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History Seminar-Workshop:  
Enriching the History 3 Curriculum  
Enhancing Pedagogy at Mindanao State University

# Proceedings of History Seminar-Workshop: Enriching the History 3 Curriculum Enhancing Pedagogy at Mindanao State University

Crystal Inn, Iligan  
City June 21-23, 2013



Prepared by:

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**July 2013**

**Acknowledgment:** This seminar-workshop is made possible through the financial assistance of the United States Institute of Peace. The Association of Iligan Institute of Technology Alumni Foundation, Inc. (AIITAFI) facilitated the fund management.

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## **EXECUTIVE SUMMARY**

The seminar-workshop entitled, “History Seminar-Workshop: Enriching the History 3 Curriculum, Enhancing Pedagogy at MSU System” was conducted for Mindanao State University (MSU) History faculty on June 21-23 at Crystal Inn, Iligan City. It is implemented by Center for Philippine Studies of the University of Hawaii in Manoa in partnership with MSU, under the auspices of the United States Institute of Peace. The workshop was attended by 44 participants from MSU campuses: 14 teacher participants from MSU-Marawi headed by chair Prof. Melodia Udtohan; 19 teacher participants from MSU-IIT headed by chair Dr. Ma. Cecilia B. Tangian; 8 from MSU-Tawi-Tawi headed by Chancellor Lorenzo R. Reyes and chair Prof. Al Shadat B. Sabal, and 3 representatives from MSU Naawan, MSU Maigo and MSU General Santos.

The Project Team is led by Dr. Federico V. Magdalena, Project Investigator from University of Hawaii at Manoa; Dr. Samuel E. Anonas, Coordinator for MSU Marawi from Mindanao State University-Marawi; and Coordinator for MSU Tawi-Tawi. Dr. Jamail Kamlian of MSU-Iligan Institute of Technology.

The following major discussion points and workshop sessions were highlighted:

- Discussion on integration of peace education in History 3 with regard to multiculturalism, gender sensitivity, and transparent and accountable governance;
- Workshop on syllabus and text preparation; and
- Workshop on monitoring and evaluation

The project ingests peace education into the history curriculum (History of Muslims and Lumads in the Philippines) of MSU. Its goals are: (1) Enhance the capacity of selected history teachers, and (2) Early prevention of violent conflicts, and promoting a culture of peace among students who belong to Christian, Muslim and Lumad ethnicities. Through this enriched curriculum and more capable teachers, these students learn knowledge and skills of local history and peacemaking, and eventually serve as bridges of cross-cultural understanding. They will acquire values of trust, cooperation, and peaceful co-existence in a multicultural setting. The wide social distance between Muslims and Christians will hopefully diminish. Such change is resonant with the mandate of MSU to integrate the Muslims and Christians for harmony and peace.



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## DAY 1: 21 June 2013 (Friday)

8:00-9:00 – **Registration**

9:00 – **Official Start of the Programme**

The seminar-workshop officially started with an Opening Prayer led by participants from MSU-Marawi and MSU Tawi-Tawi. It was followed by the singing of the National Anthem.

9:10 – **Briefing on the Workshop/History Teaching and Peacemaking by Dr. Federico V. Magdalena**

While waiting for President Macapado Muslim to grace the occasion, Dr. Federico Magdalena took the podium and gave a short briefing on the event, and the project that gives life to it. Dr. Magdalena is Project Director/Principal Investigator from University of Hawaii-Manoa. (see his remarks in the Appendix).



Dr. Magdalena thanked the participants for coming to the workshop. He then introduced the members of his project team: Dr. Faina Abaya-Ulindang (coordinator for MSU Iligan), Dr. Samuel Anonas, Dean of the College of Social Sciences and Humanities (coordinator for MSU Marawi), and Dr. Jamail Kamlian (coordinator for MSU Tawi-Tawi).

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Furthermore, he shared the news that UH received support from the US Institute of Peace to implement a 2-year project entitled, “Teaching Enriched History, Bridging Cultures: In Search of Peace in Mindanao.” The beneficiaries are three campuses of Marawi, Iligan and Tawi-Tawi.

He also cited that MSU supports the government in Institutionalizing Peace Education in Basic Education Curriculum and Teacher Education (by Executive Order 570).

He ended his speech by saying that collaborative efforts from the teachers and various stakeholders, the integration of peace education in the History curriculum will have an impact on the students.

### **9:30- Opening Remarks by Dr. Macapado A. Muslim**

The workshop was graced with an opening remarks by Dr. Macapado Muslim, the President of MSU System.



Dr. Muslim started off with his appreciation of the kind of initiative that the project team has implemented. He said it was timely and relevant in the current programs of the university.

He then remarked on the concept of multiculturalism, quoting Johan Galtung that the “state is a prison.” Through that concept of state as prison, we may understand political diversity in the

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context of the Muslims in East China. He said that he never expected that the case of the Muslims in Xinjiang, China is very problematic, also that of the Muslims in Patani, Thailand.

According to John Burton the reason why the government experienced continued rebellion is because of uncompromisable agreements. With that, he suggested to identify the givens first and emphasized the implications of a heterogenous society. The government according to him should have tolerance and practice multiculturalism and ethnic democracy that will answer education for all as it undertakes economic reform. He also mentioned Gina Lopez of ABS-CBN who advocates for anti-mining in Surigao. Because of poverty, the people in Surigao are selling their kidneys to cope up with their dire situation. He also said not to trash the idea of regional autonomy which represents the political body of the Philippine government. What is lacking is on how to manage ethnocultural - power of self-rule and power of shared rule. Powers of self rule for instance, pertains to the issue on the scope of Shariah courts in which its scope is only limited to family relations and inheritance. In the framework agreement, there are conditions there that will further strengthen the proposed agreement whether Bangsamoro government or Bangsamoro Juridical entity. Shariah therefore needs to include the commercial and criminal law. One of the fundamental teachings in Islam is peace not the extremist perspective of Taliban. The Shariah Law should therefore be applied to the Muslims if that could be one of the mechanisms to solve the problem. He said that the project spearheaded by Dr. Magdalena is most appropriate in teaching History to both Christians and Muslims.

He further said that if we only focus peace initiatives on the Moro, it seemed that it is the Muslims who have a problem. "Might it be that it is not only the Muslims who are contributing to the problem but the Christians as well?" he asked.

He also shared some personal experiences pertaining to her daughter who unveiled herself in Manila because of the prejudices that she was identified with the Abu Sayyaf. Because of that, he called the attention of the president of the College of Medicine.

He felt that it is not fair that peace education is only focused to the Muslims but it should also include the Christians. Muslims according to him are always negatively profiled by the media and always neglected by the government.

"We now have a shared sovereignty", he said. "We need a government that recognizes a Muslim as a good Moro, Mindanaon, Filipino and a global citizen. There must be a mutual adjustment." He stressed that he has no prejudices against the Christians. He also cited a comparative study of attitudes of Christians rank and file workers and Muslim rank and file workers toward their opposite religion. She found out that Muslim rank and file workers are more tolerant and would

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accept Christians as co-workers while Christian rank and file workers cannot accept Muslims as their co-workers.

He ended his speech with a statement that Mindanao is very rich in resources that is why others are interested in exploring its wealth. He urged everyone not to debate who settled first in Mindanao. Instead, everyone should unite as brothers: as Christians, Muslims and Lumads to support the Aquino administration.

#### **10.04am - Lecture on Social Integration and Nation-Building at MSU and Beyond, by Dr. Datumanong Sarangani**



Dr. Datumanong Sarangani presented his lecture entitled, “Social Integration and Nation-Building at MSU and Beyond”. He started his lecture with describing MSU with only very few students in 1962 with a total of 282 students, about 18% came from the Muslim groups and other cultural communities.

