



FTMW
Filipino Tribe
Mission
Welfare



NEWSLETTER

No 6 2009

NEWS IN THIS NEWSLETTER

1. Was José Rizal a teacher?
2. New members in the Philippine organization, FTMW

PREFACE

The first subject in this newsletter is not a set caption but a question.

As told in earlier newsletter, I lift's some stories and domestic history, so that we will understand each other in a better way. It is in the hope to reach a mutual understanding to why it is hard sometimes, and that even we, in "donation countries", must correct our attitude as well. It is easier to cooperate when sharing experiences, and able to pick from the good experiences to develop methods to avoid that the bad not repeat again. Why is it then so important to know more about one's own culture as well as others? Because, then we might hopefully understand each other's views and behaviour. In this we can with respect to each other share the world we lives in.

WAS JOSÉ RIZAL A TEACHER?

The year was 1521 as the Portuguese explorer, Fernão de Magalhães, or, as his name were to be in Spanish; Fernando de Magallanes, came to Las Islas Pilipinas with three ships. He arrived initially to an island, which, with the present name, is Leyte, and founded there the basis station, today known as Tacloban city. From there he sailed through Siargao Strait to the island of Cebu and the place Zuzubu, by him, also given the new spelling Cebu.

Magellan was not in his owns country's business when he arrived the Philippines, but was, in own business, hired to the Spanish Crown, not as many believes, king Philip II but his father, king Charles V. The newly discovered islands was initially called Saint Lazarus, after that Lazarus Jesus had quickened from the dead, what he now felt he had done with these islands. They were unknown for the Spanish Crown and its union with France and Italy, but eventually he changed the name to the presently known name, Philippines. Las Islas Pilipinas after the son of the Spanish king's crown prince, Prince Philip, later king Philip II. This exchange happens not, however, until after the death of Magellan.

The rhetoric Magellan used was at the time, a human way to conquer. When he arrived with his three ships to Leyte, and later to Cebu, he let a couple of his armoured men be challenged by local warriors. Not to fight for life or death, but to show his superiority through his men's "immortality" and power. When they were fully armoured, no local warrior could defeat them. In his document it can be read that every Spanish conquistador could stand at least four native at time. Through this he created respect from the local people, and he demanded the local leaders to surrender to the Spanish crown. If they refused, however, the fight went on to be mortal until the enemy capitulate.

On the islands of Leyte and Cebu, Magellan did not encounter any resistance and the local chieftains became submissive towards Spain. Still, on the nearby island of Mactan was a chieftain that refused to surrender to the Spanish crown. His name was Lapu-Lapu.

Lapu-Lapu not only refused to surrender to the Spanish king as a Lord, but also had the guts to challenge Magellan into battle.

April 26, 1523, is a milestone in Philippine history. That day, the first recognised battle is held on Philippine territory, between Magellan and the chieftain Lapu-Lapu. Magellan, with over-confidence in his men's pugnacity became too devoted by this impudence. His advisors asked him to await the high tide before sail, but Magellan wanted to strike fast without giving time to Lapu-Lapu for preparations.

Magellan, at this point, did not know that Lapu-Lapu already was prepared. He had "mined" his village with covered holes with poles inside, evacuated women and children and asked for reinforcements from other tribes who were against the new intruder. They hardened their spears with fire to have power against the armour, and estimation is that about 800 to a thousand men were already awaiting the arrival of Magellan. When Magellan, because of the low tide, not could embark to the shore, they anchored in the bay and used their smaller boats. This gave that he had no help from the canons on his ship, and that he could not bring the reinforcement he later should had needed. When Magellan and his men arrived to the shore, was the next adversity shown. Men was left to hold the boats in the tide, and to protect against a possible retreat, and in their heavy armouring they had to jump into the water and wade, which took from the energy of the men that now was supposed to attack.

Finally, as they were on the shore, the army of Lapu-Lapu attacked in massive waves, and in spite of a good defence from Magellan and his men, they were forced back against the boats again. Magellan did not look himself around in the battle, and when he eventually was wounded by an arrow in his neck, he had to see himself surrounded without help. His men fled quickly to their boats when they saw their commander fall.

Lapu-Lapu in turn, did not follow after the Spaniards, but let them depart. The Spanish conquistadors left shortly thereafter Cebu and the Philippines with their three ships.

The history of the Philippines could at this point have come to an end before it had even started. King Charles V did yet not know about the findings of Magellan, but now was the three ships on their way to inform about their findings to the King of Spain. Nevertheless, they also encountered pirates, which were already at this time frequent in this part of these oceans, and one of the ships was stroked on fire and sank. The other two ships won the battle and could save material and survivors, from the first ship, from the water. They now decided to split up. One ship headed eastward towards one of the Spanish colonies in Argentina, and the other westward towards Spain. In this time, the Suez channel did not exist, why the ship had to sail around Africa to reach home. It last until 1591 before Spain came back to take the newly found islands in possession.

