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Editor's Note

Once more, a new school year dawns on us! But first allow us to take you back in time, at least way back until the last semester of AY 2008-2009.

Christmas has come and gone, with memories and photographs of our annual Christmas get-together and the University-wide Faculty Follies to remember us by. You'll find them towards the end of this issue!

Then we heralded 2009 in, and saw expressions of love pumped up a hundred fold for Valentines' day! No sooner had we celebrated the love month together with the week-long UP Diliman Fair when March came knocking on our doors, a month which saw a host of activities for our department. Several faculty joined the send-off and tribute to our dear Dean Virgilio Almario. Some even translated Dean Almario's poems into European languages and presented them during the send-off. It was an enchanting experience, as the Dean expressed his amazement at how beautiful the translations of his poems sounded.

Also, Prof. Chris Evonne Leyritana-Javier presented her lecture for the Professorial Chair award. DEL faculty and students came in full force to watch her presentation and to show their support.

And before we know it, graduates are marching up the stage again at the Amphitheatre, while the gloomy weather did not stop the CAL Graduation Rites, albeit the move from Hardin ng Diwata to the Claro M. Recto Hall wasn't exactly a picture-perfect moment.

Nevertheless, we stand proud as we saw a fresh batch of EL graduates, ready to step out and conquer the world! An MA German student, Lisa Elena Goddard-Paz, won the best thesis award! We sure are proud of her!

Apart from pages and pages of photographs documenting the above-mentioned activities, you will also find several articles and lectures from our colleagues in this issue. As you may notice, the central theme is language learning and students of foreign languages. With that, we hope you find this issue of Paroles helpful and interesting! Enjoy!

Spanish Visiting Professors' Lecture Presented for the Consecutive Interpretation Demonstration, *Festival of the European Languages*,

¿Qué Pienso de los Estudiantes Filipinos?: Impresiones de Manila

Pilar Martin, PhD

Fundación Fernández Rielo

Primera hora del primer día de mi primera clase de español en Manila. Según el horario que había recibido, la misma comenzaba a las 9:00 de la mañana. Con la inquietud propia de todo profesor en esta circunstancia —si bien los estudiantes piensan que son ellos los únicos que están nerviosos— me dirigí al aula asignada. En el camino pasé por delante de un joven que, sentado afuera tranquilamente, me sonreía, a cuyo gesto correspondí. Entré en la clase a las 8:55. Ni un alma. “Será que los filipinos son tan puntuales, que llegan todos exactamente a la hora designada”. Después de esperar 20 minutos, me convencí de que mi teoría hacia aguas por algún sitio. Salí de la clase, no sabiendo exactamente qué pensar. Como el joven me seguía sonriendo, no pude por menos que dirigirme a él y preguntarle,

“perdona, tú en qué clase estás?”

Cuando me dijo el número, me di cuenta que era de mi clase, y así se lo dije sorprendida.

“Y qué pasa con el resto de los alumnos?”

“Ah, no se preocupe”, me respondió con enorme tranquilidad y sin dejar de sonreír, “seguramente se matricularán hoy... entre 9:30 y 10:00... yo creo que están viniendo ahora... pero ya sabe vd., el tráfico... lunes por la mañana... a los filipinos nos gusta dormir...”

Yo no salía de asombro, pensando que había viajado casi hora y media en autobús, luchando por no perecer aplastada, para descubrir ahora que me habían asignado un curso que en realidad no existía, un curso “fantasma”, virtual, que se suponía iba

a formarse esa misma mañana... si es que se formaba. Sinceramente, para alguien que ha vivido y enseñado 12 años en Alemania, era difícil de repente encajar esta “especie” de realidad en mis perfectos y probados esquemas.

No encontré cosa mejor que hacer que sentarme a hablar con ese joven. Sin casi percatarme, cuando volví a ver el reloj eran ya las 10:00. Para mi sorpresa, miré dentro de la clase y... efectivamente, allí estaban sentados y no menos sonrientes todos los estudiantes de aquel curso. Resultaba entonces que la información escrita no coincidía, en principio con la realidad, pero en realidad sí coincidía... bueno, pero que lo más sorprendente era que, en el fondo... daba lo mismo, ya que tuvimos nuestra clase tan felizmente como si todo hubiera sido, en mis esquemas, “normal”. Reconocí que, si bien yo me había puesto nerviosa, este joven estudiante en ningún momento había perdido la calma, como si supiera sin saberlo que todo iba a ser así.

Mi segunda experiencia fue aquí, entre vosotros. Martes, 10 de junio, 2008. En mi papel, español 10 a las 8:30, CAL Aula 412. De nuevo, allí estaba yo con puntualidad germana. Y de nuevo, ni un alma. Esperé, no sin el temor y recuerdo de la primera experiencia. *“Será que aquí los estudiantes también se matriculan el primer día? Pero yo tenía entendido que en la universidad era diferente... Además, la Secretaria Del Departamento me dijo, cuando me dio el horario, que este era el definitivo, la versión final...”*

Sali del aula para comprobar

el número. Pregunté si ése era el edificio correcto. Todo coincidía. Miré a la derecha, a la izquierda, arriba, abajo... y a todo estudiante que preguntaba, me respondía, siempre con la sonrisa en los labios, que era de francés, o que no estudiaba lenguas. La siguiente clase, lo mismo...

