

Historical Memory and Education: A Comparative Study of How the History of the “Moro Wars” and the Lumad Struggles are Taught in the Philippine National Curriculum Versus How they are Taught in the Schools of the BARMM and Lumad-Run

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Abstract: This paper presents a comparative study of how the history of the “Moro wars” and the Lumad struggles are taught in the Philippine national curriculum versus how they are taught in the schools of the BARMM and Lumad-Run.

Keywords: Historical Memory, History Education, Moro Wars, Lumad Struggles, Curriculum Representation, BARMM Schools.

1. Introduction

This research scrutinizes the comparative study on how the history of the “Moro Wars” and the struggles of the Lumad people have been presented in the Philippine national curriculum compared to the curricula of schools within the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) and Lumad-run schools’ communities. It clarifies ideas using comparative analysis method, it explores differences in content and framing as well as their effects on the students’ knowledge, their historical memory and personal identity.

History education plays a central role in shaping collective memory and national identity, particularly in postcolonial societies where historical narratives have been deeply influenced by colonial rule. According to Borrero (2023), nations are “imagined communities,” constructed through shared stories, symbols, and historical interpretations. In the Philippines, which experienced Spanish and American colonization for centuries, the teaching of history has long been contested—struggling between colonial legacies and efforts to reclaim indigenous perspectives. As Gillate et al. (2023) points out, school curricula have often emphasized external influences while downplaying local agency, leading to fragmented national consciousness. Thus, reconstructing identity through history education involves revisiting whose histories are told, how they are taught, and for what purpose (Lucas 2025).

However, implementation remains uneven, as many schools continue to rely on outdated textbooks and rote-based methods. Furthermore, there is limited training for teachers on how to facilitate identity-building discussions that move beyond memorization. These challenges raise important questions about how effectively the curriculum is fostering a deeper sense of national identity among students, especially in a multicultural and multilingual context like the Philippines (Villarino, 2025).

From a theoretical standpoint, postcolonial education frameworks stress the importance of decolonizing knowledge and pedagogy. As highlighted by Andreotti et al. (2015), decolonial education requires more than adding local content—it demands a critical interrogation of power, voice, and epistemic inclusion in the classroom. In the Philippine context, reconstructing identity through history education involves not only recovering marginalized narratives but also empowering students to question dominant historical discourses. This aligns with Aman (2019) concept of “conscientization,” where learners become active participants in making meaning of their history. When students engage critically with the past, they are better equipped to imagine inclusive futures. Therefore, the implementation of history curricula must be assessed not just by content coverage, but by its transformative potential (Ruprecht et al., 2023).

The comparative study of how the History of the “Moro Wars” and the Lumad struggles are taught in the Philippine national curriculum in competition with how they are taught in the schools of the BARMM and Lumad-run schools, shows how the coverage specifically on Moro history, indigenous self-determination struggles and experiences of Lumad communities tends to be limited or generalized, often framed within broader sections on Mindanao or Islamic civilization

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rather than as a central struggles. This uneven teaching will promote disunity and misunderstanding of the history itself with regards to the Moro and Lumad struggle.

A. Statement of the Problem (SOP)

This study seeks to examine the differences on how the history of the Moro wars and Lumad struggles are taught across the three educational contexts. (1) The Philippine national curriculum, (2) BARMM schools and (3) Lumad run-schools. This study addresses the following research questions:

1. How the history of the Moro wars and the Lumad struggles introduce in Philippine national curriculum?
2. How the history of the Moro wars and the Lumad struggles introduce in BARMM and Lumad school curriculum?
3. How do students from national, BARMM and Lumad schools internalize the historical event?

2. Review of Related Literature and Studies, Theoretical and Conceptual Frameworks

The current chapter introduces the Review of Related Literature and Studies and the Theoretical and Conceptual Frame Works, as the foundation for the study entitled “Historical Memory and Education: A Comparative Study of the Moro Wars and the Lumad Struggles Taught within the Philippine National Curriculum versus the Moro Wars and Lumad Struggles Taught within the BARMM and Lumad-run Schools.” The chapter also introduces the existing discussions on the topic, specifically on Historical Memory and Education, as it relates to history education and curriculum representation, specifically on how history is portrayed by the educational systems on the narratives on the past conflicts such as the Moro Wars and Lumad Struggles. The theories below support the study.

