

Final Report -

Teaching Enriched History and Bridging Cultures in Mindanao: Findings from a Quasi-Experiment on Peacebuilding among Students¹

Federico V. Magdalena, PhD
University of Hawai'i at Mānoa

Introduction

This report is a final assessment of the history curriculum project, “Teaching Enriched History and Bridging Cultures: In Search of Peace in Mindanao, Philippines,” implemented by the University of Hawai'i at Mānoa in partnership with Mindanao State University, and funded by the United States Institute of Peace. It consists of two parts: broken down by year of project implementation.

The institutional partners began this project in June 2013 in time for the opening of classes during the first semester. Despite some unavoidable delays, we have conducted three major workshops for faculty of Hist 3 (History of Muslims and Lumads in Mindanao) in June 2013, April 2014, and May 2015, and two smaller forums or trainings on research and Focus Group Discussion in between as part of teacher training.

This project is about teaching local history for peace. It seeks to accomplish two interrelated goals:

- (1) Enhance teacher capacity to implement an enriched curriculum² at Mindanao State University (MSU), and
- (2) Early prevention of conflict and promoting a culture of peace among students who belong to Muslim, Christian and Lumad (generic term for various indigenous groups) ethnicities.

These goals are a tall order. It may be premature to make a definite statement about impact after about two years. Nevertheless, we hope to see some indications of results from the student surveys of four semesters in three campuses of Mindanao State University (Marawi, Iligan, and Tawi-Tawi).³ To realize this, we have attempted to provide the wherewithal to build capacity among teachers to train students as bridges of cross-cultural understanding. Even then, two years may not be enough to make conclusive statement about the project.

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² By “enriched” we mean a particular history curriculum (Hist 3) is infused with at least 30% peace education content. This covers development of a teacher manual oriented toward peacebuilding, lectures that emphasize nonviolence and multiculturalism, and discussions of theory and practice of peace education in the classroom. In the language of experiments, the enriched curriculum is regarded as a “treatment” or “intervention.”

³The campuses are: Mindanao State University-Main Campus (henceforth “MSU Marawi,” or simply “Marawi”), MSU-Iligan Institute of Technology (“MSU Iligan”), and MSU Tawi-Tawi College of Technology and Oceanography (“MSU Tawi-Tawi”).

Some qualifiers are needed on the desired product, i.e., prevention of conflict, or its positive side, promotion of a culture of peace. As we know, conflict and the need for peace has been a fact of life in Muslim Mindanao. With the Framework Agreement on the Bangsamoro (FAB) now a done deal, and a law on Moro autonomy is now pending in Congress, it is hoped that these events will augur well in planting the seeds of peace in the region. A culture of peace needs to start with a series of measures that both MILF and the government may undertake. An initiative like the present project is in step toward peacebuilding effort of both government and civil society alike.

More concretely, the project hopes to contribute to creating so-called “culture of peace” in a long, drawn-out process of socialization and education through the curriculum. It is presumptuous to say that we make that “culture.” Rather, we can only provide the elements that may pave the way to building its foundation, starting with MSU students. As anthropologists say, culture is the sum total of a society’s makeup, customs and traditions. It is a lifetime process of learning in which men and women imbibe upon certain values and tradition as they use the tools or material culture to make a living. Young persons are supposed to learn their culture more easily, under the assumption that they have clear or blank slate.

Setting: Mindanao State University

Mindanao State University is located in “Muslim Mindanao,” in southern Philippines, a region torn apart by conflict due to divergent history. Its Charter mandates the university to promote integration for all students, particularly the Muslims.

MSU today is the second largest public institution of higher learning in the nation, next to the University of the Philippines. It was established under Republic Act No. 1387, as amended by R.A. No. 1893, R.A. No. 3791, and R.A. No. 3868, otherwise known as the MSU Charter, which led to its birth in 1961. The law creating MSU gives it a status, being the only state university mandated with a program of “integration” of the Muslims and other minorities into Philippine society.

The Act provides, among other things, for the establishment of an institution of learning in the southern Philippines to “better implement the policy of the government in the intensification of the education of the Filipino youth, especially among the Muslim and others belonging to the national minorities; the need for accelerating the program of education among the peoples of the south, particularly the Muslims and other cultural minorities; and the provision of a more extensive professional and technical training and instruction in Literature, Philosophy, Science and Arts, particularly the Native Culture, Literature, Philosophy, and Science and a more extensive research of the above, especially those relating to Filipino Culture, Literature, Philosophy, Science and Arts *necessary to implement the policy of the Government in its desire to integrate the National Minorities into the mainstream of body politics.*”

Today, MSU has grown into a system with nine campuses spread all over Mindanao, Sulu and Tawi-Tawi. It has a student population of about 75,000, with the campuses in Marawi and Iligan accounting for about close to half of the total number. These campuses are also the largest and the earliest to be established. They have been included as beneficiaries of the USIP project, together with MSU Tawi-Tawi (see Figure 1). Culturally, MSU Marawi and MSU Tawi-Tawi are predominantly Muslims (students and teachers), while MSU Iligan is overwhelmingly populated by Christian students and teachers.

Experimenting on Cultural Change

Under the above premise premise, the project kicks off in a campus setting with undergraduate students and teachers as main actors. Forty-five history teachers are trained to impart a new kind of culture

propagated inside the classroom through a series of workshops and capacity building measures. They have participated in revising the history curriculum by ingesting it with 30% peace education content. A teacher manual has also been developed and used in line with the syllabus they themselves have reformulated.



Figure 1 – Map of Mindanao Showing the Three Campuses of Mindanao State University

This initiative is actually a “quasi-experiment” on peacebuilding. We now ask: what has happened to the project after one year? After two years? Did it yield positive results as envisioned? Why or why not?

To answer these queries, we have conducted a survey “before” and “after” (pretest and posttest) the enriched Hist 3 curriculum is launched. Here, teachers administer a questionnaire to the same class at the start of the semester and towards the end. Then, the “difference” is analyzed using t-test for correlated (paired) samples, with a minimum probability set at $p = .05$ level. (Another t-test, for independent samples, is also performed by comparing Marawi and Iligan Hist 3 students.)

Briefly, the questionnaire contains personal information and deals with five indicators of attitudes, values and knowledge that are supposed to be the building blocks of a culture of peace:

1. *Social distance* – extent to which individuals display deep affection and favorable attitudes toward members of other ethnic groups. The attitudes involve liking others as friend, neighbor, and wanting to marry one of their kind.
2. *Integration/Intergroup Contact* – variety of interactions, which include quantity of friends from other ethnic groups.
3. *Trust* – degree of trust toward government (local and national), including other group members different from one’s own.
4. *Harmony* – frequency of cooperation or extent of working together in solidarity, especially in important group work.
5. *Knowledge* – degree of knowledge of relevant facts (including peace education) about Mindanao history and local culture.

PART I: FIRST YEAR, 2013-14**Comparing MSU Marawi and MSU Iligan**

Let us now compare the two campuses of Marawi and Iligan, where data are initially available on selected indicators of peace culture (Table 1). Though adjacent to each other, these campuses are opposites in many ways. Mindanao State University was established in Marawi City in 1961 as a “social laboratory for integration.” MSU Iligan Institute of Technology, founded in 1968, is the largest branch of the university located just 40 kilometers away. While MSU Marawi is predominantly Muslim (at least 50% of students and faculty belong to this religious group), MSU Iligan is basically a Christian campus (at least 85% are Christians of various religious sects). However, Iligan is coastal and more accessible to modern trade and communication, while Marawi is inland and a landlocked city. Iligan appears to be Marawi’s enviable trading partner as most goods and services are supplied there. Even *kangkong* is “imported” from Iligan. But we shall leave the detailed comparison to others.

**Table 1: Comparison of Student Performance in Enriched Hist 3 Course
Mindanao State University: Marawi & Iligan, 1st Semester AY 2013-14**

Indicators (Peace Culture)	MSU Marawi (n = 417)	MSU Iligan (n = 294)	t-Value	Probability (2-tail test)
1. Knowledge	2.51	3.98	13.56	< .01 level
2. Social Distance	6.64	6.34	2.83	< .01
3. Integration/ Intergroup Contact	5.25	4.94	3.88	< .01
4. Trust	3.34	3.10	2.37	< .018
5. Harmony	5.46	5.50	0.40	>.05
6. Activism (community involvement)			Test not done	

Notes:

The data analysis makes use of t-test for independent samples, with a two-tail probability set at a minimum of $p = 0.05$. Students from the two MSU campuses are compared “after” (posttest) the introduction of enriched Hist 3 curriculum (Hist of Muslims and Lumads of Mindanao). The hypothesis to verify is whether an observed difference between the two student groups is greater/lesser than zero (0) using a probability of .05 level. That is, we reject (accept) this hypothesis if the t value exceeds (falls short of) the tabled t-value with minimum p level. It means that any difference considered significant to arise out of sheer chance is 5 out of 100 possibilities ($p < .05$). The tests prove that the differences are, in fact, significant beyond the .01 level (except for Harmony).

During the first semester AY 2013-14, Marawi and Iligan history students significantly differ from each other in the above indicators. The observed differences cannot be attributed to sheer chance. All except one test give a probability of error of 1 out of 100 possibilities (by t-test for independent groups, $p < .01$).

First, Marawi students have higher social distance score than Iligan students. It means that the former are more characterized by intimacy and camaraderie in the reported dealings among Muslims, Christians and Lumads ($t=2.83$, $p < .01$ level). This is in line with MSU's mandate on social integration.

Second, Marawi students have higher degree of integration/ group contact than their Iligan counterparts ($t=3.88$, $p < .01$). This result seems to confirm MSU main campus as a purveyor of integration.

Third, Marawi students display higher level of trust for national and local governments than those in Iligan ($t=2.37$, $p < .02$). Another plus for MSU main campus as a site for integration.

Fourth, Iligan students showed greater improvement in knowledge than those in Marawi after a semester of exposure to Hist 3. This finding seems to suggest more opportunities for learning in Iligan.

Lastly, we find no significant difference between Marawi and Iligan students with respect to harmony ($t = 0.40$, $p > .05$). It appears that harmony is harder to attain than the other values.

Next, let us turn to the core results of our quasi-experiment. Remember, we have administered the survey to MSU students during the first two semesters of 2013-14 using a pretest and a posttest format. That is, they answer the questionnaire at the start of each semester, and toward the end of the same semester. The idea is to find out if they have changed, either by gaining scores (improvement) or losing points (retrogression) "before" and "after" taking the course. It is a kind of change that we may call "internal," based on three sample groups that are "correlated."⁴

Table 2 shows the detailed statistical tests performed for the three campuses during the second semester of Academic Year 2013-14. The data are then analyzed by campus, and subsequently by injecting variables like ethnicity and gender.

**Table 2: Comparative Results of Student Survey on Enriched History 3
Mindanao State University, 3 Campuses, 2nd Semester AY 2013-14**

Indicators (Peace Culture)	MSU Marawi (n = 120)	MSU Iligan* (n = 555)	MSU Tawi-Tawi (n = 148)
1. Knowledge	Markedly improved/ very significant ($t=4.91$, $p < .01$ level)	Markedly improved/ very significant ($t= 16.01$, $p < .01$ level)	Markedly improved/ very significant ($t= 6.90$, $p < .01$ level)
2. Social Distance	No change/insignificant ($t=0.51$, $p > .05$)	Markedly improved/ very significant ($t = 3.42$, $p < .01$)	No change/insignificant ($t=0.39$, $p > .05$)
3. Integration/ Intergroup Contact	Improved/ very significant ($t = 3.27$, $p < .01$)	Improved /significant ($t = 2.03$, $p < .05$)	No change/insignificant ($t=-0.66$, $p > .05$)
4. Trust	Improved/significant ($t = 2.50$, $p < .05$)	No change/ insignificant ($t = 0.78$, $p > .05$)	No change/insignificant ($t=-0.54$, $p > .05$)
5. Harmony	No change/insignificant ($t = 0.27$, $p > .05$)	No change/ insignificant ($t = 0.36$, $p > .05$)	No change/insignificant ($t=-0.04$, $p > .05$)

⁴ Within a campus, the same group of students enrolled in Hist 3 answer a questionnaire twice (pretest, and posttest) during a given semester. Hence, the analysis of difference probes into how much the students have changed over time (about four months).

6. Activism (community involvement)	No change/insignificant (t = 1.58, p > .05)	No change/ insignificant (t = 0.91, p > .05)	No change/insignificant (t=0.36, p > .05)
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*During the 1st semester, AY 2013-14, the following are found to have changed significantly (by t-test for correlated samples) among 293 MSU IIT students: 1. Knowledge (improved, $t=10.68$, $p < .01$), 2. Trust (decreased, $t=-2.72$, $p < .05$), and 3. Activism (increased, $p < .05$). No data are available for comparison from the other campuses.

Notes:

The data analysis makes use of t-test for correlated (paired) samples, with a two-tail probability set at a minimum of $p = .05$. Students from each MSU campus are given a questionnaire “before” (pretest) and “after” (posttest) the introduction of enriched Hist 3 curriculum. The hypothesis to verify is whether an observed difference (d) between pretest and posttest among students is greater/lesser than zero (0) using a probability of .05 level. That is, we reject (accept) this hypothesis if the t value exceeds (or falls short of) the tabled t value with minimum p level, for each sample campus. It means that any difference considered significant to arise out of sheer chance is 5 out of 100 possibilities ($p < .05$). Significant changes (+, -) between pretest and posttest scores are indicated in **red color (boldface)** for visibility.

Results of Survey for MSU Iligan

From available data at MSU Iligan, we argue that there is basis for making a statement that they have changed after a semester of exposure to the revised Hist course. During the first semester, the survey shows a remarkable improvement in student scores on knowledge, but there is a significant reduction in the level of trust. These findings are verified to be significant, and cannot be considered a product of mere chance (t-test for correlated samples, $t=9.07$, $p < .01$).

Why would trust decrease for these students? Upon inspection of the content of the scale on trust, it appears that the students have decreased trust ratings for the government (both local and national). This is important considering that some of the teachings about Hist 3 deal with the way the government handles the affairs of the people of Mindanao. It seems that learning Hist 3 makes them less trusting of the government, perhaps because the latter is viewed as the source of many problems. Curiously, further verification of the data revealed that their level of trust to the other ethnic groups has not changed.

Another finding is this: During the same semester, Iligan students appear to be more actively involved in community affairs related to rallies and protests, where they showed concern of sympathy toward oppressed groups (minorities), or environmental protection. Though the number of students who reported it is small, there is a significant increase among those who engaged in various types of community activities as organizers, sympathizers or just mere participants in rallies and demonstrations. However, in the succeeding semester such display of “peace activism” did not show up. It could be that there was nothing in the community that called for action at that time.

During the second semester, however, the survey posted more revealing changes. Again, Iligan students showed not only marked improvement in knowledge ($p < .01$ level) but also some positive changes in their attitudes. In particular, their responses to the survey indicated significant changes in social distance and integration/group contact ($p < .05$ level). However, nothing important was observed in trust, harmony, and activism. The shift from “distrust” during the first semester to no change in trust invites further analysis.

Moreover, the gains in values and attitudes (social distance and integration) are almost parallel to those in Marawi. We interpret these changes as positive developments attributable to the enriched curriculum.

Results for MSU Marawi

During the second semester of 2013-14, students from MSU Marawi reported significant improvement in their knowledge of local history (Mindanao). The result cannot be attributed to chance or random occurrence (t-test for paired samples, $p < .01$ level). This is an important discovery, at least the students have learned! The trend is corroborated by findings from the other campuses.

The students also experienced positive changes in certain values and attitudes, such as (a) integration/ intergroup contact, and (b) social trust. These changes are unlikely to have happened by sheer chance ($p < .05$ level). These findings suggest that the revised Hist 3 curriculum ("treatment") have produced significant impact on student values that make them accept, relate to, make friends with, and treat equally other ethnic groups (Muslims, Christians, Lumads). This finding provides some support to the idea of "integration" happening in Marawi as well as in Iligan campuses.