Sin querer entender nada, me dirigí de nuevo al Departamento. Al parecer, en los últimos minutos todavía había habido cambios. Es decir, mi papel y la realidad, de nuevo, no tenían nada que ver. Al recordar mi primera experiencia, me di cuenta de que aun no había aprendido la lección, que seguía aplicando mis esquemas a una cultura y gentes que se mueven por otros baremos diferentes de los míos, pero que lo más importante, en definitiva, es... que no importa, que da lo mismo, que vosotros sois felices porque habéis aprendido desde niños a dar gracias a Dios por lo que tenéis, sobretodo por vuestras familias, o por vuestro sueño de ir un día al extranjero... comprendí que disfrutáis profundamente el simple hecho de estar juntos, de compartir la comida, de que alguien os hable de Madrid o Roma, de que alguien os diga con sinceridad lo importantes que son vuestras vidas para la humanidad, o que os recuerde que esa espontánea generosidad que os caracteriza es indispensable para la misión que ya marca vuestros destinos.

Sois, si me permitís, como los niños, que juegan cada vez como por vez primera, PORQUE NUNCA OS CANSAIS DE EMPEZAR A AMAR.

El aprendizaje de español del estudiante filipino

David Sanchez

Agencia Española de Cooperación Internacional y del

En esta breve charla voy a hablar de las características de los aprendientes filipinos cuando estudian español, de cómo aprenden español y de por qué considero que es más fácil para ellos aprender idiomas en general. Según lo dicho, esta charla podría titularse ¿Cuáles son las características inmanentes de los estudiantes filipinos que aprenden español? Pero yo cambiaría el título por otro desde mi perspectiva como profesor: ¿Por qué es más fácil enseñar a los estudiantes filipinos?

En los años 50 se pensaba que se aprendía una lengua repitiendo las estructuras que el profesor enseñaba. Para ello, el estudiante repetía cada frase-modelo que el profesor decía para evitar el error en la producción. El error era entonces imperdonable e inadmisibles.

Está claro que en esta metodología, conocida como estructural, situacional o audio-oral, el profesor era el protagonista de la enseñanza, y el estudiante no tenía la oportunidad de demostrar su creatividad ni manipular la lengua más allá del modelo lingüístico que le ofrecía el profesor.

Pero la metodología de la enseñanza, como todo en la vida, evoluciona, y en los años 80 nace el enfoque comunicativo de la enseñanza de lenguas, que favorece un nuevo tipo de enseñanza basado en la comunicación de conocimientos y experiencias por parte del alumno a su interlocutor.

En este método, el error se valora como un diagnóstico de lo que el estudiante todavía no sabe o no ha aprendido bien, por lo que resulta imprescindible para que el profesor pueda planificar sus clases futuras en esos aspectos en los que el estudiante

muestra tener dificultades. Pero, no obstante, el profesor no es el encargado de recordar al alumno su error en cada momento, por lo que su figura pierde poder como ente dominador en el aula.

El alumno y los procesos mentales que realiza para aprender una lengua son los verdaderos protagonistas de la clase en este enfoque, y el profesor se convierte en un guía que selecciona los materiales para que el alumno aprenda, los secuencia y presenta las actividades en la clase para que los estudiantes completen un vacío de información por medio de la comunicación.

Un ejemplo de este tipo de enseñanza es aquella en que un estudiante tiene los horarios del tren y el otro quiere realizar un viaje pero no sabe los horarios. Entonces, para completar esa información, hace preguntas a su compañero, se comunica con él para resolver el problema y finalmente consigue conocer el horario más apropiado para su viaje.

Ahora bien, la pregunta que tenemos que hacernos es, ¿Cuál de estos métodos es más apropiado utilizar en Filipinas para enseñar lengua dependiendo del tipo de estudiante que encontramos en nuestras aulas? ¿Cuál resulta más productivo y cómo se puede llevar a cabo si tenemos en cuenta las peculiares características del alumno filipino?

Bien, la primera característica que define al estudiante filipino, según mi experiencia enseñando en estas tierras, es su afán de participación en la clase, especialmente en las tareas que se realizan en grupo. Con ello, el

primer principio del enfoque comunicativo ya está resuelto, pues si la lengua es comunicación y sirve para comunicarse, mediante la práctica en grupo el alumno logrará esta meta sin ningún esfuerzo suplementario.

Hay otras culturas a las que les cuesta más relacionarse y construir un proyecto común con sus compañeros y prefieren trabajar de forma individual, estudiando en su libro y haciendo ejercicios estructurales y repitiendo frases de acuerdo a un modelo dado. Este es el mayor contraste que experimenté cuando llegué a Filipinas, el cambio de mentalidad del alumnado. Los europeos querían gramática, querían conocer a toda costa las reglas de la lengua extranjera y pensaban que éste era el medio para dominarla.

Sin embargo, y por contraste, los estudiantes filipinos quieren la lengua para hablar, apropiándose de ella y haciéndola suya. Buscando información en los diccionarios, en las gramáticas, en Internet, etc. construyen de forma autónoma los diálogos que interpretan después en la clase de una forma teatral y divertida que, como he comentado en muchas ocasiones con mis compañeros de profesión, es la característica que mejor define a los estudiantes filipinos, pues se implican de forma magistral en este tipo de actividades.

Parece un fenómeno mágico, pero así ocurre. Sólo se les da una situación real a los estudiantes, como por ejemplo organizar un viaje, o comer en un restaurante, y ellos organizan el diálogo para esa situación. En un contexto real de uso de la lengua, el estudiante resuelve un problema de comunicación que se le plantea en la

vida real, haciendo un uso útil de la lengua, usándola para conseguir un fin, como digo, organizar un viaje o comer en un restaurante son buenos ejemplos de ello.

