

RIZAL

LONG QUIZ

I. After reading the novel, "Noli Me Tangere", complete the table to describe the setting of the novel. Cite the chapters where the descriptions appear:

Aspects	Description
<p>The town of San Diego</p>	<p>https://nolinotes.weebly.com/summaries/chapter-10-san-diego</p> <p>CHAPTER 10 - SAN DIEGO</p> <p>CHAPTER VI: Captain Tiago CHAPTER VIII: Memories CHAPTER X: The Town CHAPTER XI: The Sovereigns: Divide and Rule CHAPTER XIV: Philosopher Tacio CHAPTER XXII: Lights and Shadow</p> <p>CHAPTER XXVI: The Eve of the Feast CHAPTER XXVII: At Nightfall CHAPTER XXVIII: Letters CHAPTER XXIX: The Morning CHAPTER XXXV: The Comment CHAPTER XXXVIII: The Procession</p> <p>CHAPTER LIII: A Good day is foretold by the morning</p> <p>CHAPTER LIV: Discovery</p> <p>The town of San Diego has a lot of flat plains and mountains, making farming its primary business. However, because of the Filipino farmers' ignorance, the products they produce are sold at a very cheap price to the Chinese buyers.</p> <p>Like most towns, San Diego has a legend around it. There used to be an old Spaniard who came to the town and bought the whole mountain area, using jewelry and clothes to pay for the land. Later on, he disappeared completely.</p>
	<p>Noli Me Tangere: Chapter 1-3</p>

<p>The house of Capitan Tiago</p>	<p>CHAPTER I: A Social Gathering CHAPTER II: Crisostomo Ibarra CHAPTER III: The Dinner CHAPTER VII: Idyll in an Azotea CHAPTER IX: Some Country Matters CHAPTER XXXVI: The First Cloud CHAPTER XXXVII: His Excellency</p> <p>CHAPTER XLII: The Espadana Couple CHAPTER XLVIII: Plans CHAPTER LI: Exchanges</p> <p>CHAPTER IV: The Catastrophe CHAPTER LVI: Fact and Fancy</p> <p>CHAPTER LX: Wedding Plans for Maria Clara CHAPTER LXII: Friar Damaso Explains</p>
<p>Manila</p> <p>Pasig River</p>	<p>Chapter 5 is entitled “Heretic and Filibuster”. Here is the summary of the Chapter:</p> <p>CHAPTER IV: A Heretic and a Subversive</p> <p>CHAPTER XXI: A Mother’s Story</p> <p>CHAPTER LIX: Patriotism and Self-Interest</p> <p>Ibarra descended from the calesa and headed towards Fonda de Lala, where he stayed until going to Manila.</p> <p>CHAPTER XLIX: The Voice of the Persecuted</p>

<https://philnews.ph/2021/03/08/chapter-5-noli-me-tangere-a-star-in-a-dark-night-summary/>

Crisostomo Ibarra goes to the riverside where he had agreed to meet with Elias. Elias tells him of the purpose of the meeting to address the concerns and needs of those who are hunted and persecuted. They demand respect for human rights, a little more tranquility in the lives of the locals, and diminished power of the friars and the civil guards. He asks Ibarra to find a way to diminish the power of the friars and the civil guards but Ibarra refuses and says that the friars and the civil guards are "necessary evils."

CHAPTER L: The Family of Elias

Elias narrates his story and the disastrous lives of his ancestors, upon Ibarra's request. The story goes: Sixty years ago, Elias's great-grandfather dwelt in Manila and worked as a bookkeeper for a Spanish businessman. One night, a fire broke out in the workhouse and the cause was unknown, he was accused of arson and was sentenced to be beaten in the streets, a punishment they call 'caballo y vaca,' which is a thousand times more dreadful than death itself. This left him crippled. In order to provide for the family his wife, still with child, was forced to enter into prostitution. One of their sons turned to thievery and lived the life of a bandit. Their other son eventually married a rich woman, and together they had twins, Elias and his sister, who were both educated in Manila. However, the family's dark past surfaced eventually, and Elias and his sister lost all that they had. The girl suicide and Elias was left alone to wander the streets as a hunted man.