B.R. Rodil’s The Lumad and Moro of Mindanao provides a foundational historical account of the experiences of the Moro and Lumad peoples, emphasizing their struggles for identity, land and self-determination within the Philippine nation-state. Although this work does not directly analyze educational curricula, it provides critical historical content that exposes the limitations of the Philippine national curriculum in representing Mindanao histories. The depth and indigenous-centered perspective found in The Lumad and Moro of Mindanao contrast sharply with the state-centric and Luzon-focused orientation of mainstream history education.

The book titled, Wars of Extinction: Discrimination and the Lumad Struggle in Mindanao Authored by Arnold P. Alamon, conceptualizes the oppression of the Lumad. In an age where postmodern cultural pluralism is the dominant research program in the academe, where postcolonial theory celebrates the subaltern voices against western narratives in development discourse, Alamon’s book is a timely intervention that sociologically peeps through the problems of the Lumad and their right to self-determination without falling into cultural idealism, romanticization of the Lumad in their pristine condition, and reducing discrimination to mere collateral damage of western development.

The author conceptualizes the oppression of the Lumad as actual “wars of extinction,” where combinations of state policy, economic exploitation and extractive industry expansion have systematically undermined Lumad livelihoods land rights and cultural autonomy. This book provides rich, historically grounded content that reveals how mainstream Philippine history education often overlooks or underrepresents the structural and political dimensions of Lumad struggles (A. P. Alamon, 2017).

Memory conflicts can be construed as clashing or competing interpretations of history, as collective actors struggle to establish exclusive hegemonic narratives. This can happen during escalations (as parties drag former victories, injustices, and skeletons out of the historical closet), during conflict itself (as ongoing violent incidents are read into existing antagonistic narratives), and after violent conflict has ended (as contested narratives in protracted conflicts develop dynamics of their own, which at once feed off each other and can exist without recognition of each other). Contests are often more than discursive; as related practices of commemoration can lead not just to cultural violence (Galtung) but also to physical clashes in and over public space (McDowell and Braniff). By the same token, memory conflicts can also take the form of silences and absences as some memory discourses find public expression and recognition and others are subject to erasure, structural amnesia (see Connerton), and “disremembering” (Beiner).

Conflicts may arise from such disconnects between official histories and vernacular memories in which marginalization can lead to radicalization. Memory work, then, engages directly in the articulation of contested memories and the transformation of their destructive modes. At the same time, conflict resolution scholars and practitioners have long considered reconciliation of narratives and histories as an important part of post violence peacebuilding in protracted conflicts (Ramsbotham, Miall, and Woodhouse). Dealing with the past, as such, is not just about recognizing injustices done to individuals, communities, and societies in conflict, but also about giving voice to diverse experiences of conflict (McQuaid, S. D., Petersen, H. S., & Price, J. (2019/2020).

In past historical events, major events such as discoveries, war, plague, enlightenment, and revolutions across the world’s regions were recorded and studied by experts all over the world, and also part of the prescribed content of the curriculum especially in the Philippines. All over the years, history is centered to the world and national history, however, local history is existing in communities and essential to establish and closed the gap in completing the perspective of history. The difference between national and local history, national history is the study of past events based on recorded human remains (Hirst, 2019), on the other hand, local history from its word ‘local’ means it focuses on the local geographical context. Everyone must understand that history doesn’t only focus on the experienced of past events or in one point-of-view, but it focuses as well to past experiences, events, situations, and development of a place (Yilmaz, 2009). Local history may be different from one local area to another, but it marked significant values, development, triumphs, struggles, culture,

and tradition in the community. The Araling Panlipunan lessons in elementary and high school seeks to develop knowledge which understand the historical, geographical, political and economics concept (DepEd, 2016). It aims to promote an in-depth understanding of the society, civic engagement, and help learners to be a responsible citizen, critical, reflective, and active citizens that can make smart or rational decisions for the good of the society (Yilmaz, 2009). The Philippine curriculum underlies the essential teaching and learning of history in general as one of the foundations of achieving the goals of education. According from learners, their interests is not just for acquiring knowledge, skills, and values but to explore things they don't know about especially to their local place. They are interested to see some artifacts or other evidences of the past. They feel belongingness and pride to their heritage as they explore their local history and develop awareness about the political, social, and economic condition and development of their local. SP 1: "It allows individuals to understand the roots and development of their community, providing insights into its culture, traditions, and significant events. Exploring local history can foster a sense of belonging and pride in one's heritage. Additionally, it can provide context for current social, political, and economic situations, enabling individuals to make more informed decisions and contribute positively to their community." (Colminar, M. C. A., & Padullo, C. A. C. (2023).