Sin saberlo de forma consciente, en estas actividades los alumnos están construyendo de forma creativa una situación real de lengua. Son ellos quienes elaboran las frases correspondientes a partir de la información que el profesor les ha facilitado en la clase, pero es el alumno de forma autónoma quien crea en lengua española el diálogo para la actividad, en comunicación con todos sus compañeros, aportando sus ideas y sus conocimientos en la lengua meta e intercambiándolos y negociándolos con los otros miembros del grupo.

Por tanto, su motivación, a través de su implicación en la actividad, crece y con ello se consigue que estas expresiones que está utilizando se estén copiando automáticamente en su cerebro mediante el uso real de la lengua en un contexto también real, que después vivirá el aprendiente en el futuro en la lengua meta si va a trabajar o a hacer turismo en un país hispanohablante, y que son mucho más útiles que aquellas del método estructural que no tenían ninguna aplicación al uso concreto en la sociedad, tales como *Mi sastrer es rico, mi padre es astronauta o mi novia es embajadora en Estados Unidos*, porque probablemente no todos tengamos una novia que es embajadora en Estados Unidos, pero lo que es cierto es que todos tenemos la necesidad de preguntar por los horarios en una estación de trenes o de comer en un restaurante cuando estamos en un país extranjero.

Además, frente a la repetitiva práctica gramatical, las teorías de aprendizaje que subyacen al enfoque comunicativo insisten en que la práctica oral y el intercambio comunicativo con otros interlocutores son el camino

más viable para el aprendizaje de lenguas. Como hemos dicho, el trabajo en grupos que se genera en las actividades comunicativas, y que tan bien funciona con los estudiantes filipinos, favorece la adquisición de la lengua por el uso oral en un contexto significativo en que el alumno tiene que hacer algo con la lengua, como es pedir en un restaurante, preguntar por los horarios de tren o ir al médico para que nos aconseje sobre nuestros problemas de salud.

Otro hecho que resalta el enfoque comunicativo es la importancia que se dedica a fomentar la motivación del alumno. En el contexto sociocultural de Filipinas, sobra decir que los estudiantes que se especializan en español están sobradamente motivados, pues al terminar la carrera les esperan puestos de trabajo bastante bien retribuidos en compañías internacionales, embajadas, centros culturales, centros dedicados a la traducción y centros de llamadas.

En último lugar, quería destacar otro aspecto que favorece el aprendizaje de la lengua por parte de los estudiantes y que pocas veces se refleja en los libros de didáctica. Esto es, la motivación del docente. El profesor recibe en Filipinas muestras de afecto infinitas, los estudiantes demuestran tener una paciencia enorme cuando el profesor tiene dificultades para conducir una clase y participan de forma activa con su sonrisa benevolente en forma de *feedback* y su predisposición para participar siempre en las actividades, aunque muchas veces estas sean aburridas.

En conclusión, son muy majos y nos enamoramos de ellos, de su carácter como sociedad, lo que redundará en una mayor motivación para enseñar. El estudiante filipino siempre muestra respeto hacia el docente y le ayuda a enseñar, por su necesidad o

por su intención de aprender. Esto se materializa en las formas de tratamiento. Al profesor siempre se le llama Sir o señor en UP, es una norma preestablecida que el docente no impone. En el país de donde yo vengo, esta forma de tratamiento se reserva a las personalidades o, en el ámbito del aula, a los profesores de la escuela primaria y, cada vez menos, a los de secundaria. Otra de las ventajas del estudiante filipino es su facilidad para asimilar una nueva lengua. Quizás porque la gran mayoría de los estudiantes son bilingües o trilingües en muchos casos, hablan filipino e inglés, tagalo, visaya, cebuano, waray, etc. Esto conduce a que los estudiantes cometan errores de interferencia en muchas ocasiones, cuando traducen directamente desde una de las lenguas que conocen al español.

En otras muchas ocasiones, estas lenguas ayudan al estudiante a hacer hipótesis correctas y a progresar en el estudio de la lengua extranjera más rápidamente, mediante estrategias de aprendizaje que ha desarrollado en la adquisición previa de otras lenguas. Esto es evidente en el caso del español, en el que los estudiantes generan una gran cantidad de transferencias positivas por la cercanía lingüística del nivel fónico y el léxico de la lengua tagala en relación al castellano. Como decía al principio, son todas estas razones combinadas, **el trabajo en grupos y uso de la lengua con finalidad comunicativa, la motivación por el futuro laboral, el trabajo autónomo, el carácter afable de la cultura filipina y el conocimiento de otras lenguas**, las que justifican que para el estudiante filipino sea más fácil que para estudiantes de otras nacionalidades adquirir una lengua extranjera.

SHOULD WE TEACH GRAMMAR IMPLICITLY OR EXPLICITLY?

by Roorkee del Rosario-Ong, 2001

There is no way we can do away with teaching grammar in our language classes. Even the so-called communicative approach borders on the teaching of grammar alongside language usage. But the question is: Should grammar be taught implicitly or explicitly?

It is sad to say that some language teachers still teach grammar in the wrong way: too much focus on forms and abstractions at an early stage and not enough attention to usage and function. This explicit or structurally based teaching of grammar can be considered as an imposition on the students or learners. By focusing so much and so early on grammatical details and insisting on a slow, methodical grammatical sequence (e.g. beginning with the simplest structures and moving on to more complex ones), we are limiting the students' exposure to the language. This means limiting the input that students need to be able to form valid generalizations about the language (i.e. to acquire the grammar).

