

“BODONG” IN THE PROVINCE OF ABRA: BASIS FOR SUSTAINABILITY OF PEACE AND THE JUSTICE SYSTEM

Andres T. Malinnag, Jr. Ed. D. and
Leticia M. Benabese Ed. D.

ABSTRACT

BODONG is an Indigenous Conflict Management System (ICMS) or tribal justice system among tribes in some of the municipalities of Abra in particular and in the Cordillera Region in general.

The proponents used the sociological type of research survey. The triangulation approaches using of the questionnaire for the data gathering, documenting observations by way of community immersion, and the conduct of unstructured interviews using state of the art were also used to strengthen the result of the study.

The researchers dug at the imbedded cultural value of bodong as institution of tribal justice system in the province of Abra. It exposed the following information: profile of the respondents along age, sex, civil status, religious group/membership, highest educational attainment, tribe membership, dialect (native tongue use at home) and name of municipalities of the respondents of the study.

The core of the study further exposed the following: the criminal and civil cases settled through the bodong justice system; the level of awareness and effectiveness of the bodong as an institution in the province of Abra; the cultural practices, rituals and formation in the conduct of the peace pact or bodong; and another is exposing the interest and impressions of selected key personalities from the grassroots to elite people of the province of Abra in the preservation of bodong.

At the end, the product of this endeavor could be a basis for formulating a resolution by the Cordillera Studies Center (CSC) addressed to the Commission on Higher Education (CHED) together with the National Commission on Indigenous Peoples (NCIP) recommending a follow-up study for the entire Cordillera Administrative Region (CAR); and possible offering of the indigenous peoples cultural tradition and practices as a general or elective subject in the in the degree program curriculum of the tertiary level. If the study will be adopted, this shows a sincere clear step towards preservation of indigenous cultural practices involving conflict management for sustainability of peace and the justice system among the various tribes of Abra in particular and the Cordillera Region in general.

I. RATIONALE

The Philippines is one of the oldest democratic nations in Asia. Democracy as a form of government guarantees certain rights to the citizenry. Ideally, these rights should be enjoyed by all citizens. In the words and brand of descriptions of Fr. Dominic Gaoini, SVD of the Anthropos Institute, Sank Agus, West Germany wrote:

“The tribal communities were believed to have preserved their culture faithfully. It is an observation even today that the Tingguians has already been exposed to different situations enabling them to be modernized, traditional Tingguians practices still prevails. This is

illustrated in the use of their own dialects, in wearing their indigenous costumes in public affairs, their performances of their cultural songs, music and dances, and in the celebration of their customary rites and rituals, their pride of their melodies, musical instruments, body ornaments and jewelries. They also show their unity to pressure peace and justice through intertribal peace pacts. It is therefore obligatory for every Tingguian peace pact partners to remember, respect, protect and obey the “Bodong” provisions at all times and under all conditions”.

Some of the basic rights of the citizens are the rights to life, liberty, property and the pursuit of happiness. These are the primary rights which permeate the civil, political, social, economic and moral life of the people. Denying these rights to a person is tantamount to disrespect of his human dignity and worth, Alzate (1987).

Ironically, however, the real meaning of democracy in the province of Abra is sometimes taken for granted. Some people execute democracy in the negative way. They commit multifarious crimes, e.g. rampant killing/murders committed even at daytime with a lot of spectators around, rapes sometimes with murder, stealing and the likes. More often than not, the victims were not given justice the fact that the offenders were never revealed. They were protected by high ranking officials or other notorious, powerful people in the place. Due to this the witnesses remained mute, deaf and blind in favor of their lives.

At times that some of the aforementioned cases were brought to court, several years were counted before they were solved or even not at all.

It is for this reason that those affected seek for the help of other people or organizations whom they believed and trust to assist them in their quest for peace and justice. They ought to do this in order to normalize their lives after the traumatic experiences they and their families suffered from. They seek for assistance in these organizations can, in one way or another, lessen if not totally stop crimes committed taking into account the conditions being agreed upon.

The Tingguians in Abra, who are the focus of these research are examples to this, they believe that peace and justice could easily be obtained though organizations in their own communities in charge of peace pacts whom they think can give immediate attention and justice in order to restore and maintain the peaceful relationships they were used to with their other Tingguian brothers. This is supported by Cleto (1996) when he said, “The Tingguians of Abra are generally peace loving people. An atmosphere of love and affection grace the portals of a Tingguian home. Love and respect revolves within the family”.

II. REVIEW OF RELATED LITERATURE

The researchers would like to present readings of review of related literature and interviews conducted in order to formulate theory that serve as their basis and guide in the conduct of this endeavor.

What is bodong today?

Bodong is a respected institution in the mainstream of the government as an indigenous technical panel that caters conflict management in a wide range capacity resulting to a peace accord in the Cordillera.

In a news article written by Agpalo, Jr. (2007), “Father Balweg and his group agreed to negotiate under the umbrella of **Cordillera Bodong Association** (CBA) during the administration of former President Corazon Aquino and so the peace accord or “**Sipat**” was held at Mt. Data, Bauko, Mt. Province back in 1986 (Nakitulag ni Father Balweg ken ti grupona iti Coridllera Bodong Association iti administrasion ni dati Pres. Corazon Aquino ket naaramid ti peace accord wenno “Sipat” sadiay Mt. Data, Bauko, Mt. Province idi 1986).

The peace accord resulted to the creation and implementation of Executive Order No. 22 creating the Cordillera Administrative Region (CAR).

Domingo (2007) in his article entitled KASAPULAN PAY LAENG TI KALINGA TI **BODONG** (Kalinga Needs Bodong) wrote his observation “from sustainability of peace and order, **Bodong** is supporting development of confidence and self-reliance for economic growth and development (Manipud iti pannakataming ti urnos ken talna, itandudo payen ti bodong ti pannakparegta ti panagtalek dagiti lumugar iti kabaelanda a rumang-ay).