In the Philippine context, higher education curricula have long reflected dominant Western frameworks, often at the expense of local narratives, indigenous knowledge systems, and culturally rooted pedagogies. This has contributed to the marginalization of indigenous epistemologies and the underrepresentation of historical truths told from the Filipino perspective. As institutions of higher learning play a critical role in shaping national consciousness, the call for decolonizing pedagogy has become both urgent and necessary.

For centuries, colonial encounters shaped Philippine education, first under Spanish and then American rule. These colonial powers imposed foreign languages, epistemologies, and historical perspectives that have had lasting impacts on how knowledge is produced, validated, and transmitted in Philippine schools. Despite efforts to indigenize the curriculum after independence, the structure of higher education remains largely Westernized in content and approach. As a result, the contributions of indigenous peoples, local heroes, and precolonial systems of knowledge continue to be overlooked or superficially acknowledged in academic discourse (Flores, K. G., Gadaza, A. C., Galdonez, D. C., Pihnuton, J. N., Soriano, R. B., & Killip, A. G., Jr. (2025).

3. Methodology

A. Research Design

The research is informed by a Constructivist and Interpretive Worldview Approach because this piece recognizes history and history knowledge as being socially constructed and shaped by various cultural, political, and institutionally defined factors. It explores ways of thinking related to history, voices, and learner understanding of conflict and struggles of history.

B. Research Locale

The study is conducted both in Lanao del Sur a core province of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) and Lanao del Norte in the southern Philippines. Lanao del Sur holds historical, political, and cultural significance within the Bangsamoro region, particularly as a center of Meranaw history, Islamic scholarship, and resistance movements that are closely connected to the historical narratives of the Moro Wars. And at the same time Lanao del Norte was part of the larger Lanao region, homeland of the Meranaw people, one of the Moro ethnolinguistic groups.

The provinces are predominantly inhabited by the Meranaw people, an ethno-linguistic group known for their rich cultural traditions, Islamic identity, and historical role in resisting Spanish and American colonial incursions. The experiences of the Meranaw during these periods form a central component of Bangsamoro historical memory and are directly relevant to this study's focus on how Moro history is taught in educational institutions

C. Participants/Respondents

This study targeted a total of one hundred fifty (150) respondents who are residents of Lanao del Sur and Lanao del Norte. The stratified random sampling approach was used to select the respondents. This approach ensures that there are selected municipalities and ethnicities who are considered in the study. This approach to sampling was selected to ensure that a variety of views are considered that relate to the teaching and understanding of history.

D. Research Instruments

The study utilizes qualitative research instruments designed to gather in-depth data on how the history of the Moro Wars and Lumad struggles is presented and taught in different educational contexts. The instruments are selected to capture curriculum content, teaching practices, and perspectives of educators and learners.

E. Data Collection Procedure

The data collection for this study follows a qualitative, multi-stage process designed to ensure the systematic gathering of relevant and credible data on how the history of the Moro Wars and Lumad struggles is taught across different educational contexts. Data are collected from selected schools in Lanao del Sur and Lanao del Norte, allowing for comparative analysis between national, regional, and community-based educational settings.

1. Securing Permissions and Ethical Clearance- Prior to data collection, the researcher seeks approval from the research adviser and relevant academic authorities. Formal requests are submitted to the following institutions located in Lanao del Sur and Lanao del Norte: (1) Selected public schools implementing the national Department of Education (DepEd) curriculum; (2) BARMM-run schools under the Ministry of Basic, Higher and Technical Education (MBHTE); and (3) Lumad-run or community-based schools and organizations operating in or serving communities

within the study areas. Informed consent is obtained from all participants. Participants are clearly informed of the purpose of the study, the voluntary nature of their participation, and the confidentiality of their responses.

