MINDANAO-SULU TIMELINE **2017 Pilot Edition A Mindanao Peace History**

Education Project

JOSE JOWEL CANUDAY, DPhil. (Oxon.) Ateneo de Manila University

Presenter



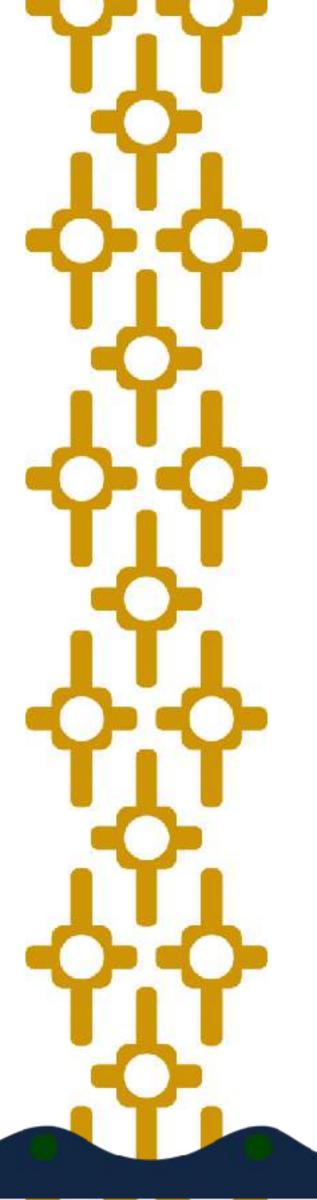
PRESENTATION FLOW

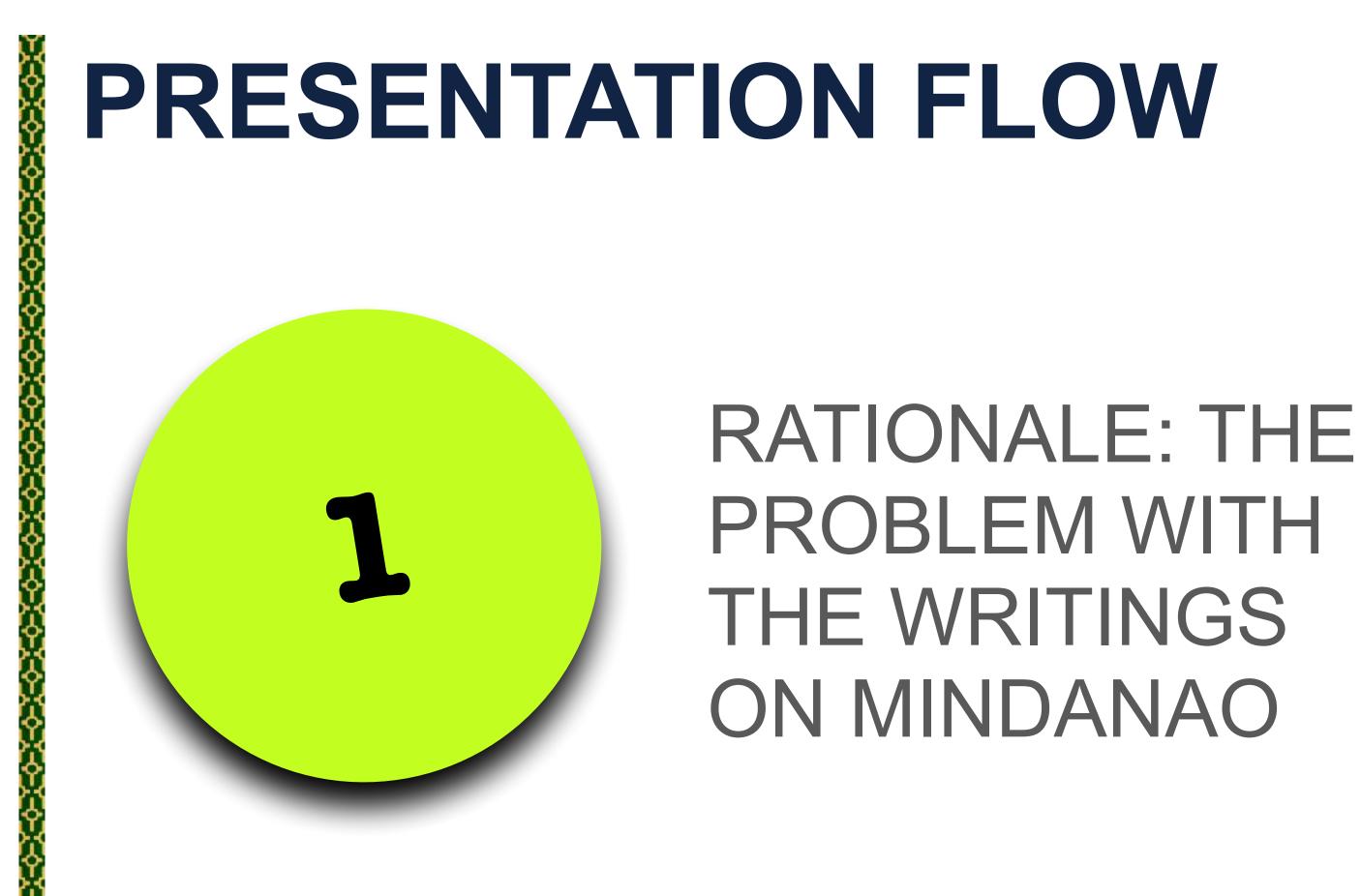
RATIONALE: THE TROUBLE WITH THE WRITINGS ON MINDANAO

CONCEIVING THE MINDANAO TIMELINE

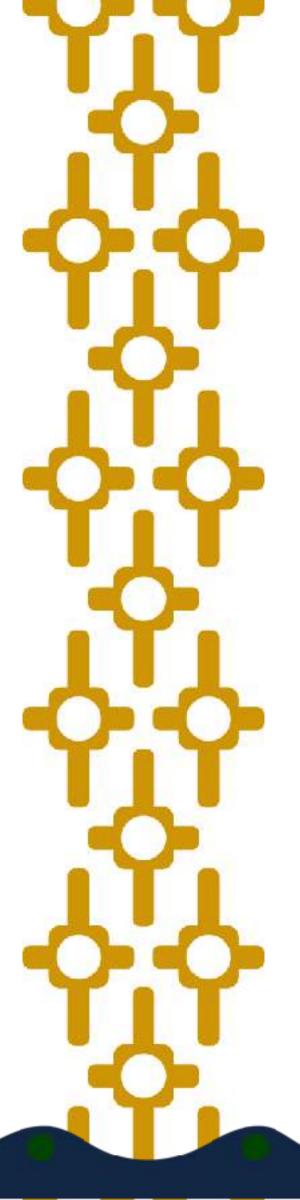












MISREPRESENTING MINDANAO:

•Troubled writings on a troubled land

WAY MINDANAO HISTORY HAS TO BE RIGHTLY 'RTTFN?

The Trouble with History

- faint idea of our common history. Mindanao seems contested.
- Many Filipinos have a • Everything about

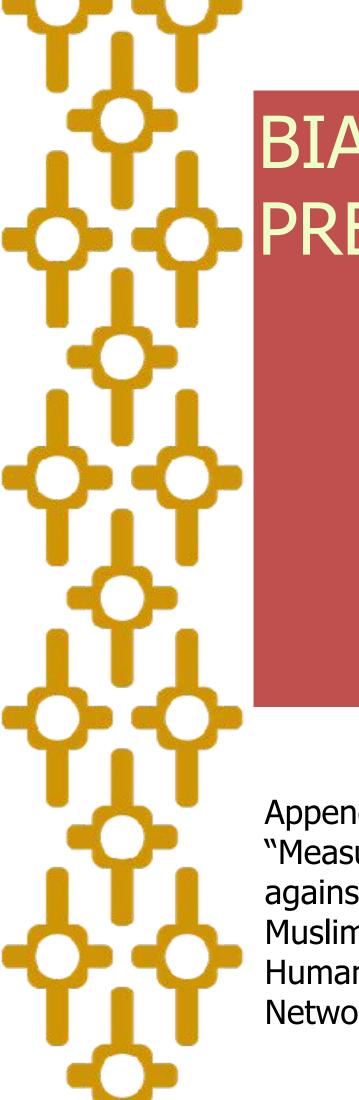
Roots of conflict: Muslims, Christians, and the Mindanao struggle (Politics and governance series)

Tolibas-Nuñez, Rosalita

Note: This is not the actual book cover

BIASES AND PREJUDICES

"...the perceptions and understandings that Muslims and Christians have of each other lack objectivity and are coloured by strong biases and prejudices; but especially strong are the biases Christians have against Muslims." Rosalita Tolibas-Nunez, 1997. Roots of conflict: Muslims, Christians, and the Mindanao struggle. Makati City: Asian Institute of Management. P. 84.



BIASES and PREJUDICES

Appendix 1.1. "Measuring the bias against Muslims," (Manila: Human Development Network, 2005).

55%

47%

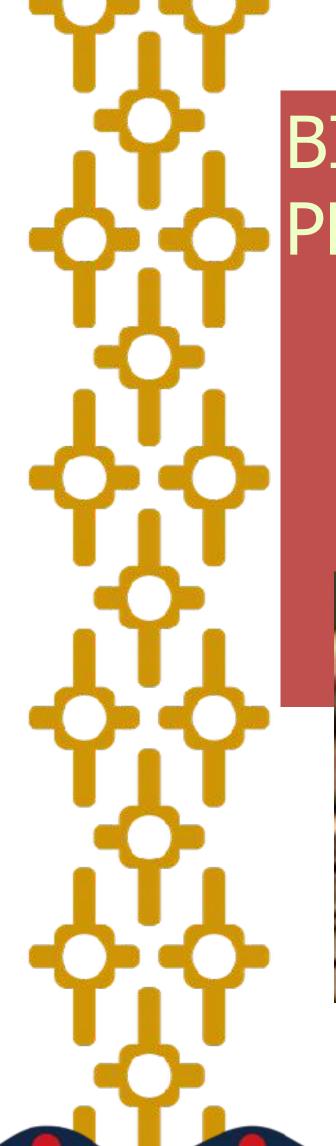
44%

What the majority of the Filipinos think about their Muslims compatriots?

Muslims are probably more prone to run amok

Muslims are probably terrorists or extremists

Muslims probably secretly hate all non-Muslims secretely.



BIASES and PREJUDICES



Accountability: the Catholic Schools's and the Reproduction of Prejudices

"The Catholic Church in general and Catholic educational institutions in particular are weighed down by 'baggages' as a repository of confessional and historical biases against Muslims and Lumads."

Atty. Benny Bacani Cotabato City

Director, Institute for Autonomous Government

BIASES and PREJUDICES

Milligan, J.A. (2005). Faith in School: Educational Policy Responses to Ethno-Religious Conflict in the Southern Philippines, 1935-1985

Elitist Manila-centred Worldview

Nationalistic educational policy

Widely experienced as a homogenisation of Filipino identity hostile to Muslim Filipino identities, regardless of that bureaucracy's benevolent intentions.

> Pursued within the conceptual framework of civilisation-development, state educational policies gave integration a veneer of benevolence..."

Formulated within the cultural, religious, and political worldview of a Manila-centred elite

BIASES and PREJUDICES

Milligan, J.A. (2005). Faith in School: Educational Policy Responses to Ethno-Religious Conflict in the Southern Philippines, 1935-1985

Manila-centric **Elitist Worldview**

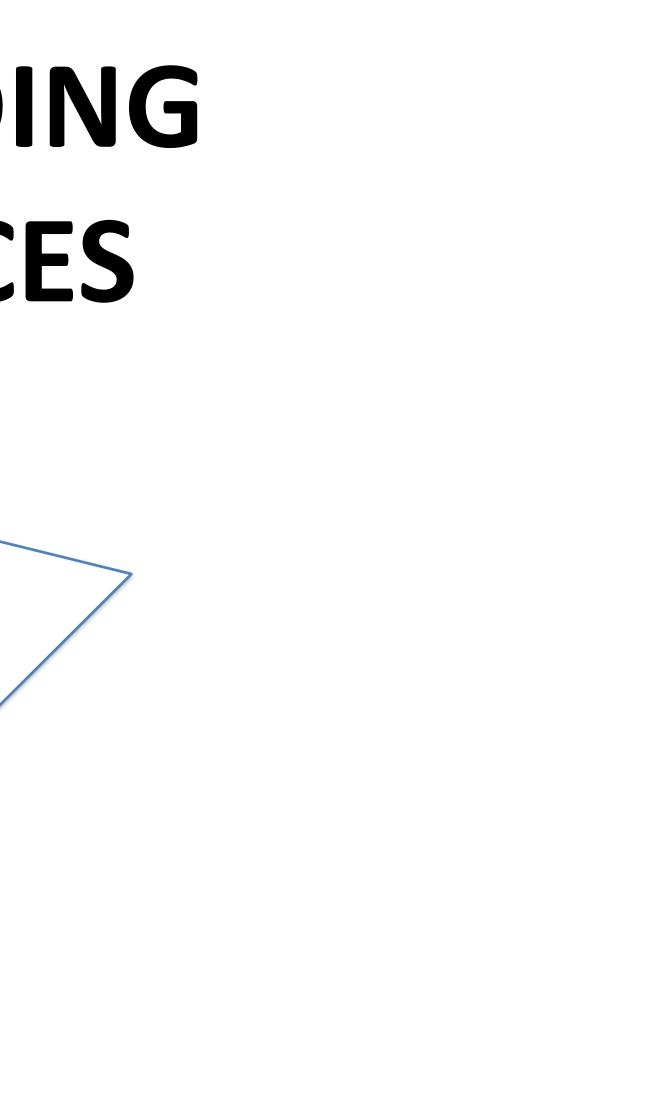
- experience...
- tensions in Mindanao"

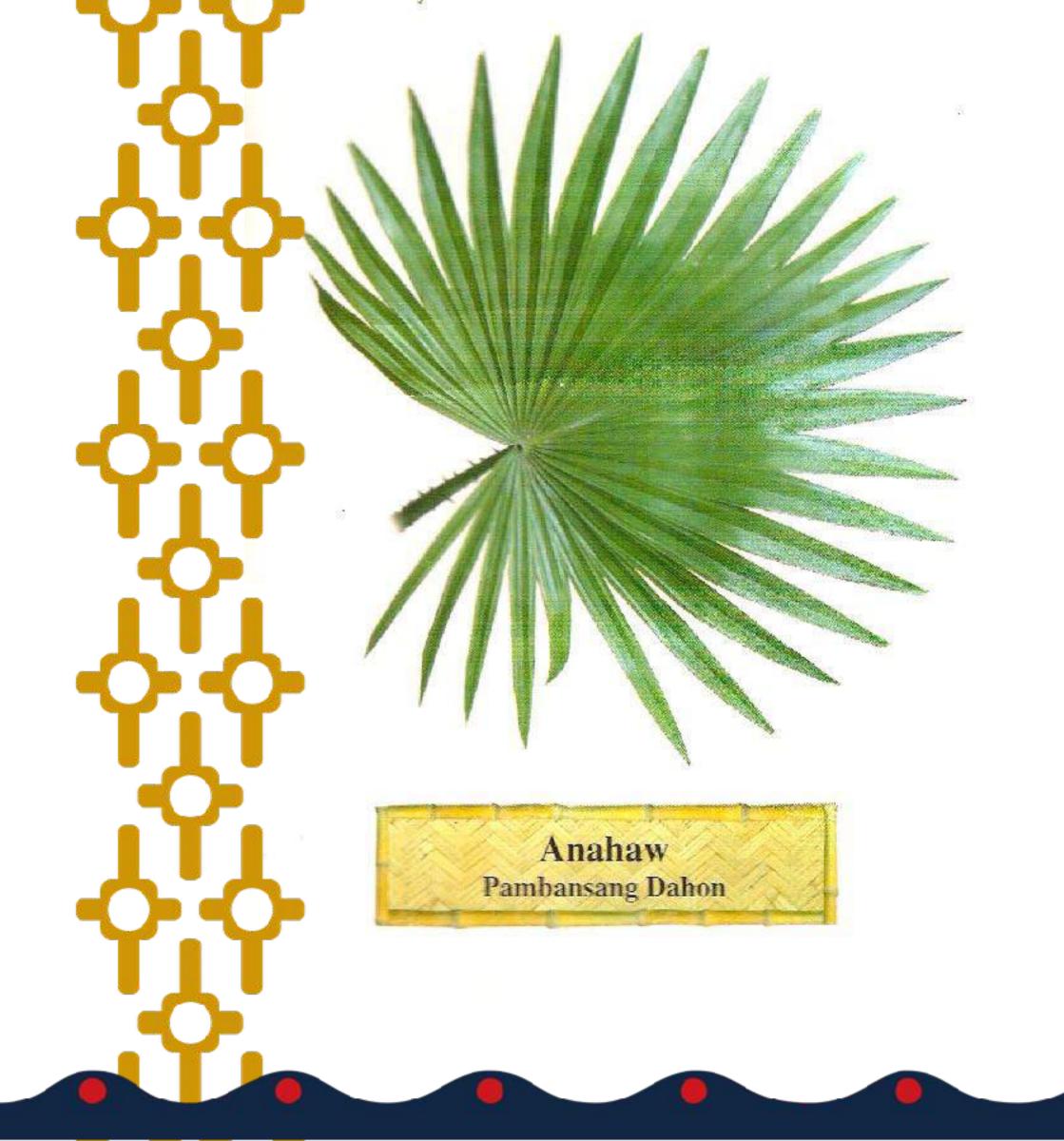
"The Manila-centered educational elite continued to hold the power to define national identity in terms of colonial borders and their own historical

"While 50 years of the policy of integration through education no doubt contributed to the social mobility of individual Muslims...it largely failed to achieve the goal of mitigating Muslim-Christian

UNDERSTANDING THE PREJUDICES

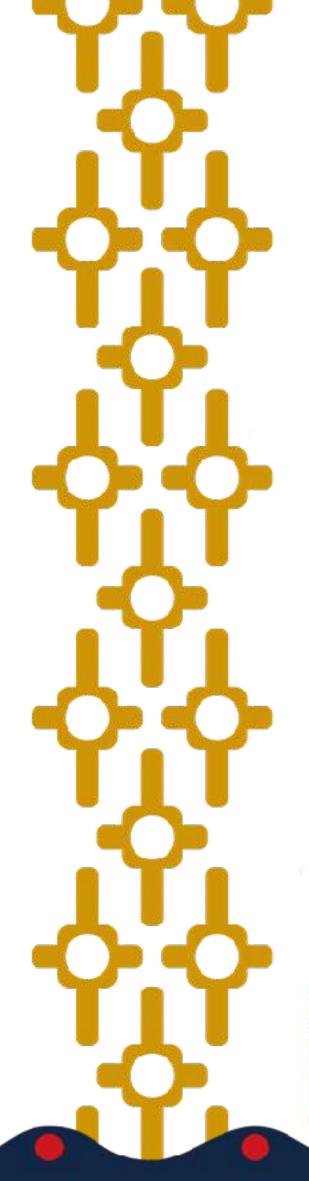
QUIZ!