GAYAO (2007) SAID “BODONG IS AN INSTITUTION ESTABLISHED FOR A PEACEFUL LIVING. IT IS A PEACE PACT AMONG INDIGENOUS PEOPLE. NOW, PEACE ACCORDS ARE USUALLY WRITTEN AND SIGNED BY TWO TRIBAL REPRESENTATIVES OR PEACE PACT HOLDERS.”

In the words Senga (2007) an Executive Officer of Mampia-an Foundation Inc. and a Tingguian Elder-Abra wrote via email: We need the BODONG in the province of Abra or anywhere else. But as I said it is only worthy if people will agree to commit themselves to what they have agreed upon. Though bodong has its limitations, it is a good reference and needs improvement. This is a part of our beautiful culture so it must grow.”

Some Positive and Negative Perceptions Pertinent to the Integration of IPs culture in the curriculum among PUCs and SUCs in the Cordillera

In an interview with the Honorable Governor of Abra (Bersamin, 2007) claimed that “Bodong as a justice system is no longer as popular as before in most Tingguians municipalities in the province of Abra. I say this because I am also a Tingguian by affinity wherein the home town of my wife is Peñarubia. I appreciate much if bodong will be studied and applied in our province. Reality proves that Abra is not peaceful, there were numerous killings which are remained unsolved, and in other words most victims were not given justice at all.”

Panabang (2007) said “Hopefully our authorities in the world of academe will be convinced to integrate in the curriculum and offer as a separate subject this indigenous people’s cultural practices involving conflict management - the Bodong as justice system.”

Bodong as justice system is same as saying conflict management indigenous system that plays a minor role nowadays but in my opinion it is still effective. We can only restore the rich culture of Abra by educating the youth in formal and engaging them in more cultural activities (Tinggono, 2007).

Saboy (2007) wrote: “The very function of the bodong is for justice and peace (which are also among the very functions of Christian ministry, cf Isa.32:16-17; Mt. 5:9 and Rm.14:19). Bodong and other cultural practices should be incorporated in the curriculum in the tertiary level in the Cordillera Region. Let us re-vindicate the

virtuousness and nobility of the cultural practices which were unjustly and ignorantly erased by the colonizers in our country. In the “name of Christianity” the colonizers made it appear that they had the monopoly of God’s revelation with people and history.”

Senga (2007) wrote “I am in favor of incorporating IPs cultural practices in our curriculum; including bodong, and other beautiful practices. As I said these are part of our beautiful culture so it must grow and improve. These are ours. Hindi naman tayo naging dayuhan para sabihin hindi pwede. We are still in the communities where our forefathers left for us to improve. We still care for our deaths. Take a bath in the beautiful clear flowing river in our old communities. Let us include them in the curriculum and improve/modify them.” Balanay (2007) stated “I would appreciate very much if bodong will be included in our curriculum so that the present especially the future generation will not be totally innocent about it.”

Santiago (2007) claimed “If included in the curriculum, it will be an advantage to the younger and future generation because they seem to be innocent already with our cultures. Their attention and concern are now focused the fast changing technologies and modernization in all aspects.”

Gattud (2007) noted and suggests that “Bodong is also one of the best cultural heritages our forefathers have left us and we are also proud and happy to do the same for the future generation. I would then suggest that the government should support this endeavor with the cooperation of the department of education. It is through the lessons the students learn in their social science subjects where everything about our culture are taught by their teachers that they will become fully aware of their customs, traditions and culture. I therefore highly recommend that it will be included in the curriculum.”

What I appreciate most with bodong is that, its spirit remains in the hearts of all concerned even if the bodong is “nabug-oy” already. It’s nice to include it in the curriculum for I believe that through the subjects where it will be incorporated, our cultural identity and heritage could be preserved (Belino, 2007).

Bodong is an important element or instrument to settle conflicts between tribes, especially warring tribes. This was before, but now, there are already a lot of organizations put up with the same mission, vision and objectives with the bodong. It is for this reason that I am courageous to say that bodong seems to have already outgrown its usefulness. I can already feel that bodong is about to disappear in the scene as proven by the innocence of the young people of today of its meaning, its processes, its objectives, and the like. One reason behind this might be the intermarriages between tribes which resulted to closer ties, brotherhood unity, etc. However, I believe that even if bodong will be lifted already we will still show the same concern and care for each other the way we used to be, that is one of the good traits we, the Tinguians possess. On the other hand, in case bodong will still play through, maybe we can call it modern bodong. It must be carefully and intelligently amended and modified to suit with the ways, means and systems of the modern times (Cayasen, 2007).

Salazar (2007) said “Bodong is a peace pact among all the indigenous peoples of Abra. It’s also good for them to know but it is not applicable to all people in Abra. Its only on remote cases that bodong is applied. I don’t recommend that bodong will become a part of the curriculum for it will only be an additional burden on the part of the students. It is not applicable because we have already the courts. Bodong is not even used in the uplands anymore.”

In the words of the Schools Division Superintendent, Division of Abra; Brillantes (2007) said that “the inclusion of bodong in the curriculum if recommended is timely because one of the thrusts of the department of education at this point in time is the preservation of our cultural heritage. This means that, whatever good contributions our culture could yield should not be forgotten and neglected just because of the advancement of science and technology. But I also give a concluding statement that those who will take charge of the topics to be included in the curriculum must be those who are really equipped with sufficient knowledge about bodong.

An interview with Bayquen (2007) at their residence claimed that bodong is a peace pact engaging two or more people. The main aspect of bodong is the maintenance of peace in places covered by bodong. If for instance a member of one tribe is killed in a certain place covered by bodong, the people in the place where the crime happened will help each other in settling the case based from the provisions of the pagta. The spirit of cooperation, sharing, camaraderie, concern, unity and all traits showing brotherly love voluntarily come out without pretense. After the case is settled, conflicts end, there are no symptoms of ill feelings or revenge. I’m sorry to say this but I’m only honest in my observations that sometimes cases brought in courts even if settled still gather residues of the created conflicts. Extensions of the killings were made where even the lives of innocent relatives of both parties were sacrificed.

I want that Bodong will be included in the curriculum because this will be an avenue for the young people of today, specially the students to become aware of what Bodong is and its contribution to the preservation of our culture. I really appreciate very much our Council of Elders for inviting us, the younger generation when peace pacts take place. According to them, its high time for us to learn more about bodong, be a witness to the different processes because we will be the future Council of Elders whether we like it or not (Bagioan, 2007).