CHAPTER LXI: Pursuit in the Lake

Chapter 61: The Chase on the Lake

Noli Me Tangere Chapter Summaries 61 – Epilogue

	<p>April 1, 2020 by Ninah Villa Leave a Comment</p> <p>There are fates far worse than death, and one character's path appears to have taken that sadder outcome. Ibarra, in comparison, escapes by the skin of his teeth, and on the whole seems to have gotten off quite lightly. So ends the Noli.</p> <p>Photo by Francesco Ungaro</p> <h2>Chapter 61: The Chase on the Lake</h2> <p>Elias tries to convince Ibarra to leave the country as the two men make their way up the Pasig river in a small boat</p>
<p>The townspeople</p>	<h2>Noli Me Tangere: Chapter 11</h2> <p>CHAPTER XIX: The Travails of a Schoolmaster</p> <p>CHAPTER XX: The Meeting in the Town hall</p> <p>CHAPTER XL: Right and Might</p> <p>The ensign and Father Salví both use their institutional powers to interfere with one another. It's worth noting that their energies would be better spent serving the town of San Diego, but they're too concentrated on spiting one another to care about how they're treating the townspeople. As such, the community they ostensibly work for suffers. Indeed, the townspeople find their various freedoms cut short by the ensign's curfew or by the priest's insistence that sermons last long into the day.</p> <p>At 10 o'clock in the evening, the fireworks began. The townspeople were preparing themselves for the play; Don Felipo was ruling over the show and was talking with Philosopher Tacio over his resignation. However, the Mayor was unwilling to accept it and would talk about it after the feast. When Maria Clara and her friends arrived, they end their discussion as Don Felipo escorted the ladies to their seats. The curate and some Spaniards followed them. When Ibarra arrived after the first scene, he heard all the murmurs of people but never minded it. Father Salve immediately ordered him to be sent out but Don Felipo reasoned that Ibarra is one of the heaviest contributors of the play and has a right</p>

	<p>to be there as long as he doesn't disturb the peace. And another reason is he's been in a long conversation with the Captain General and the Alferez so there's nothing to worry about. The curate went as far as threatening that if is not put out, they would leave. Don Felipo did not give in still and so they were forced to leave.</p> <p>Two civil guards came and asked Don Felipo to stop the show because the Alferez and his wife can't sleep but he just ignored it. Later on the people there was a commotion. It just stopped when Elias and Ibarra calmed the people down but the newspaper writer wrote that it was Father Salvi who was responsible for calming the mob. For which, the town would be forever thankful.</p>
<p>The Church and the clergy</p>	<p>CHAPTER XIV: Philosopher Tacio CHAPTER XV: The Altar Boys CHAPTER XVIII: Souls in Anguish CHAPTER XXX: In the Church CHAPTER XXXI: The Sermon</p>

II. CHARACTER RELATIONSHIP MAP

(Make a character map of the main characters listed below. Describe each of the characters and write your impressions about them. Afterwards, connect the characters to each other by stating their relationship in terms of the roles or parts they play in the novel. Make a creative presentation of your work on a coupon bond)

<https://www.litcharts.com/lit/noli-me-tangere/characters>

Crisostomo Ibarra

A wealthy young man of mixed Spanish and Filipino ancestry who has recently returned to the Philippines from Europe after spending seven years studying abroad. Ibarra is cultured and well-respected, though the friars in his hometown of San Diego are suspicious of him. This is because his father [Don Rafael](#) was recently imprisoned and labeled a subversive and heretic, a sentence that eventually led to his death in jail. Ibarra learns of this on his first night back in the Philippines. Hoping to carry out his father's dreams, he later decides to build a secular [school](#) in San Diego, one that remains uninfluenced by overzealous friars like [Father Dámaso](#) and [Father Salví](#), Ibarra's two primary adversaries. Unfortunately, building the school proves a difficult task due to the fact that Father Salví works together with a number of Ibarra's enemies to frame him as a conspirator against the government, ultimately forcing him to flee San Diego as an outlaw revolutionary. This means leaving behind the love of his life, [María Clara](#), whom he was originally supposed to marry. Ibarra is a politically important character because Rizal uses him to voice ideas regarding colonialism and the nature of power in the Philippines. For the majority of the novel, Ibarra believes that, although the Catholic friars and the Spanish government are corrupt, they provide the Philippines with valuable support. In contrast to his friend [Elías](#) (a more drastic revolutionary who wants to overthrow the country's prevailing power structures), Ibarra insists upon reforming the Philippines from the inside out, working with the friars and Spanish officials to bring about positive change without dismantling the system entirely. However, by the end of the novel, once Ibarra is branded a heretical subversive, his ideas about reform and revolution begin to align with Elías's more radical theories.