On the other hand, the so-called notional/functional approach to language teaching is doing disservice to the students, as it does not satisfy their curiosity about language rules. For notions and functions are nothing more than conveniently grouped vocabulary items which frustrate the student's natural desire to apply his language competency and then overgeneralize and approximate, which grammar classes allow.

Language is, by nature, systematic and the process of analysis and overgeneralization it allows has long been known to be a primary strategy in both first and second language acquisition. Therefore, teaching grammar is essential. Grammar offers a particularly learnable system, as systems go. There are clear levels of difficulty, and logical sequencing can and does take advantage of this. Grammar presents rules that students can digest one at a time. Every time a rule is learned and correct utterance is generated therefore, a certain sense of fulfillment overcomes the students as they feel they are making progress. Nonetheless, non-grammatically oriented classroom activities are also important, as they help develop fluency and a general sense of familiarity with the language. Activities on listening, pronunciation, and vocabulary may be much more critical and much more learnable, but a combination of grammar and their appropriate functions and context of use with vocabulary is better. That is, teaching grammar implicitly.

The audio-lingual approach of the 40's and 50's (e.g. Fries, 1945) and the cognitive approach of the mid-60's and early 70's (e.g. Jakobvitz, 1970) exhibited the structural or explicit presentation of grammar in language classes. The lack of success of these form-centered approaches may have led to the popularity of the socially-motivated models of communicative competence (Hymes & Halliday, 1973), which led to the emergence of the communicative approach – the notional/functionally-oriented non-grammatical language teaching methodology (Wilkins, 1976). But knowing Krashen's (1981) comprehensible input and Canale and Swain's (1980) communicative competence (i.e. summary of linguistic competence, sociolinguistic competence, strategic competence, and discourse competence), it is clear that the grammatical structures of language just cannot be ignored. That was the time when Rutherford and Smith (1988) called for the importance of "grammatical consciousness raising". Therefore, how can grammar be taught keeping the notional or functional framework of language?

Celce-Murcia and Hillies (1988) called for the need (and approach) to teach grammar within a communicative framework. This framework emphasizes the thorough examination of how grammar works in discourse (i.e. both oral and written). Here, grammar rules are presented with reference to communication – a method in between being implicit and explicit.

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PROPOSED PLAN FOR THE PROFESSORIAL CHAIR AWARD**Name: Chris Evonne Leyritana Javier****Rank: Assistant Professor 1****Unit: College of Arts and Letters****Status of Appointment: Temporary****Department: European Languages***Brief description of Plan:*

Proposed Title: The Italian Language and the Filipino Speaker: Addressing and Avoiding Difficulties Filipino Learners Experience through a Comparative and Contrastive Analysis of the Italian and Filipino Languages.

Objective of Study:

This research aims to make a comparative and contrastive analysis of Italian and Filipino. The findings will be used to propose didactic activities that will facilitate Italian language teaching and learning that address, in particular, the difficulties that arise from First Language interference.

Purpose of Study:

Researches and studies on Italian language teaching and learning for Filipinos are quite rare despite the fact that Italy, among all European countries, hosts the most number of Filipino immigrant workers. Aside from the bilingual dictionaries available, there is only one published academic article that discusses the Italian of the Filipinos in Italy: *L'italiano dei filippini a Roma* (Italian of Filipinos in Rome) by Franca Orletti, published in 1988. This study, although non-extensive, provides an introductory view to the common morphosyntactic elements characterizing the Italian interlanguage of Filipino speakers. However, due to her lack of familiarity with the Filipino language, the author is unable to clearly trace these characteristics to the interference caused by Filipino, the speakers' first language.

Several studies as well as this researcher's personal experience have shown that sensitivity to the similarities and differences that exist between the First Language and the Second/Foreign Language aids the learning process for both teacher and student. This helps to not only address, but especially avoid the manifestation and fossilization of these common "errors" in the interlanguage of Filipino speakers. Being aware of these aids teachers to provide optimal didactic materials that will help produce good Italian speakers and writers.

This researcher's primary goal is to help colleagues (both Filipino and foreign) provide the best possible Italian language instruction material adapted to Filipino students in the University and in other institutions in the Philippines.

APOLINARIO MABINI AND THE LITERARY IMAGINATION

By *Wystan de la Peña*

University of the Philippines-Diliman

(Paper prepared for the conference on the death centenary of Apolinario Mabini, 12 May 2003, Tanauan, Batangas)

Abstract

As literature easily captures the popular imagination, it aids in the construction of a national historical discourse. It is also one of the ways through which certain images that may later be associated with a particular historical personality are implanted into the minds of a people. This has happened to the leading Philippine historical figures since the 19th century: Jose Rizal is the "First Filipino," Andres Bonifacio is the "Father of the Katipunan," Emilio Jacinto is the "Brains of the Katipunan." Apolinario Mabini has not escaped this stereotyping. He is best known in popular imagination as the "Sublime Paralytic" and the "Brains of the Revolution." This echoing of the Cartesian body-mind dichotomy and this combination of the twin images of corporal paralysis and cerebral excellence, differentiate him, however, from the rest of the personalities in the Philippine pantheon of heroes. It also provides for a good source of literary inspiration as well. This paper explores the treatment of Mabini's persona as a literary subject, both as a paralytic and as an intellectual. Specific attention is given to his being an *ilustrado*, and how this fact becomes a signifier of many other things in the literary imagination. Focus is also put on how the historical Mabini is represented in literature, and how representation of this literary Mabini becomes a reconstruction from which the historical Mabini may be viewed from a fresh perspective.

