

BIBLIOGRAPHY

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ABSTRACT

The study was conducted to determine the socio-economic profile of the respondents; to determine the socio-economic effects of the peace pact; to determine the problem regarding peace pact; and to determine the common causes of tribal wars in Bontoc, Tocucan and Belwang Sadanga, Mountain Province.

Both of the respondents were equally distributed, predominantly farmers, farming is the main source of income, had undergone formal education, catholic, were member of different civic organization existing in their community and are aware of the forging of peace pact in the tribe.

Finding shows that the socio-economic effects of peace pact includes effects on livelihood, education, peace and order and psychological effects.

Majority of the respondents agreed that in the socio-economic effects of peace pact, it has a very big role in maintaining the peace pact in the tribe thus have a better normal life.

The problems encountered by the respondents regarding peace pact, main problem is the misunderstanding of peace pact holders and undisciplined members.

On the common cause of tribal wars the main cause is the crime against people, land and power disputes and theft of animals and properties.



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INTRODUCTION

Peace is the state of being calm, quiet and free of disturbance. From the military and political point of view, peace means freedom such violent disturbances such as riots and wars. It does not mean total harmony among people.

Throughout history, most people have wanted lasting peace. Religious and philosophers have called for the peaceful settlement of disagreements. The bible declares, “Thou shalt not kill” and “Blessed are the peace makers” (World Book Encyclopedia, 2003). Still in all countries of different levels of socio-economic development have varying problems in maintaining peace and order. For example, the September 11, 2001 attack on the World Trade Center in New York City and the Pentagon in Washington, D. C. in the United States of America has worsened the problems of peace and order not only in America but also in most countries of the world (Parillo, 2002).

In the Philippines, peace and order has always been a primary national concern. In fact, section 5 of article II (Declaration of Principles and State Policies) of the 1987 Philippine constitution provides:

. . . the maintenance of peace and order, the protection of life, liberty and property and the promotion of the general welfare are essential for the enjoyment by all the people of the blessings of democracy.

With this constitutional mandate, the president of the Philippines can direct the Armed Forces of the Philippines and the Philippine National Police to quell all forms of rebellion, insurgency and criminality in order to maintain peace and order throughout the land (Deaño, 2003).



In other part of the Philippines like Cordillera, there is an ethnic tribe particularly Mountain Province, Sadanga and Bontoc is one which continuously nurtures and practices the so called peden or peace pact. This two tribes have their own dialects but have their similarities in customs and tradition. Peace pact here is a law where nobody will be excused. It has been observed that peace pact was made due to have peace, unity or even maintaining a good purpose in one tribe. Like for example, peace pact was made between Sadanga and Tocucan, Bontoc to avoid tribal conflict. In this regard, peace and order will be maintained in the tribe and also the people feel safeguarded of their life, property and rights. This is so because law defines the terms of the people as well as seals the unity for peaceful living and more prosperous co-existence (Lamog, 2000).

Statement of the Problems

This study attempted to answer the following questions:

1. What is the Socio-economic profile of the respondents?
2. What is the socio-economic effects of the peace pact?
3. What are the problems regarding peace pact?
4. What are the common causes of tribal wars?

Objectives of the Study

1. To determine the socio-economic profile of the respondents;
2. To determine the socio-economic effects of the peace pact;
3. To determine the problem regarding peace pact; and
4. To determine the common causes of tribal wars.



Importance of the Study

This study was conducted to determine the socio-economic implications of peace pact between Sadanga and Tocucan, Bontoc, Mountain Province.

The result of the study served as a guide to the tribe to maintain peace and order. The study can provide information/knowledge regarding the tribes of Mountain Province, their attitudes, motives and aspirations. This study also helped clarify some myths and misconceptions about the tribes most especially from Sadanga and Tocucan, Bontoc, Mountain Province and how they maintain their good relationship through forging peace pacts among tribes.

Scope and Limitation

The researcher focused his study on the socio-economic profile of respondents, the socio-economic effects of peace pact agreement; and the problem they encountered in terms of the peace pact agreement.

The respondents of the study were the tribes of Sadanga and Tocucan, Bontoc who are involved and aware of the peace pact or peden.



REVIEW OF LITERATURE

Socio-Economic Profile

Peace Pact, it is not commonly known that major ethno-linguistic groups of the Philippines have their own version of inter-group patters for peaceful relations. The Fechen of the Bontoc, Mountain Province is one of these. This amity contract emerged initially from an interpersonal agreement (aliwid) between two community leaders (pangollo), one from each village, each of whom acts as the host and guardian for the other and his friends when they come to visit or to trade (Peralta, 2009).