However, no significant changes are observed in (a) social harmony, (b) social distance, and (c) student involvement/ peace activism ($p > .05$ level). A certain degree of indifference has remained especially between Muslims and Christians. We believe that this is due to some incidents of kidnapping on the campus, and occasional cases of students and faculty getting killed. While the students may trust others from another ethnic group, they may have kept some distance with them.

While students may tolerate and do, in fact, make friends from the other ethnic groups, they have yet to develop a "liking" of others as intimate friends (or "lovers"?). A degree of social distance still exists, sans animosity, among different groups of students who live in the same campus environment. However, compared with those from Iligan, Marawi students are more tolerant of ethnic and religious differences, as we have found earlier. Marawi students seem to be detached, if not apathetic, from events outside the campus. Could it be that this is a reflection of the kind of teachings they receive from their mentors? Or that the environment is not conducive enough for student activism?

Results for MSU Tawi-Tawi

The same trend was observed for MSU Tawi-Tawi in terms of knowledge –their knowledge of local history greatly improved after a semester of study ($p < .01$). This was not the case, however, for the other four indicators. Social distance and integration have not changed. Their level of trust has remained the same – no improvement or deterioration – unlike those from Iligan or Marawi. This is an interesting result because Tawi-Tawi is a hardship area, besides being remote from the rest of the Philippines. Student learning is insured after taking Hist 3, but the survey show that nothing has changed in values and attitudes. The student attitudes have remained the same, unlike their Iligan and Marawi counterparts who showed some improvement.

The absence of attitude change among TCTO students could possibly be the result of some processes that cancel each other out. The curricular initiative is a positive reinforcement, or so we believe, but it is countered by a negative event like the Zamboanga caper in September 2013. This incident left in its wake a terrible experience when the forces of Moro National Liberation Front under Nur Misuari attacked Zamboanga City. The ensuing war between government troops and MNLF fighters caused devastation and loss of lives of hundreds of people. Keen observers have noted that this incident has made Muslim-Christian relations a casualty. The crisis has driven a wedge between Muslim and Christian communities. The proximity of Tawi-Tawi to Zamboanga, and the fact that many students come from Zamboanga, might have influenced their attitudes toward the other groups, especially Muslims.

As for student involvement in community affairs, there is no significant increase in the number of those who participated in rallies and demonstrations. This is not to say that student activism is dead in Tawi-

Tawi. It's just that there are fewer opportunities than in the more urbanized city of Iligan. The other plausible explanation is the relative scarcity of resources like computers and the internet, which are essential for writing online petitions, or expressing protests, besides actual street demonstrations.

In general, these findings during the first year of project implementation mean that the teaching of Hist 3 as a revised course has been somewhat effective in changing some aspects of students' cognition and attitudes. There is no doubt that the students have acquired knowledge of local history, evidenced by consistent trends from the three campuses during the first year of trial.

Tentative Conclusions for the First Year

Some questions for deeper analysis are in order. First, how long is the effect on values and attitudes going to show up? A more specific question is, does the enriched history course really produce a difference?

From the data, it seems that this is possible for social distance, integration, and trust among Marawi and Iligan students. But not for harmony and activism. The same findings, however, do not hold up for MSU Tawi-Tawi. The time frame needs to be examined more carefully. It may be good to conduct a posttest after a lapse of two semesters, or do a Focus Group Discussion for selected students for qualitative analysis of change at the individual level. Our institutional partners tried to work on these aspects.

The second question is, are the teachers a factor in the process of attitude acquisition? It is plausible that the agency of pedagogy is another angle around which the study of attitude change may be viewed. We may hypothesize that the teachers are academically neutral, or supposed to be, but have different pedagogical styles. A challenge for survey is, whether teachers apply uniformly the basic principles and concepts of peace education, discussed during the workshops in June and October 2013. In practice, it seems that some teachers are still using their preferred syllabi and varied reading materials, though they follow a common template prescribed by their respective departments.

Finally, the course content as actually delivered in the classroom may be another factor for non-change in attitudes. Though we have exerted effort to revise the curriculum, the change in content may not be substantial enough to ensure that corresponding attitudes will follow. The presumption of 30% peace education component incorporated into the course may be ideal. Screws are yet to be tightened up on the manual being developed by the participating teachers for this course.

With these limitations in mind, we have only provided some answers to suggest that something positive is happening at MSU. But the road ahead is still long. In fact, we are just halfway through our search for student peacebuilders. Knowledge seems to have been put in place in their young minds, but the values and attitudes that sustain it must also materialize in the long haul.

PART II: SECOND YEAR, 2014-15

This part of the report is an update of the status of the student survey conducted among Hist 3 students from the three campuses of Mindanao State University during the second year (AY 2014-15) of project implementation.

Since November 2014, the project team has collected additional data on the student survey. Complete data have been gathered as of AY 2014-15. The last of these series of surveys was conducted at the close of the second semester in March 2015. The raw data were then submitted to the encoder in Manila at the close of 2014, and also during the first quarter of this year. The datasets reached UH in April 2015 for analysis. We then looked into the spreadsheets and started comparing pretest-posttest data for each of the three campuses. The data analysis employed t-test for correlated samples, and submitted in an online calculator, <http://www.graphpad.com/quickcalcs/ttest1.cfm>.

Recall that the broad goals of this project are: (1) enhance teacher capacity to implement an enriched curriculum⁵ at Mindanao State University (MSU), and (2) early prevention of conflict and promoting a culture of peace among students who belong to Muslim, Christian and Lumad communities. Any evaluation of the project has to deal with an assessment of its ultimate impact, particularly on students who are the clients or beneficiaries.

This workshop is part of the teacher capacity building, now its fifth in the series we have provided to those who willingly participated and gave their precious time. We thank them for their dedication and hardships. We only hope that they have learned something, just as we do in the project team. It is a great pleasure working with a group of mostly young and dedicated teachers, who are willing to face up pedagogical challenges in taking Mindanao history to the classroom. We also thank those who contributed their time and effort to write modules that may pave the way to a better understanding of this history written from “below” rather than flowing from “above.”

How do we know if conflict is mitigated, and a culture of peace promoted? This question is concededly hard to answer unless we look at short-term impacts on attitudinal and behavioral changes among students. The series of student surveys is designed to capture the essence of such question. With it, we look at the changes, if any, between the time the students enter the classroom at the beginning of the semester until the end of that semester. This is the reason for the pretest and posttest survey. When such changes are catalogued over time, they provide us an indication of how much is achieved. Suffice it to say that two years is too short to provide solid answers, but is good enough to tell us an indication that the project is making a difference in the lives of MSU students.

On this question, we therefore attempt to show the results based on our calculations.

⁵ By “enriched” means that the Hist 3 curriculum has been ingested with peace education concepts (peace values, lessons on multicultural living, inter-ethnic cooperation, nonviolence, etc.). This covers development of a teacher manual oriented toward peacebuilding in Mindanao to promote integration and harmony among Muslim, Christian and Lumad students, at least in the classroom setting.

Observations on Attitudes and Behaviors

Elsewhere, I have conceptualized certain building blocks of the “culture of peace” measured by these cognitive, attitudinal and behavioral indicators:

- (1) knowledge of Mindanao history
- (2) social distance
- (3) integration
- (4) trust
- (5) harmony
- (6) community activism
- (7) sympathy to the Bangsamoro struggle

The first is cognitive, while the next four are attitudinal, the sixth is behavioral, and the seventh attitudinal. The last item is added to the survey form during the summer 2014 workshop, including a slight revision of the survey itself.

The findings for the last two semesters (2014-15), especially the second semester, are satisfying. Based on the five indicators of “culture of peace,” we have found solid evidence that students have improved or changed in the direction expected of teaching and learning of the revised Hist 3. In all three campuses, the students reported significant improvements in their learning of Mindanao history. These results are stable and show a pattern that cannot possibly arise out of sheer chance, the probability being 5 out of 100 (or even better, 1 out of 100).

It is apparent from the next two tables (Tables 3 & 4) that greater improvements in attitude and cognitive aspects are visible among students from three MSU campuses during the second year, 2014-15.

The most consistent pattern of change is the improvement in knowledge of history among the students after one semester of study. All students, regardless of campus, have shown significant changes in knowledge of Mindanao history. This finding is significant at 5 percent level or better ($p < .05$; $p < .01$).

Secondly, the students have developed attitudes and values conducive to intergroup relations, namely improvements in social distance and integration (or social contact). All students from the three campuses showed the same pattern of positive changes.

Thirdly, trust and harmony among students have also improved somewhat, especially during the second semester. Against, this change is not considered a random error or chance ($p < .05$ level). However, for MSU Tawi-Tawi, this appears somewhat unusual, or unexpected. There, the students showed significant changes in all but one measure, sympathy for the Bangsamoro cause. This is in contrast with those from MSU Iligan where no such changes are observed for these two measures.

And fourthly, these attitudes are translated into behaviors like peace activism, though the trend is not uniform or consistent in all campuses except for MSU Marawi.

We will now explain the meanings of these attitudinal changes or results.

**Table 3. Comparative Results of Student Survey, Mindanao State University
Three Campuses, 1st Semester 2014-15***

Indicators (Peace Culture)	MSU Marawi (n = 315)	MSU Iligan* (n = 243)	MSU Tawi-Tawi (n =138)
1. Knowledge	Marked increase/ very significant (t=15.95, p< .01 level)	Increase/significant (t= 6.54, p < .05 level)	Increase/significant (t= 1.68, p<.05 level)
2. Social Distance	Marked increase/ very significant (t=2.35, p < .01)	Increase/significant (t = 2.34, p < .05)	Marked increase/ very significant (t=2.75, p <.01)
3. Integration/Contact	Marked increase/ very significant (t = 5.13, p < .01)	Marked increase/ very significant (t = 4.78, p < .01)	Increase/significant (t=1.96, p <.05)
4. Trust	No change/ insignificant (t = 1.42, p> .05)	No change/ insignificant (t = -0.35, p > .05)	Marked decrease/ very significant (t=-2.48, p <.01)
5. Harmony	Increase/significant (t = 1.87, p < .05)	No change/ insignificant (t = 0.24, p > .05)	Marked increase/ very significant (t=2.99, p <.01)
6. Activism (community involvement)	Increase/significant (t = 2.05, p < .05)	No change/ insignificant (t = 0.09, p > .05)	No change/ insignificant (t=1.48, p >.05)
7. Sympathize with the Bangsamoro struggle	Increase/significant (t = 1.98, p < .05)	No change/ insignificant (t = 0.30, p > .05)	No change/ insignificant (t=0.24, p > .05)

*Minimum test of significance, for one-tail test of null hypothesis, has been set at p = .05 level.
Significant results (p <.05 & .01 levels) are marked in boldface (or red letters).

**Table 4. Comparative Results of Student Survey, Mindanao State University
Three Campuses, 2nd Semester AY 2014-15***

Indicators (Peace Culture)	MSU Marawi (n = 120)	MSU Iligan* (n = 227)	MSU Tawi-Tawi (n =95)
1. Knowledge	Marked increase/ very significant (t=3.78 , p < .01 level)	Marked increase/ very significant (t= 9.29, p < .01 level)	Increase/significant (t= 2.01, p<.05 level)
2. Social Distance	Increase/significant (t=1.65, p < .05)	Marked increase/ very significant (t = 3.05, p < .01)	Marked increase/ very significant (t=2.56, p <.01)
3. Integration/Contact	Marked increase/ very significant (t = 4.02, p < .01)	Marked increase/ very significant (t = 4.03, p < .01)	Marked increase/ very significant (t=2.72, p <.01)
4. Trust	Marked increase/ very significant (t = 4.62, p< .01)	Marked increase/ very significant (t = 3.40, p < .01)	Increase/significant (t=2.31, p <.05)
5. Harmony	No change/ insignificant (t = 1.07, p > .05)	Increase/significant (t = 1.65, p < .05)	Marked increase/ very significant (t=3.21, p <.01)
6. Activism (community involvement)	Increase/significant (t = 1.96, p < .05)	Marked increase/ very significant (t = 3.29, p < .01)	Increase/significant (t=2.27, p <.05)
7. Sympathize with the Bangsamoro struggle	No change/ insignificant (t = 0.61, p > .05)	No change/ insignificant (t = 1.34, p > .05)	No change/ insignificant (t=0, p > .05)

*Minimum test of significance, for one-tail test of null hypothesis, has been set at p = .05 level.
Significant results (p <.05 & .01 levels) are marked in boldface (or red letters).

With some exceptions, it appears that the students have experienced significant changes in their attitudes and behaviors much more than the first year. The indicators that showed consistent patterns of changes in all campuses are social distance and integration (per Tables 3 and 4). This means that the students have started to feel a degree of closeness and camaraderie regardless of ethnicity after being exposed to the enriched Hist 3 curriculum. The gap that separates Muslims from Christians or Lumads has narrowed for all students from the three campuses. They also feel bonded together as members of the same community.

Social distance and integration are critical variables that lead to conflict or peace, depending on the level by which individuals feel and perceive others. To the extent that they avoid other groups, or keep a distant

attitude towards them, conflict is likely to happen. Our findings show positive changes in intergroup relations. These twin findings are important in nurturing peace culture.

Trust, however, does not yield consistent results. During the first semester, only Tawi-Tawi students showed a significant improvement in trust ratings of the government and other ethnic groups in their community. However, in the second semester Hist 3 students from all three campuses have shown remarkable improvement in trust. This is a good sign. Again, the probability that this is an error is 5 out of 100 possibilities.

Harmony is another attitudinal variable that yields interesting results. In the first semester, Hist 3 students from MSU Marawi and MSU Tawi-Tawi have improved in their ratings on harmony. In the second semester, however, MSU Marawi students do not show any significant change, but those from MSU Iligan and MSU Tawi-Tawi have improved. These findings mean that feelings of harmony are not stable, though somewhat improving.

Attitudes are sometimes translated into action. We therefore want to know if the students who hold favorable attitudes toward peacebuilding will be likely to display commensurate behaviors. We then asked students about their community involvement towards, for example, minority groups and the environment. Have they joined demonstrations or protests against tribal communities being displaced by mining, or ejected from of their homes because of land claim or project construction? If so, in what capacity have they done it – as organizers, or simply joiners and sympathizers? In this measure, only MSU Marawi students have shown a significant change in their activism scores but not the others from the two campuses. However, in the second semester, all three campuses have indicated positive changes that cannot be considered a product of mere chance.

Finally, we asked the students if they sympathize with the Bangsamoro struggle. The findings are not trendy and lack consistency. Only students from MSU Marawi showed a significant increase in sympathy toward the Bangsamoro. Students from the other two campuses did not show any significant change. Two possible explanations account for this result. In Marawi, majority of the students are Muslims belonging to the Maranao ethnic group. In Tawi-Tawi, none of the two Muslim groups (Sama and Tausug) showed any change in sympathy, maybe because they have been alienated from the recent peace talks between the government and the Moro Islamic Liberation Front. Muslims from Sulu and Tawi-Tawi don't seem to identify with the MILF, or the peace process, because of factionalism and the Sabah issue. They mostly identify themselves with the Moro National Liberation Front, whereas the Maranao and Maguindanao take side with the MILF. In addition, the Tausug and Sama Muslims consider Sabah as part of their ancestral domain, but this territorial issue is not included in the peace agreement.

The other possible explanation for the above anomaly is, that the January 2015 Mamasapano incident had made the peace talks with the MILF as collateral damage.⁶ A recent survey by the Social Weather Station, in fact, showed that the national support to the peace process and BBL has considerably decreased.

Observations on the Effect of Ethnicity

With regards to the results, it is apparent there is a sense of change of attitude in the majority groups (Table 5 and 6). Overall attitude changes appear in the majority groups for each of the campuses. In Marawi, where the Maranao Muslims are the dominant group, it appears that there is a positive change

⁶ This incident refers to the encounter between government forces and the MILF, where 44 policemen, 17 MILF fighters, and some civilians died during that clash in a town in Maguindanao as the policemen served warrant of arrests to two wanted and high-profile terrorists. The issue hogged national headlines of newspapers and called for congressional hearings as to why the encounter happened.

with regards to social integration, in contrast the minority group, the Cebuanos (Christians), appear to have no significant change with regards to their attitudes to other groups within the area.

