

Z B O O Q H G F N L K J N V I U C P E R S T X m w w u y Z S T X m w w u



JUNE 20TH, 1896

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THE DEATH WRIT

Sa mga lumalakad ngayon sa ilalim ng marka ng talim,

Nalampasan mo ang isang threshold kung saan walang babalikan. Sa pamamagitan ng pagtanggap na maging bahagi ng lipunang ito, pumasok ka sa isang sagradong kasunduan na nakatali hindi ng pergamino, kundi ng dugo. Ang Katipunan ay isang lipunang sinumpaan sa pamamagitan ng paglilihim at anumang uri ng pagkakanulo ay isang krimen na may kaparusahan. Ito ay hindi nagbibigay-aliw sa mahina ang puso o kinukunsinti ang maluwag na mga dila.

Dahil kayo ay isang mahalagang pag-aari at ang pagnanasa sa rebolusyon ay malalim sa inyong mga ugat, ako, Supremo ng Katipunan ay nag-imbata sa inyo na makibahagi sa kumperensyang ito na magtatakda ng kapalaran ng ating inang bayan.

Kung sa anumang kapasidad ay ipagkanulo mo ang komite, hindi ka lamang sa pamamagitan ng pagpapataksik ng iyong komunidad ngunit haharapin mo rin ang isang buhay na walang kahulugan at walang layunin.

Hayaang marinig ng mga tirano ang ating katahimikan at manginig dahil sa bawat tahimik na paghinga natin, isang rebolusyon ang sumisikat. Tayo ang unos na hindi nila matatakas, at hindi tayo titigil hangga't hindi malaya ang ating lupain o nababad ang ating dugo sa lupa. Ang tagumpay o kamatayan ay walang ibang landas.

TIMELINE

- 
- 1494
THE TREATY OF TORDESILLAS SIGNED
 - 1565
333 YEARS OF SPANISH RULE BEGINS
 - 1570
ENCOMIENDA SYSTEM IS INTRODUCED
 - 1571
MANILA BECOMES THE CAPITAL OF THE SPANISH EAST INDIES
 - 1660
THE MANIAGO REVOLT IN PAMPANGA STARTS. THIS LED TO MORE REVOLTS IN THE REGION.
 - 1720
THE ENCOMIENDA SYSTEM IS FINALLY ABOLISHED
 - 1762–1763
THE BRITISH OCCUPIED MANILA DURING THE SEVEN YEARS' WAR, BUT AFTER THE TREATY OF PARIS (1763), THE BRITISH ARE FORCED TO LEAVE
 - 1800
HARSH UNREST AGAINST THE RULE BEGINS
 - FEBRUARY 17 1872
THE EXECUTION OF GOMBURZA
 - 1872-1880
PROPAGANDA MOVEMENT
 - JULY 1 1884
CEDULA TAX IS INTRODUCED
 - 1887 MARCH 21
RIZAL PUBLISHED NOLI ME TANGERE

TIMELINE

SEPTEMBER 18 1891
RIZAL PUBLISHES EL FILIBUSTERISMO

1892 JULY 3
JOSE RIZAL AND OTHERS FORM LA LIGA
FILIPINA

JULY 6 1892
JOSE RIZAL IS ARRESTED

1892 JULY 7
IN THE HOUSE OF DEODATO PLATA
THE KATIPUNAN IS ESTABLISHED

JULY 14 1892
JOSE RIZAL IS EXILED TO DAPITAN,
MINDANAO

1892 OCTOBER
THE FIRST SUPREMO IS ELECTED

1894–1895
THE KATIPUNAN GROWS RAPIDLY ACROSS
PROVINCES LIKE CAVITE, BATANGAS,
BULACAN, AND LAGUNA. PROVINCIAL
COUNCILS (SANGGUNIANG BALANGAY) ARE
ESTABLISHED

1896 JANUARY
FIRST ISSUE OF THE KAALYAAN IS PRINTED

MAY 3 1896
THE SOCIETY LEADERS MEET
WITH THE JAPANESE

1896 MAY
UNANG QUIDLAT SENDS
MILITARY LETTER

MAY 30, 1896
SB. MAHIGANTI, MEETING
HELD

1896 JUNE 20
PRESENT DAY
EMERGENCY MEETING OF THE
KATIPUNAN COMENCES

map



ABOUT COMMITTEE

"A Katipunero who does not have a purpose lives a useless life."

Colonialism: a policy, not only the cause of death and destruction but also a draconian regime of suppression. For centuries, Spain had been recognized as an immense power, colonial force, casting a long shadow across the globe since the 16th century.

In 1565, the Spanish colonial rule over the Philippines marked the beginning of a gruesome and complex period. This was followed by ruthless exploitation, assimilation, and inhuman suppression of the native people. The Philippines was known for its rich and diverse cultural heritage. However, the beginning of Spanish rule led to the end of all these traditions.

The Katipunan was founded on 7th July, 1892 as a secret society and was dedicated to overthrowing Spanish colonial rule and establishing an independent Philippine nation. Members of the society belonged to various social classes and diverse regions of the country. They were all united by a common desire for freedom, justice, and self-governance. In the year 1896, during the Philippine Revolution the Katipunan, had been the spark that ignited the flames of rebellion against the ongoing Spanish colonial regime.

Hence, this committee will explore the inner workings of the secret society as members work to prepare for and attempt to emerge victorious from the Philippine Revolution. Not only will the members be faced with many challenges but shall work to grow the Katipunan and expand its influence throughout the Philippines while maintaining a public profile, navigate the treacherous landscape of revolution, where honour and sacrifice are constantly tested. They must operate covertly, with precision to prevent the knowledge of their existence from falling in the wrong hands. Through this process, delegates will aim to gather power and resources, including but not limited to contacting foreign entities. All in hopes of one day, overthrowing the Spanish colonizers, ensuring Filipino independence and establishing the First Philippine Republic.

As members of this society, you must delve into the intricate conundrum of alliances, rivalries, and ideologies that shaped the Katipunan's thirst for an independent nation.

The society's prestigious code of conduct, the Kartilya ng Katipunan, shall serve as a testament for achieving victory in the face of adversity. The future of the country hangs in the balance, uncertain. As the members engage in intense debate, heated arguments, strategic negotiation, and diplomatic advocacy, the decisions you make will lay the stage for the events that will unfold.

Will you be a catalyst and advocate for change, or a voice of moderation?

The choice is yours.

Regards,

Andres Bonifacio.

THE ORIGIN OF THE LAND OF THE MORNING

In ancient times, long before the formation of the world as we know it today, the islands that were known to be called the Philippines were connected to the mainland. However, as the ice melted and the sea level rose, with the movement of tectonic plates, an archipelago of over 7000 islands was formed. This diverse collection of coral reefs, hills, waterfalls, and volcanoes, which is situated in the Pacific Ring of Fire, is known as the Philippines.

THE FIRST FOOTPRINTS OF FOREIGN RULE

According to an old Filipino myth, once upon a time, a piece of bamboo emerged from the Earth, and a powerful bird split it apart with its beak. A man and a woman emerged from the split bamboo's remains. They were the first Filipinos to ever set foot on the islands.

However, the true history of the Philippines is much more complicated.

The Philippines first started trading with the people of the Sriwijaya Empire, during the 7th Century A.D. Later, during the 1200s, they started trading with the Majapahit Empire, leading to heavy Hindu influence in the form of Sanskrit elements in the Filipino language, social customs and even folk tales. By the late 1300s, Islamic traders started settling and introducing the principles of Islam in the south, such as Mindanao and the Sulu Archipelago. This led to the establishment of Sultanates with formidable Sultans who were able to fight off Spanish colonialism when the Spanish eventually arrived in a series of Spanish-Moro wars that lasted for years.

The first time a Spaniard set foot on the islands was in March, 1521 when Ferdinand Magellan landed on the shores of Homonhon island. Although his objective was to set up a colony, he got involved in numerous battles among the indigenous population and lost his life in the Battle of Mactan. This set back Spain's ambitions of colonization by almost 44 years, with the next effort coming in the form of an expedition led by navigator Miguel López de Legazpi in 1565. The Philippines was named after King Philip II.

When the time arrived the Filipinos were easily defeated by the Europeans. Their fragmented way of living in barangays with chieftains, who were no match for the Spanish Generals, led to their eventual colonisation. During the late 1500s, Catholic friars were introduced in the North and the pagan customs and religion of the people eventually disappeared. Thus began a brutal, approximately 333 years of Spanish occupation, which led to the rise of the revolution and a secret society, known as the Katipunan.

SAILERS, SETTLERS, AND SOVEREIGNTY COLONISATION

Take a moment and visualize that an individual is a miner by profession, digging for copper, expecting a steady but modest profit. As they chip away at the rock, their pickaxe strikes something unexpected—veins of pure gold running deep beneath the surface. What they thought would be a small venture turns into an unprecedented fortune.

Now, instead of a miner, imagine that person is a global superpower in the 1420s, searching for a better trade route to Asia but instead, they launch a project that brings them more wealth than they could have ever thought of.

That is exactly how it was for Spain and Portugal. Due to their colonial ambitions and desire to spread Christianity, they built elaborate ships that were used by navigators to travel the world in the 1400s. This led to the discovery of the ‘New World’, or the Americas, as we know them today. Eventually, the Treaty of Tordesillas was signed between the two nations. According to this treaty, a line was drawn in the Atlantic Ocean, approximately 1100 miles from Portugal’s territory in the Cape Verde islands, that divided the world into two halves. Spain was allowed to conquer all Christian territories west of the line, and Portugal could do the same towards the east of the line.

Their success inspired other European nations, such as Britain and France, to start looking for territories they could colonise as well. In these colonies, they committed unspeakable atrocities such as ethnic cleansing and slavery and even brought diseases such as smallpox, which led to the deaths of about 90% of the American population during the 1500s and 1600s. These European nations, who were originally looking for trade routes, had now struck a gold mine which they were not willing to give up.