- Elias

An outlaw and vagabond revolutionary who resents the power the Catholic church and Spanish government have over the Philippines. After Ibarra saves his life from a vicious crocodile, Elías swears to protect the young man from his enemies, which are legion. Lurking in the town in the disguise of a day laborer, Elías discovers plots against Ibarra and does everything he can to thwart them. He also tries to convince Ibarra to join him and a band of disenchanting revolutionaries who want to retaliate against the abusive Civil Guard that empowers the church and oppresses the people it claims to govern. He and Ibarra engage in long political discussions throughout the novel, each character outlining a different viewpoint regarding the nature of

national growth and reform. Elías urges his friend to see that nothing productive will come of working within the existing power structures, since the church and government are both so corrupt and apathetic when it comes to actually improving the Philippines. Ibarra is more conservative and doesn't agree with Elías's drastic opinions until he himself experiences persecution at the hands of the country's most powerful institutions, at which point he agrees with his friend and accepts his fate as a committed subversive revolutionary.

Padre Salvi

A serious and committed Spanish friar who takes over [Father Dámaso](#)'s post in San Diego as the town's priest. Fray Salví is a meticulous and cunning man who uses his religious stature for political influence, benefitting both himself and the church. He is often at odds with the town's military [ensign](#), volleying back and forth for power over San Diego and its citizens. While preaching, he will often have his sextons (people who tend the church grounds) lock the doors so that listeners, and especially the ensign, must sit through long sermons. Unlike other priests, he refrains from frequently beating noncompliant townspeople, though he applies excruciating might on the rare occasions he does resort to violence. On the whole, though, he asserts his influence by engineering behind-the-scenes plans to defame his enemies. For instance, to ruin [Ibarra](#)—who is engaged to [María Clara](#), the woman Father Salví secretly loves—he organizes a violent rebellion against the Civil Guards and frames Ibarra as the ringleader. Just before the bandits descend upon the town, Salví rushes to the ensign's house and warns him of the imminent attack, thereby portraying himself as a hero concerned with the town's wellbeing.

Basilio-

[Crispín](#)'s older brother, who is also training to be a sexton. When Crispín is dragged away, Basilio tries to find him unsuccessfully. Despite the town's curfew, he runs home to his mother and spends the night there, telling her that the next day he will seek out [Ibarra](#) and ask if he can work for him instead of training to be a sexton. This never transpires, though, because the Civil Guard comes looking for him and his brother. Basilio escapes from this mother's

house and into the forest, where he lives with a kind family until Christmas Eve, when he goes looking for [Sisa](#). Upon finding her, he discovers that she has gone crazy with grief and is unable to recognize him. He follows her back into the woods, where she eventually dies after finally understanding that he is her son.

Sisa

Crispín and Basilio's mother, who goes crazy after losing her boys. Sisa wanders the town and forests in vain, hoping to find her children, though when she actually meets Basilio, she is apparently unable to recognize him at first. When she does, she dies of surprise and happiness.

Pilosopo Tasio

An old man who used to study philosophy and who prefers secular knowledge to Catholicism. This atheistic worldview attracts attention from the friars and pious townspeople, who call him a “madman” (or, if they are being kind, “Tasio the Philosopher”). Tasio respects [Ibarra](#) and hopes dearly that Ibarra will succeed in building a [school](#) that is independent of the church. When Ibarra comes to Tasio for advice, though, Tasio counsels the young man to avoid talking to him, fearing that it will hinder the project to build a school. He tells Ibarra that people call anybody who disagrees with their own beliefs a “madman,” which means that Ibarra should seek the approval of the friars and government officials before starting to build the school. This, he tells the young man, will make it seem as if he actually cares what these powerful and influential leaders think, though this attitude need only *appear* to be true. On the whole, Tasio is an extreme representation of what it is to live without caring what other people think: though he enjoys a certain freedom of thought, he also isolates himself from the rest of the community, ultimately dying alone with nobody to empathize with his lifelong struggle toward reason and intellectual liberation.

Capitan Tiago - A Filipino socialite and well-respected member of the country's wealthy elite. Close with high-ranking clergy members like [Father Salví](#) and [Father Dámaso](#), Captain Tiago is one of the richest property owners in Manila and San Diego. He is concerned with making sure his daughter, [María Clara](#), marries an affluent man with ample social capital, which is one of the reasons he so quickly abandons his support of Ibarra when the friars disgrace the young man's name. As for his own disgrace, Captain Tiago is not actually María Clara's biological father—rather, his wife had an affair with Father Dámaso before dying in childbirth. This is perhaps why he is so concerned with keeping up the appearance of respectability, for his own wife dishonored him. As such, he is blind to the vapid posturing of people like [Doctor de Espadaña](#), a fraudulent doctor for rich people, and his wife, [Doña Victorina](#), an obvious social climber. When they present their nephew Linares as a possible new match for María Clara, Captain Tiago is quick to assent, thinking that such a pairing will ensure respectability.

