
**TEACHERS' PERCEPTIONS AND ATTITUDE TOWARDS BANGSAMORO
CULTURE: IMPLICATIONS TO IN- SERVICE TRAINING FOR SOCIAL STUDIES
TEACHERS**

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ABSTRACT

This study explored the teachers' perceptions and attitudes towards Bangsamoro culture and its implication to social studies teachers. Teachers in the elementary and high school, most particularly in social studies subject, found difficulties in coping with the universality of materials needed in the analysis of their observations of the Bangsamoro culture. In fact, such topic is very interested specially in studying history and culture of the Bangsamoro people. Descriptive survey technique was use to take into account the sixty(60) drawn participants by captive method. Survey questionnaires were use as the basic instrument in gathering data. The cool analysis of the data revealed that the social studies teachers imply that a considerably large number of participant's teachers and attitude towards Bangsamoro culture need to be improved through increased knowledge and understanding of the Bangsamoro world. Through this, both the students and the teachers have become conscious on the significance of the social studies subject towards national understanding.

Keywords: Bangsamoro, Perceptions, Teachers, Social Studies

INTRODUCTION

The evolution of the Bangsamoro culture in the Philippines, clearly illustrate the interplay of Islam and socio-political philosophy of the pre-colonization and the colonization era of Filipinos by the Spaniards and the Americans. Notably, when education brought by the colonial powers reached the Philippines, the Bangsamoro leaders in Sulu and Mindanao where have their own informal education, this was the concerned of the Sultans and the Datus mainly to educate their subjects as part of their religious duties. In those years, however, there was no formal system of education. The members of the family carried on instruction informally. The father trained the boys in economic activities and in the duties and obligation of manhood's, and the mothers taught the girls in home chores and the activities required of woman. The older men, especially the leaders, were responsible for teaching the young the rites, customs and traditions necessary for members in the adult society. The main customs and traditions had been handed from generation to generation, and these clearly reflected the painstaking efforts of their ancestors to resist domination by foreign aggressors thereby staging battle against the Spanish and American rule in the Philippines (Gowing, nd).

However, nowadays, teachers in social studies found difficulties in coping up with the unavailability of materials needed in the analysis of their observation of the Bangsamoro culture as part of teaching references. On the other hand, the non-Bangsamoro social studies teachers

found it excessive to review the Bangsamoro customs and tradition and the upheavals they had undergone in the course of propagating Islam as a religion and a way of life because there are part of their cultural upbringings (San, Agustin, and Araceli, nd). The Bangsamoro in fact, added to the significance esteem of the Filipino because of their impressive history. Their experiences provide the youth with a good example of the role of our Bangsamoro ancestors in the evolution of Philippine society.

Educational researchers believed that the most noticeable aspect of the Bangsamoro heritage and historical tradition is due to their bravery dating back to the Spanish occupation where they defended their religion and culture at the risk of their life and limb. They said that valor and honor are qualities innate to their race. Moreover, the craftsmanship of early artifacts provides proof of the highly developed Bangsamoro arts and their interesting folklore, myths and regards provide a wealthy of information about their culture showcasing their customs and traditions, music, and dance.

Since 1979, the Department of Education attempted to accredit and integrate the madrasa to the formal Philippines educational system as part of the national integration program of the government. In spite of the efforts made by the DepEd to integrate the teaching of indigenous cultural communities into a social studies curriculum, no significant changes were noted in the integration of Bangsamoro history and culture as a rich component of the Philippines history (Maceda, 1995).

The integration of Bangsamoro history and culture in the teaching of social studies is a positive effort aimed at closing out gaps and rectifying education distortion brought about by imperialist design. With the integration of Bangsamoro history and culture in the teaching of social studies, both Bangsamoro and non-Bangsamoro should come to realized that they belong to one nation bound by a common racial origin, common cultural heritage, customs and traditions, history and government (Salic, 2015).

Thus, strict integration of the diverse aspects of Bangsamoro culture in both the elementary and the secondary level course on social studies must continue with full support from the government and educational leaders. The social studies teachers should be well versed in the development of the Bangsamoro culture not only in the Philippines but also in other Muslim culture in the world.

Literature Cited

The Bangsamoro, like most particularly those in the Asian countries, had been first to introduce ancestral domain concept founded more than a thousand years ago by Datus and other Muslim missionaries. The study by Maceda (1989) reveals that culture has functions that enable man to solve his day-to-day problem in the process of making his living. Thus, an educational system based on the culture of a people will facilitate these. It could be scientific educations, a religious education, or a combination of both. Thus, a society may be scientific or religious in the process of such development ethnic pride is developed.