Anahaw

Pambansang Dahon

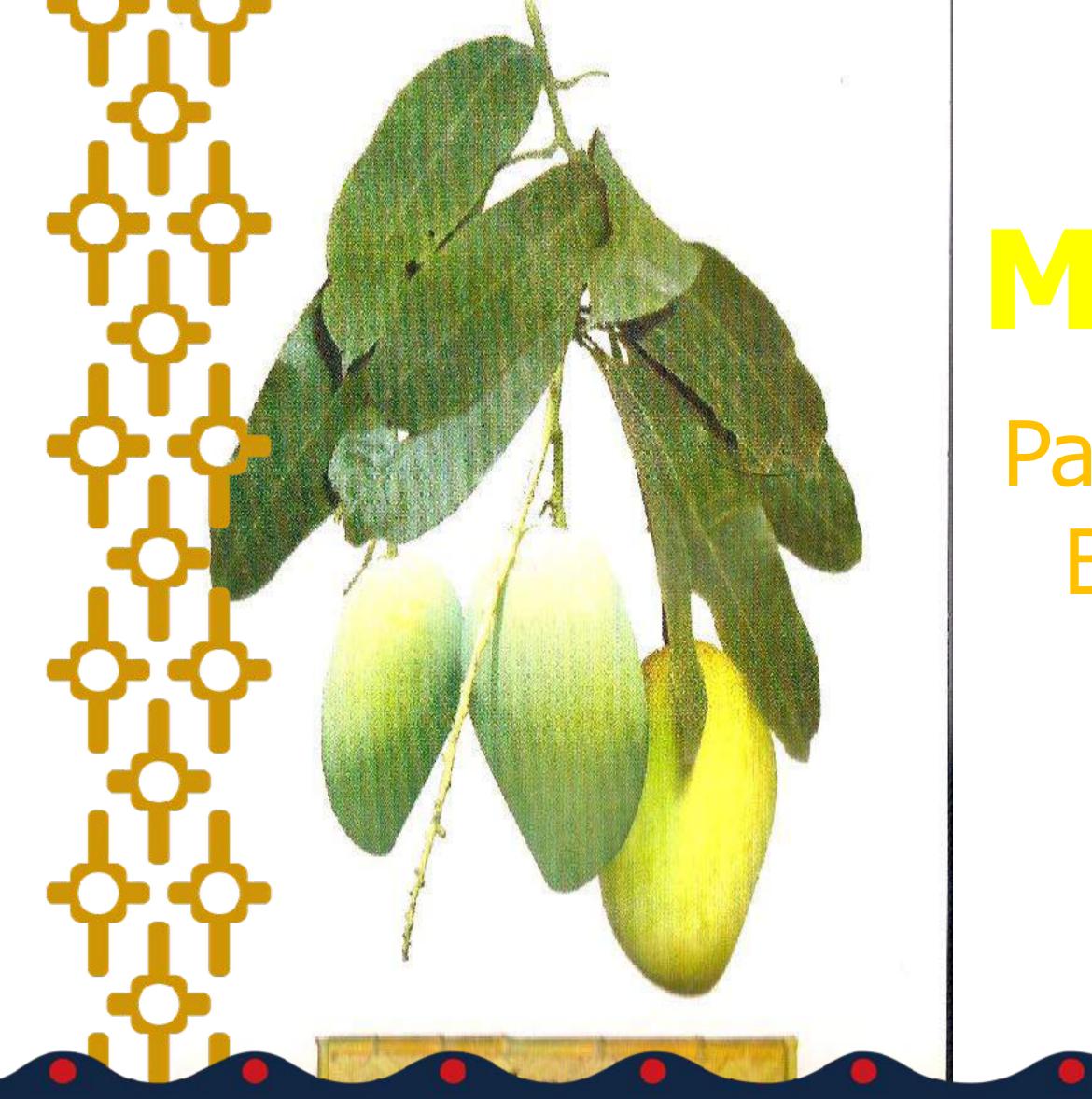




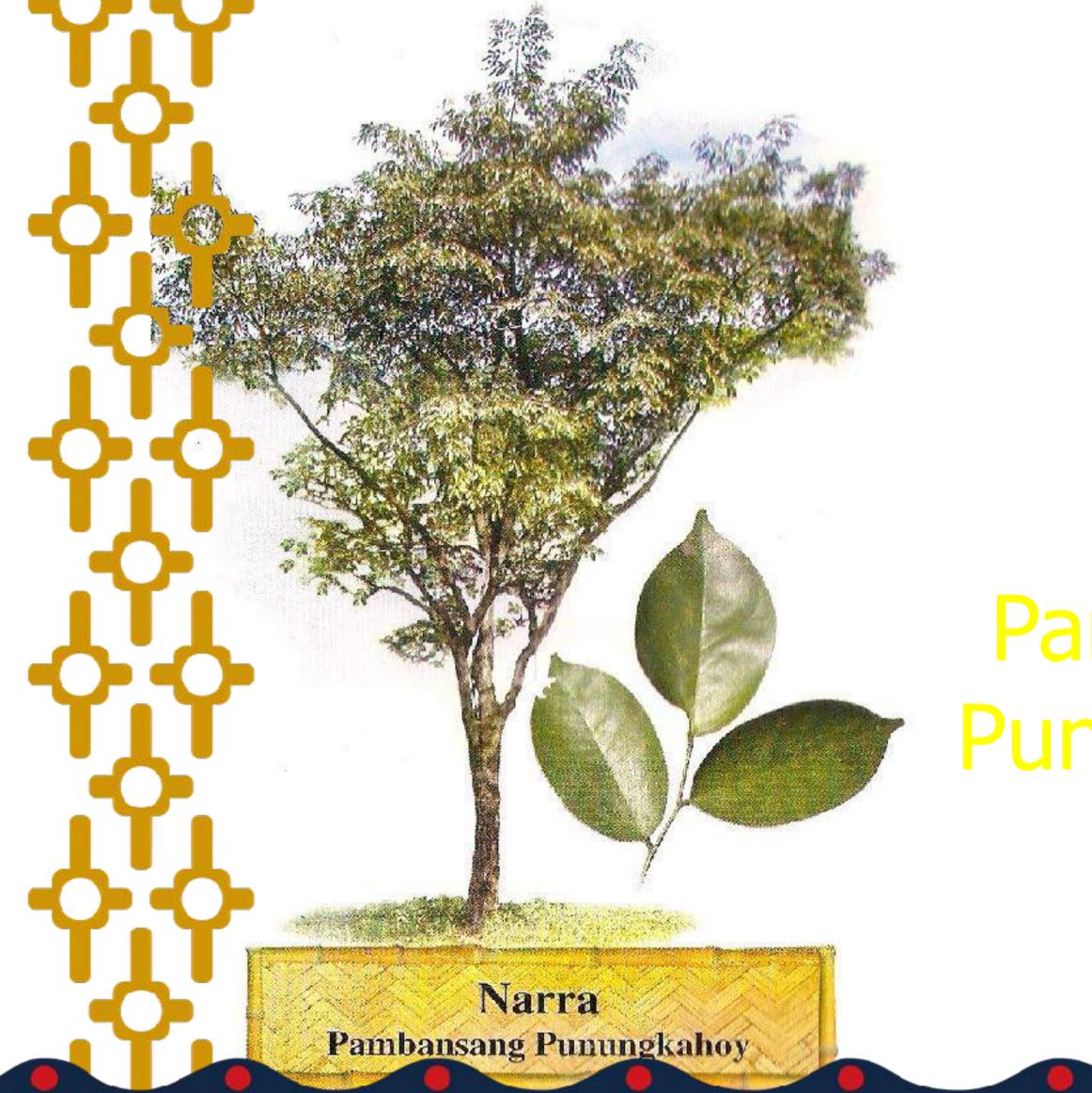
Sampaguita **Pambansang Bulaklak**

Sampaguita

Pambansang Bulaklak

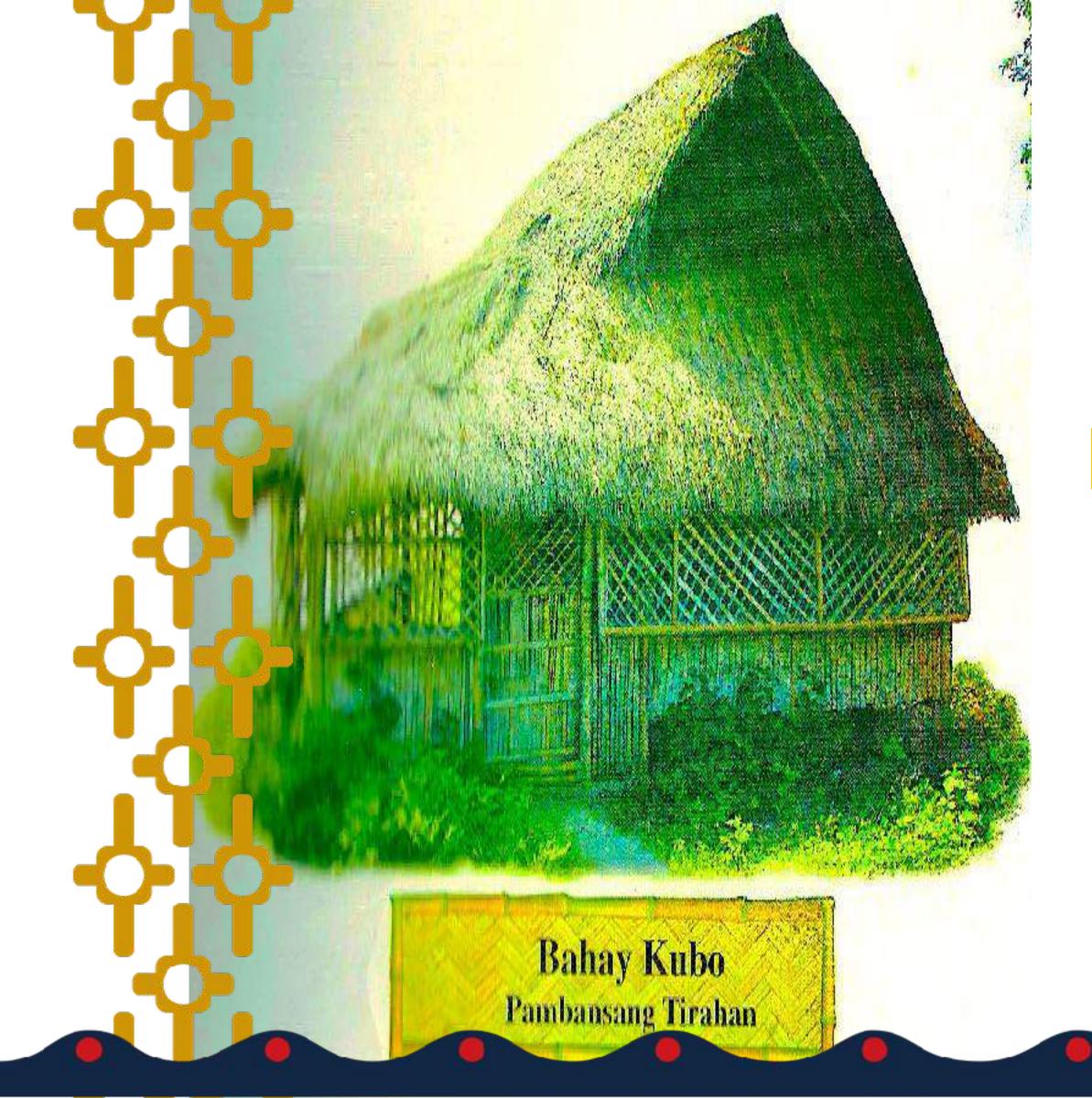


Mangga Pambansang Bungang-Kahoy





Pambansang Punong-Kahoy



Kubo

Pambansang Tirahan



Aglia Pambansang Ibon





Bangus

Pambansang Isda

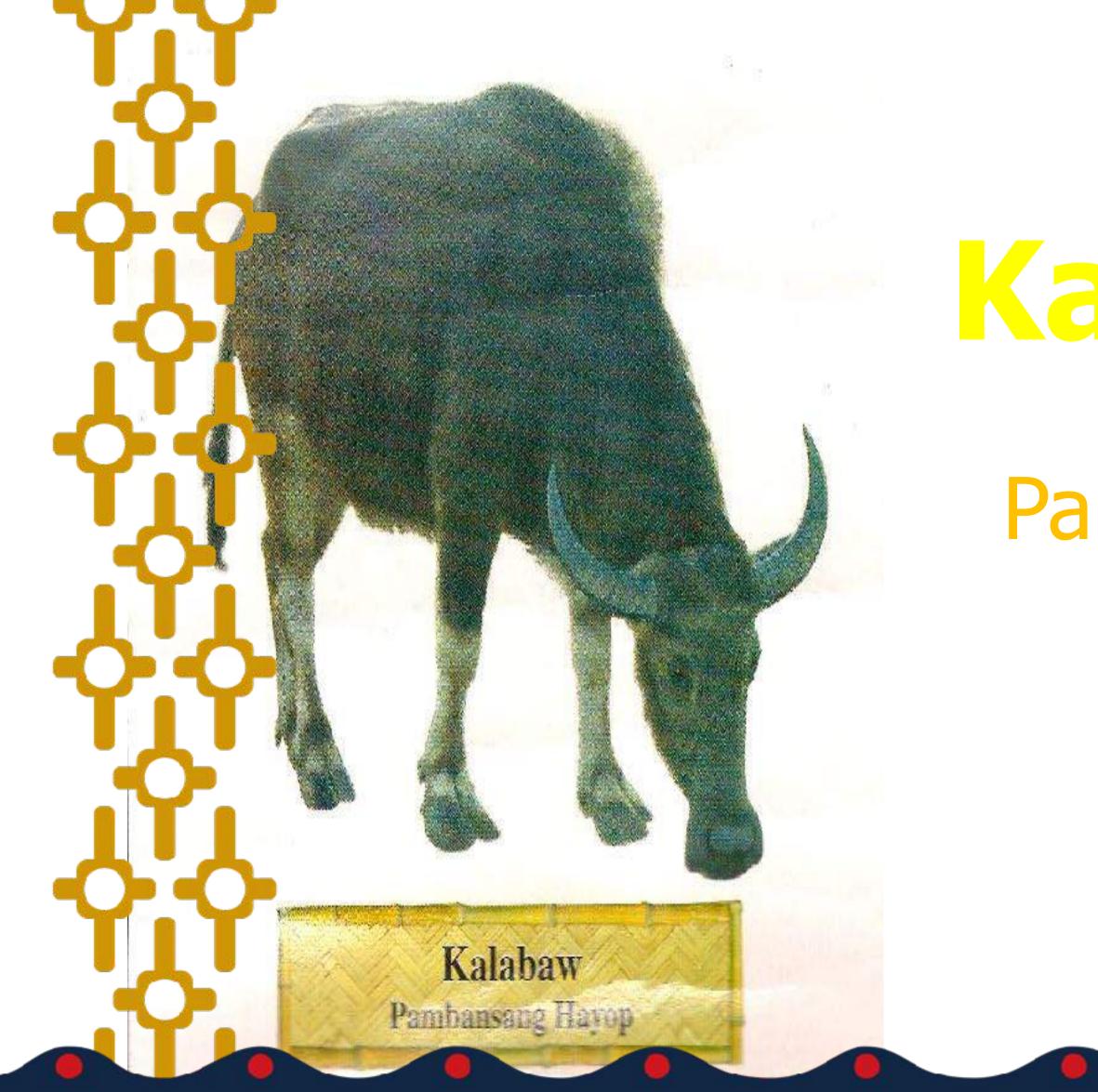


Litson ANO ang Pambansang PAGKAIN?



"2004 Teachers' Choice"

Also available: 2007, 2011 editions)



Kalabaw

Pambansang Hayop



Bangus

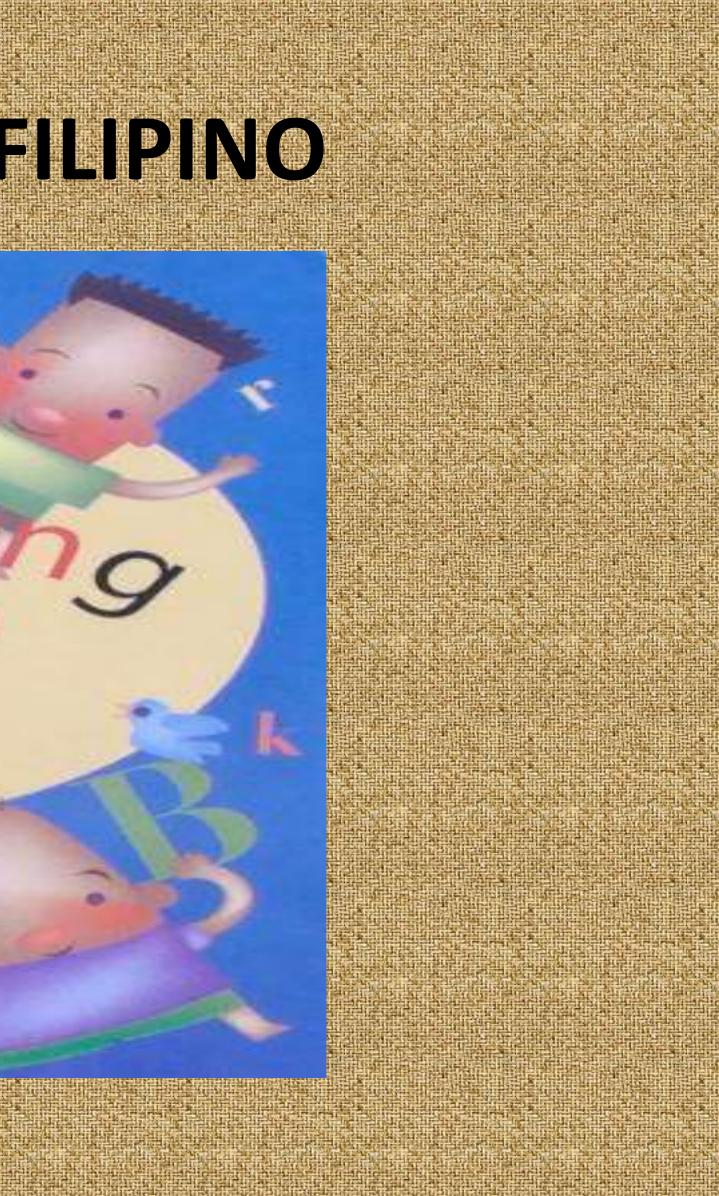
Pambansang Isda

Pambansang Wika: FILIPINO

enberono Vipino 9

Tinipon ni Victoria Añonuevo

> Guhit ni Paul Eric Roca



PAMBANSANG SAGISAG NG PILIPINAS O PANGUNAHING SAGISAG?

