

Research article

THE INDIGENOUS KNOWLEDGE ON CONFLICT RESOLUTION: ITS IMPLICATION TO SOCIO-ECONOMIC AND ENVIRONMENTAL SUSTAINABILITY MANAGEMENT AMONG THE HIGAONONS OF ROGONGON, ILIGAN CITY, LANA DEL NORTE

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ABSTRACT

This study aimed at identifying the common sources of conflict encountered among the Higaonon people in Barangay Rogongon, Iligan City as Higaonon- respondents. The Higaonon respondents were the ten select Council of Leaders and Elders, Bae's, and Baylan in the area. The research work used percentage and means to analyzed demographic profile and responses. The findings revealed that the Higaonon people in Barangay Rogongon encountered various sources of conflict. The study further revealed that they utilized indigenous knowledge on conflict resolution processes in resolving conflict as their means of maintaining peace sustainability in the area. **Copyrights © WJEAS, all rights reserved,**

Keywords: Higaonon, Iligan City, conflict management, peace resolution

INTRODUCTION

Violence can be prevented and stable peace is more likely in societies where institutions are democratic and representative – of women as well as minorities, of the poorest as well as the most affluent. Marginalized groups may resort to conflict and violence if there are no peaceful alternatives for resolving their grievances. It

is projected that by 2030 up to 62% of people living in extreme poverty will be in countries at risk of high levels of violence (OECD, 2015). Education has a key role in contributing to the political participation and inclusion vital to ensure social cohesion, and to prevent and mitigate tensions in societies that are – as described in the statement above from the preamble to the 2030 Sustainable Development Goals (SDGs) – ‘peaceful, just and inclusive’ and ‘free from fear and violence’.

Sustainable peace also requires a well-functioning justice system that offers citizens, regardless of social status, a more attractive alternative to violence to resolve personal and political disputes. If people feel they have no access to justice to address their legal needs and to assert and protect their rights, they are more likely to resort to violent means, undermining the establishment and consolidation of peace. <http://unesdoc.unesco.org/images/0024/002457/245752e.pdf>.

Conflict occurs between people in all kinds of human relationships and in all social settings. Because of the wide range of potential differences among people, the absence of conflict usually signals the absence of meaningful interaction. Conflict by itself is neither good nor bad. However, the manner in which conflict is handled determines whether it is constructive or destructive. Conflict is defined as an incompatibility of goals or values between two or more parties in a relationship, combined with attempts to control each other and antagonistic feelings toward each other (Fisher, 1990). The incompatibility or difference may exist in reality or may only be perceived by the parties involved. Nonetheless, the opposing actions and the hostile emotions are very real hallmarks of human conflict. Conflict has the potential for either a great deal of destruction or much creativity and positive social change. Therefore, it is essential to understand the basic processes of conflict so that we can work to maximize productive outcomes and minimize destructive ones. This paper will briefly describe some common sources of conflict, the levels of social interaction at which conflict occurs, and the general strategies of approaching conflict that are available. Hence, this study was conducted to determine the root causes of conflict and how the Higaonon of Rogongon did resolved conflict in the area.

MATERIALS AND METHODS

Research design and subject of the study

This study utilized the qualitative descriptive method of research. A questionnaire was employed to determine demographic profile of the Higaonon as respondents in the study. Focus group discussion and key informant interview was also utilized so as to extract accurate and reliable information from the respondents. The subject of the study composed of tribal council of leaders and elders, baylan and leaders both men and women. The respondents were chosen among the Higaonon people of Rogongon, Iligan City whose traditional knowledge and skills in conflict resolution are present. The respondents were traditionally involved during the conduct of conflict resolution/settlement in the area due o their traditional skills and wisdom in handling community conflict.

Data gathering and procedure

Prior to the gathering of data and other relevant information from the respondents’, preliminary protocols were conducted including the conduct of ritual after the free prior and informed consent from the respondents were obtained. Letters were also given to the barangay captain, tribal Chieftain and to the respondents pertaining to the objective or purpose of the study.

This study used the survey research design, focus group discussion and key informants interview with the respondents. This deals with the descriptive method gathering of data wherein a questionnaire were used to gather information pertaining to the common sources of conflict encountered by the Higaonon that usually resulted to conflict and the strategies used by the tribe in resolving conflicts in the area that ensured peace sustainability.