Under this time, Lapu-Lapu had lived his life and deceased as his people's first hero. This, thus the people did not know that he was his country's first hero and defender, since the islands on this time was squatter between many cultures and folks from many places in Asia, such as South China, Japan, Malaysia, Indonesia and the Middle East.

It should take another 338 years after the battle on Mactan island before the hero, I am to tell a little about now, was born. This national hero was born 1861 and became called "the first Filipino!"

In an earlier newsletter, no 3, 2006, I mentioned about Katipunan, the Philippine war for freedom, and the people's fight against Spain, and the Filipinos mistake to ally with America. Many had the belief that the union was right, this after that José Rizal had expressed, after an own analysis, that The New States of America could be a plausible partner (in trade). He never aimed on an armed revolution but in education, and his conclusion belonged to his assurance that the USA would understand his country's dilemma with many cultures and folks, as USA was included by the same.

José Rizal had already through Katipunan, and its commander Andrés Bonifacio, been exclaimed to a national hero in the own periodical, La Solidaridad, first annual, 1898. Following notice was shown in English:

★ ★ ★ ★ ★ ★ ★ ★ ★ ★
TWO YEARS AGO
On December 30, 1896,
Dr. JOSE RIZAL, greatest
hero and martyr of the
Philippines, was shot at
Bagumbayan Field.
FILIPINOS, remember
Rizal! He died for our
freedom and happiness.
You can do no less.
We must fight the
American colonisers to the
bitter end. We must be
prepared to die if need be
for the land RIZAL loved
so well.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

The thought friendship had turned into a bitter war. This, because that a nervous American post opened fire and killed an allied Filipino, which became interpreted as a declaration of war from the USA against the Philippines. USA in turn, made sure that Philippines not became a colony but a commonwealth. A commonwealth that would develop to an independent state and connected with the American alliance, an alliance that lasted until 1998, when the era as a NATO member was over, after the second world war. There is a lot to write about in this matter as well, but my subject today is José Rizal in Dapitan, why I just notes that the Philippines officially became independent in February 27, 1945. One year earlier than agreed. This because the modest the Philippine people had shown when they fought side by side with the USAFFE to throw out Japan.

As I mentioned, it was never the purpose of José Rizal to dethrone Spain through revolution, but his work is seemingly alike the labour unions. He tried to negotiate conditions with the Spanish governor in Manila, about trade with Philippine products by Philippine traders. I.e. he wanted Philippine farmers and producers to have independency in trade with their native products, primarily on new suggested trade markets in, among other, Borneo and Hong Kong, but foremost as Philippine products and not as Spanish.

The then governor of Spain was not totally against the suggestions of Rizal. Especially, since it was already accepted that Filipinos was welcome in the Spanish Universities, and already had Filipino exchange students in Spain as well as Philippine traders under the Spanish crown.

The Catholic Church was totally against this. Partially because they owned much of the land that was cultivated by the Philippine farmers, and a huge part of their incomes came from this work, and partially because Rizal himself, had dedicated one of his novels to the Filipino priests Burgos, Gomez and Zamora, who falsely had been accused and executed as traitors of Spain. The Church was pointed out having part in this.

Nevertheless, the Catholic Church initiated a campaign to have Rizal arrested, which failed under the residing governor. Through its influence in Spain they had him replaced by a new governor, who did as the Church wanted. In a first step, Rizal was arrested in Hong Kong. In spite that he had got a clear sign for travel to Spain, he was brought back to Manila. He was expelled and exiled in Mindanao.

It is now I want to return to my visit in Dapitan City earlier this year, and my visit on the place where the national hero José Rizal was “imprisoned” during four years time, before he was brought back to Manila for a trial that should show that he was a traitor and be executed. The trial has been described as a farce, where all arguments against him were not allowed to be examined or defeated. His public defender was beside this, not a lawyer, but an officer, who voluntarily had taken the task to defend Rizal.

We can read about José Rizal that his start in July, 1892, was somewhat different from what is supposed for a man in exile and imprisonment. From the book ”The First Filipino”, a biography about José Rizal by Leon Ma. Guerrero we read;

Within a week of his arrival he wrote his mother that he was well, and felt almost ”on holiday.” They were to send him nothing; he needed nothing except a pair of good shoes and they would be difficult to send by mail.