María Clara - A woman well-regarded in San Diego for her high social station. Having grown up together as childhood friends, María Clara and Ibarra are engaged to be married, though [Father Dámaso](#)—her godfather—is displeased with this arrangement and does what he can to interfere. When Ibarra is excommunicated after almost killing Dámaso at a dinner party, arrangements are made for María Clara to marry a young Spanish man named [Linares](#). She doesn't speak up against this idea because she doesn't want to cross her father, [Captain Tiago](#), a spineless socialite who disavows Ibarra to stay in the good graces of friars like Father Dámaso. Later, María Clara discovers that Captain Tiago isn't her real father—rather, Father Dámaso impregnated her mother, who died during childbirth. When Ibarra is put on trial after being framed as a subversive by [Father Salví](#), María Clara is blackmailed into providing the court with letters Ibarra has sent her—letters his prosecutors unfairly use as evidence of malfeasance. She does so in order to keep secret the fact that Dámaso is her biological father, since she doesn't want to disgrace her mother's name or compromise Captain Tiago's social standing. Still, she feels intense remorse at having sold Ibarra

out. When the newspapers eventually falsely report his death, she calls off her marriage with Linares, instead deciding to enter a convent because she can't stand to exist in a world that doesn't contain Ibarra.

Donya Victorina -

A Filipina woman married to [Don Tiburcio](#). Above all else, Doña Victorina cares about her image as a beautiful and admired socialite, though she is actually—as Rizal goes out of his way to emphasize—past her prime. She is only in her thirties but looks much older, and she quickly adopts the latest trends, often changing her patterns of speech to reflect the sound of high society members. It is her idea to have Don Tiburcio treat [María Clara](#). She also encourages him to bring along his respectable nephew [Linares](#), whom she is eager to pair off with María Clara when [Captain Tiago](#)—whose advances she denied as a young woman because he was Filipino and not Spanish—calls off the wedding between his daughter and [Ibarra](#)

Donya Pia

Padre Damaso- A Spanish friar living in the Philippines, Father Dámaso is an arrogant and pedantic priest who, despite having lived amongst Filipinos and hearing their confessions for over twenty years, is barely able to speak or understand Tagalog, the country's native language. A shameless loudmouth, he is unafraid of slandering nonreligious citizens who he thinks undermine his power. [Ibarra](#) learns that this is exactly what happened between his father, [Don Rafael](#), and Dámaso—because Rafael refused to go to confession and supported secular means of empowering Filipino citizens, Dámaso jumped at the opportunity to cast Rafael as a heretic and a subversive. As such, Dámaso is Ibarra's most evident and outspoken rival, a fact Dámaso seems to leverage by taunting the young man at a dinner party one night, making allusions to Rafael's death and insulting Ibarra's project to build a [school](#). Unfortunately, Ibarra is unable to ignore these provocations, and his violent response leads to his own excommunication. To make matters worse for Ibarra, Father Dámaso is very well-connected in San Diego, and he

is [María Clara](#)'s godfather, which puts him in a position of power over Ibarra's engagement (indeed, he forbids her from marrying Ibarra). María Clara later discovers that Dámaso is her real father, a fact she hopes to keep quiet at all costs because it would disgrace her deceased mother's honor and her father's respectability, so Dámaso gets away with his corruption.

Schoolmaster

A teacher whom [Don Rafael](#) supported, helping him find a house and enabling him to properly do his job. The schoolmaster tells [Ibarra](#) about the unfortunate circumstances in San Diego surrounding education, which greatly inhibit the town's students. Because the current classroom is in the parish house, the lessons are heavily monitored by the priest. The schoolmaster tells Ibarra about his experience trying to conduct class when [Father Dámaso](#) was the town's friar; during this period, Dámaso forbade him from teaching Spanish even though the government had written a decree that all students must learn the language. It is in conversation with this man that Ibarra first reveals his plan to build a new [school](#) independent of the friars. Though grateful for his help, the schoolmaster is pessimistic that Ibarra will have more success in establishing a strong secular academy than he or anybody else has had in the past.

