

# Jose rizal

[People](#), [Jose Rizal](#)



Jose Rizal is the national hero of the Philippines, one of the Southeast Asian countries. His full name was Jose Protacio Mercado Rizal y Alonzo Realonda. He was born on June 19, 1861 as the 7th child of the eleven children in the family of Francisco Mercado Rizal and Teodora Alonzo Realonda. He was internationally known for his two novels that made the Filipinos aware of Spanish injustices and eventually fought for and achieved independence after a bloody revolution which was triggered by his death on December 30, 1896. The first novel, "Noli Me Tangere" was analytically considered as the "work of the heart" that made the Filipino readers at that time, felt the social injustices or social cancer; and the second novel, "El Filibusterismo", the continuation of the first, was considered as the "work of the head" as it was a political novel. Jose Rizal was not really against Spain or the Catholic Church during that time. He was fighting using his writing prowess against bad friars and abusive government officials. He even enrolled on November 3, 1883 and finished his Doctorate Courses of Medicine on June 21, 1884 and Philosophy and Letters at the Central University of Madrid, Spain on June 19, 1885. After graduation, he proceeded to specialize in Ophthalmology in Europe. While staying in Europe, he wrote and finally published on March 29, 1887 his first novel wherein copies were sent and circulated in the Philippines. He arrived home in the Philippines on August 6, 1887. After helping the people in the agrarian trouble of his hometown and curing the blindness of his mother's eyes, he was forced to go abroad again on February 3, 1888 in order not to jeopardize the safety and happiness of his family and friends with his presence due to the anger of people who were doing injustices who were hurt of truth Rizal revealed through his novel. He

passed through Hongkong, Japan, and America in going again to Europe where he stayed from May 1888 to October 1891 and continued the writing of his second novel that was finally published and came out the press on September 18, 1891. Just like the first novel, it had great effects on the Filipino readers and thus, increased more the anger of those involved in injustices and abuses. When he went home in the Philippines for the second time on June 26, 1892 after passing through and staying in Hongkong from November 1891 to June 1892, he organized Liga Filipina on July 3, 1892 to nationally unify the Filipinos. But he was arrested and deported in Northern Mindanao, particularly Dapitan where he lived for four years and twenty four days - from July 7, 1892 to July 31, 1896. In Dapitan, he lived a useful and peaceful life serving and improving the community as a physician, an engineer, an educator, an artist, a farmer, a businessman, and an inventor. There, he finally met the Irish girl, Josephine Bracken, who became his wife. One September 2, 1896, he left Manila for Spain hoping to contribute his medical skill to combat the yellow fever epidemic in Cuba which was his destination. But he was arrested before reaching Spain and jailed in Barcelona, shipped back in the Philippines on November 3, 1896 and imprisoned at Fort Bonifacio, Manila. After a trial, which was a farce due to the hatred of abusive officials and bad friars, he was proven guilty of rebellion, sedition, and illegal association which twisted the truth. The verdict given was death by firing squad which was approved by Governor Camilo G. de Polavieja who ordered his execution on December 30, 1896. The death of Jose Rizal at Bagumbayan on the said date was so remarkable as he was not afraid to die for his country. His love for the Philippines was indeed shown in

his last poem which was later titled by Rizalists as " Mi Ultimo Adios". José Protasio Rizal Mercado y Alonso Realonda[1][not in citation given] [clarification needed] (June 19, 1861 — December 30, 1896, Bagumbayan), was a Filipino polymath, patriot and the most prominent advocate for reforms in the Philippines during the Spanish colonial era. He is regarded as the foremost Filipino patriot and listed as one of the national heroes of the Philippines by National Heroes Committee,[2] and the anniversary of Rizal's death is commemorated as a Philippine holiday called Rizal Day. Rizal's 1896 military trial and execution at the age of thirty five, made him a martyr of the Philippine Revolution. The seventh of eleven children born to a rich family in Calamba, Laguna, Rizal attended the Ateneo Municipal de Manila, earning a Bachelor of Arts. He enrolled in Medicine and Philosophy and Letters at the University of Santo Tomas and then traveled alone to Madrid, Spain, where he continued his studies at the Universidad Central de Madrid, earning the degree of Licentiate in Medicine. He attended the University of Paris and earned a second doctorate at the University of Heidelberg. Rizal was a polyglot conversant in twenty two languages.[3][4][5][6] He was a prolific poet, essayist, diarist, correspondent, and novelist whose most famous works were his two novels, *Noli me Tangere* and *El filibusterismo*. [7] These are social commentaries on the Philippines that formed the nucleus of literature that inspired dissent among peaceful reformists and spurred the militancy of armed revolutionaries against the Spanish colonial authorities. As a political figure, José Rizal was the founder of La Liga Filipina, a civic organization that subsequently gave birth to the Katipunan[8] led by Andrés Bonifacio and Emilio Aguinaldo. He was a proponent of freedom and self-

