

Nationalism: philippine revolution essay sample

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Filipino nationalism began with an upsurge of patriotic sentiments and nationalistic ideals in the 1800s Philippines that came as a consequence of more than three centuries of Spanish rule. This served as the backbone of the first nationalist revolution in Asia, the Philippine Revolution of 1896,[1] and continues up to this day. These nationalistic sentiments have led to a wide-ranging campaign for political, social, and economical freedom in the Philippines. -patriotic sentiments and nationalistic ideals in the Philippines in 19th century. -a result of more than two centuries of Spanish rule.

-an immediate outcome of the Filipino Propaganda Movement (mostly in Europe) from 1872 to 1892. -served as the backbone of the first nationalist revolution in Asia, the Philippine Revolution of 1896.

The Start of Filipino Nationalism (1760s-1820s)

The term “Filipino” originally referred to the natives of the Philippines themselves. It was Pedro Chirino, a Spanish Jesuit, who first called the natives “Filipinos,” in his book *Relación de las Islas Filipinas* (Rome, 1604). However, during their 333-year rule of the Philippines, the Spanish rulers preferred to call the natives *indios*.^[5] Also during the colonial era, the Spaniards born in the Philippines, who were more known as *insulares*, *criollos*, or *Creoles*, were also called “Filipinos.” Spanish-born Spaniards or mainland Spaniards residing in the Philippines were referred to as *Peninsulares*. Those of mixed ancestry were referred to as *Mestizos*. The *Creoles*, despite being regarded by the *Peninsulares* as inferior to them, had enjoyed various government and church positions, and composed the majority of the government bureaucracy.^[6] The sense of national

consciousness came from the Creoles, who now regard themselves as “Filipino”. It was brought to its advent by three major factors: 1) economy, 2) education and 3) secularization of parishes. Further progress of Filipino Nationalism (1820s-1860)

At this stage, the Creoles slowly introduced their own reforms. Parishes began to have native priests at the time of Archbishop Sancho. The Philippines was given representation in the Spanish Cortes three times (last time was from 1836–1837).[9] However, on June 1, 1823, a Creole revolt broke out in Manila led by the Mexican-blood Creole captain Andres Novales. [10] The revolt, caused by an order from Spain that declared military officers commissioned in the Peninsula (Spain) should outrank all those appointed in the Colonies, saw Manila cheering with Novales’s cry of “Viva la Independencia” (English: Long Live Independence). The revolt prompted the government to deport Varela together with other Creoles [allegedly known as Los Hijos del País (English: The Children of the Country)], after being associated with the Creole reformists. The Novales Revolt would soon be followed by another Creole plot of secession known as the Palmero Conspiracy, which was caused by the replacement of Creole public officials, especially provincial governors, with Peninsulars.

Economic developments also did a part in making up the shape of Filipino Nationalism. Before the opening of Manila to foreign trade, the Spanish authorities discouraged foreign merchants from residing in the colony and engaging in business.[11] In 1823, Governor-General Mariano Ricafort promulgated an edict prohibiting foreign merchants from engaging in retail

trade and visiting the provinces for purposes of trade. However, by the royal decree of September 6, 1834, the privileges of the Company were abolished and the port of Manila was opened to trade.[12] Shortly after opening Manila to world trade, the Spanish merchants began to lose their commercial supremacy in the Philippines. In 1834, restrictions against foreign traders were relaxed when Manila became an open port. By the end of 1859, there were 15 foreign firms in Manila: seven of which were British, three American, two French, two Swiss and one German.[12] In response to Sinibaldo de Mas' recommendations, more ports were opened by Spain to world trade.

The ports of Sual, Pangasinan, Iloilo and Zamboanga were opened in 1855. Cebu was opened in 1860, Legazpi and Tacloban in 1873.[13] Like Japan that rushed into modernization and national transformation during the Meiji Restoration, the Philippines and its people saw that the Spanish and its government is not as invincible as it was two centuries before. The Indios and the Creoles became more influenced by foreign ideas of liberalism as the Philippines became more open to foreigners. Foreigners who visited the Philippines had noticed the speed of the circulation of the ideas of Voltaire and Thomas Paine. Songs about liberty and equality were also being sung at the time. Some Spanish who foresaw a “ fast verging” Indio takeover of the archipelago began to send money out of the Philippines

FACTORS THAT CONTRIBUTED TO THE DEVELOPMENT OF FILIPINO NATIONALISM

1. the revolutions in Europe and in Latin America

(opened the Philippines to international trade.) 2. the rise of a Middle Class

from which came the ilustrado elites that soon became the main agitators against the Spanish Regime. 3. the bureaucratic centralized government established in Manila had caused widespread discontent in the entire archipelago.

