south caused the China Sea depression and crumpled the edge of the continental platform. In other words the Philippine Islands formed the barrier that separated the waters of the Pacific Ocean from the waters of the present China Sea.

The present landforms of the Philippines have come about through the complex process of diastrophism, vulcanism and gradation. These landforms are very much interrelated with the origin of the Archipelago itself. The occurrence of tectonic earthquake is an effect of diastrophism. The formation of elongated mountains such as the Sierra Madre and the Cordillera is caused by diastrophism while the conical peaks are the result of vulcanism. Mt. Apo, Mayon Volcano and Kanlaon Volcano are examples of volcanic mountains. The erosion of the highlands and the consequent deposition of the sediments at the oceanic basin comprise the process of gradation. It is gradation that generally causes the formation of minor landforms, such as rivers, valleys, lakes, deltas, hills, rapids, and falls. The deltas formed by Pasig River and Pampanga River as they enter Manila Bay are the results of gradation process (Salita, 1997).

The location of Philippines on the western margin of the Pacific Ocean, which is comparatively unstable segment of the earth's crust, may help explain the pattern of landform development. The entire margin of the Pacific Basin from Japan to Taiwan, Philippines, Indonesia, and New Zealand owes much of its development to the action of the forces of folding, faulting, and volcanic activity. Geologists call this region as the "girdle of fire" or "ring of fire" because it is a region of frequent volcanic activity (Salita, 1997).

The geologic processes aforementioned resulted to the Philippines as an inverted Y-shaped archipelago consisting of more than 7,000 islands and islets. These islands are commonly grouped into three major divisions namely: Luzon; Visayas; and Mindanao. Its land surface is crisscrossed by mountains and drained by small river systems.

The combined land and water areas of the Philippines are about 1,800,000 km² of which the water areas comprise about five times the land area. The total land area of the Philippines, excluding Sabah, is 300,000 km² or 30,000,000 hectares. It is about the size of Italy, slightly larger than the size of United Kingdom, but slightly smaller than Japan. (Salita, 1997)

***Boundaries:** Being an archipelago, Philippines is bounded by bodies of water: Bashi Channel on the North; Pacific Ocean on the East; South China Sea on the West; and, Celebes Sea on the South.

***Mountain Ranges:** Caraballo del Sur (has its peak at the intersection of the boundaries of Abra, Ilocos Norte, and Cagayan); Caraballos Occidentales (divide into Cordillera Norte and Cordillera Central); Seirra Madre (a.k.a. the Pacific coast range); Zambales Range (follows the China Sea from Cape Bolinao to the coast of Bataan); Tagaytay Range (passes through Cavite and Batangas, and with Mt. Makiling, form the mountain system of the Southern Tagalog region); Mindoro Range (begins at Mt. Halcon); Negros Mountain Range (dividing Negros into two); Panay Range (separates Antique from Iloilo, Capiz, and Aklan); Surigao Range (follows the contours of the Pacific coast); Butuan Range (forms the watershed of the Agusan River and Pulangui River); Central Western Range (Mt. Apo is its highest peak); and the Western Range (extending from Iligan Bay to the shore of Basilan Strait).

***River Systems:** Cagayan River (drains the Cagayan Valley); Agno River (drains Benguet and the Valleys of Nueva Ecija, Pangasinan and Tarlac); Abra River system (drains Bontoc, Lepanto, and Abra); Pampanga river (drains Nueva Ecija, Pampanga, and Bulacan); Rio Grande de Mindanao (largest river system in the Philippines); and Agusan River system (drains the basin of Surigao).

***Volcanoes:** Iraya (Batanes); Taal (Batangas); Banahaw (Quezon); Mayon (Albay); Hibok-Hibok (Camiguin Island); Makaturing (Lanao); Apo (Davao); Pinatubo (Zambales). Of these volcanoes, Taal and Mayon are the most active for these have erupted for more than thirty times. In 1991, Pinatubo erupted and since then, it has continued to destroy the agricultural and commercial lands of the Central Plain of Luzon.

***Natural Resources:** Forests produce timber for domestic and international use. The arable land produces rice, corn, root crops, coconut, fruits and vegetables for the local and international market. Mining, which is one of the basic industries, produces minerals worth millions of pesos. The seas and rivers are abundant with various kinds of fish, which are also of export quality. Recently, oil deposits have been discovered but the sites remain to be undeveloped.

B. THE PEOPLE

The story of man in the Philippine islands that took place before writing was used to record events is about 1500 times longer than the historic period. The larger part of the story of man (of a Filipino), his culture, the manner with which he obtained his daily needs, his beliefs and values, how he progressed through time from the earliest periods, the changes that he and his manner of living underwent as he met with other peoples not only of these islands but the larger region of Southeast Asia and the rest of Asia and the Pacific, lies far beyond living memory and therefore difficult to recall or even to imagine (Peralta, 2002)

The Filipino is a mixture of races. For many centuries, Philippines has been the “melting pot of cultures”, and that the frequent cross-cultural relations between the early Filipino with his Oriental brothers and with the Westerners made him the more sophisticated. In his veins runs the blood of a Negrito, Malay, Indonesian, Indian, Spaniard, American, Chinese, Japanese, etc. Thus, it is difficult to define a genuine “Filipino”, yet we have to enumerate some traits common to most, if not all Filipinos, regardless of language, ethnic group, or region in order to point out what is Filipino from what is European or American.

*Common Traits

1. Hospitality. Of course peoples of other nations have their own way of being hospitable, but the Filipino hospitality is something worth noting. The Filipino will offer the “bests” he has to anyone (stranger or kin) who arrives at his doorstep, even to the extent of settling for the second best. He wants everyone to feel welcomed, comfortable, and honored even if his family would worry about the next meal, or that a visitation would mean an additional burden to their debt in the sari-sari store.
2. Respect for elders. Parents, Grandparents, “*Panglakayen*” (old men), “*Manong*” (elder brother), and “*Manang*” (elder sister) of the Filipino family and community deserve much respect. These elders decide for the young, initiate the young to adulthood, and their wisdom are much sought for.

Among the common ways of showing respect to the elders are: “*pagmamano*” (kissing of the hands); the use of the words “po” and “opo”; addressing the older brother or sister “*Kuya*” or “*Ate*”; giving due recognition to the elders of the community during feasts or celebrations; offering one’s seat to the elderly in a crowded place, or in an overloaded PUJ or bus; obeying the rules and decisions of the parents unquestionably.

3. Close Family Ties. Just like many other Asians, the family is foremost among other things in the society. Among the Filipinos, the “extended family” is common. Typically, it is composed of grandparents, parents, and children living in one roof.

Endogamy (marrying within one’s clan) is observed in many regions of the country. Even at present, this clannish attitude has not disappeared. One reason for such is the idea of preserving the family’s wealth and prestige, or of strengthening kinship. It is also observed that when members of a family get married, they are expected to reside, either with their parents, or near their parents and relatives.

An extension of this trait is regionalism. A Filipino feels secured if he is with his “*kailyan*”, “*katrimbo*”, or “*kababayan*” (town mate/countrymen). This breeds discrimination among the Filipinos themselves. In big universities, for example, students organize themselves according to place of origin. Thus, we hear about “*Samahang Ilocandia*”, “*Samahang Bisaya*”.

4. Fatalistic. Filipinos believe that whoever they are and whoever they will be is the dictate of fate. This is commonly known as “*Bahala Na*” attitude, which is loosely translated as “come what may”. At times when one is confronted with a dilemma and he couldn’t arrive at a specific solution or decision, he would resign his fortune to fate and just utter, “Bahala na”. Phrases like: “*Sinuwerte siya*” (He was lucky), “*Gasat na ti bummaknang*” (He is fortunate to get rich), “*Kakambal niya ang malas*” (Misfortune has always been his companion), “*Nai-anak ka nga pobre, matay ka nga pobre*” (Once you’re born poor, you will die poor), and many others, are all manifestations of fatalism.
5. Loyalty. The Filipino’s idea of loyalty is an unending support for a friend or for somebody who has rendered him help for to a Filipino friendship is sacred. Even the little favor you gave will be remembered for life. This kind of loyalty is exemplified by the phrase, “utang na loob” (sense of gratitude).

This act of Filipino loyalty is associated with his “*pakikisama*” attitude — a sense of camaraderie, justice, honesty, and spirit of comradeship. It could also extend to the so-called “*bayanihan*” and “*pakikiramay*” attitudes — a sense of mutual help and sympathy for others’ predicament.

6. Tendency to be indolent. This is the predisposition to not to exert much effort in work. Jose Rizal explained some of the reasons behind such attitude: (a) warm climate; and (b) abundant natural resources. Added to these is due to close family ties. A Filipino is assured that his family and relatives would always be there to “feed” him when he has nothing to eat.

This indolence, with no doubt, is the main reason why a Filipino lacks initiative. A student, for example, is satisfied with a grade of “3” or “75” no matter how hard the teacher would encourage him to exert more effort. And in another instance, indolence could be the reason why Filipinos are so dependent on the government. Once government officials are elected into office, they are expected to provide every “need and want” of their subordinates. Finally, indolence may be the main culprit behind the proliferation of “*istambays*” (stand bye).

The aforementioned common traits are just a partial list of the many attitudes of an average Filipino, although they might give the reader a glimpse of who a Filipino is in general (take note though that there are exceptions to generalizations).

***Regional Traits**

It is also best to identify the common attitudes of each of the major regions of the Philippines in order to understand the cultural diversity (different cultural traits) among the country’s peoples.

1. Igorots (Cordillera Region). These people, as described by Spaniards are generally very agile, bold, well-built, and feared by their neighboring tribes (Scott). Just like the Muslims, the Igorots were not conquered by the Spaniards. Moreover, the Ifugao rice terraces are a living legacy, which shows the engineering skill of these mountain people.
2. Ilocanos/Samtuy (Ilocos Region). The Ilocanos are frugal, industrious, hardy, patient, and adventurous mainly because of the natural environment they are in. The steep mountains and turbulent sea bounding their land limit economic opportunities. We would then expect that they would be frugal and would go out of their region for “greener pastures”.

3. Tagalog (Tagalog Region). The Tagalog is a born lover, poet and musician, is strongly attached to his family and kin, and “feels superior” over other Filipinos (esp. Manilenos). The latter description is due to the fact that the Manila is the center of cultural and commercial life, the heart of the region.
4. Bicolano (Bicol Region). The Bicolano is known for his even temper and religiosity. He is also fond of spicy food. The Bicolano is said to be calm and seldom shows his rudeness. The religiosity of the Bicolanos is somewhat justified by the numerous priests that hail from the region.
5. Bisaya (Visayas Region). He is a hedonist—a happy-go-lucky man, and extravagant. The Visayan is also self-reliant and adventurous. He, too, is a lover and expresses his emotions through music. It is said that when a Visayan is afflicted with problems, give him wine and a musical instrument (usually stringed-instrument) and he would “eat, drink, and be merry” then forgets his troubles.
6. Muslim (Muslim Region). The Muslim is the fiercest lover of freedom, a man of honor, hardy, and adventurous. His love for his land made him formidable to subjugate. This is the reason why the Spaniards were not able to conquer the Muslims. And this makes the Muslim proud. His fierce love of his culture and religion makes it difficult for him to be integrated into the Philippine body politic. For many centuries, up to these days, there has been this suspicion of betrayal that the Muslim feels against his Christian brother.

***Major Filipino Languages.** Although the Filipino language is traced from the Malayo-Polynesian language, it has many variations and that even the Filipinos themselves do not understand each other. This makes the more the difficult to define what a Filipino is.

The Philippines has more than a hundred languages and dialects. Here are the major ones: Tagalog (basis of our National Language), Ilocano, Pampango, Pangasinense, Bicolano, Cebuano, Samarnon, and Magindanao.

*These are excerpts (with few personal notes) from Agoncillo’s *History of the Filipino People*, 8th ed., 1990.

LESSON TWO: Early Filipinos; their environment and culture during the Stone Ages

In the same Visayan myth, which involved the bird Manaul, it is told that after ending the fight of Kaplan and Magauayan, the mythical bird flew to a grove of bamboos. As he was resting, Manaul heard a sad voice asking him to free the beings trapped within the bamboo. Telling Manaul that if they were liberated, those trapped would help him “keep peace in your new earth”, the bird pecked at the bamboo until it split in two. Out came Si-Kalao, the first man; and Si-Kalay, the first woman. Manaul got frightened by the new creatures; hence, he immediately flew away and never returned (Punongbayan, 1998).

Myths of the origin of the first man and woman in the Philippines have varied versions depending on what ethnic group's account is to be heard. Apparently, these stories at least provide answer to the questions: *Who were the first people in the Philippines? How did they emerge?*

The emergence of man has been a battle between the Creationists (contend that God is the maker of man) and the Evolutionists (contend that man is a product of gradual transformations from one specie to another, all of which trace their origin from a single cell). The debate on this matter persists until today. Both creationism and evolutionism provide answers to how people emerged in this world.

PALEOLITHIC AND NEOLITHIC CULTURES IN THE PHILIPPINES *

The story of man in the Philippines goes back to the Pleistocene Epoch (a.k.a. Ice Age), which has been dated from 1 to 3 million years. This period was marked by climatic changes that dramatically re-shaped the earth's surface. During the height of this cold period, the level of the surface of the oceans of the world went down. Huge expanses of land previously covered by water became dry land.

The continental shelf of Asia or the Sunda Shelf was exposed. Land bridges appeared between the northern Philippines and Taiwan. Mindanao Island was connected to Borneo, which in turn was connected to Celebes (Lucero, 1998).

It was during this tumultuous period when nature appears to have gone on the rampage, that man made his first appearance evident.

Cagayan Man. The earliest evidence for the presence of people in the Philippine archipelago appeared in Cagayan Valley. These were in the form of stone tools found in the same rock formation as fossils of an extinct elephas (dwarf elephant). These date back to between 9 to 7 million years or roughly some 750,000 years ago.

Elsewhere in the world as in Indonesia and China the Homo erectus species were dated to at about this age and older. Later population genetics studies suggested that about 50,000 years ago some Proto-malay populations appeared in the country: the Mamanua of Lake Mainit; and between 30,000 to 20,000 years ago the Negrito made their appearance. Evidences point to two streams, one - probably older, is a movement along the eastern side of the archipelago and going farther north along the coast, while the later one coming through Borneo and Palawan affected the western side of the Philippines including Luzon. The Austronesian (from South China) populations of the archipelago showed their presence between 6,000 to 7,000 years B.C.

The reported presence of fossils of stegodon (an elephant larger than the elephas), elephas and rhinoceros in Cagayan Valley, Pangasinan, Rizal, Novaliches, Quezon City, Iloilo, Zamboanga, and Sulu led to the theory that during the height of the last Ice Age when the level of the surface of the sea went down, underwater ridges were exposed to connect these islands to the continent of Asia. And over these land bridges, these large animals moved in search of food into this area. Later when the ice in the Polar Regions melted with the resulting rise of the level of the sea, the land bridges became submerged once more cutting off the connections to the continent and forming the chain of islands known now as the Philippines.

In Cagayan Valley where fossils of those animals mentioned were found, scientists have uncovered fragments of stones that appeared to be like those used by ancient men as tools in other parts of the world, as in Indonesia (Java Man) and China (Peking Man). If indeed these stone fragments were tools, then this is a proof that man inhabited the Philippines when such animals above-stated roamed Cagayan. This species is known as Homo Erectus (erect man). Up to the present, however, no remains of the Cagayan Man have been found and the only proofs of his presence are the stone tools that he made and used, and the remains of the animals that he butchered.

It is theorized that the Cagayan Man lived with a small group. Moreover, the Cagayan men must have lived as foragers—hunter-gatherers—depending largely on wild animals, clams and fishes, wild fruits and tubers. At this stage, the Cagayan man did not know how to raise crops for food; however, it is probable that he already had some idea of how plants grow and increase from observing nature. When he digs out a tuber, for example, he would notice later that the vine from which he got it would again grow after some time and produce other tubers. He then helps nature by putting back to the soil the end of the vine from which he got the tuber for it to grow other tubers again. This is a simple kind of plant cultivation that must have been practiced by the early peoples to add more to their food sources. From practices like these after thousands of years would lead at last to the domestication of different plants and the planting of entire fields with many kinds of crops.

Regarding clothing, it is believed that the Cagayan man's dress consisted of the simplest materials obtained from their environment, which could be from plants.

While a group would be occupying one large territory where they move about through a season. It is probable that they used one place as a more or less permanent home from which they move about in their daily activities, and to which they return for the night. In some places the convenient sites would be rock shelters and ledges, or mouths of caves where it is dry and receive enough light. A rock overhang that can give protection from the rain and direct sunlight, and near some water sources would be ideal. In places where there are no caves, living areas are made between buttress roots of large trees with large leaves for roofing or something similar. The family members of each group would be settling down near each other. Where ever the living area is made, a water source is always nearby for this is needed not only for drinking or washing, but water sources are also places where food can be gathered easily like fish, snails, frogs, tadpoles, crabs, shrimps, and where other animals go to drink. During certain times of the year when food resources become available in places farther on, the group may leave their place of living to other campsites where they spend a few days before again returning to their chosen home area. This home place is where much of the social activities are held, since the daily food gathering work is largely family action.

Tabon Man. The earliest evidence of Homo Sapien (modern man) in the Philippines is that of the Tabon Man of Palawan.

Dr. Robert B. Fox, heading the National Museum team, discovered the human fossil in a cave in Lipuun Point in the municipality of Quezon, Palawan. The cave was named Tabon after the large-footed bird that lays eggs in huge holes it digs into cave floors, many of which have been found in the cave.

The fossil is composed of a skullcap or the frontal skull bone, two fragments of jawbones and some teeth. The set of fossils suggest that there are at least three individuals. The skullcap is that of a young individual, probably female.

The layer where the fossils of the Tabon Man were found has been dated to 16,000 years old, which also gives the age of the fossils. A fossilized tibia has been dated to 47,000 years old--the oldest Homo sapiens to date, at least, in Southeast Asia.

The Tabon Cave, in fact, was populated by peoples earlier than Tabon Man, since stone tools were there again to prove this. The deepest soil deposit of the cave was dated to approximately 50,000 years old, and the youngest to about 10,000 years. This shows that the cave was used continuously for about 40,000 years by peoples that used the same kind of tools. The earliest carbon 14 date obtained for the Tabon Cave was about 30,000 years B.C. from charcoal sample, which among others suggest the earliest date for the use of the fire in the Philippines.

The way the tools were made was exactly the same as those found in the Cagayan Valley about 700,000 years earlier: the smaller flake tools and the larger pebble-cobble tools. There was however, one difference. In Cagayan Valley, there were more of the large kinds of stone tools. In the Tabon Cave, there were less than one percent of the pebble-cobble tools compared to the flake tools. This has been taken to mean that the larger number of large stone tools in Cagayan was due to the different needs in that place as compared to Palawan. In the Tabon Caves, the archeological remains tend to show that the early peoples here were catching more of small animals, bats and birds that live in the cave itself, hence there was less need for larger kinds of tools.

Other Stone Age Sites. In Cagayan Valley, archaeological digs continued on the eastern side in the municipality of Peñablanca. Here many caves were found to contain prehistoric materials. Among the more important of these was the Laurente Cave. In the second layer of the cave floor were flaked stone tools, waste flakes, burned and unburned bone fragments and shells.

The date obtained from the charcoal materials was about 16,000 years B.C. The most important find here is the proof of the earliest use of fire in Northern Luzon. Another site is the Musang Cave, which again contained flake tools, shells and animal bones, all of which were dated to about 11,000 years B.C. Other Old Stone Age sites have been uncovered in the Philippines showing that early in time, the islands were already peopled. In Central Philippines, an archeological site in Samar with small stone flake and bone tools was dated to 10,000 years. Farther south, in the island of Sanga-sanga where there were apparently scarce stone materials, the shell of the giant clam was used to form flake tools, which have been dated to about 6,000 years old. This tool tradition continued in use even in later times and have been found together with pottery, polished stone adzes and other later materials in many other archeological sites.

At about this time between 11,000 to 7,000 years or a little earlier, the level of the sea reached the present stage, and new and different culture traits began to appear, showing changes in the life of the people.

Pottery. One of the markers of the Neolithic period was the first proof that earthenware was in use early during this age. About 6,000 years B.C. pottery appeared to be already present in northern and southern Philippines. Evidence of this was found in the Laurente Cave in the province of Cagayan, and the Sanga-sanga Cave in the Sulu archipelago. These evidences were further backed up by more Carbon 14 dating showing that by 5,000 years B.C. the making and use of pottery were already widespread all over the Philippines, including the provinces of Isabela, Palawan and the Masbate.

Pottery during the New Stone Age was quite unique. Each single piece did not have any copy and was very imaginative and beautiful. The most famous of this early pottery was the now world-renown burial jar from the Manunggul Cave of Quezon, Palawan known as Manunggul Jar. The jar had a bulbous body that tapers down. The shoulder was decorated with scrolls painted using red iron oxide. Between the scrolls the spaces were textured with dots. The jar had a rounded cover also decorated with painted red iron oxide scrolls and dots. On the top of the cover was a boat the bow of which was decorated with a human face. In the boat towards the rear was a boatman holding a paddle and in front was another individual with arms crossed across the breast. It was thought that the crown ornament of the cover showed the soul of the dead being ferried into the next world.

What does this pottery suggest?

From the making to the utilization of pots, processes of life could be gleaned. Firstly, it implies that the Neolithic Filipinos were familiar with their environment for they knew where to get the best materials for pottery. They had an idea of land chemistry, including the land's minerals and elements. They knew physics, too, for they made effective kilns (Kasaysayang Bayan).

Secondly, we could infer that the Filipinos were creative. They were able to make plates, cups, spoons, pans and even large jars. The designs of these pots/jars also suggest the kind of tools used in the etching, shaping and painting of these artifacts. Thirdly, on the status of the society, it could be said that there is already specialization of labor and that there were experts in this field of work (pottery). Moreover, potters could have also been given due respect and admiration in their community. And fourthly, as to how the pots were used, we could see a kind of society that is organized—one points to agriculture, for these jars were used for keeping palay/rice. The second points to religion as implied by the rituals involved in the use of the jars in burials (Kasaysayang Bayan).

Weaving

Another new activity was also shown by earthen spindle whorls—large beads of clay placed on the lower part of sticks to serve as counter-weights in the making of thread. These spindle whorls found in Cagayan Valley suggests the weaving of cloth, in addition to the earlier use of the polished stone beater in the making of bark cloth. It is probable that the products of pot-making and weaving were used by the people who made them, although it is also probable that some of these were also exchanged for some other goods. Beyond the quest for food, the New Stone Age revealed for the first time an aspect that shows man's humanity. The best example of this is Duyong Cave of Palawan. In this site the earliest intact burial ever discovered in the Philippines was found. With the flexed skeleton were lime containers made of shell—the first evidence of the betel-chewing complex that included the use of lime, a social habit widespread in Southeast Asia. Another striking find with this burial were discs ground from the base of cone shells, some with holes near the edge while others with the holes in the center of the discs. These were the earliest body ornaments ever found, showing for the first time in this country, man's awareness of beauty.

The other forms of ornament during this early time were jade beads dated as early as about 3,000 years before Christ coming from the Dimolit site near Palanan Bay in Isabela, which also yielded decorated pottery stone grinders and mortars and more important, flake tools with the so-called "silica gloss". This gloss on the edge of the stone tools usually suggested use in the reaping of plants—again probable proof of plant cultivation by man. There were also ornaments like ear pendants made from fired clay with the surfaces decorated with lines.

All these items recovered from burials also suggest that the early peoples of these islands have a set of beliefs and values that guide different aspects of daily living. Much of knowledge about these beliefs comes from the way they treated their dead. There are a number of ways they bury the dead as: with the body flexed and placed directly into the ground; buried first in the ground or left until only the bones remained and then placed in burial jars. Also in later times the remains were burned and the bones placed in small pots inside caves. It is likely that many more other practices existed in different places, but the above alone shows that there are different ways people treated the dead depending on the culture of the place. It indicates that not just one culture existed in the islands but many, and many variations of each one.

The way they treated their dead also gives an idea of their belief in an after-life. The flexed skeleton uncovered in the Duyong Cave in Palawan was found together with polished quadrangular adzes made of stone and adzes made from the hinge of the giant clam, shell disc ornament and a bivalve containing lime used in betel-nut chewing, among others. In the other end of the island, in the Arku Cave of Peñablanca, Cagayan, buried with the human remains were pottery, jade earrings, spindle whorls, bone tools, bark cloth beater and others. These show that there was a widespread practice of putting things used in daily life with the dead, probably the personal belongings of the person. Considering that these things during those times must have been valuable, these would not have been left buried unless there is a greater need for them by the dead rather than by the living. The practice suggests a deep belief in life after death, and the burying of grave goods was for the purpose of providing the loved one with things to use in the after-life.

There are a number of other ideas that can be learned from the grave goods. One of these is that by this time there were already differences in the number and quality of the material belongings of people. This can only mean that in producing daily needs some households were able to make more than what they could consume. This surplus could then be exchanged with other things that they themselves did not produce like pottery, ornaments, tools and the like. It can be surmised that apart from food exchanges there now existed trade that has to do with non-food goods, some which are wanted for their beauty and the prestige that these bring. From the nature of some of the goods, it was clear that some of these traveled long distance even over large bodies of water, as the beads made of semi-precious stones like jade, onyx and jasper.

Trade of this kind is added proof that people by this time lived in more or less permanent places using structures that are largely man-made. Traces of two structures dating to this period were found in Dimolit, Isabela. Portions of two other structures were also found. The forms were suggested by the presence of round postholes in two rows forming a more or less square enclosure with a gap in the north wall suggesting the entrance. The area within the enclosure was littered with potsherds and flakes, and the soil was compact. Each of the structure had the remains of fireplace in the southwestern corner. The living area is the ground level itself. The age of one of the structure was between 1,220 to 3,390 years before Christ, the earliest evidence for a man-made structure in this country.

The difference between the culture of the previous age (Paleolithic) and the life in the New Stone Age is that whereas man was before only a food procurer, that is, he only gathers food from nature, now he has become a producer. He achieved this great leap by the simple fact that he learned how to domesticate plants and animals as food bases. And more visible proofs of this became clear during this period. The process took a long time—hundreds and even thousands of years. It begun, perhaps, from the early "incipient" kind of plant domestication by replanting the vine from which a tuber has been taken. It is also probable that the seeds of edible plants were dispersed by man himself about the areas where he lived when he eats these, thus helping in the growth of these plants.

*** THE APPEARANCE OF METAL**

While things of the New Stone Age were unearthed like the polished stone tools, pottery pieces, shell and some stone ornaments, new things begun to appear. In the northern Philippines a suggestion of what could be the oldest sign of metal in this country appeared in the Musang Cave in Cagayan. This was a brass needle tenuously dated about 2000 B.C. In Palawan bronze tools, glass beads and bracelets and gold beads were dug up in the Duyong, Uyaw and Guri Caves. Duyong Cave is dated between 300 to 500 B.C. while Guri between 100 to 200 years B.C. Uyaw Cave contained jar burials with bronze adzes and spears, and was as old as the Duyong Cave. By this time the use of metals is already widespread in the old world and mainland of Asia. But its first appearance in these islands marked the beginning of a new set of changes that again altered the life ways of the people and made the pace of life much faster than the previous ones.

The earliest metals to appear were gold, bronze, brass and copper in the form of ornamental beads, and tools like adzes and spearheads. There were, however, very few of these, thus suggesting that these metals were not mined but rather, were brought in through the movement of peoples or via trade.

The first solid evidence for the presence of iron tools in this country was found in Palawan and dated about 190 B.C.

Iron made possible many changes in the culture of peoples of the islands and made the rate of change even faster. That tools made of iron could retain a sharp cutting edge longer made these more effective and efficient than tools made of stone. Stone tools lose the sharpness of working edges even after a single use and need to be reground to be of use again. Metal tools, especially iron, on the other hand can be used over and over before being re-honed. Another advantage is that iron can be shaped to whatever useful form is needed so that it can be adapted for a very wide range of tool needs. Within a few hundred years, iron tools begun to be more and more common in archeological sites all over the country. With its spread far-reaching changes took place in the life ways of people. One of the most effective uses of the iron blade is in the clearing of forests for the cultivation of food plants. Whereas stone tools are not very efficient in cutting down trees, metal tools do not have this limitation. On top of this metal tools can reduce the time required for clearing and in making wider areas available for cultivation.

* These are excerpts from the work of Dr. Jesus T. Peralta of the National Commission for Culture and the Arts. Complete text of these topics could be accessed at the NCCA website.

LESSON THREE: EARLY PHILIPPINE CULTURE *

Philippines, before the conquest, was a nation of flourishing civilization. The inhabitants' culture had the elements of a civilized society: organized policies and laws; an elaborate system of writing and language; religion; independent governmental units (barangays); markets/trading posts; and weapons, tools, and utensils necessary for existence.

By the first century A.D., Philippines shared with its Southeast Asian neighbors a Neolithic-based culture which consisted of the following elements: (1) materially, *kaingin* (swidden) farming, domestication of ox and buffalo, use of metals and navigational skills; (2) socially, respect for elders and constituted authority, and the importance of women; (3) religiously, animism, *anito* worship, ancestor worship, jar burial; and, (4) culturally, some music and dance patterns, and tattooing (batik painting)(Evangelista, 2002).

The contact between Philippines and the so-called Great Civilizations of Asia (India, China and Islamic Arabia) contributed much to the development of the culture of the former.

PHILIPPINES AND THE GREAT CULTURAL TRADITIONS OF ASIA

Indianization of Southeast Asia

The entry and proliferation of Indian tradition in Southeast Asia resulted to the Indianization of the region, giving birth to Hindu and/or Buddhist kingdoms like those in Funan, Champa, Sri-Vijaya, Majapahit, among others. These states recognized "divine rulers". Interestingly; however, Philippines was spared from such development. This is because our country was bypassed by Indian traders who exclusively traded with Burma, the Malay Peninsula, Thailand, Indo-China Peninsula and China as the terminal of Indian products. Indianized Southeast Asians then brought Indian influences to the Philippines at a later date (Evangelista, 2002).

An example would be the Orang Dampuans (men of Champa), which, according to Sulu tradition, between 900 A.D. and 1200, these immigrants from the Indianized kingdom of Champa (in Indochina) traded with the *Buranons* of Sulu (Zaide, 1999).