government by peaceful means through institutional reforms rather than by violent revolution. Although José Rizal did admit he will become partial to 'violent means' only as a last resort.[9] Rizal believed that the only justification for national liberation and self-government is the restoration of the dignity of the people; for as he said "... why independence, if the slaves of today will be the tyrants of tomorrow?". The general consensus among Rizal scholars, however, attributed his martyred death as the catalyst that precipitated the Philippine Revolution. In celebration of Rizal's Sesquicentennial Birth Anniversary, the City Government of Calamba is erecting a 22 ft (6.7 m). bronze statue (the world's tallest Rizal statue) in front of the 6.7 hectare Calamba City Hall complex. It will be unveiled on June 19, 2011 which is Rizal's 150th birthday. His Excellency Benigno Aquino III will unveil the monument. José Rizal's parents, Francisco Engracio Rizal Mercado y Alejandro (1818—1898)[10] and Teodora Morales Alonso Realonda y Quintos (1826—1911),[10] were prosperous farmers who were granted lease of a hacienda and an accompanying rice farm by the Dominicans. Rizal was the seventh child of their eleven children namely: Saturnina (Neneng) (1850—1913), Paciano (1851—1930), Narcisa (Sisa) (1852—1939), Olympia (Ypia) (1855—1887), Lucia (1857—1919), MarÃa (Biang) (1859—1945), José Protasio (1861—1896), ConcepciÃ³n (Concha) (1862—1865), Josefa (Panggoy) (1865—1945), Trinidad (1868—1951) and Soledad (Choleng)(1870—1929). Rizal was a 5th-generation patrilineal descendant of Domingo Lam-co (traditional Chinese: 廖亞答; simplified Chinese: 廖亚答; pinyin: Kǎ Yǎn; Pe̍h-ōe-jī: Kho Gā-lā̍), a Chinese immigrant entrepreneur who sailed to the Philippines from

Jinjiang, Quanzhou in the mid-17th century.[11] Lam-co married Inez de la Rosa, a Sangley of Luzon. In 1849, Governor-General of the Philippines Narciso Claveria issued a Decree by which native Filipino and immigrant families were to adopt Spanish surnames from a list of Spanish family names. Although the Chino Mestizos were allowed to hold on to their Chinese surnames, Lam-co changed his surname to the Spanish " Mercado" (market), possibly to indicate their Chinese merchant roots. José's father Francisco[10] adopted the surname " Rizal" (originally Ricial,[12] the green of young growth or green fields), which was suggested to him by a provincial governor, or as José had described him, " a friend of the family". However, the name change caused confusion in the business affairs of Francisco, most of which were begun under the old name. After a few years, he settled on the name " Rizal Mercado" as a compromise, but usually just used the original surname " Mercado". Upon enrolling at the Ateneo Municipal de Manila, José dropped the last three names that make up his full name, at the advice of his brother, Paciano Rizal Mercado, and the Rizal Mercado family, thus rendering his name as " José Protasio Rizal". Of this, Rizal writes: " My family never paid much attention [to our second surname Rizal], but now I had to use it, thus giving me the appearance of an illegitimate child!"[13] This was to enable him to travel freely and disassociate him from his brother, who had gained notoriety with his earlier links with native priests who were sentenced to death as subversives. From early childhood, José and Paciano were already advancing unheard-of political ideas of freedom and individual rights which infuriated the authorities.[14][15] Despite the name change, José, as " Rizal" soon distinguishes himself in poetry writing contests,

impressing his professors with his facility with Castilian and other foreign languages, and later, in writing essays that are critical of the Spanish historical accounts of the pre-colonial Philippine societies. Indeed, by 1891, the year he finished his *El filibusterismo*, this second surname had become so well known that, as he writes to another friend, " All my family now carry the name Rizal instead of Mercado because the name Rizal means persecution! Good! I too want to join them and be worthy of this family name..."[13]. Education Rizal first studied under the tutelage of Justiniano Aquino Cruz in Biñan, Laguna. He was sent to Manila and enrolled at the Ateneo Municipal de Manila. He graduated as one of the nine students in his class declared sobresaliente or outstanding. He continued his education at the Ateneo Municipal de Manila to obtain a land surveyor and assessor's degree, and at the same time at the University of Santo Tomas Faculty of Arts and Letters where he studied Philosophy and Letters. Upon learning that his mother was going blind, he decided to study medicine specializing in ophthalmology at the University of Santo Tomas Faculty of Medicine and Surgery but did not complete the program, claiming discrimination by the Spanish Dominican friars against the native students.[16] Without his parents' knowledge and consent, but secretly supported by his brother Paciano, he traveled alone to Europe: Madrid in May 1882 and studied medicine at the Universidad Central de Madrid where he earned the degree, Licentiate in Medicine. His education continued at the University of Paris and the University of Heidelberg where he earned a second doctorate. In Berlin he was inducted as a member of the Berlin Ethnological Society and the Berlin Anthropological Society under the patronage of the famous pathologist

Rudolf Virchow. Following custom, he delivered an address in German in April 1887 before the anthropological society on the orthography and structure of the Tagalog language. He left Heidelberg a poem, " A las flores del Heidelberg," which was both an evocation and a prayer for the welfare of his native land and the unification of common values between East and West. At Heidelberg, the 25-year-old Rizal, completed in 1887 his eye specialization under the renowned professor, Otto Becker. There he used the newly invented ophthalmoscope (invented by Hermann von Helmholtz) to later operate on his own mother's eye. From Heidelberg, Rizal wrote his parents: " I spend half of the day in the study of German and the other half, in the diseases of the eye. Twice a week, I go to the bierbrauerie, or beerhall, to speak German with my student friends. " He lived in a Karlstra  e boarding house then moved to Ludwigsplatz. There, he met Reverend Karl Ullmer and stayed with them in Wilhelmsfeld, where he wrote the last few chapters of " Noli Me Tangere". A plaque marks the Heidelberg building where he trained with Professor Becker, while in Wilhemsfeld, a smaller version of the Rizal Park with his bronze statue stands and the street where he lived was also renamed after him. A sandstone fountain in Pastor Ullmer's house garden where Rizal lived in Wilhelmsfeld, stands.[17] Rizal's multifacetedness was described by his German friend, Dr. Adolf Meyer, as " stupendous." [18][19] Documented studies show him to be a polymath with the ability to master various skills and subjects.[3][4][18] He was an ophthalmologist, sculptor, painter, educator, farmer, historian, playwright and journalist. Besides poetry and creative writing, he dabbled, with varying degrees of expertise, in architecture, cartography, economics, ethnology,



