

## **Appreciating the Contributions of Muslim Filipinos in the Emergence of the Filipino Nation: Path to Children's Social Understanding**

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### **Abstract**

This research focuses on analyzing the representation of Muslim Filipinos in Philippine History textbooks, is an original study. While drawing inspiration from Halili, Jr.'s (2006) scholarly work titled "Iconography of the New Empire - Race and Gender Images and the American Colonization of the Philippines," this study diverged in its methodology. Halili, Jr. (2006) employed cultural studies approaches and theories on race and gender to analyze and interpret political cartoons and caricatures and their impact on American colonization and foreign policy in the Philippines. In contrast, this study employed content analysis in a qualitative manner, specifically utilizing the conceptual and relational approaches, to address the research problems. This qualitative approach allowed for a detailed and comprehensive description of the data and findings, ensuring the validity of the research study and enabling readers to draw their own conclusions from the presented data. In all four textbooks, there was no discussion about the Muslim contributions to the emergence of the Filipino Nation. However, based on the data presented in this study, the researcher's analysis suggested that the Muslim Filipinos' resistance against the Spanish and American Colonization could be considered as part of the bigger national struggle for Philippine Independence, since their struggles helped lessen the forces of the Spaniards and Americans in the southern part of the Philippines. Indirectly, they had represented the Filipino people who had managed to keep themselves free from foreign invaders.

**Keywords:** *Muslim Filipinos, Filipino nation, children's social understanding, colonization, history, nationalism*

### **Introduction**

Muslim Filipinos hold a distinct culture and society, which have evolved and developed through the years. These give them the identity, which has made them different from other Filipinos. Islam, as a religion, has greatly influenced the Muslim Filipinos' culture and this has held them from being integrated into the Philippine body politic. However, Agoncillo (1990) commented that one reason for this was that Muslim Filipinos had suspected the Christian Filipinos of betrayal, for the latter were used by the Spanish and American colonizers in their attempt to obliterate Muslim culture and religion (p.19). The Muslim Filipinos have proudly expressed the fierce love for their culture and religion by courageously defending themselves from foreign colonizers and from those they considered enemies of their faith.

Agoncillo (1990) emphasized that a Muslim Filipino was looked down upon as an aberration—a "Moro", with all its ugly implications (p.19). The Muslim Filipino culture was epitomized as savage during the American rule (Torrance, 1917 cited in Abdulla, 2003), and characterized as backward, uncivilized and dangerous by the Spaniards (Majul, 1999). These had caused the Muslim Filipinos to become antagonistic to any attempt to bring them to the Christian society's fold. Agoncillo (1990) maintained that Muslim Filipinos believed that the attempt was made not because they were loved, but because their conversion to the Christian way of life was necessary. However, there was nothing more abominable to the Muslims than to be told to discard their "Moro" way of life (p.19).

Ganancial (2002 cited in Churchill, 2002) emphasized that Moro resistance against Spaniards and their allies (Christian Filipinos) was considered a criminal act and this did not contribute to the downfall of the Spanish colonial power. However, Dery (2002 cited in Churchill, 2002) disputed that the so-called Moro raids were not slave raiding but offensive operations against the enemies. In the same vein, the Muslim Filipinos' resistance against attempts to subjugate their independence continued during the American rule in the country in 1898. Tan (2002) described this resistance as a war of self-defense, plain and simple against foreign aggression. It was not as fierce as during the Moro-Spanish wars (Baugbug, 2003). This may be due to the policy direction of the United States, i.e., to develop, educate and train in the science of self-government.

Meanwhile, Sakili (1996) stressed that Muslim Filipinos had been victims of Philippine historical manipulation. This meant that stories of Muslim Filipinos' struggles were changed and were made less important in the history of the Philippines. He maintained that this kind of "chauvinism" (exaggerated and aggressive patriotism) had disenfranchised the Muslim Filipinos of their glorious and heroic participation in the struggle for Philippine national liberation. Hence, as Filipino citizens, they had been demanding that their right to Philippine History be given justice.

The aforementioned discussion gives an overview of how Muslim Filipinos were represented in some literature and in some history textbooks written by foreign and Filipino Muslim scholars and other historian-writers. Their literary works read in various presentations such as conferences, seminars, and dialogues described the Muslim cultures, roles and struggles without a definite and objective stand. This has brought doubts and left obscure realities with negative perceptions among teachers and students of Philippine History about Muslim Filipinos and their contributions and representations in the history of the Filipino nation. Thus, this study has been undertaken in order to lead the children into the path of understanding the importance of taking part in the nation building.