*Some Indian Influences

1. Sanskrit terms in the Tagalog language [e.g. ina, asawa (swamin), likha (lekha), balita(vartta), katha, ahas (ahi), hari, ganda, mana]
2. In clothing, the waist loom of the Igorots resemble the looms, cloth and color schemes woven by the women of Assam, India; Barong Tagalog had the same cut as that of the "Kutra" of Lucknow, India; use of cord and veil in marriage ceremonies
3. Among the natives of Sulu, there was the adoration of Vedic deities like Indra (sky god), Agni (fire god), and Surya (sun god) (Zaide, 1999)
4. Fables of Indian origin like: the monkey and the turtle; and, the Visayan anecdote of the hawk and the hen (Zaide, 1999)

*Relations with China

During the reign of the Sung (960-1127 A.D.) and Ming (1368-1644 A.D.) dynasties in China, Chinese traders established settlements along coastal towns and in the hinterlands of the

archipelago. Hence, there was a continuous flow of goods from the port of Canton to the different trading ports in Lingayen Gulf, Masbate, Manila Bay, Mindoro, and Sulu in the Philippines.

Filipinos bartered their products, such as yellow wax, gold, hemp, cotton, betel nut, tortoise shells, and pearls, for the Chinese goods—silk, porcelain wares, iron, tin, bronze gongs, umbrellas and fans (Zaide, 1999.).

Clearly, Filipino-Chinese relations were more economic in nature than political. China's political influence (Confucian system of government) to Southeast Asia was limited to Vietnam due to the conquest of the said country from 111-939 A.D. Moreover, Chinese traders had low social status in Chinese society and therefore could not be bearers of Confucian political ideas (Evangelista, 2002).

***Some Chinese Influences**

1. In language, particularly Tagalog, there is a good number of loaned words (e.g. ate (a-chi), katay (ka-tai), hukbo (hok-bo), pansit (pansit), sangla (sangle), lumpiya (lun-pia), kuya (ko-a)
2. Use of umbrella, porcelain, gongs, lead,
3. Wearing of white dress when mourning
4. Manufacture of gunpowder
5. Mining methods and Metallurgy
6. Parental-arrangement (in marriage)

Islamization of the Philippines

When Islam was making its presence strong and appealing in Southeast Asia, the region was already Indianized, but later, Indianized states would be confined in mainland Southeast Asia, while Islam would eventually overrun Island Southeast Asia.

The coming of Islam in our country in the 13th century is so much related with the spread of Islam in Southeast Asia and it had lasting effects on its island world. From Sumatra, Islam went to Malacca, and from there, to the coastal areas of the Indonesian islands, and finally to southern Philippines. From Sulu, it spread to other parts of Mindanao, then to Visayas and Luzon (Evangelista, 2002).

Although there are various theories as to how Southeast Asia (Philippines included) was Islamized, traditional accounts mention the arrival of Arab teachers called *Makhdumins* (singular-Makhdum) in Sulu, which, after sometime, would convert the natives of the island into Islam. This religion was later on strengthened by Rajah Baguinda Ali of Sumatra when he arrived at the end of the 14th century. By the middle of the 15th century, Serif Abu Bakr from Palembang founded the sultanate of Sulu. In time, conversion of the Sulu archipelago was completed (Evangelista, 2002).

Tradition claims that a number of serifs went to Mindanao and islamized the island, but it is Serif Muhammad Kabungsuwan who is credited for the large-scale conversions in Cotabato and Lanao. He would later establish his own sultanate in Mindanao (Evangelista, 2002).

A. POLITICAL LIFE: GOVERNMENT AND LAWS

Knowledge about the life in the Philippines in pre-Hispanic times is based largely on the “contact chronicles”—accounts written by Pigafetta (Magellan’s chronicler, 1521), Loarca (1582), Plasencia (1589), Chirino (1604), Morga (1609), Colin (1660), and Alcina (1688), including the

author of the Boxer Codex (late 16th century). These were ethnographic notes by nature. Historical accounts were later penned by Pigafetta and other chroniclers of post-Magellan expeditions (Patanñe, 1996).

If the idea “no document—no history” is all that is to be considered true, then ancient oral traditions and archaeological proofs of pre-Hispanic Philippines are useless. But this is not the case. Scientific archaeological diggings that bear artifacts (vis-à-vis European and Chinese writings) are gradually piecing together early Philippine history.

Barangay. Barangay or Balangay (a Malay term meaning “boat”) was the pre-Hispanic government of the Filipinos. Barangays were independent small units of ethnic communities. Barangays were run according to kinship relations (Evangelista, 2002). It was made up of 30 to 100 families that lived and worked together under a chieftain called “Datu”.

These small communities, the Spaniards noted, were often at odds with each other, except those groups with whom they had performed the blood compact (Rodriguez, 1998). *Inter-baranganic relations were established for the carrying on of socio-economic activities. Treaties of friendship and alliance were concluded through the blood compact known as “*Sandugo*”(one blood)—contracting parties drew blood from their arms and mixed it with wine in a cup. Both datos drank from the same cup, thereby making them blood brothers.

The chieftain, probably the most important personality in a barangay, is called by varied titles. In Central Luzon, there is the so-called *gat* (*ginoo* in Tagalog), which is similar to the *pangat* of Cordillera. In Visayas and in Mindanao, they have the *dato* and *tuan*, which is associated to a respected elder of the community. There is also the title *raja* as noted by Spaniards in 1565 in Manila (Kasaysayang Bayan). There is also the term *lakan* (prince), which denotes being heir to the chieftainship. In Islamized Maguindanao, the ruler is called Sultan.

The Datu

The datu was regarded high authority in the barangay. His responsibilities included the duty to govern and lead the people in battle, to defend the barangay against enemies, to enact ordinances against wrongdoings, and to settle disputes among followers. He exercised full authority over his group, although he could delegate his powers to a council of elders headed by the community elder. In return, the datu demanded respect, a share in the harvest and hunt, and service (Rodriguez, 1998).

Chieftainship was commonly by inheritance; however, among the Visayans, one could become a datu by exhibiting skill, daring, prowess in battle, or by accumulating wealth in the form of fighting men and slaves. Thus, slaves could also rise and become leaders (Rodriguez, 1998).

The Sultan

The Sultans of Mindanao deserve much elucidation to have a better understanding of a ruler’s power and duties.

Centralization of political power in the hands of a sultan is the essence of an Islamic state. Relevant to this is the role the sultan played in terms of controlling territorial claims. His concept of “domains” dictates his authority over lands, seas, rivers and all other territories that the sound of his gongs could reach. In Sulu, a council of prominent datos and influential elders called *roma*

bichara serves as adviser to the sultan in matters pertaining to politics and religion (Kasaysayang Bayan).

Among the Visayans, as mentioned, selection of datu is loose, but not in Sultanates. There are five criteria in the election of a sultan (Kasaysayang Bayan):

1. *bangsawan* (royal blood). A Datu could become a sultan based on blood ties. He should come from a lineage of sultans. Women could not become sultans due to their alleged weakness and they are not also allowed to enter mosques, nor lead public prayers.

2. *kamagulangan* (right age). A sultan is the oldest among the datu in a sultanate.

3. *ilmawan* (has proficient knowledge of the *shariah* and *adat*). A sultan should be familiar with the shariah or Islam laws and the *adat* or customary laws. He too should be knowledgeable in foreign languages like Arabic and Malay. He should also project himself as an able statesman, wise judge, and efficient in diplomatic ties.

4. *altawan* (wealth). This should be measured based on his properties, scope of territorial jurisdiction, and palaces.

5. *rupawan* (personality). He should possess a strong personality, moral ascendancy, and good manners.

***LAWS**

Laws were either customary or written. Customary Laws were handed down orally from generation to generation. Written laws were those that the chieftain and his council of elders promulgated from time to time when necessary. Written laws were recorded (Examples of these are the laws of the Koran/Quran and the fabled Code of Kalantiyaw).

Laws dealt with: inheritance, divorce, usury, partnership, crime and punishment, property rights, family relations, adoption, and loans.

Laws were made through the initiative of the datu and with the approval of the elders. After a law has been enacted, a public announcer called "Omalohokan" goes around the barangay to announce the new law. It was the responsibility of every member of the barangay to know about the new law.

***Judicial Process and Trial by Ordeal.**

Disputes were settled through a "court", with the Datu as the "Judge" and the accuser disputed their case by presenting their witnesses. It was the duty of the datu and the elders to determine which of the disputants is sincere in his arguments. Usually, the number of witnesses determined the winner of a dispute.

The Trial by Ordeal is a series of tests used to determine the guilt or innocence of accused criminals. The process involved the following:

- a. A stone is placed in a vessel with boiling water. The suspects dipped their hands, and the man with the most scald was adjudged the guilty one.

- b. Giving of lighted candles to the suspects. The man whose candle died out first was considered guilty.
- c. Plunging into the river. He who came to the surface first was the guilty one. Many drowned in the process since nobody of the accused wanted to be pinpointed as the criminal.
- d. Chewing of uncooked rice. He who had the thickest saliva spewed was considered guilty.

B. ECONOMIC LIFE: AGRICULTURE, INDUSTRIES, AND TRADE

Anywhere in the archipelago, production based on natural resources was the main source of livelihood among the early Filipinos. The physical environment influenced also traditions, beliefs, norms, rituals, and social relations. Generally, the socio-economic life of the early Filipinos revolved around three ecological niches (Kasaysayang Bayan):

1. Sea-based Societies. For those living along coastal areas, the sea was of prime importance for every day activity. For the Badjaos of Sulu, for example, their familiarity with the directions of the wind was vital when they sail to the open seas. The sea provided almost everything—food and medicine—necessary for survival.

In the Visayas region, W.H. Scott (1994), in his study of the 16th century barangay, noted:

...The Visayan spent much of his time in the water with his boat for it was his only means of transportation... Nobody lived beyond 40 kilometers from the seashore. Orientation was focused not on the sun's movement but on the sea's current. A farmer from the island of Batayan would sail towards Cebu to plant rice in that island; the miners from Camarines would cross the sea going to Masbate; that is why the young learned his community's tradition by listening to the sound made by the sea as he paddled.

2. Societies along the Plains. People thriving in plains had a favorable position in trade. Things from and beyond the seas—Chinese porcelain and metal products, gongs, salt, and woven cloth—were primarily the products that the people of the plains traded with those coming from the mountains. These communities took advantage of their geographical location, that is, their proximity to the sea, to market routes, and their access to foreign goods and other markets.

Anybody was allowed to plant anywhere for vacant lots were wide enough for everybody. Millet and bananas were the common plants. *Sago* (lumbia) and *gabi* (taro) were like grasses that grew everywhere. Rice fields were commonly located at the foot of mountains.

3. Mountain-based Societies. The people of the mountains were engaged in extensive rice farming. The people of the Cordilleras [e.g., I-Benguet, Ifugaos, Bontoks] are noted for their rice terraces. Productivity was increased by the use of irrigation ditches. Some were also into mining. Mountain people traded forest products and precious metals (gold and copper) with the commodities of the lowlanders or people of the plains.

Boat-building Industry

Boat-building was a flourishing industry in the Philippines before the conquest. The process of building ships proves that the early Filipinos were highly knowledgeable of the different kinds of wood suitable for boats. Sailing was a pre-Hispanic knowledge that paved the way for political and economic relations with other nations (Kasaysayang Bayan).

Apparently, boats did not only foster inter-island trade (domestic), but more importantly, international trade and travel. One missionary noted that the boats were constructed without nails. In Catanduanes, the boat-builders first made a huge boat, and inside it would be a small boat and in that small boat would be a smaller one, and so on. A huge boat would at least contain 10-12 smaller ones. These boats were sold in Leyte, Batangas and Mindoro (Rodriguez, 1998).

Indigenous vessels were carved out of single tree-trunk, and some of the bigger ones had seats or benches. There were many types of boats that the early Filipinos used: the *balanghai*—a slender, with narrow stern and prow, light and low-lying, held together with wooden bolts. It had tick bamboo outriggers to hold the boat atop the surface of the water, adding to its speed and balance; the *caracoa*—was sleek, double-ended, and could go forward or backward without turning around. Double outriggers for fighters allowed faster maneuvering (Rodriguez, 1998).

There was the *paraw*, which was usually used in rivers and bays for trading. It had two paddles and a triangular sail. A *paraw* was used to transport loads from ships to the seashore. It was also used to escort *caracoa* during the conduct of *pangangayaw* (sea raids)(Kasaysayang Bayan).

The other industries of pre-Hispanic Philippines included: pottery, weaving, mining, lumbering, livestock raising, wine-making, and fishing. Barter (exchange of goods to goods) was the prevailing economic system domestically and internationally.

Although early Spanish chroniclers reported that the natives had no knowledge of money, this is otherwise disputed by local numismatists due to the hoards of *piloncitos* that have been unearthed in various parts of the country. The *piloncito* is a small gold piece no larger than a pea, shaped like a rounded cone, with a character stamped in relief at the base. The Philippine *piloncitos* are almost identical to those documented as the recognized coinage in Java as early as the 10th or 11th century, and those of Thailand during the Sri-Vijayan period. This, being the case, would then point out that *pilocito* is the earliest coinage used in the Philippines (Legarda, 1998).

C. SOCIO-CULTURAL LIFE: CUSTOMS AND PRACTICES*

1. Social Classes

Maginoo (Nobles/Noblemen). This class was composed of the Datu and his family. It should be noted that the datu was not a king, but much of a leader, a mediator in disputes, and was responsible for the welfare of the people within his jurisdiction.

Timawa/Maharlika(Freemen). They were the warriors, merchants, craftsmen, and slaves who won their freedom. The *timawa* owned his own land, had his own followers but was also bound to serve the datu. The Tagalog maharlika rendered military service to the datu at his own expense and shared with his leader the spoils of war. This class disappeared sometime in the 1630's when the Spaniards were able to unite diverse kinship groups (Rodriguez, 1998).

Alipin (Slaves/Dependents). These were captives of war, those unable to pay their debts, all illegitimate children; those purchased, and punished criminals. In the Visayas, an *alipin* was called *oripun*.

1. Aliping Namamahay (householder)---had his own family, little house and lot, and served the master during planting and harvesting season or in the construction of houses

2. Aliping Sagigilid (hearth slave)---those who are living with the master, had no property, and could not marry without the master's consent. The *sagigilid*; however, could buy his freedom in gold. By the 1700's, one could rise to the *timawa* class by paying 90 pesos.

WOMEN: Women, for the early Filipinos, were the equals of men for they were highly respected, could own properties, and could become chieftains in the absence of male heirs. They too, had the exclusive right to give names to their children. The women of Catanduanes, the Spaniards wrote, were skilled in fishing and raising crops like their men (see *The Pre-Colonial Filipina* by Mary John Mananzan).

A Priestly Caste

Early Filipinos had a hereditary priestly class of twelve ranks. The highest was called *Katalonan*, or *Babaylan* in the Visayas. The *mankokolam* was of a lower rank. The native priests/priestesses were feared because they were believed to have the power to inflict diseases. There was the *aswang* who killed humans and feasted on their flesh. The *bayogin* was a male transvestite with natural powers, and belonged to the lowest rank (Rodriguez, 1998). In the Cordilleras, these shamans were called by various names with various abilities and functions. Among the Ibalois of Benguet, there is the *mambonong*; the Ifugaos have the *mumbaki*; the Kankana-eyes have the *mansip-ok*.

The social stratification of the early Filipino society was not as rigid as that of the Caste System of India. Those with lower status could rise to the highest status and vice versa.

2. Clothing and Ornaments*

Male Attire: [Upper]—males wore a sleeveless jacket called "*Kangan*"; datus and nobles wore a red *kangan*, while the commoners wore blue or black jackets. Males also wore a headgear called "*putong*" (turban)—a piece of cloth wrapped around the head; a red *putong* indicated that the user killed a man in war, while an embroidered *putong* indicated that the user killed at least seven. [Lower]—males wore a g-string called "*bahag*"—a strip of cloth wrapped about the waist, passing down between the ties

Female Attire: [Upper]—females wore a jacket with sleeves called "*baro*" or "*camisa*". [Lower]—females wore a loose skirt called "*saya*" or "*patadyong*"; a piece of red, white or embroidered cloth called "*tapis*" was usually wrapped around the waist

The early Filipinos did not wear shoes or slippers. They walked about barefooted. They also adorned themselves "heavily". Both men and women burdened themselves with such trappings as armlets (*kalumbiga*), pendants, bracelets, gold rings, earrings, and leg-lets. The teeth were adorned with gold or silver fillings. Tattooing was also practiced. Both males and females tattooed their face and bodies. Tattoo was not only for beautification purposes. Among the males, it signified war records. The Spaniards called the tattooed males of the Visayas region "Pintados".

3. Writing, Literature,* and Time Keeping

The early Filipinos had a syllabary called "*baybayin*", which was probably of Sanskrit or Arabic origin. It consisted of seventeen symbols, three vowels (A, E or I, and O or U) and fourteen consonants (B, K, D, G, H, L, M, N, NG, P, S, T, W, Y).

Communities along rivers and coasts were the most literate among these early Filipinos. These communities were trading centers. Writing was probably used to record business transactions. Later, the scripts were used to record folktales, poetry, songs, and other literary compositions (Salcedo, 1998). They wrote with a metal stylus on bamboo strips or banana leaves, from top to bottom, and left to right.

Archaeologist found three surviving artifacts bearing ancient scripts: the Calatagan earthenware pot (found in Batangas); the Butuan silver paleograph; and the Laguna copper plate. Two contemporary groups—the Tagbanua in Palawan and the Mangyan in Mindoro—have retained their traditional writing. Of the three scripts, it is only the Laguna copper plate that has been deciphered so far. The plate bears “the Saka year 822; the month of April-May, the 4th day of the dark half of the moon; Monday” (Salcedo, 1998).

The ancients wrote on bark of trees, on leaves and on bamboo using their knives, pointed sticks or iron as pens, and the colored sap of trees as ink.

Ancient Filipino literature may be classified into floating or oral literature and written or recorded literature. This literature was composed of maxims, riddles, war songs, wedding songs, lullabies, chants, drama, epics, myths and legends, folktales. Usually, songs are accompanied by dances and acting. (See “History of the Filipino People” by Teodoro Agoncillo).

The early Filipinos were a highly musical people. Their forms of music and dance were mostly connected to sacrificial or ritual offerings. Spanish missionaries marveled at the musical skill of the people who, they reported, “conversed through their music” (Rodriguez, 1998).

Time Keeping: The Agricultural Calendar of the Ifugaos (Kasaysayang Bayan)

The Ifugaos’ agricultural calendar divides the *teon* (year) into 13 months; each month having 28 *algo* (days). A month is divided into four weeks: *Lanup*, *Nakayang*, *Nuntamung*, and *Langad*. These four weeks correspond to the four phases of the moon.

Month	Agricultural Period	Activity
1. Tungo	Luah	Rest and Cañao
2. Manaba	Ahiamun	Clearing of the field
3. Dawe	Ahiloba	Weeding of the rice field
4. Dato		
5. Okal	Ahidaluh	More weeding
6. Amaduyong	Ahipatang	Planting
7. Keleng	Ahibalin	Plowing
	Ahibuluh	Putting of fertilizer
8. Litong	Ahilawang	Last stage of plowing, fixing of irrigation and transplanting
9. Bisbis	Luah	Rest
	Ahi-ago-o	Weeding
	Ahi-uma	Clearing of the Kaingin
10. Luya	Ahitanum	Burning of the Kaingin
	Ahiloba	Planting of camote
		Clearing of the <i>payoh</i>
11. Upu	Ahibuhbuh	Appearing of palay
12. Lodo	Holdang	Ripening of palay
13. Bakako	Ahitulu	Reaping

A *teon* started with one-day *tungo* (rest), which was established based on the position of the stars and of the sun. The *teon* ended with a harvest.

To keep track of the day's time, one day was divided into 12 periods (hours): *nuntalnamo* (first crowing of the rooster); *nawnawit* (first light); *napatal* (dawn); *nabigat* (sunrise); *naay-at* (morning); *narvod* (noon); *nayob* (afternoon); *himbatangan* (dusk); *nahilip* (sunset); *nahdom* (evening); *limnabi* (before midnight); and *kimumipi* (midnight).

4. **Marriage Custom***

The ancient Filipinos had variations in their marriage practices, but in order to have a specific example, we shall discuss one.

The Stages of Marriage

1. Courtship (Panliligaw/Arem). It took patience on the part of the man to win the hand of his lady. He was required to serve the lady's family for a period of time (weeks or months) by chopping wood, fetching water, and did chores required of him.
2. Engagement/Betrothal (Pamumulungan/Pamamalae). If the lady's parents are satisfied with the man's performance, the betrothal process follows. The parents of the man or a go-between would go to the lady's home and make arrangements with the bride-to-be's family about the marriage celebration.

Several conditions are required before the marriage can prosper. The following are to be given as gifts, payments, or manifestation of love to the lady's family.

- a. Bigay-Kaya (dowry)—consisting of land, gold, or dependents, and or other valuable things such as animals and other properties
 - b. Panghimuyat—a certain amount of money (gold/silver) as payment for the nocturnal effort of the mother in rearing the lady during her infancy
 - c. Bigay-Suso—a bribe given to the girl's wet nurse who fed the bride during her infancy with the milk of her own breast
 - d. Himaraw—sum of money given as reimbursement for the amount spent in feeding the girl during her infancy
 - e. Sambon—among the Zambals, this was a bribe given to the relatives of the lady.
3. Marriage Proper (Kasal). Before the ceremony, another set of gifts was given to the lady and her parents. The marriage ceremony was administered by an old priestess. She took the hand of the couple, and joined them over a plate of uncooked rice. With a shout, she threw the uncooked rice to the guests and the latter responded with a loud shout, thus the ceremony was over.

Among the rich, the marriage celebration was elaborate for it involved dancing, singing, chanting, and drinking wine for a number of days and nights. Butchering of animals (pigs, carabaos, cows, goats) was seemingly "endless".

5. **Spiritual and Superstitious Beliefs***

- a. Belief in life after death. The ancients believed in the immortality of the soul. The burial practices of those periods show that Filipinos respect their dead. The dead is buried with

clothing, gold, and other valuable things. And due to the belief that the souls of the dead constantly relate with the living, the ancient Filipinos butchered animals and offered food to these souls.

Mummification

Mummification has its roots in Egypt. Ancient Egyptians believed that the dead needed its earthly body in the afterlife. For this reason, they perfected the art of embalming believing that preserving the body would also reunite the human personality—the soul, intelligence, heart, and spirit—for all eternity (Salcedo, 1998).

In Kabayan, Benguet, a municipality dominated by an ethnic group called Ibalois, mummification was practiced. These Ibalois of Northern Philippines are regarded as the only minority group in the Philippines and in Southeast Asia that has ever practiced the art of mummification (Salcedo, 1998). It is also surprising and interesting to note that, so far, in the whole world, there are only two groups of people who arrange their mummies in fetal position: the Ibalois of Kabayan and a group of natives in South America (*based on a Discovery Channel program*).

- b. Belief in Deities and Spirits. The ancient Filipinos were polytheists for they believed in many gods and goddesses who controlled their lives. Examples are: *Bathala*—the greatest god and the creator of heaven and earth; *Idiyanale*—the god of agriculture; *Mandarangan*—the fire god; *Siginarugan*—god of hell, etc.

Aside from these deities, they believed in other spirits called “Anitos” or “Diwatas” who were either benevolent or malevolent. The people appeased them so that they would bring good fortune and heal the sick members of the society. This spirits are offered sacrifices in the form food, wine, pigs, and gold.

The ancient Filipinos practiced a form of spirit and nature worship. This is known as “Animism”.

- c. Divination and Magic Charms. The ancients were very superstitious for they put very much stock in divination, auguries, and magic charms. They interpreted signs in nature, such as, flight of birds, howling of dogs, striking of thunder and lightning.

They give meaning to unusual occurrences like when a spoon or fork falls while eating, a visitor would arrive; when a snake enters the house, an accident may happen; when a black cat or bird crosses your path, danger is in your way so you better not continue your journey.

Magic charms and amulets (anting-anting or agimat) were believed to save one’s life from danger. Those who had these were believed to possess extra-ordinary power and could easily attract beautiful women (gayuma).

These beliefs existed even during the Spanish and American Periods, and they are still persistent today. Many of these traditional and pagan practices have survived side by side with Christianity. Catholicism in our country is sometimes called “Folk Catholicism” and not “Roman Catholicism” because it is a mixture of Christian and pagan beliefs.

* These are excerpts from Agoncillo’s *The History of the Filipino People*, 8thed., 1990.

The Pre-Colonial Filipina (an excerpt)

By Mary John Mananzan
Kasaysayan, vol. 2., 1998

The Filipina has a valuable heritage: the memory of her egalitarian status in pre-colonial Philippines. In most aspects of life, pre-colonial women enjoyed the same privileges, rights, and opportunities, as did men.

When she was married, a dowry would be given her family by the groom as compensation for her loss. The groom would give presents to her parents and relatives, and then render bride service for a probationary period. After marriage, the woman did not lose her name. Among the Tagalogs, if she was especially distinguished due to family connections or personal merits, her husband usually took her name.

In pre-colonial society, virginity was not a value; and children were treated the same way, not overprotecting females nor allowing males more freedom. Daughters grew up as active as sons; work training was for both, and inheritance was divided equally among legitimate children. Unwed mothers did not lose face or the chance for a good marriage; they were considered to have proved their capacity for motherhood. The law of custom, however, punished promiscuity and prostitution.

Wives were remarkably equal to their husbands. Wives were treated as companions, not slaves or property. The property each of the couple brought to marriage remained his or her own. Divorce entailed the return of the bride price by her family if she was at fault, while the man lost his rights to the woman. Property acquired after marriage was split equally, and in some cases fines were imposed on the guilty party.

The married woman not only shared in earning the family livelihood; because of innate managerial sagacity, she often had the key role in the family's economic stability.

She could engage in agriculture and trade with the Chinese merchants in her own right.

In fact, because of their proven reliability in fulfilling contracts, the women's signatures were required to make them valid.

Oral pre-colonial history provides evidence of women's political power. The legendary first lawgiver was a woman, *Lubluban*, whose rules concerning rituals, inheritance and property were observed from one generation to another. Princess Urduja of Pangasinan was beautiful, courageous, knowledgeable about Asian culture and language, and skilled in weaponry. Queen Sima is reported to have ruled Cotabato in the seventh century in a regime of integrity, honesty, and peace.

Primogeniture was strictly observed, and when a tribal chief died, the first child, male or female, succeeded to the role. Women had the right to be pact holders.

Women had a special role in religious life. Every important event—birth, wedding, death, planting, harvesting—was celebrated with a ritual, and the main celebrant was the *babayan*, usually a priestess, who was also a healer and midwife, and a religious practitioner with charisma or special training to contact the spirit world. Women were chief mourners for the dead, dressing the corpse and preparing the grave. They performed ritual dances and songs, offered sacrifices, performed wedding ceremonies.

Spaniards had high praises for the "greater intellectual superiority of the *Indian* woman to the *Indian* man, of whatever class or social condition," she being "more serious and formal partner in making contracts.

When the Spaniards came in 1521 they were shocked by the freedom manifested by the Filipina, which did not fit into their concept of how women should be and behave.

Truly, the Filipina woman deserves much respect and honor.

LESSON FOUR: THE FILIPINO COMMUNITIES AND THE SPANISH COLONIAL SYSTEM

The coming of the Spaniards*

A result of the Renaissance (rebirth of learning) is the so-called Industrial Revolution. This revolution was a shift from manual labor to machine work. Europeans competed for the accumulation of raw materials, land and territories in order to enliven their fast growing industries. Thus, the Age of Voyages and Explorations was born.

Propelled by “Gospel”, “Gold”, and “Glory”, and supported by improved technology—maps, ships, navigational tools, gunpowder and weapons—the Two Great European powers, Spain and Portugal, embarked for a stiff competition of amassing great wealth and fortune for the sake of power and glory.

The rivalry in Exploration between the Two Iberian superpowers resulted to a conflict. Both countries fought over territories each claimed to be hers. Thus, in the Treaty of Tordesillas (1494), a demarcation line was drawn—an imaginary line running from the North Pole to the South across the Atlantic Ocean. The Eastern Hemisphere was given to the Portuguese, while the Western Hemisphere was awarded to the Spaniards.

THE SEARCH FOR SPICES*

When spices (from Asia) were first introduced by the merchants of Italy to Europe, the people became fond of them and later on craved for such spices. Maluku (Mollucas), islands in Southeast Asia and dubbed as the “Spice Islands” (for much of the much-sought spices were available in this place), became popular in Europe. Prior to the rivalry between Spain and Portugal, the Europeans visited this island and other Asian lands (with spices). However, the establishment of the demarcation line banned the Spaniards from using the East routes going to the Spice Island, thus Spain had to find another route to reach the East. There were no other options but the West.

MAGELLAN EXPEDITION (1518-1521)*

Ferdinand Magellan, a Portuguese served as a soldier and was able to see the East (Asia) in 1505 and in 1511 (fall of Malacca). His original suggestion of reaching Maluku (Moluccas) via the West route was rejected by the Portuguese king.

Magellan sought the help of Charles V of Spain so he could fulfill his dream—to sail to the Spice Islands via the West route. Thus, in 1519, he embarked on his voyage on board five outmoded ships with a crew of 235 men. He sailed around the Southern tip of South America passing through the Strait of Magellan (named after Magellan successfully passed through the narrow passage), across the Pacific Ocean. Magellan finally reached Philippines on March 16, 1521 (actual date is March 17, 1521).

In the Battle of Mactan (April, 1521), Magellan and his army were defeated by the warriors of Lapu-Lapu, the island’s datu. The death of Magellan resulted to the retreat of his surviving armies. Aboard the “Victoria” (smallest ship of the five), the Spaniards went back to Spain under the command of Juan Sebastian del Cano.

IMPORTANCE OF MAGELLAN'S EXPEDITION

1. It proved that the world is round not flat, as many believed in.

2. It established that Pacific Ocean was larger than the Atlantic Ocean.
3. It inspired more expeditions and discoveries around the Globe.