anthropology, sociology, dramatics, martial arts, fencing and pistol shooting. He was also a Freemason, joining Acacia Lodge No. 9 during his time in Spain and becoming a Master Mason in 1884. Rizal's romantic attachments José Rizal's life is one of the most documented of the 19th century due to the vast and extensive records written by and about him.[20] Most everything in his short life is recorded somewhere, being himself a regular diarist and prolific letter writer, much of these material having survived. His biographers, however, have faced the difficulty of translating his writings because of Rizal's habit of switching from one language to another. They drew largely from his travel diaries with their insights of a young Asian encountering the west for the first time. They included his later trips, home and back again to Europe through Japan and the United States, and, finally, through his self-imposed exile in Hong Kong. During December 1891 to June 1892, Rizal lived with his family in Number 2 of Rednaxela Terrace, Mid-levels, Hong Kong Island. Rizal used 5 D'Aguilar Street, Central district, Hong Kong Island as his ophthalmologist clinic from 2 p. m. to 6 p. m.. This period of his education and his frenetic pursuit of life included his recorded affections. Historians write of Rizal's "dozen women", even if only nine were identified. They were Gertrude Becket of Chalcot Crescent (London), wealthy and high-minded Nelly Boustead of the English and Iberian merchant family, last descendant of a noble Japanese family Seiko Usui (affectionately called O-Sei-san), his earlier friendship with Segunda Katigbak and eight-year romantic relationship with his first cousin, Leonor Rivera. Leonor Rivera is the one who kept Rizal focused on his studies and kept him from falling in — love with other women. The news of Leonor Rivera's marriage to an Englishman Henry

Kipping (her mother's choice) devastated Rizal. She was then immortalized by Rizal in the character of " Maria Clara" in his novel *Noli Me Tangere* and *El Filibusterismo*. The others were: Leonor Valenzuela (Filipina), Consuelo Ortiga y Rey (Spanish), Suzanna Jacoby (Belgian), Seiko Usui/O-Sei-san (Japanese), and Josephine Bracken (Irish). His European friends kept almost everything he gave them, including doodlings on pieces of paper. In the home of a Spanish liberal, Pedro Ortiga y Pérez, he left an impression that was to be remembered by his daughter, Consuelo. In her diary, she wrote of a day Rizal spent there and regaled them with his wit, social graces, and sleight-of-hand tricks. In London, during his research on Morga's writings, he became a regular guest in the home of Dr. Reinhold Rost of the British Museum who referred to him as " a gem of a man." [20][21] The family of Karl Ullmer, pastor of Wilhelmsfeld, and the Blumentritts saved even buttonholes and napkins with sketches and notes. They were ultimately bequeathed to the Rizal family to form a treasure trove of memorabilia. In 1890, Rizal, 29, left Paris for Brussels as he was preparing for the publication of his annotations of Antonio de Morga's " Sucesos de las Islas Filipinas. " There, he lived in the boarding house of the two Jacoby sisters, Catherina and Suzanna who had a niece also named Suzanna (" Thill"), 16. Historian Gregorio F. Zaide states that Rizal had " his romance with Suzanne Jacoby, 45, the petite niece of his landladies. " Belgian Pros Slachmuylders, however, believed that Rizal had a romance with the niece, Suzanna Thill, in 1890. Rizal's Brussels' stay was short-lived, as he moved to Madrid, leaving the young Suzanna a box of chocolates. Suzanne replied in French: " After your departure, I did not take the chocolate. The box is still intact as on the day of

your parting. Don't delay too long writing us because I wear out the soles of my shoes for running to the mailbox to see if there is a letter from you. There will never be any home in which you are so loved as in that in Brussels, so, you little bad boy, hurry up and come back..." (Oct. 1, 1890 letter).

Slachmuylders' group in 2007 unveiled a historical marker commemorating Rizal's stay in Brusells in 1890.[22] Writings of Rizal José Rizal was a very prolific author from a young age. Among his earliest writings are *El Consejo de los Dioses*, *A la juventud filipina*, *Canto del viajero*, *Canto de MarÃa Clara*, *Me piden versos*, *Por la educaciÃ³n*, *Junto al Pasig*, etc. On his early writings he frequently depicted renowned Spanish explorers, kings and generals, and pictured Education (the Philippines enjoyed a free public system of education established by the Spaniards) as "the breath of life instilling charming virtue". He had even written of one of his Spanish teachers as having brought "the light of the eternal splendor". While in Berlin, Rizal published an essay in French, *Dimanche des Rameaux*, mentioning the "entry [of Jesus into Jerusalem] decided the fate of the jealous priests, the Pharisees, of all those who believed themselves the only ones who had the right to speak in the name of God, of those who would not admit the truths said by others because they have not been said by them" and alluded to those in authorities in colonial countries. This made the German police suspect that he was a French spy. The content of Rizal's writings changed considerably in his two most famous novels, *Noli me Tangere* and *El Filibusterismo*. These writings angered both the Spaniards colonial elite and some of the hispanized Filipinos due to their insulting symbolism. They are highly critical of Spanish friars and the atrocities committed in the name of the Church.

