

# A Life Dedicated to Teaching: The Lady M Rizalian Portrait

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**Abstract** - This study described Lady M's life dedicated to teaching, vis-à-vis, a portrait of Rizal's 4R attributes, in a certain state university in Cebu City, Philippines. Specifically, it aimed: to compare Lady M' experiences that match to Rizal's 4R Attributes (religiosity, resiliency, radicalism and 'ritercism), to extrapolate illuminating themes from the identified attributes, and to interpolate a confirmation to a new concept of a modern heroism. This study utilized a case study design with comparative analysis of Rizal's 4R attributes, vis-à-vis, Lady M's. Lady M was a permanent professor from a state university, who was chosen because of being a student leader during her high school and university days, a Magna Cum Laude, a topnotch in the Licensure Examinations for Teachers (LET), an outstanding teacher in the department, and protégé of true bloodied teacher in the College of Education, who possessed in and out Rizal's 4R attributes. Lady M's life dedicated to teaching in a state university mirrored a Rizalian portrait of religiosity, resiliency, radicalism and profound 'ritercism. Both Rizal and Lady M exhibited religiosity based on Catholic rituals nurtured with the family as a primary institution, which matured into faith. They became resilient based on God's grand design; life's challenges made them see their life's turning points with optimistic regards. Being radical bridges democracy and fairness, nestles liberal and civic consciousness, promotes self-reliant and humanitarian government, and advocates justice for all. Their writing process nurtured 'a cup of tea' to propel their ideas to other people as a sensible act of propriety.

**Keywords:** religiosity, resiliency, radicalism, Rizalian portrait

## INTRODUCTION

Dr. Jose P. Rizal is a unique example of many-splendored genius who becomes the greatest hero of a culturally diverse nation in Southeast Asia. Endowed with versatile gifts, he truly ranks with the world's geniuses like Mohandas Gandhi, Sun Yat Sen and Martin Luther King, Jr... He is a Filipino ophthalmologist, poet, dramatist, essayist, novelist, historian, educator, linguist and etc. To Zaide, Rizal is a hero and a political martyr, consecrates his life, for the redemption of his oppressed people, which no wonder he is acclaimed as the National Hero of the Philippines [1]. US sponsored 2<sup>nd</sup> Philippine Commission Act No. 346, led by President William

Howard Taft, Dean Conant Worcester, Luke E. Wright, Henry Clyde, Bernard Moses, Trinidad Pardo de Tavera, Benito Legarda, and Jose Luzuriaga, handpicks Jose P. Rizal as the Philippines National Hero among the rest of the countries recognized heroes [2], [21].

There can never be new Jose Rizals in the modern time, because of his classic identity. Yet, one can always follow his teachings and ideals. Identifying the 4R attributes of Jose Rizal such as: *religiosity, resilience, radicalism and a 'ritership* is a fragment of his heroic traits that can be adored by anyone, who idolizes a Rizalian tradition of greatness. Various

accounts have proved that the Filipino National Hero, Jose P. Rizal, possesses these attributes. To Zaide, young Rizal is a religious boy, a scion of a Catholic clan, born and bred in a wholesome atmosphere of Catholicism, and possesses of an inborn pious spirit, he grows up a good Catholic [3]. Jose Rizal's family hears mass in the town church, particularly during Sundays and Christian holidays. They pray together daily at home—the Angelus at sunset and the Holy Rosary before retiring to bed at night [3].

According to Nick Joaquin in Mondoy, Rizal's resilience is manifested when he is greatly aggrieved by his physique [4]. During his younger years, he is always teased by his sisters because of his frail body and disproportionately big head. During his early stage of adolescence, he strives to erase his puny image. It is his feelings of inadequacy that makes him dynamic and he continually looks for ways to be better than others. Rizal's determination to excel in many fields as possible shows to the world that he is capable. His resiliency is also evident during the bleak winter in Berlin in 1886, he lives in poverty because no money is sent from Calamba and he is flat break. He has to scrimp, eating only one meal a day consists of bread and water or some cheap vegetable soup, and his clothes are old and threadbare [1].

There have been many instances that can substantiate Jose Rizal as a radical person. The execution of Fathers Gomez, Burgos and Zamora known as GOMBURZA and the imprisonment of his mother, Doña Teodora, are fearful shocks for an idealistic young scholar to endure at one time, and they burn ineradicably into his soul. This leads Russel and Rodriguez to have said [5], "*Under the sense of intolerable wrong, all the rest of his life, he seemed lonely and rather melancholy figure. A feeling grew upon him that the misfortunes of his people were to be the business of his life.*" Rizal has not favored the domination of the Spanish officials in the Philippines. He recounts "*I believe that I would fail in my duty as a rational being if I would prostitute my reason and accept the absurd*", Capino reveals [6]. Rizal articulates his opposition to Spanish officials by criticizing their type of governance through writings and publishing scholarly articles that awaken the Filipino ideals of nationalism.