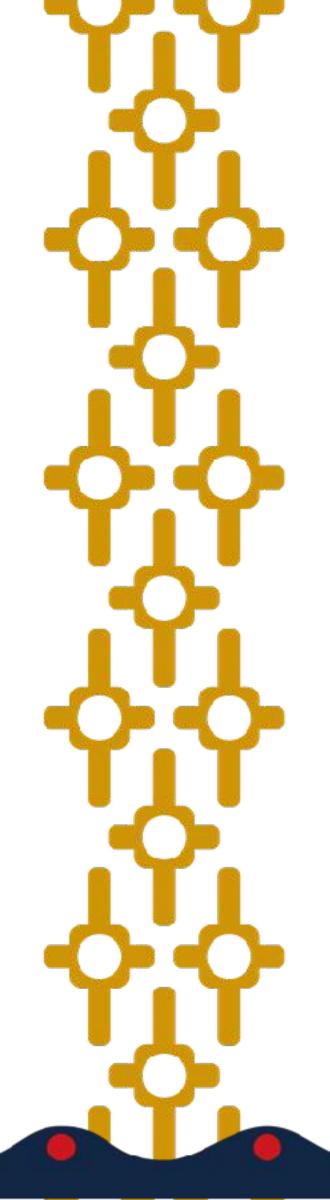
PAMBANSANG WIKA?

Sabeton Elipino

Tinipon ni Victoria Añonuevo

> Guhit ni Paul Eric Roca

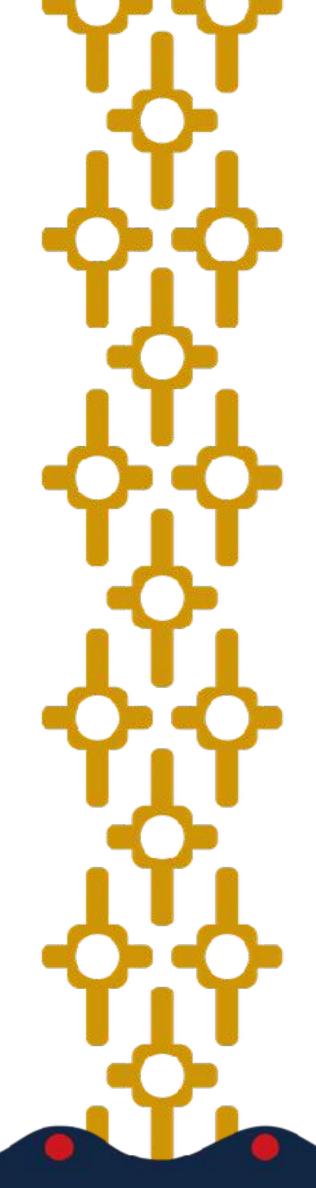






Pambansang Bayani?

 Philippine laws do not provide a national hero/s.



Pambansang Sayaw?



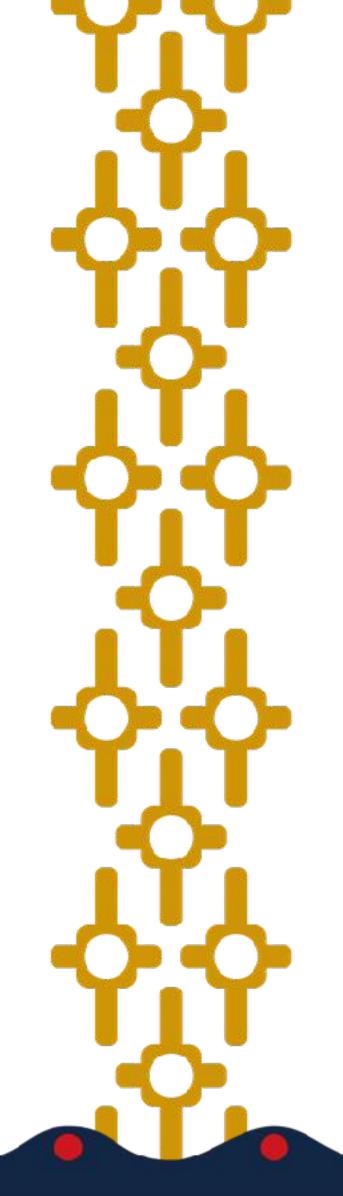


Pambansang Isda?



Pambansang Damit ng lalaki?

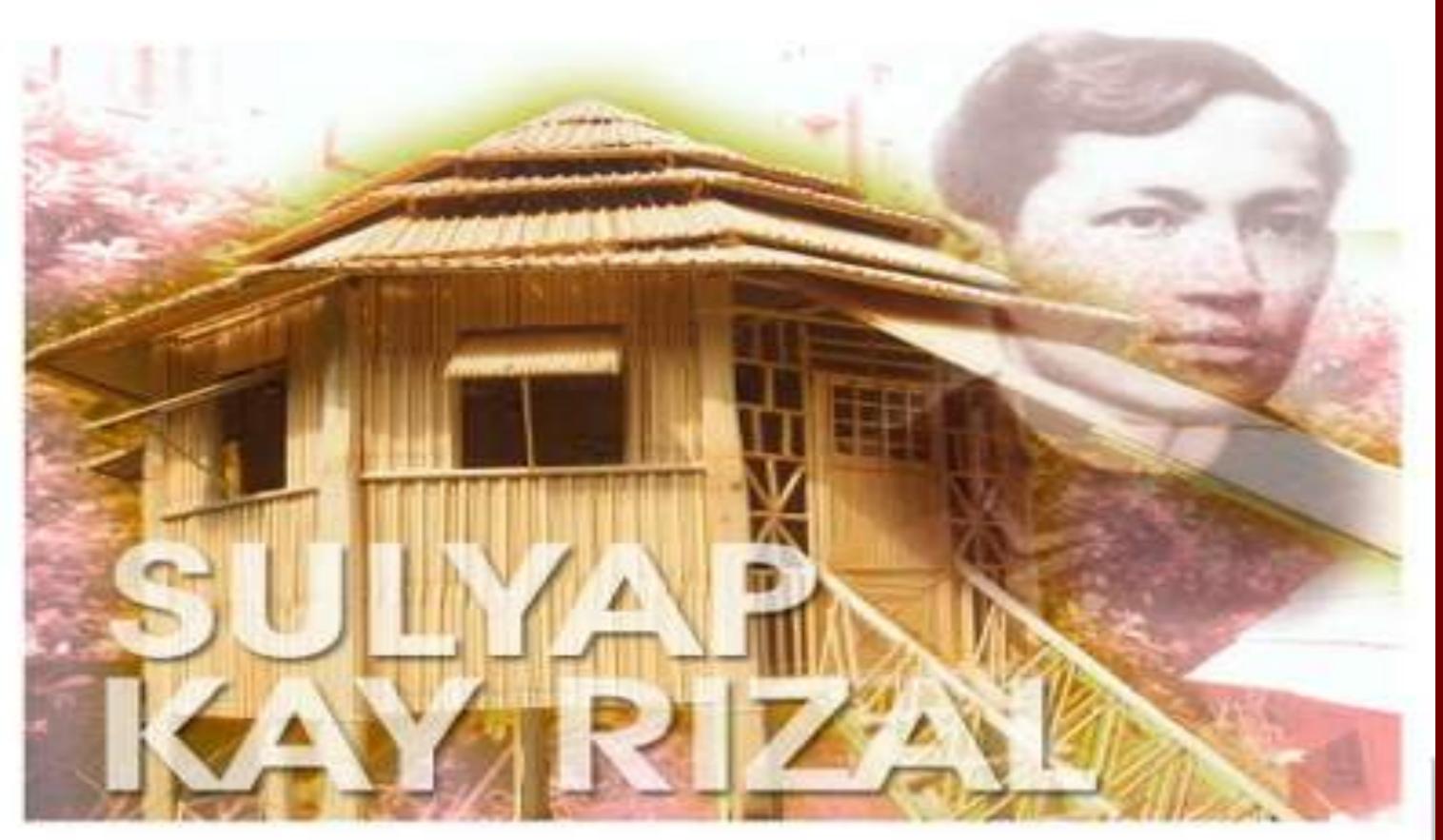


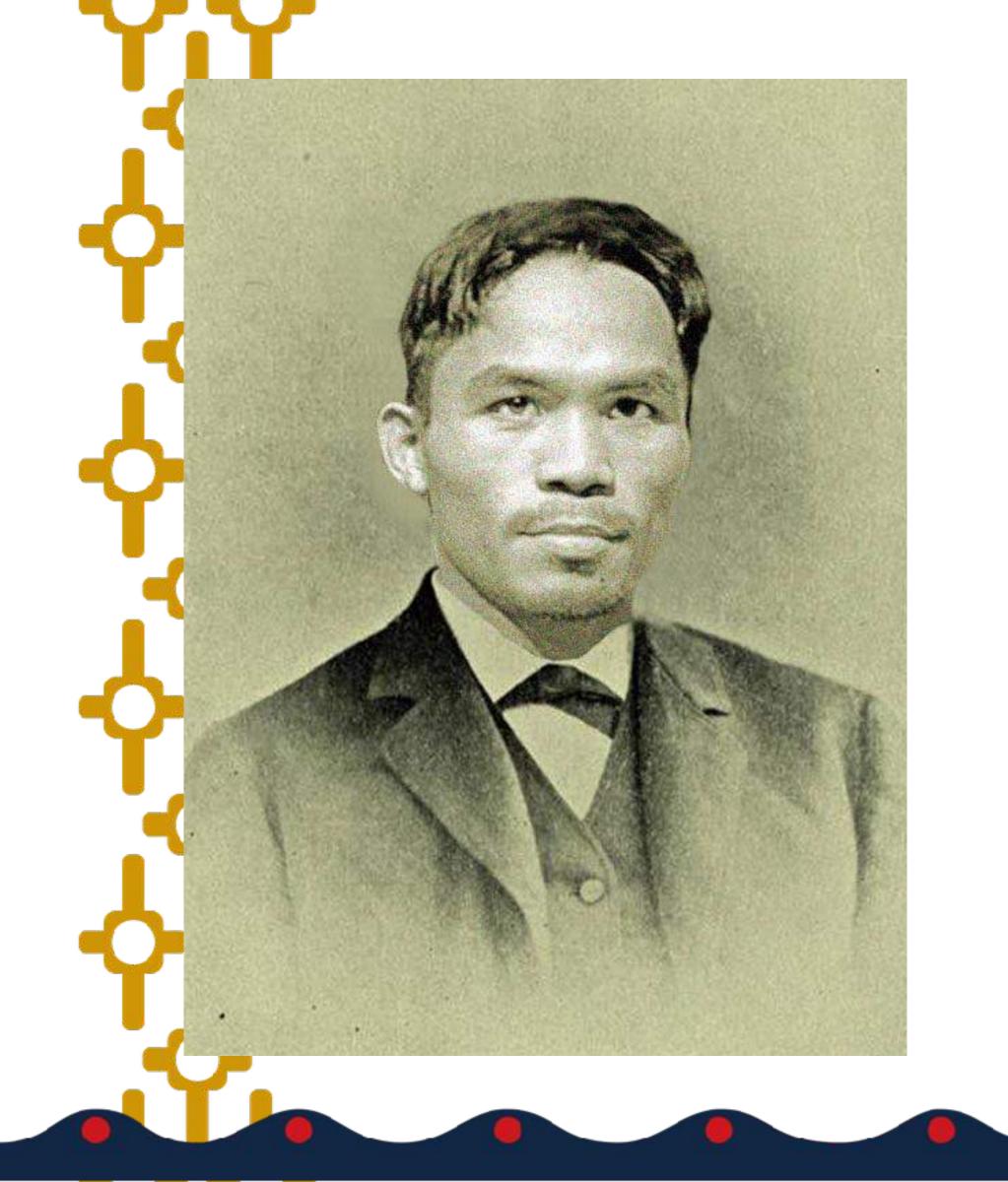


Pambansang Damit ng Babae?



BAKIT SULYAP LANG KAY RIZAL SA DAPITAN?

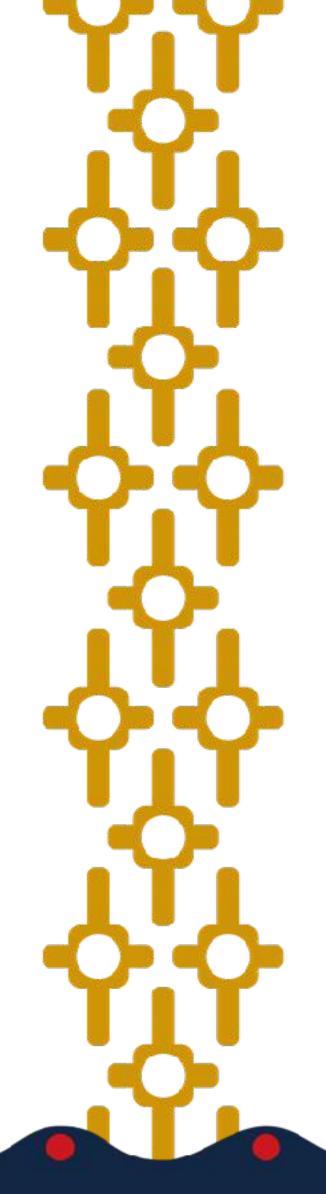




Paquiao Pambansang Kamao

BAKIT SULYAP LANG KAY RIZAL SA DAPITAN?



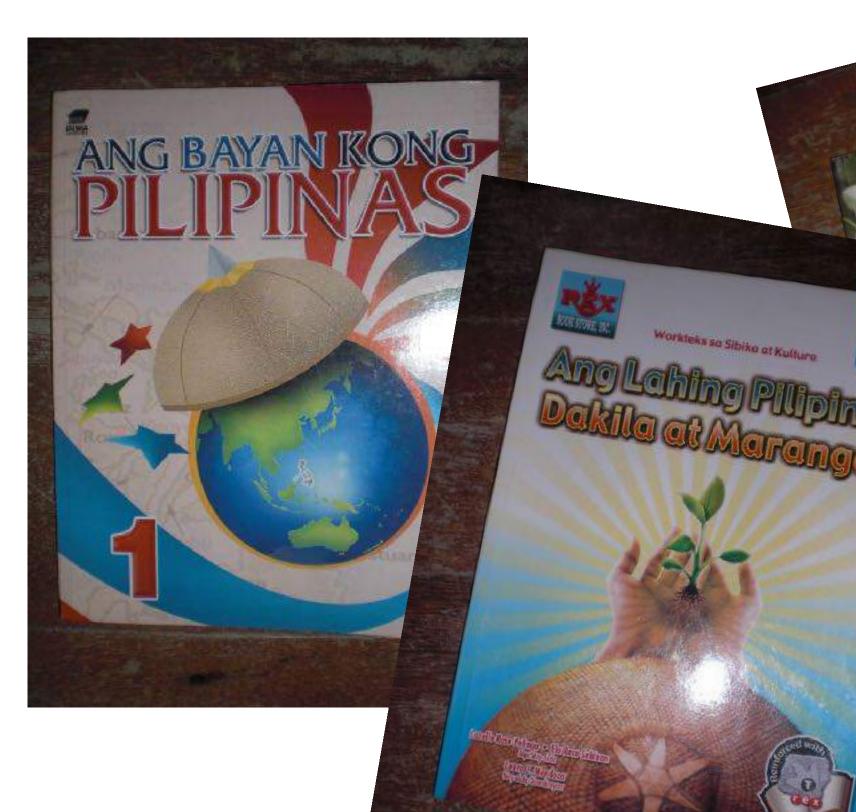


REVIEW

Mindanao in Philippine Primary School Textbooks

3

IO-ES Makabayan Ser



Compiled by Albert Alejo, SJ

Compiled by Grade VI Textbook (2007) Albert Alejo, SJ

Pangkat ng mga Muslim

Ang sumusunod ay naniniwala sa Islam. Tinatawag silang mga Muslim na Pilipino. Maguindanao – Davao del Sur Yakan - Basilan Tausug – Lanao del Norte Sangil – Zamboanga del Norte Molbog - Basilan, Palawan Samal - Palawan Kalagan - Sultan Kudarat Palawani - Palawan Badjao - Cagayan de Sulu

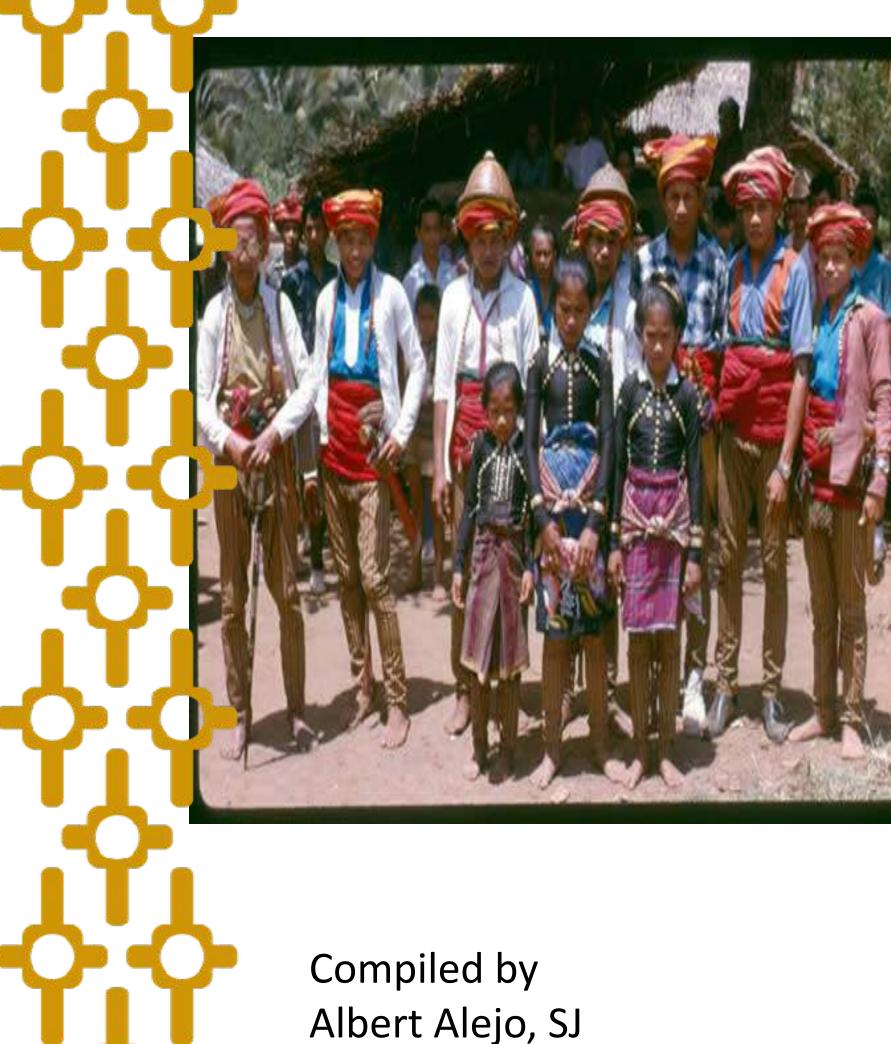
- Kalibugan Zamboanga
- Jama Mapun Tawi-Tawi





Maranao - Sulu, Tawi-Tawi





"Ang Yakan naman ay taga-Basilan. Maliit lamang sila, singkit ang mga mata, at maitim ang buhok na parang taga-Borneo." ---Grade 6. (2007)

Grade School Texts

Home > Top Stories > Righting History: Mindanao portrayed as war zone in children's textbooks

Righting History: Mindanao portrayed as war zone in children's textbooks

By CAROLYN O. ARGUILLAS - SEPTEMBER 19, 2011

DAVAO CITY (MindaNews/18 September) — What are we teaching our children?