Rizal's first critic was Ferdinand Blumentritt, a Czech professor and historian whose first reaction was of misgiving. Blumentritt was the grandson of the Imperial Treasurer at Vienna in the former Austro-Hungarian Empire and a staunch defender of the Catholic faith. This did not dissuade him however from writing the preface of *El filibusterismo* after he had translated *Noli me Tangere* into German. *Noli* was published in Berlin (1887) and *Fili* in Ghent (1891) with funds borrowed largely from Rizal's friends. As Blumentritt had warned, these led to Rizal's prosecution as the inciter of revolution and eventually, to a military trial and execution. The intended consequence of teaching the natives where they stood brought about an adverse reaction, as the Philippine Revolution of 1896 took off virulently thereafter. As leader of the reform movement of Filipino students in Spain, he contributed essays, allegories, poems, and editorials to the Spanish newspaper *La Solidaridad* in Barcelona (in this case Rizal used a pen name, Dimasalang). The core of his writings centers on liberal and progressive ideas of individual rights and freedom; specifically, rights for the Filipino people. He shared the same sentiments with members of the movement: that the Philippines is battling, in Rizal's own words, "a double-faced Goliath"--corrupt friars and bad government. His commentaries reiterate the following agenda:[23] \* That the Philippines be a province of Spain \* Representation in the Cortes \* Filipino priests instead of Spanish friars--Augustinians, Dominicans, and Franciscans--in parishes and remote sitios \* Freedom of assembly and speech \* Equal rights before the law (for both Filipino and Spanish plaintiffs) The colonial authorities in the Philippines did not favor these reforms even if they were more openly endorsed by Spanish intellectuals like Morayta,

Unamuno, Pi y Margall, and others. Other works Rizal also tried his hand at painting and sculpture. His most famous sculptural work was "The Triumph of Science over Death", a clay sculpture of a nude young woman standing on a skull bearing a torch upheld high. The woman symbolized the ignorance of humankind during the Dark Ages, while the torch she bore symbolized the enlightenment science brings over the whole world. He sent the sculpture to his dear friend Blumentritt, together with another one named "The Triumph of Death over Life". Persecutions Upon his return to Manila in 1892, he formed a civic movement called La Liga Filipina. The league advocated these moderate social reforms through legal means, but was disbanded by the governor. At that time, he had already been declared an enemy of the state by the Spanish authorities because of the publication of his novel. Wenceslao Retana, a political commentator in Spain, had slighted Rizal by writing an insulting article in "La Epoca", a newspaper in Madrid, in which he insinuated that the family and friends of Rizal were ejected from their lands in Calamba for not having paid their due rents. Upon reading the article, Rizal sent immediately a representative to challenge Retana to a duel. Retana published a public apology and later became one of Rizal's biggest admirers, writing Rizal's most important biography.[24] The painful memories of his mother's treatment (when he was ten) at the hands of the civil authorities explain his reaction to Retana. The incident stemmed from an accusation that Rizal's mother, Teodora, tried to poison the wife of a cousin when she claimed she only intervened to help. With the approval of the Church prelates, and without a hearing, she was ordered to prison in Santa Cruz in 1871. She was made to walk the ten miles (16 km) from

Calamba. She was released after two-and-a-half years of appeals to the highest court.[3] In 1887 Rizal wrote a petition on behalf of the tenants of Calamba, and later that year led them to speak out against the friars' attempts to raise rent. They initiated a litigation which resulted in the Dominicans evicting them from their homes, including the Rizal family. General Valeriano Weyler had the buildings on the farm torn down. Exile in Dapitan Rizal was implicated in the activities of the nascent rebellion and in July 1892, was deported to Dapitan in the province of Zamboanga, a peninsula of Mindanao.[25] There he built a school, a hospital and a water supply system, and taught and engaged in farming and horticulture.[citation needed] Abaca, then the vital raw material for cordage and which Rizal and his students planted in the thousands, was a memorial.[citation needed] The boys' school, in which they learned English, considered a prescient if unusual option then, was conceived by Rizal and antedated Gordonstoun with its aims of inculcating resourcefulness and self sufficiency in young men. [citation needed] They would later enjoy successful lives as farmers and honest government officials.[citation needed] One, a Muslim, became a datu, and another, José Aseniero, who was with Rizal throughout the life of the school, became Governor of Zamboanga.[citation needed] In Dapitan, the Jesuits mounted a great effort to secure his return to the fold led by Fray SÃ¡nchez, his former professor, who failed in his mission. The task was resumed by Fray Pastells, a prominent member of the Order. In a letter to Pastells, Rizal sails close to the ecumenism familiar to us today.[26] — " We are entirely in accord in admitting the existence of God. How can I doubt his when I am convinced of mine. Who so recognizes the effect recognizes the

cause. To doubt God is to doubt one's own conscience, and in consequence, it would be to doubt everything; and then what is life for? Now then, my faith in God, if the result of a ratiocination may be called faith, is blind, blind in the sense of knowing nothing. I neither believe nor disbelieve the qualities which many attribute to him; before theologians' and philosophers' definitions and lucubrations of this ineffable and inscrutable being I find myself smiling. Faced with the conviction of seeing myself confronting the supreme Problem, which confused voices seek to explain to me, I cannot but reply: 'It could be; but the God that I foreknow is far more grand, far more good: Plus Supra!... I believe in (revelation); but not in revelation or revelations which each religion or religions claim to possess. Examining them impartially, comparing them and scrutinizing them, one cannot avoid discerning the human 'fingernail' and the stamp of the time in which they were written... No, let us not make God in our image, poor inhabitants that we are of a distant planet lost in infinite space. However, brilliant and sublime our intelligence may be, it is scarcely more than a small spark which shines and in an instant is extinguished, and it alone can give us no idea of that blaze, that conflagration, that ocean of light. I believe in revelation, but in that living revelation which surrounds us on every side, in that voice, mighty, eternal, unceasing, incorruptible, clear, distinct, universal as is the being from whom it proceeds, in that revelation which speaks to us and penetrates us from the moment we are born until we die. What books can better reveal to us the goodness of God, his love, his providence, his eternity, his glory, his wisdom? 'The heavens declare the glory of God, and the firmament showeth his handiwork'." [20] As a gift to his mother on her birth anniversary he wrote the