After the voyage of Magellan, Spain sent several expeditions to colonize the Philippines but these attempts failed except one. Some of these expeditions were those that started from Mexico:

- a. Saavedra Expedition (1527-29)
- b. Villalobos Expedition (1542-1546)
- c. Legazpi Expedition (1564)

Alvaro Saavedra Ceron reached the Philippines (Surigao in Mindanao) in 1528. During his stay, he performed blood-brotherhood ceremonies with the Filipinos. Two months later, Saavedra left for Timor. Loaded with spices, *Florida*, Saavedra's ship attempted to return to Spain but failed due to strong winds, which kept pushing them back. Saavedra died of fever and his ship never returned to Spain. The remaining crew decided to surrender to the Portuguese (Fabella, 1998).

Ruy Lopez de Villalobos was instructed by the Spanish crown to proceed to the Philippines and send back samples of Eastern products as well as reports describing local customs, religion, methods of warfare, and the local manner of life. In 1543, Villalobos reached Baganga Bay in eastern Mindanao. Saddled with hunger, the fleet searched for food in other islands. Again, like Saavedra, Villalobos proceeded to Timor and concluded agreements with the Portuguese so he and his fleet could stay. Later, in 1546, he decided to leave but fell sick and died (Fabella, 1998).

The naming of Tandaya/Kandaya (Leyte) as "*Las Phelipinas*" in honor of then crowned-prince Philip II of Spain (later King Philip) is credited to Villalobos (although it was his men who gave the name as they reached the island scouring for food). Later the whole archipelago was named Philippines.

The Legazpi Expedition (Miguel Lopez de Legazpi) embarked twenty-two years since Villalobos set sail for Philippines. On February 13, 1565, Legaspi reached Samar. He engaged in blood compact with the datus Si Katuna and Si Gala at Bohol. In April 1565, Legaspi established the first Spanish Settlement on Philippine soil at Cebu. It was named "*Ciudad del Santisimo Nombre de Jesus*".

In 1570, Legazpi sent an expedition headed by Martin de Goiti to conquer Maynilad (Manila), which at that time was ruled by Raja Sulayman. Goiti defeated Sulayman's warriors after a hard fight. In 1571, Legazpi decided to colonize Manila. As he approached Manila, Lakan Dula, last king of Tondo, paddled out to Manila Bay and welcomed the invaders. Hence, Legazpi landed in Manila without a bloody fight. Later on June 24, 1571, Legazpi proclaimed Manila as the capital of the Philippines (Fabella, 1998).

THE COLONIAL ADMINISTRATION*

Spain's style or strategy in conquering the Filipinos was different from the way the Portuguese, English and Dutch conquered other Southeast Asian nations. It was deliberate in the Spaniard's mind that he needed to change the natives' personhood and way of life. It was a must for the Spaniard to share with the native a "civilized life". The Spaniard's mission was to "save" the natives' soul from their traditional beliefs; hence, missionaries were sent throughout the archipelago. *For the Spaniard, to become "civilized" meant to stay in a pueblo (town) under the control of the Spanish king, and be a Christian.* This was possible by way of the **Reduccion** or resettlement (Kasaysayang Bayan).

Reduccion was no doubt a difficult but successful tactic of taming and Christianizing the “wild” natives. Under this system, the Spaniards established the *plaza complex*—a settlement with the Church as its center, and surrounded by the settlers’ homes. The Spaniards gathered the “scattered” natives and forced them to settle in these colonially organized communities as Christian converts and “little brown Spaniards”. Unbelieving natives who rejected Spanish domination went to the mountains and were sternly branded as *tulisanes* (bandits). [See reader: *The Colonial Townscape*]

Ultimately, in these colonial pueblos where Filipinos were resettled, the Spaniards introduced their god, food, games, celebrations, businesses and politics.

I. POLITICAL INSTITUTIONS

The government of the Philippines under Spain was hierarchical in set-up. The pattern was adopted by the present government.

- A. Central Government: Governor-General
- B. Alcadia: Alcalde Mayor (Governor)
Corregimiento: Corregidor
- C. Pueblo/Municipio: Gobernadorcillo (Mayor)
Villa: Cabildo (City Council)
- D. Barangay: Cabeza de Barangay (Barangay Captain)

THE GOVERNOR-GENERAL. The chief executive of the Philippines during Spanish times was the governor-general who was also known as the captain-general. As chief executive, he enforced royal decrees from Spain. He was the commander-in-chief of the Army. Until 1861, he was the president (chief justice) of the Real Audiencia (Supreme Court). As the king’s representative in the colony, he served as Vice-Real Patron, who had power over ecclesiastical appointments in the Church, which include the power to recommend priests. He exercised the power of a monarch and was the source of civil power for the local government

THE ALCALDE MAYOR. He was considered the most corrupt official for having the privilege, *indulto de comercio* (abolished in 1844), which gave him the monopoly of commerce in his province.

Filipinos (Indios) were given the chance to be a part of the government but to a limited extent. The highest government position a Filipino could attain was **Gobernadorcillo**. The gobernadorcillo was elected by the outgoing gobernadorcillo and by members of the principalia (land-owners, educated and prominent citizens of the town).

The ROYAL AUDIENCIA. This was the Supreme Court. It tried all criminal and civil cases appealed by the lower courts. It also performed executive and legislative functions. Some of the laws promulgated by the Royal Audiencia were those restricting Chinese immigration, fixing of prices of commodities and enforcing rules ordering people to comply with religious duties.

The RESIDENCIA. It was the judicial review of a *recidenciado* (one judged) conducted at the end of his term of office, supervised publicly by a *juez de residencia*. Punishments for erring officials were: heavy fines, sequestration of properties, and imprisonment.

The VISITA. It was conducted by a *visitador-general* sent from Spain and occurred any time within the official’s term, without notice. Wrongdoers were either fined, dismissed from office, or expelled from the colony.

UNION OF THE CHURCH AND THE STATE

The Colonial Administration shared the power of governance with the Church. The church meddled with governmental functions and this led to the supremacy of the Church over the Government. Such kind of government was called **FRAILOCRACY** (government of the friars).

Both the Church and the Colonial Government aired their grievances to the king of Spain regarding each other's abuses and misconduct, but more often than not, the Church was given much favor and consideration. This was due to the Church's unquestioned and great contributions to the Mother country's colonial objectives.

Tomas de Comyn wrote: "Of little avail would have been the valor and constancy with which Legazpi and his worthy companions overcame the native of the island, if the apostolic seal of the missionaries had not seconded their exertions, and aided to consolidate the enterprise. The latter were the real conquerors; they who without any other arms but their virtues, gain over the goodwill of the islanders."

Not only did the Church control politics, it also controlled education, and was active in economic matters (i.e., the religious orders owned the best estates in the Philippines).

II. ECONOMIC INSTITUTIONS*

A. TAXATION

The Buwis (Tribute) may be paid in cash or in kind, partly or wholly, as palay or tobacco, chickens, textiles. In 1570, tribute was fixed at eight reales (one peso) or in kind (gold, blankets, cotton, rice) then it continued to increase until the end of the Spanish period. In 1884, the tribute was replaced by the cedula personal (equivalent to the residence tax)

The Samboangan, a special tax of ½ real or rice was collected to be used by soldiers in crushing the Moro raids.

The Vinta and Falua (similar to the samboangan) were collected to shield coastal areas of Bulacan, Pampanga and the Bicol Region.

The Bandala, an annual enforced sale or requisitioning of goods (particularly rice) was collected from farmers.

The Cedula Personal or personal identity paper was required to be paid by everyone over eighteen years of age.

The Tithes extracted by the Church were an additional burden to the taxes collected by the government.

B. POLO [FORCED LABOR]

Filipinos or Chinese mestizos aged 16-60 were drafted and were obligated to give personal service to community projects, like construction and repair of infrastructure, church construction, or cutting of logs, for forty days (until 1884, when it was reduced to 15 days).

If one opted to be exempted from the polo, he had to pay the **FALLA** (half real per day).

Although good in intention, the polo negatively affected agriculture because the working days coincided with the planting and harvesting seasons. It also contributed to deforestation and decimation of the male population (because many were compelled to work in the mountains, thus leaving their families behind).

C. **ENCOMIENDAS**: ROYAL AND PRIVATE

Encomienda (from the word, “encomendar”, meaning, “to entrust”) was another revenue-getting measure of the colonial government. It was a grant from Spain to a meritorious Spaniard to exercise control over a specific place including its inhabitants.

The Encomendero was duty-bound to defend his encomienda and its inhabitants, and to assist in the mission to Christianize its inhabitants. In return, he had the right to impose tribute in his jurisdiction.

2 TYPES OF ENCOMIENDA

1. Royal/Crown: lands reserved for the crown and included the principal towns and ports.
2. Private: granted to individuals who have rendered meritorious performance to the Spanish crown.

D. **GALLEON TRADE** [MANILA-ACAPULCO TRADE]

Through the galleon trade (derived from the name of the ships used to transport goods from one country to another), American-Asian commerce flourished, but only a very few privileged Spaniards were benefited.

Chinese migrants and mestizos were lured to establish their shops and businesses because of the galleon trade and not for long they were able to control retail and small credit business. And as for the rest of the Filipinos, they remained to be poor. [*See Chinese and Chinese Mestizos*]

Filipino polistas were compelled to cut wood and construct galleon ships for the Spanish traders. Worst, agriculture and cottage industries further retarded for logging and construction of ships coincided with planting and harvesting.

Nevertheless, the galleon trade resulted to intercultural exchanges between the Filipinos and the Americans.

E. **ROYAL ECONOMIC SOCIETY OF FRIENDS OF THE COUNTRY AND THE PHILIPPINE ROYAL COMPANY**

Governor-general Jose de Basco y Vargas formed a society of learned and competent persons capable of producing useful ideas, thus the “RESoFotC”, which was composed of businessmen.

The society monopolized the tobacco, coconut, and liquor industries. The so-called “enlightened despot” gave incentives to those who produced products of good quality. The society earned significant credits and recognition for its accomplishments during its existence.

Some achievements of the RESoFotC:

1. granted agricultural training and scholarships

2. introduced the mynah birds (martinez) to combat migratory locusts
3. implemented the Carabao ban in 1782 to conserve the said animal
4. constructed the first paper mill in the Philippines in 1825

The PRC (Philippine Royal Company) was created by Charles III for the main purpose of uniting American and Asian commerce.

It was granted exclusive monopoly of transporting/shipping Chinese and Indian goods to the Philippines and to Spain.

Some achievements of the PRC:

1. cotton production and weaving
2. cultivation of black pepper
3. propagation of silk and sugar

Despite the agricultural and business development in the country that the RESoFotC and PRC introduced, many Filipinos were dissatisfied and angered because they received minimal benefits from these developments.

III. SOCIAL TRANSFORMATIONS**

1. **CHRISTIANITY:** Spain's Greatest Legacy.

The Christianization (Roman Catholic) of the Filipinos was really the most outstanding achievement of the Spanish missionaries. And as a result of the missionaries' apostolic labors, the Filipino people have become uniquely the only Christian nation in the entire Asian world. (See reader on "*Isang Pagbibigay SAYSAY SA PAMANA NG SIMBAHANG PILIPINO [KATOLIKO]*")

2. **DIET & DRESS:** (See reader on *The Colonial Filipinas*)

The Spaniards introduced new food plants such as wheat, corn, potatoes, cacao, coffee, cabbages, papaya, chicos, and guavas. Other foods were beef, mutton, longaniza, jamon, and sardines. During the Spanish times, Filipinos learned to eat canned goods from Europe; have learned to use spoons, forks, drinking glasses, table knives, and napkins; and to drink foreign wine.

Women adorned themselves with jewelry; wore slippers, shoes, stockings, hair combs, handkerchief, like the women of Spain.

Trousers, barong tagalog, camisa chino, hats were widely used by males.

3. **SPANISH SURNAMES FOR FILIPINOS:**

By virtue of the decree implemented by Governor-General Claveria, Filipino names were Hispanized. Upon their conversion to Christianity, the Filipinos were given Spanish names such as Juan, Pedro, Maria, Cecilia, and surnames such as Gomez, Reyes, Torres, Santos, etc. However, there were Filipinos who still used their native names (e.g. Magsaysay, Kalaw, Sumulong)

4. LATIN ALPHABET & SPANISH TONGUE:

Referring to the Filipinos, Fr. Pedro Chirino, Jesuit missionary and historian wrote in 1604: “They [Filipinos] have learned our language and its pronunciation, and write it even better than we do, for they are so clever and they learn anything with great ease”.

Although Spanish didn’t become our national language, it has enriched our national language called Pilipino. There are 5,000 Spanish loan-words in our national tongue.

With the Latin alphabet, language, and other ideas, the Filipinos were linked closer to the Western world

5. EDUCATION:

The Spaniards introduced the European system of education in the Philippines. They established the first parochial schools, with Spanish missionaries as teachers. Filipino children were taught the Catholic doctrine, the three R’s (reading, ‘riting, and ‘rithmethic), music, and various arts and trades.

Colleges, which later, became universities, were also established. Examples of these are: University of Sto. Tomas, Ateneo de Manila, San Juan de Letran, etc. Schools and nunnery for women were also introduced.

School for boys were separated from that of the girls. Courses such as Law, Medicine, Engineering were limited only to males. Females were given special education in the colegio (regular schools for girls) and in the beaterio (combined school and nunnery).

With the introduction of the first printing press in Manila by means of the xylographic method—using engraved wood blocks, books and newspapers were widely used in schools (e.g. Doctrina Cristiana en Lengua Espanola y Tagala (1593), Del Superior Gobierno—first newspaper).

Literature, music, architecture, painting, sculpture and the sciences were also enriched with European influences.

6. GAMES, AMUSEMENTS & CELEBRATIONS:

Fiestas, Church weddings, Birthday parties, Cockfighting, Horse Races, Lottery and other amusements were widely practiced during the Spanish period. These activities led to the emergence of a Filipino culture so enriched, but many Filipinos gradually and eventually forgot their traditions and cultural heritage from their forefathers.

7. *DEVELOPMENT OF INFRASTRUCTURE, TELECOMMUNICATIONS AND PUBLIC UTILITIES:

- A. Ferrocarril de Manila: the only railway line in the archipelago, which was constructed using mainly Filipino labor. By 1892, five street car service lines connected the primate city with the suburbs with horse-drawn cars
- B. Puente Colgante (Quezon bridge): the first suspension bridge in the Far East
- C. Telephone began functioning since 1890, servicing initially 170 clients (Manila only)
- D. Public Lighting System: used with coconut oil as fuel (1814). By 1893, the walled city (Intramuros) and suburbs were already powered by electricity, with the founding of the La Electricista de Manila

8. *SOCIAL STRATIFICATION

- A. Peninsulares: Spaniards born in Spain whose prerogative was to rule or govern
- B. Insulares: Spaniards born in the Philippines. Also known as Creoles. The Peninsulares called the Insulares “Filipinos” to show their contempt for the latter.
- C. Mestizos: Spanish and Chinese mestizos who became leader in finance and education. They imitated the Creoles and regarded themselves superior over the brown Filipinos (indios). Chinese mestizos were regarded higher than natives.
- D. Indios: natives of the Philippines (born of native parents). In 1898, the Indios were called Filipinos by Governor-General Basilio Agustin in order to elicit loyalty from them.

*These are excerpts from Agoncillo's *History of the Filipino People*, 8th ed., 1990

** These are excerpts from Zaide's *Philippines: A Unique Nation*, 1994

THE COLONIAL TOWNSCAPE

An excerpt, Rene B. Javellana, S.J.
Kasaysayan, 1998, Volume Three

The rational planning of a townscape was introduced by Spanish colonizers to the Philippines. Many Philippine towns founded during the colonial era were laid out following the principles expounded in Philip II's *Ordenanzas generales de descubrimiento y nueva poblacion* of 1573. Philip II did not invent his set of laws but rather codified existing laws on urbanization dating from 1521 to 1571.

The ordinances stated that a fitting site was to be secured for settlements in the New World—and later, by extension, to all lands colonized by Spain. In general, the site had to be near a body of water for easy transport of people and material. Note had to be taken of prevailing winds. The site was to be apportioned in an orderly way, so that persons of rank were given pride of place.

An empty space was to be set aside for a *plaza mayor* and for a church, and other public buildings and streets laid out in an orderly manner, to form a grid with the plaza as the focal point. The *plaza mayor* was to be “a quadrilateral, one and a half times longer than it is wide,” and not “less than 200 feet wide and 300 long, but not more than 800 feet long and 532 wide... a plaza 600 feet long and 400 wide must be considered of appropriate and good proportions.”

In maritime communities, the church could not front the *plaza mayor*, since this spot was for the town hall, the customs house, and the arsenal. In hilly places, the church was placed on top of a hill, and the town below it.

...There was no plan more rational than one that came straight out of geometry: the grid, in which lines are neatly parallel or perpendicular to each other and intersect at right angles, as can be clearly seen in old maps of Intramuros.

Plazas were open spaces that functioned literally as breathing spaces, where the people could commune with nature, meet one another, and enjoy theatrical and musical spectacles against the backdrop of the town's most impressive architectural works, namely the church and other public buildings. Vigan, Ilocos Sur is an example of Philippine town with the grid pattern.

Many coastal towns were threatened by enemies, and so the townspeople fortified the area around the church or particular sections of the town. Areas outside the fortified area often deteriorated, and the town plan was not strictly followed.

The rational ordering of space can be contrasted with a more traditional and indigenous organization, which we can call “organic”. Sama (Badjao) villages of stilt houses built on water do not seem to be arranged following a set pattern. Instead houses are built randomly and connected by flimsy bamboo bridges. Shanty towns in many urban centers do not follow a strict geometric pattern, either. Houses fill every available space. Pathways are narrow and winding; some loop back where they came from and others reach dead ends. The principle of organization here, if not dictated by terrain, is often kinship. Relatives or town mates build houses close to each other. When a son gets married the family might add an extra room or extension to the house. Hence, the term organic.

The fundamental legacy of colonial architecture, therefore, was to impose a rationally planned pattern on space. This is pivotal for the subsequent development of architecture, because space is one of its fundamental elements.

THE CHINESE & CHINESE MESTIZOS OF SPANISH TIMES

The Chinese have figured so prominently in Philippine economic and social history that the Philippines today would have been very different without their contributions. Skillful trader rather than conquering soldiers, the Chinese have managed to survive and to prosper where the Spanish did not.

Spanish attitudes toward the Chinese in the Philippines had always been ambivalent, reflected in attempts to convert them and eventually to assimilate them into Philippine colonial society on the one hand, and in the series of massacres and mass expulsions from the colony on the other. These Chinese who faced all odds were able to survive and were gradually amalgamated in the Filipino society, thus came the Chinese mestizos.

The Chinese mestizos gained the importance they had never enjoyed before. In 1810, there were about 120, 000 Chinese mestizos in the Philippines. Almost one-third of them resided in Tondo where they made up 15 percent of the local populace. Others were resided in Bataan, Cavite, Bulacan and Pampanga. These were the places that had rapidly adapted to an agricultural export economy and were most exposed to external influence.

The mestizo was considered a native subject of Spain with the same entitlement as the indios to participate in local government. On the other hand, the Chinese were perceived as foreigners although they were given their own self-governing organizations called *gremios* whose heads nominated the *gobernadorcillo de chino* but were forbidden to govern the indio towns. Also, unlike the mestizo, the Chinese had no right to change his residence. Chinese were taxed twice the amount required of the Filipinos and had to pay other taxes as well.

The Chinese mestizo imbibed a mixture of Chinese, Spanish, and indio cultures, speaking the local language as well as the Spanish. The Christianized mestizo sometimes dropped his Chinese name altogether and used his baptismal one. He wore the *camisa de chino* and also a top hat, which was the status symbol of the indigenous principalia. Some mestizos tried to be more Hispanized than the Filipinos and distinguished themselves in the political and economic life of the towns that became known as

“mestizo towns”. Most of the mestizos in Manila were retail traders and artisans who gradually took over the occupations previously held only by the Chinese, such as the manufacture of carriages, stone masonry, printing, shoemaking, and tailoring. On the other hand, the Chinese dominated the wholesaling of imports and exports in the China trade.

Outside Manila the Chinese mestizos were retailers and landholders. With the expulsion of the Chinese in the mid-18th century, the mestizos profited a lot from buying the agricultural produce wholesale and selling it in Manila. The mestizos were able to acquire land from peasants who defaulted on loans, thus ensuring their status as new agricultural landowners.

From the 1830's onward, Chinese immigration to the Philippines expanded. In 1839, they were given the freedom to practice their own occupations wherever they lived, provided they had travel permits. In 1850, the Chinese who settled in the frontier or worked on other agricultural land were awarded tax incentives so as to promote the production of cash crops. In 1859, a strict policy on immigration by the colonial government encouraged the Chinese to settle in the Philippines. Obviously, Spain needed this enterprising community to develop the economy. Thus, the Chinese community in the Philippines grew steadily, reaching a peak of 66, 000 – 90, 000 in the 1870's and 1880's. More than 90 percent preferred to stay in Manila and its environs, after which more and more moved to the provinces. The places that attracted the Chinese were the cash crops regions, such as the sugar provinces in Panay and Negros Occidental, the tobacco-producing areas in Cagayan and Isabela, and the abacca-growing provinces of Albay, Leyte, and Samar. Wherever an opportunity for trade presented itself, Chinese traders immediately responded. In general, the Chinese took on his traditional function as trader, supplier, local distributor, and artisan.

Clearly, the Chinese had a very important impact in the development of the colony, which up to these days is apparently felt and seen.

REFERENCE: Diokno, M.S.I. and R.N. Villegas. 1998. "Life in the Colony." *KASAYSAYAN: The Story of the Filipino People*. Vol. 4. Philippines: Asia Publishing Company Limited. (*This is an excerpt of the original text*)

PAMANA NG SIMBAHANG [KATOLIKO] PILIPINO

Excerpt from the paper presented by Jose Rhommel B. Hernandez, O.P. during the 4th National BAKAS Seminar at Colegio de San Juan de Letran, Intramuros, Manila [April 19, 2006]

Ang *Pamana* [referring to the title] ay tumutukoy sa Kalinangan o Kultura na bunuo ng Simbahang Katoliko mula sa pagdaong nito sa Sangkapuluan Pilipinas hanggang sa kasalukuyan. Maaaring tumutukoy din ito sa partikular na kalinangang maipamamana pa ng Simbahang Pilipino sa Pilipinas at sa buong daigdig niyang kinabibilangan.

Ang Pamanang Pangkaisipan ng Simbahan

Ang mga pilipinong nadatnan dito ng mga Español ay isang liping may pananampalataya. Samakatuwid, dalawang malalakas na kultura ang nagbangaan. Bunga nito, makikitang mayroong pagpapatutuloy at pagbabago sa dalawang kulturang ito. Maaaring nagpatuloy ang taal na pananampalataya ng mga Pilipino subalit napalitan naman ito ng mga simbolong Español. Maaari ding ngapatuloy ang mga simbolong taal na Pilipino subalit napalitan naman ng kahulugang Español-Kristyano.

Kung gayon, ang makikitang pagpapahayag ng pananampalataya ng mga Pilipino ay dapat Makita na bilang produkto ng kanyang pag-angkin at pag-aayon ng pananampalatayang Kristyano Katoliko base sa sarili niyang pagsusumikap na unawain ito. Hindi ito dapat tingnan na kasiraan sa pananampalatayang Katoliko kundi isang pagpapayaman pa nga sa mayaman nang kasaysayan at kultura nito.

Pagpapatuloy at Pagbabago

Di nalalayo ang taal na pananampalatayang Pilipino sa pananampalatayang dala ng Español sa larangang ng simbolismo. Sa larangang ito, maaaring tukuyin ang igtingan sa pagitan ng **anito-santo**, **agimat-sakramental**, at **fraile-babaylan**. Sa larangang ng mga konsepto, maaaring tukuyin ang mga pagdiriwang ng kapistahan, loob, kapatawaran, pagmamahal at iba pa.

Mahirap masabi na sa pagpapatuloy at pagbabagong naganap ay naging dominante lamang ang isang kultura sa ibabaw ng isa. Kung tutuusin, tila higit pa ngang dominante ang taal na sinaunang pananampalatayang Pilipino. Gayunman, higit na ligtas kung sasabihing may maselang pagbabalanse

ang mga Pilipino sa pagitan ng kanilang sinaunang pananampalataya at pananampalatayang minana sa mga Español.

Ang Pamanang Materyal ng Simbahan

Hindi lamang nananatili sa lebel ng kaisipan ang “maselang pagbabalanse” ng mga Pilipino sa sianuna niyang pananampalataya at pananampalatayang Katoliko Kristyano. Nakakatago din ito ng ekspresyon sa iba’t-ibang ritwal at mga simbolong kinikilala natin lamang sa kasalukuyan bilang Katoliko.

Pangunahin sa mga makikita nating simbolo ng pananampalatayang Katoliko ang mga Simbahan. Sa sinaunang pamayanan, ang salitang Simbahan ay ginagamit para tukuyin ang bahay ng datu kung saan isinasagawa ang mga ritwal na pinangungunahan ng isang Babaylan. Minabuti ng mga Español at mga Pilipinong tawagin na ring Simbahan ang gusaling ginagamit na lokasyon para sa pagdiriwang ng mga Katoliko Kristyanong ritwal tulad ng misa at iba pang sakramento. Kung tutuusin, ang pagtawag ng mga Español sa gusaling ito bilang Simbahan ay nakalikha ng isang pagkalito sa panig ng mga Pilipino. Bakit nakatira ang babaylan sa isang bahay ng datu? Datu rin ba ang babaylang ito? At kung anu-ano pang posibleng katanungan.

Gayunman, natutong tanggapin ng mga Pilipino ang ganitong sitwasyon. Minabuti rin nilang paglagyan ang mga bahay ng datu/babaylan na ito ng kanilang mayayamang simbolo. Mga santo, ang simbolo ng Bathalang araw at maging ng kanilang mga paghihirap sa ilalim ng sapilitang paggawa ng mga ito.

Ang mga simbahan, samakatuwid, ay isang simbolo hindi lamang ng pananampalatayang Katoliko Kristyano sa Pilipinas, kundi simbolo rin ng mismong mga Pilipino na nagsisikap na angkinin ang pananampalatayang ito.

The Colonial Filipinas [under Spain]

from Sharon Maminta's paper presentation during the 4th National BAKAS Seminar-Workshop "Mga Pagsasakasaysayan sa Bagong Historiograpiyang Pilipino Mga Larangan sa Pananaliksik at Pagtuturo, Integrasyon at Pagpopook (Indehinisasyon o Lokalisasyon)", April 18-20, 2006



Upper Class Filipina



Filipina peddlers



Filipinas in their "Sunday Dress"

THE PHILIPPINE REVOLUTION Against SPAIN (1896-1898)

[Excerpted from *The Filipino Americans (1763-Present): Their History, Culture, and Traditions* by Veltisezar Bautista]
[Complete text can be accessed at: <http://www.philnewscentral.com/cgi-bin/redirect.cgi?url=philrev.html>]

PHILIPPINE REVOLUTION: PHASE 1

In Manila, in its suburbs, and in the provinces of Luzon, the *Katipunan* became the talk of the town after copies of the publication *Kalayaan* were circulated among the people. The rash and impatient nightly meetings held by new members aroused the suspicions of the authorities. Rumors about the meetings caused worry among the Spanish friars.

The friars blew the rumors out of proportion to force Spanish Governor-General Blanco, who was unsympathetic to them, to act on the matter. He, however, did not.

THE DISCOVERY OF THE KATIPUNAN

The discovery of the Katipunan was the result of a misunderstanding between two Katipuneros: Teodoro Patiño and Apolonio de la Cruz. Both were working at the Spanish-owned *Diario de Manila*. As an action against de la Cruz, Patiño revealed the secrets of the society to his sister, Honoria, an inmate at the orphanage in Mandaluyong, Manila, who in turn, told Sor Teresa about the matter. Then the sister asked Patiño to tell all he knew to Father Mariano Gil, the parish priest of Guadalupe and one of those trying to convince Governor-General Blanco to act quickly.

On August 19, 1896, Patiño disclosed what he knew to Father Gil. The friar rushed to the printing shop of *Diario de Manila* and, with its owner, conducted a search of the premises. The friar sought hidden evidence of the existence of the secret society. They found the lithographic stone used to print Katipunan receipts, which was confirmed by Patiño. Consequently, series of arrests of prominent Filipinos took place. Even the innocent ones, were thrown in jail or imprisoned at Fort Santiago in Manila.

The implication of some was the offset of a quirk of fate. The wealthy Filipinos had refused to join the Katipunan, so Andres Bonifacio, head of the Katipunan, thought that drawing up a list to make it appear that numerous wealthy Filipinos were contributing to the cause would force them to join. Hence, many of them were arrested. Others were killed.

Retreat to Balintawak and the Cry of Pugadlawin

Upon learning of the rapid spread of the discovery of the Katipunan, Bonifacio called all the leaders for an emergency general assembly to be held on August 24, in Balintawak, Caloocan. On the night of August 19, he, his brother Procopio, Emilio Jacinto, Teodoro Plata, and Aguedo del Rosario met at Balintawak before midnight.

On August 21, Bonifacio changed their code as the Spaniards had decoded the original one. Afterwards, about 500 of the rebels went to Kangkong from Balintawak—then, to Pugadlawin. On August 23, Bonifacio met his men in the yard of Juan A. Ramos, son of Melchora Aquino, who later became known as the “Mother of the Katipunan.” Bonifacio asked his men if they were committed to carry on the fight. Against the objections of Teodoro Plata, all agreed to fight until the last drop of blood.

To symbolize the commitment for an armed struggle, Bonifacio led his men in tearing up their *cedulas*, (residence certificate), shouting: “*Mabuhay ang Filipinas!*” (“Long live the Philippines”). For some time, the event was commemorated in the Philippines as the “Cry of Balintawak.” Later, it was corrected to the “Cry of Pugadlawin.”

START OF THE REVOLUTION

The first shots of the Philippine Revolution were fired between several Katipuneros and a patrol of Spanish civil guards. That happened in the *sitio* of Pasong Tamo in Kalookan. However, the first real battle of the revolution took place on August 30, 1896. Bonifacio, with about 800 Katipuneros, attacked the Spanish arsenal in San Juan del Monte (now, San Juan, Metro Manila). The Spaniards were outnumbered and weak, but reinforcements turned the tide in their favor. The Katipuneros were forced to retreat. They left more than 150 Katipuneros dead and many more captured.