There is little mention of Mindanao in the Social Studies/Sibika textbooks from the first grade in elementary to fourth year in high school — a total of ten year levels but aside from glaring errors in fact like Maguindanaoans are from Davao del Sur, Maranaos are from Sulu and Tawi-tawi or Bukidnon is in Lanao, what students nationwide learn about Mindanao is that it is a "war zone," a " land inhabited only by Muslims," a "land of conflict and war," and an island with no heroes, no natural resources and tourist spots and no significant contribution to the Philippine economy or the protest movement under martial law, initial findings from content analysis of these textbooks and focus group discussions, showed.

GRADE 2 TEXTBOOK

Mga Bata sa Mindanao emise protelu sa novA

Ang kaguluhan sa Mindanao ay may malaking epekto sa pamumuhay ng kabataan doon. Tinatayang halos kalahating milyon ang apektado ng paglipat-lipat ng mga pamilya dahil sa madalas na <u>pagsiklab</u> ng labanan sa pagitan ng mga sundalo at rebelde.



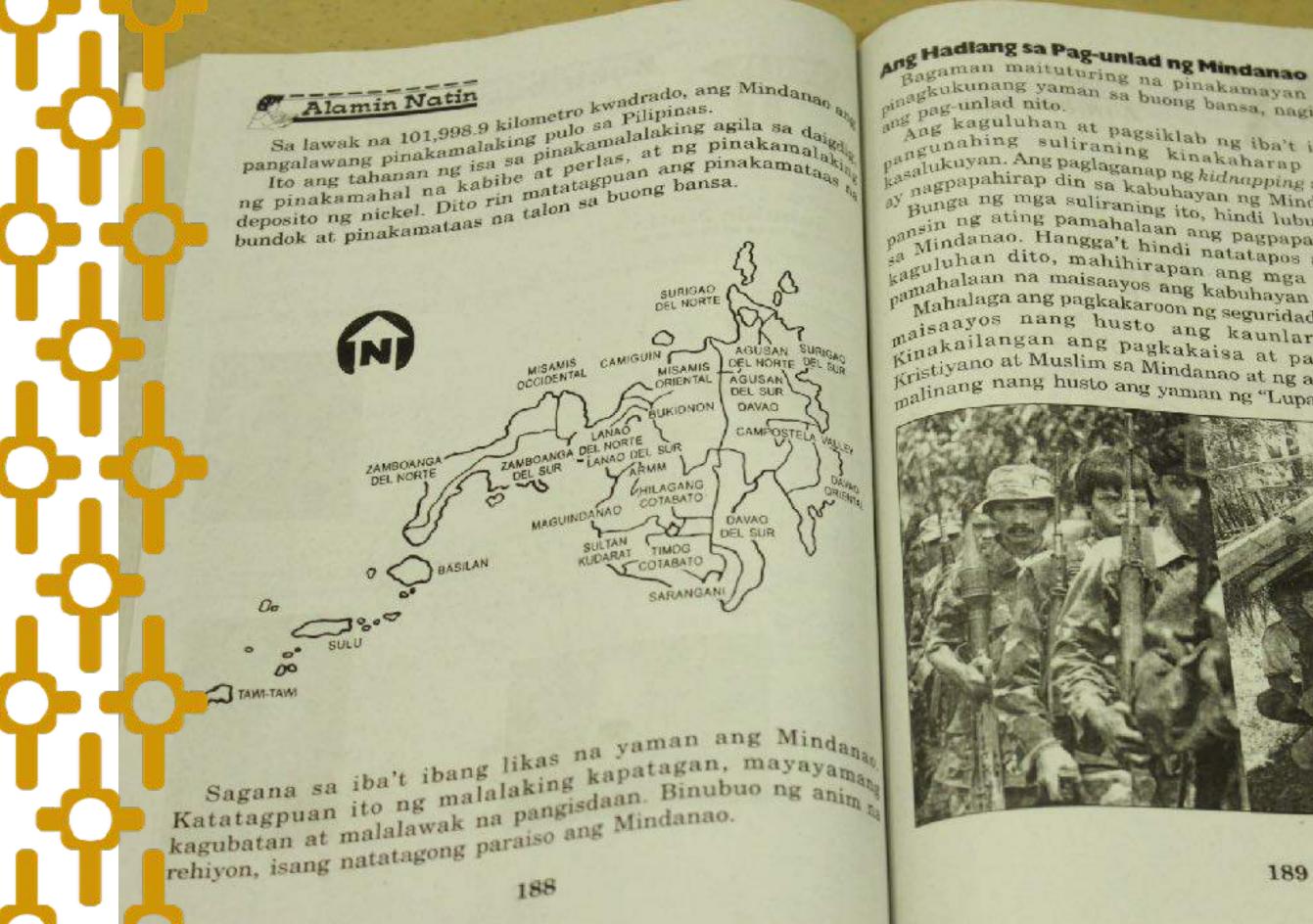
GRADE 2 TEXTBOOK



Sinasabing maraming batang lalaki ang <u>nakukumbinsi</u> ng mga teroristang Muslim na <u>sumanib</u> sa kanila. Marami sa kanila ay hindi nakapag-aral at nalalagay sa panganib. Ang iba ay nasasaktan at namamatay.

Mahalaga na matulungan ang mga batang Pilipino sa kani-kanilang sitwasyong kinalalagyan. May mga samahang naitatag para tulungan sila. Isa rito ang Sagip Batang Manggagawa. Ito ay naitatag noong 1993.

305



Ang Hadlang sa Pag-unlad ng Mindanao

Bagaman maituturing na pinakamayan ang Mindanao sa Bagukunang yaman sa buong bansa, naging mabagal pa rin

g pag kaguluhan at pagsiklab ng iba't ibang labanan ang pagangunahing suliraning kinakaharap ng Mindanao sa pangukuyan. Ang paglaganap ng kinakaharap ng Mindanao sa kasalukuyan din sa kabuba kasanap ng kidnopping at bant ay punga ng mga suliraning ito bang Mindanao.

Bunga ng mga suliraning ito, hindi lubusang natutuunan ng pansin ng ating pamahalaan ang pagpapaunlad ng kabuhayan pangin Mindanao. Hangga't hindi natatapos ang mga hidwaan at sa uluhan dito, mahihirapan ang mga mga hidwaan at ang mga mamamayan at ang k^{ag}mahalaan na maisaayos ang kabuhayan sa buong Mindanao. Mahalaga ang pagkakaroon ng seguridad at katahimikan upang naisaayos nang husto ang kaunlaran ng isang lugar. manakailangan ang pagkakaisa at pagtutulungan ng mga Kinakano at Muslim sa Mindanao at ng ating pamahalaan upang palinang nang husto ang yaman ng "Lupang Pangako."

189

ARALIN

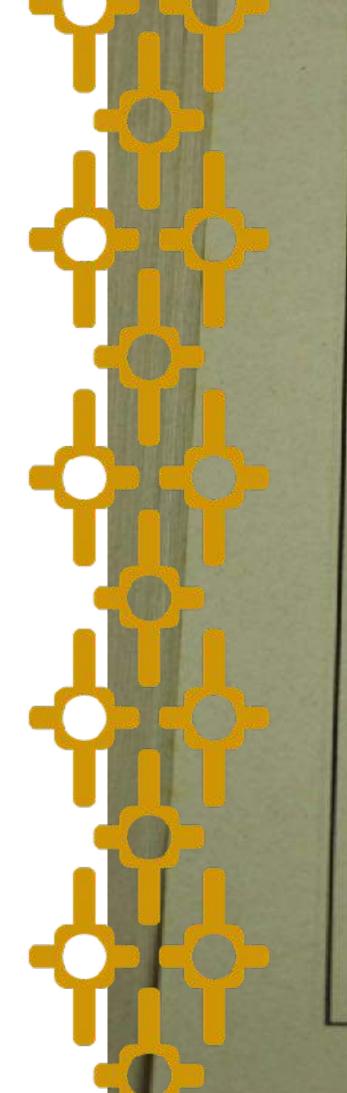
Mga Katangi-tanging Pilipino

Alamin Natin

Pagmasdang mabuti ang mga nakalarawan sa ibaba. Kilalanin ang bawat isa. Paano sila nakatulong sa pagpapaunlad at pagpapalaganap ng







PAMBANSANG PAGKAIN

Ang **litson** ang ating pambansang pagkain. Kadalasang inihahanda ito sa mga pista at espesyal na pagtitipon o okasyon. Itinutuhog ang baboy sa kawayan at niluluto sa baga. Iniikut-ikot ang kawayan upang pantay ang pagkakaluto nito.

Makikita mo na pinag-aagawan talaga a malutong at malinamnam na balat na isinasaw sa masarap na sarsa.

Minsan, upang lalo pang magmukhang masarap ay naglalagay ng mansanas sa bibig ng litson.



sa mga bahagi ng Negros at Bohol. Ang kanilang ginagamit na salita ay ang wikang *Cebuano*,

Ang mga Cebuano ay masayahin at mahinahon. Sila rin ay relihiyoso at mahilig sa musika. Maraming Cebuano ang nakilala at sumikat sa larangan ng musika. Kilala rin ang kanilang husay sa paggawa ng gitara.

Ang mga **Honggo** ay matatagpuan sa Iloilo at sa bahagi ng Negros. Ang kanilang salita ay *Honggo* o *Hiligaynon*. Ang mga Ilonggo ay kilala sa pagiging malambing at malumanay. Palakaibigan sila at mahusay pang makisama.

Karamihan sa mga Pilipinong kabilang sa pangkat ng mga Waray ay buhat sa Samar at Leyte. Payak ang pamumuhay ng mga Waray. Ang kanilang lugar ay malimit na daanan ng bagyo. *Waray* rin ang tawag sa salitang kanilang ginagamit.

Kilalang matatapang ang mga Waray. Hindi sila agad sumusuko sa mga pagsubok. Mahilig din sila sa musika.

Ang iba pang pangkat ng mga Pilipino sa Visayas ay ang mga Negrense ng Negros, Boholano ng Bohol, Leyteño ng Leyte, at Aklanon ng Aklan.

Sa Mindanao

Sa Mindanao matatagpuan ang malalaking pangkat ng mga Muslim at ng mga lumad o maliliit na mga pangkat na hindi naniniwala kay Allah.

Itinuturing ang mga Maranao na pinakamalaking pangkat

ANG BAYAN KONG PILIPINAS 2 15

ng mga Muslim sa bansa. Matatagpuan ang karamihan sa kanila sa lalawigan ng Lanao del Sur. Ang mga **Tausug** ay makikita rin sa Mindanao. Sila ^{ay} matatapang na mga Muslim, Maliban sa Palawan, makikita ang mga **Samal** sa Davao, Maliban sa Palawan, makikita ang mga **Samal** sa Davao,

Zamboanga, at Tawi-Tawi. Ang mga Yakan ay mga Muslim na nakatira sa Zamboanga at Basilan. Pagtatanim ng palay, niyog, kamoteng kahoy, at mais ang mga pangunahing pinagkukunan ng kanilang pagkain.

ang mga pangunahing pinog Matatagpuan naman ang mga **Badjao** sa Sulu. Ang mga bahay ng ilan ay nakatayo sa bahagi ng dagat na malapit sa dalampasigan. Ang iba naman ay nakatira sa kanilang mga bahay na bangka.

bahay na bangka. Magaling manisid ng perlas ang mga Badjao. Mahusay rin silang lumangoy dahil kahit bata pa lamang ay sinasanay na sil sa paglangoy.

Samantala, ang mga lumad ay matatagpuan sa mabubundok at magugubat na katimugang bahagi ng Mindanao. Nananatili pa rin sa mga ito ang makalumang tradisyon at paniniwala ng kanilang mga ninuno. Kabilang sa pang¹-at ng mga

16 PILIPING



Mga Badjao

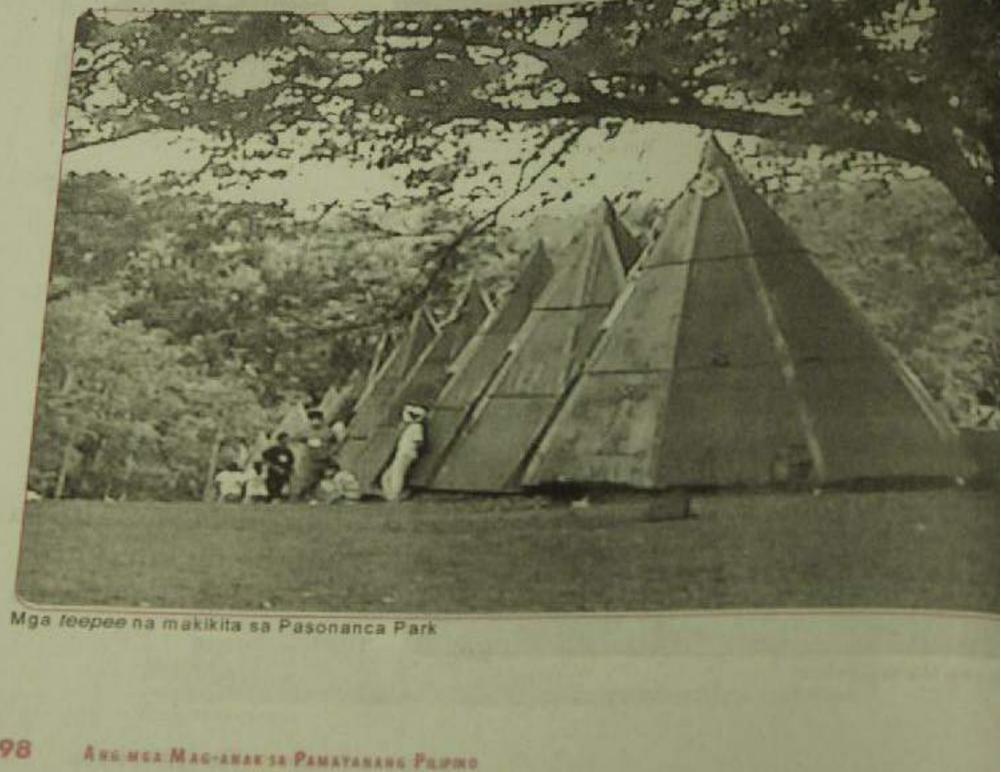
Compiled by Albert Alejo, SJ

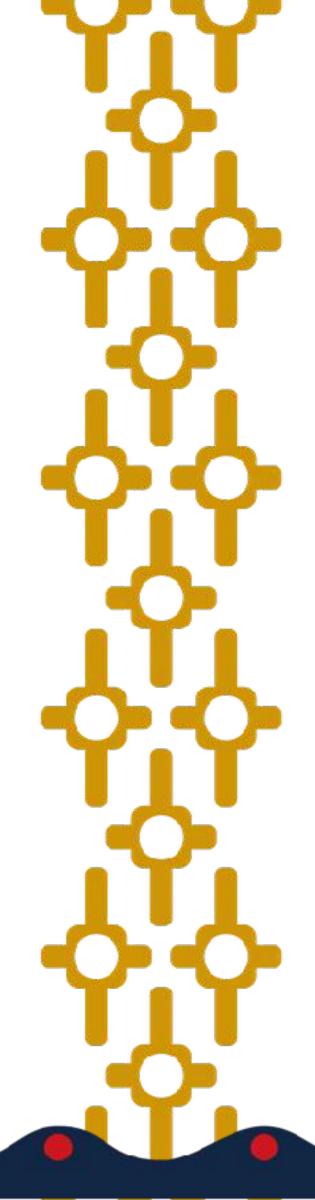
PILIPING AND, NATATANGI AND

Pasonanca Park in Zamboanga Del Sur?

Compiled by Albert Alejo, SJ

Ang Pasonanca Park ay makikita sa Zamboanga del Sur **Pasonanca** Park sa Mindanao. Kilala ang parkeng ito dahil sa mga bahaypahingahan na nasa itaas ng malalaking puno. Magaganda rin ang mga halaman at bulaklak na makikita rito. Dinarayo rin ang mga *teepee* sa parkeng ito. Ito ay mga hugis apang *tent* na ginagamit ng mga boy scout.





MINDANAO: Underrepresented, Misrepresented, Not Represented

In most of the Sibika and Social Studies make use today, MINDANAO is underrepresented, misrepresented or not represented at all. Reflected in the economy of Mindanao.

Textbooks that our basic education institution

PHILIPPINE COMPARATIVE ECONOMY AND DENSITY MAP

Beyond the Veil of Conflict: Moving Toward Economic Integration for Sustained Development and Peace in Mindanao



ENDING **BIASES** and PREJUDICES

> Professors for Peace February 24, 2015 professorsforp eace / https:// professorsforp eace.wordpres s.com/)

Landscape

"We call on all our citizens to **learn more** about the challenges faced by our fellow Filipinos in Mindanao, the peace agreement and the Bangsamoro Basic Law, and the ways we can all contribute to a lasting peace and inclusive development throughout the country."