other of his poems of maturity, " Mi Retiro," with a description of a calm night overlaid with a million stars.[citation needed] The poem, with its concept of a spontaneous creation and speaking of God as Plus Supra, is considered his accommodation of evolution.[citation needed] ... the breeze idly cools, the firmament glows, the waves tell in sighs to the docile wind timeless stories beneath the shroud of night. Say that they tell of the world, the first dawn of the sun, the first kiss that his bosom inflamed, when thousands of beings surged out of nothing, and peopled the depths, and to the heights mounted, to wherever his fecund kiss was implanted.[27] His best friend, professor Ferdinand Blumentritt, kept him in touch with European friends and fellow-scientists who wrote a stream of letters which arrived in Dutch, French, German and English and which baffled the censors, delaying their transmittal. Those four years of his exile coincided with the development of the Philippine Revolution from inception and to its final breakout, which, from the viewpoint of the court which was to try him, suggested his complicity in it.[20] He condemned the uprising, although all the members of the Katipunan had made him their honorary president and had used his name as a cry for war, unity, and liberty.[28] Near the end of his exile he met and courted the stepdaughter of a patient, an Irishwoman named Josephine Bracken. He was unable to obtain an ecclesiastical marriage because he would not return to Catholicism and was not known to be clearly against revolution.[citation needed] He nonetheless considered Josephine to be his wife and the only person mentioned in the poem, Farewell, sweet stranger, my friend, my joy...[29] Last days By 1896, the rebellion fomented by the Katipunan, a militant secret society, had become a



full-blown revolution, proving to be a nationwide uprising which eventually led to the Declaration of Independence and the inauguration the earliest constitutional republic in Asia. To dissociate himself from the rebellion, and to study Cuban revolutionary tactics disguised as a Spanish doctor, Rizal volunteered his services as a doctor in Cuba and was given leave by the Governor-General, Ramón Blanco, to serve in Cuba to minister to victims of yellow fever. Blanco later was to present his sash and sword to the Rizal family as an apology. Rizal had predicted that the USA was going to be a "troublesome rival" if his prophecy that the "Great American Republic, whose interests lie in the Pacific, will someday dream of possessing the Philippines" will ever come true. During his only visit to the United States in 1888, Rizal described the USA: "I visited the largest cities of America with their big buildings, electric lights, and magnificent conceptions. Undoubtedly America is a great country, but it still has many defects. There is no real civil liberty." He was quarantined in San Francisco's pier as a result of the Chinese Exclusion Act and witnessed the inequality experienced by African Americans and people of color. Rizal knew, that if ever the Philippines will find itself at war with the USA, racism will be a major hindrance, so it was important that for the revolution to succeed, there must be a foreign ally, that will provide the revolution (which he considered as a last resort): a steady supply of arms, food, ammunition and diplomacy. Perhaps, this seemingly suspicious move (Rizal's request to be deployed in Cuba) was motivated by an unseen circumstance that happened while in exile in Dapitan that will forever seal his fate. It is widely accepted by scholars however, that even prior to Rizal's banishment to Dapitan, José Rizal was already regarded by Filipinos as a

national hero. José Rizal was elected honorary president by the Katipunan without his knowledge and his name would be used by the revolutionaries in their battlecry. About two weeks before he left Dapitan, Rizal met Dr. Pio Valenzuela an emissary from the Katipunan, to whom Rizal expressed his doubts of an insufficiently armed revolution, as well as questionable leadership. Rizal argued that the revolution cannot succeed until a leader knows the right time when to strike, sufficient arms can be assured, the pivotal support of middle class Filipinos had been won over, and a foreign ally is secured.[3] José Rizal was alarmed that a revolution was already eminent-devoid of any assurances of victory, and that the leader was Andres Bonifacio- whom he personally met as a member of La Liga Filipina. Rizal is a good reader of character, and had sensed that Bonifacio was not the right man to lead the revolution. Despite this drawback, Rizal gave his advice on how to improve their chances in winning the impending war; evidence that Rizal was supportive of a revolution, but not this particular one. José Rizal was right, for although Bonifacio was an effective organizer of the Katipunan he never bequeathed a single military victory to the Philippine Revolution. The Katipunan had to evolve into another more structured and organized liberation army. Had Rizal lived long enough, he would have seen the emergence of much more effective Filipino military leaders that could defeat the best Spanish generals-foremost of whom was Emilio Aguinaldo, whom Rizal never met; and was only only 27 years old in 1896. The general controversy about this incident is the misinterpretation that Rizal's refusal to give his support to Andres Bonifacio is a refusal to support the Philippine Revolution. El Filibusterismo was written to prepare Filipinos for the war that

he foresaw was to come and his final poem was a blessing towards its triumphant manifestation. Rizal was arrested en route to Cuba, imprisoned in Barcelona, and sent back to Manila to stand trial. He was implicated in the revolution through his association with members of the Katipunan. During the entire passage, he was unchained, no Spaniard laid a hand on him, and had many opportunities to escape but refused to do so. While imprisoned in Fort Santiago, he issued a manifesto disavowing the current revolution in its present state and declaring that the education of Filipinos and their achievement of a national identity were prerequisites to freedom; he was to be tried before a court-martial for rebellion, sedition, and conspiracy. Rizal was convicted on all three charges and sentenced to death. Blanco, who was sympathetic to Rizal, had been forced out of office, and the friars, led by then Archbishop of Manila Bernardino Nozaleda, had 'intercalated' Camilo de Polavieja in his stead, as the new Spanish Governor-General of the Philippines after pressuring Queen-Regent Maria Cristina of Spain, thus sealing Rizal's fate. His poem, undated and believed to be written on the day before his execution, was hidden in an alcohol stove and later handed to his family with his few remaining possessions, including the final letters and his last bequests. Within hearing of the Spanish guards he reminded his sisters in English, " There is something inside it," referring to the alcohol stove given by the Pardo de Taveras which was to be returned after his execution, thereby emphasizing the importance of the poem. This instruction was followed by another, " Look in my shoes," in which another item was secreted. Exhumation of his remains in August 1898, under American rule, revealed he had been uncoffined, his burial not on sanctified ground granted