[The schoolmaster](#) gives [Ibarra](#) more details regarding how the friars interfere with teaching in San Diego. Because the Spanish government decreed that all students must learn Spanish, the schoolmaster started teaching Spanish instead of using Tagalog. Several days later, though, [Father Dámaso](#) called upon him. He greeted the priest in Spanish, to which Dámaso said, "When you come to see me, it should not be in borrowed clothes. Be content to speak your own language, and don't ruin Spanish, which is not for you." Even though this upset the schoolmaster, he explains to Ibarra that he was forced to comply because his salary is dependent upon his relationship with the friars.

III. *Noli* and Colonial Society

(Complete the table below by identifying what the major characters in *Noli Me Tangere* symbolize in relation to colonial Philippine society)

Character	Symbolism
Crisostomo Ibarra	Ibarra's vision of his father's death—and its juxtaposition with his own life—illustrates the immense guilt Ibarra feels at having abandoned Don Rafael in the Philippines to die while he—Ibarra—reaped the benefits of international education and freedom of thought. This guilt will drive Ibarra throughout the novel as he reminds himself that he owes it to his father to improve the circumstances of his ailing country.
Maria Clara	https://www.litcharts.com/lit/noli-me-tangere/chapter-7-idyll-on-a-terrace
Capitan Tiago	Captain Tiago as a pious man is shot through with irony, since what Tiago is most interested in is his own prosperity. He doesn't even pray for himself, and his belief in polytheism quite obviously goes against Christian doctrine. Nonetheless, he's well-regarded in the religious community because of his riches and his willingness to pay priests to make up for his lack of actual spiritual devotion
Padre Damaso	<p>That Father Dámaso and Father Sibyla offer the seat to the lieutenant only in an attempt to put an end to their own dispute is a small-scale example of the way the church manipulates the government throughout <i>Noli Me Tangere</i>. In this moment, readers catch a glimpse of what's to come regarding how friars encourage the authority of the state only when it benefits themselves.</p> <p>It's no surprise that Father Dámaso scoffs at Ibarra's notion that happiness depends on "freedoms," considering that—as a powerful Spanish friar in a colonized land—he's uninterested in promoting "a people's prosperity" or "freedom." Furthermore, he</p>

	<p>shows a disdain for education in general, framing it as something that isn't worth going out of one's way to obtain. In doing so, Dámaso insults Ibarra's hard work in addition to undermining the means by which Ibarra has attained his community's respect.</p> <p>By reminding his listeners that Dámaso once ate at Don Rafael's table, Ibarra portrays the priest as ungrateful while also insulting his old age. In addition, it's worth noting that the lieutenant doesn't repeat Ibarra's toast, neglecting to say "Spain and the Philippines!" This suggests that, although he works for the government, the current circumstances surrounding his argument with Father Dámaso make him disinclined to praise colonialist rule, since the toast itself emphasizes Spain's supposed right to the Philippines.</p>
<p>Sisa</p>	<p>Sisa is one of the most tragic characters in <i>Noli Me Tangere</i>. Not only does she miss her sons—who are living away from her as mere children—but she is also poor and further disempowered by her abusive husband, who only shows up to deplete her of whatever she may have, as he does by eating the majority of the dinner intended for Basilio and Crispín. In terms of power, Sisa is at the bottom rung of San Diego's socioeconomic ladder. To make matters worse, her only allies are her sons, who rarely see her. This means that she's not only isolated from San Diego's power structures, but from her own sons, too.</p>
<p>Pilosopo Tasio</p>	<p>Tasio represents pure freedom of thought in a world that refuses to accommodate ideas that go against prevailing power structures (like the Catholic church or the Spanish government). His claim that the church's new bell tower will attract lightning is surely symbolic, a way of expressing that God cares little for such extravagances. Tasio seems to understand that San Diego lacks spirituality despite its supposed devotion to religion, a devotion that often seems to only manifest itself monetarily.</p> <p>All Souls' Day commemorates deceased people living</p>

	<p>in purgatory. As these souls wait, they must repent for the sins they didn't repent for on earth. The friars of San Diego take advantage of this by selling plenary indulgences to churchgoers. The priests claim that buying indulgences shortens the length of time a soul languishes in purgatory. This is what Tasio refers to when he says that "Christian piety permits robbery" on All Souls' Day, because he doesn't believe such economic transactions have any effect on how long a soul must stay in purgatory. In addition, readers also see in this moment yet another instance in which the government yields to the church, as Tasio points out that the government sanctions the church's greediness in the name of this holiday.</p>
<p>Donya Victorina</p>	
<p>Basilio</p>	<p>Basilio's confidence in Ibarra and his negative perception of the priest illustrates that—if they're able to see through the corruption of the church—disenfranchised Filipinos gravitate toward secular and wealthy individuals, since these people actually stand a chance of resisting priests and government officials. Indeed, Basilio puts his faith in the power of education as a means of liberation, urging his mother to send Crispín to learn from Tasio. Furthermore, the fact that Basilio has seen Tasio praying is important because it shows that the old man is, in fact, a religious person, despite his misgivings about the church. This means that Tasio finds fault not in religion itself but in the domineering way the priests go about imposing their supposedly spiritual authority.</p>