The increase of population later on made things more complicated when the interweaving of relationships between groups exacerbated the need for peaceful co-existence. The aliwid developed into the peace pact – fechen, which, however, is no longer made between two elis, but between two Bontoc wards (atos, ator). Structurally, the ward is the male dormitory but operates as the political unit in the village organization.

When one ato wants to enter into a pact with another ato, the pangollos of an ili meet in the ato to select who will be the pact holder. Once selected, the elected pact holder then sends a messenger to the other ato. Usually, the messenger is one who has filial or other close relationships with other ato. He then eats and drinks, thus becoming the protected guest of other pangollo. He expresses the proposal for a peace pact and they meet to discuss the proposal. If the result is positive, the messenger returns and proclaims the day set for the pact. They prepare a feast of glutinous rice, tenofo (dried meat), and sugarcane (basi). On the set day, if omens are good, they go to the other ato, bringing food and drink. They are welcomed with gongs beating.



The leading pangollo of the visitors makes a speech and asks who among the host will be the pact holder, the lead pangollo replies in a speech, naming the pact holder, then turn asks who will be the pact holder (fedohing) of the other ato. He is named and pact holders exchange spears that he who injures one of the other side will get this spear. The areas affected by the pact are defined, and people are called upon to help the pact holders in keeping the peace. In the evening, there is feasting, drinking and dancing.

The next day, pact holders perform the eyag to get the omens. Then gongs are beaten; chicken is killed; and palis is performed by pact holders, who eat the chicken. On the third day, couple of pigs is killed and palegpeg is performed. There is general merry-making each afternoon and evening. Fourth day is the big celebration, 5 to 10 pigs are killed; and rice and vegetables are cooked. The highlight of the celebration is a colorful procession of girls bringing in great trays of tenofo, tobacco and tapey (rice beer). During the evening a tengao (day of rest) is announced for the morrow. This ends the ceremony, and peace pact is in force (Peralta, 2009).

In some parts of Mountain Province, indigenous socio-political systems are well and alive like the existing system, the bodong or peace pact. In fact, at least 27 peace pact with nearby tribes. In here, if the peace pact holder is impaired, his roles as peace pact holder is sometimes carried by his wife. The peace pact is not only focused on men who traditionally serve as peace pact holder, but to the entire family, especially the spouses. Thus, woman needs to take such bigger roles to maintain and strengthen the peace pact. However, there is still a gender inequality, because the men are still the one recognized as peace pact holders and women are just the followers, Another is if the peace pact holder dies or unable to perform his functions, galigad is performed where a process of



transferring the peace pact holder to others or to a family member. Since 1957, galigad has never been severed. To strengthen and keep it active, villagers celebrate a dolnat (literally to warm up) to renew their peace pact. This shows that peace pact covers every member of the tribe, from those in their ancestral homeland to those outside wherever they are (Nordis, 2006).

Socio-Economic Effects of Peace Pact

Peace pact is made also in other countries. For example in Britain Africa, wherein, there is the continued implementation of peace agreement remained overwhelmingly in the interest of all Sudan and pledged that Britain would work with parties to the pact to support it. The peace pact agreement was signed in January 2005 by the Sudanese government and rebels ending a 21-year conflict in the South in which as estimated 2 million people died. The report said that if there is a breakdown in the agreement there would have devastating effects for all Sudan, that the oil-producing country face a risk of fragmentation after decade of mismanaged an unequal development (Cooker, 2010).

In Kellogg-Briand Pact was signed on August 27, 1928 in Paris by USA, France, Britain, Germany, Italy, Japan and a number of other states. The Pact renounced aggressive war, but made no provisions for sanctions if any of signatories broke the pact. It had number of effects:

Firstly, it was a step on the road toward international rehabilitation for Germany. Excluded both from the Paris Peace Conference and the League of Nations, the democratic government of Germany was anxious to show they could be trusted as a full international participant.



Secondly, it confirmed that Britain and France were concerned to avoid another war at almost any cost. The main effect was a big publicity stunt – it reassured the populations of the major powers that another general, large scale war was likely to break out. The pact was one of a number of international attempts in 1920's and early 1930's to try to ensure a long lasting peace (Routhorn, 2003).