GOLD, GOD, AND GLORY SPAIN AS A COLONISER

Spain was one of the two early colonisers, and this gave them an upper hand to establish rules and choose their own path without facing any harsh opposition. The earliest expeditions to find trade routes were undertaken by Christopher Columbus, who wanted to find a quicker route to India. As many historians have said, the words, “Gold, God and Glory” perfectly describe the motives of the Spanish.

Gold referred to the wealth they accumulated by selling spices and engaging in trade through their colonies. God referred to the spread of Christianity, and Glory referred to their competition with other European nations.

The Spanish colonised many regions in order to increase their influence and also as a method to mix cultures, people and ways of livelihood. In his book *The Columbian Exchange: Biological and Cultural Consequences of 1492*, Alfred W. Crosby used the term “Columbian Exchange” to define this process.

However, this process not only mixed people but also caused a lot of destruction. The Spanish forced conversion to catholicism and promoted ethnic cleansing of native traditions, which was termed the Spanish Inquisition. They brought with them measles and smallpox, which, according to many estimates, wiped out 80-95% of the indigenous population.

Thus, what started as an expedition became the cause of suffering for many. At the beginning of the 17th century, the Spanish undertook several religious missions aimed at converting the native population to Roman Catholicism. This was done by setting up various universities and schools, which aimed at teaching the natives Spanish and integrating Catholic rituals into their culture. Although this practice led to the eradication of most of the original Filipino culture and rituals, many historians also praise Spain for its efforts to provide education to the people, with the Philippines becoming one of the most well-educated colonies. However, this development did not come without a cost. Spain was involved in countless wars with countries like Portugal, Britain and Brunei. The Filipinos would be forced to fight in these wars. However, low salary and other reasons led to many native Filipinos and soldiers from other colonies deserting their posts. This state of constant war meant that Spain was not able to obtain much of the “Gold” it sought. This has been disputed by some academics, such as Pranav Merchant, who, in his piece on the ‘Economic Effects of the Spanish Conquest of the Philippines’, makes a case for possible Spanish profit based on mercantilist policies. Yet, there was a heavy push by Spain towards leaving the Philippines and forming other colonies. However, because of the success of religious missions in converting the native population, the clergy and all the political power associated with the religious institutions were able to convince the Spanish to keep their hold on the islands.

FROM MYTH TO COLONY

THE EMPIRE’S GRIP: 300 YEARS OF SPANISH CONTROL

CAUSES:

The Spanish colonized the Philippines Islands in 1565. They established their capital in Manila and ruled for over 300 years. They had spiritual motives, with Jesuit missionaries intent on spreading Christianity, as well as political and economic motives.

POLITICAL CAUSES:

i) The Execution of Gomburza (1872)

Fathers Mariano Gómez, José Burgos, and Jacinto Zamora made up the Gomburza.

They were priests who refused to simply serve the Spanish friars and wanted equality. They were falsely accused of being involved in the Cavite Mutiny and sentenced to death. This incident was witnessed by Jose Rizal and inspired him to advocate for the Philippines.

ii) The Failure of the Propaganda Movement (1880s–1890s)

Reformists like Jose Rizal, Graciano Lopez Jaena, and Marcelo H. del Pilar pushed for change through peaceful means using the Propaganda Movement. They advocated for equal treatment under Spanish law, Filipino representation in the Spanish Cortes (parliament), secularisation of the clergy, and the abolition of racial discrimination. However, Spain refused to implement these reforms.

iii) The Dissolution of La Liga Filipina (1892)

La Liga Filipina was an organization created by Jose Rizal. Its purpose was to advocate for peaceful reform. However, soon after it was formed, Rizal was arrested and deported to a remote region called Dapitan in Mindanao. Its dissolution convinced Andres Bonifacio and others that peaceful means were futile and that a revolution was necessary.

iv) The Spanish Friars

The Spanish friars were not only religious leaders but also had many political powers. They had control over local governments, lands, and influenced the Spanish authorities' decisions. The Filipinos had to pay excessive tributes and rents to friars who exploited their positions for their wealth while oppressing the people. Opposing the friars would lead to imprisonment and execution as experienced in Gomburza.

v) Spanish Officials' Corruption and Abuse of Power

The political posts in the Philippines were sold to the highest bidder in Spain. Hence, the government was always incompetent and corrupt. Graft was also rampant among the governor-generals and local officials who extorted taxes and tributes from the people. The Filipinos could not even seek legal aid because the justice system was biased in favor of the Spaniards.

vi) Racial Discrimination

Filipinos were treated derogatorily called "indios" by the Spaniards. They were denied basic rights, such as the right to hold important positions in government or the church. Even wealthy Filipinos, the principalia, were excluded, which caused the people to be discontented.

vii) Tight Censorship and Suppression of Free Speech

The Spanish colonial government controlled the press and banned writings that challenged their authority.

Works such as Jose Rizal's *Noli Me Tangere* and *El Filibusterismo* were declared subversive. Their possession could lead to arrest or even execution. This led to vast discontent among the people.

viii) Jose Rizal's Exile to Dapitan (1892)

Even though he was a peaceful reformist who advocated for transformation, still he was exiled due to his writings. His exile was viewed as the Spanish government silencing its most verbal critic. This further alienated Filipinos and many inspiring revolutionaries like Bonifacio.

The immediate cause for the formation of the Katipunan on July 7, 1892, was the arrest of Jose Rizal by Spanish authorities. This event occurred after Rizal had founded *La Liga Filipina*, which hoped for peaceful reforms and union among Filipinos. To the Spanish government, it was a threat, so they arrested Rizal immediately.

SOCIAL CAUSES:

i) The Hierarchy Of The Peninsulares vs. Insulares vs. Indios

Peninsulares were Spaniards born in Spain, and they occupied the highest rank in the Spanish government, Church, and military. They had many privileges like high yielding land, wealth, and education.

Insulares were Spaniards born in the Philippines. Although they were privileged, they often found themselves in competition with Peninsulares for high-ranking positions. Indios were the native Filipinos, and they were systematically excluded from leadership positions and opportunities. They were inferior and relegated to laboring as farmers, servants, or laborers with very little access to education or political power.

ii) The Mestizo Class

Mestizos (people of mixed Spanish and Filipino descent) occupied a middle ground in the social hierarchy. While they were often wealthier and better educated than the indios, they were still subject to discrimination by the Spanish elite. Mestizos, especially those who owned land or businesses, were more often integrated into the Spanish colonial system, but they were still considered second-class citizens compared to the Peninsulares and Insulares.

iii) The "Indio" Label and Racial Discrimination

Indios, or native Filipinos, were subjected to strict racial discrimination. They were considered inferior in social standing and legal rights. The term "indio" was used derogatorily to describe Filipinos as primitive, unintelligent, and unworthy of any leadership roles. It served to reinforce a racial hierarchy where Filipinos were regarded as subordinate to Spaniards and mestizos.

v) Cultural Suppression and Assimilation by Force

The imposition of Spanish culture on the people led to the gradual disappearance of Filipino traditions and customs. The Spanish colonial government and the Catholic Church worked together to replace the natives' beliefs and practices with Spanish culture and Christianity. Many native languages disappeared, and Spanish became the official language. This limited opportunities for those who were not fluent in it. The Claveria Decree (1849) even made the Filipinos use Hispanic names.

v) Discrimination within the Clergy and the Church

The Spanish friars exploited the Filipinos both in a religious and economic sense. Filipino clergy were viewed as inferior to the Spanish clergy, and the friars had a lot of power over the local communities. Many Filipino priests wanted to study theology and climb up the religious ladder, but they were systematically rejected and replaced by Spanish or mestizo clergy.

vi) Land Ownership and Economic Inequality

Under colonial rule, the natives suffered under several repressive policies, such as the Encomienda System. Philip II enacted a law on 11 June 1594 to establish the encomienda in the Philippines, giving grants to the nobles. Encomienda was a system of forced labour intended to supplement Spain's ambitions of conquest and colonisation. Under this system, Filipinos were forced to pay tribute in cash or kind, which included rice, gold, textiles, or livestock to their Spanish colonists in exchange for "protection." Families were required to pay eight reales or one peso. Single men and women paid one-half of the amount. Those who failed to do so were enslaved or abused.

Local Filipino officials, most of them being mestizos, were appointed by the Spanish authorities to implement their rule. Although the Alcaldia and Gobernadorcillo were Filipino officials, their role was largely symbolic. These officials, often mestizos, were appointed by the Spanish authorities but had no real power, as they were ultimately under the control of the Spanish. Discriminatory landholding led native Filipinos into the unenviable role of servant to mestizos and Spanish landlords wherein they had no claim over the revenue they generated.

ECONOMIC CAUSES:

i) Exploitation of Filipino Labor

Under Spanish rule, Filipino laborers were forced to many exploitative systems designed to benefit the Spanish empire. The encomienda system, for instance, granted Spanish settlers and officials control over huge tracts of land and the labor of native Filipinos, who worked under harsh conditions without proper compensation.