He stated:

Probably the most visible sign of “integration planted” in the university was through a scheme devised to put together students in and out of their campus quarters. One part of the scheme was a dormitory room assignment plan whereby at least two distinct conditions were observed: (1) No two students coming from the same province can stay together as roommates, and (2) that no more than 2 students coming from the Muslim areas and other cultural communities can stay

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together in a room of about six to eight occupants. Another part is through a common eating area, the cafeteria, where students can mingle and interact with notwithstanding ethnic identity and or religious preferences. The classrooms and other venues for academic activities also aided the integrative process, but were not as much pronounced due to a block class scheduling.

The Jabidah incident of 1968 had strongly affected the integrative process in the campus which triggered some students to pull out from secular education offered by the university and instead studied in Arab Middle East to pursue advanced Islamic studies. Later, the Marawi uprising in 1972 led to temporary disarray in the campus that caused security threat in the entire Lanao del Sur. But despite the effects of that uprising, students from different class, ethnic and religious backgrounds gathered as unified groups with common aspirations and preferences to air their grievances regarding institutional facilities and management shortcomings and to denounce the martial law conditions.

History 55 (now History 3) or the History of the Muslim Filipinos was offered to further advance the integration scheme of the University. It later became mandatory as a requisite to both technology and professional degree programs which provided non-Muslims an understanding and appreciation of the role of the Muslims in nation building. Thus, Dr. Sarangani said that the History seminar-workshop is “one basis to examine the various levels reached in the integration process.”

He ended his speech stressing that peace efforts should start at the personal level with seriousness of intent and purpose. Everything should start from all of us since everyone wants peace. He then cited that the seminar-workshop is one activity where we can start. (For more details of his speech, see Appendix.)

### **10:41 a.m. Open Forum**

Dr. Ulindang acted as moderator for the open forum.

Prof. Juvanni Caballero said that he was always inspired by Dr. Sarangani and that at their own level as faculty of History department they initiated a project that will eventually standardize the instruction of History 3 which was started by Prof. Rudy B. Rodil. He then asked about the BOR Resolution that created the offering of History 3 as mandated course but the problem is that they could not find one. It appears that they don't have a direction to follow. He further asked what year was the History 55 (now History 3) was created and what were the rationale and background so that it could be included in the module that they are writing.

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Dr. Sarangani answered that they started thinking about the project sometime after the Martial Law with Dr. Nagasura Madale as both products of cultural unification program of the University. They were grappling with the issue how they can find a way or an avenue where people can share their biases, prejudices and sentiments. Then they thought of the Mindanao issue. He quoted an author who said that “the Mindanao problem is not a Muslim problem, it is the problem of the majority”. According to him, Prof. Rudy B. Rodil was also part of conceptualizing the idea together with faculty from Ateneo de Davao. That was where they started that particular idea which was later on supported by Prof. Manuel Tawagon and Dr. Robert McAmis, people from MSU and the University Planning Committee. The main purpose of the course was to clarify the approach to the Mindanao problem so that people may understand it and that they might manage the level of relationship of students in terms of their biases and prejudices.

He also mentioned of the effort of the Congress on how they are allocating budget on gender and development which are supposed to be utilized in all the programs of government agencies.

He also noted that when they teach the course, for example about Sultan Kudarat, they don't twist the facts but they try to discuss things that will open more opportunities for people to understand and widen their horizon. That particular thinking should not only be taught in the social sciences but also in the pure sciences.

He also noted of Ibn Khaldun who was one of the founding fathers of modern historiography, sociology and economics. Auguste Comte borrowed the concept of positivism from him.

Prof. Alfredo Matolo of MSU Tawi-Tawi noted that he supported Dr. Sarangani's effort of offering History 155 as a way to



promote integration. He also mentioned that he agrees with Dr. Muslim Macapado's recommendation that History 3 be offered in the universities in Mindanao and if possible throughout all the colleges and universities in the country so that non-Muslims especially those from Visayas and Luzon will have a deep understanding that the Muslim Filipinos played a very important role in the history of the Philippines.

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Dr. Sarangani replied that when we try to approach a certain subject we may try getting something beyond the issue. He cited an example of the book he had just finished reading written by Bernard Lewis, one of the famous historians who wrote about the 11<sup>th</sup> century Crusade. In the book, Lewis described how communities were massacred and how barbaric were the atrocities done to the Muslims. “Those were totally contradicting the teachings of peace”, he said. In line with that context, he suggested that when we teach a particular subject we should not limit our discussion or zero in on the bad and good acts but we should also widen our horizon and see the effects of those on the wider scale. After all, the Crusade was never for religion but just a case of Medieval princes trying to compete for territorial power.



Chancellor Atty. Lorenzo Reyes shared an information that former Congressman Juan Rodrigo “Sonny” Angara (now a senator) filed a bill entitled, “Moro History, Culture and Identity Studies Act,” seeking the mandatory inclusion of Moro history, culture and identity in the curriculum of schools nationwide. He said that Sen. Angara can also sponsor similar activity.

11:05 a.m. Lecture on **History 3 Teaching: Problems and Prospects** by **Prof. Juvanni Caballero**

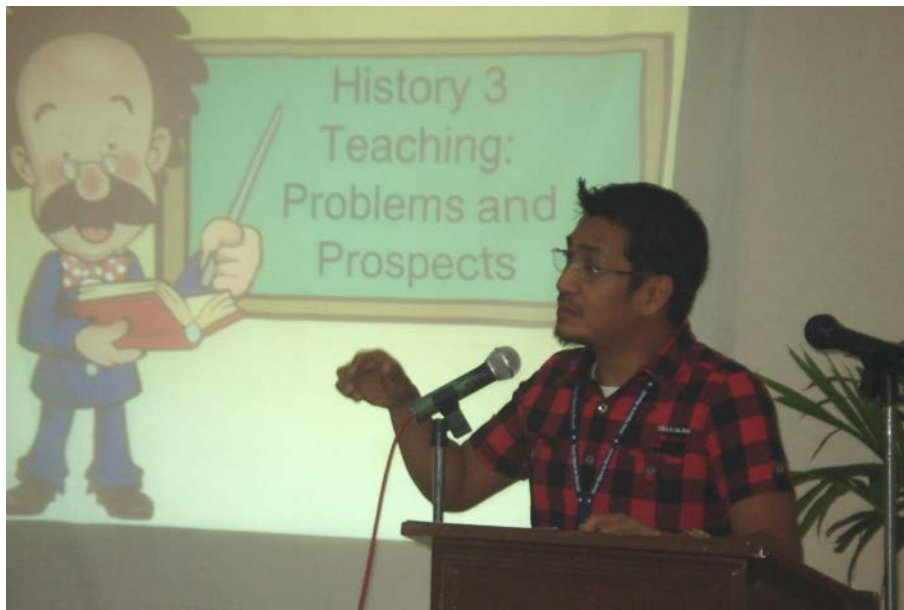
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Prof. Caballero started with his lecture by mentioning that when he was a student he was never interested in History 3. His experience with his History teacher requiring them to memorize and enumerate names, dates and terms made him realize that the objective part of the subject was to avoid the controversies and sensitive issues in the History 3 classroom handled by not well-prepared teachers.

He also mentioned the experience of Prof. Nelson Ganancial, who claimed to be a descendant of Higaunon and who challenged his students with a question, “What is our problem here in Mindanao and what is the solution?” Prof. Ganancial also asked his students why would the Higaunons be ousted from their own territory when in fact they are also natives of Mindanao?

That conversation with Prof. Ganancial gave Prof. Caballero an idea what to ask his students when he taught History 3 in MSU Marawi. He also asked his students with the question, “If there are people who have the right to live in Mindanao, who are they?” With that question, a Meranao student answered that even before the coming of the Spaniards, they already had the four elements of state: government, sovereignty, territory and people but they were robbed of their identity as a nation because of the Spaniards and other conquerors. That made Prof. Caballero realize that the Meranao student was right because he has valid grounds to support his statement.