### **Related Literature and Studies**

Fraenkel & Wallen (1993) defined content analysis as the analysis of the written or visual contents of documents, textbooks, essays, newspapers, novels, magazine articles, cookbooks, political speeches, advertisements, films and pictures (p.389). This study probed and analyzed the four selected Philippine History textbooks commonly and widely used by first year high school students in the private and public secondary schools in Zamboanga City, Berelson (1991 cited in Wilkinson and Birmingham, 2003.p.76) pointed out that in a content analysis, the real meanings of the data were overlooked in favor of frequencies of quantification process. In analyzing the contents of the four selected Philippine History textbooks, qualitative content analysis was employed in "capturing the richness, and describing the unique complexities of the data" (p.76). This meant that an in-depth analysis was conducted in answering the research problems. In this type of study, related themes and issues could be determined more readily through a qualitative, more holistic approach rather than by employing advanced statistical and analytical techniques. Fraenkel & Wallen (1993) stressed, "analyzing the data involves synthesizing the information one obtains from various sources into a coherent description of what one has observed, analyzed, or otherwise discovered" (p.383). There are numerous approaches in employing content analysis.

This study focused on the analysis of contents of the four selected Philippine history textbooks. It was theoretically anchored on the relational and conceptual (thematic) content analysis approaches of Wilkinson and Birmingham (2003). The method began by defining a string of words, a line or a sentence or a paragraph within which analysis took place. Wilkinson and Birmingham (2003) stressed that content analysis applies significance or meaning to information one had collected and helps to identify patterns in the text (p.68). They presented two approaches to content analysis. These are the relational and conceptual or thematic content analysis. Berelson (1991 cited in Wilkinson and Birmingham, 2003) stated that the relational content analysis approach focuses more upon the meaning of what is stated (p.81). A number of researchers (Berleson, 1971; Krippendorf, 1980 cited in Wilkinson and Birmingham, 2003) claimed that an approach based on relationships is a more accurate way to interpret the content of textual material (p.81). In a conceptual or thematic approach, the focus is the theme or issue in the text that the researcher intends to analyze (p.70).

Mostyn (1995 cited in Wilkinson & Birmingham, 2003) stated that content analysis required no predefined coding frame to be applied, nor does it require complex numerical analysis (p.76). Philipp Mayring (2000) argued that a "qualitative content analysis can be all sort of recorded communication and it analyzes not only the manifest content of the material - as its name may suggest" (p.4) but also the latent content of it.

In this study, a content analysis was conducted on the four selected Philippine history textbooks. The first year high school students in both private and public secondary schools use Philippine History

textbooks in the Social Studies subject. These textbooks have varied authors as private secondary schools have their discretion to choose the appropriate textbooks for their students, while the public secondary schools use the prescribed textbooks of the Department of Education (DepEd).

The first textbook entitled "Daloy ng Kasaysayan at Pamahalaang Pilipino" and authored by Zenaida Q. Reyes and Nerissa S. Tantengco was first published in 1997 and was used as a prescribed textbook in the Social Studies subject for first year high school students. The second textbook "Kasaysayan at Pamahalaan ng Pilipinas" by Camagay, Lazaro, Mateo, E., Mateo, G.E., & Medina was a revised edition and was published in 2003. The third textbook "Philippines: History and Government" was written in English and authored by Vilorina, Dela Cruz, & Legaspi. It was an updated edition published in 2005. The last but not least "Pilipinas: Hamon sa Pagbabago" by Vilorina, De Leon, & Escalante was their first edition published in year 2003 and used as textbook in Social Studies (Philippine History) in first year.