IV. Imagine yourself writing an updated version of the ***Noli Me Tangere*** today, Juxtapose your observations about the contemporary society with what Rizal saw in late 19th century Philippines. In the second column on the table below, write

Rizal's observations about the aspect mentioned. In the third column, write your own observations of present-day conditions.

- Make a creative presentation about the comparison.
- **Juxtapose** means to place (different things) side by side (as to compare them or contrast them or to create an interesting effect)

Aspect of society	Rizal's observations as depicted in the <i>Noli Me Tangere</i>	Your observations in the present context
Government and officials		
Church and Religion		
Education		
Romantic relationships (courtship,		

marriage, etc.)		
Pastimes/hobbies		
The rich and the poor		
Life in the city		

V. Response and Reflection: (LETTER WRITING) Yellow paper

(Based on the output from Test IV, reflect on your material. Imagine that you are writing a letter to Dr. Jose Rizal. Try to explain to him the differences and similarities you can point out.

In your letter, tell Rizal your thoughts about the following questions:

1. What are the three most salient problems that Philippine society is facing today?

Corruption

Corruption is a decades-old problem in the Philippines. The country ranks 101 out of 176 countries on the 2017 Corruption Perceptions Index (CPI), which evaluated the countries' corruption levels on a scale from 0 to 100. The Philippines scored 35 out of 100, and the evaluators noted that any country with a score below 50 had a serious corruption problem, according to The Philippine Star. Corruption in the Philippines is rampant among government officials, and high-level government employees from the executive, legislative and judicial branches are often common offenders. Hundreds of billions of dollars are embezzled from the national budget, and violated laws are justified as the government's defense of law and order.

Citizens who complain because they are unable to receive restitution in the judicial system for harm done to them are often subjected to forms of torture, such as water cannoning or police brutality. Many Philippine laws criminalize extortion and fraud, but the fight against corruption is scattered. Law enforcement agencies that are often coerced or bribed to do the government's bidding do not effectively enforce the laws.

Poverty

Poverty is a major social problem in the Philippines with 21.6 percent of the Filipino population earning an income below the poverty line, according to the Philippine Statistics Authority. The decline in poverty in the Philippines is slower than that of other nations in the region, and for those who depend on farming and fishing for income, economic trends keep them poor, largely due

to misuse of natural resources. Filipino society and government tend to ignore their relationships to the area's ecology, disregarding the massive impacts of solid waste, water and air pollution on agriculture and health.

Another cause of poverty in the Philippines stems from a mainly Catholic society that does little family planning. Abortion is illegal in the Philippines, and only the wealthy and middle-class citizens can afford birth control. As a result, in January 2017 Filipino President Rodrigo Duterte mandated free birth control to more than two million women who were identified as poor, hoping to reduce birth rates in economically stricken communities and the country as a whole, notes NPR.

Human Rights

Instances of abuse in regards to human rights in the Philippines include violations of civil liberties by various security forces, most notably the police. These agencies are known to be responsible for disappearances, torture, unlawful detention and thousands of killings. In September 2017, the Philippine government voted to reduce the annual budget of the country's Commission on Human Rights, which investigates suspicious killings and drug-related legal violations, to \$20.

Another major problem occurring in the Philippines is human trafficking, which subjects a person into labor or prostitution using force, fraud or coercion. However, progress is being made, and for the first time since 2001, the Philippines is ranked as a Tier 1 country in the fight against human trafficking, reports the U.S. Department of State's Trafficking in Persons Report (TIPR) released in June 2016.

2. What factors contribute to the persistence of these problems?

3. What should be done to address these problems?

GOOD LUCK AND BE HONEST IN ANSWERING....

- OPEN NOTES/OPEN BOOKS/OPEN SOURCES MAY DO. HOWEVER, WORK WITH A SINCERE HEART AND INDEPENDENTLY ...

<https://rizalnovels.blogspot.com/2015/08/chapter-summary-of-noli-me-tangere.html>