

Learning Activity: Essay

1. What is history? How is it different from historiography?

***-History** deals with the study of past events. Individuals who write about history are called historians. They seek to understand the present by examining what went before. They undertake arduous historical research to come up with a meaningful and organized reconstruction of the past.*

2. What are the sources of history? Enumerate them.

***Documentary sources or documents-** refer to handwritten, printed, drawn, designed, and other composed materials*

***Archaeological records-** refer to preserved remains of human beings, their activities, and the environment where they lived; generally categorized as fossils and artifacts.*

***Oral and video accounts-** refer to audio-visual documentation of people, events, and places.*

3. How do historians write history?

They undertake arduous historical research to come up with a meaningful and organized reconstruction of the past and use the sources of history.

4. Who are some of the notable Filipino historians? What are their contributions to Philippine historiography?

***Teodoro Agoncillo-** pioneered nationalist historiography in the country by highlighting the role of the Filipino reformists and revolutionaries from 1872, the year that saw the execution of the Gomburza priests, to the end of the Philippine Revolution as the focal point of the country's nation-building narrative. His writings veered away from emphasizing Spanish colonial period and regarded events before 1872 as part of the country's "lost history."*

***Renato Constantino-** contradict Agoncillo's "lost history", whose published work entitled "The Miseducation of the Filipino" became a staple reading for academics and activists beginning in the nationalist scholars inspired or challenged other historians to reevaluate the country's national history*

***Zeus Salazar-** conceptualized "Pantayong Pananaw" as an approach to understanding the past from our own cultural frame and language. He emphasized the value of our Austronesian roots to defining Filipino culture and encouraged other scholars to conduct outstanding historical researches in Filipino such as the work of Jaime Veneracion's *Kasaysayan ng Bulacan**

(1986).

Reynaldo Ileto- wrote about his “history from below” treatise in his ground-breaking work, *Pasyon and Revolution: Popular Zeus Salazar Movements in the Philippines, 1840-1910* (1979). In this work, Ileto endeavored to recognize the way of thinking of ordinary folks by using alternative historical sources such as folk songs and prayers. His other works spurred new interpretations of common topics such as Jose Rizal, Philippine-American War, and American colonization

Samuel Tan - prolific historian who is remembered for mainstreaming the role and relevance of Filipino Muslims in the country’s national history. His definitive work, *The Filipino Muslim Armed Struggle, 1900-1972* (1978), sought to examine the struggle of Filipino Muslims in the context of 20th-century nation-building dynamics during the American colonial regime and subsequent postcolonial Filipino administrations.

Learning Activity: Reaction Paper

1. Based on your critical analysis of the above description of Antonio de Morga about the early inhabitants of the then called Philippine islands, draw some points which you do not agree about the Filipino people before the Spanish colonization. Provide evidence of your argument.
 - *Chieftainship was preserved from the women, just as for the men - this is very sexist, if you are a girl/woman you don't have a chance to rule even though you are more capable than most man.*
 - *Superiority chiefs. They held the barangani as subjects; they treated these well or ill, and disposed of their persons, their children, and their possessions; at will, without any resistance, or rendering account to anyone. For every slight annoyance and for slight occasions, they were wont to kill and wound them, and to enslave them. It bating in the river, or who have raised their eyes to look at them less respectfully and for other similar causes. – I do not because the chiefs are being abusive of their power.*
 - *Slavery – These are bound to come to their lord's house whenever he summons them, and to serve in these offices without any pay or stipend. These slaves are called namamahay, [316] and their children and descendants are slaves of the same class. I disagree with this because this violates human rights and labor code.*
 - *Adulteries were not punished corporally. If the adulterer paid the aggrieved party the amount adjudged by the old men and agreed upon by*

them, then the injury was pardoned, and the husband was appeased and retained his honor. He would still live with his wife and there would be no further talk about the matter. I also don't agree with this arrangement because it gives no respect to women and his wife and adultery is a heavy crime to commit.

- *There were also when whose business was to ravish and take away virginity from young girls. These girls were taken to such men, and the latter were paid for ravishing them, for the natives considered it a hindrance and acquaintance if the girls were virgins when they married. I don't agree to this because this is downright rape and rape is never ok. No girl should be forced to take their virginity away from them just because the society told them to do so. Everyone has the right for their own body.*

2. Do you think some of the observed characteristics of culture and practices of the early Filipinos still exist now days? Give examples, if there is. Justify if there is none.

I think that some of the cultures and practices of the early Filipinos still exist nowadays but in a more humane way. I can say that these cultures and practices evolve over time for the benefit of all. Like today, we still have "katulong or kasambahay" but unlike before we don't called them slaves or any degrading term, it is now considered as a decent job with a good pay.