The revolution spread to several Luzon provinces nearby. This prompted Governor-General Ramon Blanco to place the first eight provinces to revolt against Spanish sovereignty under martial law. They were Manila, Laguna, Bulacan, Batangas, Cavite, Pampanga, Tarlac, and Nueva Ecija.

Governor-General Blanco also included in the decree the condition that anyone who would surrender within 48 hours after its publication would not be tried in military courts. Some Katipuneros were duped into surrendering, only to be subjected to torture. Due to torture, some Katipuneros revealed the names of some of the other Katipuneros.

Hundreds of suspects were arrested and imprisoned. Fort Santiago became so crowded that many Filipinos who were thrown there for suspicion of involvement in the revolution were suffocated to death. Hundreds of heads of families were banished outside the archipelago as far as Africa. A great number of Filipinos were executed at the Luneta, most notable of whom was Jose Rizal. He was shot at the old Bagumbayan Field on December 30, 1896. This was ironic as Rizal was innocent of the charge of rebellion. Katipuneros recognized his intellectual accomplishments, however, Rizal rejected their invitations for him to join the Katipunan. To his death, Rizal had remained a reformist.

All the tortures and executions, however, embittered the Filipinos more and fanned the fires of revolution in their hearts. The revolution continued to spread throughout the archipelago.

FACTIONALISM WITHIN THE KATIPUNAN

In Cavite, the rebels stormed the municipal building of San Francisco de Malabon on August 31, 1896. The Magdiwang group also attacked the Spaniards in Noveleta. In Cavite el Viejo, the Magdalo group, under Candido Tirona (a bosom friend of Emilio Aguinaldo), captured the Spanish garrison while Emilio Aguinaldo and his men tried but failed to intercept Spanish reinforcements from Manila.

Emilio Aguinaldo. An *ilustrado*, Emilio Aguinaldo studied at San Juan de Letran College. However, he quit his studies when his father died so that he could take care of the family farm and could engage in business. When the revolution broke out, he was the mayor of Cavite el Viejo (now Kawit), where he was born on March 22, 1869. A cousin of Baldomero Aguinaldo, leader of the Magdalo faction, Emilio joined the Katipunan when he was 25.

Aguinaldo retreated to Imus, Cavite Province. There on September 5, 1896, he defeated the Spanish command of General Aguirre. Thus, Aguinaldo returned to Imus the hero of the hour, no longer *Kapitan* (Captain) Miong but *Heneral* (General) Miong.

Betrayal. There were early signs that the rebels in Cavite were leaning towards the establishment of a new leadership and government. On October 31, 1896, General Aguinaldo

issued two decrees stating that the aim of the Revolution was the independence of the Philippines. Thus, he urged Filipinos to fight for freedom, following the example of civilized European and American nations. He also proclaimed “Liberty, Equality, and Fraternity” as watchwords of the revolution.

Although the Magdalo was only one of the two factions of the Katipunan in Cavite, Aguinaldo, who belonged to this faction, made no mention of the parent organization. The letter K appeared on the seal of both documents, though. One manifesto announced that they (implying the Magdalo faction) had formed a provisional government in the towns that had been “pacified.” It was the government’s task to pursue the war until the archipelago was free.

According to author Renato Constantino, one was forced to conclude that Aguinaldo and the other leaders of the Magdalo had decided at this early stage to withdraw recognition of the Katipunan and install themselves as leaders of the revolution.

The Spaniards decided to concentrate on Cavite, after they had been defeated in other places. Governor-General Blanco ordered attacks on rebel troops in early November but they suffered heavy losses. (Aguinaldo led the Filipinos. Many died, including Carlos Tirona.)

Due to the defeats of the Spaniards, Governor-General Blanco was relieved upon the instigation of the friars. General Camilo de Polavieja took over on December 13, 1896. Little by little, de Polavieja was able to recapture about a third of Cavite.

DEFEAT OF THE KATIPUNAN

Disunity between the rival Magdalo and Magdiwang factions of the Katipunan in Cavite fought independently of each other. This was a major factor for the success of General Polavieja in his victories in Cavite. Realizing this, the Magdiwang faction asked Bonifacio, who had refused because he was needed in another place, to mediate. Later, he finally accepted the invitation.

In the latter part of December 1896, Bonifacio went to Cavite with his wife and brothers Procopio and Ciriaco. Aguinaldo met them and other leaders and Caviteños received Bonifacio with enthusiasm.

However, in his memoirs, General Artemio Ricarte recounted that a few days after Bonifacio’s arrival, black propaganda against Bonifacio in the form of anonymous letters circulated all over Cavite. The letters described him as unworthy of being idolized. The letter writers called him a mason, an atheist, an uneducated man, and a mere employee of a German firm.

On December 31, the Imus assembly was convened to determine the leadership in the province. The purpose was to end the rivalry between the two factions. The Magdalo group wanted a revolutionary government to supplant the Katipunan. The Magdiwang objected and maintained that the Katipunan already had a constitution and by-laws recognized by all. The meeting ended without a resolution of the conflict.

END OF THE KATIPUNAN

First Meeting at Tejeros: The Katipuneros decided to have another meeting on March 22, 1897, to discuss how Cavite should be defended. This was not even touched on. Instead, it was decided that an election of officers of the revolutionary government be held. That meant that the

Supreme Council of the Katipunan was being discarded, and that would be the end of the Katipunan.

Bonifacio reluctantly agreed to chair the assembly. Before the voting started, he admonished everyone that whoever was elected to any position should be respected. Ironically, after the elections, Bonifacio, founder of the Katipunan and initiator of the revolutionary struggle in the country, lost the leadership to Emilio Aguinaldo, who was voted president. Bonifacio was merely elected to the minor post of director of the interior. None of the other leaders of the Katipunan, not even Emilio Jacinto, were considered for positions at Tejeros.

When Bonifacio was being proclaimed, Daniel Tirona, a Magdalo, questioned this on the grounds that the position should be held by a lawyer. The angry Bonifacio demanded a retraction from Tirona, who, instead, turned to leave. Bonifacio was about to shoot Tirona when Artemio Ricarte intervened.

As the people began to leave the hall, Bonifacio shouted that he, in his capacity as chairman of the assembly and president of the Supreme Council of the Katipunan, declared the assembly dissolved and annulled all that had been approved and resolved. Then he left with his men.

Second Meeting at Tejeros: A Confrontation. Aguinaldo, engaged in a battle in Pasong Santol, a barrio in Cavite, was not present during the elections. He was notified of his election to presidency in Pasong Santol the following day. He was later convinced by his elder brother, Crispulo, to leave his men and take his oath of office. Thus, he and the others who had been elected the day before, except Bonifacio, took their oath of office in Santa Cruz de Malabon (now Tanza), Cavite.

Among those who were installed in office were Emilio Aguinaldo, president; Mariano Trias, vice president; Artemio Ricarte, captain-general; Emiliano Riego de Dios, director of war; Pascual Alvarez, director of the interior; and Severino de las Alas, director of justice.

In the meantime, Bonifacio and his remaining men of about 45 met at the estate house in Tejeros on March 23, 1897. They drew up a document, now called the *Acta de Tejeros*, where they cited their reasons for not accepting the results of the first Tejeros convention. From there, they went to Naic to get away from the Magdalo faction, which they held responsible for the anomalies during the election. Aguinaldo sent a delegation to Bonifacio to try to convince him to cooperate with the new revolutionary government, which the latter rebuffed.

Rival Government. In Naic, Bonifacio and his men prepared another document. The agreement specified the establishment of a government independent from Aguinaldo's revolutionary government. Called the Naic Military Agreement, it also rejected the first Tejeros convention and reasserted Bonifacio as leader of the revolution. To be organized was an army whose members were to be recruited by persuasive or coercive means.

Death of Bonifacio. Bonifacio moved from Naic to the barrio of Limbon in Indang, Cavite. He was accompanied by his wife, two brothers, and a few loyal soldiers. By then, Aguinaldo had learned of the Naic Military Agreement. He immediately ordered Colonel Agapito Bonzon and a group of soldiers to arrest the Bonifacio brothers.

In the ensuing confrontation, Bonifacio was stabbed in the larynx but taken alive. His brother Ciriaco was killed, while his brother Procopio was wounded. Bonifacio was transported in a hammock to Naic, the capital of the revolutionary government.

From April 29 to May 4, Bonifacio was placed on trial, together with Procopio, by the Council of War. General Tomas Mascardo was one of the members of the Council of War that tried the Bonifacio brothers.

Despite the lack of evidence, the Bonifacio brothers were found guilty of treason and sedition and recommended to be executed. Aguinaldo commuted the sentence to deportation on May 8, 1897, but Generals Mariano Noriel and Pio del Pilar, both former supporters of Bonifacio, upon learning of this, immediately asked General Aguinaldo to withdraw his order. Their reason was that there would be no unity among the revolutionaries as long as Bonifacio was alive. They were supported by other leaders.

Aguinaldo withdrew his order for reversal of the death sentence. As for Severino de las Alas, it was he who had made the false accusations against Bonifacio.

On May 10, General Noriel ordered Major Lazaro Makapagal to bring the Bonifacio brothers to Mount Tala near Maragondon. He was also given a sealed letter to be opened and read upon reaching their destination. The letter contained orders to execute Andres and Procopio Bonifacio. He was warned that severe punishment would follow if he failed to comply with the order. Hence, Makapagal made no hesitation to carry out the execution. Bonifacio and his brother were buried in shallow graves marked only by a few twigs.

THE BIAK-NA-BATO REPUBLIC

Maragondon, Cavite became the new rebel capital after the Spanish forces had captured Naic. However, many of the Spanish soldiers had just arrived from Spain and they suffered greatly from the tropical climate.

General Camilo de Polavieja requested that he be relieved as governor-general. On April 23, 1897. Fernando Primo de Rivera replaced the governor-general. Against Primo de Rivera, Aguinaldo and his men were forced to retreat to Batangas Province by Spanish forces.

The Spaniards gained control of practically the whole of Cavite. Thus, Primo de Rivera extended a decree granting pardon for those Filipinos surrendering beyond the initial deadline of May 17. There were some Filipinos who took advantage, but the others continued their fight.

Aguinaldo, who had established his headquarters in Talisay, Batangas Province, managed to escape the Spaniards who had surrounded the place. Then he and about 500 handpicked men went to Biyak-na-Bato, San Miguel de Mayumo, in Bulacan. There, Aguinaldo established a new government, which is now known as the Biak-na-Bato Republic.

He also issued a proclamation in July entitled "To the Brave Sons of the Philippines." The proclamation enumerated the revolutionary demands as:

1. Expulsion of the friars and the return to the Filipinos of the lands they appropriated for themselves.
2. Representation in the Spanish Cortes, freedom of press, and tolerance of all religious sects.
3. Equal treatment and pay for peninsular and insular civil servants and abolition of the power of the government to banish citizens.
4. Legal equality for all persons.

This proclamation showed that Aguinaldo was still willing to return to the Spanish fold if these demands were met. That was in spite of the fact that he and his men had already established the Biak-na-Bato Republic.

The constitution of the new republic was prepared by Felix Ferrer and Isabelo Artacho. They copied it almost verbatim from the Cuban Constitution of Jimaguayu. It was signed on November 1, 1897. In accordance with Article I, a Supreme Council was created on November. Aguinaldo was elected president.

Ceasefire! Governor-General Primo de Rivera realized that he might not be able to quell the rebellion. Hence, he tried to end it by peaceful negotiations.

The chance came when Pedro A. Paterno, a *mestizo* who had spent some years in Spain, offered to act as a peace negotiator. On August 9, 1897, Paterno brought Primo de Rivera's offer of peace to Aguinaldo's headquarters. It took four months before Paterno was able to come up with a peace agreement, now called the Pact of Biak-na-Bato, signed by Paterno as representative of the revolutionists and Primo de Rivera for the Spanish government.

Made up of three separate documents, the peace pact was signed on December 14 and 15, 1897. The pact provided for an end to the revolution by the laying down of arms by the revolutionary forces of Aguinaldo. They would then be granted amnesty and allowed to return to their homes. Aguinaldo and the other leaders would go on voluntary exile to Hong Kong. They would be given P800,000 by the Spanish government in three installments:

1. P400,000 upon leaving the Philippines.
2. P200,000 when at least 700 arms have been surrendered.
3. The balance upon declaration of a general amnesty.

Spain also promised to pay P900,000 to Filipino civilians who suffered losses because of the revolution. (Renato Constantino: *The Philippines: A Past Revisited*).

On December 27, 1897, Aguinaldo, with a check for P400,000, left for Hong Kong with 25 revolutionary leaders. Those left behind asked Primo de Rivera to give them the balance of P400,000, supposedly to be given to the needy ones among them. Instead, they were given P200,000, which they then divided among themselves.

Continuation of Hostilities: The Truce Fails. There was celebration in Manila the following month. However, although some of the Filipino Generals left behind did all they could to surrender the arms from the rebels, some of them were suspicious of the Spaniards. Thus, they declined to give up their arms. One of them, General Francisco Makabulos of Tarlac Province, established the Central Executive Committee, which would exist until a general government of the republic would again be established. For their part, the lower-ranking Spanish authorities continued to arrest and imprison many Filipinos suspected of having been involved in the rebellion.

Far from mere banditry, as the Spaniards termed these acts of resistance, they were, on the contrary, attempts to achieve the objectives of the old Katipunan. The Pact of Biak-na-Bato was thus a cessation of hostilities only for the compromisers, Aguinaldo and his group. For the people, the struggle continued.

PHILIPPINE REVOLUTION: PHASE 2

SPANISH-AMERICAN RELATIONS

In February 1895, Cuba, a Spanish colony, revolted against the Spaniards. In answer, Spanish General Valeriano Weyler, commander of all Spanish forces in Cuba, established concentration camps for the rebels and sympathizers. Being close to the United States, many American businessmen had large investments in Cuba, especially in the sugar industry. Thus, it was not difficult to obtain American support for the Cuban cause.

In January 1898, President William McKinley sent the U.S. Navy battleship *Maine* to Cuba in case American citizens needed to be evacuated. However, on February 15, 1898, an explosion sank the ship in the Havana harbor. This resulted in the loss of 260 of the crewmen and in a huge outcry from the American public.

Earlier, on February 9, 1898, a private letter from Enrique Dupuy de Lome, the Spanish minister to the United States, which had been stolen from a post office in Havana was published in the *New York Journal*. It described President McKinley as a “would-be politician” and a weak president.

The sinking of the *USS Maine* added fuel to an American public already enraged against the Spaniards because of the letter, although an investigation had failed to establish who was responsible for the explosion.

On February 25, 1898, Commodore George Dewey in Hong Kong received a directive from the United States. He was ordered to take his Asiatic squadron to Manila and attack Spanish forces in the Philippines should war break out between Spain and the United States.

SPANISH-AMERICAN WAR

Although President McKinley wished to avoid war with Spain, which also wanted to avoid a war with the United States, he ultimately had to give in to pressure from his own Republican Party. On April 11, 1898, he recommended direct American intervention in Cuba to the United States Congress, which voted for war with Spain.

Meanwhile, Spanish Governor-General Primo de Rivera was relieved of his position after the Conservative Party in Spain, to which he belonged, was replaced by the Liberal Party. His replacement, Governor-General Basilio Augustin, knew nothing about conditions in the Philippines. Primo de Rivera had wanted to stay there for a while in the event that Spanish-American relations might turn into a shooting war, in which case it would not have been practical to have a new governor-general in the Philippines.

Governor General Augustin arrived on April 9, 1898. He announced he would continue his predecessor's work of pacification and then assumed a wait-and-see position.

The Battle of Manila Bay. On April 25, 1898, Commodore George Dewey, upon orders, proceeded at once to the Philippines with a squadron of four armored cruisers, two gunboats, and a revenue cutter. It was led by the flagship *Olympia*. They entered Manila Bay in the early morning of May 1, 1898, and engaged the Spanish fleet of 12 ships, headed by Admiral Patricio Montojo, in a battle that lasted for only a few hours.

The more-modern American warships, although fewer in number, proved to be superior to the old and weaker Spanish vessels. The not-so-hard-fought Battle of Manila Bay was one of the most significant battles in American history because it established the United States as a world power.

For the Philippines, it signaled the end of more than 300 years of Spanish colonial rule. It also signaled the start of a new colonial rule, this time under the Americans. Dewey requested for army reinforcements because he had no troops to capture Manila. All he could do while waiting was blockade Manila Bay.

THE EXILES IN HONG KONG

In Hong Kong, the Filipino exiles followed closely the developments in the Philippines and the conflict between Spain and the United States. They thought of seeking American assistance in their revolutionary cause against the Spaniards. In the meantime, there was a problem regarding disposal of the P400,000 from Governor-General Primo de Rivera, under the terms of the Pact of Biak-na-Bato.

Isabelo Artacho wanted the money to be divided among themselves. When Aguinaldo refused, Artacho sued him in the Hong Kong Supreme Court. To escape the inconvenience of having to go to court, Aguinaldo, with Gregorio del Pilar and J. Leyba, secretly went to Singapore and arrived there on April 23, 1898. In the afternoon, Howard Bray, an Englishman who had been living in Singapore, gave Aguinaldo the message that E. Spencer Pratt, the American consul, wanted to talk with him.

It turned out that the Americans were thinking of winning the Filipinos over to their side should hostilities between the U.S. and Spain take a turn for the worst.

Pratt gave the impression to Aguinaldo that the Americans would not colonize the Philippines. He said that if they were going to leave Cuba ("which is just at our door") alone after driving the Spaniards away, why would they want the Philippines, which was 10,000 miles away. Aguinaldo then consented to return with Commodore Dewey to the Philippines to once more lead the revolution against Spain, fighting alongside the Americans.

Dewey had already sailed for Manila when Aguinaldo returned to Hong Kong. But Rounseville Wildman, American consul in Hong Kong, told him that Dewey had left instructions that Aguinaldo's return to the Philippines be arranged. He and Wildman met several times after this. He later suggested that Aguinaldo establish a dictatorial government, which was needed in the prosecution of the war against Spain, but it had to be replaced with a government similar to that of the United States once the war was over and peace was restored. Wildman and Pratt assured Aguinaldo that their government sympathized with the Filipinos' aspirations for independence, but they did not make any formal commitment.

THE MILITARY JUNTA

On May 4, Filipinos comprising what was called the Hong Kong *Junta* met to discuss what to do in the light of the new developments.

Those present were Felipe Agoncillo, temporary president; Doroteo Lopez, temporary secretary; and Teodoro Sandico, Anastacio Francisco, Mariano Llanera, Miguel Malvar, Andres

Garchitorena, Severo Buena Ventura, Maximo Kabigting, Faustino Lichauco, Antonio Montenegro, and Galicano Apacible.

Aguinaldo apprised them of what transpired in his meetings with Pratt and Wildman, and asked for their advice on what to do. After discussions, the *Junta* unanimously decided that Aguinaldo should return to the Philippines to lead the struggle against the Spaniards.

Have Guns, Will Fight. In preparation for his return to the Philippines, Aguinaldo gave Wildman P117,000 to be used in buying guns and ammunition. The first shipment for P50,000 arrived promptly, but Aguinaldo never learned from the consul where the rest of the money went.

Aguinaldo's Return to the Philippines. Consul Wildman arranged Aguinaldo's return on the ship *McCulloch*, which he and his companions boarded at night to avoid rousing the suspicion of the Spanish consul in Hong Kong.

On May 17, 1898, the ship left and arrived in Cavite two days later. Aguinaldo was then taken to the *Olympia*, where he was accorded honors due a general. Aguinaldo reportedly said that in their conference Dewey had given him assurance that the United States would recognize Philippine independence, which Dewey, however, denied. It is suggested that, there being no sufficient evidence to prove Aguinaldo's statement, he had mistakenly thought that Dewey was speaking for the American government.

Renato Constantino (*The Philippines: A Past Revisited*) points out that historians have treated the time when Aguinaldo was in Hong Kong as a period when the revolution was put on hold. That was during a time when he and others in Hong Kong were planning its resumption and, with this view, the acts of resistance in the country while Aguinaldo was away were "dismissed as if they were not part of the revolutionary stream.... Actually, the different manifestations of resistance which Aguinaldo so cavalierly branded as banditry just because he had chosen to surrender were the continuing expression of the people's determination to fight for the goals of the Katipunan."

Then, Aguinaldo was again in the Philippines, ready to lead the very ones he had branded bandits.

With Aguinaldo's return to the Philippines, Constantino saw "four major forces on the historical stage":

1. Spanish colonialism, which was trying to ward off its impending end.
2. American imperialism, which was waiting for such time when it had gathered sufficient military strength in the Philippines before showing its real motives.
3. The Filipino ilustrados, whose main concern was to place themselves in a jockeying position whatever political setup was to emerge. (However, their ultimate objective was supposedly independence, but they were ready to accept becoming an American protectorate or even annexation, just as they readily accepted continuing Spanish rule after the Pact of Biak-na-Bato).
4. And the masses, who still believed in and fought for the revolutionary objectives of the Katipunan.

The people showed that they could continue the struggle without the leadership of those who entered into the Pact of Biak-na-Bato. However, they were unaware of the "dangers that its (leadership) inherently compromising nature posed for the goal of independence."

On May 21, 1898, two days after he arrived, Aguinaldo in a letter advised the people to “*respect foreigners and their properties, also enemies who surrender...if we do not conduct ourselves thus the Americans will decide to sell us or else divide up our territory as they will hold us incapable of governing our land, we shall not secure our liberty; rather the contrary; our own soil will be delivered over to other hands.*”

When news of Aguinaldo’s arrival spread, a number of Filipino volunteers in the Spanish army defected to the Filipino side. By the end of May, with the growing number of revolutionary supporters, 5,000 Spaniards had been captured.

Spanish Last-Ditch Attempts. Governor-General Augustin was demoralized by the defection of the Filipinos from the Spanish army to Aguinaldo’s side and Dewey’s victory over the Spanish fleet on Manila Bay. Nevertheless, he desperately tried to save the situation.

In May, he issued two decrees creating a Filipino Volunteer Militia and a Consultative Assembly. His purpose was to win over the ilustrados, whom he appointed to both bodies. However, this backfired because all of those appointed in the militia instead joined Aguinaldo. On the other hand, the Consultative Assembly, which was headed by Pedro Paterno, the negotiator of the Pact of Biak-na-Bato and who appealed to the Filipinos to stand by Spain, accomplished nothing.

The renewed revolution after Aguinaldo’s arrival from Hongkong immediately became a success. By June 2, 1898, General Artemio Ricarte accepted the surrender of the Spanish commanding general in Cavite.

The Filipinos gained victory after victory. Within the month of June 1898, almost the whole of Luzon (except for the port of Cavite and Manila) had fallen into rebel hands. It was these victories by the people that “gave substance to the legal institutions the ilustrados were establishing.

American Duplicity. All the while, the Americans waited for reinforcements. Aguinaldo was treated with the courtesies befitting a head of state. Playing safe, the Americans took care not to make any commitments at the same time, continuing to let the Filipinos think they meant well. Their motive was to use the Filipinos to fight the Spaniards until reinforcements arrived.

The Siege of Manila. The Walled City (Intramuros) was then known as the City of Manila. (The outlying districts were the *arrabales* or suburbs.)

When the Spanish navy was destroyed, many Spaniards had taken refuge there. When Dewey did not bombard the city after winning the Battle of Manila Bay, the Spanish became optimistic. They didn’t know that he was just waiting for reinforcements. However, Aguinaldo seized the opportunity to besiege the city and cut off its food and water supply to force the Spaniards out. Aguinaldo offered the option of surrender three times, with generous terms, to Governor-General Augustin but these were rebuffed.

DICTATORIAL GOVERNMENT

When Aguinaldo had arrived from Hong Kong, he established a temporary dictatorial government upon the advise of Ambrosio Rianzares Bautista, his adviser. On May 24, 1898, Aguinaldo issued a decree formally establishing such form of government. The decree also nullified the orders issued under the Biak-na-Bato Republic.

Having a government in operation, Aguinaldo then deemed it necessary to declare the independence of the Philippines against the objections of Apolinario Mabini, who had become his unofficial adviser.

Mabini considered it more important before declaring independence to first reorganize the government into one that could prove to the foreign powers its competence and stability. It was Aguinaldo who won.

Apolinario Mabini: Born in Talaga, Tanauan, Batangas Province, Apolinario Mabini played an important role in the Aguinaldo government. Born of poor parents, his poverty did not deter him from pursuing high studies. His mother wanted him to become a priest. However, he opted to study law, and he received his degree in 1894 from the University of Santo Tomas.

In 1896, he contracted an illness that left him paralyzed in the lower limbs. He had been arrested on suspicion of involvement in the revolution, but he was released when the Spaniards saw he was paralyzed. However, in truth, he did have some involvement, having been a member of Rizal's reformist *La Liga Filipina*.

While taking his vacation in Los Baños, Laguna, in 1898, he was fetched by Aguinaldo's men. The men alternated in carrying him in his hammock. Afterwards, he was made Aguinaldo's adviser. Those envious of his position regarded him the "Dark Chamber of the President," but he is better known in history as the "Brains of the Revolution" and the "Sublime Paralytic."

PROCLAMATION OF PHILIPPINE INDEPENDENCE

On June 12, 1898, Philippine independence was proclaimed in Kawit, Cavite. The Philippine flag, which had been hand-sewn by Marcela Agoncillo in Hong Kong, was first officially raised. Also, the *Marcha Nacional Filipina*, the Philippine national anthem composed by Julian Felipe, was first played in public. The declaration of independence was patterned after the American Declaration of Independence.

Revolutionary Government. For his part, Apolinario Mabini considered the declaration of independence premature and inadequate, due to the lack of participation of the people. Thus, he urged Aguinaldo to change the form of government from dictatorial to revolutionary. That was done on June 23, 1898. The decree also provided for the creation of Congress.

Surrender Negotiations. After fresh American troops arrived on June 30, July 17, and July 31, 1898, Dewey started negotiating with Governor-General Augustin and with Belgian Consul, Andre, acting as go-between for the surrender of the Spaniards. Word about this reached the Peninsular Government, which immediately replaced Augustin with General Fermin Jaudenes. The two powers then very secretly agreed to stage a mock battle between them on one condition—that no Filipino troops would be allowed to enter Manila, clearly an act of betrayal of the Filipinos on the part of the Americans.

Mock Battle of Manila. All along, Aguinaldo and his forces guarded the city, and waited for the Spaniards to give in to hunger and thirst and surrender. After the secret deal between the Americans and the Spaniards, General Merritt, who had overall command of the American forces, decided to conduct the "offensive" against Manila from the side of Manila Bay.

General Francis Greene, who headed the second reinforcements, was instructed to tell Aguinaldo and his troops to show their cooperation with the Americans by leaving the area free

for the foreigners to occupy. Although Aguinaldo showed caution by demanding that this request be made in writing, he gullibly withdrew his troops when Greene promised to grant that request after the evacuation. But Greene reneged on his promise.

Aguinaldo started to get suspicious about the continuous arrival of American reinforcements. He considered them unnecessary because the Filipinos had the situation well in hand. He did not, however, do anything about this. Therefore, the American troops were installed in place.

On the eve of the mock battle, General Anderson, commander of the first reinforcements, even telegraphed Aguinaldo not to let his troops enter Manila without permission from the American commander or else they would be fired upon.

The Americans started their mock attack, with the Filipinos unsuspectingly fighting with all their might. At about 11:20 a.m., the Spaniards raised a flag of surrender, but it was only noticed at noon. By 5:00 p.m., the surrender negotiations were completed. The Spanish authorities agreed to surrender the Spaniards and the Filipino volunteers in the city on the condition that the Americans would safeguard the city and its inhabitants, churches, and religious worship.

The next day, August 14, the document stating the terms of surrender was formally signed by representatives of both parties. General Merritt then announced the establishment of the Military Government.

REVOLUTIONARY GOVERNMENT

President Aguinaldo convoked the Revolutionary Congress in Barasoain, Malolos, Bulacan Province. Those officers elected on September 15, 1898, were Pedro A. Paterno (the very same man who had brokered the betrayal of the revolution at Biak-na-Bato) as its president; Benito Legarda, vice president; Gregorio Araneta, first secretary; and Pablo Ocampo, second secretary.

The leadership of the revolution had been seized by the Cavite elite when Aguinaldo came into power in Tejeros, Cavite. He then reasserted his (and thus ilustrado) leadership after surrendering in the Pact of Biak-na-Bato and returning from exile in Hong Kong, both with the help of the Americans.

Constitution. The Congress, which Mabini had envisioned to be a mere advisory, not legislative, body of the president, proposed that a constitution be drafted, overruling Mabini's objections. He had meritoriously argued that the constitution had to be framed under peaceful conditions, but he was outvoted by the majority under Paterno. He proposed a constitution, which was rejected. Instead, one planned by Filipino lawyer Felipe Calderon was considered.

More Provinces Recovered. In September, 1898, the provinces of Isabela and Nueva Vizcaya were recovered. General Vicente Lukban also rushed to Samar and Leyte where he met little opposition. On September 15, 1898, in Malolos, Bulacan, President Aguinaldo formally declared the conclusion of the liberation of the Philippines. By October, General Lukban was in control of the situation Camarines.

On November 29, 1898, the Malolos Congress approved the constitution. However, Aguinaldo refused to sign it due to Mabini's objections.

Meanwhile, there were still Spanish garrisons in Cebu and Iloilo under General Montero and General de los Rios respectively. (Montero and his forces later surrendered on December 24,

1898. General de los Rios was to evacuate to Iloilo on December 26 and leave for Zamboanga on the way home to Spain.)

MALOLOS REPUBLIC: The First Philippine Republic

When Mabini's objections were satisfied the Malolos Constitution was promulgated on January 21, 1899. On January 23, 1899, the Philippine Republic was inaugurated in Malolos, with Aguinaldo as its first president.

Despite the proclamation of the Philippine independence and the establishment of the First Philippine Republic, the Philippines did not become a member of the family of nations. Among others, the United States and Spain did not recognize it. U.S. had by then decided to annex the Philippines as its territory in the Pacific.

THE MALOLOS CONSTITUTION.* This document, Agoncillo wrote, is the first significant Filipino document ever penned and produced by the people's representatives. It created a Filipino State whose government was "popular, representative, and responsible" with three distinct branches—the executive, legislative and judicial.