There was this Christian student who seconded that the Meranao student was right. And he also shared that his great great grandfather was one of the pioneering settlers in Kapatagan who Crystal Inn, Iligan City

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migrated in Mindanao as encouraged by the government. So they cleared the forest in Kapatagan and tilled the land. But there were natives who wanted to claim the land. The student also asserted that they, settlers have also right over the land which was distributed to them by the government.

Another Subanen student from Misamis Occidental also raised the same sentiment that they already existed as indigenous people even before the coming of the Spaniards, Americans and the Japanese but they were always neglected as indigenous peoples of Mindanao. The discourses made by his students became a turning point for him to be able to see history from the perspectives of the tri-people. Had it not for that question, his style of teaching History 3 would not be changed because in the past he avoided discussing about the most controversial issues. He always starts with the five pillars of Islam, the creation of Sulu sultanate, or any typical memorization type. But he realized that the most controversial issues are the ones which have impact on the minds and feelings of the students.

Juvanni cited about the film about Steven Spielberg and Jackie Chan which was related to him by Dr. Sarangani way back in 2007. Spielberg slapped Jackie Chan. The latter was shocked and asked why he was slapped. Spielberg answered that it was in revenge against the Japanese people for bombing the Pearl Harbor. But Jackie Chan answered that he was a Chinese and not a Japanese. Spielberg said that, “Chinese, Japanese and Taiwanese are all the same”. Then suddenly Jackie Chan kicked Spielberg which caused him to stumble and asked what was the act in revenge of? Jackie Chan replied that it was for those people who died when Titanic sank. Spielberg protested that it was the iceberg that caused the accident. Jackie Chan replied that iceberg and Spielberg are the same. He compared this film to the situation in Mindanao citing the tri-people perspectives of Mindanao and how they have own stories to tell about Mindanao.

He further said that per advise from Prof. Rudy B. Rodil, they should not limit discussing about Islam such as enumerating the 5 Pillars of Islam but also discuss the role of Islam in Mindanao history. But they were barred to follow Prof. Rodil’s style because they have to follow the syllabus prescribed by the department.

The most challenging issue in teaching History 3 is to become objective rather than be subjective and to practice neutrality.

He further presented some challenges in teaching History as followed:

Sample Challenges in the content of History 3



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- Controversies in the topic Islam in Mindanao
  - Greater Jihad and Lesser Jihad
  - How do we talk about mujahideens, juramentados, “rebels” etc., in relation to Jihad?
  - Muslim Female Teacher teaching Male Muslims
  - Which version/school of Islam should be presented?
  - It’s difficult to see the ideal when the practitioners are not showing what is ideal.
  - Are we supposed to discuss Islam per se or Islam in Moro History lang?
- Bangsamoro Definition?
  - Others are still not comfortable with it.
  - Lumads and Christians don’t consider themselves Moros
- The place of the Christian migrants and Lumads in History 3
  - The question of being Bida or Contrabida: How should the Christians be depicted?
  - Lumads are always being marginalized in History 3
- Kaninong kasalanan ang kaguluhan sa Mindanao?
  - Anong solusyon ang meron tayo para ma solve ang problema
  - What about the cultural things that are contributory to the problem?
- Why do we teach History 3
  - Do we have a standard answer or discussion for this? How Islam should be taught.
  - The BOR resolution is the ultimate point of reference but where is it now? The terms of reference is the BOR resolution in promotion of cultural understanding among Mindanaons.
- How are we related to each other in Mindanao
  - Difficulty of finding literatures about genealogical connections/origin stories.
  - denial that Teduray could be related to Maranao, Tausug to Manobo, Sama to Badjao.
- How can we come together to come up with a standardized instruction, given our diversity in experience, social context and backgrounds?
  - Marawi is different from IIT. Sulu is different from tawi-tawi. Maguindanao is different from Gensan. Naawan is different from Maigo etc.
- Controversies in reviving the old systems (as part of self-determination)
  - Is it not a step backward? Example: undocumented communal ownership vs documented individual land registration.
  - Is the sultanate really better than a republic?
  - What about the idea that it is not the type of government that determines the progress or development of a country but the kind of people the country has...
- What about the diverse reactions of the Moros to Philippine Independence?
  - Some wanted a separate independence
  - Some wanted independence with the rest of the Filipinos
  - Some wanted to remain under the US
  - But why is it that those who favoured separate independence were the only ones who were highlighted?

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- Which is weightier in the issue of right to self-determination: ancestral rights or proprietary rights?
  - We respect the sentiments of the Moros and Lumads pero paano naman ang pinaghirapan namin?

Please refer to his lecture for the succeeding discussion. See Appendix.

### Open Forum:



Prof. Alfredo R. Matolo of MSU-Tawi-Tawi said that we cannot teach History 3 without understanding Islam. It should be made clear that Islam does not support terrorism. Islam is encompassing. Islam advocates peace, cleanliness, understanding and justice. Non-Muslims should understand what is Islam, what is a Muslim. A Muslim is one who surrenders to the will of Allah, performs the 5 pillars of Islam and acts as a member of the nation of

Muslims or “ummah”. It does not mean because you are a Tausug then you become a Muslim. Even if your parents are Muslims you still do not automatically become a Muslim. The parents became Muslims because they follow the pillars of Islam. The six articles of faith or *arkān al-īmān* should be learned by a Muslim. The definition of a Moro- the term given by the Spaniards a term that came from Morocco. Spain was invaded by the Muslim Moors in Africa. When the Spaniards learned that there are Muslims in Southern Philippines, they called them “Moro”. During the time of former Chair Nur Misuari, the term “Moro” was accepted by the Moro National liberation Front (MNLF) which would refer to the Muslims in the Philippines.

Dr. Faina A. Ulindang explained that she failed to introduce Prof. Caballero as Muslim.

Prof. Alfredo R. Matolo said he recognized Prof. Caballero as a Muslim and that his name, Alfredo also sounds Christian but he is a Muslim who performs the obligations of a Muslim.



Prof. Caballero suggested that those ideas of Prof. Matolo can be reserved as inputs for the writing of their modules.

Prof. Matolo said that he agrees with Prof. Caballero that they don't have a standard curriculum in all the MSU campuses but he argued on the idea of excluding the topic on Islam. Prof. Caballero answered that he was just presenting the most controversial issues that floated from his discussion with professors and students. According to him, those were the challenges that a History 3 teacher usually faced.

Prof. Matolo further said that there is a need to have more time for teaching History 3. One semester is not enough to teach History 3 and that it might be good to suggest that it be extended until the second semester. Because of time-constraints, it is impossible to discuss about the History of the Muslims and the IPs. Prof. Caballero kiddingly noted that the suggestion might apply for the K to 12 curriculum.

It was further suggested by Prof. Matolo that the topics for the History 3 can be divided into two: the coming of Islam in the Philippines up to the Commonwealth and from Commonwealth up to the present or contemporary Muslim Filipino that includes the Martial Law and the MNLF and MILF rebellion. He then explained that he reacted on Prof. Caballero's statement to exclude the discussion on Islam because he saw the importance and necessity of including Islam in History 3.

Prof. Caballero reiterated that those issues actually floated from the experiences and observations of the students and faculty which surfaced during their focus group discussions. That is why he said that they need to plan for a module on peace education that can be collectively call their own.



Prof. Magsaysay Werble of MSU Tawi-Tawi said that in their campus they stick to the original description of the course on History of the Filipino Muslims. He suggested team teaching as one of their teaching strategies in MSU Tawi-Tawi, such as inviting Muslim practitioners or ulama to discuss about



Islam. Their teaching strategy in MSU Tawi-Tawi is to also invite nuns and priests to discuss about Christianity in their Islamic Studies courses.

Prof. Caballero answered that they also practice team teaching in MSU-IIT but inviting a resource speaker from outside entails bureaucratic procedure that will be approved by the department chair, dean and by the Office of the Vice Chancellor for Academic Affairs.

Prof. Jane Ruby J. Asperin of MSU Marawi shared that for those non-Muslims, a film entitled, "Inside Islam" is one of their strategies for the non-Muslims to understand and appreciate Islam.