In our country, especially in Cordillera, there are incidents also that peace pact has a very big role in solving problems and in avoiding conflicts. Like the report happened in Baguio City, April 28, delegates to the 22nd Cordillera Day unveiled a marker on April 22 in memory of the heroism of Ama Daniel Ngayaan offered the Cordillera people until his disappearance some 19 years ago. According to Ama Longan, a peace pact holder and vice chair of the Binodngan People's Organization (BPO), the marker would serve as a remainder of the heroic deed of Ama Ngayaan in the defense of ancestral land from destructive government projects. Ama Ngayaan sacrifice and contribute to the people's movement to protect land, life and resources (Cached, 2005).

Another report in Abra, May 1 2000, tribal leaders and community elders in the Cordillera region have forged a peace pact against the entry of multinational mining corporations and government projects than endanger their lands and cultural heritage (Yanzi, 2000).

Lastly, the incident happened in Baguio on August 14, where the Cordillera police and tribal leaders prevented tribal war in Mountain Province rooted in the killing incident. The Belwang tribe in Sadanga agreed to pay Php 50,000 as amicable settlement to members of the Bontoc Ili Tribe, restoring a peace pact between the two tribes established in 1933. Army 2nd Lt. Segnaben and Afidchao of Belwang tribe gunned down



Cudiamat and Facullo, both Bontoc Ili tribesmen. in Magsaysay Avenue in Baguio after a heated argument. Responding policemen killed Segnaben and Afidchao in a gunfight. Immediately the Cordillera Philippine National Police Command was informed of the shooting, Task Force Tungtungan was alerted to coordinate with the tribal leaders and local government officials to solve the case peacefully and prevent a tribal conflict (Yanzi, 2000).

Problem Regarding Peace Pact

Still gender inequality occurrence when the distribution of power, prestige, and property are arbitrarily assigned on the basis of sex, not on individual merit. Out of sexism flow the stereotypes, social expectations, value-laden attributes and presumed abilities, social stratification and unequal distribution of resources and reward that constitute socially constructed gender inequality. A patriarchy is a social system which men dominate women, with higher value on men between women. This is true in patriarchal society such as United States.

The ideology that supports biased gender identification was invisible and largely accepted until recent decades. For example supernatural justifications for male supremacy are easy to find in the sacred books of Judaism, Christianity and Islam. The morning prayer of the Orthodox Jew includes this line, “Blessed art thou, oh Lord our God, King of the Universe, that I was not born a woman” in the New Testament, Saint Paul orders, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, not to usurp authority over the man, but to be in silence.” And the Koran states, “Men are superior to women on account of qualities in which God has given them preeminence” (Chauncey, 1995).



Among the most difficult problems in race and ethnic relation is institutional discrimination – differential and unequal treatment of a group or groups that thoroughly infiltrates a society’s customs and institutions (economic, educational, legal and political). Prejudice need not drive this differential treatment. Instead it may flow from the dominant group’s assumptions about the abilities and role of a minority group. Because such practices are built into the structure of a society, the discrimination is subtle, informal, and therefore less obvious to the society’s members. Because the actions may be neither deliberate nor caused by hatred, their discriminatory effects may be difficult to recognize. It all seems so normal and “natural”.

For instance, a white child growing up in the South in the first half of the twentieth century did not need to be taught prejudice against African Americans. Blacks always rode in the back of a bus, attended different schools and usually dropped out of school early. They lived in shanties, tenements or in substandard housing. They worked in low-status, low-paying jobs and police arrested them frequently for drunkenness, brawling, or more serious crimes (Mooney, 2002).

This is true also in Cordillera, the rich people are always the one recognized, respected in one community, and, are the one given special care especially if it talks about politics. Also in Southern Philippines, the roots of current conflict lie in the sense among the indigenous Moro Muslims populace of the region that they have been dispossessed unjustly of their land and resources and suffer related, systematic discrimination. Alleged corruption and nepotism on the part of local magnates has played a role in preventing effective economic and services development vital to alleviating



poverty, feeding the revolt. Many politicians in Central Mindanao have been accused of grabbing lands from poor Muslims (Llanecca, 2009).

Common Causes of Tribal Wars

The tribal conflict between the pastoral nomads and the settled farmers over renewable resources (water vegetation and land) in West Sudan is greatly a by product of climatic and ecological changes resulting in spreading the renewable resources in the area. Persistent drought, expansion in mechanized farming as a result of structural adjustment programs by the Bretton Woods Institutions and increase in human and animal population are all factors that exacerbated conflicts. The conflicts are also fuelled by lack of education and social services conducive either to peaceful coexistence or to integration of ethnic groups in the region (Khazin, 2002).