Changing Academic

ENDING **BIASES** and PREJUDICES

The Consequential Roles of the Catholic Educational Institutions

"Schools, colleges and universities, acknowledged as neutral agents of change, can play a strategic and leadership role in helping craft a Mindanao peace roadmap, build broad support around it, and provide timely assessments and inputs as to its implementation. The conventional notion that education is the long-term solution to peacelessness "self**limits**" the vast potentials of educational institutions as credible and effective platforms for peace-building and peace-making in the short and medium term." --- (Atty. Beny Bacani)

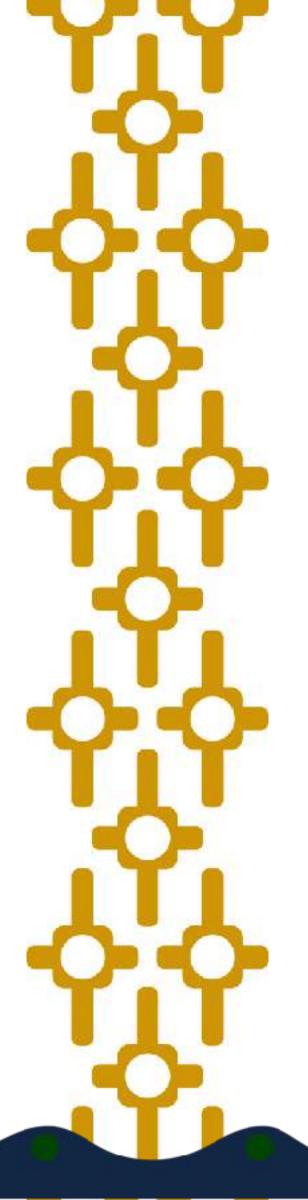
ENDING **BIASES** and PREJUDICES

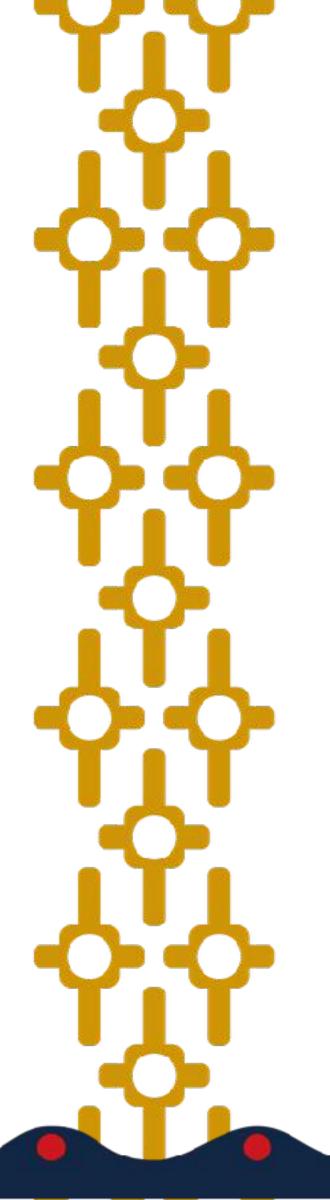
The Consequential Roles of the Catholic Educational Institutions

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CONCEIVING THE MINDANAO TIMELINE PROJECT





PEACE EDUCATION AND COMMUNICATION INITIATIVES IN MINDANAO



CONALLSS2 DESCRIPTION DESCRIPTION ACCORDS IN LEARNING on LIVELINGSD SHELLS PROJECT

Automorous Region in Muslim Mindanao | Region XI





PEACE EDUCATION in Mindanao Schools and Communities Assisted by the Education and Livelihood Skills Alliance (ELSA) under the USAID/EQUALLS2 Project







The Education Quality and Access for Learning and Livelihood Skills Project Phase 2 (EQuALLS2) is a Mindanao-focused education project of the United States Agency for International Development (USAID) in partnership with the Philippine Department of Education, DepEd ARMM and Technical Education Skills Development Authority (TESDA), local government units and other government/ non-government organizations.



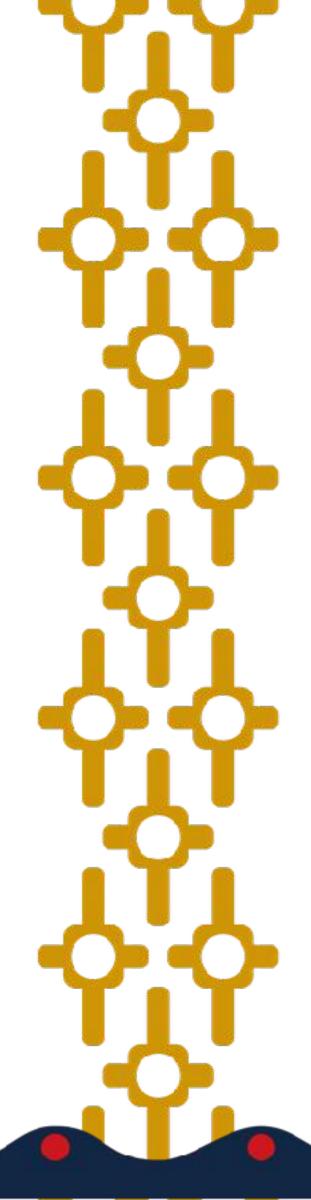
EQuALLS2 aims to:

Increase learning opportunities for children and youth through community support for education (community engagement)
Strengthen capacity for teaching English, science and math at the elementary level (educator professional development), and;
Improve relevance of education and training for out-of-school children and youth (OSCY Programs)

ALAMINDANAW PROJECT Modules to Introduce Mindanao to Elementary

and High School Students





Secure https://suluonlinelibrary.wordpress.com/books/mindanao-books-and-journals/



Mindanao Books and Journals

MINDANAO BOOKS AND JOURNALS

Aanonsen, Karl. Sunggud is our Business: Tboli Social Organisation and Marriage Practices in Light of Historical and Social Dynamics on Mindanao. Oslo: Novus forlag, Instituttet for Sammenlignende Kulturforskning, 2003.

Abat, Fortunato U. The Day We Nearly Lost Mindanao. Quezon City: SBA Printers, 1999.

Abducal, Alonto W. *Thirteen Tausog Folktales*. Marawi City: University Research Center, Mindanao State University, 1988.

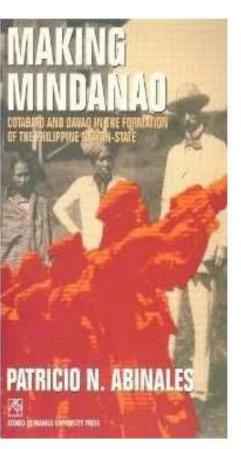
Abinales, Patricio N. Making Mindanao: Cotabato and Davao in the formation of the Philippine nation-state. Quezon City, Philippines: Ateneo de Manila University Press, 2000.

_____. Mindanao, Nation, and Region: The Joys of Dislocation. Manila: Anvil Publishing, 2008.

_____. Orthodoxy and History in the Muslim-Mindanao Narrative. Quezon City: Ateneo de Manila University Press, 2009.

Abreu, Lualhati Milan. Agaw Dilim, Agaw Liwanag. Quezon City: University of the Philippines Press, 2010.

LANJAL KAMU!





SULU HISTORY TIMELINES

- Padduman Salsila Sin
 Lupah Sug
- <u>Sulu Before The Sultanate</u>
 (1450)
- <u>Sultanate History Timeline</u>
 (1450-1915)
- Sulu and the 14th Century
 World
- Sulu and The 20th Century
 World

RITING MINDANAO,

RGHTING MINDANAO

WHAT IT ENTAILS TO WRITE AND **RIGHT OUR** HISTORY?

Minimum: Shared reading of our collective history

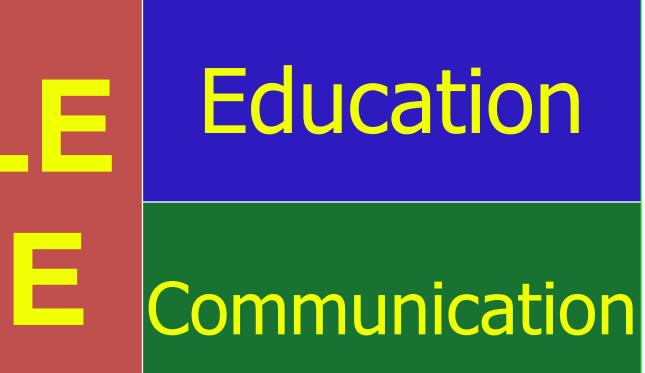
Weave a Common History of Philippine peoples

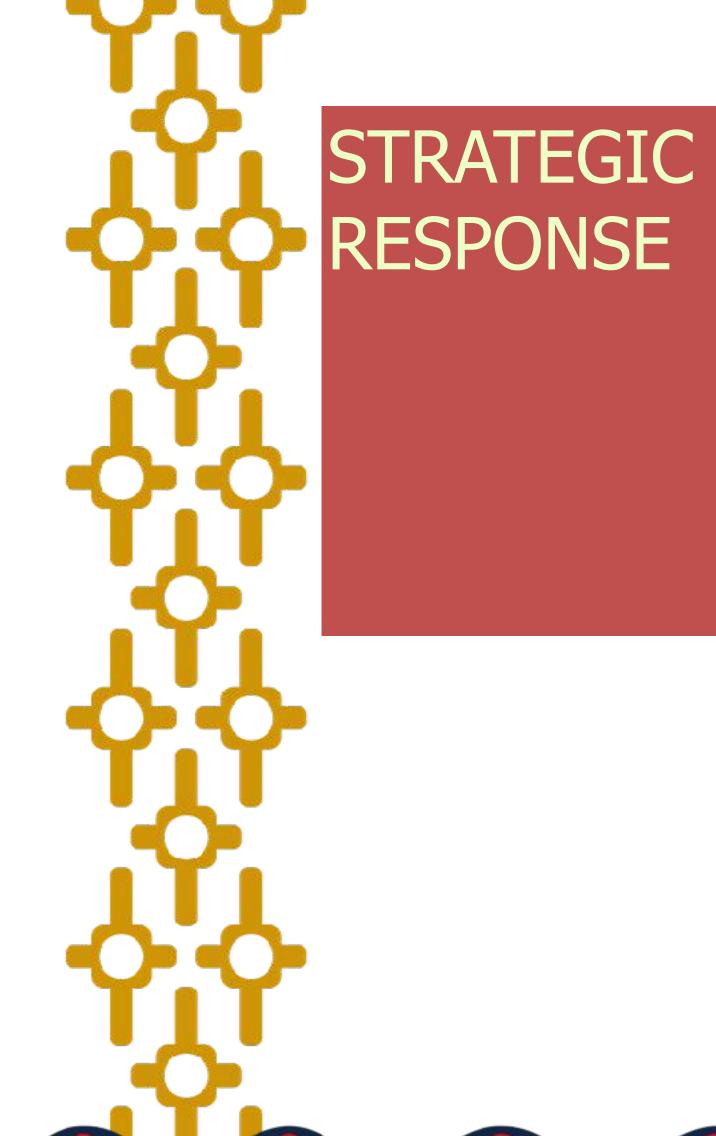
Shared vision of a peaceful and abundant future.

HOW CAN A COMMON PEOPLES HISTORY CAN BE WEAVED?

VABLE PEACE

Peace and Social Justice Framework





CREATIVITY

Expand the in-between space of the dialogue movement face meetings.

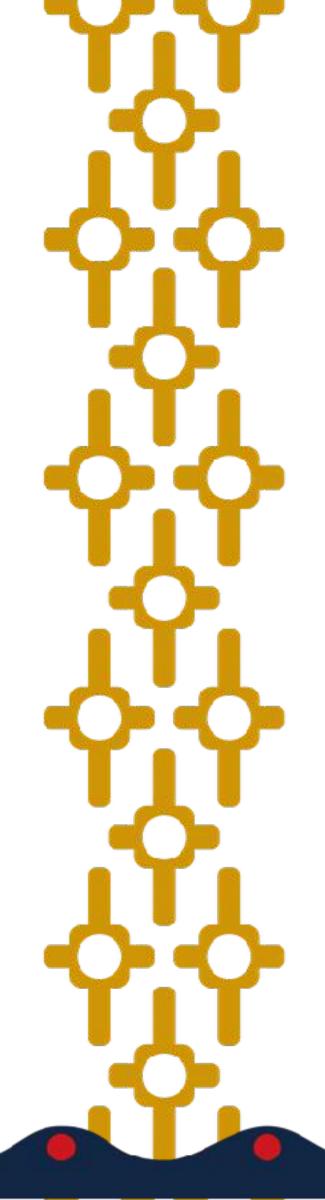
Go beyond the usual face-to-

THE MINDANAO-SULU PEACE AND HISTORY EDUCATION PROJECT



- - Alejo, SJ

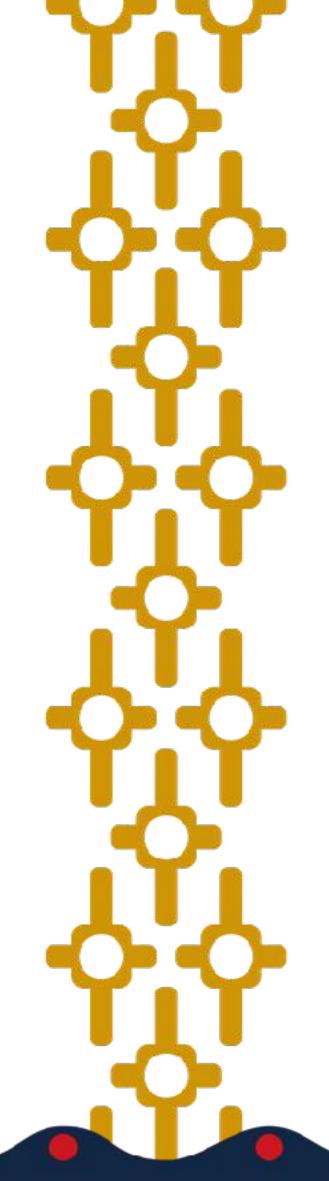
An Infographic of Mindanao's political, economic, cultural and ecological history in the service of dialogue and development; Conceived by Fr. Albert E.



Learning and Building from **Previous Initiatives**

- 2000, Comprehensive Mindanao Educational **Program (CMEP)** promised a whole rethinking of Mindanao curriculum. But Pres. Estrada's "all-outwar" stopped the process.

2000. Mindanao Coalition of Development **Organization (Mincode)** commissioned scholars to produce enlightened volumes on Mindanao history. Unfortunately, only two out of nine segments resulted in publication several years after the funding got depleted.

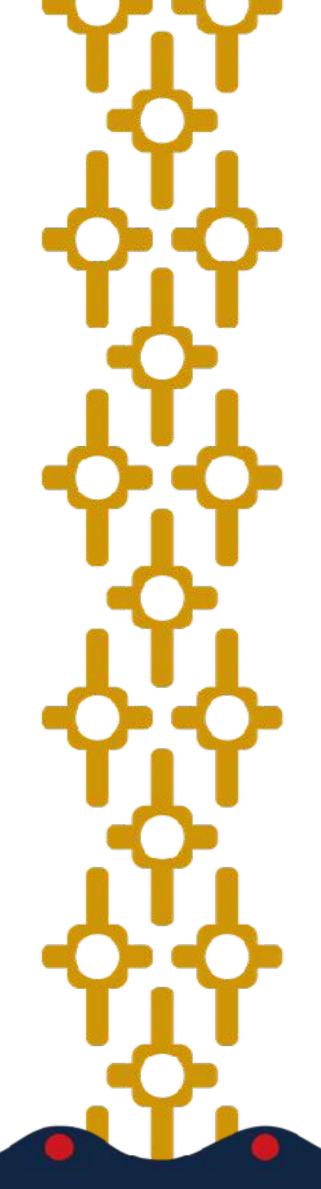


The Mindanao-Sulu Timeline Project 2017

Tools

Strategic Response: **Production of Educational**

Expand the in-between space of the dialogue movement to go beyond the usual face-to-face meetings of religious moderates. Address the urgent but delicate need for practical education materials for peace communication.



The Mindanao-Sulu Timeline Project 2017

Extend Peace

Communication

• Portray the wide range of uncontested and convergent realities that even diverse cultural, religious and political groups could live with.

WEAVING A MULTISTRAND MINDANAO TIMELINE

An Infographic of Mindanao's Political, Economic, Cultural and Ecological History in the Service of Dialogue and Development



Infographic Timeline

- Visually interweaves multiple strands of data in the form of words, numbers, or images,
- Synthesizes the data into a tapestry that allows onlookers an overview of connections and offers insights beyond the narrow snapshots of realities that often dominate debates.

Expected Benefits/Probable Impacts on Education

- the timeline all interwoven in history
- Sequences of events and interconnections between politics, culture, and environment.

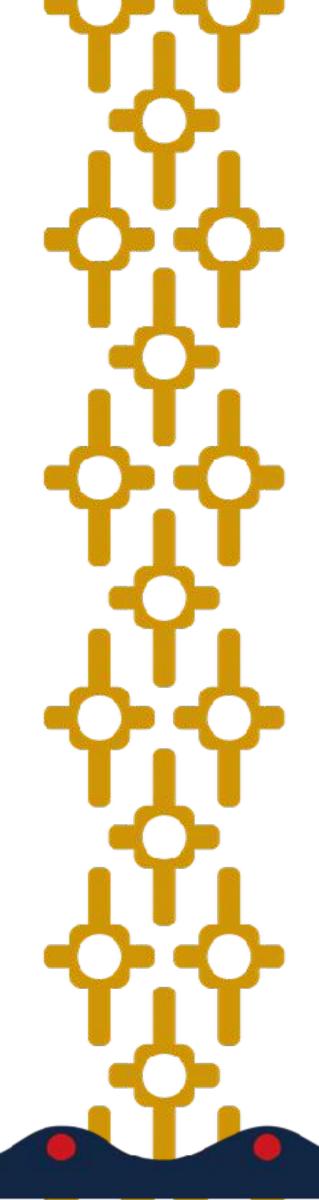
Better understanding of the development of the political, economic, social, cultural, and ecological histories of the Mindanao. Will highlight diversity of cultures across





The color-codes: Green- Ecological, Yellow-Economic, Light Violet- Arts & Culture, Red-Political





The Mindanao Timeline in Colours

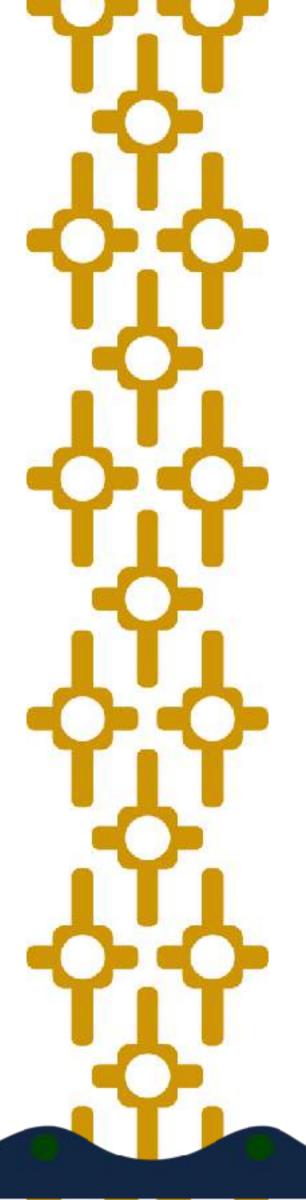
- **1. Political**: government, international relations, wars, agreements, etc.
- **2. Socio-cultural**: migration, cultural movements, youth trends, peace process
- **3. Economic:** trades, introduction of crops, technologies, products,
- **4. Ecological**: Forest density, introduction of logging, farming, mining, disasters

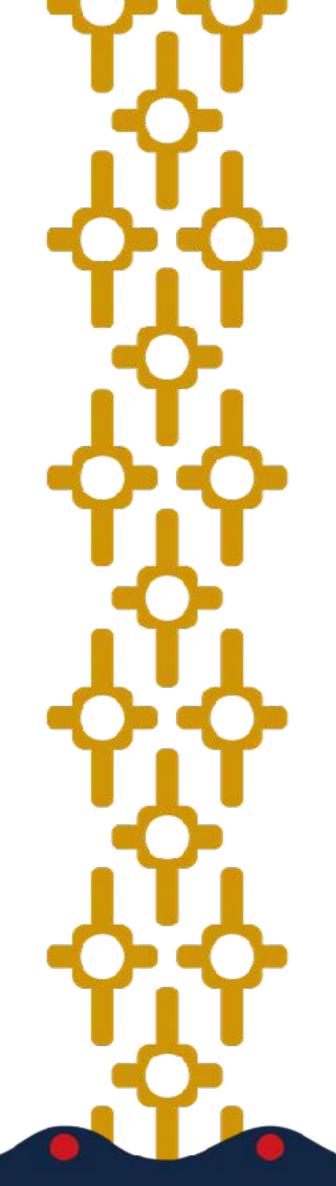
THE MINDANAO-SULU TIMELINE VERSION 2017





LOCATING THE MINDANAO TIMELINE IN HIGHER EDUCATION G.E. COURSES





Mindanao-Sulu Timeline in the Higher Education revised courses

AREAS	
MANDATED	Rizal
Revised GENERAL EDUCATION	• Read • Glob Cont • Art A
ELECTIVE	 Math Tech Soci Arts