This constitution is unique for three reasons: superiority of the Assembly (Legislative) to either the executive or judicial branch; a permanent commission was created to sit as the legislative body when the Assembly was not in session; and, it established a unicameral legislature.

Revolutionary Periodicals.* There was a need to broadcast to the whole world the newly established Republic's ideals and aspirations so as to receive the needed recognition and respect from the world's nation. Hence, the Republic founded its official organ, "*El Heraldo de la Revolucion*" (September 1898), but was changed three times until it was finally named "*Graceta de Filipinas*", whose last number came out on October 14, 1899. These newspapers published the government's decrees, some news items and nationalistic Tagalog poems.

Privately owned nationalistic newspapers were also distributed to the public. Collectively, these publications urged the Filipinos to unite and exert more efforts in the struggle for national emancipation.

Educational Problems.* Wanting that each Filipino would become responsible, civic-minded individuals, the Republic saw to it that the schools that have been destroyed or abandoned due to the war be repaired and re-opened. Hence, Aguinaldo allocated a budget of thirty-five thousand pesos for public instruction. He further issued a decree outlining the curriculum, which included grammar, geography and history, literature, mathematics, foreign languages, philosophy, and physical sciences. In October of 1898, the Literary University of the Philippines was created; however, it did not live long for the conflict with the Americans led its faculty and students to disperse.

Problem on Recognition.* Aguinaldo appointed diplomatic agents and committees were created abroad to work for the recognition of the Philippine Independence by other nations. Diplomats were sent to the U.S., Japan, Australia, England, and France to lobby for recognition. Unfortunately, the goal to persuade foreign nations, especially the U.S.A., was futile when on December 10, 1898; the Treaty of Paris was signed.

* These are excerpts from Agoncillo's *History of the Filipino People*, 8th ed, 1990

THE PHILIPPINE-AMERICAN WAR (1899-1902)

(Excerpted from *The Filipino Americans (From 1763 to the Present) Their History, Culture, and Traditions* by Veltisezar Bautista.) COMPLETE EXCERPT AT: <http://www.filipino-americans.com/cgi-bin/redirect.cgi?url=filamwar.html>

On August 12, 1898, the day before the fall of Manila, Spain and the United States signed a peace agreement. Spain agreed to evacuate all her troops from and give up control over Cuba, cede Guam and Puerto Rico to the United States, which was also allowed to occupy Manila. The last condition was temporary while what was to be done with the Philippines was being determined.

In October 1898, representatives of Spain and the United States met in Paris to draft a peace treaty. One of the vital issues to be discussed was the status of the Philippines. Spain wanted the United States to return the Philippines to Spain because Manila had been occupied by the Americans only after the armistice had been signed on August 12, 1898, but to no avail. The United States insisted on obtaining the Philippines.

Treaty of Paris. On December 10, 1898, the Treaty of Paris, was signed in Paris, France, by both Spain and the United States. It formally ended the war between them. Under this treaty, Spain recognized the independence of Cuba; ceded Guam, Puerto Rico and the Philippines to the United States; and received a \$20 million payment from the United States for giving up the Philippines.

The treaty had to be ratified by the U.S. Senate before it could take effect. It, however, met opposition, mainly against the annexation of the Philippines. An Anti-Imperialist League was formed to rally American public opinion against the annexation. Some prominent Americans, such as former President Grover Cleveland, Andrew Carnegie, and Mark Twain, also opposed the ratification.

One of the reasons why the United States should not acquire the Philippines was that the Filipinos themselves were fighting the Americans in the Philippines. Such an act, they said, showed that the Filipinos did not want to be under American rule. They also reasoned that it was inconsistent for the United States to disclaim—through the so-called Teller Amendment—any intention of annexing Cuba and then annex the other Spanish colonies, such as the Philippines.

Annexation Fever. There were also many in the United States who saw the advantages of taking over the Philippines. Many missionaries, for instance, favored annexation. So did people who feared that Germany might get the Philippines if the United States did not. Some favored annexation to give America a “foothold” in the populous markets of Asia.

On February 6, 1899, the U.S. Senate, by a vote of 57 to 27, ratified the Treaty of Paris. The American people, in effect, also endorsed the treaty when they reelected President McKinley in the 1900 U.S. presidential elections. Thus, the Philippines formally came under the rule of the United States.

THE PHILIPPINE-AMERICAN WAR

The Filipinos had become suspicious of the true motives of the United States in going to the Philippines. In fact, they were prevented by the Americans from entering Manila after its fall. Their suspicions were confirmed by the Treaty of Paris under which Spain ceded the Philippines to the United States. Neither Spain nor the United States gave Felipe Agoncillo, Aguinaldo’s special envoy, a chance to present the wishes of the Filipinos in the Paris peace talks. Suspicion turned to hostility, and war between the two sides became inevitable. The Filipinos were outraged when

they learned that Spain, which no longer controlled the Philippines, had ceded the country to the United States.

Benevolent Assimilation Proclamation. On December 21, 1898, President William McKinley announced his decision to keep the Philippines as an American colonial possession.

Entitled “Benevolent Assimilation Proclamation,” the McKinley proclamation was announced in the Philippines on January 4, 1899. It stated clearly the intention of the United States to stay permanently in the Philippines. The mission of the United States was described by McKinley as one of “benevolent assimilation.” In the same proclamation, General Elwell Otis was named the commander of American ground forces in the Philippines, which was to “extend by force American sovereignty over this country.”

On January 5, 1899, Aguinaldo issued a counter-proclamation. He warned that his government was prepared to fight any American attempt to forcibly take over the country. This sounded like a declaration of war to the American military although Aguinaldo had no wish to get into a war with the United States. He knew that war would only cause untold suffering to the Filipino people. He was still hopeful that the situation could be saved by peaceful negotiations between him and the American military leaders in the Philippines. Aguinaldo wrote General Elwell S. Otis calling for peaceful negotiations.

On January 9, 1899, Otis appointed three American officers to meet with three Filipino military officials appointed by Aguinaldo. However, they didn’t accomplish anything.

WAR BEGINS

The tension between the Americans and the Filipinos was so great that it was easy to precipitate a war. On the night of February 4, 1899, as described in Aguinaldo: A Narrative of Filipino Ambitions, (E. Wildman 1901, Norwood Press, Norwood, MA) an American sentry, Private William W. Grayson, with another soldier, encountered three armed Filipinos on a bridge in San Juan del Monte near Manila.

Recalling the incident, Grayson said:

“About eight o’clock, Miller and I were cautiously pacing our district. We came to a fence and were trying to see what the Filipinos were up to. Suddenly, near at hand, on our left, there was a low but unmistakable Filipino outpost signal whistle. It was immediately answered by a similar whistle about twenty-five yards to the right. Then a red lantern flashed a signal from blockhouse number 7. We had never seen such a sign used before. In a moment, something rose up slowly in front of us. It was a Filipino. I yelled “Halt!” and made it pretty loud, for I was accustomed to challenging the officer of the guard in approved military style. I challenged him with another loud “halt!” Then he shouted “halto!” to me. Well, I thought the best thing to do was to shoot him. He dropped. If I didn’t kill him, I guess he died of fright. Two Filipinos sprang out of the gateway about 15 feet from us. I called “halt!” and Miller fired and dropped one. I saw that another was left. Well, I think I got my second Filipino that time....”

The Filipino troops fired back at the American lines and before the night was over, fighting had broken out between Filipino and American forces. Most of the Filipino commanders at that time were attending a dance in Malolos, Bulacan Province. When told of the outbreak of hostilities, they rushed back to their units, which were already shooting it out with American troops.

When war finally came, Aguinaldo still tried to stop it by sending an emissary to General Otis to appeal for an end to the fighting. But Otis responded, “fighting, having begun, must go on to the grim end.”

THE AMERICAN REACTION

The American people, however, received a different version of how the war started. Newspaper reports made it appear that the Filipinos had started the fighting. This was the time when the Treaty of Paris was pending ratification in the U.S. Senate. Previously, because of strong public opinion against the U.S. annexation of the Philippines, ratification of the treaty was uncertain. But the distorted news that reached the United States, specifically that the Filipinos were the ones who started hostilities, changed the minds of several U.S. senators to vote for ratification. On February 6, 1899, the U.S. Senate ratified the Treaty of Paris.

The Americans viewed the fighting as an insurrection, not a war. Hence, Americans refer to this episode as the Philippine Insurrection, not the Philippine-American War although this conflict officially lasted three years. Actually the fighting between American and the remaining armed groups of Filipinos, whom Americans branded as “bandits,” lasted 16 years (1899-1914).

James Loewen, a Washington, D.C.-based scholar and author of a forthcoming book titled *Lies Across the Landscape: What Our Historical Markers and Monuments Get Wrong*, said, “What we call the Philippine Insurrection should be called the Philippine War. We had never conquered the Philippines, so you can’t call it a revolt.”

THE WAR GOES ON

After the refusal of General Otis to end hostilities following the San Juan bridge incident, General Arthur MacArthur ordered the advance of American troops toward Filipino positions in Manila and the suburbs. Regiments from Kansas and California captured Santa Ana and Makati. Troops from Nebraska and Utah occupied the San Juan Bridge. On the other hand, volunteers from Idaho and Washington massacred hundreds of Filipinos who were then trying to cross the Pasig River. The coastlines were pounded continuously by Admiral Dewey’s naval guns.

Capturing Manila and the Suburbs. Several American soldiers who took part in the battles in Manila and the suburbs wrote letters telling about those battles to their relatives in the United States. These letters were published in local and national press in the United States by the Anti-Imperialist League in 1899 in the United States.

Caloocan Battle. Describing the Caloocan battle, Charles Bremer, of Minneapolis, Kansas, wrote:

Company I had taken a few prisoners, and stopped. The colonel ordered them up in to line time after time, and finally sent Captain Bishop back to start them. There occurred the hardest sight I ever saw. They had four prisoners, and didn’t know what to do with them. They asked Captain Bishop what to do, and he said: “You know the orders, and four natives fell dead.”

Writing his own version of the Caloocan fight, Captain Elliot, of the Kansas Regiment said:

Talk about war being “hell,” this war beats the hottest estimate ever made of that locality. Caloocan was supposed to contain seventeen thousand inhabitants. The Twentieth Kansas swept through it, and now Caloocan contains not one living native. Of the buildings, the battered walls of the great church and dismal prison alone remain. The

village of Maypaja, where our first fight occurred on the night of the fourth, had five thousand people on that day—now not one stone remains upon top of another. You can only faintly imagine this terrible scene of desolation. War is worse than hell.

Due to the Americans' superiority in arms, Caloocan fell. But General Luna didn't give up.

On February 22, Luna marched towards Manila to try to capture it. He even ordered the burning of houses in the suburbs to create confusion to the American troops. Afterwards he fought the enemy on Azcarraga. General Luna and his troops suffered heavy losses so he then retreated to Polo, Bulacan.

Atrocity in Malabon. The Americans advanced towards Malabon (near Caloocan).

Describing their adventures in Malabon, Anthony Michea of the Third Artillery wrote:

We bombarded a place called Malabon, and then we went in and killed every native we met, men, women, and children. It was a dreadful sight, the killing of the poor creatures. The natives captured some of the Americans and literally hacked them to pieces, so we got orders to spare no one."

On to Malolos. By March 30, the Americans were already near Malolos, Bulacan, where the Philippine government was headquartered. General Aguinaldo evacuated Malolos and moved his headquarters to San Isidro, Nueva Ecija.

On April 23, the same year, General Gregorio del Pilar, known as the "boy general," defeated the American cavalry under Major Bell in a stiff battle in Quinua (now Plaridel), Bulacan. The enemy suffered heavy losses, including Colonel Stotsenberg who was killed in action. On the other hand, General Licerio Geronimo overpowered the Americans under General Lawton in San Mateo, Morong, in which battle Lawton was killed.

General MacArthur moved towards Kalumpit, Bulacan, where General Luna was waiting for him. According to Teodoro Agoncillo (History of the Filipino People,) when the Americans were about to attack, Luna, together with his foot soldiers, cavalry, and artillery left Kalumpit to punish General Tomas Mascardo for his insubordination. Mascardo was then in Pampanga Province. General del Pilar was left to fight and repulse the enemy, which the "boy general" was not able to do. It was too late when Luna and his soldiers came back at nightfall. The Americans had already broken through the Filipino defensive lines. Thus they lost the fight, The Filipinos sustained other battle losses.

OTHER HAPPENINGS

As early as March 6, 1899, Apolinario Mabini, in his capacity as premier and minister of foreign affairs, met with the Schurman Commission. The commission had offered the Filipinos some form of autonomous government. Mabini's request for time to consult the people on the offer and a ceasefire in the meantime was refused. Mabini made another attempt, which turned to be futile, to seek an armistice on April 28. He later issued a manifesto criticizing the Americans, whom he described as a free people trying to rob others of their liberty. He then rallied the Filipino people to go on with the fight against the Americans.

When Mabini resigned from his post on May 7, 1899, President Aguinaldo named Pedro A. Paterno to head a new cabinet. It was Biak-na-Bato all over again. Notified of his replacement by Paterno, Mabini scoffed at the negotiations of the new cabinet on the basis of autonomy, calling it

a desire for “independence without any struggle.” As expected, nothing came out of the Paterno peace efforts because the U.S. insisted that the Filipinos lay down their arms first.

Disunity Among the Filipinos. Among the military and political leaders, disunity again caused divisions. Although they were in a war against a common enemy, many of their leaders in the government and in the army sadly still found time to engage in personal, and often bitter quarrels, with disastrous and tragic consequences to the First Philippine Republic. The power struggle served to weaken Filipino unity at a time of great peril to the nation.

Apolinario Mabini was considered an obstacle who was put out of the way with his resignation on May 7, 1899, by those who were later named to the Paterno cabinet. But a more formidable obstacle was General Antonio Luna, who was recognized as the ablest general of the revolution. Earlier, he was one of those who had revealed the existence of the Katipunan to the Spaniards.

A well-off ilustrado, Luna had joined Aguinaldo in 1898 and proved his worth as an officer. As a result, he was appointed commander-in-chief for central Luzon when the Filipino-American hostilities erupted.

However, he had a volatile temper and sharp tongue. He was very vocal against entering into any deal with the Americans; he opposed autonomy and strongly advocated a fight for independence. He even arrested members of the Paterno cabinet after he learned that they were planning to negotiate with the Americans, calling them traitors. Turned over to Aguinaldo, the Cabinet members were turned loose as soon as Luna left. These men then poisoned the mind of Aguinaldo against Luna, saying the hot-headed general was eyeing the presidency. In reality, Luna was only trying to get popular support for his arrest of the Paterno cabinet and to drum up opposition to autonomy.

Here's how Luna was killed as narrated in the book *History of the Filipino People* by Teodoro Agoncillo and Milagros C. Guerrero:

Upon Aguinaldo's invitation, General Luna on June 5, 1899, went to a convent in Cabanatuan, Nueva Ecija, which served as Aguinaldo's headquarters. When he arrived, Aguinaldo had already left for San Isidro, Nueva Ecija. Luna slapped the sentry at the convent as he went upstairs. There, he saw Felipe Buencamino, whom he despised, and they exchanged heated words. A rifle shot was heard from downstairs. He rushed downstairs, and there, members of the Kawit Company, one of whom he had recommended for punishment, mobbed him. Several stabbed him with daggers; others shot at him. He was able to run to the street. He fired his pistol, but he didn't hit anybody. Colonel Francisco Roman, his aide-de-camp, came to his defense, but he was shot to death. As he fell on the convent yard, all Luna could say was, "Cow....ards! As...sas...sins!" The next day, he was buried with military honors. However, no soldiers were investigated for the killing.

The killing of Luna was a big blow to the cause of the Filipinos. It was, as Constantino puts it, “Bonifacio's fate repeated.” His death deprived the nation of an able militarist. After Luna's death, Aguinaldo ordered all chiefs of brigades under Luna arrested. He also ordered the disarming of two companies suspected of being pro-Luna. Such acts, especially the slaying of Luna, led to the demoralization of the army, as he had had a wide following.

BACK TO THE BATTLEFIELDS

The Filipino army gradually broke up with one defeat after another on the battlefields. By the closing months of 1899, the army of the Philippine Republic was no longer a regular fighting

force, and on November 12, 1899, the army was dissolved by Aguinaldo. It was formed into guerrilla units that would carry on the war.

One by one, towns and provinces throughout the archipelago fell to the U.S. forces. Many of his civilian and military officials surrendered to or were captured by the Americans. Many of them, including Mabini, who was captured in December 1899, were deported to Guam in January 1901.

The Capture of Aguinaldo. The capture of Aguinaldo was placed by the Americans as one of their priorities. He was able to avoid capture for quite sometime, though. That was due to the loyalty of many townspeople in the different provinces, who warned his party whenever American troops were closing in.

Battle of Tirad Pass. He was also able to win some more time because of the heroic sacrifice of General Gregorio del Pilar, the “boy general” in the famous Battle of Tirad Pass on December 2, 1900, in Mountain Province. In this narrow 2,800-meter-high pass, General del Pilar, with a handpicked force of only 60 men, held off for more than five hours a battalion of Texans of the U.S. 33rd Volunteers led by Major Peyton C. March. They had been pursuing Aguinaldo and his party. Of the 60, 52 were killed and wounded; one of the lasts to be killed was General del Pilar. [This lost was in part due to the traitor, Igorot Christian, Januario Galut for he revealed to the pursuing Americans a secret route to the peak of the pass]

Aguinaldo was finally captured on March 23, 1901, in Palanan, Isabela Province, by means of a trick planned by Brigadier General Frederick Funston. A party of pro-American Macabebe scouts marched into Palanan pretending to be the reinforcements that Aguinaldo was waiting for. With the Macabebes were two former Filipino army officers, Tal Placido and Lazaro Segovia, who had surrendered to the Americans, and five Americans, including General Funston, who pretended to be captives. Caught by surprise, Aguinaldo’s guards were easily overpowered by the Macabebes after a brief exchange of shots. Aguinaldo was seized by Tal Placido and placed under arrest by General Funston.

He was brought to Manila to be kept a prisoner at Malacañang. There he was treated by General MacArthur more as a guest than as a prisoner. On April 1, 1901, convinced of the futility of continuing the war, the ambivalent Aguinaldo swore allegiance to the United States. On April 19, 1901, Aguinaldo issued a proclamation calling on the Filipino people to lay down their arms and accept American rule. His capture signaled the death of the First Philippine Republic. But the war continued.

WAR CRIMES

During the war, torture was resorted to by American troops to obtain information and confessions. The water cure was given to those merely suspected of being rebels. Some were hanged by the thumbs, others were dragged by galloping horses, or fires lit beneath others while they were hanging.

Another form of torture was tying to a tree and then shooting the suspect through the legs. If a confession was not obtained, he was again shot, the day after. This went on until he confessed or eventually died.

Villages were burned, townfolks massacred and their possessions looted. In Samar and Batangas, Brigadier General Jacob H. Smith and General Franklin Bell, respectively, ordered the mass murders in answer to the mass resistance.

On the other hand, Filipino guerrillas chopped off the noses and ears of captured Americans in violation of Aguinaldo's orders. There were reports that some Americans were buried alive by angry Filipino guerrillas. In other words, brutalities were perpetrated by both sides.

The Pacification of Samar. Due to the public demand in the U.S. for retaliation, President Theodore Roosevelt ordered the pacification of Samar. And in six months, General "Jake" Smith transformed Balangiga into a "howling wilderness." He ordered his men to kill anybody capable of carrying arms, including ten-year old boys.

Smith particularly ordered Major Littleton Waller to punish the people of Samar for the deaths of the American troops. His exact orders were: "I want no prisoners. I wish you to kill and burn, the more you kill and burn, the better you will please me."

When the campaign was over, the U. S. army court-martialed and retired General Smith from the service. There were reports that about one third of the entire population of Samar was annihilated during the campaign.

Concentration Camps. The Americans committed barbaric acts because of the population's support to the guerrillas. For instance, by December 25, 1901, all men, women, and children of the towns of Batangas and Laguna, were herded into small areas within the poblacion of their respective towns. The American troops burned their houses, carts, poultry, animals, etc. The people were prisoners for months.

General Miguel Malvar of Batangas, who took over the leadership of the fallen Aguinaldo, continued the fight. He was the commanding general of all forces south of the Pasig River.

Many Filipino soldiers and military officers surrendered to the Americans, but there were some who refused to give up. On February 27, 1902, General Vicente Lukban, who resorted to ambushing American troops in Samar, was captured in Samar. General Malvar surrendered to General J. Franklin Bell in Lipa, Batangas, on April 16, 1902.

"Official" End of the Philippine-American War. On July 4, 1902, President Theodore Roosevelt declared that the Philippine-American War, which Americans called the Philippine Insurrection, was over. He made the declaration after the Philippine Commission reported to Roosevelt that the recent "insurrection" in the Philippines was over and a general and complete state of peace existed.

Sporadic Fighting Continues. Official history proclaims Filipino struggle against the Americans as a short one and honors those who connived with the Americans. But little importance has been given to those who stood by the original goals of the Katipunan.

However, according to author Constantino, peace in the Philippines was merely propaganda. He said, in reality, the reports of the American commanding general and several governors showed that numerous towns and villages remained in a state of constant rebellion. They themselves recognized that this could not have continued without the people's support. Many collaborators were killed by resistance forces.

The civil government, composed of 6,000 men, was established. It was, however, led by American officers and former members of the Spanish civil guards.

Civil Guards. Initially, the highest rank a Filipino could hold was only second lieutenant. (Americans continued to head the constabulary until 1917.) The constabulary was used to quell

local resistance. Constantino terms these suppressive efforts of using a native force “the original Vietnamization.” He adds that some military techniques employed against Philippine resistance groups “strikingly similar to those that have more recently shocked the world.”

The Katipunan Becomes Alive. Many resistance groups under different leaders had emerged during the war years. Luciano San Miguel, who joined the Katipunan in 1886 revived the Katipunan in his command in Zambales Province. He was a colonel when the Philippine-American War broke out. As a commander, he participated in the battles of 1899 in central and western Luzon, including Morong and Bulacan.

In 1902, he was elected national head of the revived Katipunan. He continued the guerrilla war. He died in a battle with Philippine Constabulary and Philippine Scouts.

Faustino Guillermo, assumed the leadership of the new Katipunan movement when San Miguel was killed. Others who took part in the guerrilla warfare were Macario Sakay, who had been with Bonifacio and Jacinto during the initial struggles of the Katipunan, and Julian Montalan and Cornelio Felizardo.

The Philippine Constabulary, Philippine Scouts, and elements of the United States Army combined to go after the guerrillas.

In the province of Albay, General Simeon Ola launched guerrilla raids on U.S.-occupied towns until his surrender on September 25, 1903. He was the last Filipino general to surrender to the Americans.

Sakay, leader of a band of patriotic Filipinos and whom the Americans branded as a bandit, continued to fight. He even established the Tagalog “Republic.” He surrendered on July 14, 1906. Sakay and his men were tried and convicted as bandits. Sakay was hanged on September 13, 1907.

It took the United States more than three years to defeat the army of the first Philippine Republic. However, the outcome of the war was never in doubt, mainly because the United States enjoyed tremendous military advantages.

In numbers alone, the U.S. was superior. Although there were only 20,032 enlisted men and 819 officers in the U.S. Expeditionary Force in the Philippines as of January 31, 1899, more troops arrived in subsequent months. By April 16, 1902, more than 120,000 American soldiers had fought or served in the Philippines. Even more superior were the arms used by the Americans, who were well-equipped. U.S. warships were on the coast, ready to fire their big guns when needed.

In contrast, the Filipino arms were motley of rifles. Some had been supplied by the Americans during the Spanish-American War, others smuggled in by Filipino patriots, seized from the Spanish army, or taken from American soldiers. Artillery was likewise limited. Most of their cannons were captured from the Spaniards. Many Filipino soldiers did not even have guns, but used spears, lances and bolos (big knives) in fighting. Filipino soldiers also lacked military training. They did manage to win some small battlefield encounters, but these only delayed the ultimate victory for the Americans. Their resistance did not arouse public opinion in America against the U.S. military campaigns in the Philippines to the same degree that American public opinion forced the United States to withdraw from the Vietnam War more than 70 years later.

Nevertheless, the United States had to pay a very high price, more than 4,000 American soldiers' lives. One of them was Major General Henry C. Lawton, who was killed in the Battle of San Mateo on December 23, 1899. He was the highest-ranking U.S. military officer to be killed in action in the Philippine-American War. The U.S. government also spent about \$600 million in all.

Why the Filipinos lost in the Philippine-American War: A Summary*

1. The United States had better weapons.
2. Lack and loss of effective military leaders.

With the murder of Antonio Luna, the struggle lost its most effective military strategist. The Americans were, on the whole, more adept in military science but if the Filipinos had carried out a full scale guerilla operation from the beginning of the struggle, the revolution might have lasted longer and (as in Vietnam) the American public might have eventually got tired of the effort.

3. Bad leadership and vicious opportunism on the part of the *Ilustrados*.

The *Ilustrados* joined with the wealthy *hacendados* had greater loyalty to their own interests than that of Filipino independence. In Chapter X of the *La Revolucion Filipina*, it is written:

To sum it up, the Revolution failed because it was badly led; because its leader [Aguinaldo] won his post by reprehensible rather than meritorious acts; because instead of supporting the men most useful to the people, he made them useless out of jealousy... He judged the worth of men not by their ability, character, and patriotism, but rather by their degree of friendship and kinship with him; and, anxious to secure the readiness of his favorites to sacrifice themselves for him, he was tolerant even of their transgressions...

4. Public education and the promise of democracy.

It became apparent to the common Filipino that Americans were not the severe colonial masters as were most European conquerors. With the arrival of American schoolteachers, and the advent of universal education, the lowliest peasant realized his aspirations for education. Ingrained in Americans were the ideals of democracy. Despite many flaws, their goal was a democratically stable Philippine government.

* This is an excerpt from the internet [url cannot be accessed]

LESSON FIVE: REACTIONS TO SPANISH COLONIALISM – REVOLTS, RESISTANCE, REFORM & REVOLUTION—WEAVING OF A NATIONAL CONSCIOUSNESS

Article I. I. REVOLTS & REBELLION* **

Almost anywhere in the Philippines, Filipinos opposed Spanish imposition of sovereignty. Uprisings broke out against Spaniards and these were motivated by varied but interrelated reasons. The former chieftains who lost their power, influence and status led revolts due to personal and political dissatisfaction. Babaylans and Katalonas (native priests) rose in an attempt to regain their influence over the Christianized populace. They revolted (by way of crafts and idolatry) against Spanish missionaries who overtook their power. Still others rose up in arms due to the oppressive economic institutions (tribute, force labor, monopoly of businesses), and due to agrarian problems.

The following are examples of these uprisings:

1. Lakandula and Sulayman revolt (1574)

Disenchanted with ill-kept promises of the Spaniards that they would be exempted from taxation, the two former chieftains attacked the newly established Spanish citadel in Manila. But the revolt was aborted by the assurance that their request would be granted.

2. Conspiracy of the Maharlika [led by Martin Pangan and Agustin de Legaspi, 1587]

In an attempt to regain the “freedom and leadership, which their fathers had enjoyed before them,” former ruler of Tondo, Polo, Pandacan, Navotas and other barangays conspired to attack the Spaniards. But when a native spy informed the Spanish authorities about the plot, the leaders of the conspiracy were immediately arrested and executed. The rest were exiled to distant places in and out of the country.

3. Tamblot (1621) and Bankaw (1622) revolt

Tamblot, a former babaylan and Bankaw, a former chieftain led separate revolts for the purpose of restoring the old religion, but the Spanish soldiers, with the aid of Filipino soldiers loyal to Spain, suppressed the uprisings and severely punished the perpetrators.

Tamblot persuaded two thousand Boholanos who revolted against the Jesuits. They burned four villages and churches, threw away rosaries and crosses, and pierced an image of the Virgin repeatedly with their spears.

Bankaw’s followers destroyed church properties and erected a temple for their god. Men, women and children fought the Spaniards but after they were defeated, Bankaw was arrested and his head was severed then placed on a stake as a public warning. His son was beheaded and his daughter was captured.

4. Dagohoy’s revolt (1744, the longest revolt)

Angered and humiliated by the refusal of a Jesuit priest to give a Christian burial to his brother (who was killed in a duel), Dagohoy incited the people of Bohol to revolt. Dagohoy persuaded a number of 20, 000 followers who have been subjected to cheating and cruelty.

To escape arrest and punishment, Dagohoy and his followers fled to the mountains. And even after Dagohoy's death, his followers continued the revolt until finally, after 85 years of uprising, the revolt was suppressed.

5. Magalat revolt (1596)

The arbitrary and illegal collection of tribute forced Magalat of Cagayan to foment a revolt. But native assassins hired by the Spaniards liquidated Magalt. His death served to dishearten and disperse the rebels.

6. Maniago revolt (1660)

Francisco Maniago led the natives of Pampanga to revolt against the government practice of forcing them to cut timber and hauling them to Cavite for the construction of the galleons. The revolt was also caused by the unpaid arrears for the rice collected through the Bandala.

To stop the revolt, the Spaniards used both peaceful means and force. Mercenaries were hired; parish priests and native chiefs were employed to weaken the movement. Hence, an agreement was signed and general amnesty was granted to the rebels.

7. Diego and Gabriela Silang revolt (1762-63)

Complaints about anomalous collection of tribute and excesses of the *alcalde mayores* in the exercise of *indulto de comercio* led to the revolt of Silang in Ilocos Sur. The revolt later spread to Pangasinan and Cagayan.

The exhortation made by bishop Ustariz to the Ilocos to stop supporting Silang weakened the revolt. Silang's followers, especially his friend and aide Pedro Becbec, turned against him. He was later assassinated by his aide and Miguel Vicos.

Gabriela, Diego's wife continued the revolt. She even went to Abra and convinced the Tinggians (Itnegs) to join her against the Spaniards, but she was later captured and executed.

8. Hermano Pule revolt (1840)

Dominicans refused to admit Apolinario de la Cruz (who wanted to pursue a priestly vocation) because he was a native. Hence, he established a religious brotherhood in Quezon (Tayabas), which gained thousands of adherents even in Laguna and Batangas.

De la Cruz sought Spanish recognition for the brotherhood but the Spaniards instead arrested them. In 1841, the brotherhood revolted and killed the provincial governor. As a consequence, de la Cruz was captured and was publicly executed.