### **Emergence of The Filipino Nation**

Emergence in the context of Philippine history referred to the movement to get Filipino recognition as a nation from Spain, the revolution for independence against Spain, and the struggle to acquire national recognition from the United States of America and other international powers. The development or emergence of the Filipino nation was a slow and difficult process. It took many years, even centuries, before the Filipinos saw and felt their country transforming itself into an independent nation. In this study, contribution meant the people's active involvement and participation in the movement to support the building of a Filipino nation. As far as the Muslim Filipinos' contributions to the emergence of the Filipino nation were concerned, the four analyzed Philippine History textbooks did not clearly discuss and honor their involvement to restore the nation's independence. It could be that long ago the Muslim Filipinos did not have that spirit of "national consciousness" and that they did not consider themselves part of the emerging Filipino nation. However, Sakili (1996) stressed that the Muslims as citizens of the Philippines, "had been demanding that their right to Philippine history be given justice" (p.900). This meant that the Muslim Filipinos struggle against Spanish and American colonization deserved to be considered or included as a significant part of the Filipinos' struggle for freedom and in building a Filipino nation in the history of the Philippines.

"Pilipinas: Hamon sa Pagbabago" by Vilorina, et.al. (2003) did not present topics on the contributions of Muslim Filipinos to the emergence of the Filipino nation. There were no related topics about the Muslim Filipinos' contributions to the emergence of the Filipino nation, which began during the period of the Propaganda Movement in the Philippines. Instead, the authors devoted their discussion on topics such as the Propaganda Movement, Katipunan and the Philippine Revolution. Vilorina, et. al. (2005) in "Philippines: History and Government", briefly cited on page 117 that Muslim Filipinos were strongly united as a group and were bounded by Islam, hence, the Spanish and American colonizers were not able to totally invade the Muslim areas. The authors emphasized:

Support and cooperation of the people in the Visayas and Mindanao were important to the cause of the revolution and to Philippine Independence. Although communication with Filipinos in these regions was difficult. Aguinaldo managed to elicit their cooperation although "the Muslims refused to participate in the revolution (p.161).

### **Methodology**

This study employed a descriptive design and utilized the qualitative content analysis method developed by Wilkinson and Birmingham (2003) to explore and describe the representation of Muslim Filipinos in Philippine History textbooks. A combined approach of relational and conceptual models was used to conduct a comprehensive analysis of the contents of four selected Philippine History textbooks, which were used by first-year high school students in private and public secondary schools in Zamboanga City. The relational content analysis approach focused on the meaning conveyed by the statements in the textbooks, while the conceptual or thematic approach aimed to analyze the themes or issues presented in the texts. These approaches were deemed appropriate for analyzing the textbook contents as they emphasized the interpretation of meaning without the need for

a predefined coding framework. In this study, the conceptual/thematic approach by Wilkinson and Birmingham (2003) was primarily used to examine and describe the representation of Muslim Filipinos in their resistance against Spanish and American colonization, their involvement in the formation of the Filipino nation, and their contribution to the development of their native culture and society prior to Spanish colonization. However, some modifications were made in the analysis process to suit the qualitative-descriptive nature of the study, which lacked distinct steps typically found in quantitative research (Fraenkel & Wallen, 1993, p. 381).

## **Results and Discussion**

### **On the Contribution of the Muslim Filipinos to the Nation Building**

In "Philippines: History and Government" Vloria, et.al. (2005) indicated that the Muslims joined the guerillas known as the resistance movement of the Filipino people after the fall of the Philippines to the Japanese. The authors stated:

Wendel Fertig, the bravest and most famous American guerilla leader in the Philippines, was assigned to organize all the guerilla leaders in Mindanao. Even the Muslims joined the guerillas. Among them were Congressman Salipada Pendatun, Datus Matalam Udtog. Mantil Dilangalan, Aliman and Gumbay Piang (p.191).

In this excerpt, the participation of the Muslim leaders served as evidence of the Muslim Filipinos' resolve to restore independence as they (the Muslim leaders) represented the Muslim sector in the struggle. Although the authors of this textbook mentioned about such events in Philippine History, the discussion was not on acknowledging Muslim Filipinos' contribution to the emergence of the Filipino nation. since the above participation of the Muslims occurred during the Japanese invasion of the Philippines. In "Kasaysayan at Pamahalaan ng Pilipinas"(2003) its authors mentioned:

“Ang mga Muslim sa pangkalahatan ay walang naging pakikisangkot sa himagsikan. Ito ay sa kadahilanang hindi naman sila nasakop ng mga Kastila at walang kalayaang dapat ipaglaban (p.181).

(In general, there was no Muslim participation in wars. This was because the Spaniards did not directly conquer them; hence, there was no freedom to fight for).