- Selection of Research Sites and Participants- Schools are purposively selected from Lanao del Sur and Lanao del Norte to represent the following educational contexts: (1) National public schools implementing the DepEd curriculum; (2) BARMM education institutions (primarily in Lanao del Sur); and (3) Lumad-run or community-affiliated schools (where accessible, particularly in Lanao del Norte and adjacent areas). Participants include: (1) History or Araling Panlipunan teachers; (2) School administrators or curriculum implementers; and (3) Community educators or cultural bearers, especially from Lumad-run schools. This purposive sampling approach ensures that participants have direct and relevant experience in teaching or implementing history education related to the Moro Wars and Lumad struggles.
- Collection of Curriculum and Instructional Materials- Relevant curriculum documents and instructional materials are collected from participating schools, including: (1) DepEd Araling Panlipunan curriculum guides and prescribed textbooks; (2) BARMM-localized curriculum frameworks and learning modules; and (3) Learning materials, lesson guides, and community-based resources used in Lumad-run schools. All collected documents are systematically organized, catalogued, and prepared for document analysis to facilitate comparison across educational contexts.
- Conduct of Interviews- Semi-structured interviews are conducted with selected participants using a prepared interview guide. Interviews are carried out in a language most comfortable for the participants, such as Filipino, English, or the local language, and are audio-recorded with the participants' consent. Field notes are taken during and after interviews to capture non-verbal cues, contextual information, and initial analytical insights.

F. Data Analysis

The data that was accumulated from these interviews and observations, as well as from the relevant curriculum documents, was analyzed applying the rules of qualitative thematic analysis as guided by the Constructivist and Interpretive Worldview Approach of this research. Deploying this approach acknowledges that history and knowledge of history are socially made.

G. Ethical Considerations

This research closely follows the established code of ethics for research with its prime concern on the rights, dignity, and culture of the research participants coming from the Indigenous and local communities. Considering the research subject focused on the history, education, and national, BARMM, and

Lumad-run schools, extreme diligence was practiced with regard to the culture, consent, and confidentiality.

4. Results, Discussion, and Interpretation

This chapter presents and analyzes the results of the survey conducted among 150 respondents, equally drawn from three selected schools representing the Philippine national curriculum, BARMM schools, and Lumad-run schools, with 50 respondents from each school. Rather than merely reporting statistical outcomes, the discussion interprets the findings in relation to historical memory, curriculum representation, and students' internalization of the histories of the Moro Wars and Lumad struggles. By situating the quantitative results within postcolonial and historical memory frameworks, this chapter examines how national and localized educational contexts shape learners' understanding of marginalized historical narratives in Mindanao.

Table 1
Role in school-by-school type

School Type	Role	Frequency	Percent
National Curriculum	Student	34	68%
	Teacher	15	30%
	School Head	1	2%
Total		50	100%
BARMM School	Student	35	70%
	Teacher	14	28%
	School Head	1	2%
Total		50	100%
Lumad-run School	Student	33	66%
	Teacher	16	32%
	School Head	1	2%
Total		50	100%
Grand Total		150	100%

The survey indicates that students comprised the majority of respondents (68%), followed by History/Araling Panlipunan teachers at 30%, while school heads represented only 2% of the sample. This distribution demonstrates that the study's findings largely reflect the students' perspective, highlighting how historical narratives of the Moro Wars and Lumad struggles are internalized by learners across national, BARMM, and Lumad-run schools. Teacher responses provide insight into curriculum delivery, pedagogical approaches, and instructional challenges, while school heads' limited representation offers only a minimal administrative perspective. The predominance of student respondents implies that the data mainly captures learner understanding and perception, making it central to evaluating how effectively historical memory is transmitted. For the study, this emphasizes the need to analyze students' knowledge, awareness, and identity formation, while using teacher input to contextualize differences in teaching approaches and curriculum implementation.

Table 2
Demographic profile of the respondents in terms of gender

Gender	Percent
Female	120 80.00%
Male	30 20.00%
Grand Total	150 100.00%

Table 2 presents the gender distribution of the respondents involved in the study. Out of the total 150 participants, the majority were female, comprising 120 respondents or 80.00 % of the sample. Male respondents accounted for 30 individuals, representing 20.00 % of the total population.