In *Poon*, the novel that chronologically opens the Rosales saga, F. Sionil Jose's five-novel magnum opus,¹ the main character gets to meet Apolinario Mabini when the latter retires to Rosales, Pangasinan. Mabini's character is introduced to Eustaquio Salvador, or simply Istak in most of the novel, as someone who is sick. Even the narration emphasizes this: Mabini is not named and is only referred to as "*the Cripple*." Before Istak gets to personally meet Mabini, Don Jacinto, Istak's benefactor, and in whose house Mabini is to reside, describes to him his Batangueño guest in these terms:

the Cripple himself was not well. He was always perspiring. Something was wrong with his urine – it was darker than usual and pains were shooting up his sides (157).

Curiously, when the narration gets to that scene when Istak sees Mabini for the first time, except for his being referred to as "*the Cripple*" and briefly described as someone not

in the pink of health, there is no image of being a paralytic:

Don Jacinto's visitor was seated at the table, a sheaf of newspapers before him. The Great Man wore a white cotton shirt that hung loosely about him as if it was too big. Though young, he looked wasted and had a sickly pallor. He was poring over papers, shaking his head and cursing in his breath. Istak could make out the "sin verguenzas" as they erupted almost in a steady stream (158).

In this passage alone, the narration evokes the Cartesian dichotomy of body and mind and superimposes it on the characterization of Mabini. In fact, this passage makes the reader aware of two things the novel highlights about him. He is a cripple, but not just any cripple; he stands out: he is named *the Cripple*. But Mabini is more than that to Istak. Istak realizes the visiting Batangueño *Apo* is just like his classmate, Don Jacinto -- people who wear "*shoes and jackets*," people who read and write, and people who

talk in Spanish.

That Mabini is referred to as *the Great Man* and *the Cripple* is a highlighting of the peculiarity of his position when taken in the context of the social construction of identity during the late Spanish period. At a time when empowerment of the disabled was a still unheard-of concept, and the education of the socially and economically marginalized yet a dream, Mabini was the historical embodiment of an empowered disabled and an educated member of that sector, which documents of the era would describe with disdain as "*pobres e ignorantes*."²

Identity construction during this particular historical period is an important part in the process of building a national consciousness. This consciousness would revolve around the creation of a single, though diversely-formed, identity called *Filipino*, an identity which would replace socio-ethnic identifiers such as *indio*, *español insular*, *español peninsular*, *chino*, *mestizo español*, and *mestizo sangley*.

This identity construction would take all the years from the secularization movement that culminates with the Gomburza execution and mass deportations of 1872, up to the Propaganda Movement which formally ends with the death of *La Solidaridad* in 1895, the appropriation by *indios* and *mestizos* of the term *Filipino* to refer to themselves,³ and the acceptance by then-called *Filipinos* (or *insulares*, or Philippine-born Spaniards) to be associated with the rest of the native population and be collectively identified as *Filipinos*.

A process happening parallel to this identity construction is the creation of a native class characterized by their education and economic position: the *ilustrado*. But the *ilustrado*, articulators of the re-engineered term *Filipino*, is not a monolithic class, although most of them come from the socio-economic elite, or the so-called *principales*.⁴ An exception to this is Mabini. Another exception, literary though, is Istak, the Ilocano who knows Latin and Spanish.

The literary Mabini makes the recognition himself. When he asks Istak to be his *escribano*, he acknowledges Istak's literacy. Istak's knowledge of Latin and Spanish – not his knowledge of Ilocano – is the *ilustrado* trademark.

But Istak is not any ordinary *ilustrado*. Not looking “*the ilustrado that you are*,” – to quote Mabini -- Istak qualifies for the important mission to bring a letter from Mabini to Aguinaldo and help the latter escape from his American pursuers through the Cordillera.

Mabini and Istak as *ilustrados* coming from the poor offer a differ-

ent image of the “enlightened Filipino.” Both are homegrown. Both obtained their education locally – Mabini, the farmer-turned-lawyer-turned-Aguinaldo-adviser, in a university run by priests; Istak, the farmer-turned-sacristan-turned-healer, in a church of a sympathetic Spanish priest.

From the start, Mabini tries to demonstrate to Istak the principle of equality at work. One study of *Po-on* (Sicat 1994) highlights how Mabini instructs Istak on the need for equality among the different socio-economic classes. It is seen in Mabini's desire to share his meal (“*new rice still steaming and fragrant, salted eggs, a small dish with salted fish and sliced tomatoes, and dried meat which was fried*” [160]), when Istak had planned to take his meal with the servants in the kitchen.

But Mabini and Istak are still different, because Mabini is *the Cripple*. This shift in the focus from cerebral accomplishment (read: literacy) to corporeal dysfunction (read: polio) makes Mabini's being an *ilustrado* an interesting case to study.

Mabini's physical deficit⁵ – his loss of use of his legs, and whatever accompanying loss of social acceptability that goes with it (Nettleton and Watson 1998) – is more than compensated by a brilliant mind. It is a mind that would be responsible for many of the early policies of the Aguinaldo government. It is a mind that would produce many documents of the Aguinaldo government.⁶ It is a mind that would create a Decalogue to serve as behavior guidelines to his compatriots over a new-found freedom. It is a mind that would remind the American military that they were not dealing with a conquered nation, but with a

sovereign republic. It is a mind that would be labeled “intransigent” for its refusal to make peace with the Americans, so long as there is American denial of a prior Philippine independence (Diokno 1994).

On the other hand, the literary Mabini complains about his physical deficit. “*Oh, that I were not like this, imprisoned in this damaged body. If only I could use my legs!*” (166) he erupts suddenly in Istak's presence one time. But this is the lone reference this literary Mabini makes about his physical condition. Even the narration focuses instead on his mind and its activities: reading newspapers and documents, and writing letters.