Soon he was in deep schemes for a settlement. Kalamba could be recreated in Dapitan, if not in Borneo. He came from a farming family and he was always conscious of the value of good land. He had not been in Dapitan one month when he asked the local commander, Ricardo Carnicero, if he could cultivate the lands stretching from the town square to the seashore, and promptly set about having them planted with fruit trees. He also had an eye on a virgin stretch of land south of the town and next to the shore where he planned to plant a thousand of coconut trees. Later he would have a try at buying and selling hemp and copra.

He had thought of borrowing P1,000 from his family. Then in September he had a stroke of good luck. Carnicero, another local Spaniard and he learned that Ticket No. 9736, in which they had equal one-third shares, had won a second prize in the lottery worth P20,000. His share came to about P6,200.

By the next month Rizal had invested half of the money in some land by the sea which he said was as good as winning another lottery prize (he sent the rest to his father). Title to the land had cost him P18 and he expected to earn P2,000 yearly from it.

By January 1893 he could boast that he had “more than fifty *lansones* trees, twenty *mango* trees, *macupa* trees, some fifty *lanka* trees, *santol* trees, *balones*, eighteen *mengosteens*... I have planted some 1,400 coffee and 200 cocoa seedlings...” But wild monkeys and wild boars would wreak havoc on them later.

By March he had built a pretty little house for P40.



José Rizal, in bigger size than natural, is looking out over his clinic and the students dormitories.

We shall take an overlook on his activities during his time in exile on the Mindanao Island, and under surveillance of the Spanish crown in Dapitan.

His engagement is found in following skills:

1. Farmer
2. Ophthalmologist
3. Teacher
4. Sculptor
5. Politician

Not necessarily in above order, but in a mix.



Above left is the clinic of Rizal, and also dormitory for his students. Above right are the two houses for the patients, one for women and one for men.

To the left is the interior shown. In the information can be read that there are place for two patients per house, where they could rest after treatment.

José Rizal was educated within trade, his father was a merchant, but the interest of José for eye diseases was born through the fact that his mother had problems with her eyes. He graduated as an ophthalmologist during his time as a free man, and one of his first operations was to restore the sight of his mother.

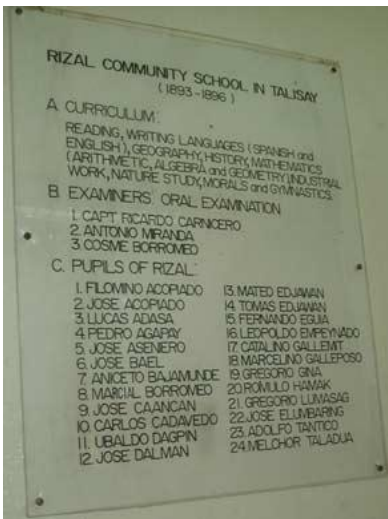
He continued his practice during his time in exile in Dapitan, and since he had a good contact with the society since earlier, he had no problem to continue this skill. Through his earlier reputation, he got new patients, even so foreign such. One of these patients was an older man, living in Hong Kong. He came to have his eyes treated by Rizal. He brought his housemaid, Josephine Bracken. José and Josephine fall in love, and after following her employer back to Hong Kong, she returned to her beloved Rizal. There she stayed until he in August, 1896, was returned to Manila and his coming trial. She, then, moved in to the family of José, while he was imprisoned at Fort Santiago in Intramuros, Manila.

In a letter from José Rizal to his mother, dated to March 12, 1896, it can be read that Josephine had a miscarriage during her pregnancy. José was very saddened by his lost child and it is told that he made a pencil sketch of the dead child, who was named after Don Francisco. Josephine was of Irish breed and raised in the Irish Catholic Church, José was in turn was sceptic to the way the Catholic Church treated people, especially after the execution of mentioned priests. In spite of this, he signed a declaration telling that he wanted to die as a Catholic, this because, as he said to his writer, he wanted his family to have peace.



He was also a teacher. Left you see a dormitory for his students.

The space under the house was used for studies, where one could hide from the sun or bad weather to study and examine some experiments



To the left is shown the pulpit and the black board he used in his teaching. Further is shown also his curriculum with following subjects:

Reading, writing, languages (Spanish and English), geography, history, mathematic (arithmetic, algebra and geometry), industrial work, nature study, morals and gymnastics.

It is also shown who was examiners and students.

Another list shows Rizal's code of ethics, which is following the term; "Don't"



1. Don't gamble.
2. Don't be a drunkard.
3. Don't break the laws.
4. Don't be cruel in any way.
5. Don't be a rabid partisan.
6. Don't be merely a fault finding critic.
7. Don't put yourself in the way of humiliation.
8. Don't treat anyone with haughtiness or contempt.
9. Don't condemn anyone without first hearing his side.
10. Don't condemn the poor man who has right on his side.
11. Don't fail those without means who shows application and ability.
12. Don't associate with immoral persons or persons of bad habit.
13. Don't overlook the value to our country of new machinery and industries.
14. Don't ever cease working for the prosperity and welfare of our native land.