Bodong is really a God-given gift, sacred because written or unwritten, what transpires in the agreement must be followed by all means. The highest degree of respect and trust to the elders and everyone involved in the peace pact is expected (Iban, 2007).

As a concluding statement, I would like to recommend that bodong will still play a part not only in the Tinguian culture but the Non Tinguians as well. Why am I firm in my recommendation? Because the provisions contained in the Pagta and the accompanying punishments to those who are liable to the crimes/offenses done will enable a person to think twice before doing similar crimes/offenses (Wail, 2007).

Another interview with Dapapa, Sr. (2007) the concurrent president of Abra Guimpong Association (is a Tinguian Association in Abra) made an extensive research on the preservation of culture. He learned that one of the areas covered by bodong was a bilateral security between the tribes forging for bodong. Maybe, this is not appreciated much by the Ilocanos but if only there is an in-depth study and understanding about our culture, maybe they will understand us better especially so that most of them are now our neighbors. I say this because most Tinguians are permanently residing in Bangued already. Therefore, we can not evade from mingling with our Non-Tinguian brothers.

Bodong is a peace pact, it is considered as peace-maker not only between tribes; the theory could also be use in a nation-wide coverage and I can courageously say that it could also be use in between nations. It can solve conflicts faster. In the bodong, we sit

down for three to four days or a little bit more and will be assured that the case will already be settled. Contrary to that of courts where cases take years before they are solved or settled. Sometimes those involved already died but the cases remained untouched, unsolved. This is not an exaggeration but we have already solved more or less 2000 cases since we formed this organization through the bodong.

The parade of related literature and fresh results of unstructured interviews conducted by the two faculty researchers proved the need to be more sincere in considering the cultural practices of the IPs justice system in settling of disputes. It is a theory of BACK TO THE BASIC concept of conflict management to ease the pain of delayed justice system in the Department of Justice considering backlogs.

III. OBJECTIVES

This study aimed to find out the “BODONG” IN THE PROVINCE OF ABRA: BASIS FOR SUSTAINABILITY OF PEACE AND THE JUSTICE SYTEM.

Specifically, it tries to:

1. Determine the profile of the respondents in terms of the following: age, sex, civil status, religious group/membership, highest educational attainment, tribe membership, dialect (native tongue used at home) and name of municipality.
2. Find out the criminal and civil cases settled through the BODONG justice system.
3. Determine the level of awareness and effectiveness in the implementation of the BODONG (or the Conciliatory Process) among the indigenous people of Abra.
4. Identify the cultural practices and formation in the conduct of the peace-pact or BODONG.
5. Identify the concept of the people of Abra towards the integration of the IPs cultural practices particularly Bodong in the curriculum development of the tertiary level in the PCUs and SUCs of the Cordillera Region.

IV. RESEARCH METHODOLOGY

The researchers’ methodology is composed of the following: setting the research design, research instrument, research procedure and techniques used, population and sample, and the statistical treatment of the data.

Research Design

The researchers used the sociological type of research survey as mentioned by Aquino (1996), which states, “Sociological type includes a study of all human group relationships. The institutions of society are investigated (observed) with the purpose of furnishing recommendations for their improvement”. The triangulation approaches like using of the questionnaire for the data gathering, documenting observations by way of community immersion, and the conduct of unstructured interviews were used to strengthen the result of the study.

Sample Size of Respondents

ASIST	131
DWCB	74
APCE	69
Total	274

Three groups of respondents were taken within the province of Abra, the following are as follows: 131 full time faculty members and selected student-leaders from two campuses of ASIST (Bangued and Lagangilang), 74 DWCB full time faculty members and selected student-leaders, and 69 respondents form Abra Provincial Capitol Employees (APCE) that yielded to a total of 274 sample respondents.

Data Gathering Instrument

The instrument used by the researchers was formulated by them and was content validated at the University of Northern Philippines with the aid of fellow faculty who are engage in research and development projects.

The questionnaire has eight variables for the personal profile of the respondents, level of awareness and effectiveness were measured using the scale below:

For determining the level of awareness:

Very Much Aware	4.21-5.00
Much Aware	3.41-4.20
Aware	2.61-3.40
Less Aware	1.81-2.60
Unaware	1.00-1.80

For determining the level of effectiveness:

Very Much Effective	4.21-5.00
Much Effective	3.41-4.20
Effective	2.61-3.40
Less Effective	1.81-2.60
Ineffective	1.00-1.80

For determining the percentage range value and descriptive level for some frequency distribution that needs standard leveling, Malinnag (2006) Percentage and Descriptive Level design was used.

Range Value	Descriptive Level
0	- None
1.00-16.33	- Very Few
16.34-32.66	- Few
32.67-48.99	- Almost Half
50	- Half
51.00-67.33	- Majority
67.34-83.66	- Most
83.67-99.96	- Almost All
100	- All

Data Gathering Procedures /Techniques

Armed with a communication letter the researchers went to the office of the provincial governor Hon. Eustaquio “Kit” Bersamin informing him the intent of studying the “Bodong” in the province of Abra; and the intent of floating the questionnaire among the selected employees of the provincial government. Same procedure and respect was given to the ASIST administration and the DWCB administration last October 3, 2007.

After gathering the questionnaires, data were coded by the researchers themselves for the computations via the aid of a computer program **SPSS (V.10)**.

Statistical Treatment of the data

1. Frequency and percentage count were used for the profile of the respondents.
2. Mean was used to determine the level of awareness and effectiveness of Bodong in the province of Abra

IV. THE DISCUSSION OF THE RESULT

Problem 1. What is the profile of the respondents of BODONG-in terms of the following: age, sex, civil status, religious group/membership, highest educational attainment, tribe membership, dialect (native tongue use at home) and name of municipality?

