

# *Studies on Philippine Literature and Perspective Towards Schooling Opportunities*

## **Norms of Morality as Reflected in the 19<sup>th</sup> Century Philippine Literature: A Content Analysis**

The literary pieces produced in the Philippines during the 19<sup>th</sup> Century tell about the lives of Filipinos at that time. Topics range from relationships between and among people, including love, rebellion, and faith.

Some of the noted Filipino writers of the 19<sup>th</sup> Century are Graciano Lopez-Jaena, Marcelo H. Del Pilar, and Jose Rizal.

The literary texts selected from the study include Graciano Lopez-Jaena's *Between Kastila and Filipina* (short story), Marcelo H. Del Pilar's *To Josefa Gatmaitan* (letter), and Jose Rizal's *Letter to the Young Women of Malolos* (essay).

The following are the norms of morality depicted in Lopez-Jaena's *Between Kastila and Filipina* are: Temperance and Patience.

In Marcelo H. Del Pilar's *To Josefa Gatmaitan*, the following attributes can be seen: Courage, Fortitude, Simplicity, and Virtue.

Jose Rizal's *Letter to the Young Women of Malolos* exemplified the following are: Piety, Fortitude/ Courage, Prudence, and Resoluteness.

Extrapolating further, using the Feminist Approach, it was seen from the three texts that women at that time were regarded as "second

class citizens" in a highly-patriarchal Philippine society, taking secondary roles in the home and in other aspects of their lives, yet the three texts have also shown that women could be vengeful and daring if the situation called for it.

Reading the texts using the historical-biographical approach, much can be said about the difficulty of the writers' lives in Philippine society during the 19<sup>th</sup> Century. They were repressed in their intellect and creativity because of the Spanish occupation of the Philippines. Their struggles and pains in being writers at a time of colonization are evident in their works.

In terms of courage, Filipinos were characterized as people who would rise when oppressed, as they would not allow themselves and their rights to be trampled upon. The same is happening in present-day Philippine society. Today's Filipinos are willing to fight for their rights and for their freedom.

Filipinos in the 19<sup>th</sup> Century are even-tempered and patient. They were willing to wait, to bide their time, and hope for good things to come. Present-day Filipinos are similar. In the face of difficulties, they are willing to wait, not get angry, and hope for better tomorrows.

Nineteenth century Filipinos were simple and led simple lives, wanting only what was rightfully theirs. While the world today has gone global, the simplicity of the Filipinos are still evident in their love for the simple joys of life – a complete family,

a stable job to support this family, and the security of a roof above their heads. They may have dreams and aspirations for a grander life, yet the simple life is all right.

The Filipinos' love and faith for God was evident in the inclusion of prayer and church in the literary texts. When the tasks were daunting and life was difficult, 19<sup>th</sup> Century Filipinos turned to God for supplication, a character that is apparent even in today's Philippine society.

Literary texts, in general, are produced and appreciated not only for their aesthetic value but also for their emotional appeal. It is from reading these texts that we become attuned to our own personal feelings and emotions. The situations and events depicted in the text, regardless of its genre, make us reflect on our own struggles in our personal lives.

*Source: Norms of Morality as Reflected in the 19th Century Philippine Literature: A Content Analysis By Sharlene G. Gotico and Anna May A. Yap-Zerrudo (completed January 2014)*

## **Perspective Towards Schooling Opportunities of a Most at-Risk Population of Iloilo City**

This study investigated several demographic features of a Most At-Risk Population (MARP) of Iloilo City, specifically, Commercial Sex Workers (CSWs). It also investigated their residency status, vocational training history and views regarding the opportunity for schooling for an alternative livelihood. It also aimed to determine the selection criteria for those who would participate in this schooling. A take-all sample of all registered CSWs

with the Social Hygiene Clinic of Iloilo City was taken. The population included 131 respondents who work as masseuses, Guest Relations Officers (GRO) and dancers in the city. Frequency distribution was used to describe data, while Chi square, Phi and Cramers V were used to determine association between nominal variables. Regression analysis was used to predict length of time the respondents were willing to commit given two interlaying variables.

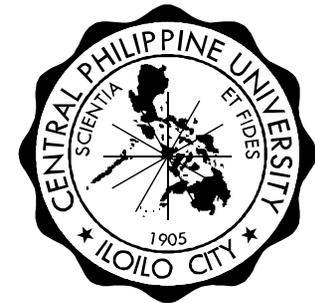
The survey shows that the registered CSWs of Iloilo City are mostly females, single and in their prime years ( 21-29 years old). They are sufficiently educated, mostly being high school graduates and college undergraduates. Many of them have one child. They are mostly transients coming from different parts of the Philippines but mostly from Negros Occidental, Cebu and Manila. Their work areas are in JM Basa St., scattered in the Molo area and Delgado St. While majority have not undergone vocational training, a close number have undergone training mostly in massage therapy at TESDA.

The CSWs welcome the opportunity for a different livelihood to better help their families and gain community respectability. They are willing to accept a scholarship and would like to study Culinary Arts for a short time but mostly willing to complete the four years required of a college degree. They will stop schooling if they will encounter financial difficulties, generally speaking. Others do not like to study because this will mean loss of income as breadwinners. The critical selection criteria for potential scholarship grantees are age, civil status, number of children, and educational level.

*Source: Perspective Towards Schooling Opportunities of a Most at-Risk Population of Iloilo City by Marie Melanie J. Javier-Misajon*

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