COURSES

Life and Works

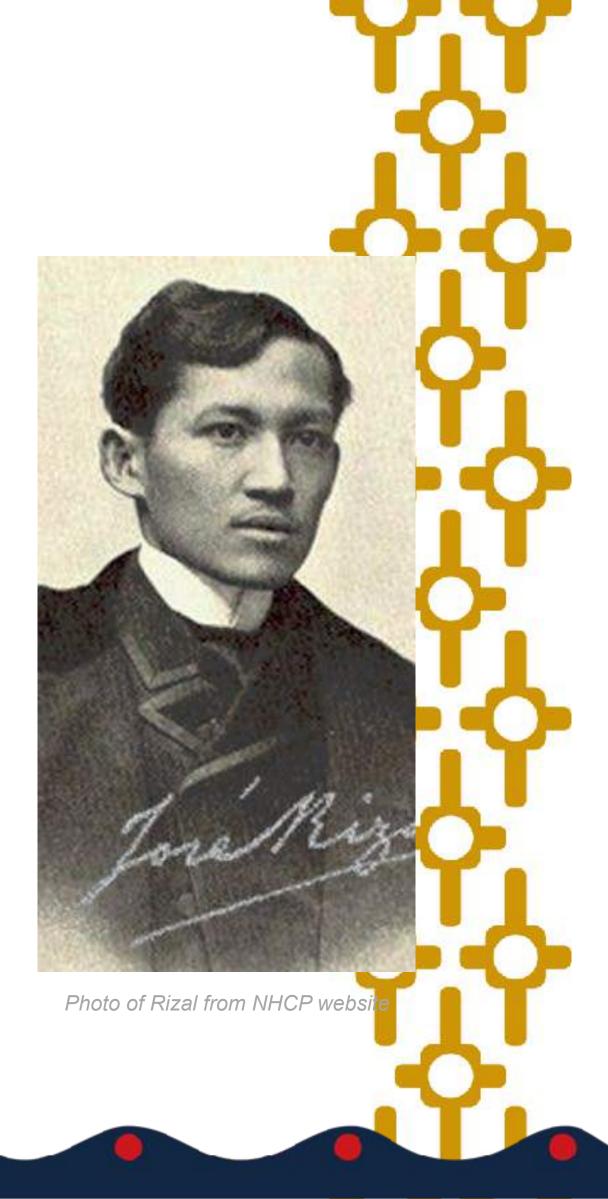
dings in Philippine History balization and the temporary World Appreciation

hematics, Science, and nnology ial Science and Philosophy and Humanities

Mindanao-Sulu Timeline in RIZAL LIFE AND WORKS

July 17, 1892

Rizal arrives in Dapitan, where Spanish authorities sent him on exile for his anti-government views, and stays until 1896 where he spends the days practicing medicine; establishing a school of boys and engaging in community development projects that include a water system.



Rizal and Josephine Bracken, by the rock beside Rizal's house, exchanged vows by holding their hands together and in July 1895 Francisco Rizal y Bracken is born prematurely and dies hours after birth



Photo of Rizal Shrine from Dapitan City Government website



Mindanao-Sulu Timeline in READINGS IN PHILIPPINE HISTORY

PEOPLING OF MINDANAO



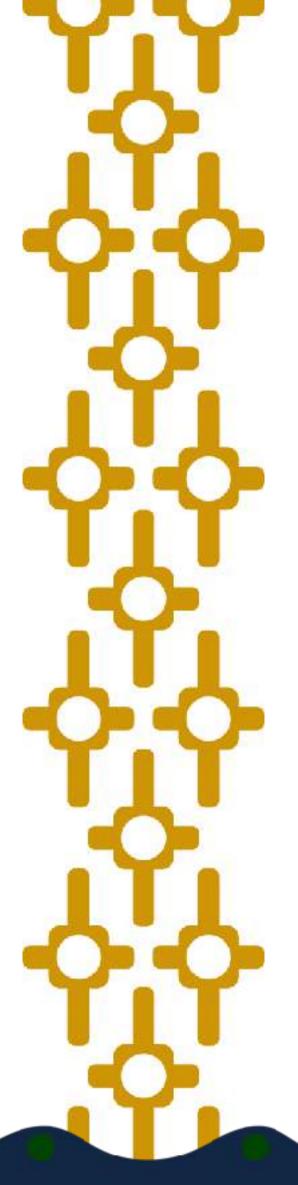
The earliest people in Mindanao had likely set foot in the region around 700 BC, according to chronological analyses of languages and statistical studies of the lexicons in the region. Scholars generally agree that these early Mindanao inhabitants descended from the wider Austronesian-speaking groups of people thriving across the shores and highlands from northeastern Africa to the Western Pacific.

Paleolithic Period (Old Stone Age)

Early humans utilize the environment resources and inhabit Huluga, Cagayan de Oro and Talacogon, Agusan area as evidenced by the presence of stone tools.



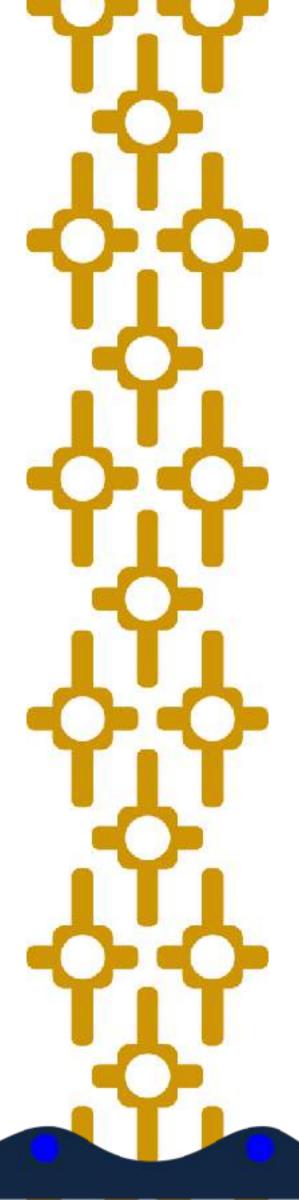
Photo of Flake Tool from National Museum



9,000 to 5,000 years ago

The early inhabitants of Balobok Rock Shelter in Tawi Tawi use the shell adze, shell knives and ornaments, suggesting a thriving shell technology and maritime contact between eastern Indonesia, the Philippines and Near Oceania.





BUTUAN AND THE WORLD





People travel far beyond the seas of Mindanao in boats called Balanghay.

Archeological excavations yield 8 balanghay boats from different parts of Butuan indicating that the area is a dynamic global port.





Photos of ancient and modern Balanghay: National Museum and Mindanews





To establish formal trade relationship with the Sung Dynasty of China, the Kingdom of Butuan sends envoys and gifts of tortoise shells, animals, and spices.

SULU AND GLOBAL CONNECTIONS

618-907

Sulu-China trade begins as early as the Tang Dynasty as evidenced by the Tang ceramics found in Sulu and Tang Dynasty coins located in Basilan. Across the centuries, Chinese traders migrate and integrate themselves into the Sulu social world.



Three Sulu Rulers, namely Paduka Batara, Maharaja Kamaluddin and Paduka Prabhu pursue diplomatic and trade relations with the Chinese Dynasties. Paduka Batara dies in China, and is buried in a tomb constructed



by imperial ministers. The Emperor of China naturalize his descendants and grant them the family names Wen and An. His tomb remains protected up to today.

Photo of the tomb of the Sulu King Paduka Bat in Dezhou, China by Darwin Absari)

to by: Darwin Absar

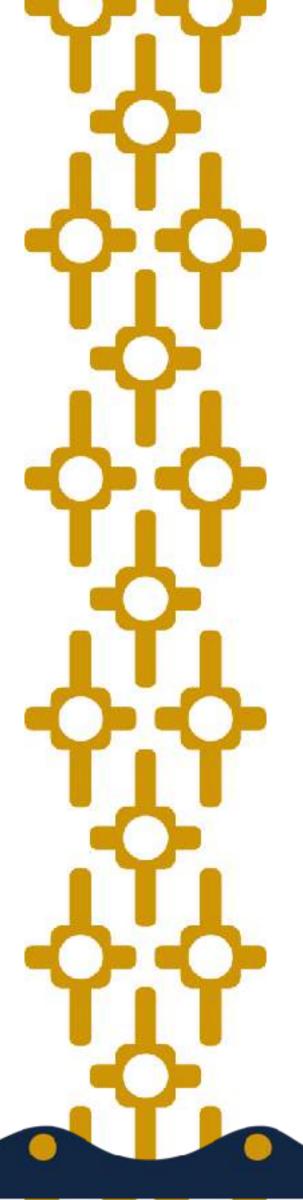
EMBRACING ISLAM



Late 1200's - Early 1300's

Amidst dynamic overseas economic and diplomatic engagements of the leading ports of Mindanao, the people in Sulu and the other parts of the island begins to embrace Islam.

Muslim traders, who dominate economic activities in Southeast Asia, transform Sulu into a major trading center for goods coveted in Arab and Mediterranean lands.



1270 - 1310

Ahmad Timhar Maqbalu, a highly learned descendant of the Prophet Muhammad and the first known Musim preacher in the Philippines, arrives in Maimbung, Sulu during this period. The Tausugs endearingly call Magbalu their Tuan Mashaikha, revered religious leader, and respect him deeply for his superior intellect.

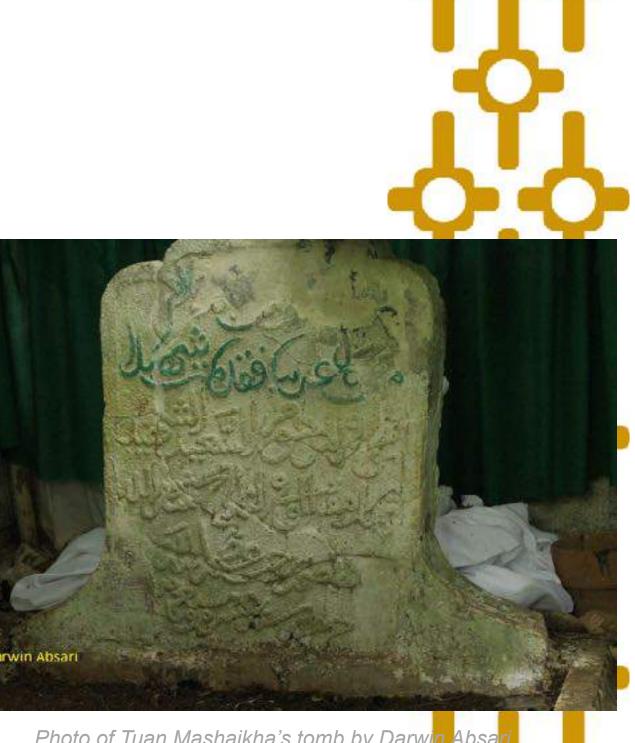


Photo of Tuan Mashaikha's tomb by Darwin Absari



Magindanaw communities embrace Islam following the conversion missions undertaken by Sarip Muhammad Kabungsuan of Johore across the plains and estuaries of Cotabato.

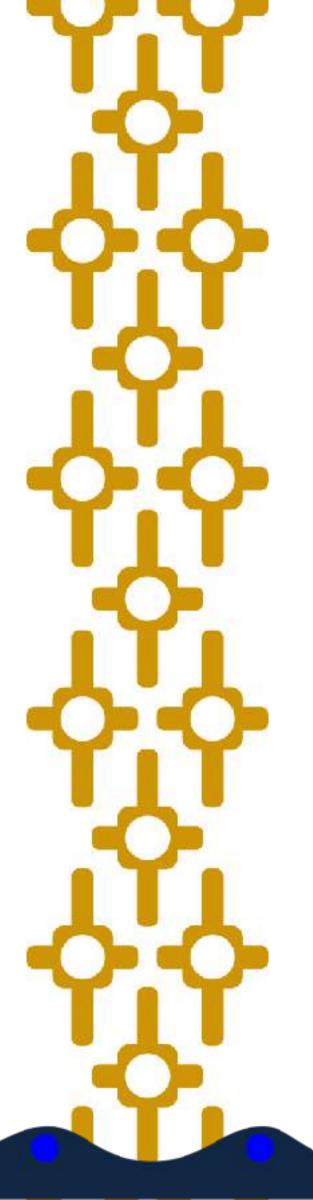
Islamic conversions in Cotabato set in motion the spread of Islam deep into the Maranao enclaves in Lanao through the Pulangi river and the Iranun, Teduray, Kalibugan, Sangil, and Kalagan territories in the coastal areas of Zamboanga, Maguindanao, Sarangani, and Davao.

Photo of Kabungsuan Festival by Mindanev

ACCEPTING CHRISTIANITY IN NORTHERN MINDANAO



Christianity is introduced in Mindanao by a Portuguese priest, Francisco de Castro, who arrives in Butuan and baptizes Datu Elian and its people, after which more missionaries arrive in Mindanao.

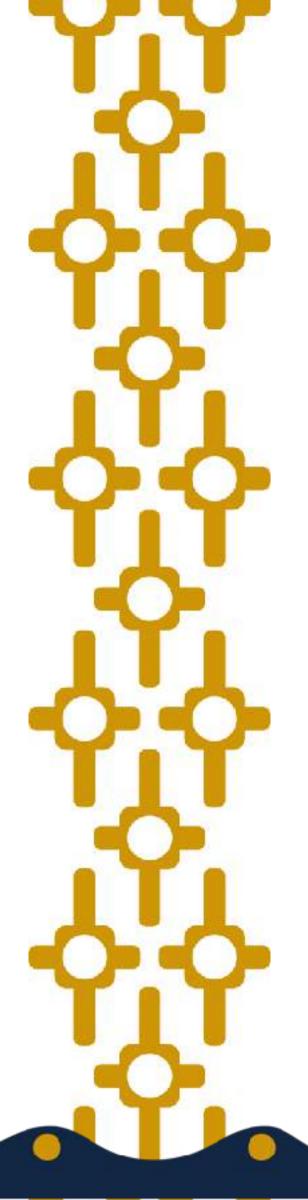


SPANISH COLONIAL ATTEMPTS COMMENCE



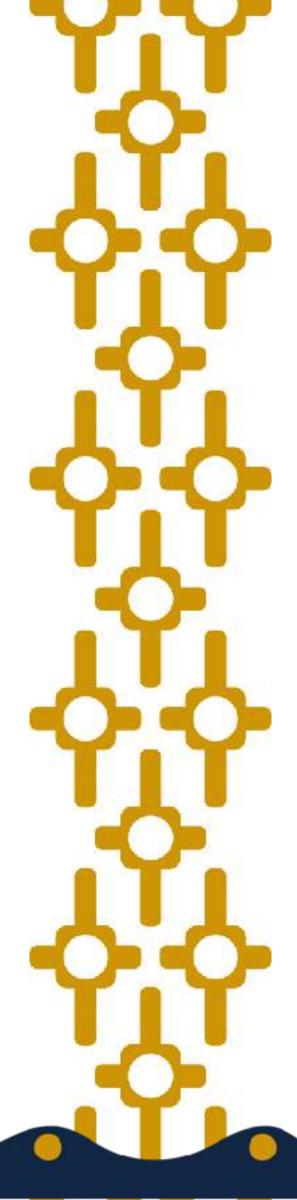
Miguel Lopez de Legazpi travels to Camiguin in search of cinnamon.

Maguindanao is trading with the Dutch, Sulu is trading with the British, Dutch, and the French, the Manobo is trading with the Dutch



June 3, 1571

A 2,000-strong Moro fleet led by a young general from Pampanga fights the Spanish forces in Manila Bay.



THE RISE OF THE MAGUINDANAO SULTANATE

1619 - 1671

Sultan Kudarat emerges as one of the strongest and most influential leaders in the Maguindanao Region, presiding in the era when the Maguindano Sultanate strengthened trading ties with the Chinese, the Dutch and other Europeans and

rising as a military power. The period of Sultan Kudarat's ascendancy marks the writing of the Luwaran, a Maguindanao State and Islamic jurisprudence or the Moro Law

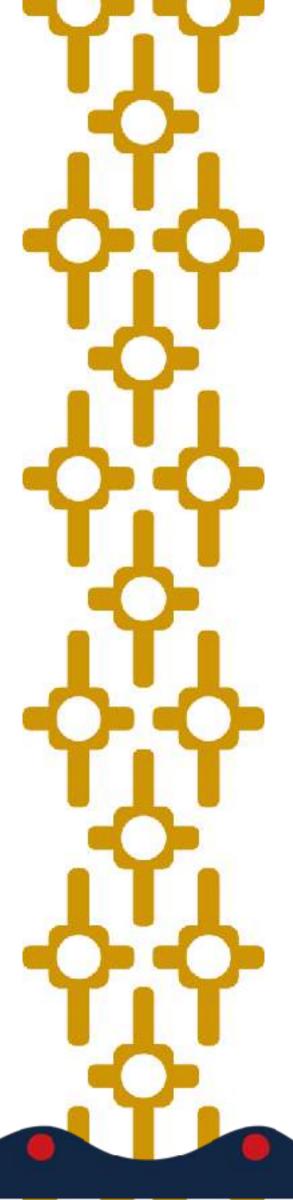


1860 - 1902

Sultan Anwarud-din-Uto, "Datu Utto", reigns as a strong unifying leader of the sultanates around the Pulangi, with 4,000 to 5,000 slaves and a huge stock of modern weapons, and is considered one of the most significant figures in Mindanao's resistance against Spanish colonization

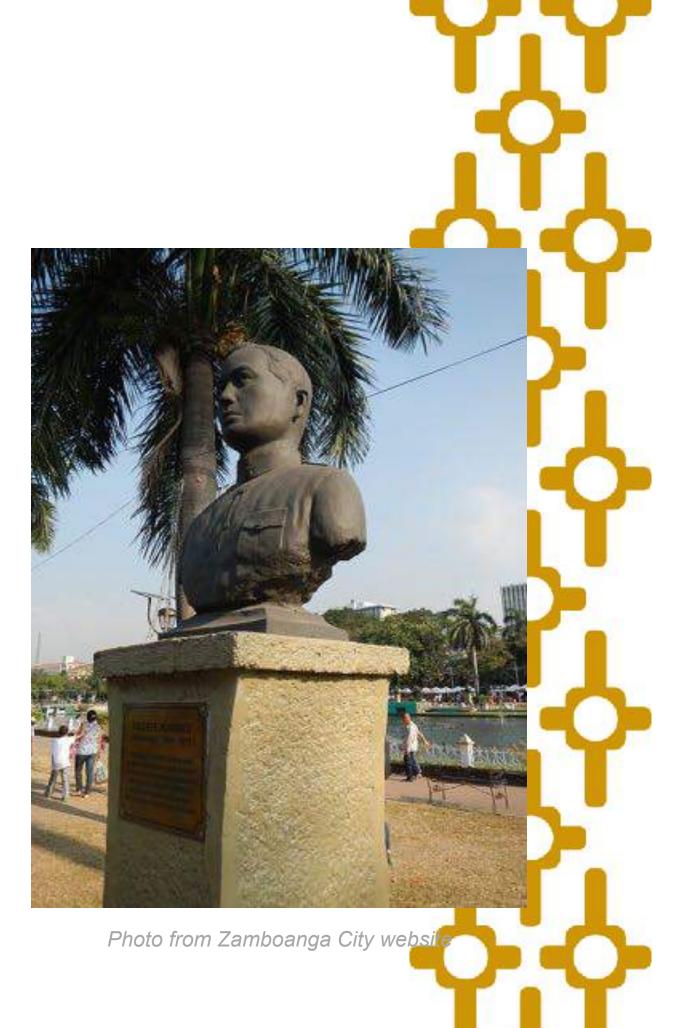
August 1896

Philippine Revolution starts in Mindanao with the mutiny of hundreds of political deportees and prisoners in Iligan.