These results are reversed in Iligan where the dominant group are the Cebuanos and the minority group are the Maranao. The Cebuano are more receptive to social change than the Maranao.

This is even the case in Tawi Tawi where Sama are the dominant ethnicity, while the Tausug are the minority. Both the Sama and Tausug are Muslims. In the Sulu archipelago, the Tausug lord it over other ethnic groups since they are the founders of the sultanate where all others are subjects, including the Sama and Bajau people.

The results display that majority-minority groups are subjective. These are context-specific - the majority in one group may in turn be a minority in another setting. Though Cebuanos belong to Philippine mainstream society, they respond in a similar manner to Muslim minorities in Iligan and Tawi Tawi.

**Table 5. Comparative Results of Student Survey, Mindanao State University
Three Campuses, 1st Semester 2014-15: For ETHNICITY (Top 2 ethnicities only)**

Indicators (Peace Culture)	MSU Marawi (Maranao = 251) (Cebuano = 26)	MSU Iligan* (Cebuano = 199) (Maranao = 14)	MSU Tawi-Tawi (Sama = 55) (Tausug = 44)
1. Knowledge	<u>Maranao</u> Increase/significant (t= 16.84, p < .05 level) <u>Cebuano</u> Increase/significant (t= 5.62, p < .05 level)	<u>Cebuano</u> Increase/significant (t= 6.44, p < .05 level) <u>Maranao</u> Increase/significant (t= 0.14, p < .05 level)	<u>Sama</u> Increase/significant (t= 3.81, p < .05 level) <u>Tausug</u> No change/ insignificant (t= 0.33, p > .05 level)
2. Social Distance	<u>Maranao</u> Increase/significant (t = 2.52, p < .05) <u>Cebuano</u> No change/ insignificant (t = 0.21, p > .05)	<u>Cebuano</u> Increase/significant (t = 1.91, p < .05) <u>Maranao</u> No change/ insignificant (t = 0.3, p > .05)	<u>Sama</u> Increase/significant (t = 2.66, p < .05) <u>Tausug</u> No change/ insignificant (t = 0.24, p > .05)
3. Integration/ Contact	<u>Maranao</u> Increase/significant (t = 4.17, p < .05) <u>Cebuano</u> No change/ insignificant (t = 1.03, p > .05)	<u>Cebuano</u> Increase/significant (t = 6.17, p < .05) <u>Maranao</u> No change/ insignificant (t = 1.17, p > .05)	<u>Sama</u> Increase/significant (t = 2.26, p < .05) <u>Tausug</u> No change/ insignificant (t = 1.16, p > .05)
4. Trust	<u>Maranao</u> No change/ insignificant (t = 1.15, p > .05) <u>Cebuano</u> No change/ insignificant (t = 0.84, p > .05)	<u>Cebuano</u> Increase/significant (t = 2.29, p < .05) <u>Maranao</u> No change/ insignificant (t = 1.75, p > .05)	<u>Sama</u> Increase/significant (t = 3.19, p < .05) <u>Tausug</u> Increase/significant (t = 1.97, p < .05)
5. Harmony	<u>Maranao</u> Increase/significant (t = 1.95, p < .05) <u>Cebuano</u>	<u>Cebuano</u> No change/ insignificant (t = 0.41, p > .05) <u>Maranao</u>	<u>Sama</u> No change/ insignificant (t = 1.65, p > .05) <u>Tausug</u>

	No change/ insignificant (t = 0.36, p > .05)	No change/ insignificant (t = 0, p > .05)	Increase/significant (t = 2.41, p < .05)
6. Activism (community involvement)	<u>Maranao</u> Increase/significant (t = 2.11, p < .05) <u>Cebuano</u> No change/ insignificant (t = 0.32, p > .05)	<u>Cebuano</u> Increase/significant (t = 1.8, p < .05) <u>Maranao</u> No change/ insignificant (t = 0.22, p > .05)	<u>Sama</u> Increase/significant (t = 2.53, p < .05) <u>Tausug</u> No change/ insignificant (t = 0.19, p > .05)
7. Sympathize with the Bangsamoro struggle	<u>Maranao</u> No change/ insignificant (t = 1.59, p > .05) <u>Cebuano</u> No change/ insignificant (t = 0.33, p > .05)	<u>Cebuano</u> No change/ insignificant (t = 0.98, p > .05) <u>Maranao</u> No change/ insignificant (t = 0.43, p > .05)	<u>Sama</u> No change/ insignificant (t = 0.19, p > .05) <u>Tausug</u> No change/ insignificant (t = 0.4, p > .05)

Observations on the Effect of Gender

Another variable that may affect culture of peace is gender. The findings show some interesting patterns (see Table 6).

In terms of knowledge, there seems to be no differentiation between male and female students. However, female students have shown a more consistent pattern of change in learning except in Tawi-Tawi during the first semester (Tables 5 and 6).

However, for attitudes like social distance, integration and trust, the female students from two of the three campuses have shown somewhat consistent trends in attitudinal changes than their male counterparts. Again, the exception being Tawi-Tawi during the first semester. These changes are unlikely to be called products of chance as the probability is less than 5 out of 100.

For harmony, there is no consistent pattern observed - male and female students have about the same propensity. The exception is MSU Tawi-Tawi where both sexes have improved in their harmony scores, the probability being less than 5 out 100.

It appears that female students are more prone to become activists, though the trend is not totally consistent. In the first semester, MSU Marawi female students showed significant level of activism, whereas those from the other campuses did not. However, in the second semester, the female students from the other two campuses became active in community affairs. Their scores in activism increased significantly at 5% level of probability.

Except for female students from MSU Marawi, we did not find any significant increase in sympathy toward the Bangsamoro struggle. Recall that comparing the three campuses, only the Marawi campus has students showing significant change in attitude. The other two campuses did not register any significant increase or decrease in sympathy toward the Moro. An explanation we offer on this finding is, that in Marawi the Maranao Muslims are somewhat overrepresented in the sample students. In the second semester, however, the change is not significant at 5% level but the t-value is pretty close.

**Table 6. Comparative Results of Student Survey, Mindanao State University
Three Campuses, 1st Semester 2014-15: For GENDER**

Indicators (Peace Culture)	MSU Marawi (Males = 102) (Females = 213)	MSU Iligan* (Males = 103) (Females=143)	MSU Tawi-Tawi (Males = 41) (Females = 97)
1. Knowledge	Males Increase/significant (t= 11.14, p < .05 level) Females Increase/significant (t= 14.97, p < .05 level)	Males Increase/significant (t= 3.3, p < .05 level) Females Increase/significant (t= 5.93, p < .05 level)	Males No change/ insignificant (t= 0.68, p > .05 level) Females No change/ insignificant (t= 1.41, p > .05 level)
2. Social Distance	Males No change/ insignificant (t = 0.87, p > .05) Females Increase/significant (t = 2.24, p < .05)	Males No change/ insignificant (t = 0.59, p > .05) Females Increase/significant (t = 2.64, p < .05)	Males Increase/significant (t = 1.78, p > .05) Females No change/ insignificant (t = 1.55, p > .05)
3. Integration/ Contact	Males Increase/significant (t = 2.19, p < .05) Females Increase/significant (t = 4.67, p < .05)	Males Increase/significant (t = 3.71, p < .05) Females Increase/significant (t = 5.75, p < .05)	Males No change/ insignificant (t = 1.32, p > .05) Females No change/ insignificant (t = 1.45, p > .05)
4. Trust	Males No change/ insignificant (t = 1.22, p > .05) Females No change/ insignificant (t = 0.88, p > .05)	Males Increase/significant (t = 1.94, p < .05) Females Increase/significant (t = 1.92, p < .05)	Males No change/ insignificant (t = 0.76, p > .05) Females Increase/significant (t = 2.35, p < .05)
5. Harmony	Males No change/ insignificant (t = 0.57, p > .05) Females Increase/significant (t = 1.87, p < .05)	Males No change/ insignificant (t = 0.24, p > .05) Females No change/ insignificant (t = 0.62, p > .05)	Males Increase/significant (t = 2.37, p < .05) Females Increase/significant (t = 2.02, p < .05)
6. Activism (community involvement)	Males No change/ insignificant (t = 1.14, p > .05) Females Increase/significant (t = 1.71, p < .05)	Males No change/ insignificant (t = 1.61, p > .05) Females No change/ insignificant (t = 0.09, p > .05)	Males No change/ insignificant (t = 0.6, p > .05) Females No change/ insignificant (t = 1.06, p > .05)
7. Sympathize with the Bangsamoro struggle	Males No change/ insignificant (t = 1.06, p > .05) Females Increase/significant (t = 1.67, p < .05)	Males No change/ insignificant (t = 0, p > .05) Females No change/ insignificant (t = 0.42, p > .05)	Males No change/ insignificant (t = 1.29, p > .05) Females No change/ insignificant (t = 1.15, p > .05)

**Table 7. Comparative Results of Student Survey, Mindanao State University
Three Campuses, 2nd Semester 2014-15: For GENDER**

Indicators (Peace Culture)	MSU Marawi (Males = 56) (Females = 120)	MSU Iligan* (Males = 65) (Females=162)	MSU Tawi-Tawi (Males = 31) (Females = 64)
1. Knowledge	<u>Males</u> No change/ insignificant (t= 1.65, p > .05 level) <u>Females</u> Increase/significant (t= 3.46, p < .05 level)	<u>Males</u> Increase/significant (t= 4.99, p < .05 level) <u>Females</u> Increase/significant (t= 7.88, p < .05 level)	<u>Males</u> No change/ insignificant (t= 0.41, p > .05 level) <u>Females</u> Increase/significant (t= 1.83, p < .05 level)
2. Social Distance	<u>Males</u> No change/ insignificant (t = 1.37, p > .05) <u>Females</u> No change/ insignificant (t = 1.13, p > .05)	<u>Males</u> No change/ insignificant (t = 0.68, p > .05) <u>Females</u> Increase/significant (t = 3.39, p < .05)	<u>Males</u> No change/ insignificant (t = 1.49, p > .05) <u>Females</u> Increase/significant (t = 2.08, p < .05)
3. Integration/ Contact	<u>Males</u> Increase/significant (t = 2.25, p < .05) <u>Females</u> Increase/significant (t = 3.32, p < .05)	<u>Males</u> Increase/significant (t = 1.96, p < .05) <u>Females</u> Increase/significant (t = 3.52, p < .05)	<u>Males</u> Increase/significant (t = 3.15, p < .05) <u>Females</u> No change/ insignificant (t = 1.27, p > .05)
4. Trust	<u>Males</u> Increase/significant (t = 3.73, p < .05) <u>Females</u> Increase/significant (t = 2.97, p < .05)	<u>Males</u> No change/ insignificant (t = 0.85, p > .05) <u>Females</u> Increase/significant (t = 3.57, p < .05)	<u>Males</u> No change/ insignificant (t = 1.52, p > .05) <u>Females</u> Increase/significant (t = 1.74, p < .05)
5. Harmony	<u>Males</u> Increase/significant (t = 1.69, p > .05) <u>Females</u> No change/ insignificant (t = 0.07, p > .05)	<u>Males</u> No change/ insignificant (t = 1.5, p > .05) <u>Females</u> No change/ insignificant (t = 0.98, p > .05)	<u>Males</u> Increase/significant (t = 2.66, p < .05) <u>Females</u> Increase/significant (t = 2.11, p < .05)
6. Activism (community involvement)	<u>Males</u> No change/ insignificant (t = 1.52, p > .05) <u>Females</u> No change/ insignificant (t = 1.27, p > .05)	<u>Males</u> Increase/significant (t = 2.28, p < .05) <u>Females</u> Increase/significant (t = 2.5, p < .05)	<u>Males</u> No change/ insignificant (t = 1.36, p > .05) <u>Females</u> Increase/significant (t = 1.8, p < .05)
7. Sympathize with the Bangsamoro struggle	<u>Males</u> No change/ insignificant (t = 0, p > .05) <u>Females</u> No change/ insignificant (t = 0.73, p > .05)	<u>Males</u> No change/ insignificant (t = 1.36, p > .05) <u>Females</u> No change/ insignificant (t = 0.69, p > .05)	<u>Males</u> No change/ insignificant (t = 0.38, p > .05) <u>Females</u> No change/ insignificant (t = 0.41, p > .05)

Assessment of Impact using Qualitative Data (FGD)

Aside from the statistical data we have just presented, the project also attempted to collect qualitative data from students and their teachers through Focus Group Discussion (FGD) for each of the three campuses. This was done during the second year of implementation, toward the end of the first semester in 2014.

Results of the FGD we conducted give another window of opportunity to demonstrate the positive effects of introducing the enriched history curriculum among students. Regardless of ethnicity, the students have shown results that provide a measure of validation to the “hard” data gleaned from the student survey. In general, the students expressed great satisfaction in their learning, and developed favorable attitudes toward one another regardless of religion or ethnicity. There is also evidence indicating that they now begin to assume the role as “ambassadors of goodwill,” as some put it, after a semester of study of Hist 3.

The teachers also acknowledged to have improved in their methods of pedagogy and acquired skills as a consequence of their participation in teaching of the enriched History 3. Recall that they underwent five workshops which focus on capacity building. In particular, teachers from Tawi-Tawi have found their participation in the project quite useful and productive, getting access to resources (like the Hist 3 manual) for their classroom use..

We refer to readers summaries of the FGD fleshed out from the campus reports of Dr. Samuel E. Anonas, Dr. Faina A. Ulindang, and Dr. Jamail Kamlian (see Appendices C, D and E). Due to space consideration, we have omitted here full results of the FGD conducted among students, but these reports are available elsewhere.

Tentative Conclusions for the Second Year

Despite the limitations inherent in our methodology and time coverage, the overall results during the second year from the three MSU campuses suggest that something good has come about. In this quasi-experiment on the impact of the revised or enriched History 3 at MSU, we have found evidence to suggest that students have imbibed upon values of peace education after a semester of exposure. They have demonstrated this learning in terms of development of attitudes and behaviors toward positive intergroup relations among Muslims, Christians and Lumads.

One must, however, take note of these attitudinal changes with caution. Broken down by ethnicity, it appears that students belonging to the majority ethnic group are the ones more likely to exhibit positive changes. This has been demonstrated by an indisputable pattern in all three campuses.

Gender factor also comes in, but not quite clearly or consistently. It appears that female students are more receptive to attitude change than their male counterparts, but this does not seem to apply in Tawi-Tawi. In short, the gender issue is only applicable in Marawi and Iligan.

The project team feels gratified that over a period of two years, the participating teachers (about 45 in all) have developed a teaching aid or manual for the revised Hist 3 course. It is now ready for use in all MSU campuses, once adapted as a textbook.

Hopefully, the insights we uncovered will lend towards peacebuilding and lay down the foundations of peace culture among MSU students. Though the first year of implementation is bumpy, the path started to go smoothly toward the end of the project. There is reason to believe that the project has achieved its goals. Yet it is important to sustain the gains in teaching the enriched curriculum, and use it as a model in the MSU System. Indeed, one can possibly change people’s attitudes in the classroom, given the right mix of intervention.