Through the years, Bangsamoro have increasingly recognized education as a way by which they can get out of their impoverished and miserable condition, which directly attributed to the loss of their ancestral domain or ancestral lands. The present educational system in the Philippines, which in the main is a legacy from the American occupation, tends to undermine the values and norms of Bangsamoro. It presents a vision of good life which is urban oriented and does not equip them with skills which are relevant in their own rural, tribal society. This implies the

important role of teachers in inculcating and fostering a lasting sense of belonging among Bangsamoro youths with the end in view of discarding their alienation from their own society and therefore living with pride (Maceda, 1995).

Similarly, Majul (1980) have amply documented even up to the present day the fusion of Muslim Filipinos or Bangsamoro in general, in integrating culture to the school process that hundreds of the secondary schools have not moved far beyond the model social studies curriculum because the teaching approach lacks conceptual organization emphasizing in-depth studies rather than the accumulation of facts. The two critical considerations can enrich Bangsamoro cultural heritage and foster tolerance understanding, respect for cultural similarities and differences of humankind everywhere. The Philippine government should consider the distinctive customs and beliefs of the national cultural minorities in formulating national politics and programs. Another is the national integration by the Christian peoples of the Philippines in area of education (Bello, and Kankanay, nd).

Bangsamoro of the Philippines south constitute a significant sector of the society, and yet the inclusion of Bangsamoro history and culture in social studies has not been given emphasis, compared to other ethnic groups on those matters. Hence, it should be noted that Bangsamoro are Filipinos themselves and yet they are not accorded due recognition as to the role they played in Philippine history. There is a need to assess and understand the extent to which the Bangsamoro participation has been carried out. Moreover, it should be given priority in the curriculum for the interest of Bangsamoro and non-Bangsamoro alike (Majul, 1980, Saber, 1994).

Going (nd) in the introductory chapter of his book, said: it is not an accident that when the Christian Filipinos today want to exhibit the cultural achievement of their race before the advent of the western colonialism, they were obliged to point to the culture of the Bangsamoro people of the southern islands. Moreover, if the history of the Philippines were fully written without prejudice, it would tell how Bangsamoro offered their earliest and largest armed national resistance to the encroachment of the western imperialism in the islands (Tan, 1987).

Educational reforms have brought about a series of innovations and curricular revisions such as including Bangsamoro culture as a heritage of the Philippine past (Maceda, 1995, Singson, 1999). Bangsamoro culture must treated as an important and integral part of the Philippine culture. Despite of these changes in our educational politics, Bangsamoro culture has not been given due emphasis in the teaching of social studies even in the predominantly Bangsamoro communities. The perceived problem lies in the lack of preparation and knowledge of Bangsamoro cultures among the social studies teachers. This study therefore seeks to investigate the perceptions and attitudes of social studies teachers.

In teaching Bangsamoro culture by way of social studies, the overriding aim is the solidarity of all the Filipino ethnic groups in the nation (Singson, 1999). However, this is contrary to the view of Tan (1987) who stressed that the attitudes and identity of the people of Chinese descent are shaped by their experience of living in a national society and that experience has been and will continue to lead them away the “dragon” identity.

The Baangsamoro constitute one of the most significant human resources of this country and their development toward more active participation in our national life will mean a considerable contribution to our national building. The barrier to a closer integration of the Bangsamoro into the nation arises from their deep sense of cultural and social distinctiveness that is often

expressed in terms of the difference in religious affiliation alone, and of adherence to certain customary practices that set them apart in their own and other’s minds (Singson, 1999).

METHODS

This study delved into the perceptions and attitudes of social studies teachers towards the Bangsamoro culture and the implications of these to the In-service training for social studies teachers. It also sought to examine the Bangsamoro culture and the role of the social studies teachers in preserving that culture. Descriptive survey technique using questionnaires were used in the study. The design was made with the intention of coping up with the empirical analysis of social studies teachers’ perception on, and attitudes towards Bangsamoro cultures. This study process involved three (3) parts. The initial part aimed to identify the perceptions of the participants on the Bangsamoro culture. In the second part, the respondents’ attitudes towards the Bangsamoro culture were investigated. In the third part, proposed In-service training program was drawn up.

In the analysis of data, simple frequency and percentage distribution were used as statistical tools. The weighted mean was used in determining the level of perception and attitudes of social studies teachers towards Bangsamoro culture.

RESULTS AND DISCUSSIONS

Teachers’ perception on Islam: As a way of life

The findings revealed that participants’ perception of Islam caters only towards spiritual aspect and not covers the physical life of man is quite high. Specifically, the participants strongly agree that Bangsamoro are united in one God, which is a basic tenet in Islamic ideology. Participants also agree that the Bangsamoro can be true to his faith even without Qur’an serving as his guide (Item 5), this finding contradicts the general perception that it is only the Qur’an that can strengthen their faith. On items 2,3, and 4, which refer to some actions related to the Bangsamoro faith, they tend to be undecided (see table 1).