9. Agrarian Revolts (18th century)

In Batangas, revolts broke out as a protest against the unconditional appropriation of their land by the Jesuits. Peasant unrest spread to Laguna, Cavite and Morong (Rizal) but government troops sent from Manila quelled the revolt.

MUSLIM RESISTANCE**

From the inception of colonial rule, Spaniards attempted to secure Muslim recognition of their power and authority by engaging the Muslims, which they called "Moro" in continuous warfare.

Several Spanish military expeditions were sent to capture the Muslim territories. In 1578, for example, Governor-General Francisco de Sande sent a Spanish force to Jolo against the Tausog warriors. After defeating the Tausogs, the Spaniards exacted tributes from them and sailed away. The attack on Jolo did not mean that the Muslims were colonized for it actually ignited the long Muslim-Spanish wars. More wars would ensue after the defeat of the Tausogs: the battle between Figueroa's Christian Filipino-Spanish forces and Datu Ubal Sirungan's Bwayan warriors (1596); the retaliation of Muslims against the Christianized Visayans, which resulted to the burning and plundering of coastal villages (1599); the inutile attempt of Juan Gallinato's forces to conquer the Muslims after losing hand-to-hand combats in the forests and swamps of Jolo (1602). These wars would continue to haunt the Spanish colonizers exceeding even after their downfall in 1898.

IGOROT RESISTANCE

Spanish records leave no doubt that these mountain people [Igorots] fought for their liberty with every means at their disposal for 320 years, and that this resistance was deliberate, self-conscious, and continuous. That it was largely successful is indicated by the fact that at the end of the Spanish regime when Igorot territory have been carved up into a dozen military districts, the last census still listed one-third of the estimated mountain population as completely independent.

Although the Spaniards were able to establish short-lived garrisons in Baguio area in 1620, 1623 and 1625, and occupied Kayan near the Mankayan mines in 1668, the pressure of political problems elsewhere prevented further exploration of the Igorotland.

In 1767, Spanish government troops were repulsed in Kiangan, Ifugao. In the late 1850's the Ifugaos killed or drove out the Spanish missionaries resident in Mayaoyao, Bunluan and Kiangan.

The standard Spanish tactic of waging war against the Igorots was applying the torch to thatched houses and ripening grain—"enter with fire and blood"—and the standard Igorot response was to neither surrender nor submit but simply retreat deeper into the Cordillera. And in other instances, Igorots would, for a while, "cooperate" with the colonizers, then go back to the mountains and continue their resistance.

The use of the missionaries to subdue the Igorots was also strongly resisted by the Igorots. In 1755, for example, Fr. Cristobal Rodriguez was turned back by the Igorots who said, "their god didn't want him to go through because they would all die if they let him pass". In 1762, armed Igorots from entering the Igorot territory prevented Fray Manuel Alvarez.

In another occasion, an Igorot priestess said to a missionary, "If you're the priest of the Christians, so am I of the Igorots, and if you have your god, I have mine". Still in another instance, after preaching a sermon on the life of St. Augustine to inmates of a prison in Tuguegarao, a priest got dismayed when he argued with an Igorot who insisted that no colored man had ever become a white man's saint.

Source: Tolentino, D. (ed) 1994. Resistance & Revolution in the Cordillera. (*Igorot resistance is an excerpt of the original text*)

Chinese Revolts

Besides the numerous Filipino revolts against the Spaniards, Chinese had their share of uprisings, too. The first was the revolt incited by Eng-Kang, a rich Chinese merchant. The Chinese attacked Tondo and Quiapo setting the buildings on fire and killing dwellers. Another

revolt was caused by Governor-general Corcuera's harsh order forcing the Chinese to work in Calamba, Laguna and by the abuses committed by Spanish tribute collectors. Chinese killed the alcalde mayor of Laguna and several Spanish Friars. There were other subsequent Chinese revolts but all these were repulsed with the help of loyal Christian Filipino soldiers.

FAILURE OF THE REVOLTS

All the earlier resistance, which occurred in cyclical pattern were failures. Because of the insular make-up of the Philippines, the early Filipinos were conditioned to love and feel apart from each other for almost 333 years. There was no sense of national unity. Thus, there was wide communication gap among Filipinos. There was no national leader to lead the people in their uprisings.

The absence of nationalism could be attributed to the "divide et impere" (divide and rule) colonial policy of the Spaniards. This policy gradually resulted to antagonism among the Filipinos for pacified Christianized Filipinos were used by the Spaniards to fight the Muslim Filipinos and other pagans.

II. PHILIPPINE NATIONALISM*

NATIONALISM is the condition of mind, feelings, or sentiment of a group of people living in a well-defined geographical area, speaking a common language, possessing a literature in which the aspirations of a nation have been expressed, being attracted to common conditions, and in some cases, having a common religion... (Luis L. Snyder)

FACTORS THAT ACCELERATED PHILIPPINE NATIONALISM

A. Opening of the Philippines to International Trade

The opening of Philippines to international trade sometime in 1834 resulted to an extraordinary socio-economic changes in the lives of the Filipinos. It brought great transformation from the preceding centuries of economic stagnation created by the monopolistic policy of Spain. With the opening of ports [a place of customary entry and exit] ensued greater demands for export crops such as rice, sugar, abaca and tobacco. Chinese and Chinese mestizos profited highly from this trade.

Banking improved and a number of hotels for travelers and places of relaxation opened. Obviously, there was an unprecedented economic development and optimism for a better life for the people of the Philippines.

B. Rise of the Middle Class [Media Clase]

As a result of the great economic transformation in the life of the Filipino, a middle-class of Asian and Eurasian mestizos emerged in the Philippine social pyramid. They emerged from the economic boom derived from the expanded agriculture and commerce embarked on by the rising native entrepreneurs. The rise of the middle class was highly visible in the residential organization of Manila society.

Intramuros, served as the politico-religious center of the Spanish enclave in the Philippines. Outside the walls, were the Filipino, Chinese and mestizo communities concentrated in different areas.

Later, it would be from this social class that the best minds would dominate the campaign for reforms.

C. European Liberalism and the Reign of Carlos Maria de la Torre

LIBERALISM is an attitude toward the society, economy, and government favoring gradual reform and ordered change rather than reaction or revolution and opposed equally to arbitrary censorship and undue license in dealing with ideas.

This thought was embodied in the outcry of the French revolutionaries: "LIBERTY, EQUALITY and FRATERNITY". When the Liberals in Spain got hold of power, Carlos Maria de la Torre was appointed governor-general in the Philippines. And during his term, he gave the Filipinos a taste of freedom---FREEDOM OF EXPRESSION.

Governor de la Torre was unpopular with the Manila Spaniards and with the Regular Spanish clergy who overly demonstrated their aversion for him. He shocked the Spaniards when he even led a group of Filipino elites in a toast to liberty.

He abolished press espionage and proclaimed freedom of speech. He abrogated flogging for Filipino deserters and supplemented it with a month-long imprisonment. He allowed Filipinos to hold meetings and organize associations.

However, de la Torre's liberalism was criticized to be superficial for he ordered secret investigations against liberal Filipino leaders, which even included Fr. Jose Burgos.

D. Racial Discrimination

Racism in the Philippines during the Spanish period was abundant in documentary proof. The most poisonous attack on the Filipino race came from the Franciscan Fr. Miguel Lucio y Bustamante who expressed that the Filipino could never learn the Spanish language or be civilized. He differentiated the Spaniards from the Filipino by saying that "*the Spaniard will always be a Spaniard and the Indio will always be an Indio. The monkey [indio] will always be a monkey, however you dress him with shirt and trousers, he will always be a monkey and not human.*"

Some of these acts of racism committed by the Spaniards were:

1. The townspeople were obliged to remove their hats when Spaniards passed by.
2. If the Spaniard was a priest, the Filipino was obliged to kiss him by the hand.
3. No Indio was allowed to sit at the same table with the Spaniard even if the Spaniard was a guest in the Indio's house.
4. Filipino wives of Spaniards were looked down in the society as belonging to an inferior class.

E. Regular-Secular Conflict

Conflict arose between the Regular clergy [Augustinians, Recolletos, Dominicans, Jesuits] and Seculars [mostly parish priests] due to the non-observance of the Secularization Policy in the Philippines. Secularization refers to the transfer of ministries established or run by Regular [Friars] to the seculars.

This conflict culminated to the establishment of separatist movement, which exploded in the Filipinization of the church, and its separation from Rome. (i.e. Aglipayan or Philippine Independent Church)

F. Cavite Mutiny of 1872 and the martyrdom of GOMBURZA

After Governor de la Torre left the Philippines, a new governor-general arrived. He was Rafael de Izquierdo, who said that he shall “ govern with a cross on one hand and a sword on the other.” Izquierdo was considered a tyrant for he abolished all the liberal rights extended to the Filipinos by the former governor-general.

Enraged by discontent against the Spaniards, 200 Filipino soldiers, joined in by some workers in the arsenal of the artillery corps led by Sgt. La Madrid, mutinied in the night of January 1872.

The mutiny’s causes were: unreasonable deduction in the wages, loss of exemption privileges from tributes and forced labor, unpaid wages and unjust payments.

Although the mutiny was localized, the Spaniards viewed the event as an overturning of the colonial rule in the Archipelago. To make matters worse, the Spaniards accused Fathers Mariano Gomez, Jose Burgos, and Jacinto Zamora as the agitators of the anti-Spanish movement. Thus, the authorities executed the priests by guillotine (garrote).

Jose Rizal observed the significance of the Cavite revolt when he wrote in 1889 that:

“It may be possible to stimulate another revolt like that of Cavite and then, because of it, cut off the heads of many educated persons, but from the blood spilled, fresher and more shoots will sprout. Before the catastrophe of 1872, there were less thoughtful people, less anti-friars; they sacrificed innocent victims; but now you have the young, the women, and the young ladies declaring themselves in favor of the same cause. Repeat the sacrifice and the executioners will be sealing their own fate.”

III. PROPAGANDA MOVEMENT* **

The Propaganda Movement was not a radical agitation to overthrow Spanish rule by a bloody revolution. It was a peaceful campaign, vigorously carried on by means of pen, brush and tongue, to seek reforms from Spain for the improvement of its colonial government and for the welfare of the oppressed Filipinos.

Generally, the reforms they sought for were:

1. Equality of Filipinos and Spaniards before the law;
2. Assimilation of the Philippines as a regular province of Spain;
3. Restoration of Philippine representation in the Spanish Cortes;
4. Filipinization of the Philippine parishes and expulsion of the friars; and
5. Human rights for Filipinos, such as freedom of speech, of the press, and to meet and petition for redress of grievances.

LA SOLIDARIDAD: Organ of the Propaganda Movement

Realizing the importance of mass media to propagate Propaganda objectives, Graciano Lopez-Jaena founded a newspaper, La Solidaridad, in Barcelona, Spain on February 15, 1889. The aims of which are:

1. To portray vividly the deplorable conditions of the Philippines
2. To work peacefully for political and social reforms
3. To combat evil forces of medievalism and reaction

4. To advocate liberal ideas and progress
5. To champion the legitimate aspirations of the Filipino people for democracy and happiness

Other Filipinos who contributed articles for the *La Solidaridad* were:

<u>Writers</u>	<u>Pennames</u>
Dr. Jose Rizal	Laong Laan / Dimas Alang
M.H. del Pilar	Plaridel
Mariano Ponce	Tikbalang / Naning
Antonio Luna	Taga-Ilog
Jose Ma. Panganiban	Jomapa

The Spaniards in the Philippines naturally forbade the reading of the periodical, but their vigilance was not enough to discourage the Filipinos from smuggling copies of the forbidden newspaper. Though the *Sol* didn't succeed in influencing Spain to grant reforms, it succeeded in exposing the evils in the Philippine society and in belying the Spanish claim that there had no civilization before the coming of the Spaniards.

HISPANO-FILIPINO ASSOCIATION

The Hispano-Filipino Association was conceived as early as 1888 but it was inaugurated in January 12, 1889 in Madrid, Spain. Filipino propagandists and their Spanish friends organized themselves to secure for reforms for the Philippines. Prominent among the Spanish members were Miguel Morayta, professor of history at the Universidad Central de Madrid, and Felipe de la Corte, a writer of Philippine Studies.

Among the reforms needed in the Philippines the organization outlined were:

1. The compulsory teaching of Spanish in all schools;
2. The suppression of inhuman punishment in all jails;
3. The establishment of the civil register and the register of deeds;
4. Abolition of the *diezmos prediales* (tax which amounted to one-tenth of the produce of the land) and the *sancturom* (tax for the support of the church);
5. Establishment of secondary schools in the provinces;
6. Establishment of agricultural banks;
7. Reforms in the University of Sto. Tomas in order to raise it to the rank of the universities in Spain;
8. Initiation of reforms in the public administration; and
9. Construction of good roads and railways.

Due to the concerted effort of the association, laws were passed in the Cortes (Law-Making Body of Spain), which could have been beneficial to the Filipinos had they been carried out religiously. An example was the passing of the Maura Law in 1893, which was to provide more autonomy to local officials and curb the excesses of the friars.

THE ROLE OF THE MASONRY

Disgusted with the role of friars in Philippine affairs, the Filipino propagandists in Spain affiliated with Masonic lodges in Spain. Masonic lodges were a secret fraternity of skilled persons. The leading Filipino Masons decided to establish lodges in the Philippines. Pedro Paterno and Antonio Luna were selected to carry out the plan. Thus, the lodge *Nilad* was established in 1892.

The Masons were careful in their pronouncements, for they did not want to antagonize unduly the Spanish authorities. Their platform was:

1. A dignified, free and prosperous country (Philippines)
2. A democratic regime;
3. A good government and good administration;
4. Representation in the Spanish Cortes; and
5. Declaration of Philippines as a Spanish province.

At the outbreak of the revolution, Masonry was already deeply entrenched in the Philippines. The creation of more lodges worried the Spanish authorities...*"an alarm exists here [Philippines] about the separatist work in the Archipelago through Masonic propaganda that excludes all Spaniards and is directed exclusively to the natives."* (content of a cablegram sent to the colonial government in the Philippines by the Minister of Colonies)

LA LIGA FILIPINA

Almost simultaneously with the introduction of Masonry in the country, Jose Rizal proposed the establishment of a civic society, which he called La Liga Filipina. Its constitution was drafted in Hongkong and the society was officially established on July 3, 1892. The aims were as follows:

1. To unite the whole archipelago into one compact, vigorous, and homogenous body;
2. Mutual protection in every want and necessity;
3. Defense against all violence and injustice;
4. Encouragement of instruction, agriculture, and commerce; and
5. Study and application of reforms.

The fate of the organization was doomed with the arrest of Jose Rizal and his deportation to Dapitan, Zamboanga. Conflict among its members arose. The middle class members vainly hoped that reforms could still be granted with the help of the La Solidaridad. The poor members led by Andres Bonifacio thought that there was no hope for reforms. Thus, Bonifacio founded the Katipunan Movement.

FAILURE OF THE REFORM MOVEMENT

The Reform Movement failed in its campaign for reforms due to the following:

1. Spain was too pre-occupied with its own internal problems to give a moment's thought to the colonial problem;
2. The reform movements in the Philippines lacked sufficient means to carry out their aims. There were no enough funds.
3. The propagandists were divided against themselves by petty jealousy. Thus, the ties among them weakened.

IV. THE KATIPUNAN MOVEMENT*

The failure of the reform movement instigated the founding of a secret revolutionary movement, which was called Kataastaasan Kagalang-galang na Katipunan nang manga Anak ng Bayan [KKK] or Katipunan for short on July 7, 1892.

Andres Bonifacio, Valentin Diaz, Teodoro Plata, Ladislao Diwa, Deodato Arellano, and a few others met in Tondo, performed the ancient blood compact, and signed their membership papers with their own blood.

To win more members, the Katipunan employed the so-called triangle method in which an original member would take in two new members who did not know each other but knew only the original member. Later the method was abandoned because recruitment was too slow, so that it was agreed that any member could take in as many members as he could get.

Women were also included in the Katipunan. In 1893, soon after Andres Bonifacio's second marriage to Gregoria de Jesus, the Women's Chapter of the KKK was established. The women acted as a front for the clandestine goings-on of the Katipuneros and they took the responsibility of securing important documents of the organization.

AIMS OF THE KATIPUNAN

1. Political Aim: Separation of the Philippines from Spain
2. Moral Aim: Teaching of good manners, hygiene, good morals, and attacking obscurantism, religious fanaticism, and weakness of character
3. Civic Aim: Adherence to the principle of self-help and the defense of the poor and oppressed.

STRUCTURE OF THE KATIPUNAN

1. Kataastaasang Sanggunian [Supreme Council]
It is the highest governing body of the society and was composed of a president, a fiscal, a secretary, a treasurer and an comptroller.
2. Sanggunian Bayan [Provincial Council]
It represented the province and had a council similar to the Supreme Council.
3. Sangguniang Balangay [Populr Council]
It represented the municipality or town and has a council similar to the Supreme Council
4. Sangguniang Hukuman [Judicial Council]
It sat as a court of justice to pass judgment on any member who violated the rules of the society or to mediate between quarreling brethren or factions.

A closer look into the aims and into the political structure of the KKK would reveal characteristics of the Propaganda movement. This should not be surprising because Bonifacio and a good number of Katipuneros were members of the defunct Masonry and other Reform movements.

KINDS OF MEMBERSHIP

1. Katipon: They wore black hood in the meetings of the society. Their password is Anak ng Bayan.
2. Kawal/Soldiers: They wore a green hood triangle. Their password was GOMBURZA.
3. Bayani/Patriot: They wore a red mask. Their password was RIZAL.

The Katipon could graduate to the Kawal class if he had bought several members into the society, while the Kawal could become a Bayani upon being elected an officer of the society.

KALAYAAN: The Katipunan Newspaper

Kalayaan , the name of the society's organ was suggested by Dr. Pio Valenzuela and was approved by Andres Bonifacio and Emilio Jacinto. To fool the Spanish authorities, M. H del Pilar's

name served as front as editor, while in fact, it was Jacinto who was the real editor. Copies of the first and only publication were secretly distributed in Manila, Cavite, Morong (Rizal), Caloocan, Malabon and other places.

ANDRES BONIFACIO is the founder and organizer of the Katipunan. He was born in Tondo on November 30, 1863.

He studied the alphabet in a school conducted by Guillermo Osmeña of Cebu. The death of his parents forced him to give up his schooling to shoulder the burden of his family. Though limited in education, he was endowed with a beautiful penmanship and an interest in craftsmanship. He made canes and paper fans, which he peddled around. He made posters for business firms and the little free time he had was spent for self-study.

As a lover of books, he was able to read such books like "The Wandering Jew, Uncle Tom's Cabin, The Lives of the American Presidents, Count of Monte Cristo, and the Novels of Jose Rizal.

He was employed as a clerk-messenger in the commercial firm of Fleming and Co. and later transferred to Fressell and Co. as an agent.

He married Gregoria de Jesus of Caloocan in 1892 at Binondo church and was remarried according to Katipunan rites.

As the Supremo of the KKK, no one dared to question his decisions, but he wasn't dictatorial. He was in fact humble and tolerant. When the society's sake is at stake, he never hesitated to take drastic action against anybody whom he thought would defeat the purpose of the Katipunan

EMILIO JACINTO is known as the "Brains of the Katipunan". He was born in Tondo on December 15, 1875.

As a boy, he spent most of the day in the streets and so came to learn a kind of Spanish, which may be described as bamboo Spanish.

He enrolled at San Juan de Letran College and later at the University of Santo Tomas, where he developed a taste of reading.

At the age of eighteen, he joined the Katipunan, becoming the youngest member of them all. Honest and highly intelligent, he won the admiration of Bonifacio and subsequently became his trusted friend and adviser.

AS the brains of the Katipunan, he was the author of articles, which influenced the masses to join the society and to make sacrifices for the welfare of the native land. He was the editor of the society's newspaper, which voiced the aspirations of the people.

The secret of his success as propaganda writer lies in the simplicity of his style, a style that reflected his personality. Precisely because of the simplicity of his style, the masses understood him and felt the power of his words.

Aside from his Kartilla, he also wrote Liwanag at Dilim (Light and Darkness), Pahayag (Manifesto), Sa Mga Kababayan (To My Countrymen) and many others.

TEACHINGS OF THE KATIPUNAN [KARTILLA]

Written by Emilio Jacinto

1. Life, which is not consecrated to a lofty and sacred cause is like a tree without a shadow, if not a poisonous weed.
2. A good deed that springs from a desire for personal profit and not from a desire to do good is not kindness.
3. True greatness consists in being charitable, in loving one's fellowmen and in adjusting every movement, deed and word to true reason.

4. All men are equal, be of color of their skin, black or white. One may be superior to another in knowledge, wealth and beauty, but cannot be superior in being.
5. He who is noble prefers to personal gains; he who is mean prefers personal profit to honor.
6. To a man with a sense of shame, his word is inviolate.
7. Don't fritter away time; lost riches may be recovered, but time lost will never come again.
8. Defend the oppressed and fight the oppressor.
9. An intelligent man is he who is cautious in speech and knows how to keep the secrets that must be guarded.
10. In the thorny path of life, man is a guide of his wife and children; of he who guides moves toward evil, they who are guided likewise move toward evil.
11. Think not of a woman as a thing merely to while away time with, but as a helper and partner in the hardships of life. Respect her in her weakness, and remember the mother who brought you into this world and who cared for you in your childhood.
12. What you do not want done to your wife, daughter and sister, do not do to the wife, daughter and sister of another.
13. The nobility of a man does not consist in being a king, nor in the highness of the nose and the whiteness of the skin, nor in being a priest representing God, nor in the exalted position in this earth, but pure and truly noble is he who, though born in the woods, is possessed of an upright character; who is true to his words; who has dignity and honor; who does not oppress and does not help those who oppress; who knows how to look after and love the land of his birth.

When these doctrines spread and the Sun of beloved liberty shines with brilliant effulgence on these unhappy isles and shed its soft rays upon the united people and brothers in everlasting happiness, the lives, labors, and sufferings of those who are gone shall be more than recompensed.

KATUNGKULANG GAGAWIN AND MGA ANAK NG BAYAN [Duties of the Sons of the People]

Written by Andres Bonifacio

1. Love God with all your heart.
2. Bear always in mind that the love of God is also the love of Country, and this, too, is love of one's fellow men.
3. Engrave in your heart that the true measure of honor and happiness is to die for the freedom of your country.
4. All your good wishes will be crowned with success if you have serenity, constancy, reason, and faith in your acts and endeavor.
5. Guard the mandates and aims of the KKK as you guard your honor.
6. It is the duty of all to deliver, at the risk of their own lives and wealth, anyone who runs great risks in the performance of his duty.
7. Our responsibility to ourselves and the performance of our duties will be the example set for our fellowmen to follow.
8. Insofar as it is within your power, share your means with the poor and the unfortunate.
9. Diligence in the work that gives sustenance to you is the true basis of love – love for your own self, for your wife and children, and for your brothers and countrymen.
10. Punish any scoundrel and traitor and praise all good work. Believe, likewise, that the aims of the KKK are God-given for the will of the people is also the will of God.

* ** These are excerpts from Agoncillo's *History of the Filipino People*, 8th ed, 1990 and from Zaide's *Philippines: A Unique Nation*, 1994

LESSON SIX: POLITICAL DEVELOPMENT IN THE PHILIPPINES DURING THE AMERICAN OCCUPATION (1898-1946)* **

COLONIAL OBJECTIVES

1. To pursue the manifest destiny for America as a world power.
2. To use the Philippines as a source of raw materials for industries.
3. To use the Philippines as military base.
4. To have a refueling port for their ships to China.

THE MILITARY GOVERNMENT (1898-1901)

Under the able command of three successive Military Governors namely: Gen. Wesley Merritt; Gen. Elwell Otis; and Gen. Arthur McArthur, the following were achieved:

1. Pacification of the country
2. Introduced American schools with soldiers as the first teachers (Thomasites)
3. Laying down of foundation of the civil regime
4. Organized the civil court—Supreme Court (with Cayetano Arellano as chief justice)
5. Establishment of the Local Government in towns and provinces (Gen. Henry G. Lawton—conducted the first local election in Baliwag, Bulacan on May 7, 1899)

FIRST PHILIPPINE COMMISSION (1899)

January 20, 1899 –Pres. McKinley appointed the First Philippine Commission (Schurman Commission), which arrived in Manila on March 4, 1899. (Dr. Jacob Schurman as chairman; Gen. Otis, Admiral Dewey, Mr Denby and Dr. Worcester as members respectively)

Objective of the Commission: To make a survey of Philippine conditions and to achieve the peaceful extension of American sovereignty over the Philippines

Aiming to extend their sovereignty in a humane and effective manner, the Americans contacted influential Filipinos and used them to explain American intentions to the people and the Americans also sought for the elite's cooperation in establishing a new political system (Jose, 2000).

The Commission failed to achieve its objectives [due to the Philippine-American War] but recommended the following:

1. Establish a territorial government with a bicameral legislature (lower and upper house)
2. Withdraw military rule in pacified areas
3. Conserve natural resources



4. Organize autonomous local governments
5. Open of the pre-elementary schools
6. Appoint qualified men to important government offices

FILIPINIZATION & THE SECOND PHILIPPINE COMMISSION (1900)

March 16, 1900 – Second Philippine Commission (Taft Commission) was appointed and it arrived in Manila on June 31, 1900 (with Judge William H. Taft as chairman; Dean Worcester, Luke Wright, Henry Ide and Prof. Bernard Moses as members respectively)

“**INSTRUCTIONS**” – served as guidance of the Second Philippine Commission. It contained the basic democratic principles underlying American policy. It was called “MAGNA CARTA of the PHILIPPINES”.

“...is not designed for our satisfaction or for the expression of our theoretical views, but for the happiness, peace, and prosperity of the people of the Philippines.”

Taft’s policy of “the Philippines for the Filipinos” fell squarely within the imperialist framework. By promoting an improvement in the standard of living of the Filipinos and by giving them the benefits of American education, Taft would be creating new tastes and consumer demands, thus developing a profitable market for American products (Constantino, 1977).

Some Achievements:

1. Passing an act appropriating P 2,000,000 for the construction and repair of roads and bridges in the Philippines.
2. Issuance of general amnesty to Filipino patriots in arms.
3. Recognition of the “FEDERAL PARTY” –the first political party in the Philippines.
-- the party worked for peace, and collaboration with America

THE SPOONER AMENDMENT. Authorized the American President to proceed with the establishment of a civil government in the Philippines. It was sponsored by Senator John C. Spooner, hence the name. It marked the beginning of civil regime in the Philippines.

CIVIL GOVERNMENT : On July 4, 1901, the Civil Government was inaugurated in Manila with WILLIAM H. TAFT as Civil Governor, who continued to be the head of the Philippine Commission. And the Commission continued to be the legislative body.

With the Commission headed by Taft, a number of Filipinos were given the opportunity to become government officials. Some of them are as follows:

- a. Arellano Cayetano – Chief Justice of the Supreme Court
- b. Gregorio Araneta – Secretary of Finance and Justice
- c. Dr. T.H. Pardo de Tavera; Benito Legarda, Sr.; and Jose Luzuriaga – members of the Commission

PHILIPPINE BILL OF 1902 : The first Congressional Law about the governance of the Philippines. Also known as Cooper Act.

Provisions:

1. extension of the Bill of Rights to the Filipino People, except the right of jury trial
2. appointment of two Filipino resident commissioners to Washington
3. establishment of an elective Philippine Assembly

4. retention of the Philippine Commission as the upper house of the Legislature, and Philippine Assembly as lower house
5. conservation of natural resources of the Philippines for the Filipinos

CAMPAIGN FOR PHILIPPINE INDEPENDENCE

Filipino Nationalism did not die even after the capture/surrender of the remaining revolutionaries who resisted American occupation for nationalistic Filipino writers and artists continued to advocate freedom in their writings and plays. For this reason the Americans passed laws, which suppressed nationalism among Filipinos. To wit:

1. Seditious Law (1901). This law imposed the death penalty or long prison term on anyone who advocated independence or separation from the United States even by peaceful means. This was the basis of the Colonial administration for banning political parties advocating independence. This law also punished journalists and playwrights who dared to publish nationalistic writings (Constantino, 1977).
2. Brigandage Act (1902). This law meted death or long-term imprisonment for guerillas branded as outlaws or robbers. Supporters of armed bands were also meted to years imprisonment (Constantino, 1977).
3. Reconcentration Act (1903). This law authorized provincial governors to reconcentrate in the towns all residents of outlying barrios if "outlaws" (resistant fighters) operated in these areas. This facilitated the apprehension of guerillas that were allegedly being hidden and protected by the civilians. This inhuman act resulted to the neglect of farms, scarcity of food, undernourishment, poor sanitary conditions, and prevalence of diseases caused by overcrowding (Constantino, 1977).
4. Flag Law (1907-1919) – prohibited the public display of the Filipino flag

In 1902, nationalist parties were established by Filipinos. These were: Independence Party; Nationalist Party; and Democratic Party. The foremost aims were:

1. to keep alive the independence sentiment of the people
2. to counteract the pro-American activities of the Federal Party

THE PHILIPPINE ASSEMBLY: inaugurated at Manila on October 16, 1907 with Sergio Osmena as Speaker of the Assembly and Manuel Quezon as majority floor leader. There were 80 members, representing the best brains of the nation.

The first bill passed by the Assembly was the GARABALDON law (sponsored by Isaura Garabaldon), which appropriated one million pesos for barrio schools.

Pursuant to the Philippine bill of 1902, two resident commissioners, Benito Legarda and Pablo Ocampo, represented the Filipinos in the American Congress. These commissioners were the defenders of Filipino interests in America. They pleaded for independence and opposed laws that were harmful to the Filipinos.

When Francis Burton Harrison (1913) became the governor-general in the Philippines, he championed Filipino rights and liberties by replacing American government employees with Filipinos. Filipinos were placed in charge of executive departments, government-owned corporations.

JONES LAW of 1916: Law sponsored by Cong. Atkinson Jones and was signed by U.S. Pres. Woodrow Wilson. This law further backed Harrison's Filipinization policy.

It contained a preamble declaring that INDEPENDENCE would be granted to the Filipino people as soon as a stable government could be established in the Philippines. Moreover, the law saw to it that the basic rights of the Filipino people were safeguarded.

