



UNIVERSITY OF THE PHILIPPINES  
CENTER FOR  
INTEGRATIVE AND  
DEVELOPMENT  
STUDIES

# **MINDANAO:**

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**FRACTURED PROMISES,  
CONTINUING CHALLENGES**

**26 AUGUST 2020 & 02 SEPTEMBER 2020**

17 August 2020



**UP CIDS**

Center for Integrative and  
Development Studies

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The University of the Philippines Center for Integrative and Development Studies (UP CIDS) invites you to a public forum series on Mindanao, entitled “**Mindanao: Fractured Promises, Continuing Challenges.**” The virtual forums will be held on 26 August 2020 and 02 September 2020 from 1:00 PM to 3:00 PM via ZOOM and to be livestreamed on Facebook.

Presentations will tackle political, historical, and cultural issues with specific focus on the Bangsamoro Autonomous Region on Muslim Mindanao (BARMM). Kindly refer to the enclosed concept note and the program for details.

For more information, kindly contact **Ms. Liza Villanueva**, Administrative Officer for the UP CIDS Assessment, Curriculum, and Technology Research Program (ACTRP), at:

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Pre-registration is required:

August 26, 2020: <https://bit.ly/MindanaoForum2>

September 2, 2020: <https://bit.ly/MindanaoForum3>

Thank you very much, and we look forward to a fruitful discussion with you.

Sincerely,

Teresa S. Encarnacion Tadem, Ph.D.  
Executive Director

# CONCEPT NOTE & FORUM OBJECTIVES

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Since colonial times, Mindanao has been an enigma and a challenge for the Philippine national government and its attempts at nation building. Mindanao has always been an attractive national development project mainly due to its rich natural resources and generally hospitable climate. Efforts at assimilation and integration into the national polity and economy have been vigorously pursued prompting resistance from the local populations and their leaders. The full colonization of Mindanao was finally accomplished via the large-scale migration of settlers from the north, the aggressive entry of outside investments, large-scale development projects and often brutal politico-military interventions.

Despite these, the Mindanao regions continue to be a political, economic, social, and cultural conundrum that defies clear-cut and easy solutions. The presence of significant Islamic and indigenous populations provides a counterpoint to the predominantly Christian and modernity-oriented northern and central Philippines. Insurgencies arising from the conflicts spawned by class, ethnic, and religious differences have been features of Mindanao's history. Social exclusion and inequalities in the areas of health, education, and other essential services as well as lack of economic opportunities and political marginalization have yet to be addressed substantially and meaningfully.

It is in this context that the University of the Philippines Center for Integrative and Development Studies (UP CIDS) is organizing a forum series. The UP CIDS, the UP System primary policy research unit, is mandated to "develop, organize, and manage research issues of national significance" utilizing an "integrated and collaborative approach" to address current national policy and development needs. The forum series aims to harness the research of the various UP CIDS programs conducting policy-oriented studies to examine some of the issues and concerns that define the Mindanao conundrum and arrive at recommendations addressed to the country's decision makers and other stakeholders.

The UP CIDS Mindanao Forum has the following objectives:

1. To surface current issues and concerns of the Mindanao situation;
2. To highlight the interdisciplinary and cross-disciplinary characteristics of the Mindanao situation;
3. To enable scholars from various disciplines to relate to each other and compare notes on their respective studies;
4. To enable academic researchers, practitioners, and stakeholders on the ground to coordinate and validate their perspectives and study results; and
5. To bring to the attention of decision makers the issues and concerns of Mindanao peoples.

The UP CIDS programs with Mindanao-related research projects are: (1) Islamic Studies Program; (2) Decolonial Studies Program; (3) Program on Escaping the Middle-Income Trap (EMIT); (4) Political Economy Program; (5) Assessment, Curriculum, and Technology Research Program (ACTRP), (6) Program on Alternative Development (AltDev); and (7) Program on Social and Political Change.

Following the success of the first installment of the series conducted last 20 February 2020 at the UP CIDS Conference Hall, UP Diliman, Quezon City; the next sessions, to be conducted online, are scheduled on 26 August 2020 and 02 September 2020.