Table 1 .Respondents’ Degree of Agreement with Statements on Islam as a Way of Life

Item on Islam as a way of life	Response Frequency					Mean Rating
	Strongly Agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly Disagree (1)	
1. Bangsamoro are united in one God	37	16	1	4	0	4.40
2. To be a Bangsamoro is to make Islam a profession	5	9	28	15	3	2.97

3. Bangsamoro are not allowed to marry one whose religion is different from theirs	4	21	5	29	1	2.97
4. God predestines all human acts	15	9	10	23	2	3.17
5. A Bangsamoro can be true to his faith even without a Qur'an	16	13	25	4	2	3.62

The general findings imply that participants based their judgment on what they perceived as a practice rather than on their knowledge of Islam. This is true for items 2, 3, and 4, namely: “to be a Bangsamoro is to make Islam a profession,” “Bangsamoro are not allowed to marry one whose religion is different from theirs,” and “God predestines all human acts.” These are sanctions in the Islamic doctrine, but these are not observed in other circumstances. This the reason why participants tended to be unsure of their perceptions relative to these particular items.

Item 1. “Bangsamoro are united in one God” is highly perceivable in practice as the Bangsamoro believers of Islam they prohibits associating Allah to other images or to other gods.

The Holy Qur'an states: “He is Allah (the) One”. “The Self-Sufficient Master, Whom all creatures need.” “He begets not, nor was He begotten.” “And there is none co-equal or comparable unto Him.” (Qur'an 112: 1-4). The perception of item 5, “A Bangsamoro can be true to his Islamic faith even without a Qur'an” is evidence that participants may have perceived Bangsamoro in practice rather than in knowledge. This is perhaps because Islam is not only a religion but also a way of life to the Bangsamoro.

On the other hand, items 2, 3, and 4 require knowledge of Islamic dogma and tenet, hence, participants tended to be undecided on these statements. For item 2 “to be a Bangsamoro is to make Islam a profession”, participants tend to show an incorrect perception because Islam should not be capitalized as a profession; it is for spiritual purpose only. For item 3, “Bangsamoro are not allowed to marry one whose religion is different from theirs”, the participants got confused whether Islam nor Bangsamoro cultures prohibits or permits marriage between Bangsamoro and non-Bangsamoro. It is a fact that among Bangsamoro, only the males are allowed to choose partners from other religions: the Bangsamoro female is allowed to marry a man from other religious sects only if he embraces Islam. For Item 4, “God predestined all human acts”, participants made another incorrect perception, because Bangsamoro believe that only Allah predestines all that happens in this world. These findings indicate that the participants lack an adequate knowledge of Bangsamoro Culture.

Teachers' perception on Bangsamoro Rituals

Table 2 present the teachers' perceptions on the Bangsamoro rituals. The participants agree with items 1, 2, and 4, but are undecided with respect to item 3 and 5. These findings significantly support the researcher's expectation that the participants lack exposure to the Bangsamoro

culture. An improvement in their perception and attitude towards Bangsamoro culture is sorely needed.

Table 2. Participant’s degree of agreement with statements on Bangsamoro Rituals

Item on Bangsamoro Rituals	Response Frequency					Mean Rating
	Strongly Agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly Disagree (1)	
1. Bangsamoro believe in the ascension of prophet Muhammad to the seventh heaven	17	15	25	3	0	3.77
2. Prophet Muhammad’s birthday is a feast well-celebrated by Bangsamoro	14	27	15	4	0	3.85
3. Baptism is practiced by the Bangsamoro like other religious sects	12	7	29	7	5	3.23
4. Bangsamoro are not allowed to drinks in public places	15	21	11	9	4	3.57
5. An animal sacrifice offering should be performed for a newly born Bangsamoro Child	2	7	35	11	5	2.83

Except for item 1, “the Bangsamoro believe in the ascension of Prophet Muhammad to the seventh heaven,” all their responses to the other items were inaccurate. Agreement with item 1 (see table 2) is a correct perception, but agreement with item 2 “Prophet Muhammad’s birthday is a feast well-celebrated by the Bangsamoro is inaccurate. Generally, the Bangsamoro celebrates the prophet’s birthday in a simple ritual like reading the Qur’an or celebrating the “maulud” which is a religious feast. However, it is not obligatory because it is only common tradition of some Bangsamoro tribes and Islam does not command it. Prophet Muhammad himself and his

tribe did not celebrate his birthday. In agreeing with item 2, the participants may have been influenced by the non-Bangsamoro tradition

