



Republic of the Philippines
House of Representatives
Quezon City, Metro Manila

THIRTEENTH CONGRESS
First Regular Session

House Bill No.: **5691**

Introduced by HON. MUJIV S. HATAMAN of Anak Mindanao (AMIN) Party-List

EXPLANATORY NOTE

The *Mindanao Problem* is problem of relationships among the three peoples there (Christians settlers and their descendants, Muslims or Moros, and the indigenous highlander tribes or Lumad) and with the central Philippine government. Addressing the Mindanao problem requires a *Tri-People Approach* - one emphasizes the existence of the three peoples which have to share Mindanao, the ideal of their equality and unity, and Mindanao itself as the basis of a new or additional identity as Mindanaoan or *Mindanawon*. But this should not negate Moro and Lumad identities, which are still struggling for better recognition. In fact, among the three peoples, it is the Lumad which is the most marginalized and minoritized, sometimes even being an "internal minority" or a "minority within a minority."

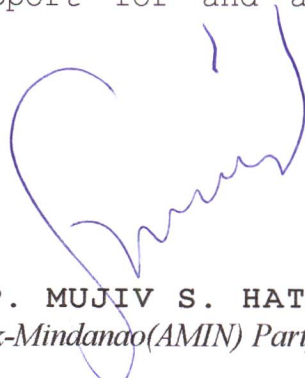
Yet, they too have their story to tell. They too resisted Spanish colonization as well as American military aggression in Mindanao. But later they too were displaced and dispossessed in their own ancestral lands. As Mindanao historian Prof. Rudy B. Rodil notes, the Lumad "do not demand for independence. They merely want a life of peace within their ancestral domain, able to freely practice their customs and mores. They do not resort to the use of arms, except as a last recourse... It may be said that the Lumad struggle in the last quarter of the 20th century was not only a fight for survival, it was also a period of awakening... cultural regeneration, a realization that strength flows from within, from one's consciousness of oneself... rebuilding one's culture within modern conditions." And there is much that this culture can teach other peoples in Mindanao and the Philippines.

It was the late lamented Pope John Paul II who said that every culture is an attempt to ponder the mystery of the person and expresses the transcendent dimension of life; therefore, every culture can teach us one or another dimension of the transcendent. One of the most important institutions for such inter-cultural learning is the school or educational system. This bill therefore mandates the inclusion in the curricula of all levels of education and training in all schools in the country, starting in Mindanao, of the study and understanding of

Lumad history, culture and identity which recall and highlight the positive relations among the tri-peoples in Mindanao, as well as their common origins and other points of commonality. This needs to be emphasized because we may have our differences but we have more in common, on top of which, is the clamor for peace.

History also deals with the issues of ethnicity and respect that are brought to the fore in those situations of minority and majority relationships. Culture and identity of the self and the other have been part of tri-people relations in Mindanao. The past relations and understandings of the other greatly influence the relations of today. The issue of the values and differences in various cultures call out for recognition and a positive acceptance. History indicates that this has not always been the case. And as they say, those who do not learn from the lessons of history are condemned to repeat it.

We therefore earnestly seek support for and approval of this bill.



REP. MUJIV S. HATAMAN
Anak-Mindanao(AMIN) Party List



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**AN ACT PROVIDING FOR THE STUDY OF LUMAD HISTORY,
CULTURE AND IDENTITY IN THE CURRICULA OF ALL
LEVELS OF SCHOOLS IN THE COUNTRY**

Be it enacted by the Senate and the House of Representatives of the Philippines in Congress assembled:

SECTION 1. *Short Title.* - This Act shall be known as the "Lumad History, Culture and Identity Studies Act."

SEC. 2. *Inclusion in Curricula.* - The Department of Education (DepEd) and the Commission on Higher Education (CHED) shall include the study and understanding of Lumad (Mindanao indigenous highlander tribes) history, culture and identity in the curricula of all levels of education and training in all schools in the country, starting in Mindanao, adapting the scope and treatment of the subjects or courses to the respective educational levels. The DepEd and CHED shall likewise initiate and maintain regular programs and special projects to provide venues for information and discussion of Lumad history, culture and identity, including the utilization of informal education and other means to stress the importance of respect therefor.

SEC. 3. *Key Content.* - In the formulation and creation of courses or subjects on Lumad history, culture and identity to be included in the school curricula or other educational or training programs to implement and carry out the directives herein, including the writing, printing and publication of textbooks and other reading materials relative thereto, the agencies concerned shall consult recognized experts on Lumad history, culture and identity, and shall at all times emphasize the following key points and areas:

a) An understanding of the "Mindanao problem" as well as the roots of the conflict there and its impact on the rest of the country, with appropriate attention to the history of the Lumads in the Philippines.

b) The specific character of Mindanao as an island shared by the tri-peoples (Christian settler, Moro and Lumad) and thus

the ideal of their equality, co-existence and unity, including the peculiarities of the different Moro and Lumad ethno-linguistic groups.

c) The positive relations and remembrances in history among the tri-peoples of Mindanao: the Christian settlers and their descendants, the Moros or Muslims, and the Lumad or indigenous highlander tribes.

d) The identification of the common origins of the peoples of Mindanao and of the Philippines as well as other points of commonalities, including the positive presentation of these peoples before the arrival of Islam and Christianity.

e) The appreciation of the various cultures and ethnic identities, including the comparative or cross-cultural studies of Islam, Christianity and indigenous belief systems.

f) Support for the broader Mindanao peace process which address both the structural roots of the Mindanao conflict and the deep social, cultural and religious cleavages there, and which consists not only of peace negotiations with rebel groups but also people-to-people peace processes such as promotion of interfaith dialogue and a culture of peace.

g) Fostering of the attitudes and values of peace and dialogue such as esteem, respect, honesty, sincerity, patience, generosity, graciousness, sensitivity, trust, prudence, and love.

SEC. 4. *Funds and Appropriations.* - The amount as may be necessary for the initial implementation of this Act shall be taken from the discretionary funds of the Office of the President, the DepEd and the CHED and/or from the latter two agencies' appropriations for policy formulation, program planning, standards development and instructional materials development. Thereafter, such amounts such amounts as may be necessary for its continued implementation shall be included in the General Appropriations Act.

SEC. 5. *Repealing Clause.* - Any provision of law or regulations inconsistent herewith is hereby repealed, revoked or modified accordingly.

SEC. 6. *Separability Clause.* - If any provision of this Act is declared unconstitutional or inoperative, the other provisions shall remain in force and effect.

SEC. 7. *Effectivity Clause.* - This Act shall take effect immediately upon approval.

Approved,

REP. MUJIV S. HATAMAN
Anak-Mindanao(AMIN) Party List