Also in the Western United States, conflicts over water in arid lands are high-stakes classic distributional conflicts, as well as many other arid regions, water is extremely valuable, as life cannot exist without it. Because there is not enough water to go around, endless conflicts arise about who gets what amount of water for what purpose.

In Israel and Palestine, the conflict involves the threatened identity of individuals as well as groups and nations. A deep-rooted and intractable conflict has grown out of both group's unmet need for recognition and security.

Also in some part of Mindanao, many conflicts are spread by violations of human rights like for example massacre or torture may inflame hatred and strengthen an adversary's determination to continue fighting. Violations may also lead to further violence from the other side, and can contribute to a conflict spiraling out of control.



These conflicts are ones that remain unresolved for long periods of time then became stuck at a high level of intensity and destructiveness (Maiese, 2003).



METHODOLOGY

Locale and Time of the Study

The study was conducted in Sadanga and Tocucan, Bontoc, Mountain Province. Sadanga is a fifth class municipality and is about 24.5 kilometers north of the town. It has a 1,628 households and a total population of 9,706 while Bontoc is a third class and has a 5,035 households and 24,798 of total population of entire Bontoc including Tocucan.

Both tribes predominantly farmers with rice and sugarcane as a major crop and vegetables like beans, legumes, camote and other leafy vegetables for food support. Farmers plant different varieties of rice and some also observe the traditional rice culture.



Figure 1. Map of Mountain Province showing the location of Sadanga





Figure 2. Map of Sadanga showing the location of the study

Respondents of the Study

The respondents of the study were permanent residents of Sadanga and Tocucan, Bontoc, Mountain Province.

60 respondents were considered. 30 respondents from Sadanga tribe and the other 30 respondents from Tocucan tribe.

Data Collection

A survey questionnaire is the primary instrument in gathering the data and information from the respondents, which were collected immediately after it is duly accomplished. Follow up interviews were done to verify missing data.



Data Analysis

The data was consolidated and tabulated for statistical analysis using appropriate statistical tools. These are frequency counts, percentage and ranking.



RESULTS AND DISCUSSION

Background Information

Table 1 presents the profile of the respondents according to tribe, age, sex, civil status, occupation, educational attainment, religion, major source of income and the membership in organization of the respondents.

Tribe. Table 1 show that the tribes where the respondents belong to – thirty were from Belwang, Sadanga while the other half were from Tocucan, Bontoc.

The finding shows that there is an equal distribution of respondents, therefore, their response with regards to tribe is well represented. It can therefore be said that the responses of the two tribes are reliable since they are equally represented.

Sex. In the same table, 53.33% of the respondents from Belwang, Sadanga were males and the remaining 46.67% were females. On the other hand, 66.67% from Tocucan, Bontoc tribe were males and only 33.33% were females. This indicates that peace pact is focused not only to men but also to women.

Age. The age bracket of the respondents is shown in Table 1. Results show that in Belwang, Sadanga tribe 53.33% belonged to the age bracket of 20 to 30; 20%, from 51 to 60; 16.67%, from 41 to 50; and 10%, from 31 to 40. In Tocucan, Bontoc tribe, 60% from the age bracket of 20 to 30; 26.67%, from 31 to 40; 10%, from 51 to 60; and only 3.33%, from 41 to 50.

Civil status. In the civil status of the respondents, majority were married with 70% in Belwang, Sadanga tribe and 30% were single while in Tocucan, Bontoc 66.67% were married and 33.33% were single.