Participants were undecided about item 3, “baptism is practiced by The Bangsamoro like other religious sects.” but they should have strongly disagreed because there are no baptismal rites among the BangsaSama as they are practicing Islam. The practice of “paggunting” (hair shaving) in the Bangsamoro baptism is wrong. According to Islam, object of man’s life is its complete enfolded. Islam does not support the idea that man is born in sin. It teaches that everyone has within him the seed of perfect development and it rests solely with a person himself to make or mar his fortune. “Verily, we created man of the best stature,” says the Holy Qur’an (95:4)

Another inaccurate perception is the participants’ agreement with item 4, “Bangsamoro are not allowed to drink liquor or alcoholic drinks in public places.” This response implies that they are allowed to drink in private places. Under Islamic tenets, liquor or any alcoholic drink is absolutely forbidden: as Prophet of Islam said: “liquor is the mother of all evils.” Therefore, drinking in private place can in no way be an excuse. Finally, their undecided response to item 5, “an animal sacrifice offering should not be performed for a newly-born Bangsamoro child,” indicates that the greater number of participants lack sufficient knowledge of the Bangsamoro culture. Hence, Islam allows animal offering sacrifice for all ages; thus, it could be performed for any Bangsamoro, during his lifetime.

Teachers’ perceptions on Bangsamoro Family Traditions/Practices

Table 3 shows the teachers’ perceptions of the Bangsamoro family tradition and practices. There is a high degree of agreement with the general perception that a “Bangsamoro is commanded to stick to his own culture and practices wherever he goes.” Participants agree with this statement because they have observed that the Bangsamoro remain steadfast in their belief and attitude even when they mingle with other people belonging to other religions. A fair amount of agreement was also noted to the statement “a Bangsamoro marriage that is not performed in religious ceremony is not a good marriage.” In a Bangsamoro society, marriage is a social and religious duty as well. Hence, all marriages not sanctioned within the religion are invalid, and the children born under such circumstances are considered bastards and illegitimate.

Participants were undecided on item 3, “there is no Bangsamoro marriage without accomplishing a dowry.” This shows a lack of familiarity with Bangsamoro culture since the giving of dowry is an Islamic practice. However, the dowry depends on the capability of the contracting parties. While participants tended to disagree with items 1 and 2, they rejected the notion that “premarital relations or love-making before marriage is accepted by the Bangsamoro and “a Bangsamoro wife can divorce her husband.

Table 3 .Participants’ degree of agreement with the statements on Family Traditions/Practices

Item on Bangsamoro Family Traditions/ Practices	Response Frequency					Mean Rating
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	

	(5)	(4)	(3)	(2)	(1)	
1. Pre-marital relations or love-making before getting married is accepted by the Bangsamoro.	3	7	9	23	18	2.23
2. A Bangsamoro wife can divorce her husband.	4	7	23	20	6	2.28
3. There is no Bangsamoro marriage without accomplishing a dowry.	5	32	7	11	5	3.35
4. A Bangsamoro marriage that is not performed in a religious ceremony is not a good marriage.	3	35	11	5	6	3.40
5. A Bangsamorois commanded to stick to his own culture and practices anywhere he goes.	25	18	7	8	2	3.93

Bangsamoro culture cannot be disassociated from the religious doctrines. Premarital sex is absolutely forbidden by Islam, while divorce of the wife from her husband is allowed if the necessary conditions are fulfilled as laid down by the ‘Sharia’s. Islam seeks to guide one’s actions and it is for this reason that Islam is said to be both a religion and a way of life.

These findings suggest that the participant teachers have a good perception of Bangsamoro family traditions and practices except for item 3 involving the matter of dowry-giving. It has been observed in practice that some Bangsamoro communities or tribes are not strict with the practice of dowry. For item 1, the participants were not aware of the value, which Bangsamoro place on chastity of women. Hence, they tended to disagree.

Teachers’ Perceptions on Bangsamoro Customs and More

Table 4 shows teachers’ perceptions on Bangsamoro customs and mores, the participants unanimously agree with all the statements except item 4, about which they were undecided. This

item says, “in Bangsamoro tradition, selling of inherited things is a sign of disrespect to the memory of the parents.” The response should have been “strongly agree” if the participants were aware of Bangsamoro beliefs. The researcher expected the agreement with items 1, 2, 3, and 5.