This statement showed that Muslim Filipinos specifically those in Mindanao and Sulu were not involved in the revolution because the Spaniards did not conquer them. They claimed that there was no reason for them to fight and that they were more occupied in establishing their own Muslim community and in so doing discarded any Spanish traces from their environment. Again, in this textbook there was no indication or discussion acknowledging and recognizing the contribution and participation of Muslim Filipinos in the emergence of the Filipino nation.

In "Daloy ng Kasaysayan at Pamahalaang Pilipino" Reyes and Tantengco (1997), stressed:

Ang ating mga kababayang Muslim na mayroong nagkakaisang organisasyong pampulitika at ang pagtuturo ng pagiging isa sa relihiyong Islam ay siyang ginamit upang itaboy ang mga Kastila (p.119).

(Our Muslim compatriots with an established political organization and united under the teachings of Islam (religion) had used these as their greatest weapons to drive away the Spaniards).

Noticeably, in these lines, the authors mentioned about the Muslim Filipinos as "an ethnic group with one political organization and religion (Islam) that taught them to be united in order to fight against the Spaniards"; however, it was clear that this did not mention the Muslim Filipinos' contributions (roles and participation) to the emergence of the Filipino nation.

These data revealed that from the four textbooks that were analyzed, two of these did not mention any participation/contribution of the Muslim Filipinos to the emergence of the Filipino nation. The authors of the four textbooks did not exert efforts to provide a more complete and inclusive coverage on the contributions of the Muslim Filipinos to the emergence of the Filipino nation. Vloria, et.al. (2005), in "Philippines: History and Government" presented the Muslim Filipinos as strongly united as a group, however, they were viewed as "uncooperative" in the efforts to attain Philippine Independence. The authors stated:

Aguinaldo, Mabini and Felipe Buencamino tried to persuade the Muslims to join the revolution. However, the Muslims refused for they believed that the Christian Filipinos helped the Spaniards in their pacification campaign in Mindanao (p.161).

These lines only revealed that the Muslim Filipinos did not take part in the revolution for Philippine independence. They (Muslim Filipinos) had developed a feeling of distrust toward the Christianized Filipinos who helped the Spanish in their pacification campaign in Mindanao. However, in another context, they were recognized as guerillas, a resistant movement of the Filipino patriots and civilians "who secretly organized themselves in defense of their country against foreign invaders, specifically the Japanese Forces during the World War II."

In "Daloy ng Kasaysayan at Pamahalaang Pilipino," Reyes and Tantengco (1997) presented the Muslim Filipinos as "builders of communities during the Spanish era in the Philippines. The authors emphasized that there was never an attempt for the Muslim Filipinos to join the Christians in the effort of attaining independence. Tan (1995) in "Islam in the Philippines" disclosed that the Muslim Filipinos found it difficult to even accept that they were Filipinos (p.6). In other words, in the struggles between the Muslims and the Spanish and American colonizers, the former did not think and fight as Filipinos but as a strong group called Muslims in defense of their freedom and faith. They considered themselves as an independent and separate entity.

In "Kasaysayan at Pamahalaan ng Pilipinas", Camagay, et.al (2003) made no effort to discuss topics of Muslim Filipinos' resistance against the American colonization. However, they did mention that Muslim Filipinos specifically those in Mindanao were not involved in the revolution. The argument was that the Muslim Filipinos had been fighting the colonizers long before other groups of Filipinos in the provinces revolted. Indirectly, they could be considered part of the integral group of Filipinos who fought against the foreign colonizers. According to the authors, one factor why the Muslim Filipinos did not want to participate with other Filipino groups in the struggle was due to the distrust that the Muslim Filipinos had of the Christians or non-Muslim Filipinos. These feelings of distrust began when Muslim Filipinos saw the Christianized Filipinos collaborating with the colonizers to subjugate them. This might show that even in contemporary history of the Philippines, a few of the textbook writers recognized the roles and contributions of the Muslim Filipinos in some aspects, specifically in the political aspect.