The predominance of female respondents may be attributed to the higher participation of women in educational settings, particularly in humanities and social science, related research contexts. This distribution reflects existing trends in educational research participation, where female students and educators are often more represented. While the sample is not evenly distributed by gender, it remains sufficient for qualitative analysis, as the study does not aim to compare gender-based differences but rather to examine perceptions and interpretations of historical narratives across educational contexts.

Furthermore, the gender composition of the respondents does not significantly affect the core objectives of the study, which focus on curriculum content, teaching practices, and the internalization of historical memory related to the Moro Wars and Lumad struggles. Instead, the findings emphasize collective experiences and interpretive understandings rather than demographic distinctions.

Table 3
Demographic profile of the respondents in terms of gender

Age	Frequency	Percent
13-16	58	38.67%
17-20	52	34.67%
21-24	5	3.33%
25-28	7	4.67%
29-32	10	6.67%
33-36	9	6.00%
37-40	3	2.00%
41-45	6	4.00%
Grand Total	150	100.00%

The age distribution reveals that the majority of respondents (73.34%) are between 13 and 20 years old, corresponding to senior high school students, while the remaining 26.66% are older respondents, primarily teachers and school heads. This

indicates that the learner population dominates the dataset, providing key insights into how young students perceive and internalize historical events. The age data also allow for understanding generational perspectives, as older respondents contribute professional and instructional viewpoints. For the study, this highlights that student responses will reflect current curricular emphasis on the Moro Wars and Lumad struggles, whereas teacher and administrator input can contextualize these perceptions by explaining differences in pedagogical methods, curriculum framing, and localized content. The age distribution also underscores the importance of considering developmental and cognitive factors when analyzing how historical knowledge and identity are formed among adolescents versus adults.

The results indicate that respondents generally hold a negative assessment of how the history of the Moro Wars and Lumad struggles is presented in the Philippine national curriculum. All indicators fall within the Disagree range, with weighted means ranging from 2.560 to 2.593, suggesting that the curriculum is perceived as lacking sufficient coverage and depth in addressing these historical narratives.

Among the indicators, the clarity of the national curriculum's presentation of the Moro Wars obtained the highest weighted mean (WM = 2.593). Although this item ranked first, it remains within the Disagree category, indicating that the presentation is still viewed as insufficiently clear or accessible. Similarly, the coverage of Lumad struggles (WM = 2.580) and their historical perspective (WM = 2.573) are perceived as inadequate, pointing to limitations in both content depth and interpretive framing.

The lowest-rated indicator pertains to the overall coverage of the history of the Moro Wars (WM = 2.560), suggesting that respondents perceive this topic as particularly underrepresented in the national curriculum. Taken together, these findings reflect a consistent perception that the national curriculum does not sufficiently address the historical experiences of Moro and Lumad communities.

Implications:

The findings imply a need to reassess the national

Table 4
Weighted means of how the Moro wars and Lumad struggles are introduced in the Philippine national curriculum

Statements	Weighted Mean	Verbal interpretation	Rank
The Philippine national curriculum provides sufficient coverage of the history of the Moro Wars.	2.560	Disagree	4
The Philippine national curriculum provides sufficient coverage of the Lumad struggles.	2.580	Disagree	2
The national curriculum presents the Moro Wars in a clear and understandable manner.	2.593	Disagree	1
The national curriculum presents Lumad struggles from a meaningful historical perspective.	2.573	Disagree	3
Over all	2.576	Disagree	

Legend: 4.21-5.00 Strongly agree, 3.41-4.20 Agree, 2.61-3.40 Neutral, 1.81-2.60 Disagree, 1.00-1.80 Strongly Disagree

Table 5
Weighted means of how the Moro wars and Lumad struggles are introduced in BARMM and Lumad school curricula

Statements	Weighted Mean	Verbal interpretation	Rank
BARMM schools provide more detailed discussion of the Moro Wars compared to the national curriculum.	3.080	Neutral	4
BARMM schools present the Moro Wars from a perspective relevant to local history and experience.	3.140	Neutral	1
Lumad-run schools provide more detailed discussion of Lumad struggles compared to the national curriculum.	3.020	Neutral	7
Lumad-run schools present Lumad struggles using community-based or indigenous perspectives.	3.073	Neutral	5
The teaching of the Moro Wars is more comprehensive in BARMM schools than in national public schools.	3.047	Neutral	6
The teaching of Lumad struggles is more comprehensive in Lumad-run schools than in national public schools.	3.127	Neutral	2
Overall, localized or community-based curricula present these historical events more effectively than the national curriculum.	3.107	Neutral	3
Over all	3.085	Neutral	