4. The execution of the Gomburza became a spark among the educated ilustrados. 5. The Propaganda Movement (1872-1892) called for the assimilation of the Philippines as a province of Spain so that the same laws will be applied in the Philippines and that the inhabitants of the Philippines will experience the same civil liberties and rights as that of a Spanish citizen

The Propaganda Movement

Prime Movers:

1. Graciano Lopez Jaena
2. Marcelo H. Del Pilar
3. Mariano Ponce
4. Jose Rizal

Propaganda Movement -was a literary and cultural organization formed in 1872 by Filipino émigrés who had settled in Europe. Composed of Filipino liberals exiled in 1872 and students attending Europe's universities, the organization aimed to increase Spanish awareness of the needs of its colony, the Philippines and to propagate a closer relationship between the colony and Spain.

Objectives of Propaganda Movement:

1. Representation of the Philippines in the Cortes Generales, the Spanish parliament;
2. Secularization of the clergy
3. Legalization of Spanish and Filipino equality;
4. Creation of a public school system independent of the friars
5. Abolition of the polo (labor service) and vandala (forced sale of local products to the government)
6. Guarantee of basic freedoms of speech and association
7. Equal opportunity for Filipinos and Spanish to enter government service.
8. Recognition of the Philippines as a province of Spain
9. Secularization of Philippine parishes
10. Recognition of human rights

La Solidaridad

-the vehicle of expression of the Propaganda Movement.

-For more than five years of existence, it became the principal organ of the movement. It existed from Feb 15, 1889 to Nov 15, 1895.

Graciano Lopez Jaena

-Founder and first editor of La Solidaridad. Together with Jose Rizal and Marcelo H. Del Pilar, he undertook propaganda campaigns in Spain. But he was soon succeeded by Marcelo H. del Pilar.

Rizal and The Development of Filipino Nationalism

The most outstanding Propagandist was José Rizal, a physician, scholar, scientist, and writer.

Rizal's career spanned two worlds:

1. Among small communities of Filipino students in Madrid and other European cities, he became a leader and eloquent spokesman 2. In the wider world of European science and scholarship—particularly in Germany—he formed close relationships with prominent natural and social scientists

His greatest impact on the development of a Filipino national consciousness, however, was his publication of two novels— *Noli Me Tangere*

(Touch me not) in 1886 and *El Filibusterismo*

(The reign of greed) in 1891. Rizal drew on his personal experiences and depicted the conditions of Spanish rule in the islands, particularly the abuses of the friars. Although the friars had Rizal's books banned, they were smuggled into the Philippines and rapidly gained a wide readership.

What are the essence of nationalism in the novels of Rizal?

As gospels of Philippine nationalism, Rizal's novels convey the essence of his nationalism that was to reverberate in the hearts of the people. He identified this essence in his letters as his aspiration to alleviate the sufferings of the masses, to make men worthy, to avenge one day the many victims of cruelty and injustice, to erect a monument to the native tongue and to educate his people. In the two novels, the essence of Rizal's nationalism is best understood through the keen study of the characters. Through their dialogue and actions, in their ideas and ideals, or in the lack of these are seen Rizal's range of vision, his concept of love of country, his appeal for reforms, his attitude towards the friars, and his views on the weaknesses of the Filipinos.

Quotations about Nationalism:

* Law has no skin, reason has no nostrils. – (The Philippines: A Century Hence) * To wish that the alleged child remain in its swaddling clothes tis to risk that it may turn against its nurse and flee, tearing away the old rags that bind it. –(The Philippines: A Century Hence) * The tyranny of some is possible only through the cowardice of others. –(Letter to the Young Women of Malolos – translated by Gregorio Zaide) * A government that rules a country from a great distance is the one that has the most need for a free press more so even than the government of the home country. (The Philippines: A Century Hence)

* Encystment of a conquering people is possible, for it signifies complete isolation, absolute inertia, debility in the conquering element. Encystment thus means the tomb of the foreign invader. –(The Philippines: A Century Hence) * While a people preserves its language: it preserves the marks of liberty. * It is a useless life that is not consecrated to a great deal. It is like a stone wasted on the field without becoming a part of any edifice. * I wish to show those who deny us patriotism that we know how to die for our country and convictions. –(inscribed at Fort Santiago Walls) * Ignorance is servitude, because as a man thinks, so he is; a man who does not think for himself and allowed himself to be guided by the thought of another is like the beast led by a halter.–(Letter to the Young Women of Malolos)