In this study, the authors of the four textbooks did not attempt to acknowledge the contributions of the Muslim Filipinos to the emergence of the Filipino nation. Nevertheless, they presented the Muslim Filipinos as a strong group, cohesive and bound by Islam that taught them to be united in order to fight in defense of their freedom and faith. Not all four textbooks analyzed provided a more comprehensive coverage acknowledging or recognizing the contributions of the Muslim Filipinos to the emergence of the Filipino nation. In these textbooks, the authors did not explicitly and extensively discuss the Muslim Filipinos' contributions to the emergence of the Filipino nation, yet, the record of the Muslim Filipinos' long struggle against the Spanish and American colonizers remained unmatched with the struggles of the Christian Filipino people against foreign domination. Rodil (2003) explicitly shared his view that, "the Muslim Filipinos suffered greatly in the process of attaining independence. They (Muslim Filipinos) had to bear with their internal weaknesses, swallow their pride in some losses, and many of their leaders compromised with the enemies/colonizers" (p.36). However, despite all these, they emerged in the end, proud and free, beleaguered, divided among themselves, impoverished and held back in their socio-economic development and remained proud and free retaining their Islamic culture. In addition, Rodil reiterated that, until the present, this record had remained unrecognized in the country, in the Philippine history textbooks and in the laws, which tended to discriminate against the so-called cultural minorities, with the Muslim Filipinos as no exemption (p.36).

These statements made by Rodil clearly emphasized that records of the Muslim Filipinos roles and contributions to the emergence of the Filipino nation should be included along with other significant events of the nation's history in Philippine history textbooks.

Viloria, et.al. (2005) in "Philippines: History and Government" claimed that Muslim Filipinos were the most strongly united group. This statement was strengthened by the facts written by Reyes & Tantengco in "Daloy ng Kasaysayan at Pamahalaang Pilipino" which stated that the Muslim Filipinos were an ethnic group with one political organization and religion that drove them to build strong community as an independent group who resisted the colonizers in order to defend themselves. There was never any attempt from the Muslim Filipinos to join the Christian Filipinos in the effort of attaining Philippine Independence.

On the other hand, Viloria, et.al. (2005) in "Philippines: History and Government" indicated that the Muslim Filipinos joined the guerillas as a form of combined resistance movement of a group of Filipino patriots and civilians who secretly organized themselves in defense of their country against foreign invaders, specifically the Japanese Forces during the World War II. Dery (2002 cited by Ganancial in Churchill, 2002) supported the aforementioned citation when he said that the Muslim Filipinos' resistance contributed to the strengthening of the Katipunan during the Spanish occupation in the Philippines. This can only mean that the Muslim Filipinos were part of the integral group of Filipinos who fought the colonizers in building one Filipino Nation.

According to Viloria, et.al. (2005) in the book "Philippines: History and Government", the Americans were not able to invade the Muslim-dominated areas because of the stronghold of the sultanate. Although the support and cooperation of the people in the Visayas and Mindanao were vital to the cause of the revolution and to the Philippine independence, the Muslim Filipinos refused to participate in the revolution.

In "Kasaysayan at Pamahalaan ng Pilipinas", Camagay, et.al. (2003), stated that the Muslim Filipinos in Mindanao did not get involved in the revolution because they were not conquered by the Spaniards and there was no reason for them to fight. In addition, Viloria, et.al (2005) emphasized that the Muslim Filipinos were more occupied in establishing their own community and in so doing totally discarded any traces of the Spaniards in their environment. In other words, the authors tried to emphasize that Muslim Filipinos then did not participate and contribute to the emergence of the Filipino nation.

However, while it was true that it was the Revolution of 1896 that might have directly caused the downfall of Spanish and American Colonialism in the Philippines, the Christianized Filipinos could not ever claim full credit for that victory, because they were not alone in the struggle. As Rodil reiterated, "long before that great revolution, the Moro people, those in the Cordillera, and many other indigenous communities all over the Philippine archipelago had always held their heads high in their struggles with these foreign invaders" (p.37). The Muslims and other non-Christian groups claimed that the Spanish and American colonizers did not conquer them.

### **Teaching of the Philippine History**

In the same manner, the teaching of Philippine history could not give students comprehensive and factual information of Muslim Filipinos' roles and contributions during the American colonization in the Philippines because the data presented were not elaborately discussed. In other words, data were insufficient for discussion. Teachers would only discuss the facts in their lessons the way these topics were presented in the textbooks, because data about the Muslim Filipinos' struggles against Spanish and American colonizers and their contributions to the emergence of the Filipino nation were insufficiently provided in the said textbooks. They (teachers) just could not be constructors or deconstructors of facts without appropriate sources of data at hand. A constructor, in this study, meant a provider of sources of data that were both properly authenticated and proven. On the other hand, a deconstructor referred to what Sakili said previously in the discussion as "manipulating, disenfranchising, changing and oversimplifying the events and data or account of the Philippine history" which concerned the Muslim Filipinos. In addition, deconstructors might refer to those writers who had the tendency to omit evidence that was unfavorable and to exaggerate the favorable ones.