Table 1. General information of the respondents

PARTICULARS	FREQUENCY		PERCENTAGE (%)			
<u>Tribe</u>						
Belwang, Sadanga	30		50			
Tocucan, Bontoc	30		50			
TOTAL	60		100			
<u>Age</u>						
	Belwang, Sadanga		Tocucan, Bontoc		Total	
	Frequency	Percentage (%)	Frequency	Percentage (%)	Frequency	Percentage (%)
20 – 30	16	53.33	18	60	34	56.67
31 – 40	3	10	8	26.67	11	18.33
41 – 50	5	16.67	1	3.33	6	10
51 – 60	6	20	3	10	9	15
TOTAL	30	100	30	100	60	100
<u>Sex</u>						
Male	16	53.33	20	66.67	36	60
Female	14	46.67	10	33.33	24	40
TOTAL	30	100	30	100	60	100
<u>Civil Status</u>						
Single	9	30	10	33.33	19	31.67
Married	21	70	20	66.67	41	68.33
TOTAL	30	100	30	100	60	100
<u>Occupation</u>						
Farmer	10	33.33	15	50	25	41.67
Laborer	5	16.67	3	10	8	13.33
Construction Worker	2	6.67	2	6.67	4	6.67
Driver	3	10	2	6.67	5	8.33
Electrician	1	3.33	2	6.67	3	5
Unemployed	9	30	6	20	15	25
TOTAL	30	100	30	100	60	100
<u>Educational Attainment</u>						
Elementary level	9	30	9	30	18	30
High school Level	13	43.33	11	36.67	24	40
College Graduate	4	13.33	6	20	10	16.67
TOTAL	30	100	30	100	60	100
<u>Religion</u>						
Roman Catholic	25	83.33	15	50	40	66.67
Iglesia	2	6.67	6	20	8	13.33
Pentecostal	1	3.33	2	6.67	3	5
Pagan	2	6.67	7	23.33	9	15
TOTAL	30	100	30	100	60	100
<u>Major source of income</u>						
Farming	13	43.33	18	60	31	51.67
Construction worker	5	16.67	2	6.67	7	11.67
Driving	2	6.67	2	6.67	4	6.67
Electrician	1	3.33	2	6.67	3	5
Unemployed	9	30	6	20	15	25
TOTAL	30	100	30	100	60	100
<u>Membership in an organization</u>						
Farmer's	15	50	13	43.33	28	46.67
Youth	6	20	5	16.67	11	18.33
Woman's	5	16.67	6	20	11	18.33
Religious	3	10	4	13.33	7	11.67
Cultural	1	3.33	2	6.67	3	5
TOTAL	30	100	30	100	60	100



Occupation. Table 1 presents the occupation of the respondents. 33.33% of the Belwang, Sadanga tribe were engaged in farming; 20% were unemployed; 16.67%, laborer; 10%, were drivers; 6.67%, construction workers; and only 3.33%, were electricians. The table shows that farming was the main occupation of the Tocucan, Bontoc tribe with 50%. The 20% were unemployed; 10%, laborer and 6.67% were construction workers, drivers and electricians.

Educational attainment. Table 1 shows that majority of the Belwang, Sadanga tribe reached the high school level with 43.33%, followed by elementary level with 30% and college graduate and vocational were 13.33%. In Tocucan, Bontoc, majority were able to reach high school with 36.67%; 30%, elementary level; 20%, college graduate; and 13.33%, vocational courses.

Religion. Regarding the religion of the respondents, Belwang, Sadanga tribe were Roman Catholic (83.33%); Iglesia and pagan with 6.67%; and 3.33% were Pentecostal. On the other hand, Tocucan, Bontoc had 50% roman catholics, followed by pagan 23.33%, Iglesia ni Kristo, 20%; and 6.67%, Pentecostal.

Major source of income. In the major source of income of the respondents 43.3% were engaged in farming; unemployed, 30%; construction workers 16.67%, drivers, 6.67%; and 3.33%, electricians in the Belwang, Sadanga tribe. The table also shows that in Tocucan, Bontoc most of the tribe were engaged in farming with 60%; 20%, unemployed; and 6.67% were construction workers, drivers and electricians.

Membership in an Organization

Table 1 shows that the both tribes was active members of the different organizations wherein Belwang, Sadanga 50% were members of farmer's organization;



20%, youth organization; 16.67%, women's organization; 10%, religious organization; and 3.33%, cultural organization. Whereas in Tocucan, Bontoc Tribe 43.33% were members of farmer's organization; 20%, women's organization; 16.67%, youth organization; 13.33%, religious organization; and 6.67% cultural organization.

Effects of the Peace Pact on Livelihood

Table 2 shows the effects of the peace pact on livelihood. In the findings, majority of the respondents of Belwang, Sadanga due to the peace pact they continued to till their farms without fear (83.33%), the migration of people to other barangays was minimized (43.33%); there was a better economical growth (30%) and they were able to transact business with other tribes without any fear (23.3%). On the other hand, majority also of the respondents of Tocucan tribe said that the people continued to till their farms without fear (83.33%). They were able to transact business with other tribes without any fear as claimed by 53.33%. Migration of people to other barangays is minimized (23.33%) and there was better economical growth with 13.33%.