Table 1.1 The Frequency and Percentage Distribution of the Respondents Along Age and Sex, Civil Status and Religious Group/Memberships

Variables	ASIST		DWCB		APCE		As A Whole	
1. Age	f	%	f	%	f	%	f	%
20 and below	31	24.40	24	33.30	-	-	55	20.07
21-30	9	6.87	14	18.91	6	8.69	29	10.58
31-40	13	9.92	12	16.21	19	27.53	44	16.05
41-50	28	21.37	9	12.16	23	33.33	60	21.89
51-60	42	32.06	11	14.86	14	20.28	67	24.45
61 and above	1	0.76	2	2.70	1	11.44	3	1.09
Missing	8	6.10	2	2.70	6	8.69	16	5.83
Total	131	100.00	74	100.00	69	100.00	274	100.00
2. Sex	f	%	f	%	f	%	f	%
Male	44	33.0	33	44.60	29	42.00	106	38.68
Female	84	64.1	40	54.10	39	56.50	163	59.48
Missing	3	2.3	1	1.40	1	1.40	5	1.82
Total	131	100.00	74	100.00	69	100.00	274	100.00
3. Civil Status	f	%	f	%	f	%	f	%
Single	42	32.10	42	56.56	13	18.80	97	35.40
Married	81	61.80	30	40.50	53	76.80	164	59.85
Separated	6	4.60	2	2.70	2	2.90	10	3.64
Widow	1	.80			1	1.40	2	0.72
Widower	1	.80	-	-	-	-	1	0.36
Missing	-	-	-	-	-	-		
Total	131	100.00	74	100.00	69	100.00	274	100.00
4. Rel. Groups	f	%	f	%	f	%	f	%

Roman Catholic	119	90.80	71	95.90	66	95.70	256	93.43
Protestant	4	3.10	2	2.70	2	2.90	8	2.91
Pentecostal	3	2.30	-	-	-	-	3	1.09
Others	4	3.10	1	1.40	1	1.40	6	2.18
Missing	1	.80	-	-	-	-	1	0.36
Total	130	100.00	74	100.00	69	100.00	274	100.00

There are 67 or 24.45 percent that fell within the age bracket of 51-60 years old followed by 60 or 21.89 percent at the age bracket of 41-50; and only 3 or 1.09 percent fell to 61 years and above.

There are 163 or 59.48 percent female and only 106 or 38.68 percent are male.

There are 64 or 59.89 percent who are married, 97 or 35.40 percent are single, 10 or 3.64 percent are separated, 2 or 0.72 percent are widows and 1 or 0.36 percent widower.

There are 256 or 93.43 percent who are members of the Roman Catholic Church, eight or 2.91 percent are Protestants, and three or 1.09 percent are members of the Pentecostal Church.

Table 1.2 The Frequency and Percentage Distribution of the Respondents Along Highest Educational Attainment, Tribe Membership and Dialect (native tongue use at home).

Variables	ASIST		DWCB		APCE		As A Whole	
	f	%	f	%	f	%	f	%
5. Highest Educ'l Attainment								
B.S. Undergrad	19	14.50	29	39.20	5	7.20	53	19.34
B.S. Graduate	37	28.20	13	17.60	54	78.30	104	37.95
M.A. Undergrad	10	7.60	7	9.50	4	5.80	21	7.66
M.A. Graduate	48	36.60	19	25.70	5	7.20	72	26.27
Doctorate Undergrad	7	5.30	4	5.40	-	-	11	4.01
Doctorate Graduate	-	-	2	2.70	-	-	2	0.72
Missing	10	7.60			1	1.40	11	4.01
Total	131	100.00	74	100.00	69	100.00	274	100.00
6. Tribe Groups	f	%	f	%	f	%	f	%
Adasen	1	0.76	2	2.70	-	-	3	1.09
Banao	-	-	2	2.70	1	1.44	3	1.09
Binongan	1	0.76	-	-	-	-	1	0.36
Inlaud	13	9.92	5	6.75	9	13.04	27	9.85
Maeng	6	4.58	1	1.35	3	4.3	10	3.64
Mabaka	1	0.76	-	-	-	-	1	0.36
Masadiit	2		1	1.35	1	1.44	4	1.45
Muyadan	-	-	1	1.35	-	-	1	0.36
Missing	107	81.67	62	83.78	55	79.71	224	81.75
Total	131	100.00	74	100.00	69	100.00	274	100.00
7. Dialect Used	f	%	f	%	f	%	f	%

at Home								
Ilocano	113	86.30	63	84.00	53	76.80	229	83.57
Tingguian	14	10.70	10	13.30	15	21.70	39	14.23
Missing	4	3.10	1	1.30	1	1.40	6	2.18
Total	131	100.00	74	100.00	69	100.00	274	100.00

There are 104 or 37.95 percent who are BS degree holders followed by 72 or 26.27 percent MA degree holders, 53 or 19.34 BS undergraduates, 11 or 4.01 percent doctorate students and 2 or 0.72 Doctorate degree holders.

There are 27 or 9.85 percent of the respondents who belong to the Inlaud tribe, followed by the 10 or 3.64 percent Maeng tribe, four or 1.45 percent Masadiit tribe, three or 1.09 percent each of the Banao and Adasen tribes, one or 0.36 percent each of Mabaka and Muyadan tribes respectively.

There are 229 or 83.57 percent who are using Ilocano dialect at home and only 39 or 14.23 percent are using Tingguians.

Table 1.3 The Frequency and Percentage Distribution of the Respondents along Name of Municipalities.