Many died of inhuman treatment, disease and malnourishment. The rich could be exempt from this by paying a fee.

ii) Monopolization of Key Industries

Spanish monopolies asserted control important industries in the Philippines, such as tobacco, rice, and sugar. These monopolies heavily restricted Filipino participation in economic activities and kept Filipinos heavily dependent on Spanish businesses. The tobacco monopoly (1782-1882) is an example of how Spain exploited Filipino workers and resources. Filipinos were forced to cultivate tobacco under the looming threat of punishment or heavy fines, and the Spanish crown gathered the tobacco harvests to sell them at inflated prices. It left Filipinos with limited opportunity to reap any benefit from their own land and labor. in the same way the monopoly on the galleon trade limited Filipino involvement in international commerce, as it was dominated by Spanish merchants and the colonial government. This kept the Philippines economically dependent for trade.

iii) High Taxes and Economic Burdens

High taxes were imposed on the Filipino population by the Spanish government to fund colonial projects and maintain the military presence in islands. These taxes were often not fair and they also disproportionately affected the lower classes, particularly farmers and laborers. The land tax (tributo) was one of the most harsh taxes imposed on native Filipinos. This tax was often paid in kind, and the amount was excessive relative to the income of farmers. The failure of the Spanish government to address the economic needs of the Filipinos made them even more discontent. In addition to this, the cedula tax (personal tax) was imposed on all Filipinos, regardless of their social status, further increasing the financial burden on the Filipino population. Economic inequality increased as a result , with the Spanish elite and mestizos largely exempted while the indios (native Filipinos) were forced to bear them.

iv) Land Dispossession and Exploitation

The Spanish elite and the Catholic Church controlled vast areas of land in the Philippines. Much of this land was taken from Filipino farmers through grants, which prevented native Filipinos from owning their own land. The friar lands were among the biggest issues. By the late 1800s, the Church owned around 1/4 of the land in the Philippines, much of it worked on by the Filipino peasants who had no legal rights to the land they tilled. The friars extracted rent from the farmers, resulting in the exploitation of native Filipinos.

v) Economic Inequality and the Rise of the Ilustrados

The ilustrados (educated Filipinos from the middle class) were economically

disadvantaged despite their education and social status. Although some ilustrados gained wealth through trade or land ownership, they were still excluded from political power. This created a divide between the wealthy, who were often mestizos or Spanish-born, and the largely disenfranchised the Filipinos. The ilustrados demanded reforms such as equal treatment, economic opportunities, and the establishment of a government that represented Filipinos. This class of educated Filipinos were very important in the early stages of the anti-colonial movement. However, the failure of peaceful reforms led to them taking a more radical approach, resulting in the formation of the Katipunan.

vi) Spanish Monopolies on Local Resources

The Spanish monopoly on local resources like salt, rice, and coconut oil led to inflated prices for basic resources. They were forced to rely on Spanish merchants for goods that should have been locally available at fair prices. This their resentment against the Spanish.

EARLY REVOLTS AGAINST SPANISH COLONIAL RULE IN THE PHILIPPINES

There were more than a hundred revolts in the 300 years of Spanish rule in the Philippines. Unfortunately, none of them succeeded.

Early Resistance (16th Century)

Datu Kumintang of Batangas and Rajah Sulayman were the first to fight against Spanish colonialism in 1571. In 1574, Rajah Sulayman revolted again along with Lakandula after they lost their kingdom to Miguel Lopez de Legazpi. The Philippines' independence ended with Sulayman's death. Manila fell to the Spanish, and the Philippines became a colony.

Other revolts which took place in various parts of the Philippines in the 1500s include:

- Pampanga Revolt (1585):

This uprising was led by native Kapampangan leaders who resented the Spanish encomenderos for depriving them of their ancestral lands. The revolt was suppressed after a native woman disclosed the plan to the Spanish authorities, leading to the arrest and execution of its leaders.

- Cagayan Revolt (1589):

locanos, Ibanags, and other Filipinos revolted against alleged abuses by tax collectors, including the collection of high taxes. The revolt was stopped by the Spanish and the rebels were eventually pardoned, leading to reforms in the Philippine tax system.

- Magalat's Revolt (1596):

Magalat, who was from Cagayan, led a rebellion against the Spanish due to excessive tributes and abuses. The revolt ended when he was assassinated by his own men.

- The Tondo Conspiracy (1577)

The Tondo conspiracy was undertaken by a group of revolutionaries who wanted to overthrow the Spanish. They contacted a Japanese sea captain, Juan Gayo, to get arms and Japanese warriors to fight against the Spaniards. In exchange, they would be given one-half of the tribute collected in the Philippines. However, they were betrayed, and the plan failed.

Revolts of the 1600s:

The 1600s were also racked with countless revolts, such as:

- Igorot Revolt (1601):

The Igorots resisted against the Spanish because of their efforts to convert them to Christianity and control their territory. The Spanish troops, led by Captain Mateo de Aranda, were unable to defeat the Igorots due to their fierce resistance and knowledge of the terrain.

- Gaddang Revolt (1621):

The Gaddang people of Cagayan Valley rebelled against Spanish oppression and forced labor. The revolt was suppressed by Spanish forces, and the leaders were executed to prevent future uprisings.

- Tamblot's Revolt (1622):

Tamblot, a babaylan (native priest) from Bohol, led a religious uprising against Spanish colonial rule and the spread of Christianity. The revolt was eventually crushed by Spanish forces with the help of local allies.

- Bancao's Revolt (1622):

Bancao, a datu of Leyte, who had previously converted to Christianity, led a revolt against Spanish authorities due to religious and political reasons. The rebellion was suppressed, and Bancao was executed along with his followers.

- Itneg Revolt (1625):

The Itneg people of Northern Luzon revolted against Spain's attempts to collect tribute. The revolt was stopped by Spanish forces.

- Ladia's Revolt (1643):

Pedro Ladia, claiming to be a descendant of Lakandula, led a revolt in Malolos, Bulacan, aiming to reclaim his ancestral rights. The revolt was soon stopped, and Ladia was executed.

- Visayan Revolt (1649):

Also known as Sumuroy's Revolt, it was led by Agustin Sumuroy in Samar against forced labor policies. The revolt spread to other parts of the Visayas but was eventually suppressed. Sumuroy was killed.

- Maniago's Revolt (1660):

Led by Francisco Maniago in Pampanga, this revolt was caused by abuses in the collection of tributes and forced labor. The Spanish managed to end the revolt by negotiating with local leaders.

- This revolt led to the start of an even bloodier revolt in the Pangasinan region: Malong's revolt (1660), during which Andres Malong proclaimed himself King of Pangasinan.

During the Ilocos revolt (1661), Don Pedro Almazan declared himself King of Ilocos. However, he was soon captured and killed by the Spanish.

- Panay revolt (1663):

It occurred in the Visayas region, particularly in Panay, as a reaction to excessive tribute collection and forced labor imposed by the Spanish. However, it was soon suppressed.

Revolts of the 1700s:

- Dagohoy's Revolt (1744–1829)

Dagohoy's revolt was the longest revolt ever in Philippine history, spanning 85 years. It was caused by the refusal of Friar Morales to bury the body of Dagohoy's brother in consecrated ground. This was because his brother had died during a duel, and duelling was a sin. Dagohoy died two years before the revolt ended, but his efforts were not in vain. The revolt led to the establishment of a free Boholano government, where more than 19,000 survivors were pardoned and allowed to live.

- The Agrarian Revolt (1745)

The Agrarian revolt was caused by the people's desire to claim back the lands that were seized by the priests. The case was heard in King Philip IV's court and it was ruled that the land would be given back to the natives. However, the priests were able to appeal the decision and the revolt failed.

- Silang Revolt (1762–1764)

The Silang revolt took place during the British occupation of Manila (1762–1764). It was led by Diego Silang, who was tired of being governed by the Spanish. Thus, he allied with the British with the hope of freeing Ilocos. He eventually declared its independence and set up a revolutionary government in Vigan.

However, he was killed by assassins blessed by the Church in 1763, after which his wife, Gabriela Silang, took up the cause. She is regarded as the Joan of Arc of the Philippines. Unfortunately, she was executed five months later and the revolt came to an end.

- Palaris Revolt (1762–1765):

Led by Pantaleon Perez, known as Palaris, this revolt in Pangasinan was caused by the people's resentment against the Spanish and the imposition of taxes during the British invasion. Palaris established a free government in Pangasinan, but the revolt ended with his capture and execution in 1765.

Revolts of the 1800s:

- Basi Revolt (1807):

This revolt in Ilocos was triggered by the Spanish monopoly on basi (sugarcane wine), which prohibited locals from producing and selling their traditional beverage. However, it was suppressed.

- Novales Revolt (1823):

Led by Andres Novales, a mestizo officer, this revolt in Manila was caused by discrimination against Filipino soldiers and the desire for independence. The uprising was quickly suppressed. Novales was executed.

- Palmero Conspiracy (1828):

The Palmero brothers plotted to overthrow Spanish rule due to political reasons. The conspiracy was discovered before it could be carried out, leading to the arrest and exile of its leaders.

- Pule's Revolt (1840–1841):

Also known as the Cofradía de San José revolt, it was led by Apolinario de la Cruz (Hermano Pule) in Tayabas. The movement sought religious freedom for native Filipinos but was brutally suppressed, and Pule was executed.

SPARKS BEFORE THE FLAME

BEGINNING OF THE OPPOSITION

THE MUTINY THAT SHOOK A COLONY

The Cavite Mutiny, which took place on January 20th, 1872, was one of the major causes of the Philippine Revolution. It took place at the Cavite arsenal, where approximately 200 troops led by Sergeant Lamadrid killed the Spanish commander and any other officials they could see. Unfortunately, the rest of the army did not participate, which led to their failure. As soon as word of the mutiny reached Manila, General Izquierdo ordered reinforcements of Spanish troops at Cavite. Within two days, the mutiny was squashed. As a result, General Izquierdo implemented strict and restrictive rules and regulations, which turned the Filipinos against the Spanish authorities. The abolishment of the privileges of the native army and arsenal workers also caused major dissatisfaction among the locals.

The Filipinos were also riled up due to the execution of the Gomburza- José Burgos, Jacinto Zamora, and Mariano Gómez, who were well-known priests from the Philippines accused of treason and sedition. Since they wanted to establish their own parishes instead of simply serving the Spanish friars, they were falsely accused of being involved in the Cavite Mutiny. They were then publicly executed by garrote. This was apparently witnessed by a young Jose Rizal.