I, myself, finds his ethics and moral in his code very interesting, since he points out those things that still is weaknesses in many countries; the willingness to cooperate in unity for prosperity and welfare of the own land. To respect the neighbour and see to the own development, that machines and tools is renewed. This was included in his curriculum by 1892 until 1896. Today is the question; where is his students? This, when shown how the Philippines still is struggling under a heavy burden of both corruption and depression.

Many people deny this and points out to me how the situation is among other countries, in connection with corruption and unity. This is obvious to many, even here in Sweden. Everything is far from perfect, and we always change with time. But the importance that Rizal so clearly is stretching out is not to overlook the value of unity, and that welfare is dependent in our ability and common participation as well as respect to one another.

That is something that separate developed countries from third world countries, which is missing an education that really reach out to all folks and tribes in the country. Even in Sweden, and in other countries of Europe, we can see that problems of different kind are rising when the literacy is low. Every country's government regulates this through the inbuilt welfare system, built in unity by the population. This, many people in the Philippines is struggling for to reach. It is then good to see that the knowledge is available, and always has been, in the Philippines. It is the provision that is needed, but it is in the same time a burden to the Philippines, which we globally can help with, both in diplomatic and humanitarian way. For instance, give education through sponsorship through different organizations as one way, and to discuss possibilities in clubs and associations as another.



José Rizal was also a skilled sculptor and carved many nice figures in wood, both religious and humanities.

The originals to those are to be found in different museums in Manila, but some plaster casts are also available to view here in Dapitan.



Today, a galleria and hotels are available, not far from Rizal Shrine, and something as "Swedish"* as a pizza can be enjoyed!

To Dapitan you travel with ferry from Dumaguete City, which is a city connected also with Cebu City, both with ferries and flights. Still you can fly directly to the airport of Dapitan City if you prefer faster transportation.

* Pizza is not a Swedish invention but Italian. Still is pizza the most normal beside Chinese and Thai dishes.

2. NEW MEMBERS IN THE PHILIPPINE ORGANIZATION, FTMW

We have, except from the members of the board and co-operators as we introduced in the first issue of our newsletter this year, the joy to introduce also more new members of the Philippine organization FTMW. These has signed our forms and sent their application in which they have described how they can be useful, but also how we can be useful for them.

Alike all partners, these will be displayed on our homepage www.tribemission.com and more information will be added. We show also to earlier newsletters in which are some more introductions.



ARISE CHRISTIAN MINISTRIES

Joey Dauz

Joey Dauz is, together with his wife, active to help a people in their neighbourhood, named Higaonon.

The name Higaonon has the meaning "Thus people who live in the mountains", which is derivate from the history that they has been driven inland by Malay settlers in early 10th century. They live in the mountains concluding the provinces of Agusan del Norte, Agusan del Sur and Bukidnon. Joey has his base in the town of Nasipit in Agusan del Norte, but is also travelling to the cities of Butuan and Cagayan de Oro in connection with the cooperation they have with the Medical organization Lifeline (Newsletter no.3).

The history of the tribe Higaonon is written today differently by different universities and anthropological institutions. Mostly, because that in the Philippines, each investigation is financed by private investors and not by the state, why each institution need to make their own profile and with their own "facts". This is one of the local problems of today, since many groups from the same tribe is split due to who is financing. In this situation, the western world has the highest influence, and your participation is shown by the channels you watch, since it is these financiers TV-channels (National Geographic, Discovery, Animal Planet etc.).



MARCH OF FAITH CHRISTIAN CHURCH

Pastor Vicente Barbarona Jr. with wife

Pastor Vicente Barbarona Jr. is active together with Pastor Lyn Belarmino, to help the riverside people in Dipolog City, among other, through an own school in which the children can come to learn how to read and write plus some other subjects. His work is described in our previous newsletter (no.5).

We greet these new members welcome and hope for a good cooperation in the future.

I ask our deepest and warmest thanks from me and our co-operators for your engagement. Please, talk with a friend about the possibility to be a sponsor to a child or to any of our many projects in the Philippines.

God's peace

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Sponsorship fee

The monthly fee for a godchild is
€20/SEK200 or €15/SEK150 for group sponsor
and can be paid as follows:

1. By autogiro
2. By payment card/bill which can be paid monthly, quarterly, half year or own choice.

When paid within Sweden, payment can be done
to account shown lowest this page.

Payment outside Sweden but within

Europe, pay to: NORDEA Sweden

IBAN: **SE31 9500 0099 6042 0418 2960**

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Filipino Tribe Mission Welfare's homepage:

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Home of José Rizal in Dapitan City