Legend: 4.21-5.00 Strongly agree, 3.41-4.20 Agree, 2.61-3.40 Neutral, 1.81-2.60 Disagree, 1.00-1.80 Strongly Disagree

curriculum's treatment of the Moro Wars and Lumad struggles, particularly in terms of content coverage, historical framing, and clarity of presentation. The consistent Disagree ratings suggest that these topics may be marginalized or treated superficially, which can limit students' understanding of historically significant conflicts and indigenous experiences. Strengthening curriculum content through more inclusive narratives, clearer historical explanations, and balanced representation may contribute to a more comprehensive and equitable approach to Philippine history education.

Interpretation:

The results indicate that respondents perceive the introduction of the Moro Wars and Lumad struggles in BARMM and Lumad-run school curricula as moderately developed but not strongly established. All indicators fall within the Neutral range, with weighted means between 3.020 and 3.140, suggesting that localized and community-based approaches are present but not consistently implemented at a high level.

The highest-rated item relates to the presentation of the Moro Wars in BARMM schools from a perspective relevant to local history and experience (WM = 3.140). This suggests that contextualization grounded in local realities is more evident in BARMM schools than in the national curriculum. Similarly, the teaching of Lumad struggles in Lumad-run schools is perceived as relatively more comprehensive (WM = 3.127), reflecting the contribution of community-based educational approaches in addressing indigenous histories.

The overall assessment that localized or community-based curricula present these historical events more effectively than the national curriculum (WM = 3.107) further supports the view that local perspectives enhance relevance and meaning in history instruction. However, the neutral rating indicates that these perceived advantages remain limited in scope and depth. Lower mean scores, particularly for the detailed discussion of Lumad struggles compared to the national curriculum (WM = 3.020), point to continuing constraints in content depth and instructional emphasis.

Implications:

The findings imply that while localized and community-based curricula offer meaningful opportunities for contextualizing the histories of the Moro and Lumad peoples, these efforts have not yet resulted in consistently strong instructional outcomes. There is a need to strengthen curriculum design to ensure deeper historical coverage and clearer integration of local and indigenous perspectives. Teacher capacity-building, the development of culturally

responsive learning materials, and improved alignment between national and localized curricula may help enhance the effectiveness of history instruction. Strengthening these areas may contribute to a more nuanced and critical understanding of marginalized historical narratives among learners.

The results show that all indicators related to teaching practices, learning materials, and student understanding of the Moro Wars and Lumad struggles fall within the Neutral range, with weighted means between 2.733 and 2.960. This indicates that respondents neither strongly affirm nor strongly question the effectiveness of current instructional approaches.

Teaching methods for both the Moro Wars and Lumad struggles obtained the highest means, suggesting that these topics are being addressed in classrooms to some extent. However, the neutral ratings imply that instruction may be limited to basic coverage rather than in-depth engagement. Learning materials also received a neutral evaluation, pointing to possible gaps in relevance, contextualization, or depth of historical perspective.

Indicators measuring student understanding reveal similar patterns. Students demonstrate only a moderate level of understanding of the causes of the Moro Wars and Lumad struggles, and their ability to relate these events to broader Philippine history and contemporary indigenous issues remains limited. Overall, the overall mean of 2.857 reflects a general perception that while these historical topics are included in instruction, their impact on student learning is not clearly established.

Implications:

The neutral overall assessment suggests a need to strengthen both instructional strategies and learning resources related to the Moro Wars and Lumad struggles. Educators may need to adopt more contextualized and culturally responsive teaching approaches that connect historical narratives to students' lived experiences. The findings also imply the importance of improving learning materials to ensure balanced representation, historical depth, and relevance to contemporary issues. Addressing these areas may enhance students' historical understanding and their ability to critically engage with indigenous and regional histories within the broader Philippine context.