The significance of this study is recognizing the importance of Rizal's ideals and teaching and applying such ideals in the current social dilemmas and issues. This paves way to foster the development

of the nationalism of the Filipinos in all aspects, as a modeling system, to shape one's behavior. Nowadays, the trend in empowering women in the society catapults to conduct this study in congruence with Rizal's 4 attributes, *religiosity, resilience, radicalism and 'ritership*. United Nations Deputy Secretary-General Asha-Rose Migiro highlights the importance of empowering women to build healthier, better educated, and more peaceful and more prosperous societies [7]. Rizal also wants to uphold the Filipino citizens through education to achieve improvements in order to have a better nation to live in. Seeking if Rizal's attributes are still present in the empowered women of today is the study's primary desire.

At the turn of the century, it is still a question if the Filipinos still live to Rizal's ideals and teachings. One time, Professor Jose David Lapuz, an international lecturer, a noted foreign policy expert, and *Rizalista la Vanguardia*, gives a speech on the life of Jose Rizal that, "*From 1896, the year of the death of Dr. Jose Rizal up to now, the third millennium, we have not yet produced a Filipino who can equal the extraordinary greatness, as well as the spectacular eminence of Rizal*" [8]. This challenges the interest to find out if there is still a person who embodies his 4R attributes. Rizal might have died in the spirit of nationalism, but his legacies and eminence still prevail in the modern era, leaving a mark in the history of the Filipino nation.

#### REVIEW OF LITERATURE

Jose Rizal (1861-1896) of the Philippines, a foremost Filipino nationalist and hero, belongs to a group of nineteenth-century builders of nations [6]. Rizal is undeniably a source of pride to his countrymen. So many monuments have been built to his memory that one wonders whether the powers-that-be believe that brass and stone suffice to show the love and admiration of a nation. The anniversary of his execution is commemorated with balls, receptions, and parades—a splendid occasion for general rejoicing. Yet, his message and his teachings, in which his noble, self-sacrificing spirit still breathes, have been either ignored or sadly neglected, Quirino recounts [9]. Commemorating Rizal's contributions by searching for a modern day Rizal embodying his 4R attributes of: religiosity, resiliency, radicalism and 'ritership is no joke, but a painstaking scholarly work.

According to Quirino, "*Like other young men of his time, Jose is fond of attending processions...*

during his stay in Barcelona, he hears mass every Sunday and every church holiday. He even goes to confession and takes a Holy Communion [9]". Rizal's devotion to Madonna (Mother and Son) is further manifested when he writes during his Ateneo days two separate religious poems entitled "To the Virgin Mary" and "The Child Jesus", Pasigui relates [10]. This means that Rizal has a special intimacy of the Blessed Mother and Jesus. One of the best examples of resiliency is Rizal. There is a time in his life when he struggles to save money by eating only one meal a day, largely bread and coffee, which cost him but a few centavos. Rizal confides to his old friend Fernando Canon about the dark period, "I was in Berlin, heartbroken, weakened, and discouraged from hunger and deprivation." Rizal also writes in one of his journals, "God has made man free and has promised victory to one who perseveres, to one who struggles and to one who acts justly [9].

All through Rizal's life, he is animated by the pure white light of his ideals—liberty, democracy, and enlightenment. He seeks the happiness of his people in every way possible. In an excerpt of Hernandez, Ella & De Ocampo [11], Rizal writes... "My mother repeated the advice given by the old moth to the young one. She made her comments and tried to apply them to me. I listened, but a most remarkable thing! The light seemed to me more dazzling and attractive. I really envied the fate of the moth... It had died a victim of its illusions. In my heart of hearts I did not blame it. The light was so beautiful!" Rizal's radical thoughts are further substantiated in his letter to Mariano Ponce ... I made a vow dedicating myself someday to avenge the many victims. With this idea in my mind, I studied, and this is seen in all my writings. Someday, God will give me the opportunity to fulfill my promise [1].