Acknowledgment: Dr. Magdalena is the Associate Director, Center for Philippine Studies, and Affiliate Faculty at the Asian Studies Program, University of Hawai'i at Mānoa. He is also the Project Director of this initiative, *Teaching Enriched History and Bridging Cultures: In Search of Peace in Mindanao, Philippines*, under a grant from the United States Institute of Peace (USIP). The project is implemented at Mindanao State University with Dr. Faina Abaya-Ulindang, Dr. Samuel E. Anonas, and Dr. Jamail A. Kamlian as Coordinators for the three campuses. The Association of Iligan Institute of Technology Alumni Foundation, Inc. (AIITAFI) kindly managed the funds to implement the project in Mindanao, for which the team acknowledges with thanks. The author is also indebted to Caroline T. Baicy and Jonathan Valdez, Program Assistants, for the computations of the data to render them meaningful and interpretable using an online calculator (<http://www.graphpad.com/quickcalcs/ttest1.cfm>). Andrea Tumotod encoded the completed forms for the pretest and posttest. The three Mindanao coordinators - Drs. Faina Ulindang, Samuel Anonas, and Jamail Kamlian - with the assistance of department chairs from MSU Marawi (Prof. Melody Udtohan-Go), MSU Iligan (Dr. Cecilia Tangian), and MSU Tawi-Tawi (Prof. Alshadat Sabal), facilitated the gathering of survey data using a questionnaire that teacher participants administered to their students every semester. At the end of the second year, the chairs have agreed to make their own evaluation of the project, with an eye to determining student and teacher impact. We are unable to cite others who assisted in the project implementation since they are too numerous to mention. Their wholehearted support to the study, and the completion of the project, is hereby acknowledged. The project team also expresses its appreciation to the financial assistance provided by the United States Institute of Peace for the duration of this two-year project that began during the summer 2013. Views and interpretations contained in this report are those of the principal author (Magdalena) and do not represent approval or endorsement by the USIP.

Appendix A: Survey Instrument

University of Hawai'i & Mindanao State University

Consent to Participate in Research Project *Teaching Enriched Curriculum and Bridging Cultures: In Search of Peace in Mindanao, Philippines*

October 30, 2013

Assalamu alaykum!
Maayong adlaw kaninyo tanan!
Mabuhay!

We are a group of professors and researchers from the University of Hawaii at Manoa (UHM) and Mindanao State University (MSU). Our names are Dr. Federico Magdalena (UHM), Dr. Faina Abaya-Ulindang (MSU Marawi), Dr. Samuel Anonas (MSU Marawi) and Dr. Jamail Kamlian (MSU IIT). As one of our professional duties and interests, we conduct research. The purpose of our current research project is to help develop and implement an enriched curriculum in History 3 (History of Muslims and Lumads in the Philippines), adding peace education content. With it, we hope to create the conditions leading to a culture of peace. We are asking you to participate in this project because you are either a teacher of history or a student enrolled in classes that will have this revised teaching curriculum.

Project Description - Activities and Time Commitment: If you participate, you will be asked to fill out a questionnaire. It should take teachers no longer than 5 minutes to fill out the questionnaire, and students no longer than 15 minutes. Teachers will be asked questions about their profile, efficiency and satisfaction as teachers, as well as questions involving their experiences with and feelings regarding Muslim, Lumad, and Christian students. Students will only be asked questions involving their experiences with and feelings regarding Muslim, Lumad, and Christian friends and neighbors. If you participate, you will be one of a total of 44 teachers and at least 12,000 students aged 18 and over. If you would like to preview a copy of all of the questions that we will ask you, please let us know now.

For Teachers:

We will also conduct three workshops and related forums to train 44 MSU teachers to include peace education in the existing history curriculum. Participating teachers will aid in developing the course with a responsive syllabus and related learning materials. The workshops will also provide opportunities to develop evaluation skills, effective classroom management skills, and to develop a manual for history curriculum to include peace education. To raise greater public awareness regarding peace education, we plan to conduct additional forums in other Mindanao universities. These workshops and forums are free to MSU teachers, who will implement the revised history curriculum over four semesters starting in June 2013 and end in April 2015.

Benefits and Risks: We believe there may be no direct benefits to you for participating in our research project. However, the results of this project might help us and other researchers learn more about how to effectively incorporate peace education into existing curriculum. Our hope is that through this project, we

will enhance teacher ability to better handle curriculum that includes peace education, and to provide students with new knowledge, skills, and better understanding of local history and peace in Mindanao. As a result of this study, we hope to help create a culture of peace for all concerned.

We believe there is little to no risk to you for participating in this project. If, however, you are uncomfortable or stressed by answering any of the questionnaire questions, you can skip the question, or take a break, or stop filling out the questionnaire, or withdraw from the project altogether. If teachers feel uncomfortable, stressed or unable to participate in any of the workshops or forums, they must notify the researchers in writing, or the coordinator in-charge of their campus, at least seven days before the event starts. Teacher participation in the three workshops is by invitation and free, basic expenses (food and accommodation, manual and kits, among others) are provided by the project.

Confidentiality and Privacy: During this research project, we will keep all data from the questionnaires in a secure location. Only we will have access to the data, although legally authorized agencies, including the University of Hawai'i Human Studies Program, have the right to review research records. When we report the results of our research project, we will not use your name or any other personally identifying information. If you would like a summary of the findings from our final report, please contact us at the number listed near the end of this consent form.

We plan to present the anonymous data from this study at local and international conferences, and also to publish the data.

Voluntary Participation: Participation in this research project is voluntary. You can choose freely to participate or not to participate. In addition, at any point during this project, you can withdraw your permission without any penalty of loss of benefits.

Questions: If you have any questions about this project, please contact us:

Dr. F. Ulindang (Coordinator for MSU Iligan): +63919-466-8227, fca_ulindang@yahoo.com
Dr. S. Anonas (Coordinator for MSU Marawi): +63915-138-2491, samuelanonas@yahoo.com
Dr. J. Kamlian (Coordinator for MSU Tawi-Tawi): +63917-716-2529, jak955@yahoo.com
Dr. F. Magdalena (Project Investigator): Tel +1 (808) 956-6086, fm@hawaii.edu

If you have any questions about your rights as a research participant in this project, you can contact the University of Hawai'i, Human Studies Program, by phone at (808) 956-5007 or by e-mail at uhirb@hawaii.edu.

PLEASE KEEP THIS CONSENT FORM FOR YOUR RECORDS.
(Remember to call, text or email us in the above contact for questions)

Revised Oct 30, 2013

INSTRUCTIONS

Please take time to administer the following surveys for History 3 teachers and their students. There are answers sheets for each form, where the responses are entered for encoding and data analysis.

The dates and campus locations must be indicated for proper categorization of data.

Since these surveys are anonymous, *unique codes* must be used to identify each respondent every time the survey is administered. For example, the teacher may use these code for his/her students: Hist3/Sec1/01, Hist3/Sec1/02... Hist3/Sec2/01, Hist3/Sec2/02... for the first two students enrolled in History 3, Section 1 and Section 2, respectively. Hist3/Sec1/01 is a code that distinguishes the identity of that student from another from the same or another section. The assumption here is, that the teacher has already organized (alphabetized) the list of students during the first week of class.

In lieu of these codes, the students may write their names (or codes) in the answer sheet under the guarantee of anonymity.

Shortly before the end of the semester, the project team will again ask you to administer the same survey to the students (for teachers, it will be done on semester-to-semester basis, depending on the frequency of student evaluation for their TER). Please make sure that the *same codes* must be used for the group of students (or teachers) who participate in the survey for consistency.

Thus, only the teacher knows the identity of the students. In the same manner, chairs of departments are requested to follow the same procedure in identifying their teachers for the purposes of this survey.

At the end of every survey season, please send the completed forms (answer sheets) to the coordinator assigned to your campus.

If you have questions about this survey or its use, please don't hesitate to contact:

- Dr. Faina Abaya-Ulindang (Coordinator for MSU Iligan):
+63917-549-0089, fca_ulindang@yahoo.com
- Dr. Samuel E. Anonas (Coordinator for MSU Marawi):
+63915-936-7647, samuelanonas@yahoo.com
- Dr. Jamail Kamlian (Coordinator for MSU Tawi-Tawi):
+63917-716-2529, jak955@yahoo.com
- Dr. Federico Magdalena (Project Investigator):
+1 (808) 956-6086, fm@hawaii.edu

SURVEY FORM: TEACHING LOCAL HISTORY

I. TEACHER PROFILE

A. Personal Data:

1. Sex _____
2. Age _____
3. Ethnicity _____
4. Academic Rank _____
5. Highest Degree _____
6. Hist 3 Teaching Efficiency Ratings (TER- Standard student evaluation of teachers) for Academic Years: Please NA if Not Applicable.
 - a. 2009 _____
 - b. 2010 _____
 - c. 2011 _____
 - d. 2012 _____
 - e. 2013 _____
 - f. 2014 _____
 - g. 2015 _____.

B. Perceptions

7. Please give your honest opinion to the following questions by writing the *number* that corresponds to your answer: Strongly agree (5), agree (4), neutral (3), disagree (2) and strongly disagree (1). Write NA if not applicable.
 - a. Have your pedagogical skills improved since you started teaching History 3? ____
 - b. Have your pedagogical skills improved since you started teaching History 3 as a revised or enriched curriculum? ____
 - c. How satisfied are you with the revised History 3 curriculum? [Very satisfied, 5, Satisfied, 4, Average, 3, Dissatisfied, 2, Very dissatisfied, 1) ____
8. What are your *specific* suggestions to improve the teaching of History 3?

Date: _____

Campus Code: _____

Faculty Code: _____

ANSWER SHEET: TEACHER

1. Sex (write letter, a. Male or b. Female) ____
2. Age (write age in yrs) ____
3. Ethnicity (write ethnic group) _____
4. Academic rank (write acad rank) _____
5. Highest degree (write highest degree) _____
6. TER (write TER, NA if none or not applicable)
 - a. 2009 _____
 - b. 2010 _____
 - c. 2011 _____
 - d. 2012 _____
 - e. 2013 _____
 - f. 2014 _____
 - g. 2015 _____
7. Perceptions (write a number corresponding to answer, i.e., 5, 4, 3 2, 1)
 - a. ____
 - b. ____
 - c. ____
8. Specific suggestions (write suggestions)

Date: _____ Campus Code: _____ Faculty Code: _____
--

THANK YOU FOR YOUR COOPERATION!

SURVEY FORM: TEACHING LOCAL HISTORY**INSTRUCTIONS: Please don't write here. Use ANSWER SHEET next page.****A. Personal Data:**

1. Sex: a. Male ____ b. Female ____
2. Age _____
3. Religion _____
4. Year in college _____
5. Hometown (town/city and province) _____
6. In what class of people do you think you belong? [Teacher: If necessary explain the *meaning* of "Christian," "Lumad" and "Muslim"]. Please encircle *one* below.
 - a. Christian c. Lumad
 - b. Muslim d. None of the above
7. How do you call your own *ethnic group* or the community you belong to? (e.g., Cebuano, Hiligaynon, Manobo, Bilaan, Maranao, Maguindanao, etc.) _____
8. Asked to choose a *national identity*, which one category would you call yourself? Please encircle *one* below.
 - a. Filipino c. Lumad
 - b. Moro d. None of the above

B. Indicators: Attitudes toward other groups. (Please put an X inside the box - [X])

- | | | |
|---|-----|-----|
| 1. <i>Social Distance</i> | Yes | No |
| a. Would you enjoy having a close friend who is a Muslim? | [] | [] |
| b. Would you enjoy having a close friend who is a Lumad? | [] | [] |
| c. Would you enjoy having a close friend who is a Christian? | [] | [] |
| d. Would you like to have a Muslim neighbor? | [] | [] |
| e. Would you like to have a Lumad neighbor? | [] | [] |
| f. Would you like to have a Christian neighbor? | [] | [] |
| g. I would marry a Muslim | [] | [] |
| h. I would marry a Christian | [] | [] |
| i. I would marry a Lumad | [] | [] |
| | | |
| 2. <i>Intergroup contact/integration</i> | | |
| a. Do you have any Muslim friend? | [] | [] |
| b. Do you have any Lumad friend? | [] | [] |
| c. Do you have any Christian friend? | [] | [] |
| d. Would you like to have a Muslim close friend? | [] | [] |
| e. Would you like to have a Lumad close friend? | [] | [] |
| f. Would you like to have a Christian close friend? | [] | [] |
| | | |
| 3. <i>Social trust</i> | | |
| a. Do you trust someone who is a Muslim? | [] | [] |
| b. Do you trust someone who is a Lumad? | [] | [] |
| c. Do you trust someone who is a Christian? | [] | [] |
| d. Do you trust the national government on its Mindanao policy? | [] | [] |

e. Do you trust your local (town/prov) government on its policy? [] []

4. *Social harmony*

- a. Would you cooperate with Muslims in a group work? [] []
 b. Would you cooperate with Lumads in a group work? [] []
 c. Would you cooperate with Christians in a group work? [] []
 d. Would you invite a Muslim as a member of a group or team? [] []
 e. Would you invite a Lumad as a member of a group or team? [] []
 f. Would you invite a Christian as a member of a group or team? [] []

5. *In the recent past, have you been involved in an event, such as a rally or petition protesting about discrimination against a “minority” group (e.g., Lumads, Muslims), anti-mining rally, etc?* [] []

a. If so, in what capacity? (e.g., organizer, participant, sympathizer) _____

C. Indicators: Knowledge (Please encircle *one* answer for each item)

- Islam flourished in Mindanao with the formation of the sultanate in what year?
 - 1450
 - 1550
 - 1650
 - None of the three dates
- The *non-Muslim, non-Christian communities* in Mindanao are now popularly called...
 - Non-Christian tribes
 - Ethnic groups
 - Lumads
 - None of the above
- If Nur Misuari is the acknowledged leader of the Moro National Liberation Front, then _____ is the founding leader of the Moro Islamic Liberation Front.
- Sabah, or formerly North Borneo, belongs to the Sultanate of Maguindanao.
 - True
 - False
- Hadji Kamlon, who became a sensation in the early 1950s, is from this ethnic group:
 - Maranao
 - Maguindanao
 - Yakan
 - Tausug
- The word *peace* also means “paz” or “pax” in other foreign languages.
 - True
 - False

Date: _____ Campus Code: _____ Student Code: _____
 Administered by: _____

**NOTE TO TEACHER: Please recycle this form. Collect it back and reuse it for your next class.
 Ask students to write their answers in the answer sheet next page, then submit to your chair.**

ANSWER SHEET: STUDENT**A. Profile**

1. Sex (write letter, a. Male, or b. Female) ____
2. Age (write age in years) ____
3. Religion (write religion) _____
4. Year in college (write year) _____
5. Hometown (write hometown) _____
6. Class of people (write letter, a. Christian, b. Muslim, c. Lumad, d. None) _____
7. Ethnic group membership (write ethnicity) _____
8. National identity (write letter, a. Filipino, b. Moro, c. Lumad, d. None)

B1. Social distance (write Y for “Yes” or N for “No”)

- | | |
|---------|---------|
| a. ____ | f. ____ |
| b. ____ | g. ____ |
| c. ____ | h. ____ |
| d. ____ | i. ____ |
| e. ____ | |

B2. Intergroup contact (write Y or N)

- | | |
|---------|---------|
| a. ____ | d. ____ |
| b. ____ | e. ____ |
| c. ____ | f. ____ |

B3. Social trust (write Y or N)

- | | |
|---------|---------|
| a. ____ | d. ____ |
| b. ____ | e. ____ |
| c. ____ | |

B4. Social harmony (write Y or N)

- | | |
|---------|---------|
| a. ____ | d. ____ |
| b. ____ | e. ____ |
| c. ____ | f. ____ |

B5. Involvement in an event (write Y or N) ____

B5a. If Y, indicate involvement (write a. Organizer, b. Participant, c. Sympathizer) _____

C1. Islam flourished in ... (write letter: a, b, c or d) ____

C2. Non-Muslim, non-Christian (write letter: a, b, c or d) ____

C3. MILF leader (write name) _____

C4. Sabah belongs to ... (write letter: a or b) ____

C5. Kamlon's ethnicity (write letter: a, b, c or d) ____

C6. Word peace also means ... (write letter: a or b) ____

Date: _____ Campus Code: _____ Student Code/ID: _____

Administered by: _____

THANK YOU FOR YOUR COOPERATION!