PROPAGANDA MOVEMENT

The Propaganda Movement was a reformist movement undertaken by the Filipinos in the late 19th century. Despite remaining loyal to the Spanish, it faced severe opposition and ended with the execution of one of its most prominent members, Jose Rizal. Until the 1860s, public education in the Philippines was controlled by the Roman Catholic Church. Even after education was introduced, the Spanish friars decided the curriculum and made minimal efforts to teach the Spanish language. As a result, only a small fraction of students could read or write in Spanish, and even fewer could speak it fluently. This alienated the Filipinos from the Spanish authorities.

In 1869, after the Suez Canal was constructed, wealthy Filipinos began to send their sons abroad to Spain for education. This foreign exposure led to a feeling of nationalism among them. Thus, in 1888, a Filipino journalist named Graciano López Jaena

founded a newspaper named La Solidaridad in Barcelona. This publication became the voice of the Propaganda Movement. It advocated for religious and political reforms in the Philippines. People like José Rizal and Marcelo H. del Pilar also contributed to the newspaper, which led to its success.

Originally, La Solidaridad called for modest reforms, such as Filipino representation in the Spanish Cortes. However, it later started making more radical demands, including the secularisation of the clergy by replacing the Spanish friars with Filipino priests and transforming the Philippines into a Spanish province. However, they were ignored by the Spanish.

In 1892, José Rizal returned to the Philippines and founded the La Liga Filipina, which was a peaceful reform society. However, he was soon arrested and exiled, which significantly weakened the movement. Without Rizal's financial support, La Solidaridad was unable to continue. Its last issue was published in 1895. The following year, both del Pilar and López Jaena died of poverty in Barcelona.

JOSE RIZAL: THE MIND BEHIND THE MOVEMENT

Jose Rizal was born into a relatively well-to-do family and, as such, received a very good education both in the Philippines and in Europe. He had many talents. He was an ophthalmologist, scientist, writer and artist, besides being fluent in several languages, including Spanish.

His most famous works are *Noli Me Tángere* (1887) and *El Filibusterismo* (1891), which were published in Germany and Belgium respectively. These novels exposed the abuses and corruption of both the Spanish and the Catholic Church in the Philippines. They had a huge impact on the local population and led to increased awareness of the injustice faced by the Filipino people.

Rizal also advocated for political reforms. He demanded equal rights for the native Filipinos. He was opposed to armed rebellion and resorted to protests and a newspaper called La Solidaridad.

LA LIGA FILIPINA

On July 3, 1892, Dr. Jose Rizal founded the La Liga Filipina at house No. 176 Ilaya St., Tondo. It was formed for the purpose of aid and protection of its members, and inspiring feelings of nationalism among the Filipinos. Its constitution declared the ends, form, duties of members and officials, rights of members and officials, the investment of funds, and general rules.

It had the following objectives:

- To unite the archipelago into one cohesive entity.
- To provide mutual protection in times of need.
- To defend against violence and injustice.
- To promote education, agriculture, and commerce.
- To study and implement political and social reforms.

The League also aimed to offer legal aid, scholarships, and loans to the needy Filipinos. However, the Spanish authorities viewed it as a threat. Just days after its establishment, Rizal was arrested on July 6, 1892. He was then exiled to a remote location called Dapitan.

During his exile, the league disbanded but was fortunately revived by Domingo Franco and Andrés Bonifacio. The group raised funds to support La Solidaridad and to sponsor delegates representing the Philippines in the Spanish Cortes. However, internal divisions and leadership issues led to the dissolution of the League's Supreme Council. Rizal's exile significantly hampered its activities and ultimately led to its demise.

Eventually, the League split into two factions: The Cuerpo de Compromisarios, a conservative group that continued supporting La Solidaridad, and the Katipunan.

On December 30, 1896, Jose Rizal was linked to the Philippine revolution and executed. However, his legacy still remains intact.

KATIPUNAN

The Kataastaasang Kagalanggalangang Katipunan (KKK) originated as a secret society. The society's name translates to "The Supreme and Most Honourable Society of the Children of the Nation." Its founders were frustrated by the Spanish and wanted independence. It was heavily involved in the Philippine Revolution.

The centuries of Spanish rule and abuses by them had created resentment among the people. Thus, support for a free Philippines grew. The Filipinos suffered due to the Spaniards' abuse of authority, corruption, and discrimination. Their open disrespect and disregard for the people's welfare and rights led to nationalism and resistance. Thus, on the evening of July 7, 1892, a secret revolutionary society was born in a house on Azcárraga Street (now Claro M. Recto Avenue) in Tondo, Manila. Six revolutionaries named Andrés Bonifacio, Teodoro Plata, Ladislao Diwa, Deodato Arellano, Valentín Díaz, and José Dizon formed the Katipunan.

The formation of the Katipunan was a result of the sudden arrest and exile of José Rizal on July 6, 1892. This occurred just three days after he founded the La Liga Filipina, a peaceful reformist organisation. Rizal's deportation to Dapitan in Mindanao confirmed the belief among many Filipinos that peaceful means of reform would never lead to anything under the Spanish.

Each member was only aware of two others members. This was a system called "triangulo" (triangle), which protected the entire society from being revealed. These triangulos helped the Katipunan to function while remaining a secret.

Although José Rizal was not directly involved in its formation, the founders made him the honorary president of the Katipunan as a gesture of respect for his contributions to the Philippines.

Thus, within hours of Rizal's deportation, a new organisation replaced the La Liga Filipina. However, this organisation would no longer plead for reform but demand independence. The Katipunan was a product of the frustration and determination of the Filipinos. It was founded in secrecy by men willing to risk everything for a free and independent Philippines.

FREEDOM, FRATERNITY, AND FIRE

GOALS AND OBJECTIVES

When Andrés Bonifacio and the other founders established the Katipunan in 1892, they laid out three main objectives.

1. *CIVIC OBJECTIVE:*

The civic objective of the Katipunan was to aid and defend the weak and oppressed. This was inspired by the spirit of brotherhood and bayanihan (community cooperation). The founders wanted to establish a society where the people uplifted one another during times of injustice and hardship.

2. *POLITICAL OBJECTIVE: NATIONAL LIBERATION*

The most urgent goal of the Katipunan was political. This goal was to achieve total independence from the Spanish. This goal also included a demand for reforms. These involved reducing the influence of friars and forming a more just government with enough Filipino representation.

3. *MORAL OBJECTIVE: ENLIGHTENMENT AND ANTI-FANATICISM*

Beyond politics and resistance, the Katipunan also aimed to accomplish moral transformation among the Filipinos. The leaders saw ignorance and religious superstition which was reinforced by the Spanish friars, as barriers to freedom. Thus, the society aimed to teach the people good manners, proper hygiene, civic sense, and personal discipline. More importantly, it instilled critical thinking and resistance to religious fanaticism, in them, particularly the dogmatic teachings of the Spanish friars. This was because, in the words of Katipunan writings, they “*obscured rather than explained religious truths.*”

The objective of the Katipunan’s moral campaign was to create Filipinos who were not only politically free but intellectually and spiritually free.

THE FOURFOLD VISION

The Katipunan eventually divided its mission into four aims:

- To develop brotherhood among all Katipuneros, leading to unity, loyalty, and discipline within the society.

- To unite all Filipinos into one nation, rising above tribal, regional, and class differences.
- To achieve independence through armed revolution.
- To establish a sovereign republic after independence. The nation would be built upon democracy and the collective will of the people.

These goals established the Katipunan not only as a revolutionary but also as the blueprint for a future Filipino nation.

BLUEPRINTS OF THE BROTHERHOOD

STRUCTURE OF THE SOCIETY

THE GOVERNING TRIFECTA

Katipunan was mainly structured into three governing bodies that reflected the levels of government, symbolizing both centralized leadership as well as provincial autonomy.

1. Kataastaasang Sanggunian (Supreme Council):

This was the highest governing body, serving as the central government. It consisted mainly of senior members who were loyal and trusted leaders, who worked directly with the Supremo—the supreme leader of the Katipunan. Its function was to supervise strategies, issue orders to lower councils, and guide the revolutionary cause. It served as the main centre and basis for carrying out both political and military.

Role- Served as central government of the Katipunan

Function: Served as command center for policies, strategies and missions, and coordination of the lower level councils.

2, Sangguniang Bayan (Provincial Council):

This served as the legislative body or organ of the Katipunan. One of their main functions included deciding on and enacting policies, plans, and missions for the members to be carried out. The members were leaders who could be trusted by the group and were expected to be their prime representatives.

They also coordinated the affairs of Katipunan activities and coordinated majority of the revolutionary campaigns.

Role: Provincial authority

Function: Implement Supreme Council directives at the provincial level, coordinate uprisings and strategies in regional areas

Membership: Comprised of local leaders elected by members of the provincial segment.

3. Sangguniang Balangay (Popular or Municipal Council):

At the municipal level, the Sangguniang Balangay directed base organization. It was initially a council for the Supremo, which consisted of senior members of the Katipunan who were given powers of the highest level, such as decision-making. Their main function was to advise the Supremo on strategy and governance.

It was held in charge of local recruitment, coordination or strategies, as well as revolutionary activities. These councils helped establish the movement's momentum in towns and villages, encouraging communities to contribute to the cause.

Role- Local government

Function- Recruiting members, raising funds, and organizing local revolutionary efforts or plans.

Significance- Served as the backbone of the society, ensuring that the Katipunan's influence reached even the smallest barangays.

4. The Sangguniang Hukuman (The Revolutionary Judiciary)

It was the main judicial organ or body of the society, settling disputes, deciding punishments for members who went against society's rules and making sure discipline prevailed. This body held trials, monitored as well as regulated members' behavior, and maintained moral integrity. In a secret society where betrayal could cost lives, this council has a significant role in establishing internal trust.