Variables	ASIST		DWCB		APCE		As A Whole	
	f	%	f	%	f	%	f	%
8. Municipalities								
Bucay	5	3.80	4	5.30	4	5.80	13	4.74
Bangued	42	32.10	41	54.70	38	55.10	121	44.16
Danglas	-	-	1	1.30	-	-	1	0.36
Dolores	5	3.80	3	4.00	-	-	8	2.91
La Paz	-	-	4	5.30	2	2.90	6	2.18
Lacub	1	.80	-	-	-	-	1	0.36
Lagangilang	58	44.30	1	1.30	-	-	59	21.53
Lagayan	-	-	-	-	-	-	-	-
Licuan	1	.80	-	-	1	1.40	2	0.72
Luba	-	-	-	-	2	2.90	2	0.72
Malibcong	-	-	2	2.70	1	1.40	3	1.09
Manabo	1	.80	2	2.70	2	2.90	5	1.82
Peñarubia	3	2.30	2	2.70	7	10.10	12	4.37
Pidigan	2	1.50	5	6.70	5	7.20	12	4.37
Pilar	-	-	2	2.70	1	1.40	3	1.09
Sallapadan	1	.80	1	1.30	-	-	2	0.72
San Isidro	1	.80	2	2.70	-	-	3	1.09
San Juan	2	1.50	-	-	-	-	2	0.72
San Quintin	-	-	1	1.30	-	-	1	0.36
Tayum	5	3.80	3	4.00	3	4.30	11	4.01
Tineg	-	-	1	1.30	1	1.40	2	0.72
Villaviciosa	-	-	-	-	2	2.90	2	0.72
Missing	4	3.10	-	-	-	-	4	1.45
Total	131	100.00	75	100.00	69	100.00	274	100.00

There are 13 or 4.74 percent of the respondents that came from Bucay, 121 or 44.16 percent came from Bangued, one or 0.36 percent from Danglas, eight or 2.91 came from Dolores, six or 2.18 came from La Paz, one or 0.36 percent from Lacub, 59 or 21.53 percent came from Lagangilang, two or 0.72 from Licuan, two or 0.72 from Luba, three or 1.79 from Malibcong, 12 or 4.37 from Penarubia, 12 or 4.37 from Pidigan, three or 1.09 percent from Pilar, two or 0.72 from Sallapadan, three or 1.09 from San Isidro, two or 0.72 from San Juan, one or 0.36 percent from San Quintin, 11 or 4.01 from Tayum, two or 0.72 from Tineg, two or 0.72 from Villaviciosa.

Problem 2. What are the criminal and civil cases settled through the BODONG justice system?

The following are some of documented criminal and civil cases settled through the BODONG justice system:

1. The Case of the Stolen Carabao
2. The Dispute with Bekigan due to Stealing
3. The Case of Killing a Maeng – Tingguian
4. The Ka-Alma Case
5. The Geographical Boundary Conflicts
 - 5.1 The Abra versus Mt. Province
 - 5.2 The Luba versus Tamak, Ilocos Sur
6. The Conflicts Caused by Government Projects Initiatives

THE CASE OF THE STOLEN CARABAO

In 1998, a carabao was stolen from Sabnangan. Every household in the community was asked to join the search party. They trailed the hoof marks and eventually caught the offender. Following the provisions of the peden, the thief was fined three times, the paloyod, the damyos and the subli. The paloyod is an equivalent amount of the carabao and this was given to the community members who helped in the search. The damyos or dusa is the fine given to the owner for the inconvenience the stealing caused the family. The carabao was the subli returned to the owner.

DISPUTE WITH BEKIGAN DUE TO STEALING

During the time of what the elders of Maeng call as “tiempo ti binbinnuso” a bodong was forged between the Maeng tribe and the Bikigan tribe of Sadanga, Mt. Province in order to ensure peace between the tribes.

As time passed, some Bekigan people abused the peace pact by using Tubo as an escape route and transit point for stolen animals taken from other communities. Soon, these robbers began asking some Maeng natives to steal animals and in return they will receive a reward in terms of money. Because of the worsening situation, the elders of both tribes made a pledge that a plaque will fall on the community of those who will steal from the other. Perhaps, because of the failure of the original peace pact holders to enforce the Pagta, replacement were chosen by each of the community.

THE CASE OF KILLING A MAENG TINGGUIAN

The Maeng Tingguians are peace loving. They are not warriors like other tribal people. In the rare instances that one is killed, the Maeng do not resort to bales or revenge. The elders insist that “let us peaceful and be tactful in facing this conflict.”

In 1994, a Maeng was reported missing. The community formed a search party composed of 20 men from each baranggay. However, more than 300 men and women came to help. They were able to find the corpse of the missing person buried for 14 days already in a lot along the Pilar boundary.

The assailant was found and fined 30, 000 pesos which was given to the search party; 80,000 pesos to the bereaved family and another amount was distributed to the members of the community members. According to those who participated in the search and the subsequent rendering of justice the fear of the wrath of the great number of people who search for the assailant and the huge fines became effective deterrents to would be killers. This experience has become the basis of pagta provisions or fines.

In cases of killing, the palakaod is paid to the family of the dead person. The baungan is paid to the peace pact holder to be distributed to the members of the community.

THE KA-ALMA CASE

Sometime in 1990, a violent confrontation led to the breaking up of the bodong between Maeng and Bikigan. This incident was popularly called the Story of Ka Alma was a member of NPA who was killed, together with some fellow NPAs at the bridge of Ataki in Tubo. They were killed during an encounter with a group of local CAFGUs and soldiers headed by an Ilokano Lieutenant who was assigned at Tubo. It was later known that Ka Alma is a daughter of a Binodngan from Bikigan, Sadanga. Primarily because Ka Alma was killed on Maeng land, the Bodong between Maeng and Bikigan was automatically severed.

The case, complicated by the involvement of outsiders and the circumstances that pitted the warring groups that led to Ka Alma’s death, had no precedent and proved extremely difficult for the two tribes to solve. Some elders of Tubo went to Bontoc to meet with the elders of Bikigan but nothing was achieved. The elders of Bikigan did not accept the offer of Tubo for peace, insisting on a payment of 40 carabaos for the death of Ka Alma. The mediating group, the Cordillera Peoples Alliance (CPA), suggested to half the penalty to 20 carabaos but the elders of Tubo did not agree. They said that the case is totally different from previous killings among Binongan areas. This incident involves the killings of an NPA due to military operation. The people of Tubo accepted the killing of Ka Alma and they acknowledged that one of the companions of the soldiers during the operation is a CAFGU member from Tubo. Thus, they accepted also that they are bound to pay a fine, but not a heavy one considering the circumstances.