Caballero suggested to float the idea of using film-showing as a tool in understanding history. This should be included in the module. Film teaching, Please float this strategy. The user of the manual will have an idea. Prof. Rodil actually suggested technology should not be used but Prof. Caballero and other teachers insisted that they use such tool. They

hoped for a user-friendly manual regardless of the age of the teacher. Add-ons could be also included such as book and article reviews.



Prof. Al Shadat B. Sabal of MSU Tawi-tawi shared that one of the prospects and challenges of teaching History 3 is how to avoid hatred and prejudices among the students. On his part, he makes non-Muslims understand Islam.

to Prof. Al Shadat B. Sabal from MSU Tawi-Tawi

Prof. Caballero replied that he failed as trying to point out in his speech that

the manual will not only contain heavily-loaded history teaching guides but it will also contain peace education modules. This will be discussed further by one of the resource persons of the seminar-workshop. To shed light of the peace education component he requested Dr. Magdalena to say something with regard to the subject matter.

Dr. Magdalena explained that inside the kit, there is a manual that Prof. Caballero prepared. This manual is now more than 50% done. Out of 15 chapters, 9 are already completed and 3 are now in the process of initial draft but that is not incorporated yet in the manual given to them in





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the kit. So, 15 chapters resulted from different discussions last year. He also said that he was expecting to have some adjustment in the content of the manual. The idea of peace education is already incorporated. Actually they had already discussed peace education and added some peace values and challenges. He therefore encouraged to include it in every module. He was confident that the reason why USIP approved of the proposal was because of ingesting peace education into the manual. He looked at the outline of the draft manual and two or three chapters deal on peace education, peace process and peace building. Those are the remaining tasks that need to be completed. He invited the participants especially those who are engaged in peace education, such as Prof. Jamila Sanguila. He continued by saying that in their kits is a CD that contains e-copies of peace education resources which the participants can use as references.

Caballero kiddingly said that they need to fill-in their stomach because of participatory *gutom* index or PGI. Everybody was laughing.

Dr. Ulindang announced that in the afternoon there will be experts who will be discussing about peace education.

### **12:08 noon- Lunch**

**1:50- 2:30 p.m. Lecture on Gender and Peace Education, by Prof. Jamila-Aisha Sanguila**



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Prof. Sanguila showed powerpoint slides to elucidate on her focus on gender in history and peace education matters. She discussed some universal perspectives on gender and how it affects society in political and economic spheres.

See Appendix for her lecture/presentation.

### **2:30 p.m. Open Forum**

Prof. Magsaysay Werble of MSU Tawi-Tawi was surprised that there is no presentation of the gender perspective in Islam. According to him, gender concepts should be taken from the two religions of Christianity and Islam rather than cut and paste from the development theories.

Prof. Sanguila replied that if she would be given a chance to have a lecture on that subject, she would include those suggestions of Prof. Werble. She emphasized that gender should be integrated into the curriculum- from planning to implementation so that it would have great impact to the students.

Prof. Jane Ruby Asperin said that Dr. Dipsy Maruhom is also an expert on gender issues. Her suggestion is to include that comment or suggestion in the module making.

Dr. Faina Ulindang said that they have a syllabus preparation and will take note of Prof. Werble's suggestion on including Islamic perspective on gender.

Prof. Sabal from MSU Tawi-Tawi participant also added that when we talk of gender, he perceived it as for women only.

Prof. Sanguila said that gender also includes the lesbian, gay, bisexual and transsexual (LGBT) community. She stressed that regardless of age, gender and ethnic background, there is a need for gender to be mainstreamed in the curriculum.

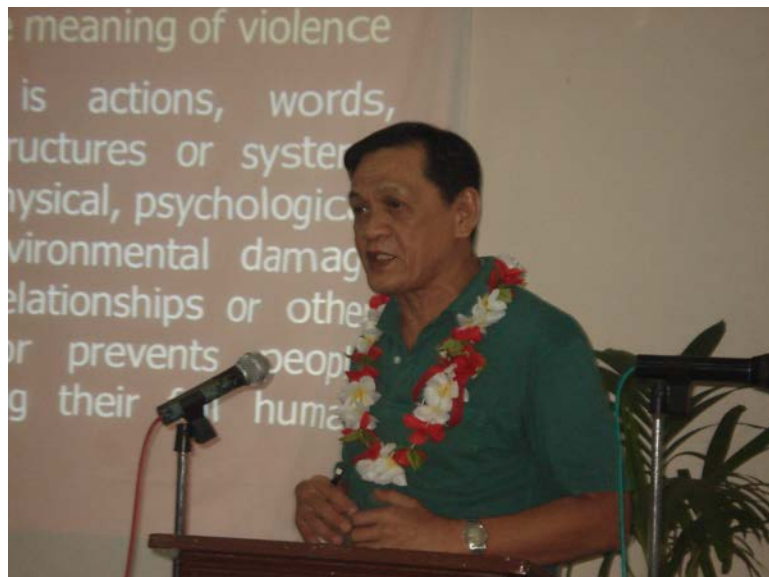
### **3:15 p.m. Peace Education, Multiculturalism and Mindanao's People, by Dr. Moctar Matuan**



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Dr. Matuan also presented a lecture using powerpoint. In between his lecture, he cracked jokes on ethnicity. Towards the end of his presentation, he proposed a classification system of ethnicity which serves as a challenge to those who spouse the so-called tri-people concept. He argues that in the beginning we are all Lumads. Now, there are only two kinds of people in Mindanao: the Moros, and the Christians. He did not consider Lumad as a category since most Lumads are Christianized, although some tribal groups are now Muslims. See Appendix for details of his presentation.

### **3:55 Open Forum:**

Chancellor Lorenzo Reyes stated something about the Bangingis and Tausug attacking the Malays in Sabah. It can be also traced back from the battle in Basilan that they were warriors. Why was it that they were not considered as warriors?

A professor from MSU-Tawi Tawi also commented that seminars like these should not only be monopolized by the two campuses.

Dr. Ulindang answered that the goal of the seminar that they are attending now is to invite faculty from different campuses.



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**4:05 p.m. Lecture on Mindanao Peace Process, Peace Education, and Development, by Prof. Rudy Rodil**



“I will debate with you Moctar on the lecture that you gave (on two peoples rather than tri-peoples in Mindanao). I also read the work of Hontiveros and unfortunately I do not agree with him. “

He argues that one problem with teaching in our schools is that we use English as the medium of communication rather than our own language. It is better to express context and meaning that way, he says. “When it is our problem, I don’t use a foreign language.”

“More than century of we were conquered by the foreign invaders”. I am also lucky that I have students from Bulacan who are fluent in English and Tagalog. After 3 months, I was able to finish the book. What I want to share is to talk to the people who do not speak...

Yung mga sinasabi ko when I was working in IIT wala kayong makikita about armed struggle. .. Nagretire ako 2007. I did a lot of research about Mindanao but I teach it in the class in Bisaya. I tried to write in Bisaya. According to Scott, writing and speaking are two different things.

Sabta ako gisulat then explain it in your own language. He cited about using vernacular which is easily understood by the students. I forgot which anthropological document which says that in the Philippines “how do you explain that eastern Mindanao is bisaya and the other part is

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Masbate. I don't have hard facts but I only have these observations. The missionaries said that the people of Panay speak in Cebuano. Then I checked the missionary documents.

Peace process between the government and the MILF. Later on, may nagsilitaw na mga grupo and hindi ibinilang pag-uusap ni Marcos and Udtog Matalam sa peace process sa mga. Ito ang sagot ng goberyno... There was only one territory. Ano ang weapon ng gobyerno? The constitution. So that it would also be defended by the constitution. Ano ang nangyari sa peace process? Kinausap ni Marcos si Matalam. Yung gold watch nya binigay nya kay Matalam and the peace process became silent.