Role: Adjudicate internal disputes, enforce discipline, and impose penalties on erring members

Scope: Included capital punishment for betrayal and espionage.

Significance: Ensured that despite being underground, the Katipunan maintained legal integrity and moral discipline.

BOUND BY BLOOD, CHOSEN BY OATH

INITIATION AND RECRUITMENT

INITIATION CEREMONIES:

A Test of Valour and Loyalty

Becoming a member of the Katipunan was not a casual act. Initiation rites were designed to test the physical strength and courage, moral beliefs, and loyalty of every aspirant. The entire ritual was solemn, intense, and terrifying, designed to weed out the faint-hearted and secure lifelong allegiance.

The initiate was blindfolded and led into a dimly lit room draped in black curtains. There, on a table, lay ominous symbols: a human skull, a revolver, a bolo (native sword), and a sheet of paper which contained questions, for interrogation and a declaration of purpose.

Before taking the oath, the candidate was questioned on their values, motives, and commitment to the cause. They were warned:

"If you have strength and valor, you can proceed. If what has brought you here is only curiosity —go away!"

The oath of membership was administered, upon completion of the ceremony. The recruit would sign the oath using blood retracted from their left forearm, symbolizing supreme commitment to the nation's freedom and readiness to sacrifice their lives and die for their nation.

KARTILYA NG KATIPUNAN:

The Moral Code

The Kartilya ng Katipunan served as the moral and behavioural code of conduct written by Emilio Jacinto. Hence, every Katipunero was bound not only by oath but also by this code. This document outlined the following-

Integrity and honour above all; Patriotism and readiness for sacrifice for freedom; Equality among members regardless of class or background; Respect and discipline for fellow Filipinos.

The Kartilya, given its imperative nature, was preached before and after meetings, reinforcing the society's ethical and moral responsibilities beyond the battlefield.

METHODS OF RECRUITMENT:

Trust, Ritual, and Brotherhood

The rigorous method of recruitment of members into the Katipunan was built on trust and strength. Recruits were brought in through trusted family members, friends, or colleagues. This, in turn, minimized the risk of betrayal and ensured loyalty and transparency in the Katipunan.

Every new member had to swear allegiance to the Katipunan and its goal of independence. These oaths were treated as sacred and irreversible.

While the exact wording can differ, some common themes include:

- A vow to uphold the principles and objectives of the society.
- A pledge to follow the leaders and instructions of the Katipunan.
- An agreement to sacrifice everything for the freedom and independence of the Philippines.
- A commitment to remain loyal in the face of adversity.

- The Triangle System (Sistemang Patasulok).

Each member was given the task of recruiting only two other individuals. These three formed a triangle. The recruiter knew the identities of the two recruits, but the recruits did not know each other. This system allowed for a structure based on anonymity, minimizing risk if a member is ever captured or interrogated.

With limited contact and no access to the full structure, recruits knew very little about the

organization beyond what their immediate recruiter told them. This not only protected the group's secrecy but also built a sense of exclusivity around the society.

Although the triangle system was slow in the beginning, it allowed the Katipunan to grow rapidly and extensively while remaining hidden. After October 1892, Bonifacio lifted the restriction, permitting all katipuneros to recruit as many trusted members as they could, accelerating the movement's expansion across provinces.

- The Padrino System

The Padrino system, meaning the sponsor system, required the recruits of the new members to vouch for them, since these new recruits still needed a sponsor. The sponsor's role was important- in case the recruit turned out to be a Spanish spy or traitor, the sponsor would also face heavy repercussions, including assassination. Therefore besides the triangle system this system also maintained secrecy, loyalty and transparency in the operations.

- Personal invitation and vetting

Only trusted individuals were permitted to join, therefore existing members carefully observed the person's level of patriotism, background, loyalty, and character before even recommending them to the Katipunan, following which a series of tests and testimonies were conducted before recruiting any member. Usually, relatives, close friends or individuals with strong anti-sentiments were approached. Hence , these methods and techniques contributed to a foolproof method of recruitment and approach, governed by rigid rules and regulations.

Training and Revolutionary Education:

Kartilya ng Katipunan- The main educational material followed by the Katipunan was the Kartilya. It was the official moral and ethical guide for all members, mainly comprising the ideals of nationalism, equality, honesty, courage. Learning this material was mandatory for all members before they could fully participate in the operations.

Organisational and leadership training- While there was no formal military academy, members underwent military training which included learning the use of bolos (large knives), machetes, spears, old firearms. They rehearsed marching, planning, ambush and attack strategies. Members were trained to follow orders, organize recruits, and spread revolutionary ideas safely. New recruits underwent ideological training, studying the society's constitution and goals and Philippine history—especially the pre-colonial past and the narrative of Spanish oppression. Some Katipuneros taught themselves military tactics by reading banned European and revolutionary texts, including accounts of the French Revolution. Storytelling, poetry, and song were used as subtle tools to spread revolutionary fervor and keep morale high. In this way, the Katipunan functioned not only as a political society but also as a school for nation-building and anti-colonialism.

SOCIAL COMPOSITION OF KATIPUNAN MEMBERS:

- Class Background

The Katipunan was largely composed of Filipinos from the lower and middle classes, although some members of the upper class also participated.

- a. Lower Class (Masses)

The majority of Katipuneros comprised this group, including peasants, laborers, craftsmen, farmers, and urban workers. Many were guided by the hope of liberation from oppression and heavy taxation under Spanish rule.

- b. Middle Class (Ilustrados and Professionals)

Included teachers, clerks, writers, and some professionals who were not part of the elite group. Some Ilustrados (educated class), although initially hesitant about violence and aggression, joined or supported the cause afterwards. Examples of such individuals being Emilio Jacinto (law student), Apolinario Mabini (legal advisor), and others.

- c. Upper Class (Principalia)

Only a handful members of the wealthy or elite class joined the Katipunan. Most elites preferred reform through peaceful means and were aligned with La Liga Filipina or the Propaganda Movement.

- Gender Composition

- a. Men

The majority of members were male. They participated in combat, planning, and organizing activities. Hence, composing key members of the Katipunan.

- b. Women

Women were not originally part of the Katipunan but were later around 1893–1894. They played crucial roles as couriers, recruiters, and keepers of Katipunan secrets. They helped in recruiting more members and spreading the influence of the revolution and spirit of independence, hence acting as a medium between the common citizens.

- Ethnic and Regional Diversity

Members mostly consisted of Tagalogs at first, as it began in Manila. However, eventually it spread to Cavite, Batangas, Bulacan, Laguna, and other provinces in Luzon. The term "Katagalugan" in Katipunan writings was used to refer to all Filipinos, not just ethnic Tagalogs.

- Educational Background

The educational background varied from illiterate peasants to highly educated professionals. Bonifacio, himself despite being self-educated, had strong nationalist ideals. Meanwhile, Jacinto and Valenzuela were well-educated and contributed to the society's ideological development.

- Ideological Leanings

The ideological insights were largely inspired by liberal and nationalist ideas from Europe, the French Revolution, and the writings of Filipino propagandists like José Rizal. Many members were inspired by Noli Me Tangere and El Filibusterismo as well.

BEHIND CLOSED DOORS

WORKING OF THE SOCIETY

RITUALS OF RECOGNITION AND BROTHERHOOD

To ensure that the secrecy of the society remained preserved, the Katipuneros developed a complex system of recognition. Members used to identify one another in public through hand gestures, such as placing the palm over the chest or forming a circle using the thumb and forefinger.

Each meeting was kept secret by the use of passwords, which changed from time to time. They were also accompanied by aliases or bansag- fake names used to conceal true identities and to ensure the safety and security of the members.

New recruits were subjected to many questions, to test whether they truly believed in the cause or not, through the Blood Compact (Sandugo). In this ritual, blood was drawn from the finger, and this blood was used as ink to sign the Katipunan register. This showed their commitment to the cause and will to fight until their dying breath. After this, they were required to take an oath in front of the elders of the society. It signified that now, the recruit was supposed to be loyal to the Katipunan for an entire lifetime.

SACRED SYMBOLS AND CODED BROTHERHOOD

The Katipunan did not just organise, its objectives and masonic beliefs were represented through symbols. The most widespread symbol of the Katipunan was a triangle with the letters “K K K”, written on it. This stood for Kalayaan, which means liberty, Katwiran, which means reason, and Katarungan, which means justice. The three sides of the triangle symbolise the foundational pillars of the society- liberty, equality and fraternity.

CIPHER SYSTEMS AND SECRET COMMUNICATION

The Katipuneros made up their own cipher alphabet, which was inspired by the ancient Babylon script, where each letter was represented by a symbol.

Each letter also had a number associated with it and messages often required multiple layers of decoding, first converting it into symbols from numbers, and then to letters. Invisible ink, made from lime juice or rice water, was used to write messages. They would appear only when they were held over fire or another heat source. Like freemasonry, the Katipunan also emphasized on secret handshakes and nicknames, to keep themselves as protected as possible.

To make it more difficult to understand, messages were sent in the form of riddles or references which could only be understood by Katipuneros.

Messages were also passed by the help of trusted couriers who were sometimes disguised as vendors, beggars, or clergy. The society members also used to sow notes into the linings of their clothes, hide them in bamboo and carry them into the soles of their shoes.

In urban chapters like Manila, the members of the society used secret drop points, like trees, wells and market stalls, where messages were left and picked up, without any suspicion. In rural areas, they used to carve symbols into tree barks or rocks to mark paths and give secret instructions.

CAMARA REINA: THE SILENT TRIBUNAL

The Camara Reina or Royal Chamber operated like a Supreme Court of sorts, as a last resort. All internal conflicts and other matters were under its jurisdiction. It was led by Andres Bonifacio and he was advised and accompanied by Emilio Jacinto and Pio Valenzuela. The chamber could investigate those who betrayed the cause and those who violated the society's rules. If they were found guilty, they were sentenced to death. The Katipunan's symbol of ultimate judgement, meaning death, was a cup with a serpent coiled around it. In Katipunan history, only five people were sentenced to death by this tribunal.