Rizal is a literary genius. He immerses himself in writing essays and articles. In fact, he receives the degree of Bachelor of Arts with the highest honors in Ateneo Municipal de Manila [1]. To Pasigui & Cabalu, Rizal is a contributor of the *Diariong Tagalog*, he writes under the pen name *Laong-laan*, which means ever-prepared [10]. He explains his views through essays, in order to show love for his country. Rizal, according to biographer Quirino [9], is a perfectly human being with all his faults and his virtues, but richly endowed with elements of greatness and of moral beauty. He possesses an extraordinary will-power, which is never at the beck of whim,

chance or circumstance. And that will is reinforced by a firm resolve to do what is right or rather than doing a series of wrongs, to denounce abuses some of which subsist to this day blackening the name of God, and showing to the whole world that a brown man knows how to die for his country and his convictions. As uttered by Rizal, "My dream was my country's prosperity. I knew that through arms it was impossible to win liberties and less independence."

#### **OBJECTIVES OF THE STUDY**

This study described Lady M's life dedicated to teaching, vis-à-vis a portrait of Rizal's 4R attributes, in a certain state university in Cebu City, Philippines. Specifically, it aimed: to compare Lady M's experiences that match to Rizal's 4R Attributes (religiosity, resiliency, radicalism and 'riticism), to extrapolate illuminating themes from the identified attributes, and to interpolate a confirmation to a new concept of a modern heroism.

#### **METHODS AND MATERIALS**

##### **Research Design**

This study utilized a case study design with comparative analysis of Rizal's 4R attributes in relation to Lady M. Lady M is the sole subject of this study, a permanent professor from a state university in Cebu City, who was chosen because of being a student leader during her high school and university days, a Magna Cum Laude, a topnotch in the Licensure Examinations for Teachers (LET), and outstanding teacher in the department, and protégé of true bloodied teacher in the College of Education, who possessed in and out Rizal's 4R attributes.

##### **Research Tool**

With the use of a face-to-face encounter of the subject using open-ended interview in local dialect and in English, the answers were recorded and transcribed as primary narratives. These narratives were coded, in order to illuminate the needed themes. Participation in the study was voluntary, after formal information was intended for the subject's notification. The subject's identity was treated with utmost confidentiality, referring her as "Lady M" in the study. Lady M was interviewed upon her approval and was done at her most convenient time. Her exposure in the study was made in three times, in order to complete the needed background information about her life's experiences.

## RESULTS AND DISCUSSIONS

### 4R Attributes of Dr. Jose P. Rizal

#### Rizalian Religiosity

##### Religiosity based on Catholic Rituals

In general, a religious person can be defined as someone who adheres to the set of norms and practices of a particular religious tenets or traditions. One shows interest in expressing beliefs in the divine power through various rituals, in a pious faith under the umbrella of the Catholic Church. It can be summarized as a total obedience to religious laws because he or she feels God made everyone, spends any amount of time in glorifying and praising to please Him [12]. As a subject of this study, Lady M regularly attends mass during Sundays. She also prays the Holy Rosary daily and attends novena masses for Señor Santo Niño (Holy Child) at the Basilica Minore del Santo Niño de Cebu. She also completes the novena masses for Christmas, known as Misa de Gallo, (nine day dawn masses) before the eve of Christmas. She further states that she tries to attend at least one of these masses in the Carmelite Monastery. To wit, just like Rizal, Pasigui and Cabalu says that Rizal loves to pray in the church, taking part in novenas and joining religious processions [10]. While studying in Biñan, he often heard the early morning mass. Lady M further retorts that, *"The saints closest to my heart would be St. Theresa Avila, [and] St. Therese of the Child Jesus. One of my idol saints is St. Ignatius de Loyola. And since in college, whenever I take a very big exam I put on my paper AMDG. It means Ad Majorem de Gloriam, it means for the greater glory of God."* It can be recalled that Rizal is also a devotee to the Mother and Son and it is manifested when he writes during his Ateneo days two separate religious poems, "A la Virgen Maria" (To the Virgin Mary), and the other one was "Al Niño Jesus" (To the Child Jesus) [10]. Lady M also spends time to profess her faith to God and devotes her special hours in participating religious activities and organization. In fact, she is a member of Kids for Christ during her elementary years, Youth for Christ during high school and college, and she finishes the Christian Life Program of Singles for Christ.