# PROGRAM

## 26 AUGUST 2020

TIME	PRESENTATION	SPEAKER
1:00 – 1:15	Welcome Remarks & Forum Overview	Teresa S. Encarnacion Tadem, Ph.D. Executive Director, UP CIDS
1:15 – 1:35	Sustainability Concerns of the Madrasah Education Program: Basis for Philippines Islamic and Madrasah Education Policy Review	Arlyne C. Marasigan, Ph.D. <i>Director Graduate Research Office Philippine Normal University – Manila</i>
1:35 – 1:55	Alternative Delivery Modes of Education in the BARMM	Marie Therese Bustos, Ph.D. <i>Convenor, UP CIDS – Assessment, Curriculum, and Technology Research Program</i>
1:55 -2:15	<i>Covid 19 and armed conflict: exacerbating precarity and marginalization in the BARMM</i>	Rufa Cagoco-Guiam <i>Retired Professor, Mindanao State University – General Santos City</i>
2:15 – 3:00	OPEN FORUM	
Session Moderator: Darwin J. Absari, UP Institute of Islamic Studies		

# PROGRAM

## 02 SEPTEMBER 2020

TIME	PRESENTATION	SPEAKER
1:00 – 1:15	Welcome Remarks & Forum Overview	Teresa S. Encarnacion Tadem, Ph.D. Executive Director, UP CIDS
1:15 – 1:35	Bangsamoro during the Transition Period: What Went Before and What is Happening Now?	MP Atty. Maisara Dandamun-Latiph Member of Parliament, Bangsamoro Transition Authority
1:35 – 1:55	Moral Governance framework for BARMM	Nassef Manabilang Adiong, Ph.D. Project Leader, UP CIDS Decolonial Studies Program
1:55 – 2:15	Prospects and Challenges of Philippine Muslim History	Darwin J. Absari Assistant Professor, UP Institute of Islamic Studies
2:15 - 2:35	Islamic Finance in Mindanao: Issues and Prospects	Yassen Ala, MBA Co-founder, Youth Peace Hub and Philippine Collaboration for Inclusive Economies (PHILCOINE)
2:35 – 3:00	OPEN FORUM	
Session Moderator: Aaron Abel Mallari, UP CIDS Decolonial Studies Program		

### **Sustainability Concerns of the Madrasah Education Program: Basis for Philippines Islamic and Madrasah Education Policy Review**

**Arlyne C. Marasigan, Ph.D.,**  
*Director, Graduate Research Office*  
*Philippine Normal University – Manila*

Recent education reforms have placed greater emphasis on both promoting Education for All (EFA) on achieving inclusive and quality education. International organizations have aided countries in fostering quality education under the Sustainable Development Goals (SDGs) 2030. The challenge, however, is how education can be made more inclusive to cater to the needs of minority groups. The Philippine government and non-governmental organizations work together to achieve quality education for all Muslim learners by mainstreaming and institutionalizing madrasah education. This discussion paper focuses on the sustainability concerns of the Philippine Madrasah Education Program (MEP) whose implementation and sustainability remain ambiguous for many stakeholders, especially students and school teachers who are directly deployed in diverse difficult contexts.

### **Alternative Delivery Modes of Education in the BARMM**

**Marie Therese Bustos, Ph.D.**  
*Convenor, UP CIDS – Assessment, Curriculum, and Technology Research Program*

Geographic isolation and displacements due to conflicts have made education provision in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) a challenge. Alternative delivery mode (ADM) learning centers were established as a possible solution to the problem of educational access in BARMM. ADMs are instructional modalities that follow the K to 12 curriculum but deliver instruction in a more flexible manner, often not following the regular classroom set up. From 2012 to 2019, ACTRP worked on two projects in BARMM namely, the Longitudinal Study of Learning Achievement of Students in ARMM which tracked learners from Kinder to Grade 2 in DepEd schools and BRAC ADM learning centers, and the ADM Project end Evaluation Research.