May 18, 1898

The last Spanish Governor General in the Philippines, Diego de los Rios, surrenders to Revolutionary General Vicente Alvarez after a fierce battle in Fort Pilar, Zamboanga, and the next day, the remaining Spanish forces left Zamboanga city, formally ending the supremacy of the Spaniards in Mindanao.



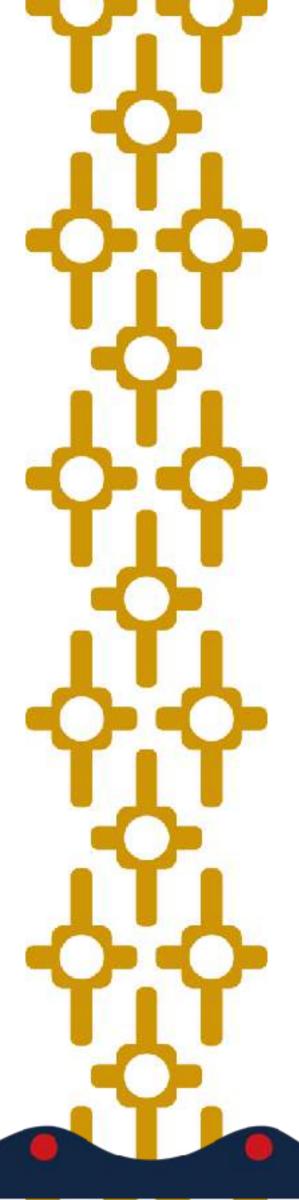
SERIAL RAISING OF THE PHILIPPINE FLAGS IN MINDANAO

December 26, 1898

The Philippine Flag is raised in Surigao City Hall, Surigao City, a few months after the declaration of independence, becoming the first Philippine-Flag Raising in Mindanao.

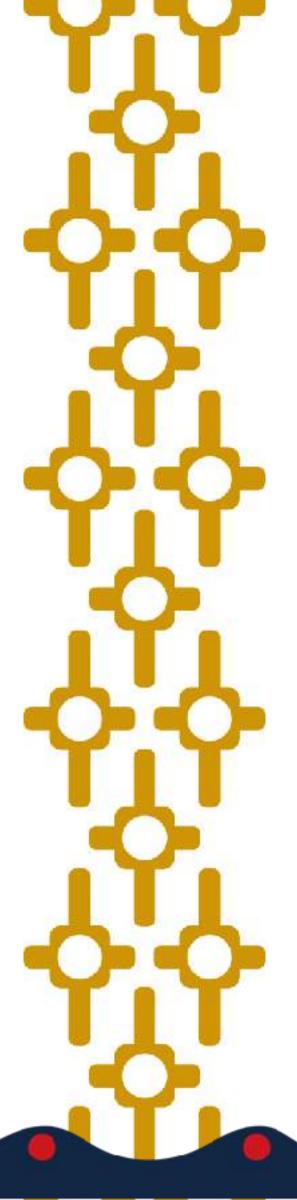
January 17, 1899 The Vatican Flag is lowered and the Philippine

Flag is raised in Butuan City



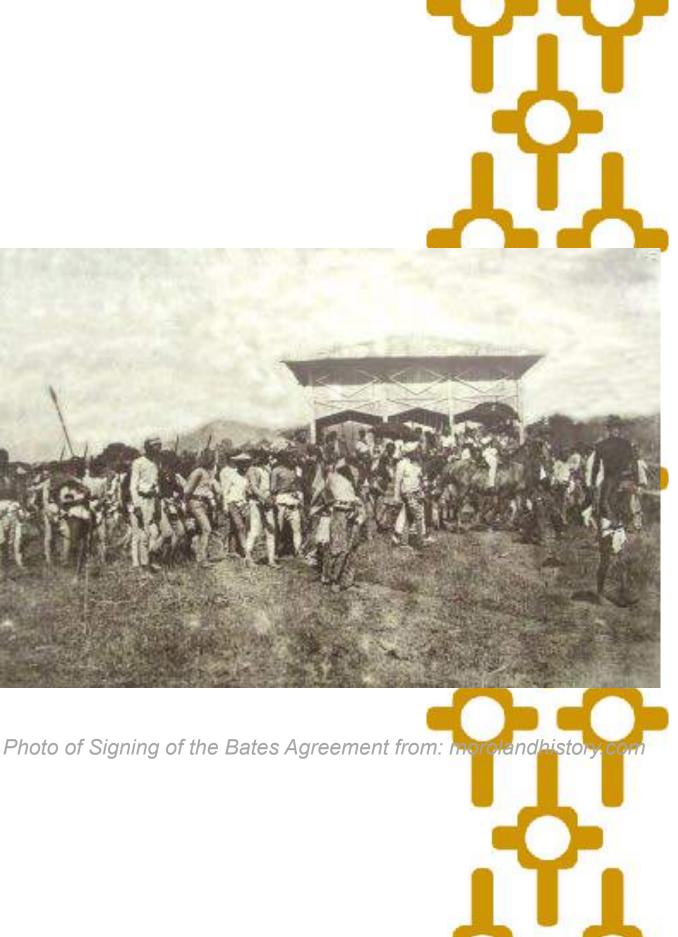
December 26, 1898

The Philippine Flag is raised in Surigao City Hall, Surigao City, a few months after the declaration of independence, becoming the first Philippine-Flag Raising in Mindanao.



August 20 1899

The US resorts to what is known as the Bates Treaty in order to concentrate its limited forces in the north against Filipino troops and to hold at bay the Moro resistance in the Sulu Archipelago, leading to the dissolution of Moro sovereignty and the dismantling of the Sulu Sultanate.



October 7, 1903

The Philippine Commission enacts the Public Land Law where all lands not registered under Act No. 496 are deemed public lands and available for Homestead, and it takes effect on July 1,1919 providing for homesteads of not exceeding 24

hectares for individuals, not exceeding 1,024 hectares for corporations and 10 hectares for non-Christians, leading to the influx of migrant-settlers in Mindanao and further displacement of IPs from their ancestral domains.



Davao Torrens title photo from https://www.philippine-property

October 16, 1936

Economic progress and population growth contribute to Davao's conversion from a municipality to a city, and the Charter of Davao City is signed by Manuel Quezon

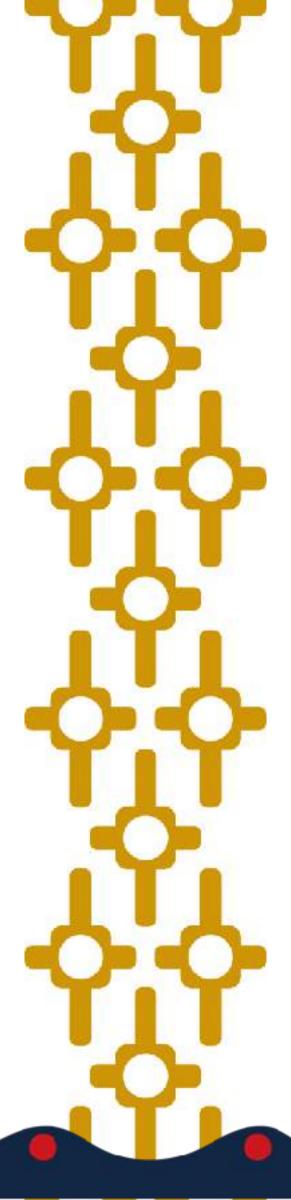


Rev. Fr. Joseph Reyes, S.J., gives the invocation during the inauguration of Davao as a city on 1 March 1937, on the steps of the City Hall. On hand are Secretary of the Interior Hon. Elpidio Quirino, guests, Davao officials and ladies.

http://davaohistoryph.blogspot.com/2014/09/chapter-10-new-world-of-davao-1903-1940.html

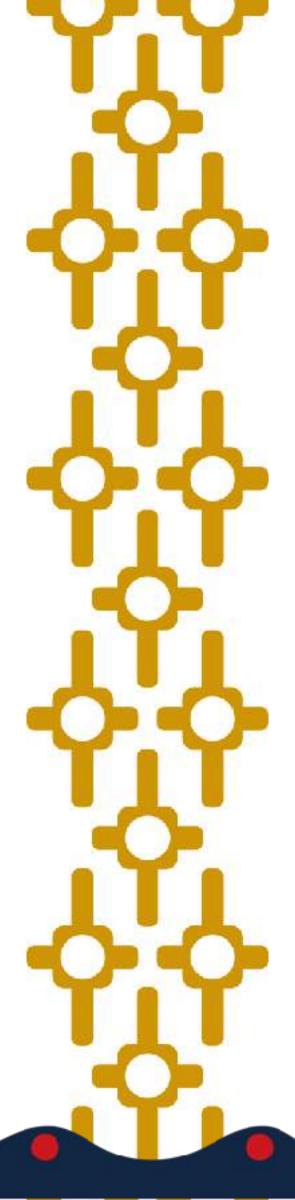
December 8, 1941

Japanese planes attack military stations in Baguio, Clark Field and Davao on 8 December 1941 thus starting the Pacific War.

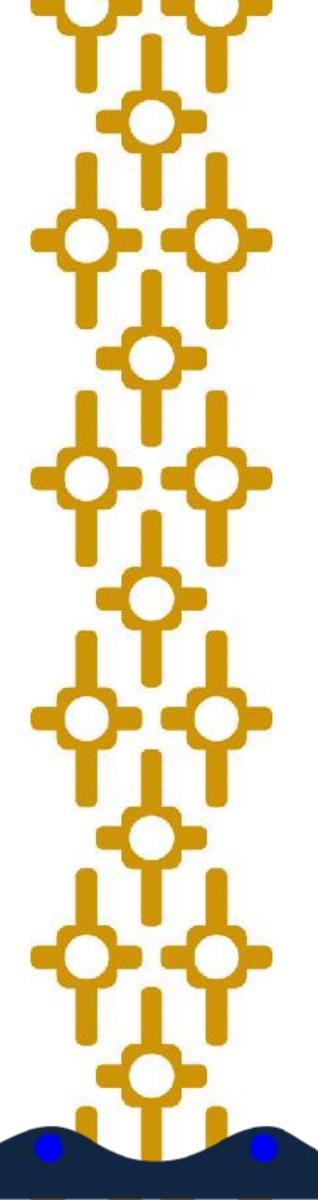


March 13, 1942

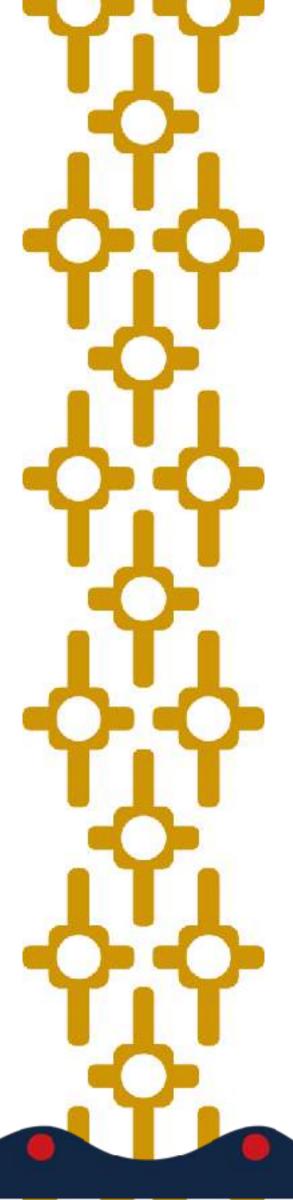
General Douglas Mac Arthur and his family land in Macabalan from Corregidor en route to Asutralia



May 18, 1943 The Women's Auxiliary Service is formed in Ozamis City



July - August 1945 Last battle in Mindanao during World War II takes place in Sarangani Bay, during the final assault landing in the Philippines.



CONSTRUCTION AND RECONSTRUCTION



The Homestead Act and "a massive influx of northern migrants to Mindanao, particularly areas occupied by Moros and IPs, was partly a result of governmentsponsored resettlement programs and partly due to spontaneous migration of northern settlers looking to own land in Mindanao"





The MNLF emerges, and hopes to make a contribution towards the resolution of the Bangsamoro Problem, the single talking point of the peace negotiations between the Philippine government and the Moro.

February 7, 1974

More than 20,000 Muslim, Christian and Chinese civilian residents of Jolo perish in the wild inferno of the burning of the central commercial town caused by repeated land, sea and air bombardments, caught in the cross fire between the two-day battle

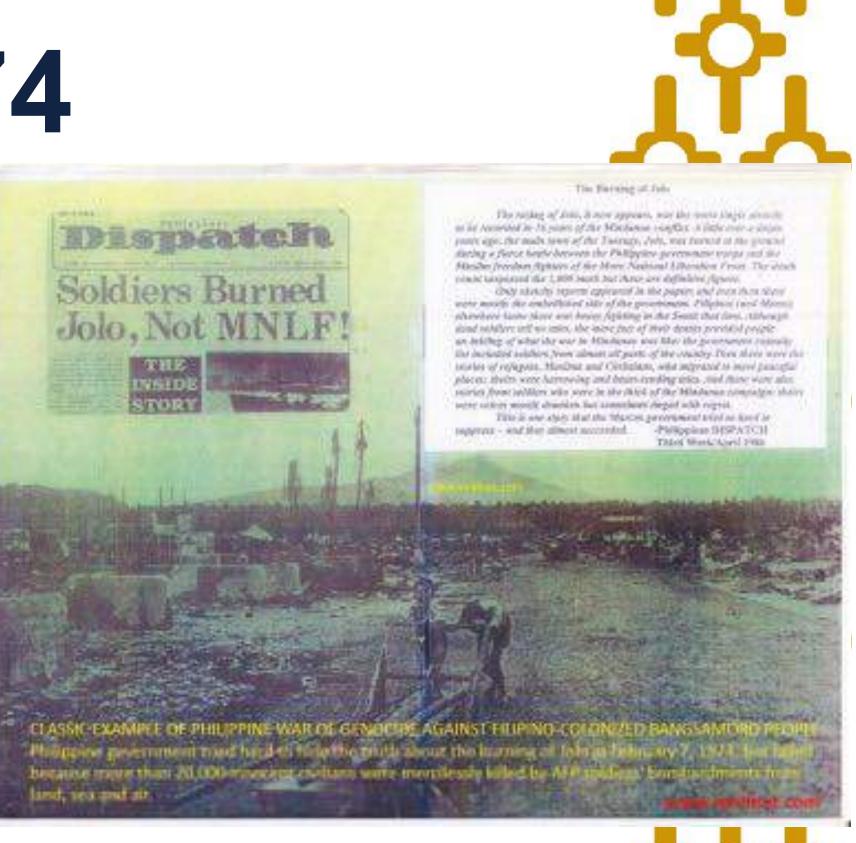


Photo from Mindanews.com and MNLF.com

of the Armed Forces of the Philippines (AFP) and the More National Liberation Front (MNLF) right in the town center of Jolo, rendering scores of thousands homeless, evacuees and refugees in other places in the islands of mainland Mindanao, Visayas, Luzon and in neighboring Sabah State



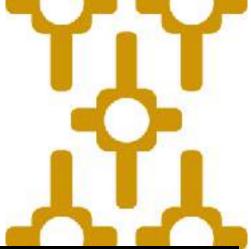
Photos from Mindanews.com and MNLF.com



Sining Kambayoka, the world-famous theater group from Mindanao State University, is founded by playwright-director Frank G. Rivera, the root word being bayok, a traditional Maranao drama with two versifiers acting out a story



Photo of Sining Kambayoka from: http://www.msumain.edu.ph/details.php/student/ student-arts-and-culture/sining-kambayoka-ensemble



PEOPLE POWER IN MINDANAO

1987 - 1989 **People Power Versus Logging** in San Fernando, Bukidnon

An upland town in Bukidnon starts a protest that forces the Cory Aquino government to impose a logging ban in the entire province.



HOPES FOR PEACE

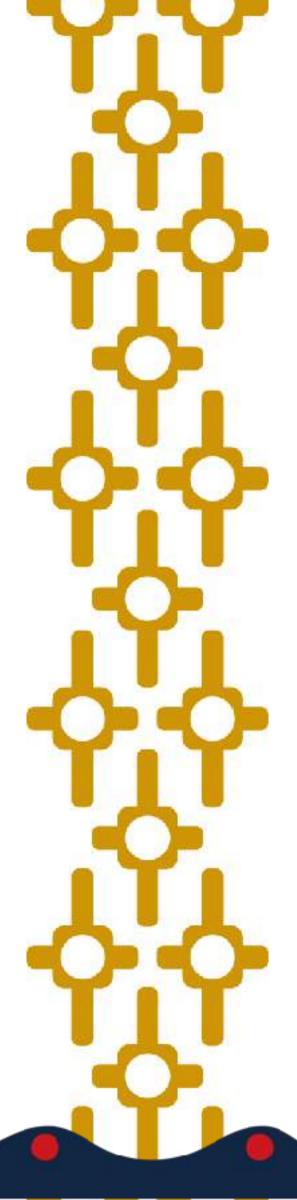


September 2, 1996

Signing of the Final Peace Agreement which is the full implementation of the 1976 Tripoli Agreement, embodies and constitutes the totality of all the agreements, to covenant and understandings between the GRP and the MNL-F respecting all the subject matters embodied herein. This Agreemen supersedes and modifies all agreements, consensus, covenants, documents and communications not referred to or embodied in this Agreement or whose terms and conditions are otherwise inconsistent herewith. Any conflict in the interpretation of this Agreement shall be resolved in the light of the Philippine Constitution and existing laws. MNLF Chairman, Prof. Nur Misuari and his running mate, Guimid Matalam are elected unopposed as Governor and Vice-Governor of the ARMM

1535 - 1645

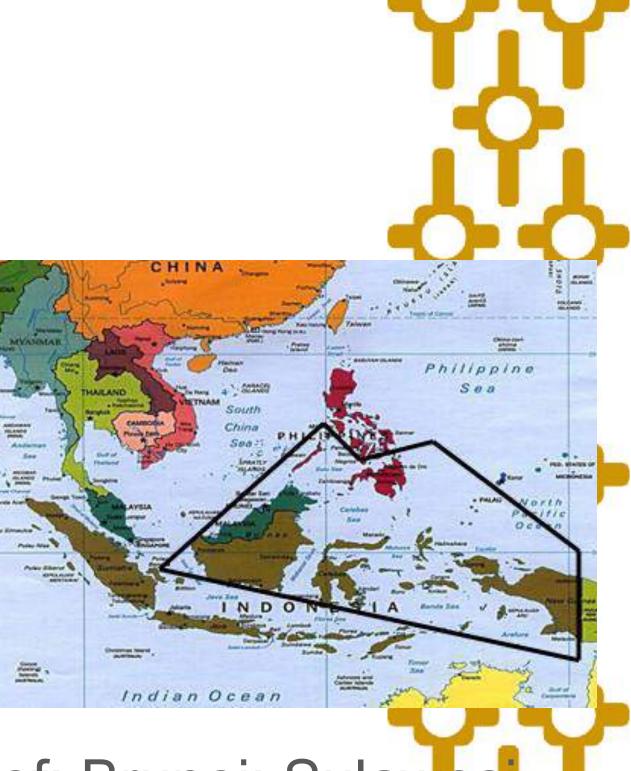
Sultan Kudarat establishes leadership over a large part of Mindanao including Davao, Cotabato and Zamboanga, signing a peace treaty that leads to several years of peace in Mindanao.