the 'confessed' faithful, and whatever was in his shoes had disintegrated.[3] In his letter to his family he wrote: " Treat our aged parents as you would wish to be treated... Love them greatly in memory of me... December 30, 1896." [20] In his final letter, to Blumentritt — Tomorrow at 7, I shall be shot; but I am innocent of the crime of rebellion. I am going to die with a tranquil conscience.[20] Indeed, Rizal is perhaps the first revolutionary whose death is attributed entirely to his work as a writer; and through dissent and civil disobedience enabled him to successfully destroy Spain's moral ascendancy to rule. He also bequeathed a book personally bound by him in Dapitan to his 'best and dearest friend.' When Blumentritt received it in his hometown Litoměřice (Leitmeritz) he broke down and wept. Execution Moments before his execution by a firing squad of native infantry of the Spanish Army, backed by an insurance force of Spanish troops, the Spanish surgeon general requested to take his pulse; it was normal. Aware of this, the Spanish sergeant in charge of the backup force hushed his men to silence when they began raising '¡vivas!' with the partisan crowd. His last words were those of Jesus Christ: " consummatum est",--it is finished. [4][30][31] He was secretly buried in Paco Cemetery in Manila with no identification on his grave. His sister Narcisa toured all possible gravesites and found freshly turned earth at the cemetery with guards posted at the gate. Assuming this could be the most likely spot, there never having any ground burials, she made a gift to the caretaker to mark the site " RPJ", Rizal's initials in reverse. A monument, with his remains, now stands near the place where he fell, designed by the Swiss Richard Kissling of the famed William Tell sculpture.[32] The statue carries the inscription " I want to show to those who deprive people the right

to love of country, that when we know how to sacrifice ourselves for our duties and convictions, death does not matter if one dies for those one loves — for his country and for others dear to him." [20] Aftermath Retraction controversy Several historians report that Rizal retracted his anti-Catholic ideas through a document of retraction which stated: " I retract with all my heart whatever in my words, writings, publications and conduct have been contrary to my character as a son of the Catholic Church." [33] However, there are doubts of its authenticity given that his burial was not on holy ground, and there is no certificate of Rizal's Catholic marriage to Josephine Bracken. [34] Anti-retractionists also point to " AdiÃ³s": " I go where there are no slaves, no hangmen or oppressors, where faith does not kill," which they refer to the Catholic religion. [35] Also there is an allegation that the retraction document was a forgery. [36] After analyzing 6 major documents of Rizal, Ricardo Pascual concluded that the retraction document, said to have been discovered in 1935, was not in Rizal's handwriting. Senator Rafael Palma, a former President of the University of the Philippines and a prominent Mason, argued that a retraction is not in keeping with Rizal's character and mature beliefs. [37] He called the retraction story a " pious fraud." [38] Others who deny the retraction are Frank Laubach, [4] a Protestant minister, Austin Coates, [30] a British writer, and Ricardo Manapat, director of the National Archives. [39] On the other side of the debate are Catholic church leaders, and historians such as Austin Craig, [3] Gregorio Zaide, [40] Ambeth Ocampo, [39] Nick Joaquin, [41] Leon Maria Guerrero III, [42] and Nicolas Zafra of UP. [43] They state that the retraction document was deemed authentic by Rizal expert, Teodoro Kalaw (a 33rd degree

Mason) and " handwriting experts... known and recognized in our courts of justice," H. Otley Beyer and Dr. José I. Del Rosario, both of UP.[43] They also refer to the 11 eyewitnesses present when Rizal wrote his retraction, signed a Catholic prayer book, and recited Catholic prayers, and the multitude who saw him kiss the crucifix before his execution. A great grand nephew of Rizal, Fr. Marciano Guzman, cites that Rizal's 4 confessions were certified by 5 eyewitnesses, 10 qualified witnesses, 7 newspapers, and 12 historians and writers including Aglipayan bishops, Masons and anti-clericals.[44] One witness was the head of the Spanish Supreme Court at the time of his notarized declaration and was highly esteemed by Rizal for his integrity.[45] Because of what he sees as the strength these direct evidence have in the light of the historical method, in contrast with merely circumstantial evidence, UP professor emeritus of history Nicolas Zafra called the retraction " a plain unadorned fact of history." [43] Guzmán attributes the denial of retraction to " the blatant disbelief and stubbornness" of some Masons.[44] Supporters see in it Rizal's " moral courage... to recognize his mistakes," [40] [46] his reversion to the " true faith," and thus his " unfading glory," [45] and a return to the " ideals of his fathers" which brings his stature as a patriot to the level of greatness.[47] On the other hand, senator Jose Diokno stated: " Surely whether Rizal died as a Catholic or an apostate adds or detracts nothing from his greatness as a Filipino... Catholic or Mason, Rizal is still Rizal: the hero who courted death 'to prove to those who deny our patriotism that we know how to die for our duty and our beliefs'." [48] " Mi Último adiós" The poem is more aptly titled, " Adiós, Patria Adorada" (literally " Farewell, Beloved Fatherland"), by virtue of logic and literary tradition, the