Ano ang nangyari between the Phil govt and the MNLF? All negotiations became... The MNLF did not accept the treaty. I happened to be there. The Tripoli agreement was not implemented. I became a panel. All the discussions were ... In paragraph 16 the govt said that we cannot talk to you outside the Paragraph 16. In 1996 there was a final agreement. But I cannot explain meron pang mga paragraphs dun na hindi naimplement. The govt said we cannot talk to the govt if pag-uusapan natin ay peace process. The MNLF don't use independence and the govt and never mentioned constitution but the instruction of the government panel. Peace talk started in January 2007, 2008 there was an MOA AD –I year and 14 months ang talk for the MOA AD. There was a news that, di matutuloy ang signing of MOA AD.

I was declared persona non-grata in Iligan. Alam ko na maraming ilaga dito and its not good to talk about it. Later on, I read the document. You should find it and read it. Ano yung flavor nya ang emotions expressed.

I was informed that it's not a simple case of GRP and the MILF. Sabi nila there was no consultation. I went to the city council. We don't give an inch to the MILF in Iligan. This is not the first time that I encountered this kind of problem. I also experienced it with SPCPD and went around Mindanao for the lectures. It was Dr. Camar who introduced the term but he was not listened to. Luckily, I told them to give me the chance to talk the story in Bisaya. They all stood up to express themselves. They were Bisaya and mga babae. Sinabi niya what if yung mga sinabi nya will happen? ... The MOA AD was declared unconstitutional. The panel of the government maintained the proposition and during the time of Pinoy it is still

Recognition of the Bangsamoro Entity.... Wala kaming sinabing ganun. Bakit walang opposition? The new autonomous juridical entity hindi rin namin naisip yun as govt panel. This was not discussed publicly and the . Hindi binanggit ang ministerial form of government.



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Power sharing and wealth sharing.. ancestral domain. We used to be nations not only as one nation.

The very ideal of asseting is “amin ito”. 1415- four elements of nation. Assuming 1619 papano siya naging Pilipinas. The claim or the assumption that the Philippines is standing on one . Ilang nations ang may four elements.

Pano nangayari na ang dalawang puwesto ang Amerika at ang Spanish. Ikoridas mo na lang. Mas maganda pakinggan sa bisaya.

By the virtue of the Treaty of Paris, Mindanaons became annexed to the Philippine government.

What happened to the constitution? .....

Personal story about how he got a stroke and recovered from it was then shared by Prof. Rodil. He got a stroke last year.

They wanted to have a permanent subjugation through the use of English. He shared about using Bisaya which is easily understood. My Tagalog in UP and Luzon. Tagalog ko because I want. Not everybody in Philippines is willing to listen in Bisaya and Tagalog. I consider it as impaired education. Why is that speaking English is a gage for having an education. This is not a Tagalog region .

To sum up his lecture, he emphasized more on the use of vernacular Bisaya to be used as medium of instruction for better understanding. By nurturing our own language, this is one way of decolonization. Don't do it English because the common people wont understand it. This will bring our peace process up to the grassroots level.

### **Open Forum:**

Professor Werble Magsaysay of MSU Tawi-Tawi spoke with Prof. Rodil in Tausug dialect. He talked about a Tausug who wrote that the Moro Nation is not part of Philippines. When the Americans came there was a peace treaty recognizing the Moro sultanate. He said that the contemporary situation is even better. Mas maayo siguro yung mga contemporary ngaun. Kahit na yung istorya nya na we were colonized, and that my name is Magsaysay is a continuation of the colonization process.

Alfredo Matolo: Three years na lang. Can you share with us about the peace process

Atty. Reyes: As member of the negotiating panel, he asked about the 1996 Peace Agreement.

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Rodil: Yung idea na wipe out hindi nanggaling yun sa akin. It came from the people themselves. Iba ang tingin nila sa Muslim. In 1993, one of our meetings I used the term Bangsamoro and I was told not to use the term because the constitution does not recognize Bangsamoro. In 2001, I was the vice chairman of the panel, there are some people who are also using the term but it came out problematic. During the time of Pinoy, he did it on TV in front of his cabinet. In other words, an official recognition of the Bangsamoro accepting the grievances and providing an understanding of the terms.... (Documenting was stopped, Dr. Faina Ulindang reminded the group that the food will be ready soon.)

Actually sinasabi ko. Its bad speaking of the transparency. Hindi ako ang may gawa nito. Our chairman was not authorized to... I am not enthusiastic of writing about it. Compare Arroyo and Aquino. Aquino is at front leading towards the resolution. Ok its also delayed. Pag constitution kasi pag sa Supreme Court na to dadaan pa yan. I cannot say what particular detail. Pero usually the panel pinapahuli yung mga mahihirap. This one is moving forward. Yung project. Almost zero yung violations both sides from the military and the MILF which is good. If you want, I made two primers but after I got stroke wala ako nasulat. I have written several papers, 4 books and the rest are articles. Whatever I have that I can share, then that's the fastest thing I can do

Dr. Faina: Very generous si Ompong...

Atty Reyes: What is the progress with the MNLF?

Rodil: Internal agreement about the Sabah case is being talked about because ARMM will be abolished. The operation does not mean the denial what the MNLF has done. The Bangsamoro is still crafting about the Basic Law.

Jamila Sanguila: Nagwonder ko wala na dun ang MOA AD but do you think that it was not the right president and the right people to tackle those issues. Dili man apil sa ila trabaho ang gender issues pero .... Do you think contributory factor karon nga naay members nga mga babae ang implementation?

Caballero: Just a rejoinder, basin tungod walay babae na wala nagsucceed ang MOA AD. The confidentiality made the peace process more violent ... Karon wala kaayo violente na reaction from the people because it was transparent.

Rodil: I cannot tell all the things I know because I know already what will damage the peace process. Because I know that may nangyayari na nakakahiya. Mas mabuti pa pabayaan ito



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forward. Iba yung concept ko ng truth in history. Kung makakasama then I rather not talk about it. On the issue of confidentiality, I emailed in a public forum. The MNLF filed an official complaint against me for violating the confidentiality of the peace process. But we have realized during the MOA AD that we have to be transparent and that the people would know. But both sides know that there are spoilers so para walang mangyari then i-silent na lang. If I were you, I will consult a psychologist, a sociologist para makuha ang pulso. But sa ngayon ok ang pulso ng bayan.

May vital element sa self-determination na hindi nagawa. Sa tingin ko naman. With the framework agreement the peace process is continuing.

Dr. Ulindang. We appreciated much his strength because of his peace advocacy.

## Day 2 8.53am: Last Lecture, then Workshop Proper

A prayer was led by a participant from Tawi-Tawi. Prof. Jane asked the participants what does peace mean to them. Participants answered that peace is “peace within, freedom, love, understanding, social justice”. Candies were given to those who answered. Peace is static.

## 8:53 a.m. Lecture on Culture of Violence and Culture of Peace, by Prof. Jane Ruby J. Asperin



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Here are salient points of Prof. Asperin's presentation (details found in the appendix):

Direct and indirect violence was discussed. We don't do culture of peace even if it is not dictated.

Cited about people power and wars in Syria, Egypt, etc.

Eric Casino presented history from the prism of lowland people of Pulangi River.

The British paid tribute to the Sultans but it was not so well-recognized.

How do we integrate peace in the teaching of history? Cited a holistic framework for peace education by Dr. Toh Swee-Hin.

She also pointed out how Islam was demonized after 9/11, according to Walden Bello. Suggested that Islam be taught and understood and encourage students to watch the film "Inside Islam". Students to feel sense of ownership because that is their story. How do we create an enabling environment in the classroom?

Living with justice and compassion. Pag masira na ang kalikasan wala na din ang kabuhayan.

Cited about destroying the nature – mining of TVI in Barangay Conacon, Bayog. The Subanen said that "Mas gusto pa nila na wala na daw mutubo na mineral para dili na dauton sa mga Intsik."

Psychomotor:

Evaluation:

Is there a change of perception manifested in dealing with other people?