WOMEN IN THE SHADOWS: UNSUNG HEROINES OF THE REVOLUTION

The Katipunan was way ahead of its time, as it started inducting women in its early days. These women were not just passive supporters of the cause, they were active fighters who played an important role in the struggle. Andres Bonifacio first suggested that women be taken in as members of the Katipunan. He decided that only the wives, sisters and daughters of a Katipunero, and a few exceptional women could be eligible to be members, as they believed women could not be relied upon.

Women like Gregoria de Jesus, Andres Bonifacio's wife, helped in gathering intelligence, acting as spies, and spreading propaganda. They used to disguise themselves as market vendors and laundresses. Through this, they used to help in smuggling important documents or messages, weapons and even Kalayaan, right under the noses of the Spanish.

The Katipunero's duties:

- To help the male members in their work of propagating the ideas and ideal of the Society.
- To make the police authorities believe that no Katipunan meeting was being held in a house. The women engaged in dancing and singing in full view of the people on the street.

While the Katipuneras were doing this, the male members were holding a meeting in a room behind the sala, where the women were singing and dancing. In this way, the authorities were not able to detect the meetings of the society.

FUNDING MECHANISMS AND RESOURCE MOBILIZATION

Although the society was mainly composed of working class farmers, clerks and labourers, the Katipunan had an efficient financial system. Most members earned barely enough to support their families, yet they contributed what little they could to the cause. A small amount of twenty centavos was the standard monthly membership fee. However, due to the large number of members, and continuously growing network, this accumulated into a large fund.

The financial structure of the society was extremely decentralised. Each balangay was responsible for collecting membership fees, keeping track of the expenditure and raising extra funds through local help. This ensured that remote branches could function on their own.

The society also received support from the ilustrado class, which consisted of the wealthy and educated Filipinos. They wanted to support the movement but did not want to be caught being directly involved in it. Thus, they donated funds anonymously and provided printing presses, ink and paper. Sometimes they also donated clothing and food supplies. Some ilustrados offered their houses as safe houses for the society members to use.

Women of the Katipunan also played an important role in the funding. They pawned off their jewellery, wedding heirlooms and other costly valuables, to attain extra funds. The women made these donations anonymously, showing the level of personal sacrifices they made.

In the provinces, Katipunan councils got creative. They organized public fundraisers disguised in the form of religious gatherings, fiestas, and benefit dances. People were told these fundraisers were for church repairs or charity. These events also built morale within the local communities. Katipuneros also gathered funds through raffles and cooperative labour, where part of the harvest or wage was set aside for the revolution.

The money raised through these means was used to fund the printing of Kalayaan, stockpile weapons and ammunition, gather medical supplies and also support widows and orphans. The funds also helped provide training in martial arts and other military education. Messengers and couriers were also paid from this money.

LOGISTICS, ARMAMENTS, AND MATERIAL PREMAMA

Contrary to the common image of the Katipunan as a purely passionate rebellion, the movement displayed calculated and strategic planning, particularly when it came to preparing for conflict. Although there was no formal army, the Katipuneros took up arms and descended onto the battlefield themselves.

Most Katipuneros came from poor families and could not afford proper weapons. Thus they turned to original blacksmiths for help. They were members or silent supporters of the society. They turned to original blacksmiths, numerous of whom were members or silent backers, to forge traditional Filipino munitions like bolos, talibongs, and gulok. These blades were made from recycled farming equipment, railway steel, or scrap metal. Weapons were often blessed in secret rituals, adding the support of God to these physical tools.

Weapons were buried beneath the floorboards of houses, church altars and hidden inside sacks of rice in granaries. Some were also stashed in coffins and burial grounds. The locations of these weapons were known to only a few trustworthy members. Guardians were rotated so that all weapons would not be lost if one person was captured.

Other than this, trading networks were established. Through these, Chinese merchants provided gunpowder, firearms and ammunition to the Filipinos. They connected with them, having experienced this suppression themselves. They operated secretly, helping the society remain hidden.

The Katipuneros also launched reconnaissance missions to know more about the vulnerability of the Spanish. They mapped guard routines and identified weak points in their governance, which could be ambushed or raided once the fighting began. These were not spontaneous attacks, but planned missions that minimised risk.

The Katipuneros also experimented in building their own arms. They used scrap metal and chemicals to create explosives. Some members also used bamboo to make cannons, slingshots and spike traps.

ESPIONAGE, COUNTERINTELLIGENCE, AND OPERATIONAL SECRECY

The intelligence network of the Katipunan was also ahead of its time. Members joined Spanish government offices as clerks and military households as servants. Through this, they quietly leaked valuable information to the society. This information consisted of arrest lists, surveillance routes and names of suspected sympathizers.

Women also acted as messengers, as they were underestimated and thus could move freely without being caught. Thus, they used to hide notes in sewing kits, baskets of produce and used to disguise secret messages as love letters. Some women used embroidery to stitch hidden symbols into cloth and deliver messages.

One of the most important reasons as to why the Katipunan remained hidden for so long

was because they knew how to misdirect. They used to plant false leads and fake gatherings, so that Spanish spies could never succeed. New recruits were told next to nothing about their strategies, to ensure a higher level of safety.

Meetings used to be moved last minute, and code names used to rotate from time to time. The network kept on shifting and this made it impossible for the Spanish to find anything that could break the movement down.

CULTURAL ADAPTATION AND SYMBOLIC SYNCRETISM

The Katipunan was formed by native Filipinos who desired independence from the Spanish. As such, they reinterpreted and integrated aspects of Filipino culture into their rituals and practices. Thus, the people felt more connected to the cause and were inspired to contribute. Bonifacio and the other leaders invoked traditional Filipino values such as bayanihan (communal unity) and kagitingan (valor), in the people.

The Katipunan's secret initiation ceremony was inspired by Freemasonry and pre-colonial tribal customs as well as European-style oaths. The society's ceremonies also referenced Bathala, a pre-Hispanic deity among Gods from other cultures. This created an environment which not only felt sacred but also binding. The strategic use of symbolic syncretism enabled the Katipunan to gain the trust of the rural population. Thus, society acted as an organic continuation of Filipino resistance rather than a foreign idea.

THE WRITTEN WORD AS A WEAPON

KALAYAAN

Kalayaan was the society's most powerful way of spreading propaganda and campaigning for its cause.

Origins and Strategy:

As press censorship increased and control of the government on the media tightened, the Katipuneros decided that they needed to establish their own revolutionary paper to inspire action. This idea was supported by Gregoria de Jesus, who wanted to use literature as a weapon, and thus the seeds for Kalayaan were sown.

To make the newspaper appear credible and trustworthy, the Katipunan falsely listed Marcelo H. del Pilar as the editor. He was a respected reformist who had been in exile at the time. This strategy convinced people with moderate views that the movement had a legitimate and intellectual basis.

The Underground Press

A secret press was smuggled into a house on Calle Lavezares, Binondo. Many measures 33

were taken to keep the press a secret. Heavy cloth muffled the sound of printing, while dim lights and midnight shifts kept operations covert. Gregoria de Jesús transported materials under the guise of a fruit seller or laundress.

The First and Last Issue

Released in March 1896, the debut issue featured:

- “Sa Mga Kababayan” by Jacinto—an editorial imploring Filipinos to take up arms.
- “Liwanag at Dilim” (Light and Darkness)—a philosophical reflection on liberty vs. colonialism.
- Bonifacio’s Manifesto—a cry or plea for national dignity and freedom.

Distribution and Aftermath

Copies of the newspaper were distributed by vendors, who hid it under their clothes and other fabrics or under the lining of their luggage. Farmers even stuffed the newspaper rice sacks and bundles of firewood.

Kalayaan inspired the masses and instigated them to revolt. It increased the membership of the society from a few hundred to around thirty thousand. This, however, was also the reason for the society’s exposure. Teodoro Patino, one of the disgruntled members of the society, was the one who betrayed the Katipunan to a Spanish priest. This is what triggered mass arrests, torture and the Cry of Balintawak, the beginning of the revolution.

RANKS, ROLES AND REVOLUTION

HEIRARCHY

The Katipunan was organised into a three level hierarchy. Each level assigned its members different roles and responsibilities.

- Katipon (Member) – The Backbone of the Movement

At the base of the Katipunan's hierarchy was the Katipon, which literally means "associate" or "gatherer." These were the ordinary members who formed the majority of the organization, and arguably its most crucial part. The password to identify a Katipon was "Anak ng Bayan" (Child of the Nation).

Attire and Symbols:

Katipon members wore a black hood, marked with a white triangle made of ribbons. Inside this triangle were the cryptic letters Z. LI. B., which is an abbreviation for *Zanther, Liberty, and Brotherhood*, the society's motto.

Responsibilities:

The Katipon members had to recruit new members, distribute propaganda, and transport directives to and from higher-ranking officers. They formed the society's information network and maintained the secrecy of the Katipunan's activities in the localities. Before being initiated, a secret initiation ceremony would take place. During this ceremony, they pledged their loyalty to the society.

Dues:

Katipon members paid one real fuerte, which is equivalent to around 12.5 centimos or 20 cuartos, as monthly dues. This was an old Spanish currency.

- Kawal (Soldier) – The Trained Cadre

The next rank was the Kawal, which translates to "soldier." These members had already proven their loyalty to the Katipunan. Thus, they were trusted with more dangerous tasks. The password for this rank was "GomBurZa". This was a reference to the priests Gomez, Burgos, and Zamora, who had been falsely accused of a crime and sentenced to death.

