

REPUBLIC OF THE PHILIPPINES
HOUSE OF REPRESENTATIVES
Quezon City

SEVENTEENTH CONGRESS
First Regular Session

House Bill No. 5191



Introduced by **MAGDALO Party-List Representative**
HON. GARY C. ALEJANO

Explanatory Note

Biases between Christians and Muslim Filipinos may have been triggered by as early as the 16th Century during the Spanish colonization. The Spanish colonizers used Christianity as a tool in advancing their interest and reducing Muslims to a minority after these groups continually opposed them.

Until today, biases against our Muslim brothers exist. Mistrust between Muslim and Christian Filipinos remains strong that it often results to armed conflicts in Mindanao. Though efforts were made to mend doubts between the two groups, it remains to be unresolved, and hampers the lasting peace and economic development in the region.

The 1987 Constitution states that "the State shall promote social justice in all phases of national development," and that "the State shall give priority to education, science and technology, arts, culture and sports to foster patriotism and nationalism, accelerate social progress, and promote total human liberation and development."

Thus education plays an important role in recognizing the value of interdependence among cultures. Incorporating Moro history, culture, and identity in the curricula of schools may help instill in the consciousness and understanding of the Filipino students the Muslim culture which may possibly eradicate certain biases instilled in the minds of individuals.

There is a clear need, therefore, to require the Commission on Higher Education to develop an elective on Moro history, culture and identity as part of our long-standing efforts to promote greater appreciation of their centuries-long rich historical and cultural heritage among majority of Filipinos. It has been said that the history of the Bangsamoro people forms part of the backbone of the historical development of the country. It is about time that we recognize the rightful place of the history and identity of the Bangsamoro in the fabric of our national history.

In view of the foregoing, approval of this measure is earnestly sought.


GARY C. ALEJANO

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AN ACT
MANDATING THE COMMISSION ON HIGHER EDUCATION TO INCLUDE A
SUBJECT OF MORO HISTORY, CULTURE AND IDENTITY STUDIES AS AN
ELECTIVE IN THE HIGHER EDUCATION CURRICULUM

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

1 **SEC. 1. Short Title.** – This Act shall be known as the “Moro History, Culture and
2 Identity Studies Act”.

3
4 **SEC. 2. Higher education curriculum.** – The term “*Higher education curriculum*” shall
5 refer to the general education curriculum designed for students taking up courses leading to a
6 degree.

7
8 **SEC. 3. Inclusion of the Subject of “Moro History, Culture and Identity Studies” as an**
9 ***Elective in the Higher Education Curriculum.*** – Pursuant to its mandate under Republic Act of
10 1994”, the Commission on Higher Education (CHED) is hereby mandated to develop a course of
11 “Moro History, Culture and Identity Studies” as an elective in the higher education curriculum.

12
13 **SEC. 4. Key Content.** – In the formulation and creation of the Moro History, Culture and
14 Identity Studies, including the writing, printing and publication of textbooks and other reading
15 materials relative thereto, the agencies concerned shall consult recognized experts on Moro
16 History, Culture and Identity, as well as recognized resource persons on the Mindanao Peace
17 Process and Muslim- Christian dialogue, and shall at all times emphasize the following key
18 points and areas:

- 19 (a) An understanding of the “Mindanao problem” and the “Moro problem” as well as the
20 roots of the conflict there and its impact on the rest of the country, with appropriate
21 attention to the history of the Muslims in the Philippines;

- 1 (b) The specific character of Mindanao as an island shared by these tri- peoples and thus
2 the ideal of their equality, co- existence and unity, including the peculiarities of the
3 different Moro and Lumad ethno- linguistic groups;
- 4 (c) The positive relations and remembrances in history among the tri- peoples of
5 Mindanao: the Christian settlers and their descendants, the Moros or Muslims, and the
6 Lumads or indigeneous highlander tribes;
- 7 (d) The identification of the common origins of the people of Mindanao and of the
8 Philippines as well as other points of commonalities, including the positive
9 presentation of these peoples before the arrival of Islam and Christianity;
- 10 (e) The appreciation of the various cultures and ethnic identities;
- 11 (f) Support for the broader Mindanao Peace Process which addresses both the structural
12 roots of the Mindanao conflict and the deep social, cultural and religious cleavages
13 there, and which consists not only of peace negotiations with rebel groups but also
14 people- to- people peace processes such as the promotion of Muslim- Christian
15 dialogue and a culture of peace; and
- 16 (g) Fostering of the attitudes and values of peace and dialogue such as esteem, respect,
17 honesty, sincerity, patience, generosity, graciousness, sensitivity, trust, prudence and
18 love.

19
20 **SEC. 5. *Repealing Clause.*** – Any provision of law or regulation inconsistent herewith is
21 hereby repealed, revoked or modified accordingly.

22
23 **SEC. 6. *Separability Clause.*** - If any provision of this Act is declared unconstitutional or
24 inoperative, the other provisions shall remain in force and effect.

25
26 **SEC. 7. *Effectivity.*** – This Act shall take effect fifteen (15) days after its publication in
27 the *Official Gazette* or in a newspaper of general circulation.

Approved,