Table 7 presents the Pearson correlation coefficient examining the relationship between students' perceptions of how the Moro Wars and Lumad struggles are presented in the Philippine national curriculum and their perceptions of how these same historical narratives are presented in BARMM and Lumad-run school curricula. The computed Pearson's r value

Table 6

Weighted means of students' internalization of the Moro wars and Lumad struggles across national, BARMM, and Lumad schools

Statements	Weighted Mean	Verbal interpretation	Rank
Teaching methods used in my school help students understand the significance of the Moro Wars	2.960	Neutral	1
Teaching methods used in my school help students understand the significance of Lumad struggles	2.940	Neutral	2
Learning materials used in my school are appropriate for discussing these historical events.	2.907	Neutral	3
Students demonstrate understanding of the causes of the Moro Wars	2.733	Neutral	7
Students demonstrate understanding of the causes of Lumad struggles.	2.860	Neutral	5
Students are able to relate the Moro Wars to broader Philippine history.	2.780	Neutral	6
Students are able to relate Lumad struggles to contemporary issues affecting indigenous communities.	2.873	Neutral	4
Overall Total	2.857	Neutral	

Legend: 4.21-5.00 Strongly agree, 3.41-4.20 Agree, 2.61-3.40 Neutral, 1.81-2.60 Disagree, 1.00-1.80 Strongly Disagree

Table 7

Pearson's and P –Value of the relationship between students' perceptions of the Moro wars and Lumad struggles in the Philippine national curriculum and in BARMM and Lumad school curricula

Variable	Pearson's	P value	Decision	Remarks
Students' Perceptions of the Moro Wars and Lumad Struggles in the Philippine National Curriculum vs. In BARMM and Lumad School Curricula	0.434	2.962×10^{-8}	Reject the Null Hypothesis (H_0)	Moderate Positive Relationship; Statistically Significant

Table 8

Pearson's and P-Value between students' perceptions of the Moro wars and Lumad struggles in the Philippine national curriculum and their internalization across national, BARMM, and Lumad schools

Variable	Pearson's	P value	Decision	Remarks
Students' Perceptions of the Moro Wars and Lumad Struggles in the Philippine National Curriculum vs. Their Internalization Across National, BARMM, and Lumad Schools	0.793	1.163×10^{-33}	Reject the Null Hypothesis	Strong Positive Relationship; Statistically Significant

of 0.434 indicates a moderate positive relationship between the two variables. This suggests that students who perceive the national curriculum more favorably in terms of its treatment of Moro and Lumad histories also tend to perceive the BARMM and Lumad school curricula more favorably, and vice versa.

The corresponding p-value (2.962×10^{-8}) is significantly lower than the conventional alpha level of 0.05, indicating that the observed relationship is statistically significant. This means that the correlation is unlikely to have occurred by chance and reflects a meaningful association between the two sets of perceptions.

The moderate strength of the correlation implies that while there is a connection between students' views of national and localized curricula, these perceptions are not identical. This suggests that BARMM and Lumad-run schools may offer distinctive approaches or contextualization's that differentiate them from the national curriculum, even as students' general attitudes toward history education influence how they evaluate both systems.

Implications

The findings imply that students' perceptions of history education are shaped by broader educational experiences that cut across curricular contexts. The moderate yet significant relationship suggests that improvements or limitations in the national curriculum may influence how localized curricula are received, highlighting the interconnectedness of national and regional educational frameworks.

At the same time, the absence of a strong correlation underscores the importance of localized and community-based curricular initiatives. BARMM and Lumad-run schools appear to offer alternative narratives or pedagogical approaches that are not fully dependent on the national curriculum. This points to the potential of regional and indigenous education systems to reshape historical understanding by providing culturally grounded and context-specific perspectives. Strengthening coordination between national and localized curricula—while preserving their distinct historical voices—may help promote a more coherent yet inclusive approach to teaching Philippine history.

The analysis demonstrates a strong positive relationship between students' perceptions of the Philippine national curriculum and their internalization of the Moro Wars and Lumad struggles across national, BARMM, and Lumad schools ($r = 0.793$, $p < 0.001$). This statistically significant relationship indicates that students' understanding, appreciation, and ability

to relate these historical events are strongly associated with how they perceive the national curriculum's coverage and presentation.