However, the Bikigan tribe insisted on the carabaos. Opting to prevent further violence and sustain the values of Bodong relations, the elders of Tubo asked the whole community to share in paying the fine, they were able to partly pay the peace pact holder of Bikigan and the balance of P20, 000.00 is to be given at a certain date. But the Peace pact holder of Bikigan did not properly divide the money according to the provision of the pagta. This further caused the family of Ka Alma especially Pil-ey of Mainit to complain.

The matter of settling the balance of P 20,000.00, the Municipal Government of Tubo appropriated the said amount in order to restore the Bodong. Some Sanggunian Bayan members and elders of Tubo went to Bikigan but upon reaching Sadangga, the people of Sadangga held them hostage and they did not allow them to proceed to Bikigan. The people of Sadangga made this because they were asking the payment of the death of one of their tribe named Angoten who they believed has been poisoned by Balikaw of Amtuagan, Tubo. They were later released to go home and relate the incident. Thus, up to this date, the P20,000.00 balance remain unpaid and it follows that the Bodong has not been restored.

The present holder of the Peace pact in Bikigan is Julius and the Peace Pact holder in Maeng is Antoio Guinsad and Lambayong Sumalag.

With regards to the incident in Sadangga, it was later proven that Angoten died because of his severe illness. The Sadangga tribe had to settle, which they did.

GEOGRAPHICAL BOUNDARY CONFLICTS

Generally, the older Maeng have a clear understanding of tribal boundaries. However, the government-imposed political boundaries have caused numerous territorial conflicts between communities. Some of these conflicts even reach the provincial level because delineation of some tribal territories affects municipal and provincial boundaries.

ABRA VERSUS MT. PROVINCE

There is an unresolved case between Abra and Mt. Province. This started when some people from Sadangga, Mt. Province were allowed to set up bito, a kind of trap, within the Maeng area of Tubo, Tinuktukob. Later, Sadanga is claiming the area as their territory. Abra then filed a case against Mt. Province. However, the people rest their hopes for justice on the peden.

LUBA VERSUS TAMAK, ILOCOS SUR

In the 1970s Mayor Boning of Tamak, Ilocos Sur caused the mounting of barbed wire fencing and encroachment on Maeng land. The Maeng people promptly removed the barbed wire fence. Although this case was raised in court, it was settled primarily because of the vigilance and leadership of the council of elders.

CONFLICTS CAUSED BY GOVERNMENT PROJECT INITIATIVES

The government-sponsored entry of large foreign companies like infamous CELLOPHIL Resource Corporation (CRC) and the more recent New Crest Mines had brought tension, anxiety and conflicts to the communities. The New Crest Mines was allowed to explore in Tubo and Boliney because the local government of Boliney signed a Collective Bargaining Agreement with the Bureau of Mines. The dislocation posed by the project. There is yet no clear response from the government or from New Crest regarding the Maeng's opposition. Meanwhile, Maeng leaders warned the Boliney folks that if it approves the mining exploration, the Peden of Boliney and Maeng will be broken and a tribal war may possibly ensue.

A Maeng ex-NPA relates that in 1973, people opposed the CELLOPHIL Resources Corporation or CRC project which threatened to affect 200,000 hectares of land in Abra. Invoking the cooperative provisions of the Bodong of Kalinga and the

Peden of the Abra, the two provinces made steps to oppose this project. The various peace pact holders of Abra came together and rallied for this cause. Some Maeng Tinguians even joined the New People’s Army (NPA). Years later, the CRC project was terminated and the people who joined the NPA returned to their villages

Problem 3. What is the level of awareness and effectiveness in the implementation of the BODONG (or the Conciliatory Process) among the indigenous people of Abra?

Table 3.a shows the level of awareness in the implementation of the BODONG among the indigenous people of Abra.

Variables On Level of Awareness	ASIST		DWCB		APCE		Overall Mean	
	M	DL	M	DL	M	DL	M	DL
1. Level of awareness among the respondents of the existence of the BODONG in their municipality	2.44	LA	2.34	LA	2.51	LA	2.41	LA
2. Level of awareness of the existence of BODONG in other municipalities in the province or in the province of Abra.	3.17	A	3.26	A	3.07	A	3.16	A
Total Mean	2.80	A	2.80	A	2.79	A	2.78	A

Legend:

Aware (A) - 2.61-3.40
 Less Aware (LA) - 1.81-2.60

The level of awareness among the respondents pertinent to the existence of the BODONG in their municipality and other municipalities in the province of Abra yielded with a computed mean of 2.41 or “less aware”; and with a computed mean of 3.16 or “aware” respectively.

As a whole, the people of Abra are leveled “aware” of the existence of Bodong with a computed mean of 2.78.

Table 3.b The Level of Effectiveness among the Selected Variables in the Settling Disputes and Implementation of Bodong among the Indigenous People of Abra

Level of Effectiveness in the Settling of Disputes & Implementation of Bodong	ASIST Faculty		DWCB Faculty		APCE		Overall Mean	
	M	DL	M	DL	M	DL	M	DL

1. Murder	2.90	E	3.03	E	2.76	E	2.89	E
2. Homicide	2.66	E	2.71	E	2.66	E	2.67	E
3. Rape Case(s)	2.73	E	2.82	E	2.64	E	2.73	E
4. Theft	2.62	E	2.77	E	2.46	E	2.61	E
5. Robbery	2.64	E	2.82	E	2.42	E	2.62	E
6. Swindling	2.52	E	2.63	E	2.38	E	2.51	E
7. Physical Injuries (slight & grave)	2.91	LE	2.92	E	2.83	E	2.88	E
Total Mean	2.71	E	2.81	E	2.21		2.70	E

Legend:

Effective (E) 2.61-
- 3.40
Less Effective (LE) 1.81-
- 2.60

Bodong is leveled “Effective” in the settling of disputes and its implementation along the following: murder, homicide, rape, theft, robbery, swindling, and physical injuries (slight and grave) with a computed mean of 2.89, 2.67, 2.73, 2.61, 2.62, 2.51, and 2.88 respectively.

As a whole, Bodong is leveled “effective” in settling disputes with a computed mean of 2.70.

Problem 4. What are the cultural practices and formation in the conduct of the peace-pact or BODONG?