Appendix B:

Focus Group Discussion: Questions Guide

Instructions to Facilitator: The FGD must be conducted about a week before the end of classes/final exams in Sept. 2014. Sessions may last about 1.5-2 hours administered to 10-12 students carefully selected from different sections, articulate, and balanced representation of Muslims, Christians, Lumads and also gender. Pls. list names of participants, take down notes who says what, and tape record all conversations. Then submit these documents, with a short summary report, to your assigned coordinator. All names will be kept confidential and anonymous for the purpose of the study.

- (1) What questions to ask for students during FGD that relate to the USIP project goals.
- (2) What questions to ask to determine impact on them or effect of the new history curriculum in terms of knowledge and dispositions toward conflict/peace
- (3) Have they changed in the way they deal with the other ethnic groups (Muslims, Christians, Lumads)? What is the content of this change?
- (4) How would they react to conflict situations, e.g. *rido* and interethnic rivalry? Will they participate in trying to resolve these, or just stand on the corner and watch them? If they participate, what are the conditions? Would they behave differently if they deal with the other ethnic groups, or with their own?
- (5) Other relevant questions.

Teaching Enriched History and Bridging Cultures: In Search of Peace in Mindanao, Philippines

Objectives: The project is about peace education introduced into the Hist 3 curriculum (History of Muslims and Lumads in the Philippines) of MSU campuses in Marawi, Iligan and Bongao. It seeks to accomplish these goals:

- (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. Please note that “integration” must be viewed with caution according to the literature. Also treat ethnicities as fluid concepts rather than fixed entities.

Focus Group Discussion (FGD) Guide
(Please distribute this Guide to student participants)

1 – Questions relevant to Project Objectives

- a. Have you learned something from taking Hist 3 this semester? If so, what is it that you learned? What value or importance do you attribute to that learning? What do you understand or associate with peace? With Culture of Peace?
- b. Have you been provided with a copy of, or have actual access to, the History manual written by Prof. Juvanni Caballero and others? If so, what do you say about this learning resource?
- c. What do you understand of “MSU goal of integration”? Where did you get the info? Has this information been relayed through or made known in Hist 3?

2 – Questions relevant to Project Impact and Changed Behaviors/Attitudes

- a. What are your impressions of the Muslims and Lumads before you entered MSU? Where did you get these impressions? Have your views changed (for good or bad) after taking Hist 3? How so? (Facilitator: If the respondent is Muslim, ask him/her to comment only about the Christian/Lumad or vice versa.)
- b. How do you see Hist 3 in terms of Muslim-Christian understanding? What do your parents say about your taking the course? Have you tried persuading them (parents, siblings) to change their views, if any, about the Muslims/Lumads/Christians? If so, what are their reactions?
- c. Has the teaching of History 3 convinced you that the struggle of the Moro and Lumad towards self-determination is valid and sensible? Has it made you sympathetic with the Bangsamoro and Lumad struggle? Why?
- d. Have you heard, or understood, the Comprehensive Agreement for the Bangsamoro (CAB)? the Bangsamoro Basic Law (BBL) now being proposed for Congress? Are you in favor of (or against) the CAB? The BBL? Why or why not?

3 – Questions related to violent conflicts

- a. What would you do (or react) when a conflict (e.g., *rido*) occurs in your neighborhood or community? Will you help or do something, or just stand at the corner and watch it unfold?
- b. What action would you take if that conflict is between Muslims and Christians, or between Lumads and Christians? If the conflict is between people you know or are related to you?
- c. What do you think is the solution to violent conflicts? (Facilitator: differentiate between *intraethnic conflict* or *rido*: Muslims vs. Muslims, Lumads vs. Lumads, and *interethnic conflict* involving tri-people: Muslims vs. Lumads, Muslims vs. Christians, Lumads vs. Christians.)

Appendix C:

The MSU-Marawi History 3 Project Assessment

Samuel E. Anonas, Ph.D.
Project Coordinator for MSU-Main Campus

This report is a preliminary assessment of the History 3 project at the Mindanao State University-Main Campus located at the Islamic City of Marawi being one of the three campuses of the MSU System chosen by the University of Hawaii at Manoa to implement the “quasi-experiment” on peacebuilding with a grant from the United States Institute of Peace (USIP). The project seeks to accomplish two interrelated goals: (1) enhance teacher capacity to implement an enriched curriculum at Mindanao State University, and (2) early prevention of conflict and promoting a culture of peace among students who belong to Muslim, Christian and Lumad (generic term for various indigenous groups) ethnicities.

As a backgrounder, the Mindanao State University was established under Republic Act No. 1387, as amended by R.A. No. 1893, R.A. No. 3791, and R.A. No. 3868, otherwise known as the MSU Charter, which led then to its birth in 1961. The Act provides, among other things, the need for the establishment of learning in the southern part of the Philippines to better implement the policy of the government in the intensification of the education of the Filipino youth, especially among the Muslim and others belonging to the national minorities; the need for accelerating the program of education among the peoples of the south, particularly the Muslims and other cultural minorities; and the provision of a more extensive professional and technical training and instruction in Literature, Philosophy, Science and Arts, particularly the Native Culture, Literature, Philosophy, and Science and a more extensive research of the above, especially those relating to Filipino Culture, Literature, Philosophy, Science and Arts, necessary to implement the policy of the Government in its desire to integrate the National Minorities into the mainstream of body politics.

The Main Campus is the biggest with a total land area of 1,000 hectares as compared to the other 10 campuses of the MSU System. It has a population of more than 15,000 students who are Muslims, Christians (migrants) and Lumads (indigenous peoples) coming from the Mindanao, Sulu and Palawan (MINSUPALA) region. It is on this first campus that the government’s reason of creating the university as an affirmative action to solve the decades of Muslim-Christian conflict was put to the test. It has become a social laboratory for peace and cultural understanding among the peoples in Mindanao which can be gleaned through its policies in dormitory accommodation and membership in student organizations which do not allow one group of students coming only from one tribe but a mixed composition. As a secular academic institution, it does not condone the teaching of religious tenets favouring one group from others.

At the heart of fulfilling the mandate of its creation, the university prescribes the inclusion the course, History 55, in the curricula of all academic programs which sought to provide knowledge and exposure about the history of Muslim Filipinos. This was required to be taken by all undergraduate students coming from different tribes and cultural backgrounds. After three decades, however, the teaching on the history of Muslims was widened and expanded by including the Lumads or the indigenous peoples of Mindanao thus the replacement of History 55 with History 3 (History of Muslims and Lumads).

The UH-MSU- USIP Joint Project

The main actors of this peace-building project through the teaching of local history with 30% peace education component are the teachers of History 3 and the students enrolled in this particular course

in any of the four semesters for the Academic Years 2013-2014 and 2014-2015. On the part of the teachers, they are to be trained to impart a new kind of culture propagated inside the classroom through seminar-workshops and other capacity building measures. They have to participate also by contributing articles to the History 3 Manual, use the Manual in their classes, and help administer the surveys both pretest and posttest to their individual classes.

The students, on the other hand, shall participate by answering the survey questionnaires at the start and before the end of classes in the particular semester they are enrolled in History 3. The main question shall deal on whether or not the enriched Hist 3 curriculum ingested with peace concepts and values did make some changes on the way the students coming from different tribes and cultural backgrounds viewed and looked at each other especially on biases and prejudices. Some of them were invited to participate in the Focus Group Discussion to gather additional qualitative data to corroborate or negate the findings in the survey.

Faculty Participation of the Joint Project at the Main Campus

The two workshops for faculty of Hist 3 in June 2013 and April 2014 and the two smaller forums in between as part of teacher training were actively participated by the faculty of the MSU-Main Campus. It was observed, however, that some of them were not consistently present in all of those activities.

In the initial stage of the implementation of the project at the Main Campus, particularly during the **first semester, AY 2013-2014**, there were 12 faculty who taught Hist 3 in 21 sections with 678 enrolled students. There were only two (2) of them who used the History 3 Manual/Modules allocating 10% and 15%, respectively, of their total class hours.

As to the survey, the Main Campus had only administered the posttest. It was understandable since most of them did not have a copy of the Manual especially in the first few months of the semester. They relied mainly on their old syllabus and sources/references. There was no analysis done.

In the **second semester, AY 2013-2014**, there were nine (9) faculty who taught Hist 3. Of the nine faculty, there were six (6) of them who used the Hist 3 Manual/Modules. They varied in terms of time percentage allocation for the whole contact hours ranging from 10% to 95%. A total of 678 students were enrolled in the 25 sections.

In the second year of project implementation, particularly in the **first semester of AY 2014-2015**, nine (9) faculty were assigned to teach Hist 3. A total of 680 students were enrolled in the 27 sections. As to the percentage allocation in the use of Hist 3 Manual for the whole semester, two (2) faculty had it 90% and 95% respectively, one (1) had it 75%, two (2) used it 50%, one (1) with 30%, while the last three (3) did use the Manual for only 25%.

In the final semester of this Joint Project, **2nd semester of AY 2014-2015**, six (6) faculty handled Hist 3. The course had 16 sections and 520 enrolled students.

As to the time spent using the Hist 3 Manual, they were distributed as follows: one (1) faculty with 75%, two (2) with 50%, one (1) with 30%, and the last two (2) with 25%.

The above data reveals that Hist 3 faculty regardless of the number of years in teaching may choose to allocate more or less time using the Manual/Modules for the whole semester.

Both the pretest and posttest surveys were all administered by the faculty handling Hist 3 for the four (4) semesters of the project. The analyses of the data were all performed by the Project Investigator.

Faculty Assessment on the Teaching of History 3

The Project Coordinator of the MSU-Main Campus designed and distributed a Faculty Assessment Form on the Teaching of Hist 3 in April 2015 to all faculty in the History Department who were assigned to teach Hist 3 in any of the four (4) semesters covering the Academic Years of 2013-2014 and 2014-2015. The Form was divided into two major parts: teaching Hist 3 with intervention (i.e., with Hist 3 Manual) and that without intervention (i.e., without Hist 3 Manual). Each of the two parts has similar items to fill up: Problems/Challenges, Solutions/Remedies, and Recommendations.

A **Summary of the Responses** of the five (5) faculty who took time to respond is hereby presented in the **Table** below:

**FACULTY ASSESSMENT ON THE TEACHING OF HISTORY 3
(History of Muslim Filipinos and Indigenous People in MINSUPALA)
AT THE MINDANAO STATE UNIVERSITY MAIN CAMPUS, MARAWI CITY
ACADEMIC YEARS 2013-2014 and 2014-2015**

WITH INTERVENTION	PROBLEMS/ CHALLENGES	SOLUTIONS/ REMEDIES	RECOMMENDATIONS/ BEST PRACTICES
WITHOUT INTERVENTION			
WITH HISTORY 3 MANUAL	1.Coherence of modules 2.Very 'selective' approach of discourses in some modules 3.Some parts of the discussions are lacking/no details while others are too long 4.Contents of the Manual cannot be finished in one semester 5.There are instances that the Manual became the goal and the focus 6.Some modules are still undone/unfinished and need revision 7.Some activities were not applicable for the compositions of the class	1.Summarize the contents of the Manual to facilitate faster discussion 2.The Manual should be re-directed as 'student-centered' and 'content-centered' 3. The Manual should be designed for one-semester use 4.Choose the topics that are only needed by the students for their clear understanding 5.Complete the unfinished modules 6.Improve some of the existing modules 7.Organize other activities that the students could relate and learn	1.Relevance of some modules on peace and conflict resolution 2.Discourse on Moro-Lumad kinship relations and Moro-Filipino heritage 3.The question and answer part of the Module is good 4.Inculcate peace values at the end of every module 5.Direct/Instruct students to read other reading materials 6.Require students to browse regularly relevant websites like www.opapp.gov 7.Continue to use the Manual

<p style="text-align: center;">WITHOUT HISTORY 3 MANUAL</p>	<ol style="list-style-type: none"> 1.Hist 3 students have no books on the Muslims in the Philippines and the Lumads 2.The number of books/references related to Hist 3 is limited 3.Students complained for being required to read more than just one textbook 4.Without the Manual, it would entail more preparations from the teacher 5.It is hard to finish all the discussions about the History of Muslims and Lumads 6.No guide that can keep on track the teacher on the objectives of the course 7.Dicussions are lengthy and focused on details 	<ol style="list-style-type: none"> 1.Cheaper rental of books at the UBC 2. Availability of more books at the University libraries 3.Prompt issuance of IDs to students 4.Give handouts to students 5. Do workshops with students 6. Improve and use the Hist 3 Manual 	<ol style="list-style-type: none"> 1.Utilize the books available at the library 2. Provide readings or articles on issues/topics that are Bangsamoro-related 3.Share personal experiences with Lumads/Moro to students 4.Faculty should have more exposure to the lives/cultures of Moro and Lumads 5.Film showings on relevant Moro and Lumad issues 6.Historical simulations inside the class 7. Hist 3 teachers should continue to read more about the Moro and Lumad
--	---	---	---

The Focus Group Discussion



The Focus Group Discussion was conducted to find out if some of the findings in the survey using the pretest-posttest questionnaire can be corroborated and/or negated by the views and responses of the History 3 students-participants. It was facilitated on September 24, 2014 by a History Professor with two junior faculty as documenters at Room 314, CSSH Building, MSU-Main Campus, Marawi City. It was conducted during the third semester of the Project implementation using a Manual with infused peace education concepts and principle of non-violence.

The fourteen (14) participants were students of History 3 during the **first semester of school year 2014-2015**. They came from various sections with two representatives each who were recommended by their respective teachers. It was done to ensure that all sections of History 3 classes were represented. Below is a summary of the composition of the participants.

Muslims	#	Christians	#	Lumads	#	Gender	#
Maranao	6	Kamayo	1	Higaonon	1	Male	2
Iranun	1	Cebuano	1	Manobo	1		
Maranao-Bicolano (Muslim)	1	Surigaonon	1			Female	12
		Maguindanao-Cebuano	1				
Total	8	Total	4	Total	2	Total	14

1. Pre-conceived Notions or Impressions of the Participants to the Muslims, Christians and Lumads Before Entering the MSU Main Campus/Marawi

Generally, it can be deduced from the responses/statements from the History 3 students-participants that they have **negative impressions and pre-conceived ideas** about each other as members of the Muslim, Christian and Lumad communities. These were imparted either by their parents, grandparents and relatives. These can be gleaned from the responses of some of the participants:

“I grew up in a Christian community. I too heard...negative connotations about the Maranaos...my parents and relatives really told me to take care...I later realized that not all of those things are true. You don’t have to generalize all. I have now many Maranao friends.” (Female Iranun Muslim Student, p. 2)

“I do share to my parents what I learned in school and to my grandmother too. When I began in college, they cautioned me not to befriend Christians, and said all sort of things about them which were all bad. My grandmother lived through the Japanese period and has known of rape cases at that time....when I was young they often caution me not to sit beside the Bisaya. So I grew up thinking that all Bisaya are bad people.” (Female Maranao Student, p. 1)

“...when I came to MSU...I have fear in having eye to eye contact with the Muslims. I fear mingling with them. I hear negative thoughts about them ever since I was just a child. The news about MSU then was that it’s a dangerous place. (Hence) I expected the worst before coming here...” (Female Surigaonon Student, p. 11)

“Some Christians and Lumads were at first afraid of us. We feel hurt. They don’t know who we really are. They just knew what they hear from others, what they see on TV...What is hurts the most is we try to communicate with them but they keep (their distance) from us. You ...want to show them who you are, what you have, clear your religion, your tribe.” (Female Maranao Student in Hijab, p. 14)

“I was raised in a different environment...so all I hear their stories...I only knew about the Christians and the Muslims... I didn't know about the Lumads.”
(Male Maranao Student, born and raised in S.A. p. 9⁷)

2. Project Impact and Changed Behaviors/Attitudes of the Students

One of the impacts which the Project seeks to know was the students' **knowledge of local history in Mindanao**. The responses indicated that students in History 3 gained more information about the people of Mindanao in a broader sense, their common experiences, their identity and the struggles in the past.