In the result of the study, it was noted that the peace pact have a very big role in improving the life and situation of the respondents on the tribe.

Effects of the peace pact on education

Table 2 in the effects of the peace pact on education, most of the respondents claimed that the students continued their education without fear with 83.33% in Belwang tribe and Tocucan tribe 76.67%; they continued their education in other places without fear with 83.33% in Belwang Tribe and Tocucan Tribe 76.66%. The respondents agreed also that their children were more secured and able to concentrate on their studies with



Table 2. Socio-economic effects of peace pact

	BELWANG, SADANGA		TOCUCAN, BONTOC		TOTAL	
	F	P	F	P	F	P
<u>Effects of the peace pact on livelihood</u>						
People continue to till their farms without fear	25	83.33	25	83.33	50	83.33
Migration of people to other barangay is minimized	13	43.33	7	23.22	20	33.33
Better economical growth	9	30	4	13.33	13	21.67
Able to transact business with other tribes without any fear	7	23.33	16	53.33	23	38.33
TOTAL	30	100	30	100	60	100
<u>Effects on Education</u>						
Students continue their education without fear	25	83.33	23	76.67	48	80
Livelihood is not distorted thus providing opportunity for them to finance the education of their students	10	33.33	11	36.66	21	35
Children are more secured and can concentrate on their studies	15	50	17	56.66	32	53.33
Teachers feel secured to teach in their barangay	8	26.66	13	43.33	21	35
They can pursue their education in other place without fear	25	83.33	23	76.67	48	80
TOTAL	30	100	30	100	60	100
<u>Effects on peace and order</u>						
Hostilities among tribes are minimized	11	36.67	10	33.33	21	35
Incidence of crime involving warring tribes	21	70	14	46.66	35	58.33
Bloodshed among tribes is minimized	15	50	20	66.67	35	58.33
People learn to live together in harmony	24	80	21	70	45	75
Feel more secured	7	23.33	6	20	13	21.67
TOTAL	30	100	30	100	60	100
<u>Psychological effects</u>						
People learn about other tribes	25	83.33	21	70	46	76.67
There is better communication among tribes	29	96.67	20	66.67	49	81.67
People become more optimistic	12	40	4	13.33	16	26.67
The fear and anxiety within people is lessened	14	46.67	16	53.33	30	50
Live a very normal life	7	23.33	9	30	16	26.67
TOTAL	30	100	30	100	60	100



50% Belwang tribe and 56.66% Tocucan tribe. Lastly, they said that teachers were felt secured to teach in their barangay as claimed by 26.66% in Belwang tribe and 43.33% in Tocucan tribe.

It was noted that it continues forging of peace pact in the tribe, children/students could finish their education in their barangay or in any place without any fear. Teachers could also teach in any barangay without fear because they know that they were secured.

Effects of Peace Pact on Peace and Order

In the effects of peace and order, majority of the respondents in Belwang, Sadanga said that people learn to live together in harmony with 80%; 70%, the incidence of crime involving warring tribes; 50%, bloodshed among tribes is minimized; 67%, hostilities among tribes are minimized; lastly 23.33% said that they felt more secured. In the Tocucan, Bontoc majority said that people learned to live together in harmony with 70%; 66.67% said that bloodshed among tribes was minimized; 46.66% that incidence of crime involving warring tribes; 33.33% on hostilities among tribes were minimized; and 20% said that they felt more secured.

This indicates that the peace pact has a role in maintaining peace and order in the barangay. It helps lessen crime, bloodshed among tribes and also hostilities. Thus, this indicates that the respondents in the barangay will have a peaceful community with the help of peace pact and the cooperation of the people is also very important in maintaining peace and order. Accordingly, there is free from disturbance.



Psychological Effects

Regarding the psychological effects; 96.67% of Belwang tribe said that there was better communication among tribes; 83.33% said that people learned about other tribes; 46.67% said that the fear and anxiety within the people was lessened; 40% said that people become more optimistic; and 23.33% live a very normal life. On the other hand, Tocucan tribe said that people learned about other tribes with 70%; 66.67% said there was better communication among tribes; 53.33% said that the fear and anxiety within people was lessened; 30% live a very normal life and 13.33% people learn about other tribe.

The peace pact played a role in psychological state of a person because according to them it affects the life of a person like for example if there is better communication there is no fear and anxiety of the people. They can work and learn well, thus, live a normal life.