Interestingly, the paralytic body-brilliant mind representation of Mabini casts a spotlight on the loci of control embodied by a colonial system. The Spanish colonial apparatus – symbolized by the sword and the cross – represents control through the coercive force of a military element and the persuasive powers of a religious institution. Body control of the colonial government is seen in the imposition of the *polo*, the *quinta*, and the requirement to pay the *tributo*, and later, the *cedula personal*. On the other hand, mind control is exercised by the church through a belief system that valorized the afterlife and imaged earthly sufferings as a requirement for a better celestial existence, and denied basic education and the teaching of Spanish, which could have served as a common language.

These points of control would provide the points of liberation the Americans would harp on later in their discourse to show that they are better colonizers: the Filipino colonial body is “liberated” with the granting

of political autonomy through a native legislature and the creation of a public health system; and the Filipino colonial “mind” is emancipated by the opening up of a public educational system to both sexes and ethnolinguistic groups.

Were it not for his paralyzed body, Mabini the ilustrado of poor origins presaged the “empowered” Filipino during the American period. Unlike his richer and European-trained ilustrado contemporaries, Mabini’s insertion into the intelligentsia community is more a story of personal triumph against overwhelming odds than a contribution of the Spanish colonial educational system (Schumacher 1997) and a result of late 19th century Philippine economic dynamics.

Unlike Jose Rizal, who was viewed from mythical lenses and even took on the image of a Filipino Christ in both mainstream and millenarian thought (Ileto 1979, 1998), Mabini’s historical persona suffers from no similar distortion; except, that is, for the apocryphal syphilis story propagated by his enemies. But like Rizal (who now has several cinematographic versions), the historical Mabini has led to the creation of a literary Mabini. Like Rizal, this literary Mabini has been invested with a spiritual character. His *Decálogo*, has earned him a Moses-like image as lawgiver, celebrated in a 1934 work published in Bauan, Batangas -- Joaquin Mañibo’s *Pasión ng Bayan sa Kabapo’t Ngay-on*, where Mabini is referred to as the creator of the country’s ten commandments with his *Decalogue*. (Ileto 1979).

In what seems to have been a taboo during the American period, literary productions hardly, if ever, mention Mabini’s physical deficit. Much celebration is done on Mabini

being the “Brains of the Revolution.” This can be seen in the poem *Sobre El Plinto* by Filhispanic poet Cecilio Apostol.

The 37-stanza poetic homage, written in March 1915 for the inauguration of a Mabini monument in Batangas, mesmerized no less a giant of Filhispanic poetry, Claro Mayo Recto. In his preface to Apostol’s book, *Pentélicas*, Recto writes: “*No parecen, en verdad, estos versos obra humana. No parece sino que cuando los compuso Apóstol la mano de Dios guió la suya sobre las cuartillas*” [“These verses do not indeed look like the work of a human being. It seems that when Apostol wrote them, the hand of God guided his.”] (Apostol 1941).

Preceding Mañibo by almost two decades, Apostol celebrates Mabini’s *Decálogo* -- “...*tu gobierno espiritual subsiste/está en vigor tu original Decálogo*” [“...your spiritual government lives on/your original Decalogue is in force”] (Apostol 1941: 162) – by contrasting it against Aguinaldo’s ephemeral government. Apostol also calls Mabini a creator of “ideological architectures” and ranks him together with European nation builders Bismarck and Mazzini (Apostol 1941: 162):

*Patria naciente, tras labor titánica
como aquellas de Bismark y Mazzini,
faltaba un hombre que la hiciese
orgánica,
¡y ese hombre fuiste, colosal Mabini!*

[A nation emerging after gigantic work
like those of Bismark and Mazzini
needed a man which would make it come true,
and you were that man, great

Mabini!]

The same Apostol who remembered Rizal on the second anniversary of his death through the poem *Al Héroe Nacional* with the now-little known lines *si una bala destruyó tu cráneo/ tu idea, en cambio, destruyó un imperio!* [“if a bullet blasted your skull/your idea, on the other hand, destroyed an empire!”] (Apostol 1941: 50) celebrated Mabini’s mind through the following lines (Apostol 1941: 164):

*Era de hierro y de cristal tu mente;
grandes ideas modeló su fragua;
tuvo el vuelo del águila potente
y la profunda claridad del agua.*

x x x

*Tu inteligencia en su carnal encierro,
era un poder supremo y absorbente.
¿Qué fue tu misma voluntad de hierro
sino una fuerza que forjó tu mente?*

[Your mind was of steel and crystal;
it gave birth to great ideas
it flew like a powerful eagle
and had the deep clarity of water

x x x

*Your intelligence in its human enclosure
was a powerful and absorbing force.
What else was your own iron will
But a force which formed your mind?]*

Indeed, Mabini’s mind was a different mind. It was a mind which continued the conceptualization of a nation begun by Rizal and his fellow

European-based reformists. It was a mind which saw the Philippines joining the community of nations. Mabini's concept of a Philippine nation is seen in his desire to have the Aguinaldo-founded republic accepted by foreign countries (Guerrero 1982). This is also seen in the literary Mabini, who told Istak: "I have to write in Spanish, and this then will have to be translated into English by our friends in Hong Kong. English, the language of the enemy—so that it could then be spread to many corners of the earth" (170). In another place, this literary Mabini says: "I will continue what I am doing—trying to reach the councils of the world, speaking of our rights. I will wage this campaign in their own newspapers, in the chambers of their own government. I will do this with the pen. But whatever we do, in whatever battlefield we fight, we must be united" (182).