The cultural practices and formation in the conduct of the peace-pact or BODONG are as follows:

1. Sipat. The tribes or communities that are about to enter into a peace pact relation will start giving of gifts. Exchanging of gifts in cash or in kind is a sign of acceptance. The two tribes are keen observers and watch out for good to avoid bad omen. The liver is use to determine the condition of time if it is good or bad. It is considered bad condition if the liver has lesions or contusions or if two many lines are found in it. It means to them that the prospective peace pact holders will not be very successful. So, they will postpone the **sipat**. They will proceed only if the bile is clean and healthy. Meanwhile they will look for another prospect to become a peace pact holder, pigs and chickens will be cooked and shared by all those who are present.

2. Singlip. The **singlip** is a process wherein the two tribes will get acquainted with each other; it is considered as sacred. The celebration is usually celebrated by the discussion and preparation of the peace pact provision known as **pagta**. The Maeng celebrate the singlip for two to three days with dances and songs; sometimes it last up to a week depending on the economic capacity of the peace pact holder and the community. At the same time, singlip is made lively with songs sung in native language- the uggayam and salidummay. **Inum.** is the second part of the singlip where the pact holders and guarantors, relatives and community drink basi (sugarcane wine) or tapey (rice wine) together.

3. Allatiw or Allasiw. After the singlip initiated by the pact holders of the tribe the partner tribe will reciprocate the efforts of the former. The pagta will be reviewed, promulgated and put into effect. Again festive celebrations accompany this event.

4. Delnat. The delnat is a form of great celebration, if the pact is not broken for several years, a renewal of the peace pact is undertaken. The Maeng believed that after several years of three to four years of delnat should be celebrated. The purpose is to strengthen the pact and peace relations of the tribe or community concerned (one of the most recent renewal on record took place in 2001, it is a delnat in between the Bontok and Maeng, their pagta was reassessed).

Bug-oy. This means the Bodong or peace-pact comes to an ending because of grave violations of the pagta.

Kepas. This means the Bodong or peace-pact was totally broken. The gifts given at the time of the **sipat** are returned and both peace pact holders pay fines usually in the form of animals.

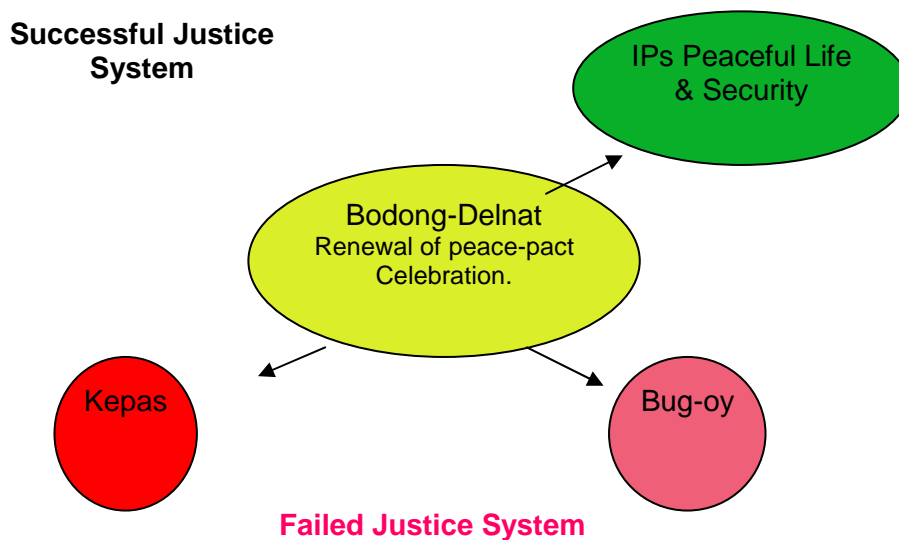
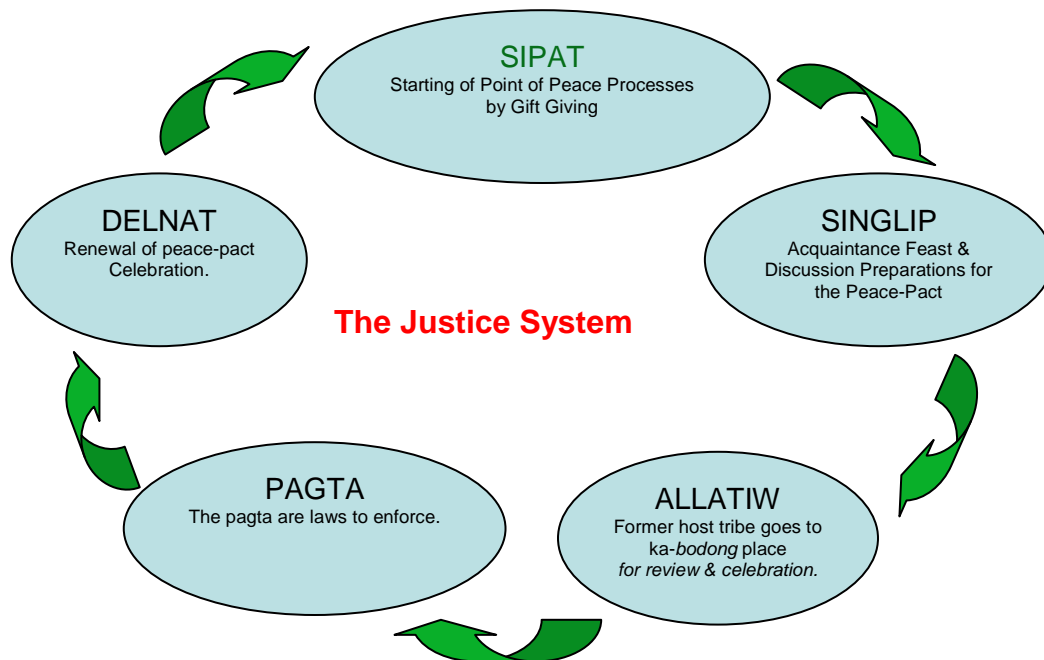
Galigad. The process of transferring a peden is called “galigad”. In the history of the Maeng, there are only two reasons for galigad:

- if one of the peace pact holder die,
- and when the Bodong is in bug-oy.