##### Religiosity Shaped by the Institution of the Family

Rizal learns the common Catholic prayers at an early age. At the age three, he takes part in family

prayers and at the age of five, he learns how to read the bible as Prof. Yburan recounts [13]. As a young boy, Rizal loves to pray in the church, taking part in novenas and joining religious processions. While studying in Biñan, he often hears the early morning mass: *"I heard the four o' clock mass in the morning, if there was one; or I studied my lessons at the same hour and heard mass afterward."* [13]. In connection to this, Lady M states that she considers herself religious for she attends family gatherings for prayer and reads the bible just like Rizal. With her family, she attends masses every Sunday, prays the Holy Rosary and takes part in some religious activities.

##### Religiosity that Matures in Faith

According to Gonzalez, way back 115 years ago, Rizal's family still remains Catholic despite of the wrong doings of the friars and up to this day, the Church faces many problems and issues in the society [14]. Both Rizal and Lady M believe faith is a shaken by controversies but it is about the spiritual relationship with God that matters. Above all, Rizal believes in reason, and good works, the civilizing touches, the dynamic transformations that are the fruits of reason. As cited by Nery, Rizal states that *"Therefore, in the light of the knowledge of the past and present, I weigh things, try to determine their causes and finality of their activity, and strive to follow direction they take ..."* [15]. On the other hand, Lady M believes that the mistakes of the church reflect how much the Church withstands the test of time not because of human effort; but by God's grace. Therefore, there is no perfect religion and yet it continues to stand. This shows that Rizal and Lady M are religiously persistent. Their religiosity matures in faith, ripens and reaches its tenacity.

##### Rizalian Resiliency

##### Resiliency in accordance of God's Plan

Fanco says that Dr. Jose P. Rizal is the epitome of resiliency and this helps him overcome several problems and challenges he meets during his lifetime [16]. Fanco states that Rizal put premium to his family where he draws his strength and he embodies the values and traits that would help people cope with disasters easily [16]. Lady M says that her greatest disappointment is in college. She then recalls that she is really goal oriented and had set 3 goals that she does not meet at all, the first is to graduate Summa

Cum Laude, to bag the Best Student Teacher Award and to give the speech in the graduating class. The resilient side is manifested when she said, *“If our plans do not really happen, it’s because something greater is in store for us. Yes, it’s my greatest disappointment, but also my greatest learning experience... I think God has given me so much more in return.”* In between the lines, it is exhibited that she always puts emphasis of her faith to God in spite of these shortcomings. This is resiliency in accordance of God’s plan.

### **Resiliency as Life’s Turning Points**

Resilient people do not let adversity define them. They find resilience by moving toward a goal beyond themselves, transcending pain and grief by perceiving bad times as a temporary state of affairs, Marano recounts [17]. Rizal shows his resilience during his unhappy days in the University of Santo Tomas when the Dominican friars were hostile to the Filipino students and they are discriminated racially. The instruction was also obsolete and oppressive. Although, Rizal gets excellent grades in the philosophy subjects, his scholastic records are not that impressive leading him to a decision to study abroad [1]. Rizal’s resiliency is also evident when he was struggling to save money to publish his book by eating one meal a day, consisting largely of bread and coffee [10]. In the case of Lady M, she takes up loan, limits and at some point, and eliminates the activities she loves doing like traveling, watching movies, eating out and staying in coffee shops because she can no longer afford it, at the time she buys her house. She also has disappointments; she still perseveres in the field of teaching. She graduates magna cum laude in a leading state university tops the Licensure Examination for Teachers for third place in 2009. Indeed, she continues to experience triumphs in her profession. From all the disappointments she keeps achieving the teaching profession she wants, she gladly says, *“I am teaching for seven years now and I really cannot think of anything I would rather do than teaching.”* This is resiliency as life’s turning points.

### **Resiliency as an Optimistic Regard**

Resiliency, according to Luther & Cicchetti, concerns to the exposure to adversity and the positive adjustment outcomes of that adversity [18]. Rizal’s resiliency is tested when he is in Berlin, where the revision of the Noli takes place. According to De

Catalina, the lack of funds for the printing of Rizal’s book makes him very much desperate [19]. He is struggling to save money by eating only one meal a day, largely bread and coffee, which cost him a few centavos. Rizal writes, in a letter sent to Dr. Blumentritt, *“I have not wept over our misfortunes but rather laughed at them...”* [10]. Lady M’s resiliency is also put to test when she and her mother buy their own house. It requires her to take up a loan. She says, *“This really tests my resiliency because there are certain comforts that I have to sacrifice in order to do this for my family. She enjoys travelling, watching movies, eating out and staying in coffee shops. She limits or eliminates these activities because she could no longer afford it. Her pride is hurt in so many ways but then it also makes her realize that so many other things are more important than her pride and this experience shows that there is nothing that she refuses to do for her family.”* This statement is a strong proof that the subject, just like Rizal, endures the challenges she encounters in life. Despite the adversities, they are still able to stay positive and do things for the love of their family and country.