Readiness to act: participate in activities...

Shared about deciding if to flunk or not a student. Difficult for her to flunk. Retake. She requires her students to familiarize first history at the local level like in Marawi.

### **9.52 Lecture on the Consent to Participate in the Research Project, by Dr. Federico V. Magdalena**

This lecture is in line with Prof. Asperin's monitoring and evaluation. Dr. Magdalena discussed the use of an instrument to measure project impact during pretest and posttest. But consent of

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students and other respondents must first be secured. During the administration of the survey, the teacher has to assign unique codes to his/her students. That way, their identity is held confidentially.

The chair will also assign a code to the teachers to ensure confidentiality of the respondents.

The form Consent to Participate in Research Project and the survey itself is included in the kits. Also discussed other contents of the kit, like the annotated bibliography.

### **Open Forum and Workshop:**

Dr. Kamlian commented on the sense of ownership. Until now there is no common framework. Ang kasaysayan ban ng History of Mindanao kasaysayan din ba ng Pilipino? Ang Moro War ay hindi ginagamit sa syllabus. Instead we use Spanish war. Ang estudyante may idea na Spanish war. Kasi kung Moro war sinisisi agad ang problema sa mga Moro. Bakit wala mga bayani na mga Moro at Lumad?

Pati pagmumukha ng Moro hindi natin pag-aari.

-Natuyok na nako ang whole Mindanao to lecture of Mindanao history.

-Cited about prejudice and biases on labeling like "Hugawan ka, Maldita ka, mura kag Muslim". Why not say you are a Christian.

-Shared about discriminated on availing a lot in a subdivision. When the subdivision realty officer knew that he was a Muslim, he was denied of availing it because of his religion.

-Kulang ang oras para ituro ang History 3 and ma overloaded na if isali pa ang gender.

-Bakit walang History 3 sa Luzon and Visayas? Dahil ba sila ay peaceful?

-clarified that the word warrior came from Scott not from Rodil. Kawawa naman si RODil.

-Why is there Iliganon, Lugaitnon, Surigaonon, etc when in Luzon they are only categorized as Tagalog.

-Cited instance na "Kung Muslim ka they will frown on you, but if they will see a Christian they would say, "WOW".

-Historical baggage. Kung hindi mabago ang perspective kahit mamatay hindi mababago ang history.

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Prof. Jane: Hindi kailangan ng burden sa pag-integrate ng ibang aspect like gender. Sa pagshare nyo ng inyong karanasan nakikita ang malawak na pag-iisip.

Jamila: Hindi naman kailangan na gumawa ng separate na lecture para sa gender. It could be done through being gender sensitive in teaching history recognizing the efforts of women not only recognizing those men.

Jane: Paano mareconstruct ang pamayanan sa Kolambogan?

Dr. Kamlian: Sa klase, ang palaging nagsasalita ay mga babae. Sa aking karanasan, pag enumeration lang itinuturo marami bumabagsak pero kung sarili nila karanasan walang bumabagsak. Palagi naman babae ang nagpaparticipate.

11am. Juvanni: Hindi purpose ng integration to destroy the Muslims or any group.

He read the charter of MSU.

He asked from the participants to start from the existing modules or we start from zero?

Jane suggested that the existing modules can be used but open for critique. The participants can develop it.

Juvanni presented a syllabus which was a product of IPDM funded by Hiroshima.

Magsaysay commented that the module from IIT is detailed and use it. Pag makikita namin na ok yahn, gamitin natin.

Melody Udtohan said that they are adopting a syllabus and they are serious about it.

At 11.31, Juvanni started by flashing the Course Description of the Syllabus for History 3.

Magsaysay: Yung words mas maganda siguro i-compress. Medyo mahaba ang description. It should be shortened. Maganda yung sa IIT. Pwede natin pag-usapan.

Sam Anonas asked if the syllabus was approved already.

Kamlian suggested that it be approved in the University Council.

Juvanni: If we present Mindanao history we should not end on the violence and wars but it should also present the efforts of the Moro, Xtians and lumads.



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Magsaysay: History of the Filipino Muslim. Cited about an approved syllabus.

1. Lahat ng campuses dapat kasali din ang ibang campuses not only the

Anonas: The course description should be written into 2 to 3 sentences.

Suggestions:

1. The course description should be shortened in 2 to 3 sentences.
2. The syllabus is substantial but needs styling.
3. Pwede iretain ang sa IIT. Idagdag lang ang nakita namin.
4. Shorter
5. Technical Working group chairpersons for each campus.

Anonas also suggested that Roman Numeral I should be used.

### **12:00 noon - Workshop continued**

There was a working lunch and the Technical group continued with the discussion of revising the course description. It was facilitated by Prof. Caballero and Prof. The team was composed of:

1. Prof. Ricardo Delambaca - MSU Gen Santos
2. Prof. Desheree Preciado – MSU Naawan
3. Prof. Emily Togores – MSU-Maigo
4. Prof. Melodia Udtohan – MSU Marawi
5. Prof. Jihan Bacug – MSU Marawi
6. Prof. Manuel Lam – MSU Tawi-Tawi

They ended discussion at 1.21pm. The course description for comments is this:

Course Description

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This course is an overview of the history of the Filipino Muslims and the Indigenous Peoples of Mindanao, the Sulu archipelago and Palawan since the pre-colonial times up to the present. Particularly highlighted in this course is how they fought against the forces of foreign and local domination; how they were marginalized and minoritized by class legislations and state policies; and how other political, socio-cultural, demographic and economic forces contributed to obscure and complicate the Bangsamoro and Lumad questions on ancestral domain and right to self-determination. Most importantly, this course also highlights how various sectors exert collective efforts to help Mindanao and its present inhabitants get back on their feet to move forward towards peace and development.

Session ended at 1.19pm.

Consolidation of the various reports was then performed.

On **Cognitive Aims**, the following is suggested: -Identify the chronological periods

Juvanni made it clear that the syllabus he presented was not to impose it to the participants but to solicit comments and suggestions for the improvement of the

The participants were requested to write in the metacards the objectives in terms of knowledge/comprehension , attitude/values, skills/actions.

#### KNOWLEDGE AND COMPREHENSION

1. Identify those who are from Minsupala (the people, including the indigenous communities)
2. Their origin
3. Historical experiences and their responses

Peoples and the coming of islam could be lumped.

4. Issues
5. Govt efforts
6. Concept and theories



After a collaborative effort made by the Technical Working Group, the course description is revised as follows:

### **Consolidated Course Description (Hist 3)**

- A historical overview of the Filipino Muslims and Indigenous Peoples of Mindanao, the Sulu archipelago and Palawan since pre-colonial times up to the present and their responses to foreign and local influences within the context of national efforts for peace and development.

#### Key Elements under Cognitive

1. Identify/define terms commonly used in the study of the History of the Filipino Muslims and Indigenous Peoples of MinSuPala.
2. Identify and describe the different ethnolinguistic groups of MinSuPala .
3. Describe and evaluate their historical experiences and their responses to various challenges
4. Analyze/Discuss contemporary issues affecting their lives and relationships.
5. Identify, highlight and assess the various initiatives for Peace and Development in MinSuPala.

#### Key Elements under Affective

1. Promote the Culture of Peace.
2. Rectify the misconceptions, prejudices, stereotypes among the peoples of MinSuPala.
3. Inculcate the value of Multiculturalism towards national cohesion.
4. Empathize with the sentiments and aspirations of the peoples of Mindanao.
5. Appreciate their rich cultural heritage.
6. Appreciate the significance of studying Mindanao history to their lives as inhabitants of Mindanao;

#### Key Elements under Psychomotor

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1. Organize forums/seminars/conferences on the peoples of MinSuPala.
2. Conduct researches on historical monuments and landmarks for their recognition, restoration and preservation.
3. Produce films/pictorials/narratives and other art forms.
4. Facilitate Cultural Exchange & Exposure Programs.
5. Explore relevant historical sites.