“I learned in History 3) ...importance of the Lumads. The Impact to me is great. When I came here, I felt uneasy. When I learn History 3 I learn something more broadly (sic)”. (Male Maranao Student, born and raised in S.A. p. 9)

“I've learned in History 3 that we are just victims (of our colonial past). It's indeed a wonderful notion...now I feel more light hearted in interacting with different culture; Muslims and Lumads.” (Female Surigaonon Student, p. 11)

“There after...they (the Christians and the Lumads) appreciated us and understand who we really are. That's the importance of History 3, that's why I am thankful for the subject...I also learned what had happened to the Christians, Lumads and Muslims.” (Female Maranao Student in Hijab, p. 14)

A very striking response came from a male Maranao student who was born and raised in Saudi Arabia:

“Actually I learned how to kill myself. Not really to literally kill myself, but my pride. When I was in the different environment I was told that we the Maranaos are the strongest...we were not conquered...looking at the Christians (therefore) I said to myself, they were the ones who were colonized not us. But I realized in History 3, the Spanish almost conquered the Maranaos (and) the Americans (did)....”

A question was also raised: **Have your impressions, views and attitudes of the Muslims, Christians and Lumads changed after taking Hist 3?** Generally, based on the statements of some students-participants, it can be inferred that History 3 did contribute to a change on some of their negative impressions and attitudes towards other tribal groups into something positive regardless of how big or small that can be.

“Because of H3 we learned different cultures and tribes. (Learned) respect...there is trust...like I have a best friend who is a Christian.” (Maranao Muslim Female Student. p. 4)

“As Maranao, rido is part of our culture. In History 3, I realized that Rido is not good. It creates a negative image of the Maranaos. Thus, History 3 helps to also understand the things that are not good in the culture.” (Maranao Muslim Female Student with a Hijab. p.14)

“As a Christian, I was really afraid of the Muslims. In taking up History 3, I realized the importance of unity and respect. It helps us not to be afraid to interact with one another.” (Male Higaonon Christian Student, p. 8)

Another impact was revealed in a question that was raised: **Does the teaching of History 3 and subsequent learnings contribute to a culture of peace in Mindanao?** The responses showed that Hist 3

⁷ P. – stands for participant. For coding purposes and to give them anonymity for the purpose of confidentiality each P. is assigned a number.

contributed to the development of a culture of peace for it inculcates understanding, respect and acceptance between and among the Muslims, Christians and Lumads in the island of Mindanao.

“For me History 3 really helped...it’s like a solar system where the sun is at the center....History 3 is the sun...it scatters light to see what needs to be seen...I did not know before that there were many kinds of people...I learned and understand about other people’s culture through H3. It teaches about respect for other cultures...and understanding to prevent conflict between two people.” (Female Manobo Christian Student, p. 13)

“It contributes to the culture of peace for we learned the culture of the Muslims, Christians and Lumads...and with it comes the acceptance.” (Female Surigaonon Student, p. 11)

“We learned to respect each other with the help of H3. We do not anymore discriminate, nor humiliate and oppress the other. However, we cannot really say that peace is already there....there is still discrimination” (Female Maranao-Bicolana Student, p. 6)

“Our instructor told us that the main goal of H3 is to promote integration among the tri-people...(the reason being that) the colonization of the Philippines ..polarized the north and south, (which was intensified by) the creation of the minority-majority, the Christian image-the Moro image...brought some conflicts... in order to remedy, government’s policy is integration. Thus, it is said MSU was created and the need for H3 where student gain knowledge how to integrate the tri-people.” (Female Maranao Student, in Hijab, p. 14)

“In addition, our teacher told us that MSU is a chartered university, with (I suppose) three mandates. One of which is integration...as a social laboratory...where various tribes can converge...thus here we observe, there are different tribes...where they can take a subject (H3) which can show what it is like for tribes to be united and what the outcome will be.” (Female Manobo Christian Student, p. 13)

“The university must help promote the program of education to accelerate the integration of national minorities in the body politic particularly the Muslims. Third, the university must provide extensive professionals and technical training and undertake research in native culture.”

“For me this is the result of integration wherein MSU...serves as a home for the Muslims, Christians and Lumads...this university is not only intended for the Muslims, but also for Tri-people of the MinSuPala region. Thus MSU has a big (role) in promoting peace...” (Male Higaonon Christian student, p. 8)

“So (in summary) as I understand it, when you study in MSU, (we are) not only to learn a career, but also to learn to socialize with Muslims, Christians. Once you study in MSU, you become people of peace.” (Male Maranao Student, born and raised in S.A. p. 9)

“We learned a lot. We are promoting peace here. As a Christian we are the instrumentz, the ambassadors of Christian ideas to change bad impressions between the Muslims and the Lumads. We learn in History that MSU is good for us. Promoting peace between the tri-people. Not just to pursue careers/success in life. I too was afraid when I came here, but now the negative impressions I had are changed. I promote MSU where there are good Muslims and Lumads...they do not have to be feared. True, there are some...but we do not have to generalize...there are more who are good.” (Male Higaonon Christian student, p. 8)

3. History 3 and the Struggle for Self-Determination

The teaching of History 3 did create a situation where Muslim, Christian and Lumad students can decide on whether or not they favour/support the Comprehensive Agreement for Bangsamoro. Of the eight Muslims participants only three expressed all-out support to the Bangsamoro Agreement. Two are “fifty-fifty”. The other two chose to remain silent. Among the Christians, two (the Higaonon and the Surigaonon) expressed guardedly their opposition while the rest did not say anything.

For those who supported the Bangsamoro, they gave the following reasons:

- a.) it is for the good of the Muslims
- b.) other countries support it, why can't we?
- c.) as a means to address the crimes in the Muslim area in the hope that those who do it will be abide more of the Sharia Law.
- d.) This could be a factor to redeem the bad image of Muslims to other people
- e.) Bangsamoro is the recognition/preservation of the Muslim identity and so it should be implemented.

The reasons for the reservation or outright opposition to the establishment of the Bangsamoro are:

- a.) how the Sharia Law will be carried out
- b.) the tendency for regionalism among people
- c.) the fear of being on their own without support from the National Government
- d.) Competition among Moro Groups might result to exacerbation of conflict
- e.) the lack of understanding/knowledge about the Bangsamoro Agreement
- f.) because not all who live in Marawi are Muslims, there are Christians as well.
- g.) non-Muslims like the Lumads might be forced to migrate to other places
- h.) women might be forced to cover up totally
- i.) we should have unity and not separation
- j.) fear of what will happen in 2016.

4. Participants' Reactions if Conflict Arises Between Muslims, Christians and/or Lumads

The participants were also asked on what they would do or their reaction if conflict may occur between a Muslim, a Christian and /or a Lumad. The reactions range from inaction to intervention.

“Based on my experience, I have relatives who had a conflict with a Christian. They included whoever was related to the person. What can I do? I could attempt to say something to them. But there is too much pride. It is natural among the Maranaos. I could never take that from them. Even if I may say: ‘kill me instead’, they may kill me, yes, but they will still kill the one you are defending. It is very strong among the Maranaos. It might be less among the Tausug or Maguindanao, they can resort to the use of law. But quite impossible among the Maranaos. If they want to take life, they really will. So in times of conflict, I can really do nothing about it.”
(Female Maranao Student, p. 1)

“If a conflict happens in my neighbourhood I will definite respond to that. I would inquire what really happened....although rido is innate in you; I hope if it’s the fault of Pedro, it will not include Juan owing to the fact that there is justice. So that peace can (prevail). The conflict would be resolved. Because using violence will just (create) violence. The cycle would be endless. It can only end with an agreement.” (Female Surigaonon Student, p. 11)

“If there is going to be conflict among the Maranaos, I would do the same thing that my Father did, as one of the council of elders. I will tell them it is against Islam. I will tell them that in Islam: ‘Sabr sabr’ patience or forgiveness is the key to end the conflict. In Islam, there is no rido. Rido started only among the Maranaos.” (Maranao Student, born and raised in S.A. R. p. 9)

I regret what happened to someone I know who had a quarrel with a Maranao, he had to be the one to avoid by leaving MSU and not being able to continue his studies. In cases like this, it is the best option to do. We are here in an Islamic City, we could do nothing. We are safe if we are in our place. If there are conflicts in our place, Christian vs Christian, it will eventually end and will not anymore result to killing. Arguments are often used than guns. Others involved have the guts to intervene. Unlike here among Maranaos....” (Male Higaonon Christian student, p. 8)

“I like what they are saying. The greatest man you can be, the greatest Muslim you can be is to be able to swallow your pride. We don’t have that among Maranaos. I like more the conflict between Christians vs Christians, it ends up immediately. I have these classmates, a Maranao and Maguidanao, they really had a brawl. I told the Maranao who was my friend: ‘sabr aki’. The problem won’t be solved with a fist. In one instance also, there was a fight over a Maranao and Christian in an internet over Dota; being a CAT officer, I stopped them. I gave special treatment to my Christian friend, though the Maranao was also my friend. But he had so much pride. You can never really take that away from a Maranao – pride.” (Male Maranao Student, born and raised in Saudi Arabia, p. 9)

5. Participation in a Rally or Petition in Favor of a Minority (Muslim/Lumad)

The responses had shown that majority of the participants did not participate in any rally or petition that concerning the Muslims or Lumads while in college. There were two who joined such kind of activity but it was during their high school days.

“None (in college). We tried in High School, to uphold the rights of the students.” (Male Maranao Student, born and raised in Saudi Arabia, p. 9)

“Yes, in a rally when I was in high school. It was in support to implement the Bangsamoro...it was covered in a video. If we consider the fact that it will be implemented on 2016, the rally has helped indeed. Even if it was just small, it influenced the minds of the officials of the Philippines to push for the Bangsamoro.”

(Female Maranao Student in Hijab, p. 14)

Assessment on the UH-MSU-USIP History 3 Project at the MSU-Main Campus

The assessment on the UH-MSU-USIP Peacebuilding Project at the MSU-Main Campus shall be centered on its twin goals: (1) enhance teacher capacity to implement an enriched curriculum at Mindanao State University, and (2) early prevention of conflict and promoting a culture of peace among students who belong to Muslim, Christian and Lumad ethnicities.

As to the first goal, it is of no doubt that the seminars/workshops and other in-between forums for History 3 faculty had deepened their knowledge and understanding on the history, cultures, conflicts and other issues/concerns of the three big communities in the island of Mindanao. It can even be safely said that most, if not all, of History 3 teachers participating in this joint project are convinced that peace is within our reach. It is just a matter of time.

To capacitate the teachers may not be fully attained without providing them the necessary means and tools to make the teaching of History 3 more convenient and easily understood by the students. The use of Manual/Modules ingested with peace concepts and values of non-violence is highly recommendable. However, the initial manuscript as already used by Hist 3 classes is in need of comprehensive evaluation to address some of the comments shared by the teachers.

As to the second goal, its attainment can be measured through the conducted surveys for the four (4) semesters and one focus group discussion. The results of the survey conducted during the second semester, AY 2013-2014 and the Focus Group Discussion during the first semester, AY 2014-2015 provide an initial data for an initial assessment. The results of the two employed research methods tend to corroborate on the following respects:

1. There is a significant improvement on the knowledge of local history in Mindanao among those students enrolled in History 3;
2. The infusion of peace concepts and principle of non-violence to the curriculum of History 3 through the use of a Manual did affect or change the way the students viewed and looked at one another indicating that they experienced positive changes in certain values and attitudes which led them to accept, relate to, make friends with, and treat equally other ethnic groups; and
3. The students at the Main Campus seem to be low in terms of student activism by non-participation in any rally or activity that promotes or protects the interests of minority groups.

At the end of the project, the researchers may be able to make some statement if the creation of the Mindanao State University as an affirmative action of the National Government has contributed to providing solution to decades of Muslim-Christian conflict for its role as a social laboratory for peace and cultural understanding.

Appendix D:

The MSU-Iligan Institute of Technology Experiment on Teaching History and Peace Education

Dr. Faina C. Abaya-Ulindang

Professor and Coordinator for MSU-Iligan Institute of Technology

Introduction:

The experiment on the teaching of History 3 enriched with peace education aimed towards capacitating the youth for greater peacebuilding skills through knowledge gained in this curriculum was done for the three Mindanao State University campuses-Marawi, Iligan and Tawi-tawi during the four semesters: First and Second for school year 2013-14; and, First and Second for school year 2014-15. This report is an evaluation of the MSU-IIT, Iligan City experiment.

There are three parts in this report: 1) A short profile of the MSU-IIT campus; 2) The process of the experiment and 3) Over-all evaluation. The evaluation will be based on the available data gathered from the Coordinator's interviews with the faculty members, conversations with the Department chairperson, one instance of focus group discussion with students done by the Chairperson and the statistical data of the Project Investigator during the period of experiment.

I.A Short Profile of the MSU-Iligan Institute of Technology.

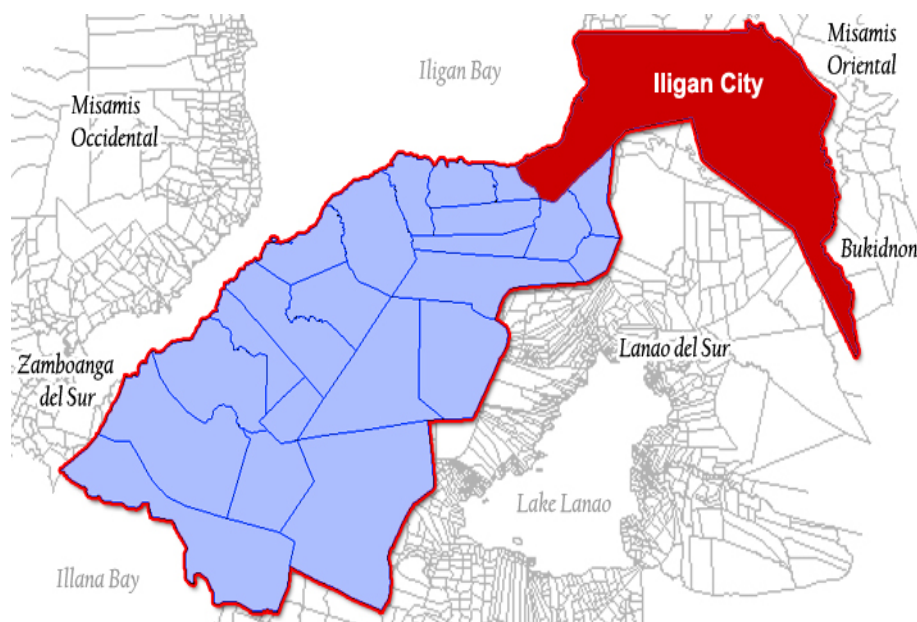
The site of our study, MSU-IIT is located at the heart of the city, Barangay Tibanga, with its student population of 12,728 of which the female, with a population of 7,688 outnumber the male- 5,040 according to their latest data (2014).

It was established on July 12, 1968 through the Republic Act 5363 as an autonomous unit of the Mindanao State University based in Marawi City. Originally this campus was known as Iligan City College of Technology which offered solely vocational courses before it became part of Mindanao State University. However, as the 'industrial city of the South' the need for broadening its course offerings to include its needs for specialized relevant courses for this budding modern city during the 1960's became very compelling. Now, in its over four decades of existence, it became widely known as the South's Center for Academic Excellence. It is currently awarded by the Commission on Higher Education as the Center of Excellence in Mathematics and Chemistry, Center for Development in Physics and Biology, Center for Development for Excellence in Information and Communication Technology, Center of Development in Ceramics Engineering, Civil Engineering, Electrical Engineering, Electronics and Communications Engineering, Mechanical Engineering, and Material Science Engineering. They are the Zonal Research Center for Regions XII, IX and the ARMM.