Attire and Symbols:

The Kawals wore a green hood with a white triangle at the centre. The letters Z. LI. B. were written at each angle of the triangle respectively. They also wore a green ribbon. A medal marked with the ancient Tagalog letter "K", which meant "Kalayaan" or freedom, hung from this ribbon.

Responsibilities:

Kawal members were involved in military operations and defence of the Katipunan chapters from Spanish spies. They were also the commanders of small guerrilla units and often trained new recruits, teaching them basic combat.

Dues:

They contributed twenty centavos monthly.

- Bayani (Patriot) – The Revolutionary Elite

The highest tier in the Katipunan hierarchy was the Bayani, meaning “hero” or “patriot.” These were the leaders and generals. It included men and women who had demonstrated not only unwavering loyalty but also their advanced capability. Their password was “Rizal,” in honor of Dr. José Rizal, by who the society’s founders were inspired to create the Katipunan.

Attire and Symbols:

Bayani members wore a red mask which had a white triangle. This triangle contained the exact same letters. They also wore a red sash with green borders.

Responsibilities:

They were the commanders of regional operations and led major military offensives. They also acted as diplomats. They negotiated and formed alliances with other revolutionary groups.

Dues:

They paid twenty reales fuertes , which is about 25 centimos or 40 cuartos to the society.

PROVINCIAL STRUCTURES AND LOCAL LEADERSHIP

The Katipunan was not based only in Manila. It expanded quickly and had multiple branches in different provinces.

Cavite

Cavite was one of the most successful provinces. The Katipunan was very active in this region. It was from this very province where Emilio Aguinaldo led the Magdalo faction of the Katipunan. It later clashed politically with the Magdiwang faction under Mariano Álvarez. These internal divisions eventually led to problems within the society and huge changes in its leadership.

Batangas, Bulacan, and Laguna

These provinces were also stirring pots of violence.

- Miguel Malvar, a revolutionary leader, was from Batangas.
- In Bulacan, inspirational men such as Gregorio del Pilar and Eusebio Roque helped fight off the Spanish.
- In Laguna, many influential members launched military offensives against the Spanish.

Each region operated semi-autonomously, with a local Supremo (leader), secret rituals, and initiation processes adapted to the local culture, but they all followed the same principles which had been laid out by the Katipunan.

FROM SPARKS TO STORMS

ACTIVITIES AND EVENTS

On May 4, 1896, there was a secret meeting of Katipunan. During this meeting, Bonifacio and the others decided to ask Jose Rizal for his advice regarding the revolt. Bonifacio decided to send Dr. Pio Valenzuela as the Katipunan’s messenger to Dapitan. As cover to hide his identity, Valenzuela was accompanied by a blind man named Raymundo Máta. This was because Rizal is an ophthalmologist. But according to Valenzuela, Rizal only answered, “Huwag, huwag! Iya’y makasasama sa bayang Pilipino!” (No, no! That will harm the Filipino nation).

He advised Valenzuela to persuade wealthy Filipinos, so that they could give funds. He also recommended him to consult an elite army officer named Antonio Luna and ask him to be Katipunan’s war general in case a revolution broke out. Even though Rizal did not want an armed revolution, Bonifacio and the Katipunan still planned to fight Spain. They asked Japan for help, hoping Japan would support their fight for freedom. Japan had helped Filipinos in the past. Bonifacio tried to get weapons from Japan but couldn’t because of lack of funding and the discovery of the Katipunan.

José Dizon, who was helping with this, was arrested along with many others. The members of the Katipunan secretly planned a revolution, but their activities were soon discovered by the Spanish authorities.

CONFLICTS, INTERNAL DIVIDES, AND ESCALATION

Tensions with the Ilustrado Elite:

Bonifacio tried to gain support from rich Filipinos, but most were hesitant or outright dismissive. Only a few, like Francisco Roxas, contributed quietly, but the lack of support was a strategic weakness.

Rumors, Infiltration, and Betrayal:

As the membership of the Katipunan increased to approximately 30,000–40,000 members, secrecy became harder to maintain. Internal discipline weakened in some chapters. Rumours of a revolutionary movement began to spread.

ALLIES

The Katipunan sought external aid and allies, particularly as it struggled with the

overwhelming might of the Spanish Empire. The funding received from its own members was proving to be insufficient. Along with that, the society needed support from a higher authority, with significant power, to achieve its goals.

JAPAN

One of the most notable efforts to seek foreign help came from Japan, a nation that was seen as a potential champion for Asian power against Western colonialism. In May 1896, after Dr. Pio Valenzuela's visit to Rizal, a delegation from the Katipunan, which was led by Bonifacio and Emilio Jacinto, met with a visiting Japanese naval officer and the Japanese consul at a bazaar in Manila. The Katipunan presented a formal petition to the Emperor of Japan, pleading for their support for their planned revolution, bringing up Japan's own successful efforts to resist Western colonization and their Asian heritage. The Filipino revolutionaries hoped that Japan might help secure arms and ammunition. Japan had already helped the Filipinos by extending its protection to the refugees that fled the Spanish. This made them more hopeful about Japanese help.

Despite these diplomatic efforts, the Katipunan was unable to procure the necessary military support from Japan, mainly because of a lack of funds to negotiate with the Spanish and the eventual exposure of the organization. José Dizon, a member of the committee who had been given the task of securing weaponry from Japan, was arrested when the Katipunan was exposed later that year. Nonetheless, Japan's previous acts of goodwill toward Filipino expatriates and their symbolic connection to the Katipunan's boosted Filipino morale as they knew they were not alone, even though it did not materialize in direct military aid.

INTERNAL ALLIES

Ilustrados

Although the ilustrados were often clashing with the Katipunan because they preferred reforms over a full scale revolution, some individuals like Mariano Ponce and Pedro Paterno were sympathetic to the revolution. Their networking helped provide covert support, resources, and data, barring the fact that they didn't directly engage in the armed struggle. They gave money, supplies and printing equipment to the Katipuneros. They influenced the media and diplomacy in favour of the society.

Many Chinese-Filipinos, who had their own grievances against Spanish rule, supported the revolution with financial aid, supplies, and shelter. Their impactful network and connections with Filipino insurgents helped provide critical logistical support during early battles.

Clergy

Most of the Spanish friars were supporters of colonial rule, but a few Filipino priests who were marginalized by both the Church and the State stood quietly with the Katipunan and aided in subtle ways. They helped by providing sanctuary to members in

remote parishes, conducting secret baptisms for revolutionaries' children, and passing on coded messages.

Chinese-Filipino Support

Another important source of assistance came from the Chinese-Filipino community. They themselves had been discriminated against by the colonial government for a long time, and that is why the merchants and tradesmen sympathised with Katipunan's struggle. Some donated money and weapons while others offered shelter to refugees and helped smuggle supplies through trade routes.

AFTER THE FREEZE DATE

DISCOVERY: THE SECRET REVEALED

1. First Signs of Suspicion

The first signs of something unusual came on July 5, 1896 when a Spanish officer reported some strange activities. He noticed that some Filipino people were gathering weapons and recruiting others. He did not know exactly what they were planning, but he informed Governor-General Ramón Blanco about it. This made the Spanish authorities more suspicious and they started investigating further.

2. Friar Reports Suspicious Meetings

On August 13, 1896, another warning came when a Spanish priest in Makati, wrote a letter to the civil governor of Manila. In his letter, he said that some of the people in his parish were having secret meetings against the Spanish government. This confirmed the growing suspicions of the Spanish authorities that something was happening in the country.

3. The Dispute That Exposed the Katipunan

The Katipunan was finally discovered on August 19, 1896, when two workers at the Diario de Manila newspaper had a fight. Teodoro Patiño, a typesetter, and Apolonio de la Cruz, the foreman, argued about a salary increase. In their argument, De la Cruz tried to blame Patiño for some lost materials that were used to print the newspaper Kalayaan, which was published by the Katipunan.

In anger, Patiño decided to tell his sister about the secret activities of the Katipunan. She

poke to the Mother Portress at the Mandaluyong Orphanage, who asked her to have her brother confess everything he knew to a priest.

On the same day, Teodoro Patiño went to Fr. Mariano Gíl, a priest in Tondo, to confess everything he knew about the Katipunan. He told Fr. Gíl that the Katipunan had a lithographic stone hidden in the Diario de Manila pressroom. This was used to print receipts for the Katipunan. He also revealed that the Katipunan had documents of membership signed in blood, a picture of Dr. José Rizal, and daggers. These were used for their initiation rites.

After hearing Patiño's confession, Fr. Gíl immediately contacted the local Spanish authorities. They went to the Diario de Manila press office and searched it. They found the lithographic stone, the daggers, and a list of newly accepted members. They also found Apolonio de la Cruz with one of the daggers, which was used for the initiation of new Katipunan members. This was clear evidence of the Katipunan's existence. After discovering the Katipunan's secret, the Spanish arrested many people. Some of those arrested were actually innocent and had nothing to do with the society, but they were still taken to Fort Santiago for questioning. The Spanish government was very scared that a revolt would break out. Thus, it arrested many people to try to stop the revolution before it could start.

On August 23, 1896, in a region called Pugad Lawin in Balintawak, the Katipuneros, led by Andres Bonifacio, tore their "cedulas". This was an expression of their resistance against the Spanish rule in the country.

This event, called the "Cry of Pugad Lawin", officially marked the beginning of the Philippine Revolution against Spain. After the society was discovered, Bonifacio issued a manifesto inciting people to take up arms against the Spanish.

By the time the Revolution broke out in August 1896, the Katipunan contained about 30,000 members, which also included women. As a result of the revolution, many Filipinos were exiled to the Carolines or the Spanish penal colony in Africa (Fernando Po). Others, including Jose Rizal, who was shot by musketry on December 30, 1896, were executed. The Revolution spread from Manila and Cavite to Laguna, Batangas, Bulacan, Pampanga, Tarlac, and Nueva Ecija represented as the eight rays in the Philippine flag.