Further discussions -

Kamlan suggested not to say the word Mindanao problem but instead use issues.

Mindanao problem includes economic problem. We do away with Mindanao conflict.

Jane: The more that we feed on this Mindanao problem the more it aggravates the issue. We don't feed the negative energy. Don't use the word problem but challenges or issues.

Kamlan kiddingly said that he is gender sensitive because he has heart for the women and he took a course on gender.

Prof. Jamila said that the word domination triggers negatively. It is provocative.

Dr. Magdalena also suggested that words such as domination should be neutralized. Also the word Muslim should be neutral. A more neutral term is Philippine Muslim. It does not negate.

Jamail: We retain the word Filipino Muslim because this is already approved in the BOR.

We can also include Clarification of terms will be integrated in the syllabus.

Jane suggested that the MSU-IIT IPDM syllabus is now used as working paper.

The reason why Cebuano is used in instruction is also tackled briefly, but a lecturer will soon discuss it more thoroughly.

Juvanni: The fourth reason is genealogical connection.

Kamlan emphasized that religion cannot be separated from the tri-people.

Christian Filipino - There were also Christians who fought against the Spaniards

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Kamlia is suggesting that we just include the Moros and Lumads.

Magdalena –would you accommodate somebody to do the topics, not only the assigned person?

Juvanni said that these people assigned in the making of modules are already listed. He said further that he would appreciate if somebody will contribute to those unassigned modules.

Dr. Kamlian suggested not to include the Christian settlers in the module on resistance.

Dr. Faina Ulindang: It is discriminatory if we will not include the history of Christian settlers.

Jamail: Kinonofuse natin so dapat ang ilagay natin ay History of Mindanao. Suggested module 8 to be erased.

Juvanni: That should be included in the curriculum revision.

Delambaca: It is debatable. We cannot complete the history of Mindanao because Christians are also actors of making of the history.

Faina: I feel uncomfortable to delete item number 8 on the modules.

Kamlia: History should be focused on the history of Filipino Muslims and the Lumads, or else we create a course on History of Mindanao.

Jane: Revolt against colonialism. I corrected myself not revolt but colonialism. It is a potential experience that can be a basis or replicated now.

Anonas: From the outsiders point of view, when it in the conduct of History 3- specific na lang resistance ng mga Moro at lumads.

Kamlia: Kaya nga we teach History 3 because the Moros and the lumads are not included in History 1.

Juvanni: To resolve this it still redounds on academic freedom. We are not imposing this. To compromise it, we should practice academic freedom.

Magsaysay: We should harmonize this. In History 1 the Muslims and the Christians fought against the common enemy.

Regalado: How could we reach cultural understanding and promoting it.

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Alfredo Matolo, Tawi-Tawi: We cannot prevent others for not mentioning about the Christian settlers.

Magdalena: Sabi ni Ompong we cannot standardize because we have different contexts. Just like the case of Sabah. We may create a syllabus that is more meaningful in the context of Sulu and Tawi-Tawi people. ... Regarding the Commonwealth, we cannot take out the Christians history. There must be flexibility. Module 8 and Commonwealth should be included there because of their contributions to unity.

Juvanni: Ang module na gagawin natin ay hindi strait jacket. The module is something that contains the basic. We can also include that tri-people have pledged that they will resist from the conquerors.

Kamlia suggested that No. 8 should have been “instances of Moro, Lumad .and Filipino Cooperation” to replace Christian Filipino revolts.....

He explained that the Christians were the ones who.....(words incomplete). Sana malagay yung connection dun

Magsaysay asked about his stand on the peace process.

Juvanni suggested that he may also write a module on that particular topic.

Jamila: On the archival documents, she suggested that she may also contribute it to the writers but using gender lens, gender sensitive terms.

Dr. Tangian: commented that instead of lumads it should be the anthropological name indigenous people to be used.

Juvanni: suggested that Prof. delos Santos spearhead to produce the module and collate and improve the module – a work in progress.

13. Bangsamoro Struggle for Self Determination.- Sabah, Jabidah massacre. Dr. Tahil is volunteering to write about item 13.

Dr. Ulindang suggested to consult others.

Tasking through volunteering also indicated the items and issues to tackle.

There has been a debate on the term integration. History of Mindanao is a continuing history...

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The crucial ones are in red marks such as item number 11, 12, 13, 14 and 15

There will be a task to be assigned to the participants in the evening.

Based on the interests of the participants, modules were assigned to them according to their choice.

1. Jed Otano, Apaap, Teatro – Module #9
2. Xandelyn & Palatao – Module 12
3. Alomario – module 5
4. Cecille, Bantoto – Module 3
5. Ricardo – Module?
6. Acmad Adam – Module?
7. Fred Matolo, Minsali – 13
8. Fred M. – 14
9. Nazer Aliaza- 5
10. Ludy, Sumaguina -10
11. Jam Sanguila- gender sensitivity (new module, or built into another)
12. Visagas – 9
13. Sharon - 7

Each one will work on the making of the module and present it for review of other participants. Tomorrow they will present the modules or an outline of the same.

Session ended at 5.05pm. However, discussions continued until 9pm

### **Day 3: Last Day, Workshop Proper Continued**

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### **8.35 am, June 23 Session: Discussions and consolidation of Workshop Reports in the Plenary.**

Atty Reyes commented that there must be good governance to combat corruption.

Magsaysay commented on the chronological. Kamlon... Alonto... it must be chronologically arranged. Most of these groups are beneficiaries of ....

Ricardo Delambaca. After having a survey for the students are we going to leave.... How do you process the session.

Jamila commented about the language used. Our professors might also write about module like Maam Faina who wrote about Christian settlers in Mindanao.

Jane: There must be transparency and accountability. In number we must see the impact or effect of this program.

Jamila again said that Atty. Lorenzo . The wholistic approach is a working progress according to Toh Swee Hin. Nothing has to be left with that.

Jane: We are encompassing and we must also not forget the stakeholders. Yung role ng mga migrants

IIT: There is something new in the emphasis of peaceful words. How are we going to work on this and work on peaceful words. For e.g., a faculty living in IIT died inside the campus. How are we going to describe in the statement. Those who are engaged in the dialogue. What sort of terminology should be used?.

Jane: That is a challenge to us. Even the Meranao even condemned the act. I don't have to be the one to condemn them. Let my student speak. Surprisingly it was the Muslims who

Atty. Reyes: We must start in drafting the framework

Jane: We theorize from the experience of the people. Sabi ni Sir Mag bakit ang Miriam are always invited with peace educ sems.

Dr. Faina: The word bangsamoro has a contemporary flaveor. The term might be corrupted. Yung kay Kamlon hindi nay an kasali sa contemoporary although if you will mention about the Bangsamoro you might include it. Ang iniexpect ko ang mga root causes ... naklaro na ito sa...

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Jane: You need to have a review of these modules. It should not be a stand alone. SA experience ko yung meron technique sa activity na nag-iingganyo ang estudyante.

Magsaysay: mentioned about Bangsamoro internalization. If you note during the peace process meron na talagang term na Bangsamoro. In MNLF, the definition of Bangsamoro is that if you affiliate with the identity of the Bangsamoro, you can be considered as Bangsamoro.

Dr. Ulindang: There is no material written by the Lumads yet.

Sharon: There is this Luwalhati, Joyce Colon is also now a consultant of the NCIP.

Dr. Ulindang: There is IP minoritization.

Prof. from Tawi-Tawi- It was during the time of Misuari that we were recognized in Tawi-Tawi. Nakatulong din ang struggle na yan para makuha ang attention .

Sabal: The Sabah is also part of the module. In the legal sense of the word. Sabah is a sub-topic of the Sulu Sultanate.

Jamila said that there are good sources from Jolo on that.

Juvanni: There were pax who asked that kailangan subject isali yung peace. Kung include yun lands during the American time.

Jane cited about the Lumbac land conflict issue in Kolambugan in which the people themselves came up with conflict resolution.