On their website, the Institute is described as "We are a public, non-residential, mid-sized, comprehensive university with a special emphasis on science and technology located in downtown Iligan City, Philippines- a small, safe, and vibrant city that is a regional hub of culture and commerce. Our students not only enjoy an intensely personalized academic experience but also participate in an extensive array of extracurricular activities that include more than 60 student organizations and a highly successful internationally-respected music and performing arts program. Not surprisingly, our graduates become well-rounded leaders in every field you can think of"....that "it's a home away from home."

It must be noted that Iligan City is located in Northern Mindanao and is classified as 'highly urbanized' with a total land area of 813.37 square kilometres making it one of the largest ten cities of the

Philippines with a total population of 322,821 based on the 2010 Census. It is a coastal city along the Iligan Bay to its West, and , is bounded by four provinces: Misamis Oriental to the North, Lanao del Norte and, Bukidnon and Lanao del Sur to the South . This explains the diverse culture of its population- the majority of which are the Cebuano speaking Christian Bisayans, followed by the Muslim Maranaos then the Lumads- Higaonons. Its migrants add to its motley of languages such as *Tagalog, Hiligaynon, Ilocano, Capampangan, Chavacano, Boholano and Waray-waray*. This is also attested by the presence of regional based society groups such as the *Aguman da reng Capampangan*, an Ilocano Association and a Boholano Association, among others. Its minority Tsinoy (Chinese) community, as in all other Philippine cities, dominate Iligan City's the trade and commerce. Thus, the location of the MSU-IIT campus can be considered a multi-cultural setting dominated by Christian students and faculty members. It is the only campus in this Experiment where the Christians are the majority in comparison with MSU-Marawi and MSU-Tawi-tawi.



Furthermore, it must also be noted that IIT considers it a safe haven for its students. As one visits the campus, one can observe the presence of its ubiquitous security guards manning the traffic as well as reminding students where to stay and where not to congregate. The campus is well maintained and has continually been awarded honors during its several accreditation events. There was no difficulty in inviting the Department of History to be part of our study on peacebuilding knowing with confidence that their students and faculty will provide the appropriate data we need.

II. The IIT Experiment

FIRST YEAR OF IMPLEMENTATION (SY 2013-14)

Last June 21-23, 2013, eighteen teachers from MSU-IIT joined in the Seminar Workshop conducted with the other teacher participants from MSU-Marawi and MSU-Tawi tawi. During the first day, Mindanaoan speakers who are all academics and connected with the Mindanao State University gave inputs on topics about *Social Integration and Nation-building at MSU and Beyond; History 3 Teaching: Problems and Prospects; Gender and Peace Education; Peace Education, Multiculturalism and Mindanao's People; Mindanao Peace Process, Peace Education and Development; and Peace Education, Curriculum Making and Evaluation*. The afternoon of second day was for the workshop which was largely focused on the reading materials to be used for the course. The teacher participants would

also be themselves writers/contributors to the History 3 manual. This first Seminar Workshop engaged all the participants from the three campuses for this manual to be used during the first semester and second semesters of SY 2013-2014.

The first semester experiment at MSU IIT yielded results that were considered satisfactory but still leave much to be desired. To quote from the data analysis of the pre and post-test by the PI: (Data analysis is based on 293 IIT student participants for whom data are complete for pretest and post test, who are exposed to the revised History 3 curriculum). Some preliminary results:

We found that there is considerable improvement (significant change) in knowledge that cannot be attributed to chance or error. It means that students have learned many things, a positive development itself. It is hoped that such knowledge will lay the ground for better things to come among these students.

On attitudes and behavior, there is practically no change in attitudes of those students exposed to the revised curriculum. We cannot say for sure that History 3 as taught during that semester had influenced their thinking and behaviors towards members of other groups. On three aspects of attitudes (integration, harmony and trust), the students did not show significant change except for one –Trust. It means that a semester exposure to the curriculum did not lead to improvement in their perceptions of so-called tri-people (Muslims, Lumads and Christians. If any, the change is even unexpected and maybe ironic-their level of trust has decreased.

Furthermore, this level of Trust was qualified by Teresa –Hodges, the assistant of the PI:

In terms of social distance between groups, desire for integration, trust between different groups, and harmony, there is no change reported in the findings...This is so because there is a decreased sense of trust towards the “national government on its Mindanao policy” and also a decreased sense of trust towards their “local(town or province) government on its policy.” However, student respondents reported an increase in trust towards Muslims. There was no change in sense of trust towards Christians and Lumads..”

(Later, as the FGD during the third semester of implementation would bear out, the students IIT suggested that the manual should also add the history of the Lumads and migrant settlers).

Our PI summarized the findings this way:

From available data at MSU IIT during the first semester 2013, we found that there is basis for making a statement that they do indeed have changed after a semester of exposure to the revised History course. Those who participated in the survey showed *a remarkable improvement in their scores on knowledge, but they experienced a significant reduction in their level of trust*.

Why would trust decrease for these students? Upon inspection of the content of the scale on trust, it appears that the students have decreased trust ratings for the government (both local and national). This is important considering that some of the teachings about Hist 3 deal with the way the government handles the affairs of the people of Mindanao. It seems that learning Hist 3 makes them less trusting of the government, perhaps because the latter is viewed as the source of many problems. Curiously, further verification of the data revealed that their level of trust to the other ethnic groups has not changed despite their taking of the course.

Another important finding is that the IIT students have appeared to be more actively involved in community affairs related to rallies, protests and other events where they show concern of sympathy toward oppressed groups (minorities), or environmental protection. Though the number of those who reported this is small, there is a significant increase among students who reported various types of involvement as organizer, sympathizer or just a mere participant in rallies and demonstrations.

Further statistical analysis of the data by the PI affirmed the above findings:

1. MSU students reported significant improvement in their knowledge of local history (Mindanao) with peace education content. The result cannot be attributed to chance or random occurrence (probability is less than 1% level, using t-test for correlated samples). You will recall that all three campuses showed consistent result on improved knowledge gained by students after taking the revised Hist 3 curriculum. This is an important discovery, at least the students have learned!

2. They also experienced significant changes in some values and attitudes, such as (a) intergroup contact/integration, and (b) social trust. These changes are unlikely to have happened by sheer chance ($p < .01$ level). These findings suggest that the rev. Hist 3 curriculum ("treatment") have produced significant impact on student values that make them accept, relate to, make friends with, and trust other ethnic groups (Muslims, Christians, Lumads).

3. However, no significant changes are observed in (a) social harmony, (b) social distance, and (c) student involvement/peace activism. I can see that MSU Marawi is no place for student activism, unlike in the 70s and 80s. Seems they just focus on their studies and don't worry about what happens in the larger community out there.

One line of explanation is, while students tolerate and do in fact make friends from the other ethnic groups, they have yet to develop "liking" others as intimate friends (or "lovers"?). A degree of social distance still exists, sans animosity, among the three groups of students who find themselves living in the same campus environment. However, compared with those from IIT, the Marawi students are more tolerant of ethnic and religious differences, as we have found earlier. Also, Marawi students seem to be detached, if not apathetic, from events outside the campus. Could it be that this is also a reflection of the kind of teachings they receive from their mentors? Or that the environment is not conducive enough for student activism?

My interview with one of the teachers of IIT (Mr. Otano) did not wholly support the above findings. From this teacher I was able to gather the following:

He said that there is definite change in student's cognition and perception on the Moslems and Lumads. Otano himself is half Moslem and half Christian. During his student days, (when the project was not yet implemented) he was indifferent on the issue of Moslem and Christian; but now as a teacher- it was a revelation to him that there is much to be learned and unlearn. Moreover, only the **History 3 Workbook** of the History Department then was used and he considered this very limited. Now, as teacher, he thought that history 3 subject benefitted from the (the **Manual** of the project) modules they used. But, in terms of time used, the History 3 Workbook of the History Department was still the one being largely used while the modules only served as reference. Mr. Otano added that he learned a lot from the modules especially when it comes to the details of the lessons he discussed. He opined that facts are precise and more updated.

Asked about his method of teaching, he says:

Whenever he introduce the course at the beginning of the semester he starts with the premise that students need to know more about their history in order to understand the current happenings in their midst. The pretest helped in assessing the extent of knowledge the student have at the beginning of the semester. The post test he said was useful in determining how much the students have learned and improved in terms of attitudes. He also observed that the more knowledge the student gets, the more their perception about the Muslims and Lumads improved.

My observation is that the teachers of History 3 at IIT still used the History Department workbook most of the time. The Manual being developed by the project was not yet complete and needed a lot of improvement. Moreover, the History 3 Workbook by the IIT History Department is a mandatory reading material, while the Manual served as a reference. Thus, during this first year of the project, whatever successes in terms of improved behaviors and cognitive knowledge cannot be fully be attributed to the enriched History 3 curriculum.

Incidentally, during the first year of implementation, the teachers of History 3 were also privileged to join the semester break, October 30,2013, workshop on Evaluation Research by Quasi-Experiments where seventeen teachers of IIT were exposed to methods of evaluation and quantification analyses to test project impact by the PI. The important gain from this workshop is the awareness of the importance of basic and seemingly elementary need for more exact coding of subject respondents (in this case, the History 3 students, in research as well as making it more participatory for the teachers. Thus, the second semester pre- test and post- test at IIT was more improved compared with the first semester.

Over-all the gains of the first year of implementation was better knowledge for the IIT students and teachers as well as improved behaviors and attitudes towards peacebuilding.

SECOND YEAR OF IMPLEMENTATION (SY 2014-15)

As it was during the first year, another teacher training seminar workshop was held. This was held for three days April 23-25, 2014 at the same venue in Iligan City. Twenty participants form MSU IIT attended. We had four lectures: *History and Mindanao Peace*, *Peace Education and the Academe*, *Moving the Peace Process Forward*, and *The Role of Universities and Writing Popular History for Mindanao Students*. This time, two non-MSUans were invited- Dr. Grace Rebollos and Fr. Eliseo “Jun” Mercado who talked on the second and third topics. Furthermore, more time was spent on the manual writing workshop. Feedbacks were considered and improvement was underway for the module writing. The important achievement for this activity was that the Manual developed by the project, with Prof. Juvanni Caballero as the head writer and editor, was now complete and final copies were already produced for distribution to the teachers. A professional writer and editor, Prof. Raymond Llorca, assisted in its completion.

By the first semester, pre- test and post- test were done but this time it was supplemented with the Focus Group Discussion(FGD) with students. This was part of the suggestions of the participants during the seminar workshop. At MSU IIT,there were forty students, most of whom are sophomore BS Accountancy and other Applied Sciences students-the top five of their History 3 classes, and came from various religious and ethnic groups such as Christian, Roman Catholic, Seventh Day Adventist, Aglipayan, Iglesia ni Cristo, Muslim, also Lumads such as *Teduray*, *Mamanwa*,and *Tiboli*. This activity was intended to gather data on how the IIT students would respond to three basic questions such as- First -how do they understand “MSU goal of integration” and where did they get the info ? What have they learned from History 3 and if they have made used of the Manual developed by our enriched History 3 project.? Or questions related to the project objectives. Second are questions regarding the Project impact and changed behaviors/attitudes such as-What are their impressions on the Muslims and Lumads before

they entered MSU and where did they get those impressions? How did they see History 3 in terms of Muslim-Christian understanding and what do their parents say about their taking of the course? Have they tried persuading them to change their views and what was their reaction? Another question is whether the teaching of History 3 convinced them that the Moro and Lumad struggle towards self-determination is valid and sensible? Have they heard and understood about the Comprehensive Agreement for the Bangsamoro (CAB)? The Bangsamoro Basic Law (BBL) now proposed in Congress? Are they in favour? Why or why not? And, third are *questions related to violent conflicts* such as-How would they react to violent conflicts such as *rido* which may occur in their neighbourhood or community? What action would they take if the conflict is between Muslims and Christians, or between Lumad and Christians? Or conflict that may occur between people they know are related to them? What solutions do they think may solve these violent conflicts? For sample answers we have the following:

For Question no.1 :

“Taking Hist 3 changed our perception and behaviour towards the Muslims and Lumads. All those have been attributed to the knowledge we got from classroom lectures, readings/instructional materials, forums and seminars conducted by the History Dept of MSU IIT.

“Balance point of view rather than outright judgment of one’s ethnic origin and identity”

“Through History I learned the struggle of IPs and Moros for self-determination and ancestral land, proper distribution of wealth between Manila and the provinces of the Philippines.”

“I learned Arabic language and Islam in History 3.”

“Peace could be attained if everyone will respect each other’s ethnic differences”

For Question no.,2

“Impressions of the Muslims are the following: strict, *salbahis*, *traidor*, *dili masaligan*, *maghawod hawod*, *walay kalooy*, tend to dominate, *walay batasan*, rude, *gusto perme tagaan pabor*, *walay utang na loob*, *dili palupig*, *bintahusa*.”

“Lumads from Davao cited that their parents strong disapproval of their schooling in MSU_IIT due to the presence of Muslim Filipinos.”

“After taking Hist 3 during the current semester, most of the student-participants agreed on the transformation of their outlook and perceptions of the Muslims in Mindanao.”

“Generally, the reactions of their families were overwhelming due to their sons and daughters bravery, acquired human skills and interpersonal relationships during their stay at MSU IIT.”

“On the Basic Law, the students unanimously answered that they don’t like the agreement because it is always favourable to the Muslims. The Lumads or the natives were always left behind.”

For Question no.3

Rido sa amo lugar in Lanao del Sur (*Rido* in our place in Lanao del Sur) was normally caused by political rivalry.

Rido nagsugod sa ginagmay nga hinungdan...halimbawa: migamit sa kutsara nga dili iya, mogamit ug tsinelas nga dili iya hinungdan na pud sa rido. (*Rido* usually starts in small matters such as using spoon that one does not own; using slippers that one does not own may also start a *rido*.)

According to a Muslim in our place in Pagadian, Zamboanga del Sur “*Hutdanay ug lahi*” Meaning “*tanang nga miyembro sa ka rid okay patyon mao nga magtago tago ang mga lalaki namo.*”

Ang akong mga igsoon nagkabulag bulag sa rido says a Maranao.

Over-all according to the facilitator- She found the group eager and enthusiastic in participating in the FGD as “they want a roundtable discussion for an exchange of information right from the

testimonies of their fellow students. In addition, the students were so engaged with our discussion that led them to reveal some weaknesses of their own tribe or group.”

Data collected from this Focus Group Discussion showed that students were generally appreciative of their History 3 subject because of the knowledge and awareness derived about other cultures and religion which in effect changed their perception about Muslims and Lumads in general. They, however, still show that when it comes to the issue of the Bangsa Moro Law which they believe favour the Muslims more than the Lumads, they expressed their vehemence. Students also consider violence as counter productive since *rido* may cause deaths that may lead to a continuous cycle of violence.

Moreover, according to the facilitators report:

“The students strongly suggest that the reading or the instructional materials from History Department must include case studies of Lumads and Christian migrants. It was observed that all readings, case studies and citations are almost all Muslim Filipinos. It is also recommended that other ethnolinguistic group such as the *Molbog, Palawani, Sam’a, Kolibugan, Tagakaolo, Yakan*, among others, must also have its own story to have a balance views of history aside from *Maranao, Tausug and Maguindanao.*”

III. Evaluation of the Two-year Experiments

This last portion of the Report will contain my own personal evaluation of the two year experiment based on my latest interview with some of the faculty who participated with the experiment and the statistical data made a

A.From my interviews:

ON THE HISTORY MANUAL

- Favourable feedback-70% to 90% use.
- Lacking in current issues.
- Gaps on the period between the Jabidah Massacre and the current peace process
- The peace process itself
- Nice format- the guide questions/module style
- Very helpful, answers the need of History 3 teachers
- Need to update with current issues
- The section on the controversial issues such as terrorism, Islam etc. is very helpful

ON THE TEACHER’S PEDAGOGY

- to present facts only
- to try to achieve balance presentation
- the fact of majority Christian students would not be considered
- the need to avoid sensitive issues
- on the part for Muslim practices- Muslim students were given the opportunity to answer related questions on polygamy, five pillars etc.
- difficult to avoid answering questions related to the Mamasapano.