Table 4 Participants’ Degree of Agreement with Statements on Bangsamoro Customs and Mores

Item on Bangsamoro Customs and Mores	Response Frequency					Mean Rating
	Strongly Agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly Disagree (1)	
1. In Bangsamoro ways and traditions, any person who is an enemy of one’s family becomes his enemy, too.	11	15	25	7	2	3.43
2. I think it is good that Bangsamoro parents do not allow their teenage daughters to go out with men without chaperones.	8	37	13	2	0	3.85
3. Protection of women is an obligation of all Bangsamoro.	18	25	3	9	5	3.70
4. In Bangsamoro traditions, selling of in heritage things is a sign of disrespect to the memory of parents.	7	19	16	10	8	3.12
5. A Bangsamoro woman who has given her body to the pleasures of men is unfit to be a wife.	11	34	6	7	2	3.75

The Bangsamoro customs and mores are unique in the sense that “any person who is an enemy of one’s family becomes his enemy, too.” The participants perceived it through what manifested around them. In addition, to some extent it has some basis on reality. However, Islamic doctrines forbid it because one’s sins cannot be transferred to anybody and one has to face all its

consequences. Therefore, selling inherited things becomes a sign of disrespect to the memory of one’s parents because Islamic teaching discourages it since it is tantamount to selling the corpse of one’s forebears.

Teachers’ Perceptions on Bangsamoro Socio-political Organization

The participant’s perception to socio-political organizations agrees with items 2 and 3. Agreement with item 2, “ only Bangsamoro religious leaders has the authority to solemnize a marriage”, was expected because in Islam a marriage which is not solemnized by religious leader is considered void and all the offspring’s born out of it considered bastards.

Table 5 Participants’ Degree of Agreement with Statements on Bangsamoro Socio-political Organization

Item on Bangsamoro Socio-political Organization	Response Frequency					Mean Rating
	Strongly Agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly Disagree (1)	
1. The courts in the Bangsamoro community function exactly the same way as Civil Courts.	6	23	17	8	6	3.25
2. A Bangsamoro religious leader has the authority to solemnize a Marriage.	15	27	10	8	0	3.81
3. Bangsamoro council of elders is empowered to settle dispute.	17	35	6	2	0	4.06
4. The Bangsamoro office of the personal representatives has the powers as the Council of elders.	9	13	27	5	6	3.23
5. A Bangsamoro madrasa teaches the same curriculum as public school.	4	12	35	9	0	3.75

Item 3 refers to the “council of elders’ authority to settle disputes”. The council of elders in a Bangsamoro community has the prerogatives to settle disputes amicably in the same way that the present-day Barangay official does. However, participants were “undecided” which regard to the

rest of the items in this particular component. The findings generally imply that the participants hold an accurate perception with regard to the social world of the Bangsamoro. If the participants greatly exposed to Bangsamoro culture, their responses should have been either “agree” or “strongly agree” because Bangsamoro is in a way sanctioned by their religion.

Teachers’ Attitude towards Bangsamoro Culture

Table 6 reports the survey findings on teachers’ attitude towards the Bangsamoro culture. Of the twenty (20) questions asked, the participants strongly agree to item 19, “it is not fair that Bangsamoro boys from poor families cannot marry girls from rich families”. The participants are not aware that in Bangsamoro society, the rich and poor have the same social privilege. Hence, they can intermarry.

Likewise, the participants agree with the following statements: item 1, 2, 8, 10, 11, 12, and 16. These findings suggest that the participants have a fair attitude towards the Bangsamoro culture. In item 1, the response is fairly correct based on Muslim culture because there are several religious prohibitions to consider, like mingling with males. However, Prophet Muhammad once said; “The acquisition of knowledge is a duty incumbent on every Muslim male and female”. The agreement with item 2 is also fairly correct because in Muslim personal law, the cruelty of a husband is sufficient ground for absolute divorce in the Shari’ah, the Muslim courts. Agreement with item 8 shows a positive attitude because Islamic tenets sanction the turning back or refusal to die in defense of one’s property or country by blocking one’s entry to paradise since one will die as an infidel. Participants show a reasonable just attitude in item 10 because sympathy is not only extended to a member of the family but to the whole community and to the Bangsamoro in general. Regarding item 11, friendship is traditionally manifested by offering one’s life for the sake of friend. However, Bangsamoro are considered dangerous enemies to those they consider as traitors. In item 12, the participants considered the Bangsamoro culture as ideology. Nevertheless, as a practice, this is not yet fully internalized because of religious differences. The Participants should have answered, “strongly agree” to item 16 as expected, because brotherhood is an Islamic ideology as laid down by God and the prophet of Islam.

Table 6 Teachers’ Attitude towards the Bangsamoro Culture

Item on Bangsamoro Family Traditions/ Practices	Response Frequency					Mean Rating
	Strongly Agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly Disagree (1)	
1. College education is not necessary for Bangsamoro girls because their main responsibility take care of the home and children	10	27	7	13	3	3.47
2. I feel it is unfair to expect a Bangsamoro wife to remain faithful to her husband even if the husband is cruel or unfaithful to her.	16	35	4	5	0	4.03
3. It is difficult to be a Bangsamoro wife because she cannot go against her husband’s wishes.	9	18	25	13	5	4.18
4. Bangsamoro children are expected to remain silent when scolded by their parents.	2	17	21	14	6	2.92
5. I think Bangsamoro children with high education should not let themselves be controlled by their parents.	13	15	8	19	5	3.20
6. Bangsamoro religious celebrations and feasts should be encourage even	6	13	9	26	6	2.78