The peace pact holder can be transferred to the following:

- The wife of the pact holder
- The son if he is capable
- The eldest son if there are several sons
- A nearest relative if he has no son
- The baugan or the violator of the peden
- Somebody chosen by the community, if none of the above is qualified

The Model Formation of the BODONG Process



Problem 5. What is the concept of the people of Abra towards the integration of the Bodong (as institution) in the curriculum of the tertiary level in PCUs and SUCs of the Cordillera Region?

Issue On Integration of Bodong	ASIST		DWCB		APCE		As a Whole	
	f	%	f	%	f	%	f	%
Positive concept of integrating Bodong in the curriculum of the tertiary level in PCU sans SUCs.	49	37.4	30	40.5	20	29.0	99	36.13
Missing	82	62.6	44	59.5	49	71.0	175	63.86
Total	131	100.00	74	100.00	69	100.00	274	100.00
Negative concept of integrating Bodong in the curriculum of the tertiary level in PCU sans SUCs.	43	32.8	21	28.4	24	34.8	88	32.11
Missing	88	67.2	53	71.6	45	65.2	186	67.88
Total	131	100.00	74	100.00	69	100.00	274	100.00

As a whole there are 99 or 36.13 percent who are positive or in favor in the integration of IPs culture and practices particularly the – bodong in the curriculum of the tertiary level among PUCs and SUCs in the Cordillera; 175 or 63 percent are silent on the issue raised.

There are 88 or 32.11 percent who are negative or not in favor in the integration of IPs culture and practices particularly the – bodong in the curriculum of the tertiary level among PUCs and SUCs in the Cordillera; 186 or 67.88 percent are silent on the issue raised.

V. CONCLUSIONS

Based from the findings the following conclusions were drawn:

A. The Profile of the Respondents

The highest frequency among the respondents' age fell in the age bracket of 51-60 years old followed by the age bracket of 41-50.

1. Majority of the respondents are female respondents;
2. Majority are married;
3. Almost all are Catholics;
4. Majority of the respondents are BS degree holders;
5. Few are MA holders, very few are doctors and college undergraduates;
6. The highest number of respondents belongs to the Inlaud tribe, followed by Maeng tribe, Masadiit tribe, Banao and Adasen tribes, Mambaka and Moyadan tribes respectively.
7. Almost all of the respondents are using Iluko dialect and few are using the Tingguians' dialect; and
8. Half of the respondents are residents of Bangued.

B. The Level of Awareness and Effectiveness of Bodong

The people of Abra are “aware” of the existence of **Bodong** and leveled it as “effective” in the settling of disputes and its implementation.

C. The Cultural Practices and Formation

As evinced by their traditions the cultural practices and formation in the conduct of the peace-pact or the bodong could be branded and concluded as antiquity but fast and effective in solving the conflicts in between tribes, in between families, fast and effective in solving crimes committed. Bodong is the IPs effective justice system.

D. The Issue of Integrating IPs Culture in the Curriculum

Below half of the respondents are positive and negative but more are favoring the possible integration of IPs culture and practices particularly the – bodong in the curriculum of the tertiary level among PUCs and SUCs in the Cordillera; and majority are silent on the issue raised.

In other words less number of the respondents are negative comparing the two given options whether favoring or not to the raised issue of integrating the IPs culture in the tertiary curriculum of the PUCs and SUCs.

VI. RECOMMENDATIONS

Based from the findings and conclusions drawn the following are advance by the researchers:

1. Considering that the people of Abra were “aware” of the existence of bodong and the fact that bodong as institution was leveled as “effective” avenue in the settling of disputes and its implementation; it would be proper to push that IPs cultural practices and tradition and its justice system be proposed to be studied via research in all of the provinces in the Cordillera region.

To do this:

The National Commission for Indigenous People (NCIP) together with other concerned national agencies shall allocate funding for this regional research.

Results of the in depth study considering the first recommendation could be a stronger basis for justifying the integration of the IPs cultural practices and traditions in all PUCs and SUCs of the Cordillera region.

2. Back to the basic concept of Conflict Management System is highly recommended. Considering the following facts:
 - a. Awareness and effectiveness of bodong as perceived by the Ilocanos and Tingguians of Abra;
 - b. Less expense on the part of the indigent families because there will be no lawyers fee in the settlement of disputes and other cases;
 - c. Backlog in the courts of the Department of Justice creating delayed justice; through IPs bodong the justice system the dictum of “justice delayed- - justice denied” could be eradicated.#

BIBLIOGRAPHY

A. Books

_____ Practices and Traditions of the Tingguians of Abra, The Abraeniana Institute and Research Center, Divine Word College of Bangued, Abra, 2003.

B. JOURNALS/MAGAZINES/NEWSPAPERS

Agpalo, Jaime M., Naatap ti Automia iti Cordillera, Tawid News Magazine, Vol. VII No.35 October 29-November 4, 2007.

Albano, Estanislao Jr. TI MAKUNAMI: Ania Ti Pudno Iti Bodong? Bannawag, Manila Bulletin Publishing Corporation Muralla Cor., Recoletos Sts., Intramuros, Manila, November 12, 2007.

Domingo, Jim P. Kasapulan Pay Laeng Ti Kalinga ti Bodong, Bannawag, Manila Bulletin Publishing Corporation Muralla Cor., Recoletos Sts., Intramuros, Manila, November 12, 2007.

IPA – DSAC of Bangued, Lagawe and Tabuk, Upland Development Institute National Secretariat for Social Action (NASSA), “PEDEN: Peace Pact as Practiced by the Maeng Tingguians of Abra in Northern Philippines, 2001.

C. UNPUBLISHED MATERIALS

Alzate, Candelaria B. “ Cordillera People’s Liberation Army: An Institution Building Process, “ Master’s Thesis, DMMMSU – CAS, Agoo, La Union, 1987.

Gaoini, Dominic. “The Tingguians of Northern Philippines and their Spirit World in Anthropos “ Sankt Agust, West Germany Anthropos Institute.