In appreciation to the American policy (Jones Law), Filipinos supported the Americans in the First World War (1914-1918) by sending Filipino soldiers to fight in Europe and “make the world safe for democracy”. In France, the first Filipino fatality was Thomas Claudio.

FIRST PHILIPPINE INDEPENDENCE MISSION (1919). After the First World War, Filipino leaders continued their campaign for independence. Senate President Manuel Quezon, with 40 representatives left for Washington to present their cause to the Americans. Unfortunately, the U.S. congress, which was controlled by Republicans did not heed the U.S. president’s recommendation of granting Philippine independence.

The failure of this mission was followed by a series of independence missions, which were also futile.

WOOD-FORBES MISSION. In 1921, Leonard Wood and Cameron Forbes were sent by U.S.A. to the Philippines to obtain information about the conditions of the Philippines. The mission toured the country and conducted conferences in towns and cities. It submitted a report to the U.S. Pres. Harding, stating that granting of independence be postponed for the following reasons: (1) poor financial condition of the Philippines (bankruptcy of the Philippine National Bank); and, (2) instability of government [due to the presence of corrupt and ignorant politicians].

The suspension of independence was a move the Filipinos considered as a step backward, prompting Manuel Quezon to say: “*I would prefer a government run like hell by Filipinos [to] a government run like heaven by Americans*”(Jose, 2000).

WOOD VS. FILIPINOS. When Leonard Wood became governor-general of the Philippines in 1921, his administration got entangled in a conflict with the Philippine Assembly. In 1923, such conflict led to a mass resignation of the Filipino cabinet. The Filipino politicians accused Wood of being anti-Filipino, as shown by his vetoing of the bills sent to him for signature (Jose, 2000).

Due to this conflict, two opposing political parties (Nationalista and Democracia) united to fight for the Filipino cause against the Wood Administration. It was called “National Supreme Council”. The conflict ended with the death of Wood while having his vacation in America.

Finally, Filipino-American cooperation was restored with the coming of the Republican governor-generals (i.e., H.L. Stimson, D.F. Davis, and Theodore Roosevelt, Jr.

OSROX MISSION (1931). Headed by Sergio Osmena and Manuel Roxas. With the hope of gaining favorable results, this mission headed for America. And in 1932, the HARE-HAWES-CUTTING BILL was passed (sponsored by Rep. B.B. Hare, Sen. H.B. Hawes, and Pres. Herbert Hoover) .

The HHC bill was opposed by Senate President Manuel Quezon because of some objectionable features. This opposition led to the Osmena-Quezon conflict. Thus, on October 17, 1933, Quezon himself led an Independence Mission to Washington to secure a better independence act.

THE TYDINGS-MCDUFFIE LAW (1934). After a series of conferences with Pres. Franklin Roosevelt and the American Congress, Quezon was able to get the nod of the Americans for Philippine Independence; thus, the Tydings-McDuffie Law was passed (sponsored by Sen. Millard Tydings and Rep. John McDuffie) and signed on March 24, 1934. This was a revised copy of the HHC Act of 1933.

Important Provisions:

1. provided for a 10-year transition period under the Commonwealth of the Philippines
2. graduated tariff on Philippine exports to America commencing on the 6th year of the Commonwealth
3. an annual quota of 50 Filipino immigrants to America
4. control of currency, coinage, foreign trade and foreign relations by America
5. representation of the Commonwealth in America with one Filipino resident Commissioner
6. representation of the U.S. President in the Philippines with an American High Commissioner

The Tydings-McDuffie Law authorized the Philippine Legislature to call a Constitutional convention to draft the Constitution of the Philippines. The drafting of the Constitution started in July, 1934 and was finalized in February, 1935. On March 23, 1935, Pres. Roosevelt approved the said constitution and on May 14, 1935, the constitution was ratified by the Filipino people in a plebiscite. Thus, the "1935 CONSTITUTION" was born.

THE SAKDAL UPRISING

Agrarian unrest in the 1920's up to the mid-1930's spread like wildfire. In the southern Tagalog provinces of Laguna, Cavite, and Batangas, a society was founded. It was called the "Sakdal", meaning "to accuse". Its purpose was to obtain "independence with no master but the people". Its leader was a fiery and colorful orator, Benigno Ramos, who was once a minor employee in the Senate, upon the appointment of Quezon. Ramos shaped the Sakdal into a political party.

Sakdalistas, as they were called, accused the Nacionalistas of failing to obtain independence despite the fact that they had been agitating for it for more than 26 years. They further accused the political leadership [of Quezon] as indifferent to the poor. They contended that people had to free themselves from the fate imposed upon them by the elite. The educational system, free trade, and U.S. military and naval installations had kept the Philippines in bondage and were the root causes of the people's poverty and degradation.

In the late afternoon of May 2, 1935 some 400 people took over the municipal building in Cabuyao, Laguna, raised the Sakdal flag and proclaimed independence, shouting: "Long live the Republic of the Philippines!" At dawn the next morning, shooting started between them and the constabulary, resulting in the deaths of 53 Sakdalistas.

The Sakdalistas were described as "astonishingly ignorant, economically helpless victims of the local cacique system (landlordism), and the remorseless usurers." Basing from the Sakdalistas' perspective, they staged such uprising because they believed that the country's God-given richness was controlled by the Catholic Church, foreigners and a few rich Filipinos. The Sakdalistas felt they were living examples of honor, being oppressed and poor, and possessing pure hearts capable of humility, compassion and sacrifice.

THE COMMONWEALTH REPUBLIC. With a duly ratified Constitution, the Commonwealth Republic headed by pres. Manuel Quezon and Vice-Pres. Sergio Osmena, was inaugurated on November 15, 1935.

Achievements:

1. Reorganization of the government by creating new offices such as: Department of National Defense, Institute of National Language, National Council of Education
2. Granting of new chartered cities—Cebu, Iloilo, Bacolod, Davao, etc.
3. Adoption of the National Language based on Tagalog
4. Promotion of Social Justice (Eight-Hour Labor Act, Appointment of Public Defenders)
5. Compulsory military training of able-bodied Filipino youths
6. Census of the Philippines in 1939
7. Improvement in the Philippine Economy (growth in agriculture, commerce and industries)
8. Creation of the Joint Preparatory Committee on Philippine Affairs (JPCPA), which recommended the granting of Independence on July 4, 1946
9. Amendments to the 1935 Constitution: creation of a Bicameral Legislature; a four-year tenure of office for the President and Vice-President with reelection; and creation of an Independent Commission on Elections
10. Granting of woman suffrage

WORLD WAR TWO. The outbreak of the world war in 1939 proved disastrous for the Commonwealth Republic. On December 7, 1941, the Japanese attacked Pearl Harbor in Hawaii. On December 8, 1941, the Japanese bombed Davao City, Tuguegarao, Baguio, Iba, Tarlac, and Clark Field. On December 9, 1941, Manila was raided. Japanese pilots bombed Nichols Field.

THE ESCAPE OF QUEZON. On February 20, 1942 Pres. Quezon and his family boarded a submarine and left Corregidor for Panay. From Panay, he and his party went to Negros then went to Mindanao and later reached Australia by Plane. On May 8, 1942, he reached San Francisco. He was brought to Washington, where Pres. Roosevelt welcomed him. Quezon stayed in America until his death on August 1, 1944 due to terminal illness (Tuberculosis).

RESTORATION OF THE COMMONWEALTH. The new president of the Commonwealth Pres. Sergio Osmeña reestablished government offices and agencies; distributed relief goods, reopened schools, and rehabilitated industries, trade, transportation and communication. Osmeña tried his best to work for the rehabilitation of the war-torn Philippines by securing aid from America until the end of his term.

On April 23, 1946 national elections were held. Manuel Roxas and Elpidio Quirino of the Liberal Party won as president and vice-president respectively over the Nationalista Party (with Osmeña and Eulogio Rodriguez as candidates for presidency and vice-presidency). On May 26, 1946, Roxas was inaugurated as the Last President of the Commonwealth Republic.

On July 4, 1946, Philippine Independence was fully granted by the Americans to the Filipinos. Thus, the First Republic of the Philippines (also known as Third Philippine Republic, the Second Republic was the Japanese-sponsored republic under Jose P. Laurel) was born.

AMERICAN HERITAGE

1. **DEMOCRACY**, America's Greatest Legacy. Under American tutelage, the Filipinos were given greater participation in government affairs and enjoyed more human rights.

2. **DIET & DRESS.** Westernization of the Filipino taste for food and clothing was furthered by the Americans. The Filipino diet was enriched with ham and eggs, oatmeal, sandwiches, hamburger, beefsteak, Vienna sausages, hot dogs, tomato catsup, spare ribs, etc. It became fashionable to drink whisky and to smoke American-brand cigarettes.

Filipino males wore pants with suspenders or belts, coat-and-tie, polo shirts for casual wear, leather or tennis shoes. Women aped American females in wearing fanciful hats, long skirts, high-heeled shoes, nylon stockings, perfumes and lotions, artificial eyelashes and cosmetics.

3. **AMERICANIZED MANNERS.** Men and women learned to address each other as “Mr.” and “Miss”. The younger generation lost some of their good manners of the past, such as polite speech and behavior, but they acquired frankness, broadmindedness, and sportsmanship.

4. **FAMILY LIFE.** Close family ties deteriorated to some extent to the impact of American ideas. The custom of praying together every night was gradually disappearing. The kissing of the hands of elders as expression of filial piety was vanishing.



5. **EMANCIPATION OF WOMEN.** Women were no longer secluded within the narrow confines of their homes. They acquired freedom to go out alone, mingle and socialize with men, and go to parties without chaperon. They were allowed to work in factories and offices, attend political rallies and meetings and to participate in active sports. Furthermore, they were free to become professionals (teachers, engineers, doctors). Finally, they joined politics and were given the right to vote in elections.

6. **POPULAR EDUCATION.** Education was no longer a privilege of rich families under the American regime. Many poor children were able to become physicians, lawyers and engineers. Co-education, which was banned during the Spanish regime, was established.

With popular education, the English language was propagated. English became the medium of instruction in all Philippine schools, the official language of the government, the language in business and social circles, and the common language of the masses. Hence, Filipinos became proficient in English that they eclipsed other Southeast Asian nations in producing Asian literature in English.

7. **AMERICANIZED NAMES.** Filipinos came to adopt American names, such as Joe, Bobby, Tony, Bill, Tom, Mary, Margie, Lily, etc.

8. **RECREATIONAL LIFE.** America introduced the Hollywood silent movies, and later the “talkies” (talking movie), radios, which broadcasted news, musical, educational programs. Indoor games, such as bowling, billiards, ping-pong, black jack and other card games were also introduced. Filipinos came to love baseball, softball, football and volleyball.

9. **ECONOMIC TRANSFORMATIONS.** In 1902, the Bureau of Agriculture was established to reinvigorate the deplorable state of Philippine agriculture. Experimental farms were established to teach people scientific methods of cultivation. Plant and animal pests were gradually exterminated. In 1903, to relieve the drought-stricken Philippines and suffering population, the Philippine government purchased rice from Burma and Indo-China using a relief fund from the U.S. Agricultural progress during the American period was remarkable for more lands were cultivated and livestock resources increased, too.

The Friar Land Act of 1904 offered more lands to Filipinos, but sadly, the terms of the sale benefited rich landowners more than small farmers. Evidently, the Americans still favored the landed elite, much similar with the Spaniards.

Free trade with America was established by virtue of the Payne-Aldrich Act of 1909 (partial free trade) and of the Underwood-Simons Tariff Act (full free trade). Such free trade allowed the free inflow and outflow of Philippine and American products in both countries. Economic prosperity was felt in the Philippines, thereby resulting in a higher standard of living, better health and sanitation, and social advancement. But such prosperity was artificial for Filipinos became too much dependent on American products. Furthermore, Filipino products entering the U.S. had quotas and tariffs, whereas American products entering the Philippines were free of such levy.

In the end, a conclusion may be made. While it is a fact that the Philippine economy experienced modernization and industrialization under the American regime, it is also a fact that much of the country’s resources were exploited and destroyed at the expense of the poor Filipinos. Though agriculture was mechanized, other agricultural products were neglected since the Americans focused just the same their attention on the production of “cash crops” (tobacco, sugar cane, coconut, hemp).

* **Excerpts from Zaide’s *Philippines: A Unique Nation*, 1994 and from Agoncillo’s *History of the Filipino People*, 8th ed., 1990.

McKinley's Benevolent Assimilation Proclamation

EXECUTIVE MANSION, WASHINGTON
December 21, 1898

The destruction of the Spanish Fleet in the harbor of Manila by the United States naval squadron commanded by Rear Admiral Dewey, followed by the reduction of the city and the surrender of the Spanish forces, practically effected the conquest of the Philippine Islands and the suspension of the Spanish sovereignty therein. **With the signature of the treaty of peace between the United States and Spain by their respective plenipotentiaries at Paris on the 10th instant, and as a result of the victories of American arm, the future control, disposition, and government of the Philippine Islands are ceded to the United States.** In the fulfillment of the rights of sovereignty thus acquired and the responsible obligations of government thus assumed, the actual occupation and administration of the entire group of the Philippine Islands becomes immediately necessary, and the military government heretofore maintained by the United States in the city, harbor, and bay of Manila is to be extended with the possible dispatch to the whole of the ceded territory.

In performing this duty the military commander of the United States is enjoined to make known to the inhabitants of the Philippine Islands that in succeeding to the sovereignty of Spain, in wavering the former political relations, and in establishing a new political power, the authority of the United States is to be exerted for the securing of the persons and property of the people of the islands and for the confirmation of all their private rights and relations. It will be the duty of the commander of the forces of occupation to announce and proclaim in the most public manner that **we come, not as invaders or conquerors, but as friends, to protect the natives in their homes, in their employment, and in their personal and religious rights.** All persons who, either by active aid or by honest submission, cooperate with the Government of the United States to give effect to these beneficent purposes will receive the reward of its support and protection. All others will be brought within the lawful rule we have assumed, with firmness if need be, but without severity, so far as possible. Within the absolute domain of military authority, which necessarily is and must remain supreme in the ceded territory until the legislation of the United States shall otherwise provide, the municipal laws of the territory in

respect to private rights and property and the repression of crime are to be considered as continuing force, and to be administered by the ordinary tribunals, so far as practicable. The operations of civil and municipal government are to be performed by such officers as may accept the supremacy of the United States by taking oath of allegiance, or by officers chosen, as far as practicable, from the inhabitants of the islands. While the control of all the public property and the revenues of the state passes with the cession, and while the use and management of all public means of transportation are necessarily reserved to the authority of the United States, private property, whether belonging to individuals or corporations, is to be respected except for cause duly established. The taxes and duties heretofore payable by the inhabitants of the late government become payable to the authorities of the United States unless it be seen fit to substitute for them reasonable rates or modes of contribution to the expenses of government, whether general or local. If private property be taken for military use, it shall be paid for when possible in cash, at a fair valuation, and when payment in cash is not practicable, receipts are to be given. All ports and places in the Philippine Islands in the actual possession of the land and naval forces of the United States will be opened to commerce of all friendly nations. All goods and wares not prohibited for military reasons by due announcement of the military authority will be admitted upon payment of such duties and other charges as shall be in force at the time of their importation. Finally, it should be the earnest wish and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that **the mission of the United States is one of "Benevolent Assimilation" substituting the mild sway of justice and right for arbitrary rule.** In the fulfillment of this high mission, supporting the temperate administration of affairs for the greatest good of the governed, there must be sedulously maintained the strong arm of authority, to repress disturbance and to overcome all obstacles to the bestowal of the blessings of good government upon the people of the Philippine Islands under free flag of the United States.

The White Man's Burden

Rudyard Kipling

McClure's Magazine 12 (Feb. 1899).

Take up the White Man's burden--
Send forth the best ye breed--
Go, bind your sons to exile
To serve your captives' need;
To wait, in heavy harness,
On fluttered folk and wild--
Your new-caught sullen peoples,
Half devil and half child.

Take up the White Man's burden--
In patience to abide,
To veil the threat of terror
And check the show of pride;
By open speech and simple,
An hundred times made plain,
To seek another's profit
And work another's gain.

Take up the White Man's burden--
The savage wars of peace--
Fill full the mouth of Famine,
And bid the sickness cease;
And when your goal is nearest
(The end for others sought)
Watch sloth and heathen folly
Bring all your hope to nought.

Take up the White Man's burden--
No iron rule of kings,
But toil of serf and sweeper--
The tale of common things.
The ports ye shall not enter,
The roads ye shall not tread,
Go, make them with your living
And mark them with your dead.

Take up the White Man's burden,
And reap his old reward--
The blame of those ye better
The hate of those ye guard--
The cry of hosts ye humour
(Ah, slowly!) toward the light:--
"Why brought ye us from bondage,
Our loved Egyptian night?"

Take up the White Man's burden--
Ye dare not stoop to less--
Nor call too loud on Freedom
To cloak your weariness.
By all ye will or whisper,
By all ye leave or do,
The silent sullen peoples
Shall weigh your God and you.

Take up the White Man's burden!
Have done with childish days--
The lightly-proffered laurel,
The easy ungrudged praise:
Comes now, to search your manhood
Through all the thankless years,
Cold, edged with dear-bought wisdom,
The judgment of your peers.

LESSON SEVEN: PHILIPPINES UNDER ATTACK—WW II and JAPANESE IMPERIALISM

Brief History of World War Two: Philippine Setting

In March 1938, German troops occupied Austria. In March 1939, Hitler seized Czechoslovakia then turned his attention to Poland. Despite the guarantee Britain and France assured on Poland's integrity, Hitler dealt Poland with severe action. Hitler's (Nazi) army invaded Poland on September 1, 1939, thus, World War II began. (Whitten, 2001)

War in the Pacific came later. When Japan occupied Manchuria in 1932, invaded China proper in 1937, and occupied French Indo-China in 1940, American and Filipino leaders feared that Philippines could be their next target. On July 26, 1941, the Philippine reserve and regular forces were incorporated into the United States Army. These joint forces were called United States Armed Forces in the Far East or USAFFE. It was under the command of Gen. Douglas MacArthur (Agoncillo, 1990)

Due to its expansion activities, Japan was economically sanctioned. U.S. froze Japan's assets in the United States. And while tensions between Japan and the U.S. were being peacefully solved in Washington D.C., Japanese bombers attacked and "surprised Pearl Harbor in Hawaii and sank the cream of the American Navy" on December 7, 1941. This sneak attack was followed by the simultaneous bombing of Clark Field, Nichols Field, Sangley Point, Davao, Baguio and Aparri — all strategic places in the Philippines. Hence, America and Britain declared war against Japan on December 8, 1941. (Agoncillo, 1990)

The picture was dreadful: U.S. Pacific Fleet was paralyzed; Gen. MacArthur's air force in the Philippines was destroyed; and Japanese forces took Burma, Malaya, Singapore and the Dutch Indies. Only MacArthur's besieged American-Filipino army still managed to hold the main Philippine Island of Luzon. (Whitten, 2001)

In the days that followed, more Japanese landings took place, the major one as predicted, was on Lingayen Gulf on December 22, 1941. Filipino troops were ready to hold the beaches at all costs but they were unaware of the change in plans, that is, instead of expelling the enemy, they were to desist from holding the line and were to withdraw. (Baclagon, 1968)

MacArthur drew up a war plan. It included a long-standing maneuver for falling back...to the peninsula of Bataan...and moving headquarters to the Island of Corregidor, which was fortified against sea attack. After few days of fighting, the plan was put into operation. (Huff with Morris, 1964) The Withdrawal of USAFFE to Bataan where the last stand against the enemies were to be made was part of the so-called War Plan Orange No. 3. President Quezon, as suggested by Gen. MacArthur, had to move the Commonwealth Republic to Corregidor as well. On December 26, 1941, Gen. MacArthur proclaimed Manila as "Open City" to save the residents from the ravages of war. (Zaide, 1994)

In January of 1942, Japanese invaders occupied Manila with less resistance then attacked the outnumbered and starved Filipino-American forces who were resisting fiercely in Bataan. By February, Pres. Quezon and his family escaped from Corregidor to Australia. Quezon was later brought to Washington to meet Pres. Roosevelt. (Zaide, 1994) On embattled Bataan, many junior officers and enlisted men were angry and scornful about MacArthur's departure. Bitter poems about "Dugout Doug" were passed around, one of which read in part:

In Australia's fresh clime,
he took out the time

to send us a message of cheer.
My heart, he began,
goes out to Bataan,
But the rest of me's
staying right here...(Breuer, 1994)

By March 1942, it was clear that help from the United States was not coming. But American-Filipino forces, hit with dysentery and malaria, continued the fight. And while war was on, McArthur was ordered to escape to Australia, thus leaving his command to Lt. Gen. Jonathan Wainwright and to Maj. Gen. Edward King. (Whiten, 2001) There in Australia, McArthur said his famous line: "I came through and I shall return". (Zaide, 1994)

THE DEATH MARCH. On April 9, King surrendered the exhausted and starving Bataan forces. The defense of Bataan ended. Marching their prisoners toward camps in northern Luzon, the Japanese denied food and water to the sick men. Guards shot or bayoneted them and left the dead bodies on the roadsides. (Whiten, 2001) This was the infamous Death March. From a number of more than 76, 000 USAFFE forces, including 66, 000 Filipinos who surrendered, only 56, 000 reached the prison camp. (Zaide, 1994)

An excerpt of a poem written by Jesse Knowles in 1943 gives us an impression of what the captives experienced and felt during the march:

"We march along in columns of four
Living and seeing the horrors of war
And when a man fell along the way
A cold bayonet would make him pay
for those four months he fought on Bataan
Then they'd kill him 'cause he couldn't stand

Our minds went back to days gone by
When our throats were never dry
Of our wives, our mothers and friends
Of our by-gone days and our many sins...

On May 6, 1942, sensing that the defense of Corregidor was futile due to the absence of reinforcement and heavy casualties due to constant Japanese artillery and bombardment., Gen. Wainwright surrendered his troops. Hence, the Commanding General transmitted by radio the following message to the U.S. President:

"With broken heart and head bowed in sadness, but not in shame I report to Your Excellency that today I must arrange terms for the surrender of the Fortified Islands of Manila Bay...There is a limit of human endurance and that limit has long since been past. Without prospect of relief I feel it is my duty to my country and to my gallant troops to end this useless effusion of blood and human sacrifice..." (Wainwright as quoted by Ancheta, 1980)

The same message was sent to Gen. McArthur with these words:

"I feel it is my duty to the nation and to my troops to end this useless slaughter. There is apparently no relief in sight...we have done our full duty for you and for our country. We are sad but unashamed..." (Wainwright as quoted by Ancheta, 1980)

The surrender of Gen. Wainwright's forces was followed by the surrender of Maj. -Gen. William Sharpe, Jr. (commander of the Visayas-Mindanao forces). By May 9, the battle for the Philippines has ended, though many Americans and Filipinos went to the mountains and continued a guerilla war against the Japanese. (Whiten, 2001)

In the north, Walter M. Cushing formed a guerilla unit, the 121st Infantry. Even after the Japanese killed Cushing, northern Luzon guerillas continued resistance. Gov. Roque Ablan of Ilocos Norte organized his own guerilla unit. Along the mountain trail and in Baguio, Bado Dangwa and his guerillas resisted against the Japanese forces. The north Luzon guerillas were consolidated into what is known as United States Forces in the Philippines, Northern Luzon (USFIP, NL) headed by Col. Volkmann. In Tarlac, Pampanga, Bulacan and Nueva Ecija, the dominant guerilla outfit was the HUKBALAHAP (Hukbo ng Bayan Laban sa Hapon), led by Luis Taroc. In the Visayas, guerillas were headed by Col. Kangleon, Col. Peralta and Gov. Confessor. And in Mindanao, they were headed by Cabili, Fertig, and Pendatun. (Agoncillo, 1990)

These guerillas gathered valuable information concerning Japanese ships and troops, warplanes and fortifications, and this information was transmitted by radio to McArthur's headquarters in Australia. (Zaide, 1994)

After the disastrous 1944 Battle of the Philippine Sea where much of the Japanese fleet and planes were destroyed, American naval and marine forces captured successively Saipan, Guam, Coast of New Guinea, Wake Island and many other islands in the Pacific. Then the date was set for McArthur's return to the Philippines via Leyte: October 20, 1944. (Agoncillo, 1990)

BATTLE OF LEYTE GULF. True to his words, Gen. Douglas McArthur went back to the Philippines. With the help of Admiral William Halsey's heavy carriers, McArthur's Sixth Army landed on Leyte Island in 1944. His troops encountered resistance from the Japanese forces. With Tomoyuki Yamashita as commander, the Japanese rushed reinforcements to Leyte by ships and by planes, but the Americans' new rifles, amphibian tanks, faster fighter planes were too much for the Japanese to handle. Reacting vigorously and in desperation, the Japanese, for the first time, employed Kamikaze (divine wind) attacks—suicide missions flown by young, half-trained pilots. (Whitten, 2001) This Battle of Leyte Gulf ended with McArthur's army victorious.

On January 9, 1945, McArthur's forces began the longest land campaign in the Pacific. At that time Luzon was defended by 262, 000 Japanese soldiers under Lt. Gen. Tomoyuki Yamashita. Yamashita forced McArthur in a battle of attrition. And so, after almost seven months, the Japanese was subdued in exchange of nearly 40, 000 casualties. (Whitten, 2001)

LIBERATION OF MANILA. On February 4, 1945, the Americans attacked the Japanese forces in Manila. Crazy by their desperate situation, the Japanese soldiers raped many women, destroyed and burned buildings, churches, and documents, and massacred hundreds of civilians.

On February 7, Gen. McArthur entered Manila and was welcomed by the liberated people. Fighting became so brutal and destructive until it ended on February 23, 1945, when the Fil-Am forces outfought the Japanese. Thus, Manila was liberated.

The liberation of Manila in February 1945 was followed by series of landings and attacks at various points in the archipelago. With the help of Filipino guerillas, the American forces won many battles with lightning-like strokes. (Zaide, 1994)

On July 5, 1945, McArthur announced the liberation of the Philippines. Yamashita, trapped with his army in Northern Luzon, was later captured and was brought to Laguna where he was tried and executed for war crimes. (Zaide, 1994)

END OF WORLD WAR TWO. In Europe war came to an end on May 6, 1945 after Germany's surrender to the Allies. This day is known as "V-E Day", meaning, "Victory-in-Europe-Day". But the war in the Pacific continued due to stubborn Japanese resistance. Until, finally, on August 6, 1945, the first ATOMIC bomb was dropped at Hiroshima, Japan and wiped almost the entire city. Then on August 9, 1945, another atomic bomb was dropped at Nagasaki and 40% of the city vanished. With so much terrifying casualty, Japan surrendered unconditionally on August 15, 1945.

THE JAPANESE OCCUPATION*

The conventional view of the role Japan during the Pacific war is to regard her solely as villain and to disregard any positive consequences that may have arisen from her criminal actions. Paradoxically, the Japanese drive towards East Asia was in many ways a liberating force although this was far from being Japan's intention. The swiftness with which the Japanese Imperial Forces dislodged the Western Colonizers from Asia destroyed the prestige of the European colonizers and triggered a rethinking among the colonized peoples that the Whites were not after all invincible.

The Japanese policy of attraction leaned heavily on an anti-white "Asia for Asians" appeal. It sought to eradicate Western influences and called for an emphasis on indigenous culture. With its Greater East Asia Co-prosperity Sphere, Japan promised a new deal for the erstwhile colonies of the West based on what it called mutually beneficial economic relations with Japan. Politically, its plan envisioned full independence of the conquered territories, which included the Philippines.

The truth was of course Japan liberate the colonized peoples of Asia from Western imperialism but only because she wanted to take the place of their former masters.

Japanese Military Administration

On January 3, 1942, Lieutenant General Masaharu Homma, Commander-in-Chief of the Japanese Imperial Forces in the Philippines, proclaimed the establishment of the Japanese Military Administration for the purpose of supervising the political, economic and social affairs of the conquered land. A Director General headed such administration. Severe restrictions were issued for the people to obey: curfew and blackouts were maintained in Manila; Martial Law was declared; war materials were confiscated; hostile attacks against the Japanese were punishable by death; use of radio transmitters were banned; concentration camps were established. Everything was placed under Japanese control.

Philippine Executive Commission

On January 23, 1942, the Philippine Executive Commission was established upon the orders of Homma. Jorge B. Vargas, the mayor of the City of Greater Manila, acted as chairman with other six Filipino department secretaries. To each department of the Executive Commission was assigned a Japanese adviser and several Japanese assistant advisers.

Educational Re-orientation

Military Order No. 2 embodied the Japanese educational policy for the Philippines. Its basic points were

1. Propagation of Filipino culture;
2. Dissemination of the principle of the Greater East Asia Co-prosperity Sphere;
3. Spiritual rejuvenation of the Filipinos;
4. Teaching and propagation of Nippongo;
5. Diffusion of vocational and elementary education;
6. Promotion of love of labor.

Schools were re-opened with curriculum emphasizing vocational courses; however, there was less enthusiasm in returning to schools among Filipinos.

The Japanese-Sponsored Republic: A Puppet Government

Realizing that it was difficult to channel Filipino sympathy towards them, the Japanese decided to establish a Republic headed by Filipinos for propaganda purposes. On June 18, 1943, the KALIBAPI (Kapisanan sa Paglilingkod sa Bagong Pilipinas)—chief organ of Japanese propaganda, was instructed to form the Preparatory Commission for Philippine Independence. By June 20, the composition of the body was done with Jose P. Laurel as president and Benigno S. Aquino and Ramon Avanceña as vice-presidents. On September 24, a constitution was immediately drafted and was ratified two days later. Such constitution provided for a unicameral National Assembly who elected Jose P. Laurel as president for the future Republic. On October 24, 1943, declaration of Independence was read, Laurel was inducted into office and the Republic was inaugurated.

Filipino leaders of the Executive Commission were later called “Japanese Collaborators” by many postwar writers but some defended them by contending that these leaders risked their lives to protect the defenseless people from Japanese brutalities and secretly supported the guerilla movement against Japan.

In his inaugural speech, Laurel rhetorically concluded:

“Every drop, every trickle of individual effort shall be grooved into a single channel of common endeavor until they grow into a flowing stream, a rushing cataract, a roaring torrent, a raging flood, hurdling all difficulties and demolishing all barriers in the way of our single purpose and common determination to make our independence stable, lasting and real.”