Prof. Magsaysay: Shared that he is a graduate of MA in Public Administration and Islamic Studies in UP.

Ano yung nangyari sa Tripoli Agreement. Marcos felt that the damages are not only confined in the foreign.

Kung hindi dahil sa integree na mapapasok na sana ang Iligan.

Cited that Islamic state is, Mahirap kung ang animosity nasa utak na ng mga tao. Thanked Dr. Magdalena for inviting him.

Dr. Faina: Because you are a descendant of Kamlon, you share with us an important event and you will be a primary source.

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Dr, Magdalena: For the first module there should be an oral history of Kamlian as a must reading because we have no sources. Maybe 1-2 pages so students can easily digest them.

Atty. Reyes: Actually the two sons of Kamlon are still alive. You may interview his cousin (referring to Magsaysay)

Juvanni: I was supposed to take down when you were presenting But I was overwhelmed sa mga sinasabi nyo. Looking into the outline you made, the chronology you presented until the Aquino admin. I think this is the most updated and very significant contribution to the production of modules. You are really an inspiration to the young people. For that we thanked you for coming here... Shared about the siege of MILF in Kauswagan where Erap declared the all out war.

Jane: We interviewed a child soldier and what happened during the all out war. He is now 17 and bitter against the govt.

Jamila: Open fb and linked with Bapa Sanguila kay naa jud didto. During the time of Misuari, the wives influenced him in neutralizing .

Jane suggested that Jam to write about her experience re siege in Kauswagan.

Dr. Anonas: They don't want to be under the Philippine govt maybe during the Commonwealth period. When I went to US and asked some of the \_\_\_ "Why did you grant Phil independence"? Sa 50 states ang Hawaii nandun. "Why not include it as one of the states of America" . It was shared that it was a very good prob.

Magsaysay: Yung Lolo ko American-German from Israel today, but they were Muslims. They went to Germany and lolo naging 17<sup>th</sup> infantry ng military and una naging friends in Sulu. Ang accounts of my father, nagkaroon ng kamulatan yung mga

Juvani's rejoinder: We can make a Magsaysay Werble. I think we can ask Sir Anonas to integrate ideas in some of the chapters or modules.

Sharon: Sir Ompong wrote on the last chapters, with local sources – annotated.

Dr. Magdalena: Sources marami pa as early as 1905. Ako yung nagbigay from the researches in US You may find one petition in the book of Eric Casino. I found out that Mindanao could have been a state of US and ... the periodization is very important. I have xeroxed these materials before our building at MSU got burned. There are two kinds of petitions. Petitions who want to

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join the Filipinos are called Filipinistas – Sultan Kiram, Hadji Butu, and others. Datu Piang is an Americanista. There were several missions on Mindanao in the past - the last one led to a petition for annexation of Mindanao as permanent territory of the United States. Bacon tried to pass a bill in the US Congress in 1926.

Juvanni: Help us integrate this on Module 9. I would like to ask Prof. Rogonon if Dr. Magdalena could also join in the making of the module, which he agreed.

Fred Matolo: Intermarriage is seen as a very important in intergroup relations between Muslims and Christians, citing his own case as an example of an offspring of intermarriage.

Atty. Reyes emphasized on the concept of transparent and accountable governance. We conduct research to answer an issue.

Prof. Montesclaros. We have a lot of intermarriages in Iligan. My family has that particular kind of intermarriage experience. We do have our sense of maratabat.

Jane: People evolve. People from Jolo and Tawi agree on intermarriage. Other groups have higher level of acceptance. History shapes us, we need to be patient to give time on the process of healing... decrease the practice of ethnocentrism. Cited the experiences of Meranaos being discriminated in Iligan, dili pasakyon pag nakakombong. Jamila is a product of mixed marriages. Discrimination is peacelessness and violence. I am suggesting that during the Commonwealth maganda yung i-capture yung sinabi ni Doc Mag and Magsaysay. We can go back on governance. We honor each other's history.

Juvanni: We let the pax student to draw on their experiences. We have three enemies: poverty, ignorance and intolerance. Enemy towards attitude. Kung may efforts ka na gagawin

Dr. Anonas: The pronouncement of our leaders in Iligan. It is not a good act for a leader to wage war. Politics and governance. If history is going into this direction. Ang malaking contribution here is leadership we can make our country progress.

Kimberly presented something on about genealogy.

Faina: Are they interested in the places? I'm working on Mt. Apo.

Dr. Anonas: include the role of genealogy in conflict resolution.

Jamila : There is already participation of women in myth and oral history.

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Preciado: Among the lumad there was already a female leader.

Delambaca: This will establish a collection of tribes.

Aliaza: Potri Tunina ay galing sa Genesis. Yung galing sa Bamboo.

## Ways Forward

Dr. Magdalena suggested to proceed with implementing the module this semester and the next. He was worried of the time frame. Even if it is not complete we can make it... A pre and post test is suggested to be administered when everybody returns to his/her teaching assignment.

Announced that there would be a second seminar to be conducted next year. Expects that a publishable module be prepared next year.

Prof. Magsaysay - hopeful that there will be a module prepared later with the support from the Chancellor.

Sept 30 – All modules must be completed by this date for piloting. Module writers agreed to submit their part for consolidation. On syllabus: Is Mindanao problem to be termed as such, or call it in a neutral way as Mindanao question? The title is too theoretical.

Impressions were given by the participants at 3.00 pm. Among those who rose up were: Dr. Ma. Cecilia Tangian, Prof. Adam Acmad, and Dr. Nazer Aliaza. Participants from the other MSU campuses also shared their pieces.

## Workshop Evaluation

In general, the workshop participants rated the workshop favorably. The average score for 31 teacher-participants who returned the evaluation form is 62.40, with a standard deviation of 5.99. The range is from 14 (lowest) to 70 (highest), the mean score being close to the upper end of the range. Interpreting the scores, it means that the participants are somewhat homogenous, judging from the spread of the scores (standard deviation).

The participants also expressed confidence and satisfaction in the conduct of the workshop, and rated the quality of lecturers' presentation, food and accommodation as above expectations. Some even suggested that the next venue for the workshop should be Zamboanga, or even Hawaii.

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**4:40 pm. Closing ceremony.** Dr. David Almarez, Vice Chancellor for Planning and Development at IIT, gave a speech in lieu of Dr. Sukarno Tanggol who was in Manila attending the Board Meeting. This is the full text of his speech:

“It is difficult to close a worthy activity aimed at enriching the History 3 curriculum and enhancing pedagogy at Mindanao State University. Nevertheless, I congratulate all of you for this initiative. I look at it as a prompt response to the emerging challenges brought by the K2+12 phenomenon and the impending conclusion of the peace negotiation between the government and the MILF. While other departments in the university system are still contemplating on what move to take in dealing with the same challenges, this group has already taken its great stride towards change management. Of course I am aware that this was made possible with the formidable support of Dr. Fred Magdalena together with our pillars of the discipline in history of which I need not mention one by one for fear of missing one great name. Suffice it is to say that all of you has made a team for improving the way we manage the teaching of History 3. This is very important because the role of the academe particularly that of history in peace building is crucial. With all candidness, we have to teach the truth no matter how painful it is. It is not only that the truth will set us free but it is in awareness of our past that we can have full realization of who we are and accept who we are. It is this acceptance that can set the beginning of our joint journey towards peace. It is for all of this that generates the high hopes and great expectation that from here on, you are more effective agents of change and transformation. For all of this I am confident and highly reassured to close this 3-day fruitful seminar-workshop. Peace to Mindanao and Good Will to the Philippines. *Maayong Iligan kanatong tanan.*”





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Dr. Almarez giving his closing remarks.

After his talk, giving of certificates to participants and lecturers followed. Pictures were taken by groups. When all is done, informal discussions continued during dinner. Some stayed behind in the room and exchanged views.

The workshop participants finally adjourned at 10:00pm.

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