### **Rizalian Radicalism**

#### **Radicalism Bridges Democracy and Fairness**

*“Under the sense of an intolerable wrong, all the rest of Rizal’s life seems a lonely and melancholy figure. A feeling grows upon him that the misfortunes of his people are to be the business of his life [5]. After the execution of GOMBURZA and the imprisonment of Doña Teodora, his mother, it awakens his radicalism. He becomes the spokesman of his people at a time, when everyone thinks that to articulate their plea is construed a traitor to Spain, the mother country. He has the courage of his convictions and he never hesitates to express his views on the evils of the Spanish colonial system in the Philippines [11]. Vis-à-vis, Lady M during her college days, decides to build her own party known as SDP (Students’ Democratic Party) to run against the Administration’s Party, saying, “Sa daghang katuigan kay dili makadaug, ang kontra kay ang panglaban gyud pirmi ay ang partido sa administrasyon, ngano mo botar man ka sa mga tawo nga napugos ra ug dagan? Ana ba. Mao to ang ako gisulti, uy dapat dili ingun ana. Mao to gitukod nako ang partido nga mokontra sa popular nga ila nga partido”.* (So for many years the opposing party does not win, the

*opponent is always being the challenger of the administration party, why would you vote for people, who are forced to run? That's it. So, I said, oops, that is not how it is. So, I build the party to counter to the other popular party.)* This shows that Lady M, like Rizal, paves way in establishing a means to promote democracy and fairness.

### **Radicalism Nestles Liberal and Civic Consciousness**

One of the least known facets of Dr. Jose Rizal is his being a member of a worldwide fraternity called free masonry known for their liberal ideas. During his first year in Madrid, Rizal becomes part of a Filipino student organization known as Circulo Hispano-Filipino. He is the honorary president of La Solidaridad, an organization composed of exiled Filipino liberals and students attending Europe's universities. And he also organizes a new league called La Liga Filipina together with his friend Jose Ma. Basa and other distinguished leaders [10]. Lady M, being the subject of the study also joins in different organizations. She is quoted, *"I was Leader of the Year for two years, 2008 and 2009. In 2008, I was governor of Educators' Club. In 2009, I was the president of the Supreme Student Government. While in First year, I was Educators' Club 1<sup>st</sup> year representative for the BEEd and 2<sup>nd</sup> year I was Chief Executive Secretary for the Supreme Student Government. In my High School days, I was also a leader and a Community Head for Youth for Christ...."* This entails that both Rizal and the subject bear a civic conscience.

### **Radicalism Promotes Self-reliant and Humanitarian Government**

In Rizal's essay "The Philippines, A Century Hence", he cautions the government of Spain that unless Spain provides a solution for the accumulated complaints, the Filipino people would one day revolt against Spain. To Romero, Spain could not deprive the people of material progress that they deserve [20]. Lady M further said that, *"I think that people are best served when needs are met. So, if you want to be a good leader, you really have to start at what your members need."* This is in congruence with Rizal's political views. Both Rizal and Lady M are democrats because both seek a self-reliant, self-respecting government, Which Milan rejoins that a "people's

government, made for the people, by the people, and answerable to the people" [21].

### **Radicalism Advocates Justice for All**

To Joaquin in Mondoy, Rizal claims himself as radical [4] because his radicalism starts when the execution of GOMBURZA happens. This leads Rizal to take actions through writing revealing the injustice of the Spaniards. One of the characters in the stories of Rizal that depicts his radicalism is 'Crisostomo Ibarra', a character in the *El Filibusterismo*, when he starts to perceive the knowledge of cruelty of the Spaniards and propagates the awful truth of what's going on under the regime of the Spaniards as San Juan and Maranan recount [22], [23]. The Lady M's radicalism is confirmed when she is asked if she tries to protest against higher authorities and she states *"Yes, I can't go into the detail since it is a sensitive matter however, I can reveal that I am given a job, which involves two institutions who comes to do a project together. It comes to a point where both parties have a miscommunication regarding the scope of my job and it inconvenienced my team and me. It came to a point where we barely get sleep because of the overwhelming amount of work we had to hurdle. I confront to the head of the team and express my protest of what I feel is an injustice on my part. It is the first time that I ever lodged a complaint to anyone. The good thing about it is they receive it well, apologize to me and make amends."* This statement is a strong confirmation that Lady M is just as strong as Rizal to stand on what she believes an injustice.