Economic Conditions

Economic activities during the occupation were limited. Industry, commerce and trade suffered a setback. Work animals decreased and agriculture, for some time, languished. Most of the people were engaged in buy-and-sell business. Jewelry commanded handsome prices.

The Japanese manufactured what Filipinos called “Mickey Mouse” money. There was oversupply of such money, which resulted to inflation. One had to carry a *bayong* or small sack full of such money to buy few gantas of rice.

There was scarcity of food. President Laurel then appealed to the people to plant every inch of ground with vegetables, especially the *Kangkong*. Thus, the sidewalks of Manila bloomed with

vegetables. Food production was intensified. Bigasang Bayan (BIBA) was organized to control procurement and distribution of rice and other cereals.

Social Conditions

Life under the enemy occupation was most trying and dangerous. The major enemies of the people were: the Japanese Military, diseases, the guerillas, hunger, and the Japanese-paid Filipino spies.

The *Kempeitai* (Military Police) pursued a career of wanton disregard for human lives. They raided houses, maimed occupants and threw them into dungeons, where inhuman punishments were meted to them as daily exercise. Prisoners were tortured by way of hanging, beating, water cure, electrocutions, and ultimately killed. Women were raped and murdered, too.

No one, during the darkest days of occupation, could sleep soundly. Everyone was waiting for the hour he would be arrested and tortured.

Side by side with the danger of Japanese presence were the spies and Japanophiles. These collaborators were the ignorant and fanatical pro-Japanese, namely, the GANAPS, the PALAAKS, the UNITED NIPPON, the PAMPARS, and the MAKAPILIS.

1. Ganaps were formerly pro-Japanese Sakdalistas who served as informers and spies for Japanese soldiers.
2. Palaaks were members of the so-called "Bamboo Army", which the Japanese organized in 1943. They were recruited from Neighborhood Associations and were armed with bamboo spears. Their duties included: apprehending the guerillas; acted as guards for the Japanese; and to report the whereabouts of suspected guerillas.
3. The United Nippon was a military organization, whose members were drawn from the Ganap. They were trained in combat tactics and were armed with rifles. They fought with the Japanese against guerillas.
4. Pampars (Pambansang Pag-asa ng mga Anak ni Rizal) were organized in Rizal Province in 1943. They performed sentry duties for the Japanese army and served as auxiliary combat troops.
5. Makapili (Makabayan: Katipunan ng mga Pilipino). These were the worst collaborators. This was a politico-military organization, which was inaugurated in Manila on December 4, 1944.

END OF THE REPUBLIC

The Republic under Laurel was pressured by the Japanese Army to issue proclamations, which was against the U.S. and its Filipino allies, but some historians defended the actions of Laurel by stating that this was Laurel's way of saving his helpless people from mass massacre by the brutal enemy forces.

The Japanese-Sponsored Republic ended with the coming of the liberating forces of Gen. Douglas McArthur in October of 1944.

* Excerpts from Agoncillo's *History of the Filipino People*, 8th ed., 1990 and from Zaide's *Philippines: A Unique Nation*, 1990

Day of Valor (an excerpt)

By Ricardo G. Hechanova

(The author, an engineer, was a technical sergeant of the 2nd Infantry Regiment, 1st Regular Division, of the Philippine army. He is also historian of the Sixth Military District)

Burial Grounds

I was prisoner of war, in the Camp O'Donell Japanese concentration camp in Capas, Tarlac. I was assigned to the GR & BS—Grave Registration and Burial Service—a gruesome assignment of which I was the officer in charge. I had to lay out plots to be dug and to give the picks and shovels to a company of POWs, and to keep a registry of the burials.

Because of illness, malnutrition and extreme stress, hundreds of POW's had to be buried daily at a pace faster than the diggers could dig. Some of them, perhaps, were willing to die if only to free themselves from the agony of hunger, disease, despair and the cruelties of the Japanese Imperial Army.

The year was 1942.

The helplessness of the men was the most dreadful part, the feeling of absolute impotence in the face of evil, making the emotional texture of warfare vastly different from that of prisoner-hood. Not being able to strike back or take action to save oneself or one's comrades, not being able to pick up a weapon, was a terrible feeling. I could only watch when, for instance, a Japanese soldier pressed the muzzle of his rifle to the forehead of a prisoner who was pleading for mercy and was shouting at the top of his voice; one shot was all that was needed to keep the POW quiet.

Camp O'Donell had been a training ground for the Philippine Army. It was designed to accommodate no more than 9, 000 people. By the time the prisoners who survived the infamous death march entered its gates, O'Donell's population swelled to 50, 000 Filipino and American POWs. Each barrack designed for 50 men was crammed with more than a hundred. It was a place for men to go to die.

My job and those of five others was to lay out the plots for the digging detail to excavate, then for us in the team to bury the dead into the many 6 by 12 foot holes. My count of the dead we buried in the biggest of the three burial grounds was 25, 384; there were about 6, 000 Filipinos and 4, 000 Americans in the other two cemeteries.

Burial was the camp's main activity. Disease was the real enemy, killing the POWs and sapping our morale. The daily toll was indeed tragic but for most of the prisoners, the desire to live was very strong.

Body Count

The burial crew had to be careful when handling the dead, particularly the bodies of those who died from wet beriberi. The feet, legs, hands and testicles would hideously swell, and the patient would drown in his own pus. If we were not careful, the body would burst on us.

Once I lifted a body by grasping the hands; the body slid into the grave but left part of the skin in my grasp. We buried the dead sardines-style, and the covered the pile with a thin cover of earth, thus leaving room for the next day's batch of dead. In some of the holes, a hand or leg would protrude out of the covered pile, only to disappear the following day after the dogs had eaten the carcass.

When the monsoon rains came, the holes would fill up with water and the bloated dead would arise to the surface.

Once, a POW whom we buried "woke" up after a light rainfall. He came to me in my shack, crying. The cold shower had awakened him. The following day we buried him again. Of course, the second time around, we had to be sure that he was really dead.

Camp O'Donell was more of an incubator for disease rather than a prison. Pathogens spread from men to insect to beast to feces and to men again. Disease was the real enemy: disease that modern medicine had long since learned to cure were killing the POWs by hundreds or even more. Diseases due to lack of vitamins, bad hygiene, malaria, typhoid and dysentery.

The worst of malarial cases was the cerebral malaria. A victim would froth at the mouth and shout at the top of his voice. I had my malarial attacks, which occurred daily. I would be feverish and the chill would last about 10 minutes. My joints and elbows would sort of rattle. My friends would wrap me in layers of blankets. I would smile a little after the attack.

O'Donell was a bedlam of delirious people clinging to dear life, praying, cursing, and wondering how long the scourge would last.

LESSON EIGHT: INDEPENDENCE and NATIONHOOD; AUTHORITARIANISM and THE EDSA REVOLUTION * **

INDEPENDENCE AND THE THIRD PHILIPPINE REPUBLIC

Philippines was a shattered nation at the end of the Second World War. It was plagued with postwar problems: ravaged land, cities and towns in ruins, destroyed factories, schools, farms, roads and bridges, and a seemingly unending grief among the survivors of war. Out of this grim scenario, the Third Republic was born.

THE ROXAS ADMINISTRATION (1916-48)

When Manuel A. Roxas was sworn in as the first president of the Third Philippine Republic, he knew the task he was about to take was tremendous and hard. He was facing a ruined economy and society. The first job then was to rehabilitate Philippines.

Postwar Problems of the Roxas Administration

1. Economic rehabilitation and financial poverty of the government.

Production was almost at a halt in the early months of the liberation due to lack of capital to finance the rehabilitation of destroyed machinery and equipment. Shipping and railways were out of operation resulting to very limited production and marketing of consumer goods.

The new Republic began to function on an annual deficit of over P200, 000, 000. For its operational expenses, it had to borrow from the United States and depend on U.S. monetary aid.

2. Cultural rehabilitation

The war paralyzed the educational system. About 80% of school buildings, laboratories and furniture were destroyed. Books, works of arts, and other valuable documents were burned. Churches and temples were burned or badly damaged. It would take more than a hundred million pesos to reconstruct these buildings.

The war has caused so much misery to many people and the people's "moral and spiritual fiber have been debased by the war. Feeling of insecurity, threat of starvation, and the struggle for survival during the war distorted the people's moral values.

3. Peace and Order

Criminals—gangs and looters—roamed the streets of Manila and other cities staging hold-ups, kidnapping, and robberies. In rural areas, especially in Central Luzon and in Southern Tagalog, the Hukbalahap (the guerrillas of WW II) and brigands terrorized the towns and barrios.

The Task of Rehabilitation

Roxas started rehabilitating the nation with a pro-American and anti-Communist foreign policy. With U.S. aid and U.S. economic policies intended to extend American control via the amending of the 1935 Constitution, Roxas was left with no choice but to go with the government's rehabilitation programs amidst criticism and the threat of insurgency.

Pursuant to Roxas pro-American foreign policy, the following treaties and policies were signed:

1. Treaty of General Relations (1946). U.S. would withdraw and surrender “all rights of possession, supervision, jurisdiction, control or sovereignty” over the Philippines.
2. Military Bases Agreement (MBA) and Military Assistance Agreement (1947). The MBA gave the United States free use of 23 base sites for 99 years, renewable on expiration. The Military Assistance Pact, on the other hand, provided for the furnishing of arms, ammunition, training for Filipino soldiers, and Intelligence services (by the Americans).

Bell Trade Relations Act and Tydings Rehabilitation Act

Even before the granting of Philippine independence, the Americans had already thought of “controlling” Philippine economy by pushing for the amendment of the Constitution, so they could be given rights in exploiting and developing the country’s land and mineral resources.

The Bell Trade Relations Act provided for the free-trade relations between the U.S. and Philippines until 1954, until which exported and imported Philippine and American goods would be gradually taxed with tariffs until 1974. At first glance, this seem favorable to the country for free-trade meant unlimited entry of American goods into the local market; however, this was not the case with Philippine exports for products like sugar, coconut oil and tobacco were subjected to quotas as soon as they entered the U.S. Furthermore, the Bell Act fixed exchange rate at two pesos to one dollar and it even provided that this rate could not be changed without U.S. approval. Clearly, this law deprived the Philippines of its currency sovereignty (Constantino,1980).

The Tydings Rehabilitation Act provided for the outlay of \$620, 000, 000 to be given to the victims of war with the condition that the Constitution be amended in order to give “parity” rights to the Americans. The parity rights gave the Americans the right to dispose, exploit, develop and utilize **“all agricultural, timber, and mineral lands” of the Philippines, together with the operation of public utilities and the exploitation of the “waters, minerals, coal, petroleum, and mineral resources of the Philippines”**.

Although, the Roxas Administration gained a good record, such achievement was marred by (1) the failure to curb graft and corruption; and (2) the failure to check the communistic Hukbakhap Movement. The Huks did not surrender their arms and did not take advantage of the guerilla amnesty Roxas has offered them.

THE QUIRINO ADMINISTRATION (1948-53)

The unexpected death of Roxas, left Quirino with the tasks (1) to continue reconstructing the economy of the nation; (2) to restore the faith and confidence of the people in the government; and (3) to restore peace and order.

Quirino started his governmental objectives by creating the following:

1. PACSA (President’s Action Committee on Social Amelioration). This was aimed to mitigate the sufferings of indigent families.
2. ACCFA (Agricultural Credit Cooperatives Financing Administration). This was aimed to help the farmers market their products and save them from loan sharks
3. Rural banks. These were created to facilitate credit in rural areas and provide low-interest loans for farmers

THE HUKS AND QUIRINO'S AMNESTY PROGRAM

The most pressing problem of the Republic under Quirino was the growing insurgency in Central Luzon. Ending this rebellion, Quirino believed, was a sure way to regain the trust and confidence of the Filipinos to the government.

Quirino sent his brother Judge Antonio Quirino to talk with Luis Taruc, the Huk leader, in order to know what the Huks wanted. The negotiations were kept secret. And on June 21, 1948, Quirino issued amnesty for the Huks. Thus, the Huks agreed to lay down their arms, within 50 days to register their guns.

Taruc entered Manila and was mobbed by admirers, congressmen and senators who happily posed with him in pictures taken by media men. He resumed his seat as Congressman. But later, on August 14, Taruc left Manila and had a meeting with other Huk leaders. Then, a sudden clash between Military Police and Huks erupted. The amnesty failed.

In a desperate attempt to end hostilities, Quirino appointed Ramon Magsaysay, a congressman of Zambales, Secretary of National Defense. Thus, with Magsaysay's leadership the government forces were able to crush the rebels and captured the brain behind the Huk Politburo, Atty. Jose Lava. The arrest and imprisonment of the members of the Huk Politburo demoralized the Huk rank and file. It should be noted, however, that this anti-insurgency campaign was not the outcome of Magsaysay's military leadership prowess. Most of the intelligence and actual military operations were the very plans and tactics of the CIA (Central Intelligence Agency), headed by Edward G. Lansdale, who served as adviser to the JUSMAG (Joint U.S. Military Assistance Group).

With the suppression of the Huks, peace and order was gradually restored. But Quirino's administration was still haunted by graft and corruption. Even in 1949, when Quirino won the presidential election by besting Dr. Jose P. Laurel and Senate President Jose Avelino, political observers claimed that this election was the "dirtiest and bloodiest election" in Philippine political annals.

THE MAGSAYSAY ADMINISTRATION (1953-57)

With the political maneuverings of the Nationalista Party (against Quirino's Liberal Party), with the obedience of the pro-Magsaysay National Student Movement, and with the "guiding hand" of Lansdale's CIA, Magsaysay won the admiration of the masses. Hence, upon resigning his post as Defense Secretary due to a press release of Quirino branding Magsaysay as a "Huk Killer", he ran as president in the 1953 election, which he overwhelmingly won over the re-electionist Quirino.

Magsaysay's success is claimed to be as the handiwork of the Americans. Constantino (1980) noted that Magsaysay's rise from branch manager of a bus line to Congressman, to Defense Secretary, and finally to President of the Republic, was aided at each stage by American benefactors.

The U.S. was no longer happy with Quirino because he was looked upon as an "*opportunist of the first order...whose political reliability cannot be counted upon very strongly.*" Magsaysay was lauded in the American press for his anti-Huk campaign and the Philippine Armed Forces also helped Magsaysay's propaganda effort succeed.

His packaged image of living a simple and honest way of life, his humanity, and his success as a Huk fighter made him the idol of the masses. He is conferred by writers as—“Man of the Masses”.

Some of his achievements were:

1. He improved the condition of the barrios by uplifting the barrio folks to a better life. He constructed barrio roads and bridges, barrio artesian wells and irrigation systems.
2. He prohibited the slaughtering of carabaos.
3. He minimized extravagant receptions and social parties in Malacañang and imposed a higher moral standard for public officials.
4. As a nationalist, he popularized the use of the *barong tagalog* in official and social functions.

During Magsaysay’s term, the SEATO (Southeast Asia Treaty Organization) was established in Manila on September 8, 1954 to counter the growth communism in the region. Then in December, 1954, the Laurel-Langley Agreement was signed in Washington, D.C. This agreement provided for the gradual abolition of free trade between U.S. and Philippines from January 1, 1956 to July 3, 1974.

On May 9, 1956, the Reparation Agreement with Japan was finally signed in Manila. It provided that Japan would pay reparations for the destruction committed by the Japanese forces in the Philippines during World War II for twenty-five years. Sadly, however, Pres. Magsaysay died in a plane crash in Cebu on March 17, 1957.

THE GARCIA ADMINISTRATION (1957-61)

Carlos P. Garcia was inaugurated president on December 30, 1957. He carried on the good policies of Magsaysay and implemented his own programs. Among his achievements were:

1. Strengthening of democracy in the Philippines. Respect for human rights, including freedom of speech, of the press, of religion, etc. was recognized and free elections were maintained.
2. Revival of Filipino culture. He encouraged the world tours of Bayanihan Folk Dance Troups and other Filipino folk dance groups. He sponsored awards for Filipino scientists, artists, musicians, and writer.
3. Adoption of the “Filipino First “ Policy to promote greater Filipino participation in business.

THE MACAPAGAL ADMINISTRATION (1961-65)

Diosdao Macapagal was inaugurated president on December 30, 1961. He loved to call himself the “Poor Boy from Lubao” but he did not attract the same affection and admiration that Magsaysay got from the masses.

Among his achievements were:

1. Upon his recommendation, the Philippine Congress enacted the Agricultural Land Reform Code. This code provided for the purchase of private farmlands and distributing them in small lots to the landless tenants on easy terms of payment. This program received strong opposition from the rich landlords.
2. Propagation of Filipino Language. Filipino was used in passports, school diplomas, traffic signs and stamps. Names of typhoons were also Filipinized.

3. The date of Philippine Independence Day was changed from July 4 to June 12.
4. Official filing of the claim of the Philippines over Sabah (North Borneo) even if Britain and Malaysia opposed it.

THE MARCOS ADMINISTRATION (1965-69: First Term)

Ferdinand E. Marcos won over the re-electionist, Pres. Macapagal based on his battle cry: "This nation can be great again." He took his oath of office on December 30, 1965. Among his achievements were:

1. Stabilization of government finance by means of more effective collection of taxes, imposing new tax laws, and getting loans from foreign banks and governments.
2. Greater production of rice by promoting the cultivation of the "miracle rice".
3. Building of more roads and bridges.
4. intensive drive against smuggling, crime syndicates, and the communist New People's Army.

AUTHORITARIANISM and MARTIAL LAW

Second Term for Marcos. In 1969, Marcos won another term as president of the Philippines. His second term was met by an economic crisis brought about by the rising of oil prices in the world market. Unemployment rate increased and the Philippine peso suffered from devaluation.

The FQS: First Quarter Storm was a period of unrest in the Philippines, composed of a series of heavy demonstrations, protests, and marches against the government from January to March 1970, two years before the Philippines were placed under martial law [Wikipedia, 2006].

The country was beset with graft and corruption, rising tides of crime, communism, and subversion. Such problems aroused disenchantment especially among the youth. Hence, students of colleges and universities rose in violent demonstrations in the streets of Manila and in the towns and provinces. On the night of January 30, 1970, angry demonstrators stormed Malacañang. In this incident, six student activists were killed and many were wounded. The following months, more riotous student rallies erupted.

The objectives of the activists could be summed up into: (1) good government without dirty politics; (2) social justice through land reform; (3) lower prices of prime commodities; (4) more employment; (5) new constitution to replace the 1935 constitution; and (6) quality education.

The clamor of a new constitution among politicians and concerned citizens was attractive for President Marcos who had a "sinister plan". Hence, on August 24, 1970, he signed R.A. 6132 popularly known as the "1970 Constitutional Convention Act." This provided for the election of the delegates to the Constitutional Convention (Con-Con). 320 delegates were elected on November 10, 1970, more than half of which were politicians, relatives of politicians and protégés of politicians.

Lawlessness resurged as the local elections of 1971 approached. On the night of August 21, 1971, two grenades were hurled by unidentified men on the platform where Liberal Party candidates were campaigning. Eight persons were killed and 120 were injured. This event is now remembered as "Plaza Miranda Massacre." The Marcos administration blamed the communist New People's Army for such murderous act. Bombings of public and private properties and buildings sowed terror among the people. Assassination plots were echoed in radio stations. And more student rallies turned violent.

With such terrible situation, President Marcos placed the country under Martial Law on September 23, 1972. This was to implement Proclamation No. 1081, which he signed earlier on September 21, 1972 [See reader on Martial Law].

Adoption of the 1973 Constitution. After the start of Martial Law, the delegates to the Con-Con reassembled and resumed for work, except the anti-Marcos delegates. By November 29, 1972, the new constitution was ready for ratification. In the plebiscite of January 10-15, 1973, citizens hastily voted and at the end of the election, it was reported that 95% percent of the total votes affirmed the adoption of the new constitution. On January 17, 1973, President Marcos signed the constitution and was implemented immediately amidst criticism and questions on its legality.

Salient Features of the 1973 Constitution.

1. It established for the first time a Parliamentary government. It should have installed a ceremonial head and a prime minister but this was not implemented for Marcos ruled as dictator until 1981, when Martial Law was lifted.
2. Legislative powers were vested on a unicameral National Assembly. However, the National Assembly was never convened. Instead Marcos created puppet legislatures.
3. It emphasized the duties and obligations of the citizens. Voting was made compulsory for qualified voters, and suffrage was extended to the illiterates and down to the 18-year olds.
4. Parity right was terminated.
5. Decrees, proclamations, and orders of President Marcos were legalized and his term of office was extended beyond 1973.

Further amendments were introduced into the 1973 constitution to justify the extension of term of office of the president and to give him more special powers. Such amendments were tailor-made to suit the desire of Marcos to rule as a strong president in a “constitutional authoritarianism”—critics called the system a tyranny or dictatorship.

1981 Presidential Elections. On June 16, 1981, the first presidential election after martial law was held with Marcos winning over Alejo Santos and Bartolome Cabangbang. Thus, on June 30, 1981, Marcos was inaugurated amidst colorful ceremonies in Manila. In his speech he said:

“Today we proclaim the birth of a new republic, new in structure and character, and ordained to preside over a new time of ferment and change in our national life.”

Aquino’s Assassination. On August 21, 1983, former Senator Benigno S. (Ninoy) Aquino, Jr., the leading oppositionist of Marcos returned to the Philippines from a three-year exile from the U.S. He was shot at the Manila International Airport as he was to disembark from the plane. His alleged gunman was Rolando Galman.

An independent board of inquiry was formed as compliance to a public clamor to investigate the killing of Ninoy Aquino. This was called the Agrava Board (headed by Mrs. Corazon Agrava). After two years, the board submitted a report to Mr. Marcos stating that Aquino’s murder was a military conspiracy, with a soldier as assassin, not Galman. Twenty-six men were put under trial with Gen. Fabian Ver as primary suspect. After seven months of trial, all accused were acquitted. A violent protest ensued.

By 1985, political and economic instability caused fears that violent overthrow of the Marcos regime was forthcoming. To prove that he was still in control of the situation, Marcos gave in to a

call for snap elections. On February 7, 1986, the election was held. This was the beginning of Marcos' doom.

SNAP ELECTION. Marcos's opponent in the presidential race was Ninoy's wife, Corazon C. Aquino. Aquino's slogans: "*Tama na, sobra na, palitan na!*"(Enough is enough, change them!) and "*ituloy ang laban ni Ninoy!*"(Continue Ninoy's fight!) were very appealing to the people.

In the counting of votes, Aquino and his running mate, Doy Laurel had won the polls. At least, this was according to the NAMFREL (National Movement for Free Elections). But COMELEC's official count reflected otherwise. Hence, Marcos and his partner, Arturo Tolentino won the election and was proclaimed winners. Consequently, this was rejected by many people and the CBCP issued a pastoral letter stating that the government has lost its moral ascendancy to rule due to electoral fraud. The Catholic Church then called for peaceful protests against Marcos. What ensued next was the People Power (EDSA Revolution) of 1986 [*See reader on the EDSA Revolution*]

AQUINO ADMINISTRATION (1986-1992)

As consequence of the People Power, Cory Aquino was installed president of the country. Some claimed her government was transitory pending the drafting of a new constitution. Meanwhile, what legitimized her government was a drafted constitution called "Freedom Constitution".

On Feb. 2, 1987, a new constitution was presented to the Filipinos for ratification. Some of its salient features were:

1. A new Bill of Rights banning abortion, death penalty, use of torture, intimidation or secret detention of state prisoners.
2. Creation of a permanent Commission of Human Rights.
3. Establishment of a Presidential system of government with checks and balance among the three branches of government.
4. President's term was limited to 6 years and political dynasties were banned.
5. Limitation on the President's power to declare martial law.
6. Establishment of bicameral congress.
7. Provision is made for the creation of autonomous regions in the Cordilleras and Muslim Mindanao.

The Aquino administration was rocked by military coup d' etats but strongly maintained its ground against such insurrections. In the end, Aquino was able to complete her six-year term as president.

Some achievements of the Aquino Administration

1. Restoration of peace, democracy, freedom, and justice.
2. Partial recovery of big sums of money stolen during the Marcos regime by high officials and cronies.
3. Stability of the government was proven despite six successive military coups.
4. Surrender of many insurgents, particularly the members and leaders of the New People's Army.
5. Improvements of the Philippine image both at home and abroad.
6. Restoration of public confidence and credibility of public officials in the eyes of the nation and of the world.

RAMOS ADMINISTRATION (1992-98)

The administration of Pres. Fidel Valdez Ramos was capped with his program called “Philippines 2000”, which aimed to make the Philippines a newly industrialized country by the year 2000. During his term, Philippines seemed to be industrialized. It was considered one of Asia’s “tiger economies”.

These are some of FVR’s achievements:

1. Settlement of the outstanding internal wars with the 30-year old New People’s Army communist insurgency, and Nur Misuari’s MNLF(Moro National Liberation Front) separatist movement in Mindanao.
2. Granting of amnesty to the RAM (Reform the Armed Forces Movement) rebels, led by Col. Gregorio “Gringo” Honasan.
3. Holding of the 4th APEC (Asia Pacific Economic Cooperation) Leaders’ meeting in the Philippines in 1996.
4. Generating investments worth billions of dollars with numerous trips abroad. He then gained the title, “The most-traveled president of the Philippines.”
5. Passage of the “Migrant Workers and Overseas Filipinos Act of 1995”, which gave better protection for millions of Filipinos working overseas.

ESTRADA ADMINISTRATION (1998-2001)

Josep Ejercito Estrada, school drop-out and movie actor, won the presidential race of 1998 over formidable opponents like Jose de Venecia, Miriam Defensor Santiago, Raul Roco and Juan Ponce Enrile.

With a slogan: ERAP PARA SA MAHIRAP (A Buddy for the Poor), he convincingly captured the votes of many poor people, especially those in the slums.

At his inaugural address, he sounded a stern warning to “hoodlums-in-uniform”. His battle cry on corruption was—“Huwag ninyo akong subukan!” (Don’t try me!)—and was greeted with cheers and applause by an admiring crowd.

However, being the 13th president of the Republic of the Philippines seemed to be a jinx. As Estrada was just heating his presidential seat, one of his buddies, Governor Chavit Singson of the province of Ilocos Sur, blew the whistle and tagged Estrada, “Lord of all Jueteng Lords”. Estrada was accused of receiving kick-back and pay offs from the coconut levy and from the Illegal numbers-game called “jueteng”. Consequently, he underwent an impeachment trial, which was later disrupted by the outbreak of EDSA Revolution II.

In the end, Estrada left Malacañang with a hurt pride and Vice-President Gloria Macapagal-Arroyo was installed president of the Philippines.

* ** These are excerpts from Agoncillo’s *History of the Filipino People*, 8th ed., 1990 and from Zaide’s *Philippines: A Unique Nation*, 1994

MARTIAL LAW

Martial Law is an extraordinary measure taken by the head of state to defend or to protect the people from extreme danger due to lawless violence, anarchy, rebellion or invasion.

Justifications of Marcos in proclaiming Martial Law

1. **To save the republic** [from chaos; from Communism]. In his diary, Marcos wrote:

"I had pointedly told my critics: 'You will be glad that there was one man who stood against the mob to protect the Republic. I would rather protect and save the Republic than be popular.'"

One day in April of 1972, Marcos cautioned his top business development adviser against resigning from the Board of Investment because his help would be needed if Marcos became dictator. He wrote:

"I told him that I expect disorder which may end up with the communists trying to grab power by violence or legal means. The Armed Forces would not allow this. So they would, in turn, take over the government and may call on me...to set up a dictatorship...And I would need all good men to run government."

Throughout his stormy second term, Marcos had been telling the public, the media, his generals, and his diary that he would declare martial law only if provoked by acts of violent subversion, by overt acts of terror, massive sabotage, and attempted assassination.

Frequently in his diary Marcos had predicted such violence was about to happen. The wave of 1972 bombings began late in June, increased in July, and became almost routine occurrences through August and into September. Most attacks came late at night, as if intended to minimize chances of human casualties. Such violence was blamed on the Communists, but student leftists blamed "fascist elements". Senator Ramon Mitra, one of the victims of Plaza Miranda, declared the bombings the work of the armed forces "to condition the people to martial law."

Describing his talks with Bongbong and Irene Marcos wrote:

"I told the situation in which we are—the fact that we are now fighting for survival; that whether I retire or not our family is in danger of liquidation from either the communists or our political enemies; that if I retire I would be forced to fight for our lives because the communists are growing stronger and would be much stronger without me as president; rather than fight a defensive or losing battle later, I would rather fight now by taking over the government by a proclamation of Martial Law..."

2. **To reform the society.** In the same conversation with his children, Marcos said:

"...But such a proclamation [of Martial Law] would succeed if the people are with us and the people will be with us if the new government is a reform government and we are all exemplars of the new society; so they, the children, must so conduct themselves that they will not antagonize the people."

Apparently, to reform the society, a new government was to be established. This could only be attained if the 1935 constitution was to be amended. Hence, Marcos immediately called for a Constitutional Convention to do the job.

THE REAL INTENTION

Marcos said to a visiting U.S. Senator in 1972 that if given the preference, he would opt for a simple extension of his term but such an option would require bipartisan support. If that did not work, he said, he would try to become prime minister. In his diary, he qualified his intentions:

"But I would first wipe out the communists before the new President or Prime Minister takes over so he has a chance. I need several years to build my replacement. None of those aspiring now are fit to lead the country. Aquino and Diokno are demagogues and are communist-inclined. They would immediately set up a communist regime...What we need is somebody who is trusted by the Armed Forces, is a liberal thinker, will fight communism and will risk not only his life but everything in this fight."

Clearly, his primary aim was to become a dictator.

Source: *Delusions of A Dictator* by William Rempel [1993]

THE 1986 EDSA REVOLUTION



People power: Pro-Aquino [or pro-democracy?] demonstrators shout, "*Surrender! You have lost! Marcos, get out!*" as they wave the "L" sign



Power of prayer: Rosaries halted military tanks and froze rifles



The strongman Marcos [with the seemingly worried Imelda]. Finally, the dictator has been toppled and democracy is "restored".



Cory sworn in as first Female Philippine President [left] with the blessings of the Cardinal Sin [center], head of the influential Catholic Church

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