**COVID-19 and armed conflict:  
exacerbating precarity and marginalization in the BARMM**

**Rufa Cagoco-Guiam**

*Retired Professor, Mindanao State University – General Santos City*

The Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) is a new region with old problems: many communities have wallowed in abject poverty for decades, and such impoverished situation has also driven them further to even dangerous levels of vulnerability. Such a situation has been the daily reality of many communities in the region when it used to be called Autonomous Region in Muslim Mindanao (ARMM), from 1989 to 2018. In addition, many areas in the region are also flashpoints of both vertical and horizontal conflicts, driving people away from their places of origin to locations that do not provide traditional sources of income and social protection, thus giving rise to intergenerational poverty, and marginalization among its already excluded communities. The region continues to be the country's poorest, with an estimated poverty rate of 63 to 65%, or 6 out of 10 people being considered very poor. The coming of COVID 19 pandemic to the country and to the BARMM has also aggravated the already precarious situation of many people in the region. Intermittent and sporadic armed conflicts continue to hound many upland communities there, in both mainland and island provinces, even as the MILF-led regional government tries its best to solve lingering issues of competing ancestral land claims between the Muslims (mostly Magindanawn) and the indigenous Teduray/Lambangian groups in Maguindanao province, for example. This presentation is an exploratory piece on the intersections of the pandemic and armed conflict, and asserts that in the Bangsamoro, armed conflict in this time of the pandemic has driven many communities to even dangerously low levels of quality of their lives, and consequently driving them further to socio-economic and political marginalization, and to an overall status of precariousness. Some recommendations are laid out toward the end of the presentation.

### **Bangsamoro during the Transition Period: What Went Before and What is Happening Now?**

**MP Atty. Maisara Dandamun-Latiph**

*Member of Parliament, Bangsamoro Transition Authority*

On January 21, 2019, an overwhelming 88.7 percent of the voters inside the ARMM voted yes to Bangsamoro Organic Law or R.A. 11054. The Organic Act for the Bangsamoro Autonomous Region (BOL for brevity) abolished the Autonomous Region in Muslim Mindanao (ARMM) and provided for a basic structure of government for a new political entity called Bangsamoro Autonomous Region in Muslim Mindanao (Bangsamoro for brevity) in compliance with the agreements set forth in the FAB and CAB. In compliance with the law, a two-part plebiscite was held on January 21, 2019 for the core territories namely Lanao del Sur, Maguindanao, Sulu, Basilan and Tawi-Tawi as well as component cities of Marawi and Lamitan and February 6, 2019 for inclusion of Cotabato City, 6 Municipalities of Lanao del Norte, and 63 Barangay of North Cotabato who petitioned the COMELEC to join the Bangsamoro. With the overwhelming 88.7 percent of the high voter turn-out who voted yes to BOL, the BOL was ratified and ARMM was formally abolished and replaced with BARMM.

With the BTA already on its first year what have been accomplished so far and what is the status of the transition of ARMM to BARMM in terms of the accomplishment of the above mandate under the said law? The speaker will discuss what happened before and the present status of the transition and where it is heading to amidst this Covid-19 pandemic.

### **Moral Governance framework for BARMM**

**Nassef Manabilang Adiong, Ph.D.**

*Project Leader, UP CIDS Decolonial Studies Program*

The leadership of BARMM is determined to lead and manage the Bangsamoro based on 'moral governance'. However, it is difficult to understand what they mean by moral governance; thus, I suggested a framework as foundation to conceptualize moral governance. The framework constitutes five immutable principles: Faith, Freedom, Moral Authority, Common Good, and Social Ethics. Firstly, faith (Īmān) is the affirmation of the heart with the confession of the tongue and the actions of the limbs. Secondly, freedom (ikhtiyar) is integral in establishing a just society based on the rule of law and respect for human dignity. Thirdly, the Quran provided revelations that will guide the growing community in seeking moral authority. Fourthly, Common Good is understood as the attainment of maslaha (public welfare) and istislah (public interest). Lastly, Social Ethics is consist of five interrelated principles: (1) the significance of the faith-based community or ummah; (2) justice; (3) maintenance of social harmony and peaceful relations among its members; (4) the notion of essential human equality before God and His laws, meaning that all human beings have the same opportunity to realize their moral and spiritual potential; and (5) the balancing of rights and responsibilities.

## **Prospects and Challenges of Philippine Muslim History**

**Darwin J. Absari**

*Assistant Professor, UP Institute of Islamic Studies*

As a continuation of Round Table Discussions that UP CIDS and UP IIS conducted in November 2019, the proposed National Workshop and Conference on Philippine Muslim History (PMH) aims to know the status and develop the teaching of PMH, and establish networks and coordination in History teaching among colleges and universities in the country through sharing and distribution of resource materials. These are to support the implementation of R.A. 10908 Mandating the Integration of Filipino-Muslim and Indigenous Peoples History, Culture and Identity in the Study of Philippine History in both Basic and Higher Education and the President's call to correct historical injustices in Muslim Mindanao.