words coming from the first line of the poem itself. It first appeared in print not in Manila but in Hong Kong in 1897, when a copy of the poem and an accompanying photograph came to J. P. Braga who decided to publish it in a monthly journal he edited. There was a delay when Braga, who greatly admired Rizal, wanted a good job of the photograph and sent it to be engraved in London, a process taking well over two months. It finally appeared under 'Mi Último pensamiento,' a title he supplied and by which it was known for a few years. Thus, when the Jesuit Balaguer's anonymous account of the retraction and the marriage to Josephine was appearing in Barcelona, no word of the poem's existence reached him in time to revise what he had written. His account was too elaborate that Rizal would have had no time to write " Adiós." Six years after his death, when the Philippine Organic Act of 1902 was being debated in the United States Congress, Representative Henry Cooper of Wisconsin rendered an English translation of Rizal's valedictory poem capped by the peroration, " Under what clime or what skies has tyranny claimed a nobler victim?"[49] Subsequently, the US Congress passed the bill into law which is now known as the Philippine Organic Act of 1902. This was a major breakthrough for a US Congress that has yet to grant equal rights to African Americans guaranteed to them in the US Constitution and the Chinese Exclusion Act was still in effect. It created the Philippine legislature, appointed two Filipino delegates to the US Congress, extended the US Bill of Rights to Filipinos, and laid the foundation for an autonomous government. The colony was on its way to independence. [50] The Americans, however, would not sign the bill into law until 1916 and did not recognize Philippine Independence until the Treaty of Manila in 1946-

fifty years after Rizal's death. This same poem which has inspired liberty-loving peoples across the region and beyond was recited (in its Bahasa Indonesia translation by Rosihan Anwar) by Indonesian soldiers of independence before going into battle.[51] Josephine Bracken Josephine Bracken promptly joined the revolutionary forces in Cavite province, making her way through thicket and mud, and helped operate a reloading jig for Mauser cartridges at the arsenal at Imus. The short-lived arsenal under the Revolutionary General Pantaleón García had been reloading spent cartridges again and again and the reloading jig was in continuous use, but Imus was under threat of recapture that the operation had to move, with Josephine, to Maragondon, the mountain redoubt in Cavite. She witnessed the Tejeros Convention prior to returning to Manila and was summoned by the Governor-General, but owing to her stepfather's American citizenship she could not be forcibly deported. She left voluntarily, returning to Hong Kong. She later married another Filipino, Vicente Abad, a mestizo acting as agent for the Philippine firm of Tabacalera. She died in Hong Kong in 1902, a pauper's death, buried in an unknown grave, and never knew how a line of verse had rendered her immortal.[52] Camilo de Polavieja Polavieja faced condemnation by his countrymen after his return to Spain. While visiting Gerona, in Catalonia, circulars were distributed among the crowd bearing Rizal's last verses, his portrait, and the charge that Polavieja was responsible for the loss of the Philippines to Spain. Criticism Attempts to debunk legends surrounding Rizal, and the tug of war between free thinker and Catholic, have served to keep him a living issue. While some leaders, Gandhi for one, have been elevated to high pedestals and even deified, Rizal has remained a



controversial figure. In one recorded fall from grace he succumbed to the temptation of a 'lady of the camellias.' The writer, Maximo Viola, a friend of Rizal's, was alluding to Dumas's 1848 novel, *La dame aux camelias*, about a man who fell in love with a courtesan. While the affair was on record, there was no account in Viola's letter whether it was more than a one-night event and if it was more of a business transaction than an amorous affair.[53]

Others present him as a man of contradictions. Miguel de Unamuno in "Rizal: the Tagalog Hamlet", said of him, " a soul that dreads the revolution although deep down desires it. He pivots between fear and hope, between faith and despair." [54] His critics assert this character flaw is translated into his two novels where he opposes violence in *Noli* and appears to advocate it in *Fili*, contrasting Ibarra's idealism to Simoun's cynicism. His defenders insist this ambivalence is trounced when Simoun is struck down in the sequel's final chapters, reaffirming the author's resolute stance, Pure and spotless must the victim be if the sacrifice is to be acceptable.[55] In the same tenor, Rizal condemned the uprising when Bonifacio asked for his support.

Bonifacio, in turn, openly denounced him as a coward for his refusal,[56] although he was obviously missing his mark, as Rizal had proved in numerous occasions throughout his life, such as when he challenged Wenceslao Retana or Antonio Luna to duel, to be a very brave man. Rizal believed that an armed struggle for independence was premature and ill-conceived, as embodied by Bonifacio's Katipunan, which Rizal knew needed a more capable general and organized military able to inflict severe damage on the enemy. Here Rizal is speaking through Father Florentino: ... our liberty will (not) be secured at the sword's point... we must secure it by making

ourselves worthy of it. And when a people reaches that height God will provide a weapon, the idols will be shattered, tyranny will crumble like a house of cards and liberty will shine out like the first dawn.[55] The fact that Rizal never fought in the battlefield and that he ultimately disowned Bonifacio's Katipunan; which misled some to believe as the entire Philippine Revolution itself, points to the sometimes bitter question of his ranking as the nation's premier hero. There are those who believe in the beatification of Bonifacio in his stead, even if Bonifacio failed to bequeath a single military victory to the Philippine Revolution. It has been argued that it is odd that the Philippines, along with India, are the only two countries with a non-military leader as its foremost national hero[citation needed]. Teodoro Agoncillo opines that the Philippine national hero, unlike those of other countries, is not "the leader of its liberation forces". He gives the opinion that Bonifacio not replace Rizal as national hero but that be honored alongside him.[57] Renato Constantino writes Rizal is a "United States-sponsored hero" who was promoted as the greatest Filipino hero during the American colonial period of the Philippines — after Aguinaldo lost the Philippine-American War. The United States promoted Rizal, who represented peaceful political advocacy (in fact, repudiation of violent means in general) instead of more radical figures whose ideas could inspire resistance against American rule. Rizal was selected over Bonifacio who was viewed "too radical" and Apolinario Mabini who was considered "unregenerate."[58] Milagros Guerrero reveres Bonifacio for founding and organizing the Katipunan, "the first anticolonial revolution in Asia" and "the first Filipino national government.[59] In his defense, the historian, Rafael Palma, contends that