### **Rizalian 'ritercism**

#### **Writing as a Scholar's Cup of Tea**

At the age of seven, Jose Rizal writes a comedy, which highlights his literary talent, for the local fiesta, Craig describes [24]. At the age of eight, he writes the poem entitled "Sa Aking mga Kababata" (To My Filipino Youth). Lady M also, at a young age, is exposed to writing as she said that she is in the school paper when she is in elementary. Like Rizal, she also loves writing and said, *"I love writing features. I love writing essays and usually my write ups are on the inspiring side... But I did try writing one story but I never get to finish it because I am bored eventually."* When asked what inspires her to write, Lady M replied, *"I'm always inspired by every day's ordinary things...sunset, sunrise, rain..."* It is evident in this

statement that Lady M is inspired by nature. In some of Rizal's writings like "Mother's Birthday", "To the Flowers of Heidelberg", and "In Memory of my Village" he also makes use of metaphors of nature. Undeniably, Rizal also writes and publishes popular novels such as *Noli Me Tangere* and *El Filibusterismo* which awakens Filipinos nationalistic views. Lady M also has her publications which benefit the people in the field of education. She publishes researches in international publications and contributes a chapter for a textbook publication in professional education.

### Writing as a Sensible Act of Propriety

To Aldana [25], Rizal writes to inspire and educate, truly capturing the hearts of the Filipino people. He composes letters, diary entries and some other speeches, aside from his annotation of Antonio de Morga's work. Lady M embodies Rizal's characteristics of being a writer. She starts writing at her tender age, she constantly writes an entry to her journal may it be snippets of conversations she hears, feelings she currently senses, and happenings that stirs inside her. With this, *redefining the word hero* challenges the Filipinos like someone who doesn't need to sacrifice one's life and who simply does the right thing. The thrust is about aspiring to become a good person and a good citizen [26]. Of course, Rizal's wisdom squelches a new perspective of a modern heroism. *In an interview by the Philippine Star [26], Calamba City Mayor Chipeco on his perspective about the modern Rizal, he utters, "It's good. It means new perspective, new thinking, new idealism.... While we recognize Rizal as our national hero because of the things he has done during his time, it doesn't mean that we have to stop from there. We can move on and see if we are heroes in our own right."* This means that the concept of heroism as an embodiment of Rizal is not exactly the same as him. *Modern Rizal is a contributing citizen in the country who continues to take pride and promotes our own heritage and nationalism.*

### A Confirmation of a Modern Hero

When Jose Rizal is recognized as our national hero, it is because he passes the criteria of being a national hero during the American period, because the country needs at that time. One of these criteria is having a dramatic death or offering one's life for the country. Fortunately, to be a hero in the modern day does not require him or her to give up his or own life.

To Ramos, a hero is someone who initiates in doing something that benefits others—a simple act of selflessness [27]. It is an act of service, a love for service that starts with the desire to contribute something in this world may it be just a simple thing or a huge thing, just like what someone loves with, what seizes someone's imagination, affects everything. Lady M is an example of an ordinary Filipino who makes a difference in other people's lives. Rizal and Lady M are able to offer something to the community. To Ramos, anyone can do the same, and anyone can be a hero [27]. This is supported by the statement of Eugenio Lopez, in an interview by *Philippine Star*, who rejoins that "heroes have no special powers... but just the same they are the people who have lived up to the moral obligation to do well" [28].

### CONCLUSION

Lady M's life dedicated to teaching in a state university mirrored a Rizalian portrait of religiosity, resiliency, radicalism and profound 'riticism. Both Rizal and Lady M exhibited religiosity based on Catholic rituals nurtured with the family as a primary institution, which matured into faith. They became resilient based on God's grand design; life's challenges made them see their life's turning points with optimistic regards. Being radical bridges democracy and fairness, nestles liberal and civic consciousness, promotes self-reliant and humanitarian government, and advocates justice for all. Their writing process nurtured their 'cup of tea' to propel their ideas to other people as a sensible act of propriety. Ergo, Lady M's heroism symbolized a new paradigm for the 21<sup>st</sup> century Rizalian portrait.

### RECOMMENDATION

This recommendation will only be limited to a Rizalian portrait in the life of a teacher educator in higher education. Thus, future researchers will look into the possibilities of documenting the other 'Rizals' in the 21<sup>st</sup> century to other modern Filipinos in different fields of endeavor, whose lives remain undocumented.

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