if they are expensive.						
7. I think Bangsamoro are very superstitious.	5	9	15	19	12	2.60
8. Bangsamoro do not mind losing their own blood in defending their own home and property.	33	15	4	6	2	4.18
9. I think the Bangsamoro Martial ceremony is more solemn than the Christian marriage rites.	7	15	26	7	5	3.20
10. Like Non Bangsamoro, the Bangsamoro also sincerely show sympathy in cases where one family in a state of bereavement or other unfortunate circumstances.	23	21	6	5	5	3.87
11. Bangsamoro make good friends but are dangerous as enemies.	21	17	10	11	1	3.77
12. Bangsamoro show their tradition of unity through participation in groups or organizations.	19	25	9	5	2	3.90
13. I feel that Bangsamoros' culture and tradition encourage respect, hard work and reliability	11	21	13	5	10	3.30
	10	16	10	19	5	3.12
14. Bangsamoro celebrate their feast more solemnly, graciously and colorfully than believers of other religions.	9	15	21	11	4	3.23
	13	35	6	2	4	3.85
15. I think Bangsamoros are fond of arts and						

handicrafts.						
16. Even in other countries, Bangsamoro show unity and mutual respect like brothers of the same blood.	11	15	13	7	14	3.03
17. I think Bangsamoro husbands should also help in household chores	9	15	12	15	11	2.93
18. If I were a Bangsamoro girl, I would not accept a job that takes me away from my family.	29	19	4	4	0	4.22
19. It is not fair that Bangsamoro boys from poor families cannot marry girls from rich families.	9	17	20	11	3	3.30
20. Bangsamoro children should repay the sacrifices of their parents.						

The remaining 13 items drew “Undecided” responses. These findings significantly, support the researcher’s expectation that participants lack knowledge regarding Bangsamoro culture. In the particular survey, the response must be either “strongly agree” or “agree”. An improvement in their attitude towards Bangsamoro culture is sorely needed.

Other indications of misperceptions that color their attitudes are agreement of item 4, 9, 13, 15, and 18. These findings imply that a considerably large number of participants-teachers’ attitude toward Bangsamoro culture need to be improved through increased knowledge and understanding of the Bangsamoro world. The survey results indicated a preponderance of negative and unfavorable attitude towards the Bangsamoro culture. Better knowledge of the Bangsamoro culture and tradition would create a better atmosphere of learning between the teachers and students regardless of ethnic and religious affiliations. Hence, facilitating the educative process is necessary.

Survey on a Proposed In-service training

On the question of what type and nature of in- service training program that participants would recommend (see Table 7), a greater percentage (53.33 percent) chose “ the lecture series on topics to be included in the social studies curriculum”. Some (31.67 percent) opted for the

“seminar/workshop on the preparation of teaching aid”; While a negligible number decided on “forum on Bangsamoro culture”; and “trainig on the specialized teaching methods on the Bangsamoro culture” No one volunteered other suggestions. Owing to the survey results, a training program on the Bangsamoro culture must therefore be designed.

Table 7

Participant’s perception about the proposed In-service Training Program on Bangsamoro culture

Type of Training	Frequency	Percentage
1.Seminar workshop on preparation of teaching aide	19	31.67
2. Forum on Bangsamoro culture	6	10.00
3. Lecture series on Topics to be included in Secondary Social Studies Curriculum	32	53.33
4 Training on specialized teaching methods on Bangsamoro Culture and open suggestion under the category	3	5.00

SUMMARY OF THE FINDINGS

The framework of the study traced the teachers’ responses based on five cultural dimensions namely :Bangsamoro believes Islam is a religion and a way of life, Bangsamoro Rituals, Bangsamoro family traditions and practices, Bangsamoro customs and mores, and the Bangsamoro socio-political organization.

The survey on the perceptions and attitudes of the participants towards the Bangsamoro culture yielded the following findings:

1. Bangsamoro believes that Islam is a religion and way of life. Participants have perceived rightly that the Bangsamoro are united under one God. However, they seem to be confused regarding some religious dogma. Their perceptions appear to have arisen from more observations of what was practiced rather than of what the faith required; they had held a number of misconceptions about the Islamic religion.
2. The participants’ lack knowledge regarding on Bangsamoro rituals since they only believed that “Bangsamoro believe in the ascension of the prophet Muhammad to the seventh heaven”. Below are shown the other items on which their perception erred:
 - a) Participants agree on; “Prophet Muhammad’s birthday is a feast well celebrated by Bangsamoro”. This is a wrong perception because this is only a tradition and is not obligatory. Some Bangsamoro communities do not even celebrate this feast.