the revolution of Bonifacio is a consequence wrought by the writings of Rizal and that although the Bonifacio's revolver produced an immediate outcome, the pen of Rizal generated a more lasting achievement.[60] Rizal disowned Bonifacio's Katipunan (and not the Philippine Revolution of 1896 per se), calling it "highly absurd." [61] Despite the lack of any official declaration explicitly proclaiming them as national heroes, Rizal, along with Bonifacio, remains admired and revered for his role in Philippine history. Heroes, according to historians, should not be legislated. Their appreciation should be better left to academics. Acclamation for heroes, they felt, would be recognition enough.[62] Some writers have noted that, despite his Chinese ancestry, Rizal's writings show an anti-Sinicism almost bordering on anti-Chinese racism.[63][64] Commenting on the scene in the *El filibusterismo* where a Chinese vendor is bullied by students (Chapter 14), Benedict Anderson notes that "[o]ne cannot miss the strong whiff of racism." Legacy Rizal's advocacy of liberty through peaceful means rather than by violent revolution makes him Asia's first modern non-violent proponent of freedom. Forerunner of Gandhi and contemporary of Tagore and Sun Yat Sen, all four created a new climate of thought throughout Asia, leading to the attrition of colonialism and the emergence of new Asiatic nations by the end of World War II. Rizal's appearance on the scene came at a time when European colonial power had been growing and spreading, mostly motivated by trade, some for the purpose of bringing Western forms of government and education to peoples regarded as backward. Coinciding with the appearance of those other leaders, Rizal from an early age had been enunciating in poems, tracts and plays, ideas all his own of modern nationhood as a

practical possibility in Asia. In the Noli he stated that if European civilization had nothing better to offer, colonialism in Asia was doomed.[65] Such was recognized by Gandhi who regarded him as a forerunner in the cause of freedom. Jawaharlal Nehru, in his prison letters to his daughter Indira, acknowledged Rizal's significant contributions in the Asian freedom movement. These leaders regarded these contributions as keystones and acknowledged Rizal's role in the movement as foundation layer. Rizal, through his reading of Morga and other western historians, knew of the genial image of Spain's early relations with his people.[66] In his writings, he showed the disparity between the early colonialists and those of his day, with the latter's atrocities giving rise to Gomburza and the Philippine Revolution of 1896. His biographer, Austin Coates, and writer, Benedict Anderson, believe that Rizal gave the Philippine revolution a genuinely national character; and that Rizal's patriotism and his standing as one of Asia's first intellectuals have inspired others of the importance of a national identity to nation-building.[30][67] Although his field of action lay in politics, Rizal's real interests lay in the arts and sciences, in literature and in his profession as an ophthalmologist. Shortly after his death, the Anthropological Society of Berlin met to honor him with a reading of a German translation of his farewell poem and Dr. Rudolf Virchow delivering the eulogy.[68] The Taft Commission in June 1901 approved AcT 137 renaming the District of Morong into the Province of Rizal, and Act 346 authorizing a government subscription for the erection of a national monument in Rizal's honor. Republic Act 1425 was passed in 1956 by the Philippine legislature that would include in all high school and college curricula a course in the study of his life, works and

writings. The wide acceptance of Rizal is partly evidenced by the countless towns, streets, and numerous parks in the Philippines named in his honor. Monuments in his honor were erected in Madrid<sup>[69]</sup> Wilhelmsfeld, Germany, Jinjiang, Fujian, China,<sup>[70]</sup> Chicago,<sup>[71]</sup> Cherry Hill Township, New Jersey, San Diego,<sup>[72]</sup> Seattle, U. S. A.,<sup>[73]</sup> Mexico City, Mexico,<sup>[74]</sup> Lima, Peru,<sup>[75]</sup> and Litomerice, Czech Republic, and Toronto, Ontario, Canada. Several titles were bestowed on him: " the First Filipino", " Greatest Man of the Brown Race," among others. The Order of the Knights of Rizal, a civic and patriotic organization, boasts of dozens of chapters all over the globe <sup>[7]</sup> <sup>[8]</sup>. There are some remote-area religious sects who claim him as a sublimation of Christ. A two-sided marker bearing a painting of Rizal by Fabian de la Rosa on one side and a bronze bust relief of him by Philippine artist Guillermo Tolentino stands at the Asian Civilisations Museum Green. This marks his visits to Singapore (1882, 1887, 1891, 1896).<sup>[76]</sup> A Rizal bronze bust was erected at La Molina district, Lima, Peru, designed by Czech sculptor Hanstroff, mounted atop a pedestal base with 4 inaugural plaque markers with the following inscription on one: “ Dr. José P. Rizal, Héroe Nacional de Filipinas, Nacionalista, Reformador Political, Escritor, Lingüística y Poeta, 1861—1896. "<sup>[77]</sup><sup>[78]</sup><sup>[79]</sup> Likewise, a monument in honor of Rizal is being planned in Rome.<sup>[80]</sup> In the City of Philadelphia, the world-acclaimed 'City of Murals' the 1st Filipino mural in the US east coast honoring José Rizal will be unveiled to the public in time for Rizal's Sesquicentennial year-long celebration. <sup>[81]</sup> Rizal in popular culture The cinematic depiction of Rizal's literary works won two film industry awards more than a century after his birth. In the 10th FAMAS Awards, he was honored in the Best Story category



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