Meanwhile, the capacity of the students to absorb the lessons intellectually, especially those involving religious and cultural differences, would depend on how the teachers discussed to them the concepts

and facts as indicated in the textbooks used. History and Social Studies teachers had been concerned with establishing the chronology and causes of historic events. It would be equally important that they would guide students in seeking out the character-building lessons derived from history. This could be made possible if the textbooks that they had been using would provide them with the complete and comprehensive facts and discussion about Muslim Filipinos.

### **Historiography**

Santos (1999) defined historiography as the knowledge and skill used in writing down history. In this study, the authors/writers of the four Philippine history textbooks had undoubtedly used their intellectual skills in writing down the facts of Philippine history in each textbook. However, based on the findings, the topics on Muslim Filipinos were considered insufficient and the lack of in-depth discussion may be due to insufficient sources of data; hence, these topics were the least presented. For instance, some of these writers in history wrote their books and articles according to their own analysis and interpretation of the recorded events written by some other historians, be they local or foreign historian writers. These writers produced works on the history of the Philippines that were focused mostly on political history which were reflective of their milieu (p. 139). Local and ethnic histories were not given priority and were not considered as having a significant role in the development of this perspective of our national history (p. 140). Majul (1999) commented that history books in the Philippines tended to "emphasize on events in other islands and glorify national heroes from such areas, as if the history of the Philippines was only that of people who had been conquered, while the history of the unconquered ones does not merit a share in the history of the Philippines" (p. 410).

In all four textbooks analyzed, it was revealed that there was no inclusive discussion about the Muslim Filipinos' contributions to the emergence of the Filipino nation. This was an indication that facts and some events in the Philippine history had been omitted thus, Philippine history might not be considered a truly Filipino history. Constantino (1996) in his essay "A truly Filipino History" (1978) stressed that the "only way a history of the Philippines could be truly Filipino is to write based on the struggles of the Filipino people; for in these struggles the Filipinos emerged" (p.6). In this context, it meant that Philippine national historian-writers in the course of writing and interpreting the history of the Philippines should not blur the fact that there were parallel struggles of the Muslim Filipinos and Christianized Filipinos in the emergence of the Filipino nation. The former defended strongly to maintain their independence as the latter were struggling to regain their independence that was lost to the colonizers. Both Christians and Muslim Filipinos had helped to bring about the present situation where they find themselves trying to integrate into a nation of Filipinos with common goals and aspirations.

The recognition of the rich and distinct culture of Muslim Filipinos in the development of their native culture and society provided Muslim Filipinos, Christians and including the Lumads (Unconverted) the concept about the uniqueness of the Muslim Filipino culture. It somehow helped minimize, if not erase, the mutual ignorance of the variety of cultures among them (Muslim Filipinos, Christians and the Lumads/unconverted). The deeper understanding and appreciation of this unique Muslim Filipino culture by both Muslim and Christian Filipinos would promote an avenue for a better co-existence among Filipinos in general and in particular, among Muslims, Christians, and Lumads despite the diversity of culture. At the outset, it could be said that Filipinos had existed peacefully and harmoniously under the principle of "unity in diversity".

### **Conclusions and Recommendation**

In all four textbooks, there was no discussion about the Muslim contributions to the emergence of the Filipino Nation. However, based on the data presented in this study, the researcher's analysis suggested that the Muslim Filipinos' resistance against the Spanish and American Colonization could be considered as part of the bigger national struggle for Philippine Independence, since their struggles helped lessen the forces of the Spaniards and Americans in the southern part of the Philippines. Indirectly, they had represented the Filipino people who had managed to keep themselves free from foreign invaders. Majul (1999) contended that from a more restricted perspective, "the Muslim Filipinos' struggle in the Philippines, particularly in the South, can be considered part of the heritage

of the entire Filipino people in the history of the struggle for freedom". Hence, this study strongly recommends that history should be written carefully and honestly. Bias should be avoided and the truth should be delivered especially to the young minds. Most importantly, it is encouraged that historians shall aim to capture some historical truth, to the best of their ability and in accordance with professional ethics, in order to preserve the past and draw meaning from it for the present.

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