It should be of interest to note that one literary scholar reads the literary Mabini's retreat to Pangasinan, a province not his own, and whose language he does not speak, as a sign of his "determination to build the nation" (Sicat 1994). His taking refuge in the house of a classmate from Pangasinan exemplifies his preaching that "we must learn to trust our own people, their judgment, if we are to build a nation... We are going to build a nation—not of Tagalogs, Batangueños, or Caviteños—we are going to build a nation which includes all our brothers and sisters from the far south to the far north" (212).

It is this notion of nation, of belonging to an extended community outside one's clan, village and ethnolinguistic group that bewilders Istak. He asks himself in two separate occasions (203-204, 214):

The Cripple, Don Jacinto—they did not say it, but I know they love Filipinas and this I cannot say for myself because I am not

sure. How can I love a thousand islands, a million people speaking, not my language but their very own which I cannot understand? Who then do I love?

xxx

...why should I care for others who are not members of my family, who have not done anything for me? I have this piece of land, which I have cleared. My duty is not to this nameless mass you call Filipinas. No country can claim my time, my loyalty.

Carrying out the mission to bring a letter to Aguinaldo – a mission which would in the end cost Istak his life – is what would make him understand Mabini's concept of nationhood. Even his encounter with Gregorio del Pilar proves to be an enlightening one for the young general – that an ilustrado can also emerge from the peasants; that a tiller of the soil, once given the necessary opportunities, can also learn Spanish.

Istak's decision to stay in Tirad Pass along with del Pilar and his handful of Tagalog soldiers whose speech Istak does not understand, illustrates his comprehension of Mabini's concept of nationhood. Unable to reach Aguinaldo and to personally relay Mabini's message to him, Istak delivers the message to del Pilar; unable to guide Aguinaldo through the mountains, he stays behind in Tirad Pass to help del Pilar block Aguinaldo's American pursuers. In a way, remaining in Tirad Pass takes the place of guiding Aguinaldo through the trails of the Cordillera.

The literary Mabini's letter to Aguinaldo, his sending of Istak to guide him through the Cordillera

represents the nationalistic ilustrado desire to preserve the emerging Filipino nation, embodied by its leader. While Mabini describes Aguinaldo as "selfish and stupid...envious of generals like Luna who tried to put some discipline into the army,"⁷ he emphasizes that Aguinaldo should be protected from pursuing American forces as "he is now the symbol of resistance against the enemy." Much later, he adds: "He has committed mistakes but until he is captured or killed, he is not just a leader, he is a symbol of our struggle, of our will" (158, 182).⁸

The historical Mabini who preferred exile to taking the oath of allegiance, the historical Mabini who remained steadfast ("intransigent" to his detractors) in his beliefs and principles, and the historical Mabini who overcame adverse personal circumstances to rise above his station in life and map out the new republic's political future – this is the Mabini reconstructed by the literary Mabini of *Po-on*, a Mabini for whom the country reigns supreme in the hierarchy of priorities, a Mabini for whom the nation is a community composed of those "those anonymous men who dig the trenches, who produce the food...the body and also the soul of a nation... the many faceless men, those foot soldiers, who have suffered most, who have died." (Po-on 1984: 172-173).

This Mabini is the Mabini whose death we remember, but whose life we celebrate today.

Notes

¹*Po-on* is the last novel written among the five which constitute the Rosales saga. In chronological narrative order, the five are: *Po-on* (1984); *Tree* (1st ed., 1978; 4th ed., 1997); *My Brother, My Executioner* (1988); *The Pretenders* (1st ed., 1962; 7th ed., 1992); and *Mass* (1983). A compressed international edition of the saga has been published. *Po-on* has been recently translated into French. A Spanish edition, entitled *Anochecer* (Dusk), is set to be launched at the Instituto Cervantes on 15 May 2003.

²In his discussion of the concept of political redemption of the country, which is represented as a mother figure, Reynaldo Ileto says absence of this notion is characteristic of the ilustrado mindset of the revolutionary period. Mabini's being of poor origin makes him an exception, Ileto says, and he posits this as a possible cause for the harassment Mabini encountered during the early stages of the Aguinaldo republic. (Ileto 1979). The class divide in the realm of nation building can also be seen in the case of the *principalía* (socio-economic elite) of the towns of Solano, Nueva Ecija and Urdaneta, Pangasinan who, during the election of local officials under the Aguinaldo government, opposed the election of the "uneducated and ignorant persons" and demanded a nullification of the election results (Guerrero 1982).

³Jose Burgos in his 1864 *Manifiesto Que A La Noble Nación Española Dirigen Los Leales Filipinos EN Defensa De Su Honra Y Fidelidad Gravemente Vulneradas Por El Periódico La Verdad De Madrid*. A copy of the original Spanish text and an English translation are found in Jesuit historian John N. Schumacher's *Father Jose Burgos: A Documentary History With Spanish Documents And Their Translation* (1999).

⁴A discussion of the terms *ilustrado*, *principales*, and *elite* is an important component of historical narratives on this period: Guerrero dichotomizes these *principales* into the municipal and provincial elite and the "cosmopolitan elite," those "whose influence and authority extended beyond their home provinces" (Guerrero 1982); Norman Owen (1999) would introduce the term "suprprincipales" in his discussion of the elite in the Bicol region; and Floro Quibuyen (1999) discusses the evolution of the term as part of a critique of Benedict Anderson's thinking that the term "Filipino" in the *Noli Me Tángere* only represents the "creoles".