Problems Regarding Peace Pact

According to the findings, majority in Belwang, Sadanga said that the main problem regarding peace pact were the misunderstanding of peace pact holders and some members were undisciplined with 80%; secondly were the gender inequality in selection of leaders, disputes on the selection of leaders and peace pact holders did not do their duties and responsibilities with 53.33%; and lastly peace pact holders favor their own fault or either the fault of their kabagian/relatives or family members and the discrimination of members with 50%. On the other hand, Tocucan, Bontoc said that the number one problem is some members are still undisciplined with 90%, secondly were



the gender inequality in selection of leaders (50%), third is the misunderstanding of peace pact holders (43.33%) followed by discrimination of members (33.33%), then the peace pact holders favor their own faulty or either the faulty of their kabagian/relative or family members and disputes on the selection of leaders with 30% and lastly peace pact holders do not do their duties and responsibilities well with 16.67%.

It was noted that the number one problem regarding peace pact was the misunderstanding of peace pact holders and some members were still undisciplined. According to them if there is misunderstanding of peace pact holders they must settle it immediately to avoid disputes. Regarding members that undisciplined they see to it that they must cooperate so they do tungtungan/ meeting so that other members will not be affected.

Table 3. Problems regarding peace pact

	BELWANG, SADANGA		TOCUCAN, BONTOC		TOTAL	
	F	P	F	P	F	P
Misunderstanding of peace pact holders	24	80	13	43.33	37	61.67
Peace pact holders favor their own fault or either the fault of their kabagian/relatives or family members	15	50	9	30	24	40
Peace pact holders do not do their duties and responsibilities well	16	53.33	5	16.67	21	35
Disputes on the selection of leaders	16	53.33	9	30	25	41.67
Some members are still undisciplined	24	80	27	90	51	85
Gender inequality in selection of leaders	16	53.33	15	50	31	51.67
Discrimination of members	15	50	10	33.33	25	41.67
TOTAL	30	100	30	100	60	100



Common Causes of Tribal Wars

According to the results, the major cause of tribal wars was the crimes against people (murder, shooting incident) with 86.67% in Belwang, Sadanga while 90% in Tocucan, Bontoc. This was followed by land disputes with 66.67% in Belwang, Sadanga while in Tocucan it was followed by theft of animals with 63.33% while in Tocucan it was followed also with land disputes and power disputes with 43.33%. Next was the stealing of animals or properties with 50% in Belwang, Sadanga while Tocucan, Bontoc was water resources disputes with 40%. Then 43.33% by water resources in Belwang tribe and lastly both of the tribe said that they suffered from systematic discrimination where 16.67% in Belwang, 13.33% in Tocucan, Bontoc.

It was noted that crimes against people ranked number one where number of both tribes were murdered/killed. This was breaking the peace pact between tribes if not settled immediately between the two tribes. Coordination of tribal leaders and local government officials is very important to be able to solve the case peacefully and prevent a tribal conflict.

Table 4. Common causes of tribal wars

	BELWANG, SADANGA		TOCUCAN, BONTOC		TOTAL	
	F	P	F	P	F	P
Land and power disputes	19	63.33	14	46.66	33	55
Water resources disputes	13	43.33	12	40	25	41.67
Family fields	20	66.67	14	46.66	34	56.67
Crimes against people (murder, shooting incident)	26	86.67	27	90	53	83.33
Stealing of animals or properties	15	50	15	50	30	50
Suffer from systematic discrimination	5	16.67	4	13.33	9	15
TOTAL	30	100	30	100	60	100



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted to determine the socio-economic profile of the respondents; determine the socio-economic effects of peace pact; to determine the problem regarding peace pact, and to determine the common causes of tribal wars in Belwang, Sadanga and Tocucan, Bontoc, Mountain Province.

There was an equal distribution of the respondents. Both tribes were equal represented. The Belwang, Sadanga tribe with 30 or 50% and Tocucan, Bontoc tribe composed of 30 or 50%.

Most of the respondents were predominantly farmers on the other hand other occupation was laborers, construction workers, drivers and electricians, they were married at middle age. Regarding educational attainment, majority of the respondents finished high school and some were elementary level, college graduate and vocational. Majority of the respondents were catholic followed by Iglesia, pagan and Pentecostal. Their major source of income was farming while others were unemployed. Majority of the respondents were members of the different civic organization existing in their community.