Mindanao-Sulu Timeline in GLOBALIZATION AND THE CONTEMPORARY WORLD

The governments of Brunei-Darussalam, Indonesia, Malaysia and the Philippines launch the East ASEAN Growth Area (BIMP-EAGA) in Davao City. This initiative boosts the Mindanao economy as it plays a central role in the collective

development in the East ASEAN areas of: Brunei; Sulawesi and Kalimantan, Indonesia; Sabah and Sarawak, Malaysia; and Mindanao, Philippines.



BIMP-EAGA co-operation aims to increase trade, tourism and investments inside and outside the subregion by: Facilitating the free movement of people, goods and services, Making the best use of common infrastructure and natural resources, Taking the fullest advantage of economic complementation of: Brunei; Sulawesi and Kalimantan, Indonesia; Sabah and Sarawak, Malaysia; and Mindanad Philippines. BIMP-EAGA co-operation aims to increase trade, tourism and investments inside and outside the subregion by: Facilitating the free movement of people, goods and services, Making the best use of common infrastructure and natural resources, Taking the fullest advantage of economic complementation

Mindanao-Sulu Timeline in ART APPRECIATION

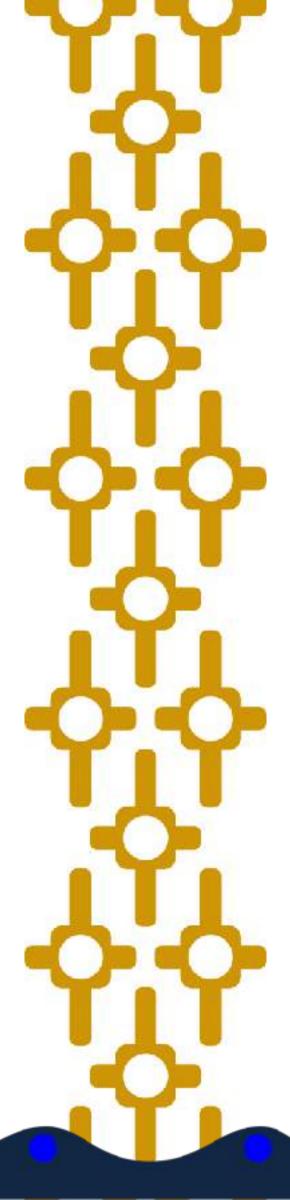


"Usahay" is composed by Policeman-musician Gregorio Responso Labja, a government employee based in Tagum City, but is wrongly credited to a musician in Cebu.

Usahay



Photo from: mindanews.com

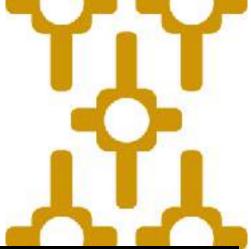




Sining Kambayoka, the world-famous theater group from Mindanao State University, is founded by playwright-director Frank G. Rivera, the root word being bayok, a traditional Maranao drama with two versifiers acting out a story



Photo of Sining Kambayoka from: http://www.msumain.edu.ph/details.php/student/ student-arts-and-culture/sining-kambayoka-ensemble





Kulturang Ating Theatre Group stages the first rock opera in Mindanao, Sa Bundok ng Apo, libretto by Al Santos, Music by Joey Ayala, Choreography by Agnes Locsin, and in 2012, Encantada, to be created by the same team is staged by CCP IN 1992, and in Davao in 2012 on it's 20th anniversary.



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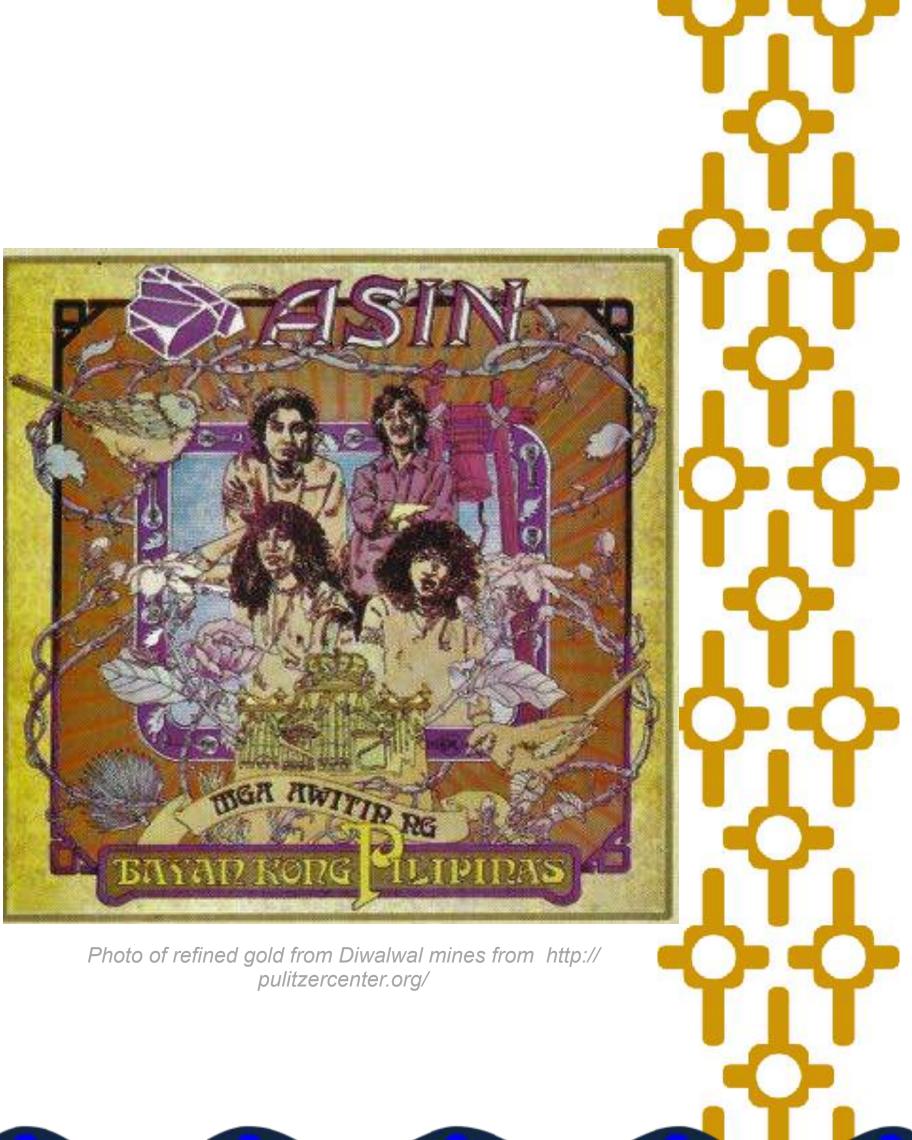
The Local and some set of the set

For the definition of white we are now, we depend on our artists, who can make us understand and oppreciate the many ways of bring Filipino and being human

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Asin records the single "Masdan Mo ang Kapaligiran", which receives the Department of Environment and Natural Resources Likas Yaman Award in 1991.



Mindanao-Sulu Timeline in an ART and **HUMANITIES ELECTIVE**



Tita Lacambra Ayala is the first Mindanaowon to win a National Book Award for "Davao Road Map", her victory is to be followed by Ricardo De Ungria, Macario D. Tiu, Jose Jowel Canuday, Karl M. Gaspar and in 2015, "Rido", a book on clan conflicts written by several Mindanawon academics wins the award.

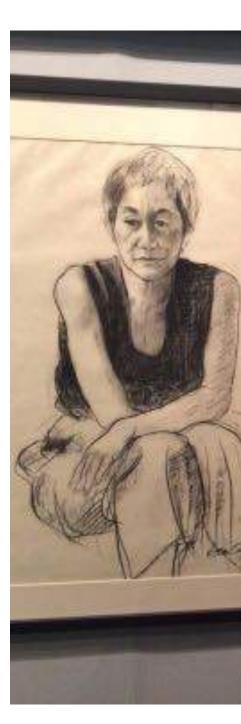


Photo of TALA beside her portrait by National Artist Bencab at Ayala Museum from Vida Ayala Ko Rodriguez



Magindanawon Kudyapi Player Sulaiman, a popular barber in his community serving as an Imam in the Libutan Mosque, is declared a National Living Treasure for his extensive repertoire of dinaladay, linapu, muinuna, binalig and other forms and styles interpreted with refinement and sensitivity, fully demonstrating the creative and expressive possibilities of the kudyapi.



Gary Granada, a native of Maco, Davao, wins the Grand Prize of the Metro **Pop Music Festival for his** song "Mabuti Pa Sila", following a 1984 win for "Salamat Salamat Musika"

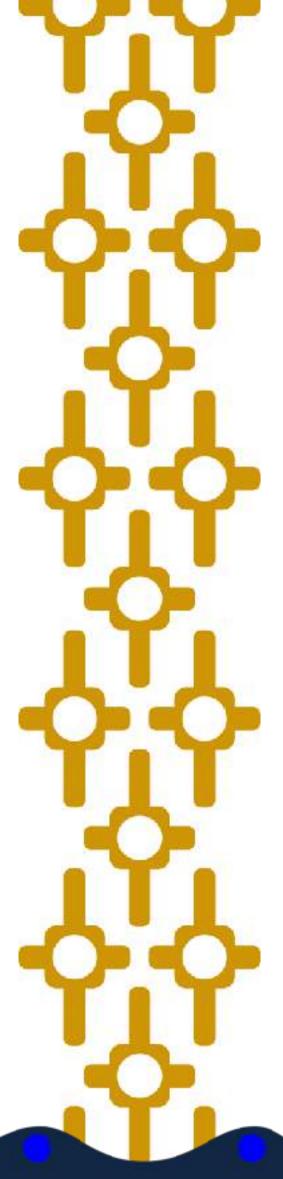


in the 7th Metro Pop Music Festival's Professional Division and the top prize in the 1989 United Nations Environmental Program (UNEP) Songwriting Contest for "Earthkeeper".

Photo from: http://philippinesnow.org/

T'boli thalak weaver Laang Dulay is declared National Living Treasure for her excellent abaca textiles, recreating images from the past of the T'bolis: crocodiles, butterflies, flowers, mountains and streams of Lake Sebu, South Cotabato,





Yakan Musician of Lamitan, Basilan from a family gifted with a strong tradition in music and privileged with the legacy of Yakan instruments from their ancestors, Uwang Ahadas, is declared National Living Treasure, having learned the rudiments of playing Yakan traditional instruments from the elders in his community, he devotes his life to teaching Yakan musical traditions and ancestral music to the Yakan youth.





Haja Amina Appi, master mat weaver among the Sama of Tawi Tawi, whose female daughters and granddaughters from her female descendants have taken up mat weaving, is declared a National Living Treasure, respected throughout her community for her unique designs, straightness of her edging (tabig) and the fine-ess of her sasa and kima-kima

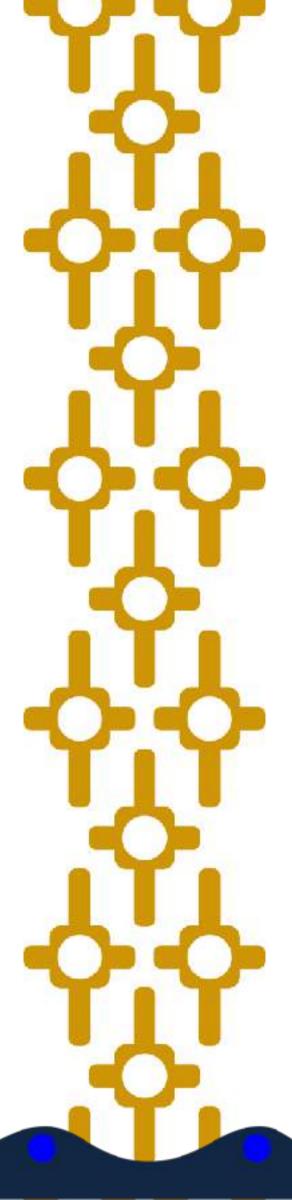


Photo of Sama villad Taw i Tawi from rappl

Mindanao-Sulu Timeline in SCIENCE AND TECHNOLOGY ELECTIVE



Local inventor Rafael Florendo Sr. rolls out the first motorela in Cagayan de Oro in 1964, a new concept of public transportation.





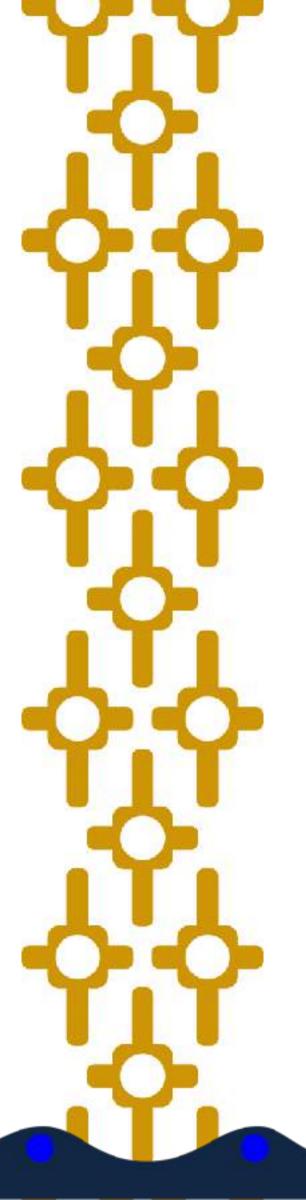
In 1973 the country begins building several hydroelectric power sources, seven of which are located in Mindanao, tapping the Agus River (that runs from Lanao del Sur to Lanao del Norte and Iligan City) and one from Pulangi River in Bukidnon.



Photo of Agus Power Dam from: http://www.napocor.gov.ph/index.php/min-gen

October 1994

Mindanao Goes Online when Xavier University gets its internet connection.





The first solar photovoltaic (solar-powered) power plant in the Philippines is built by the Cagayan de Oro Power and Electric Light Company in Barangay Indahag, Cagayan De Oro City.

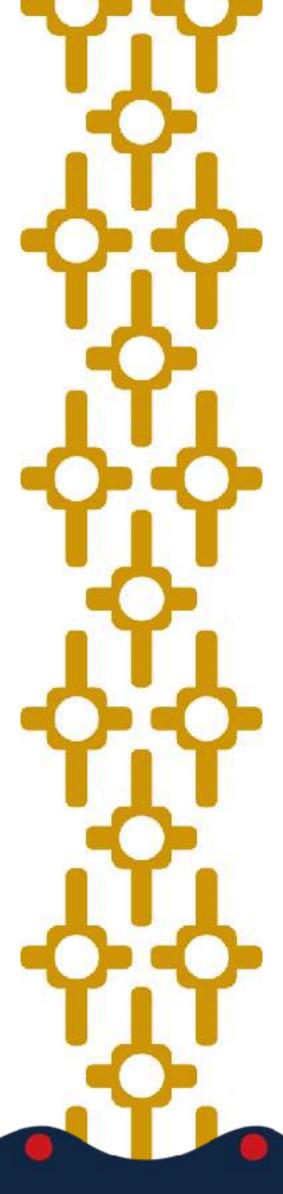


May 9, 2016

Rodrigo Roa Duterte, former Mayor of Davao City, is elected President of the Republic of the Philippines, and **C** becomes the first President to come from Mindanao. Duterte served as mayor of Davao City for 22 years.



Produced by The Mindanao Peace and History Education Project of the Catholic Educational Association of the Philippines Supported by the World Bank with the Australian Government, Piloted in cooperation with **DepEd**, with on-going Consultations with the National **Historical Commission of the Philippines, National Commission for Culture and the Arts, National Commission on Indigenous Peoples, National Commission** on Muslim Filipinos, Bangsamoro Development Agency, **Jesuit Higher Education Commission, Jesuit Basic Education Commission and Mindanews.** With special thanks to USec Albert Muyot, Fr. Manuel Uy, SJ, Fr. Karel San Juan, SJ, Fr. Gabriel Gonzalez, SJ, Chair Felipe De Leon Jr., Chair Leonor Oralde-Quintayo, **Director Vic Badoy, Director Amirah Pendatun, Director** Mohammad Yacob, Chair Virgilio Almario, Fr. Joel Tabora, SJ. Music by Joey Ayala



Project office: Sacred Springs Dialogue Institute of Spirituality and Sustainability, Room 305, Loyola School of Theology. Pilots Research: Gail Ilagan, Nelly Limbadan, Rodge Lelis, Christine Panen, Jules Benitez, Gerry Caral. Research Consultants: Karl Gaspar, Macario D. Tiu, Joey Ayala, Mahar Lagmay, Ever Abasolo, Germelino Bautista, Jojo Abinales, Norma Gonos, Jimid Mansayagan. Research Writers: Carolyn Arguillas, Froilan Gallardo, Bobby Timonera, Boy Mordeno, Jowel Canuday. Review Consultants: Rody Rodil, Muss Lidasan, Darwin Absari, Leee Neri, Kate Lim, Anna Pineda, Zeus Salazar. Visual Art Consultant: Abdulmari "Toym" Imao Jr. Graphic Artists: Noel Jed Ayala, Mara Mercado, Glen Oliva. CEAP Director For Research, Projects And Plans: Mary Ann Cruz. NHCP Director for Research: Alvin Alcid. Project Director: Fr. Albert Alejo, SJ. Project Manager: Pauline Salvaña-Bautista.