⁵The novel also played up the syphilis story surrounding the Mabini persona, and it is this particular affliction for which Istak is called to the house of Don Jacinto. Sionil Jose would apologize for this in a page with the following author's note: "I committed a horrible blunder in the first edition of *Po-on*. No apology to the august memory of Mabini no matter how deeply felt will ever suffice and undo the damage that I did. I gave currency to the rumor that his paralysis was due to venereal disease. His bones were exhumed in 1980 and carefully examined. The medical verdict: polio. According to historian Ambeth Ocampo who told me this too late, this calumny against Mabini was spread by the wealthy mestizos around Aguinaldo who wanted Mabini's ethical and ideological influence cut off."

⁶Mabini's writings, collected and published in 1931 as the two-volume *La Revolución Filipina (Con Otros Documentos de la Epoca)* has been translated. The latest translation effort, *The Philippine Revolution (And Other Documents of the Period)*, was published by the National Historical Institute (NHI) in 2001. I Mabini's writings, collected and published in 1931 as the two-volume *La Revolución Filipina (Con Otros Documentos de la Epoca)* has been translated. The latest translation effort, *The Philippine Revolution (And Other Documents of the Period)*, was published by the National Historical Institute (NHI) in 2001. I was part of the translator pool from the University of the Philippines-Diliman which worked on this book. Unfortunately, the NHI gave no acknowledgement of the translation pool in the book.

⁷Vivencio Jose's *The Rise and Fall of Antonio Luna* (1972) chronicles this conflict in detail.

⁸The historical Mabini takes Aguinaldo to task as one of those who "believed that one can serve the country with honor and glory only from high office, and this is an error which is very dangerous to the common welfare...and [it] contributed greatly to the failure of the Revolution" (Ileto 1979; from *The Philippine Revolution*, trans. Leon Ma. Guerrero; Manila: National Historical Commission, 1967). The literary Mabini has his problems as well with opportunistic ilustrados. Talking to Istak, he says: "...when will Filipinas ever be free from its leaders who are wealthy and crooked, in whom we have put so much trust?...I am voicing thoughts that I should keep to myself. But I have always mistrusted the wealthy men who have joined the Revolution....When this is all over, we will know who among the ilustrados have enriched themselves with the funds that should have gone to the purchase of guns, food, medicine for our soldiers." (171-172)

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2009 CAL Best Thesis

Abstract

The Master and the Good-for-Nothing: two poles of the Kunstperiode

By Lisa Elena Goddard-Paz

This study compares the classical Bildungsroman *Wilhelm Meisters Lehrjahre* by Johann Wolfgang von Goethe and the late Romantic novella *Aus dem Leben eines Taugenichts* by Joseph von Eichendorff in order to determine whether and in how far the *Taugenichts* can be qualified as a parody of the *Lehrjahre*. The *Lehrjahre* represent the principal representative of the Bildungsroman, which itself is one of the main contributions of Germany to international literature. The opposite to the purposive rationalism of the Goethe-Bildungsroman is formed by the fairy-tale-like *Taugenichts*, which celebrates not rationality but art and careless joy of life.

The main subject matter of the Bildungsroman, the development of a young person and his relationship to his environment, is always an important issue. The treatment of the issue continues to be controversial, and has led to copies and parodies in the Romantic Period. Joseph von Eichendorff's *Taugenichts*, which shares the subject matter of the *Lehrjahre*, can be counted to these. In spite of the literary importance of the Bildungsroman and its subject matter, a review of related literature has indicated that there has never been a study in the Philippines, that has tackled the analysis of the elements of the *Lehrjahre*, its main representative. The *Taugenichts* has furthermore so far not been assessed as a parody of the *Lehrjahre*, unlike other works of its period.

The methodology is two-fold. Firstly both stories are compared on the level of a third genre, the hero story, according to its definition by Margery Hourihan. The evaluation, in how far the *Taugenichts* can be rated as a parody of the *Lehrjahre*, is then carried out by answering questions derived from the qualities of the parody as explained by Linda Hutcheon.

The study has shown that the amusing *Taugenichts* and its rather folksy hero can be rated as a critical parody of the dryly rationalistic *Lehrjahre* and is affected hero. The criticism is directed at the purposely-rationalistic solution which this Bildungsroman offers to the conflict between the individual and society, as well as the society that it anticipates and hints at.

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**Above: DEL Faculty join the tribute
Below: Prof. Rosalinde Zapata reads her translation of one of Rio Alma's poems.**





Prof. Teddy Vera Cruz presents his translation.

It's Ms. Karina Santillan's turn!





Prof. Erwin Ebreo and Ms. Lachel Moral present their Spanish and Italian translations respectively.



Mr. Ecclesiastes Papong and Prof. Erwin Bautista also read out their French translations.

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with the
DEL Chairperson**



**(seated from left to right: summa cum laude German major Frances Cruz, Prof. de la Peña, Prof. Erwin Bautista)
(standing leftmost is Mr. Alfred Garcia with some of the DEL graduates)**

**Prof. Chris Evonne Leyritana-Javier presents her
lecture for the Professorial Chair Award
*Inquirer Room, CAL New Building
March 25, 2009***





DEL Faculty and students listen to Prof. Javier's lecture

**Prof. Javier
with Prof.
Rosalinde
Zapata**



Tirocinio Seminar:

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Balay Kalinarw

March 26, 2009





**Prof. Chris Evonne
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Prof. David
Sanchez and Prof.
Susanne Lenz were
some of the
speakers in this
seminar.**





DEL Faculty at the seminar





Discussions and Q&A with the speakers