These results highlight the central role of the national curriculum in shaping students' historical memory and identity formation. The strong association suggests that limited or superficial treatment of the Moro Wars and Lumad struggles at the national level may constrain students' deeper internalization of these histories, even in localized or community-based school settings. Strengthening the national curriculum through inclusive, decolonial, and context-sensitive historical narratives may therefore enhance students' critical engagement with marginalized histories across educational contexts.

5. Summary, Implications, and Recommendations

A. Summary of the Findings

This study examined how the histories of the Moro Wars and the Lumad struggles are introduced and taught across three educational contexts: The Philippine national curriculum, schools under the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), and Lumad-run or community-based schools. Guided by postcolonial education and historical memory frameworks, the research analyzed curricular representation, instructional practices, and students' internalization of these historical narratives.

The findings indicate that the Philippine national curriculum provides limited and insufficient coverage of both the Moro Wars and the Lumad struggles. Respondents generally disagreed that these topics are clearly presented, adequately contextualized, or meaningfully framed within national historical narratives. The histories of Moro and Lumad communities are perceived as marginalized, often positioned as supplementary discussions rather than integral components of Philippine history.

In comparison, BARMM and Lumad-run school curricula demonstrate relatively stronger efforts to contextualize these historical events through localized and community-based perspectives. BARMM schools are perceived to present the Moro Wars in ways that reflect local historical experiences, while Lumad-run schools employ indigenous and community-centered approaches in discussing Lumad struggles. However, respondents' overall neutral assessments suggest that these initiatives remain uneven and limited in depth.

Results further show that students' internalization of the

Moro Wars and Lumad struggles across all school types is moderate. Teaching methods and learning materials are perceived as only partially effective in promoting deeper historical understanding, critical engagement, and connections to broader Philippine history and contemporary indigenous issues.

Correlation analyses reveal a moderate, statistically significant relationship between students' perceptions of the national curriculum and their perceptions of BARMM and Lumad-run school curricula, indicating interconnected influences between national and localized educational frameworks. More notably, a strong and statistically significant relationship exists between students' perceptions of the national curriculum and their internalization of the Moro Wars and Lumad struggles. This highlights the dominant role of the national curriculum in shaping students' historical consciousness, even within localized educational settings.

B. Conclusion

The study concludes that the Philippine national curriculum remains a decisive influence in shaping students' understanding and internalization of the histories of the Moro Wars and Lumad struggles. Its limited coverage and lack of critical contextualization contribute to constrained historical awareness and reinforce the marginal positioning of Moro and Lumad narratives within mainstream history education.

While BARMM and Lumad-run schools provide important localized and culturally grounded alternatives, these efforts alone are insufficient to counterbalance the influence of national curricular narratives. The neutral evaluation of localized curricula suggests structural constraints, including limited instructional resources, uneven implementation, and continued dependence on national standards.

Overall, the findings affirm that history education is central to the formation of historical memory and identity. When marginalized histories are inadequately represented in formal curricula, students' capacity to develop inclusive, critical, and context-sensitive historical perspectives is diminished. Addressing these gaps is therefore essential for fostering a more inclusive understanding of Philippine history.

C. Recommendations

For curriculum developers and policymakers, there is a need to undertake substantive revisions of the Philippine national history curriculum to ensure the meaningful integration of the Moro Wars and Lumad struggles as core historical narratives. Greater emphasis should be placed on historical depth, critical analysis, and the inclusion of indigenous and regional perspectives.

For BARMM and Lumad educational institutions, continued development of localized and community-based curricula is

recommended. This includes strengthening the use of indigenous knowledge systems, oral histories, and locally produced learning materials, while ensuring alignment with broader historical frameworks.

For educators, targeted professional development programs should be implemented to support decolonial and culturally responsive pedagogies. Such programs should equip teachers with strategies to facilitate critical discussions, link historical content to contemporary issues, and encourage reflective engagement with contested histories.

For future research, further studies may examine the long-term effects of localized history education on students' identity formation, civic participation, and peacebuilding orientations. Expanding comparative analyses to other indigenous and regional histories may also deepen scholarly understanding of historical memory and education in plural societies.

In sum, strengthening the teaching of the Moro Wars and Lumad struggles across educational contexts is vital not only for historical accuracy but also for promoting inclusive national identity, critical historical consciousness, and meaningful recognition of the diverse experiences that shape Philippine society.

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