- b) Participants were “undecided” on baptism as ritual, obviously unaware of the fact that there is no baptism in Islam.
- c) Participants “agree” on; “Bangsamoro are not allowed to drink liquor in public places”. Again they are not aware that liquor is prohibited even in private places.
3. On aspect of Bangsamoro family traditions and practices participants manifested a fair amount of knowledge of family practices. However, they registered inaccurate perceptions on the following:
 - a) Bangsamoro marriage
 - b) Provision of dowry
 - c) Bangsamoro divorce
 - d) Prohibition of premarital relationship and love-making before marriage.
4. In the matter regarding Bangsamoro customs and mores, the participants generally demonstrated a right perception to the items presented except that pertaining to the Bangsamoro tradition prohibiting the selling of inheritance. This awareness probably stems from their general knowledge of Filipino heritage, which is partly acquired from their classroom education.
5. With regard to Bangsamoro socio-political organization, the participants were generally aware of the social world of the Bangsamoro. They have fairly accurate perceptions on all the items. Thus, there was agreement with items 2 and 3 and an “undecided” response to items 1, 4 and 5 which were wrongly premised.

The participants’ attitude towards the Bangsamoro culture reveals agreement with the following statements:

1. It is not fair that Bangsamoro boys from economically poor families cannot marry girls from rich families.
2. Bangsamoro do not mind losing their blood in defending their own home and property.
3. It is unfair to expect a Bangsamoro wife to remain faithful to her cruel and unfaithful husbands.
4. Bangsamoro show their tradition of unity through participation in groups and organizations.
5. Like non-Bangsamoro, they are sincere in showing sympathy to a bereaved family.
6. Even in other countries, the Bangsamoro show unity and mutual respect like brothers of the same blood.
7. Bangsamoro make good friends but are dangerous as enemies.

In contrast to the above, participants showed an undecided or confused attitude towards the other items, thus bringing to the fore the need for a reeducation on Bangsamoro culture. On the type of in-service training program preferred to improve the teachers’ perceptions and attitude towards Bangsamoro culture, the participants generally recommend seminar workshop on the preparation of teaching aide.

CONCLUSION

Based on the results of this study’s, the following conclusions were drawn:

1. The participants were not knowledgeable of Islamic tenets.

2. The participants, likewise, were generally not aware of the dimension of Bangsamoro rituals.
3. The participants had fair perception of Bangsamoro family traditions and practices.
4. The participants were generally aware of the Bangsamoro customs and mores.
5. The participants had the right perception of the social world of the Bangsamoro.
6. The participants had unfavorable attitudes toward Bangsamoro culture. Hence, these attitudes need to be improved through in-service training program in order to enhance understanding of the Bangsamoro social world.

RECOMMENDATION

In the light of the findings and conclusions of this study, the following measures are recommended:

1. The social studies teachers must be encouraged to upgrade their knowledge on Bangsamoro history and cultural heritage.
2. Further research and/or study of Bangsamoro culture should be undertaken to narrow the gap between Bangsamoro and the non-Bangsamoro alike.
3. Greater exposure to Bangsamoro culture would foster unity and minimize tribal differences.
4. The reeducation of the social studies teachers on the Bangsamoro culture would enhance their favorable perceptions and attitudes.
5. In-service training is recommended to equip the social studies teachers with the skill on Bangsamoro culture in the teaching of secondary social studies, which incorporates the study of the Bangsamoro culture.

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Annex

**PROPOSED IN -SERVICE TRAINING PROGRAM ON BANGSAMORO CULTURE
FOR SECONDARY SOCIAL STUDIES TEACHERS**

Introduction

An in-service training program for secondary social studies teachers on the Bangsamoro culture, has emerged as an important recommendation in the survey results. Participants had expressed their preferences for this in the form of a lecture series on topics to be included in secondary social studies curriculum.

Broadly, speaking, in-service education includes all activities that teachers engage in during their service designed to contribute to their improvement and effectiveness on the job. Among the various in-service training program that could be designed to improve secondary social studies teachers’ perceptions and attitudes towards the Bangsamoro are: (1) a seminar workshop on the preparation of teaching aide, (2) a forum on the Bangsamoro culture, (3) a lecture series on topics to be included in secondary social studies curriculum, and (4) training on specialized teaching methods on the Bangsamoro culture.

Rational of In-service Training Program

A proposed program for the in-service training of secondary social studies teachers on the Bangsamoro culture is designed and presented. Since the program is designed to enrich and

improve the knowledge of the teachers on the Bangsamoro culture; it incorporates many techniques that could be employed in actual teaching. Areas or region other than the ARMM region in the enrichment and improvement of knowledge and teaching techniques on Bangsamoro culture for secondary social studies teachers could utilize it.

