

REPUBLIC OF THE PHILIPPINES
HOUSE OF REPRESENTATIVES
Quezon City

SEVENTEENTH CONGRESS
Third Regular Session

House Bill No. 8456



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

EXPLANATORY NOTE

The Mindanao conflict is fundamentally triggered more by the centralism of the state and inadequate democratic space that limits the self-governing power of the minorities, particularly the Muslims, in the southern Philippines. The contradiction between state's nation-building efforts and state-creation endeavours of the secessionist movement has sharpened the political violence in Mindanao. The tenacity and seriousness of the conflict remain complicated with the unremitting inability of the state to substantially and decisively address, over a long period, its core causes – insubstantial political autonomy, socioeconomic grievances and deprivation, and perceived injustices, discrimination, and alienation of the people from the mainstream of Philippine political and economic development¹

While there are substantive and comprehensive measures seeking to address the Mindanao problem, like the Bangsamoro Basic Law, there is still a need to educate the general population about the relevance of the Mindanao problem in the contemporary understanding of our shared history and culture. A tri-people approach, one which emphasizes the existence of these three groups: Christians, Moros, and Lumads and their shared struggle for equality and unity in Mindanao should be a mainstay in the curricula of all levels of education. A well-rounded, factually sound, and unbiased presentation of the Mindanao problem will ensure that all Filipinos would come to appreciate, understand, and hopefully be able to address in the near future whatever ills the island of Mindanao, should the problem persist way past our lifetimes. Ultimately, it would instill the value of harmony and compassion among the adherents of different creeds and ethnicities.

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


Rep. Gary C. Alejano

1. Buendia, R.G. (2006). *The Politics of Death: Political Violence in Southeast Asia*. Lit Verlag Berline. pp. 147-187

REPUBLIC OF THE PHILIPPINES
HOUSE OF REPRESENTATIVES
Quezon City

SEVENTEENTH CONGRESS
Third Regular Session

House Bill No. **8456**

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

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 House of Representatives of the Philippines in Congress assembled,

1 **SECTION 1. Short Title.**—This Act shall be known as the “**Lumad History, Culture, and**
2 **Identity Studies Act.**”
3

4 **SEC. 2. Inclusion in Curricula.**—The Department of Education (DepEd) and the
5 Commission on Higher Education (CHED) shall include the study and understanding of Lumad
6 (Mindanao indigenous highlander tribes) history, culture, and identity in the curricula of all levels
7 of education and training in all schools in the country, starting in Mindanao, adapting the scope and
8 treatment of the subjects or courses to the respective educational levels. The DepEd and CHED
9 shall likewise initiate and maintain regular programs and special projects to provide venues for
10 information and discussion of Lumad history, culture, and identity, including the utilization of
11 informal education and other means to stress the importance of respect therefor.
12

13 **SEC. 3. Key Content.**—In the formulation and creation of courses or subjects on Lumad
14 history, culture, and identity to be included in the school curricula or other educational or training
15 programs to implement and carry out the directives herein, including the writing, printing, and
16 publication of textbooks and other reading materials relative thereto, the agencies concerned shall
17 consult recognized experts on Lumad history, culture and identity, and shall at all times emphasize
18 the following key points and areas:
19

20 a. An understanding of the “Mindanao problem” as well as the roots of the conflict
21 there and its impact on the rest of the country, with an appropriate attention to the history of
22 the Lumads in the Philippines;

23 b. The specific character of Mindanao as an island shared by the tri-peoples
24 (Christian, settler, Moro, and Lumad) and thus the ideal of their equality, co-existence and unity,
25 including the peculiarities of the different Moro and Lumad ethno-linguistic groups;
26

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

1
2 d. The identification of the common origins of the peoples of Mindanao and of the
3 Philippines as well as other points of commonalities, including the positive presentation of
4 these peoples before the arrival of Islam and Christianity;
5

6 e. The appreciation of the various cultures and ethnic identities, including the
7 comparative or cross-cultural studies of Islam, Christianity, and indigenous belief systems;
8

9 f. Support for the broader Mindanao peace process which address both the structural
10 roots of the Mindanao conflict and the deep social, cultural, and religious cleavages there,
11 and which consists not only of peace negotiations with rebel groups but also people-to-people
12 peace processes such as promotion of interfaith dialogue and a culture of peace; and
13

14 g. Fostering of the attitudes and values of peace and dialogue such as esteem,
15 respect, honesty, sincerity, patience, generosity, graciousness, sensitivity, trust, prudence, and
16 love.
17

18 **SEC. 4. Appropriations.**—The amount necessary for the implementation of this Act shall be
19 taken from the discretionary funds of the Office of the President, the DepEd, and the CHED and/or
20 from the latter two agencies' appropriations for policy formulation, program planning, standards
21 development, and instructional materials development. Thereafter, such amounts as may be
22 necessary for its continued implementation shall be included in the annual General Appropriations
23 Act.
24

25 **SEC. 5. Repealing Clause.**—All laws, executive orders, executive issuances, or letters of
26 instructions, or any part thereof, inconsistent with or contrary to the provisions of this Act, are
27 hereby repealed, amended, or modified accordingly.
28

29 **SEC. 6. Separability Clause.**—If for any reason, any section or provision of this Act shall
30 be declared unconstitutional or invalid, the other parts thereof not affected shall remain valid.
31

32 **SEC. 7. Effectivity.**—This Act shall take effect immediately upon approval.

Approved,