ON THE ADMINISTRATION OF THE QUESTIONNAIRES

- there is difficulty in having this done quietly since questions are dictated. Students could not be helped reacting verbally to the questions and this may influence other students as well.
- previous administration of the tests with their own questionnaires prevented the students from interacting with one another.
- teachers felt the confidentiality/reliability of the test is compromised since students could not be prevented to react from the questions- even through their body language.

B. Results of the Pre-test and Post tests for MSU IIT:

INDICATORS	MSU ILIGAN 1 st Sem 2013-14* (n=294)	MSU ILIGAN 2 nd sem2013-14 (n=555)	MSU ILIGAN 1 ST Sem 2014-15 (n=243)	MSU ILIGAN 2 nd Sem 2014-15 (n=227)	Comment/ interpretation
1.Knowledge	3.98	Markedly improved/ Very significant (t=16.01,p<.01)	Marked increase/ very significant (t=6.54, p<.05)	Marked increase/ very significant (t=9.29, p<.01)	Consistent marked increase for the past two school years
2.Social Distance	6.34	Markedly improved/very significant (t=3.42,p<.01)	Marked increase/ very significant (t=2.34,p <.05)	Marked increase/ very significant (t=4.03,p <.01)	Consistent marked increase for the past two school years
3.Integration/Intergroup Contact	4.94	Improved/significant (t=2.03, p<.05)	Marked increase/ very significant (t=4.78,p.01)	Marked increase/ very significant (t=4.03,p<.01)	Marked significant increase in the past two semesters
4.Trust	3.10	No change/insignificant (t=0.78, p>.05)	No change/insignificant (t=0.35,p>.05)	Increase/significant (t=3.40 p<.01)	Only change (increase)during the last semester
5.Harmony	5.50	No change/insignificant (t=0.36,p>.05)	No change/insignificant (t=0.24,p >.05)	Increase/significant (t=1.65,p<.05)	Only change (increase) during the last semester
6.Activism (community Involvement)		No change/insignificant (t=0.91, p>.05)	No change/insignificant (t=0.09, p .05)	Marked increased/very significant (t=3.29,p<.01)	Only change (increase) during the past semester
7.Sympathize with the Bangsamoro struggle			No change/insignificant (t=0.30,p>.05)	No change/insignificant (t=1.34,p>.05)	Consistent no significant change

“*During the 1st semester, AY 2013-14, the following are found to have changed significantly (by t-test for correlated samples) among 293 MSU-IIT students: 1. Knowledge (improved,t=10.68,p<.01), 2.Trust (decreased, t=2.72,p<.05), and 3. Activism (increased, p<.05)” from the PI Report.

Data culled from the PI report of 10/15/14 and COMPARATIVE RESULTS OF STUDENT SURVEY, MINDANAO STATE UNIVERSITY. THREE CAMPUSES FOR 1ST AND 2ND SEMESTERS 2014-15.

CONCLUSION:

From the latest data presented and interpreted above it can be said that the experiment on the teaching of history 3 enriched curriculum was successful in its peacebuilding goals . These were achieved due to the following:

1. The teacher's summer sessions where they were able to interact with fellow history teachers and the inputs derived from the expert resource speakers motivated them to update and improve their teaching of history 3
2. The goal of teaching history 3 became clearer not only to the teachers but to the students as well as they become more aware of the mandate of Mindanao State University to integrate and harmonize the cultural plurality of Mindanaoans towards better understanding of each other as citizens of the Republic.
3. The in-between semesters skills workshop-such as the method of quasi-experiment and focus group discussion methods in research- were useful tools for the teachers are participants of this Experiment.
4. For MSU-IIT teachers, aware of the fact that their environment is Christian dominated and that prejudices could be common considering their students' places of origin, believed that the History 3 subject is helpful in diminishing this negative perception of the Muslims.
5. As an important tool in the teaching of History 3, the manual was able to help the teacher to present the subject in more focused peacebuilding-compliant manner.
6. The more updated HISTORY 3 MANUAL that underwent revisions from the several workshops and consultations with authors and their editor/s made it scholarly and gained the respect of history 3 teachers who now use this as a major sourcebook if not the sole textbook of their subject. At the start of the experiment, majority of the faculty members used the manual less since they used the History Dept. Workbook as their major teaching aid. At present, they now use the Manual as their major teaching material since the format of a module, they say, is indeed "teacher and student friendly".
7. Faculty of the MSU-IIT have positive feedbacks for the History 3 Enriched with Peace Curriculum and they believe the gains should be sustained through having it institutionalized as a mandated subject with other schools in the Philippines.

Note: Portions of this paper were abstracted from the paper presented to the Ugat (Anthropological Association of the Philippines) National Conference, October 23-24,2014, St. Louis University, Baguio City.

Appendix E: **Final Report on the History 3 Enriched Curriculum for MSU Tawi-Tawi**

Jamail A. Kamlan, PhD
Professor of History
Coordinator for MSU Tawi-Tawi College of Technology and Oceanography

TO ENRICH something is to add another thing or things to it that are of value or significance, and which result to the original being improved.

In the two-year experiment that is referred to as the teaching of History 3 enriched with peace education, the researchers sought to find out the effect of incorporating lessons that build on peace and harmony into the subject History 3 on students and how they view others of different cultures or religions.

History 3 is a subject taught in the Mindanao State University System that teaches the History of the Muslim Filipinos and Lumads of Minsupala.

To recall, this experiment was carried out in three campuses of the MSU: those in Marawi City, Iligan City, and in Tawi-Tawi.

This report dwells on the findings of the experiment in MSU-Tawi-Tawi.

Specifically, this report expands on the findings at the MSU-Tawi-Tawi campus, and gives feedback—not only from the students who were given the pre-test and post-test surveys—but also from the history teachers themselves.

What the researchers – led by Frederico Magdalena – learned at MSU-Tawi-Tawi at the end of the study is that the students greatly improved their knowledge of local history after just six months of classes under the enriched History 3 curriculum.

However, it was also discovered that this was about the only change to occur at the end of the quasi-experiments. The four other indicators—social distance, integration, level of trust, and attitude showed no significant changes.

Magdalena drew attention, in particular, to the attitude of the students that remained the same after taking the enriched course, saying that it showed “no improvement or deterioration.”

He described this finding as interesting, and attributed it to the remoteness of Tawi-Tawi and the hardship being experienced by the people there.

The recent conflict in Zamboanga also put a strain on Muslim-Christian relations, the effects of which could not be avoided by Tawi-Tawi that is located near the area.

Many of the students of MSU-Tawi-Tawi, Magdalena said, come from the Zamboanga area.

All the factors just mentioned and their influence on the pre-test and post-test results truly make the campus an interesting area of study for teaching history with the peace education component.

However, before we continue, a little background on MSU-Tawi-Tawi is in order.

MSU-TCTO

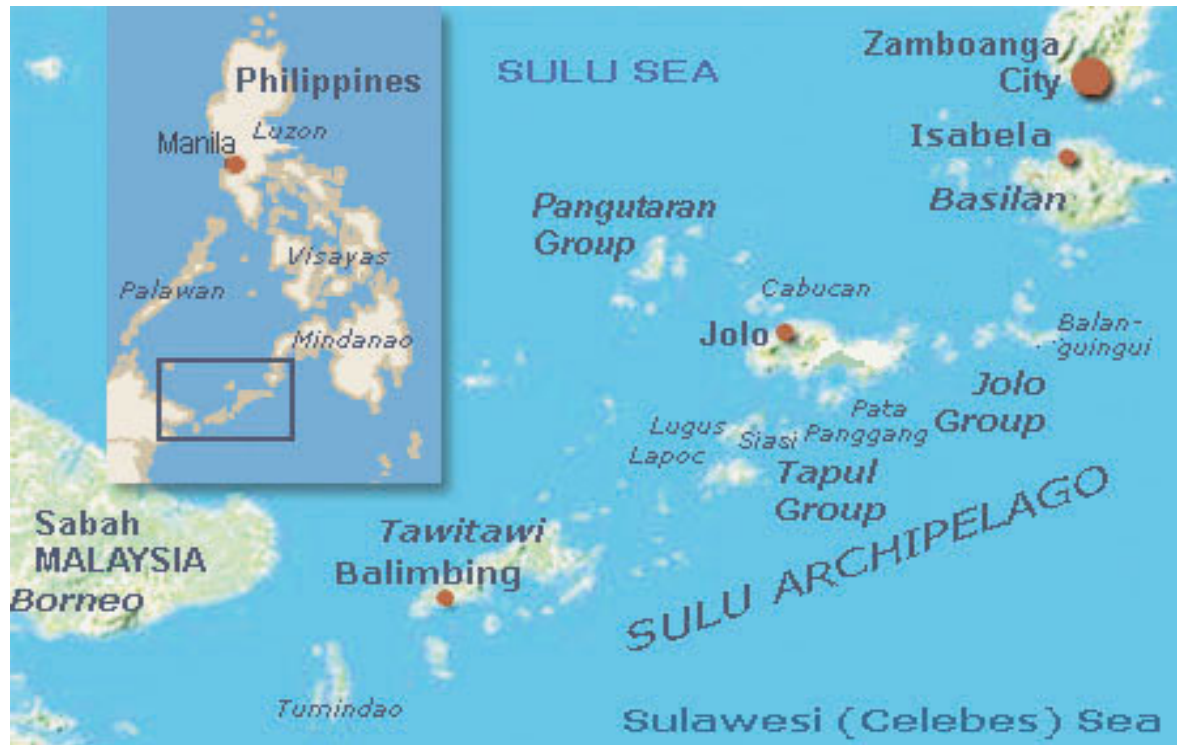


The MSU-TCTO or Tawi-Tawi College of Technology and Oceanography started as a preparatory high school back in 1964. It was known as MSU-Sulu College of Technology and Oceanography until 1973 when Tawi-Tawi became a separate province from Sulu.

Degree programs and diploma in fisheries technology were offered starting 1969. By 1990, MSU-TCTO became an autonomous university campus.

Tawi-Tawi

Tawi-Tawi province is part of the Autonomous Region in Muslim Mindanao (ARMM), and is composed of several islands lying at the southernmost tip of the country. It is actually already very close to Malaysia. The name Tawi-Tawi is from the Malay word “jau” which means “far”.



This “jau-i-jau” or “far away” place sits so far from Manila that development is slow. Trading with Malaysia and Indonesia seems the more frequent choice due to the distance. Many there can speak Malay and Indonesian.

The students studying in the campus come from different ethno-linguistic groups like the Tausugs, the Sama, and the Sebuanos.

The Groups

All these ethno-linguistic groups can be found living in Tawi-Tawi. However, it is the Moro Sama that make up the majority, with the moro Tausugs being the minority. Christian Sebuanos have also settled in the territory.

Although, it is the Sama that is the majority, a look at Tawi-Tawi would show us that it is the Tausug that holds sway. This owes much to the Tausug being the majority in the Sulu archipelago.

Tensions between the two groups have flared in the past. And the underlying religious tensions between Muslims and Christians also put a strain, from time to time, on the relationship of the Sebuanos with the two Moro tribes of Tawi-Tawi.

The Zamboanga siege that occurred last year threatened to affect relations between the two religious groups.

Due to the fact that some students at MSU-TCTO come from the Zamboanga area, and taking into consideration the ethno-linguistic mix of students, the choice of the campus as part of this study was made all the more apt.

The Project

The goal of the study, it must be stressed, is to find out what infusing peace education into the already existing—and not to mention, pioneering—History 3 curriculum would do to the attitudes of students towards fellow students or people who belong to other ethno-linguistic groups.

However, as explained earlier, I will no longer touch on the result of the surveys conducted. Instead, I will talk about the experience of the people on the other side—those who taught the enriched History 3 curriculum.

I will also give the results of the Focus Group Discussion that was given to selected MSU-TCTO students.

Focus Group Discussion (FGD)

The FGD given to the students was conducted on September 18, 2014 on TCTO campus.

This rather informal, but excellent way of getting feedback from the Tawi-Tawi respondents was successful and productive.

The students who participated in the FGD were either chosen by their teachers from among the top 3 of their class or they volunteered.

A total of 12 students—eight females and four males gave their insights regarding what they learned from the enriched History 3 course and how these affected their views of their fellows.

The participants could be categorized into four groups (with three members each)—Sebuano, Sama, Tausug, and the Sama/Tausug.

All the participants reported that they learned something out of the course, particularly on the history of lumad and Muslim Filipinos, including on the arrival of Islam in the country and of the Sulu Sultanate.

They were also in agreement on the following:

1. Peace means respect and tolerance by embracing and celebrating each other's differences;
2. Peace is understanding other people's culture;
3. Culture of peace means an integral approach to prevent violence and conflict; and
4. Integration means to live as one, genuine understanding, and equality among Mindanaoans.

When it came to what impact the study made on the attitude of the students, there were mixed reactions. Some of these reactions were positive, some negative.

The FGD also revealed the following:

1. The students are aware (from media) that feelings of enmity, suspicion, hostility, and misunderstanding among the Christians, Muslims, and Lumads are still present;
2. Majority of them sympathized with the struggle of the Muslims and Lumads for self-determination;

3. That the struggle for self-determination is actually for the achievement of peace;
4. That the Comprehensive Agreement for the Bangsamoro (CAB) and the Proposed Bangsamoro Basic Law is a political solution to end the conflict; and
5. That violent conflicts could be resolved by peace talks.

The FGD also showed us that even though the student-respondents were very aware that there were still vestiges of the centuries-old animosities, fears, suspicions, and bad faith among the present tri-people, the enriched History 3 curriculum introduced them to new concepts of better relations with other ethnic groups.

The Experience

To recall, there were two seminar-workshops given for faculty who teach the enriched curriculum. One was given in June 2013 and another in April 2014. Both seminar-workshops were held in Iligan City.

The June 2013 seminar-workshop on Strengthening the History 3 Enriched Curriculum (History of the Muslim Filipinos and Lumads of Minsupala) was participated in by eight faculty members from MSU-Tawi-Tawi, including its Chancellor, Atty. Lorenzo Reyes.

All faculty members teaching History, including those who did not participate in the June 2013 Seminar-Workshop, conducted a pre-test survey, but unfortunately, they were not able to conduct the post-test survey. Due to this, the survey results were incomplete, and thus, rendered invalid.

For the second semester, which just ended last month, we are happy to report that all the five faculty members teaching History 3 were successfully able to conduct both the pre-test and post-test surveys. (The initial survey results were reported by Dr. Fred Magdalena in a separate presentation.)

There were two faculty members who did not participate in the June 2013 Seminar-Workshop, but they helped conduct the surveys for the second semester.

The Department chairperson reported that he conducted an echo-seminar to those teachers handling History 3 who were not able to participate in the said seminar. He also informed us that he had provided those who were not able to attend a copy of the new syllabus and the enriched teaching module.

Here are some comments/observations of some faculty members regarding the new syllabus and the enriched teaching module:

1. Generally, they find the new syllabus and new teaching module very relevant, useful, and functional;
2. The new module provides new materials, new knowledge, new information, and new insights that are not previously available in their schools or personal library collections;
3. Majority of the faculty members are very happy to have copies of the syllabus and the module. Some said that before, they were using only three books—those of Majul, Gowing, and Saleeby. They are now exposed to more relevant reading historical materials;
4. The students enrolled in History 3 also welcome the new syllabus and the teaching module as good tools and instruments in their class discussions;

5. The new syllabus is quite long. It is very difficult to cover all the topics in one short semester; and
6. Some faculty find the new module as a new burden for them to read, study, and analyze.

Here are some suggested recommendations to improve the module:

1. Module on Heroes: If still possible, a module on local heroes is suggested. It has been observed that only heroes recognized by the colonizers, the national government, and the provincial government are the ones found in our history books, not the heroes recognized by the people themselves; and
2. Module on local culture and traditions: It is highly recommended that a module on local culture and traditions should be added. It would also be refreshing and rewarding to understand our local cultures while we are studying the culture of other people. It would also be a good instrument to promote unity in diversity.