Specifically, the following expectations could be attained:

- 1) Determination and sequencing of topics on Bangsamoro culture for secondary social studies subjects.
- 2) Interaction and exchange of teaching experiences among participants and lecturers about Bangsamoro culture.
- 3) Acquisition and improvisation of supplementary educational teaching materials on the Bangsamoro culture.
- 4) Learning the proper techniques of research about Bangsamoro and extending the learning experience through observations and field trips.
- 5) Acquiring data from researches made and from lecture about the Bangsamoro culture.
- 6) Actual participation in the learning and discussion about the various topics selected in the program.
- 7) Acquiring skills and techniques in using the different methods of teaching Bangsamoro culture.
- 8) Inculcating a sense of appreciation and values that could help them in teaching Bangsamoro culture.
- 9) Learning to design “action plan” and effectively use item in relation to the teaching of Bangsamoro culture.
- 10) Learning and applying effective teaching of Bangsamoro culture.

Scope of the In-service Training Program

The proposed in-service training program consists of the following activities:

First day - Registration, opening program, presentation of panel of lecturers, orientation of classroom methods of teaching, subject matters, grading criteria, site of in-service to be held, and familiarization and interaction among teachers and supposed panel of lecturers.

Second day to third day – Model of teaching, practicum, testing, techniques in teaching the following:

“ Bangsamoro way of life”

“ Bangsamoro Rituals”

Fourth day teaching techniques on Bangsamoro family traditions and practices”.“ Bangsamoro custom and mores,” and Bangsamoro socio-political organization” to enrich teachers’ attitude towards the Bangsamoro culture; and on problems preservation, propagation on Bangsamoro culture.

Fifth day- writing units and sequence of topics on knowledge of Bangsamoro culture, teaching demonstrations, action plan, and closing program.

Proposed Timetable for In-Service Training of Secondary Social Studies Teachers on TheBangsamoro Culture

Day/ Hours	Lesson/ activities	Lecturer

Day 1		
8: 00- 9:30	Registration	
9:30- 11: 00	Opening program -presentation of the panel of Lecturers	
11:00-12:00	Orientation -Re: Classroom methods of teaching, Subject matters/topics, attendance, grading criteria	
12:00 - 1:00	Break/ Dzuhur prayer/ Lunch	
1:00-2:00	Familiarization and interaction among participants and panel of lecturer	
2:00-3:30	Teaching Bangsamoro culture in secondary Social Studies	
3:30- 5:00	Use and application of teaching aids, such as books, Periodicals, slides, map, on Bangsamoro culture	
Day 2		
8:00- 8:30	Recap of first day activities	
8:30-10:30	Techniques teaching knowledge on Bangsamoro Way of life	
10:30-12:00		
12:00-1:00	Supplementary teaching aids on Bangsamoro Way of life	
1:00-2:30	Break/ Dzuhur prayer/lunch	
	Techniques in teaching knowledge and skills on the various rituals observed by the Bangsamoro	
Day/ Hours	Lesson/ activities	Lecturer
2:30-4:00	Supplementary teaching aids on various rituals	

	observed by the Bangsamoro	
4:00-5:00	Discussion on knowledge of Bangsamoro rituals	
Day 3		
8:00-8: 30	Recap of second day activities	
8:30-10:30	Teaching techniques and skills on various family Tradition and Practices of the Bangsamoro culture	
10:30-12:00	supplementary teaching aids on various family traits of the Bangsamoro	
12:00-1:00	Break/Dzuhur prayer/ Lunch	
1:00-2:30	Teaching techniques and skills on various Bangsamoro Customs and mores	
2:30-4:00	Supplementary teaching aids on various Bangsamoro Customs and mores	
4:00-5:00	Discussion on knowledge of Bangsamoro Customs and mores	
Day 4		
8:00-8:30		
8:30-10:30	Recap of the third day activities	
10:30-12:00	Teaching techniques on socio-political Structures of the Bangsamoro	
12:00-1:00	Discussion on knowledge of Bangsamoro socio-political structures	
1:00-2:30	Break/Dzuhur prayer/ Lunch	
2:30-5:00	Discussion socio-political structure of Bangsamoro Society	
	Open forum: questions to be answered by some invited Bangsamoro leaders and other community officers	

Day/ Hours	Lesson/ activities	Lecturer
Day 5		
8:00-8:30	Recap of the fourth day activities	
8:30-10:30	Discussion on teachers' perceptions and attitudes towards Bangsamoro culture	
10:30-12:00	Techniques about enriching teachers' perceptions Attitudes towards Bangsamoro culture	
12:00-1:00	Break/ Dzuhur prayer/Lunch	
1:00-5:00	Presentation of the in-service training program AND Closing ceremony/ Awarding of certificate of attendance and participation	