THE DANGERS OF EXPOSURE

This reveal had solidified the worst fears of the Katipunan- being found out prematurely.

- a) There was a raid of the press where the Kalyaan was published. This press contained important society documents which included the names of members, routes where the papers would be shipped and the content of the papers themselves. This confirmed the existence of the society and further gave the Spanish a cause to attack.
- b) At this point, the society had around 30,000 members. The Spanish army consisted of hundreds of thousands of soldiers with better weapons. The main weapon used by the Filipinos was the bolo, which is a small knife. They had stolen weapons and war plans from the Spanish before, but Spain's full attack made it clear that the society was not prepared.
- c) The intensity of the attack combined with the information found in the press led to the Spanish targeting specific people. Many members of the Katipunan were killed (shot, or hung) in groups. For example, Roman Basa and Teodoro Plata were killed along with several other members.
- d) The danger of being attacked by the Spanish would also cause the people to think about survival rather than freedom. To protect themselves, they might have exposed the existence of the society or the people of the society, leading to a divide among them. This would make it easier for the Spanish to remain in power. "United we stand, divided we fall."
- e) Being public also meant that the Katipunan was not simply undertaking secret operations: it was fighting against a Nation. As such, Spain had plenty of allies to come to its aid, while the Katipunan did not have any due to it having to preserve its secrecy. This gave the Spanish a major advantage.

THE SPANISH-AMERICAN WAR (1898)

In 1898, a war erupted between the Spanish and the United States. This is because America intervened in the Philippines during the revolution. It defeated Spain and took control of the Philippines, after giving Spain twenty million dollars. This was encoded in the Treaty of Paris which was signed in December 1898. However, this occurred despite the Filipinos having already declared their independence.

PHILIPPINE-AMERICAN WAR (1899-1902)

In 1899, after the Americans took control of the Philippines, the Philippine-American War broke out. This occurred when Emilio Aguinaldo declared war on the United States. The Filipinos had limited resources compared to America, resulting in a large number of deaths on both sides. The war officially ended in 1902, but revolts continued for many years after that.

As the winner of the war, the United States established colonial rule in the Philippines. They built infrastructure and introduced education and legal systems. However, the Filipinos still wanted complete independence. The situation became even more complicated during World War II. From 1942 to 1945, Japan had control over the Philippines. Thus, the Filipinos fought alongside the Allies to reclaim their country.

COMMITTEE MECHANISM (ADDITIONAL)

THE DOOMSDAY CLOCK

Delegates will be faced with many choices throughout the course of the committee. Some of the decisions they make would lead to the exposure of the society to the public and the Spanish authorities, leading to the beginning of the revolution. This will be presented in the form of a “Doomsday Clock”, a timer that moves closer to 00:00 at which point the committee would be revealed to the public and will no longer be a secret. The speed at which this clock moves will depend on the actions of the delegates. Some of the actions will move the clock closer to zero than others. Once time runs out, the existence of Katipunan will officially be made public and the revolution will begin, pitting delegates against a whole host of new challenges. When the delegates decide to go public is up to them and how confident they are in their preparations for the revolution.

GUIDE TO COMMITTEE PAPERWORK

Paperwork will play a crucial role in committee as it would not only give delegates an edge over others but also provide scope to the delegates to carry out their plans for committee. The following are the forms of paperwork that will be accepted in the Katipunan:

1.POSITION PAPER

The position paper holds immense significance as it is the first piece of paperwork which any delegate needs to send. It encompasses and contains all the extensive research done by a delegate, their policy and the solutions that they have thought of. The first time the executive board analyses every delegate is through the position paper which needs to be sent prior to the committee. It is highly advisable to produce a high quality position paper to have an excellent first impression before your executive board.

The position paper consists primarily of three parts-

‘Statement of the Problem’, ‘Portfolio’ , ‘Policy/Stance’ and ‘Solutions’.

Kindly mail it to katipunan.lmcmun25@gmail.com

2. COMMUNIQUÉ

The dynamism of the committee must have become evident by now having read and understood the agenda and the various aspects that it holds. In a committee like this

which is characterised by a lot of complexities and crises, communiques are inarguably one of the most important and pivotal forms of paperwork required. The communique should be realistic and naturally viable, they should be highly detailed with pain stricken attention to details, a covert communique need not follow international rules and regulations. Essentially a communique is one of the strongest ways in which a delegate can express their creativity in committee. Delegates may create a series of inter-related communiques in order to achieve a particular objective as well. All communiques (public or private) however, are subject to ratification by the executive board before it can be considered viable enough in committee.

On the basis of accessibility -

Public Communique- These communiques are open to the entire committee and all delegates will know which portfolio is behind the action that has taken place in the communique. This type must be used if a delegate is interested in making the entire committee aware of an action that been taken, either by the portfolio or an incident/event that has taken place.

Private Communique- These communiques, otherwise known as covert communiques, are essential to take secretive action and only the delegate(s) who has sent it will be aware of it. These communiques can be used effectively as a response to updates given by the executive board or to carry out actions which are not internationally warranted. It can also be used to connect to government officers or other entities not in the committee.

On the basis of the number of authors-

Individual Communique- This type of communique is written by an individual (one) delegate or delegation, and only they are aware of its contents and intentions.

Joint Communiques- This type of communique is written by two or more delegates present in committee together.

Note- A communique must contain the type of communique (Private, Public, Joint private, Joint Public) ,

A " From: " (Name of Delegate sending),

"To: " (Receiver of Communique) and a few lines containing a brief summary of the entire communique(Diplomatic Cable).

(These details are to be present on the first page)

3. KALAYAAN

The Kalayaan is the official newspaper of the Katipunan and is an important form of paperwork. Its purpose is to arouse nationalism by raising awareness about the abuses of the Spanish and the current situation. It may contain directions or information about the revolution, which must be conveyed in a manner that the Spanish cannot detect while remaining understandable for the natives. The Kalayaan is written completely in Tagalog

and has become the voice of the non-Spanish-speaking masses. As an underground paper, it uses a language that the friars consider a medium of piety and obedience. Delegates must keep in mind that the Kalayaan is written by members of the Katipunan in secret and is still under Spanish publication. It is distributed among the citizens and may reach the Spanish authorities. It cannot contain any details about the Katipunan, lest we be exposed. It is published in Manila itself. However, its place of publication is written as Yokohama, Japan, to avoid discovery. Although Marcelo H. del Pilar is currently abroad and knows nothing about the paper, his name has been used as editor to maintain anonymity.

Working of the Kalayaan:

The Kalayaan has no particular format, but must contain the date of publication and the allotment(s) of the author(s). It must be printed under Marcelo H. del Pilar. It can be written jointly by two delegations or sent individually. Communication lines for the publication of the Kalayaan will be open for one hour before the committee commences. We will be accepting issues on all three days. Every day, during the first session, an issue will be ratified and distributed among the members, who must take action accordingly.

Sample:

https://drive.google.com/file/d/1CsLizKGY2UrmRBOZkMdiCx6mCrQ5eK_P/view?usp=sharing

4. STRATEGY DOCUMENT:

A Strategy document entails the proposed action or strategy of the delegates after a crisis has occurred. It is essentially a short plan of action of the delegate that can be implemented immediately. It contains information about how the delegate plans to handle the crisis at hand and what measures will be taken to resolve it. It can be sent throughout the day when communication lines are open. It has no particular format. A Strategy Document may be Individual or Joint.

5. DIRECTIVES

This form of paperwork is especially useful for committees like the Katipunan. Directives do not require the level of formatting that formal resolutions do, but every directive usually has a set of public instructions, or in certain cases, war plans, depending upon the nature of the crisis at hand. Therefore, Directives will serve as a form of paperwork for tackling intense situations at hand, without rigorous or required formatting. These can be of private and public accessibility and can contain both Joint and Lone Directives.

ADVICE FOR RESEARCH AND PREPARATION

As members of the Katipunan you are required to research thoroughly on the mechanism and inner workings of the society as it will help you execute your plans in a structured and logical manner. It may be that a date for a particular event is different on different sites, thus, you must follow the dates given on this study guide as they are sourced from actual documents recovered by historians and information found by researchers. This is not like any other crisis committee as every action you take has a systematic way of implementation and if not taken carefully, will have heavy repercussions.

Delegates are advised to particularly go through, understand and implement the additional and exclusive forms of paperwork, namely the Kalayaan and the Strategy Document that will be used in committee. In particular, a highly appreciated approach to communiques can be the communique arcs wherein a set of communiques are sent to achieve the objectives. There are a few pointers which the Executive Board strongly emphasizes upon to be followed by each and every delegate. It is absolutely integral that the language used during the entirety of the committee is absolutely formal and parliamentary. Proven use of explicit language or any hurtful racist, discriminatory or religiously biased remarks will not be tolerated.

The future of an entire country rests in your hands and thus it is imperative that you, as a committee, as the Katipunan come up with a plan of action which is both - satisfactory to all delegates and sustainable in the long run. Every single deliberation in committee will be important and every decision you take will unfold a new pathway. Although the committee is based on a logical framework with a network-building approach, there is no end to the number of possibilities that can arise throughout committee, but all of you must be prepared for the challenges that come in your way. Once you enter the halls of the Katipunan you are in the position to shape the history and to an extent, the future the world as well. The resources are in your hand and it all depends on how you utilise these resources. The future is uncertain but with the cooperation of the entire committee, we can only hope for the establishment of a glorified independent nation. This study guide holds all the information needed for being a part of this committee.

In the end, it all boils down to presence of mind, logic, quick thinking skills, lobbying and your ability to come up with points on spot. We eagerly look forward to the fast-paced discussions, eccentric communiques and of course- the final verdict.

The Executive Board,
Katipunan.

CITATIONS

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