Finding shows that socio-economic effect of peace pact includes effects on livelihood, education, peace and order and psychological effects.

Majority of the respondents said that the main effect on livelihood is that people continue to till their farms without fear, on education, they said that students continue their education without fear and they can continue their education in other places without fear, on peace and order both said that people learn to live together in harmony if there is



peace pact and on psychological effect majority said that people warn about other tribes and there is better communication among tribes.

With regard to the problems encountered by the respondents regarding peace pact misunderstanding of peace pact holders and some members are still undisciplined are the main problem.

Regarding to the common causes of tribal wars they said that crimes against people (murder, shooting incident) is the main cause of tribal wars that kills innocent people and was the reason of breaking peace pact between two tribes and followed by land and power disputes between the tribes especially if the boundaries were not fully identified and specified, then the theft for animals.

Conclusions

Based on the summary of findings the following conclusions are drawn:

1. Belwang, Sadanga and Tocucan, Bontoc are aware of the forging of peace pact in the tribe and are active in joining different organizations in the community;
2. Peace pact has a very big role in the livelihood, education, peace and order and psychological effects of the respondents to be able to have a normal life.
3. The most problems encountered of the respondents regarding peace pact are misunderstanding of peace pact and some members do not honor the peace pact..
4. The common causes of tribal wars are crimes against people (murder, shooting incident), land and power disputes and the theft of animals



Recommendations

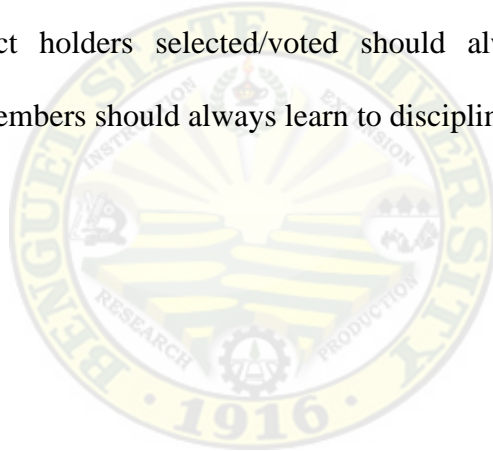
Based on the conclusions, the following recommendations are given:

1. There should be full support of members and local governments in the different organizations existing in the community;

2. There should be continuous full support of members to their peace pact holders and peace pact holders should do their duties and obligation to be able to maintain peace and order in the community;

3. Both tribes should respect and honor the peace agreement that they have with the other tribe; and

4. Peace pact holders selected/voted should always be open minded and understanding and members should always learn to discipline their self and cooperate.



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APPENDICES

APPENDIX A

Survey Questionnaire

I. Background information about the respondents:

a. Name (optional): _____

b. Barangay: _____

c. Age: _____

d. Sex: _____

e. Civil Status: _____

f. Occupation: _____

g. Educational Attainment (pls. check):

_____ Elementary Level

_____ High School Level

_____ College Graduate

_____ Vocational

h. Religion: _____

i. Major source of income: _____

j. Membership in an Organization: _____

II. Socio-Economic Effects of Peace Pact of the respondents:

Effects of the peace pact on livelihood

_____ people continue to till their farms without fear

_____ migration of people to other barangays is minimized

_____ better economical growth

_____ able to transact business with other tribes without any fear

Effects on Education

_____ students continue their student without fear

_____ livelihood is not distorted thus providing opportunity for them to finance the education of their students

_____ children are more secured and can concentrate on their studies

_____ teachers are feel secured to teach in their barangay

_____ they can continue their education in other place without fear

Effects of peace and order

_____ hostilities among tribes are minimized

_____ incidence of crime involving warying tribes

_____ bloodshed among tribes is minimized

_____ people learn to live together in harmony

_____ feel more secured



Psychological effects

- people learn about other tribes
- there is better communication among tribes
- people become more optimistic
- the fear and anxiety within people is lessened
- live a very normal life

III. Problems regarding peace pact: (pls. check)

- misunderstanding of peace pact holders
- peace pact holders favor their own fault or either the fault of their kabagian/relatives or family members
- peace pact holders do not do their duties and responsibilities well
- disputes on the selection of leaders
- some members are still undisciplined
- gender inequality in selection of leaders
- discrimination of members

IV. Common Causes of Tribal Wars

- land and power disputes
- water resources disputes
- family fields
- crimes against people (murder, shooting incident)
- stealing of animals or properties
- suffer from systematic discrimination