The questionnaire dealt with the survey on the common sources of conflict, strategies used to resolve conflict, and the strategies used to maintain peace sustainability in the area. The questionnaire has Likert scale of 1-5 which indicates 1- Strongly Agree (SA) , 2- Agree (A) , 3- Undecided (U), 4- Disagree (D) and 5.00 Strongly Disagree (SDA). The verbal interpretation is with the mean range of 1.00 – 1.80 (Very low), 1.81- 2.60 (Low) , 2.61-3.40 (Average) , 3.41-4.22 (High), 4.21 – 5.00 (Very high).Informal conversations were used for them to speak and express spontaneously without being pressured.

RESULTS AND DISCUSSIONS

Common sources of conflict encountered

Major findings showed that respondents highly agreed that the crimes are being classified as minors and majors based on the degree of the offense being committed among the common sources of conflict encountered by the Higaonon of Rogongon which resulted to conflict (Table 1).

Table 1. Mean scores, and qualitative interpretations of the respondents in terms of classification of crimes as encountered among the Higaonon of Rogongon, Iligan City.

Statements	Mean	Qualitative Description
Crimes or offenses are being classified as major and minor offenses.	4.7	Very High
Murder, Rape, concubinage and adultery are being classified as major crimes.	4.8	Very High
Theft of things, animals and plants, alteration of boundaries and damage to properties are being classified as minor offenses/crimes.	4.9	Very High
Average Mean Score	4.8	Very High

Below showed that the respondents highly agreed the process of resolving conflict for major offenses/crimes (Table 2).

Table 2. Process of resolving conflict for major offenses/crimes as encountered among the Higaonon of Rogongon, Iligan City.

Statements	Mean	Qualitative Description
1. For the crime of rape, the offense is being referred first to the council of leaders / datu for their information.	4.8	Very High
2. White, black and red cloth is being used for the settlement of the crime/offense which symbolizes white for purity and peace, black for the removal of malicious and evil intent of the accused and red cloth for the (talabusaw) to refrain both parties for committing the crime of murder or homicide.	4.9	Very High
3. The accused, if proven by the datu or council of elders and leaders involved in the conflict resolution, is required to pay the amount of 100,000.00 as payment for the commission of the crime.	4.8	Very High
4. The amount paid by the offender to the victim will be used to for the wedding between the offender and the offended party and the <i>pamalis</i> (the putting of the blood of the chicken to the hands of the offender and the victim) for the removal of hatred between the two parties.	4.8	Very High
5. The accused will also be required to pay the amount of another 100,000.00 to be paid by the accused to the council of leaders and elders as payment for violating the customary laws (<i>batasan adansil</i>) of the tribe.	5.0	Very High
6. The wedding for both the offender and the offended party shall then be held which symbolizes the final accord of both parties.	4.8	Very High
Average Mean Score	4.85	Very High

Major findings revealed all the respondents highly agreed that they are using the above mentioned traditional processes in resolving the crime of murder (Table 3).

Table 3. Statements regarding conflict resolution processes for the crime of murder encountered among the Higaonon of Rogongon, Iligan City.

Statements	Mean	Qualitative Description
1.The Council of leaders and elders shall assign emissary datu for both the families of the victim and the offender as mediators for the case.	5.0	Very High
2.The datu who served as mediators/ negotiators shall then be asked if both parties agree to proceed to amicable settlement.	4.8	Very High
3.If both parties agreed for amicable settlement, the council of elders shall then proceed to the process of conducting the activities for <i>bakus hu bauan, agaw hu balaw, paling hu mata, and padumol</i> . If both parties agreed to resolve the crime for amicable settlement by using cloth and coins for the conduct of the <i>lugbak</i> .	4.7	Very High
1. After the said processes, if proven by the council of elders and leaders who are involved in the case (<i>kahusayan</i>), the , the offender is required to pay the amount of One hundred fifty thousand pesos (P 150,000.00) 1 carabao, four (4) sacks of rice, if the cause of the murder is intentional and 100,000.00 if it is unintentional. The blood money is intended for the restoration of life/ spirit of the deceased (<i>bangon</i>).	4.9	Very High
5.After the agreement and the availability of the required payments, both parties will undergo the process of oath of compliance (<i>arubang</i>) with the use of the <i>gantangan</i> , chicken egg, rattan vine, and white candle. This ceremony will serve as a covenant of the feuding parties (<i>Tampuda hu balagun</i>) for their faithful compliance to restore unity and peace in the area.	4.8	Very High
Average Mean score	4.84	Very High

In terms of crime of concubinage/adultery, study revealed that the respondents highly agreed that they are still using the above mentioned traditional processes (Table 4).

Table 4. Statements regarding conflict resolution processes for the crime of concubinage / adultery.

For the crime of concubinage/ adultery	Mean	Qualitative Description
1.The victim will notify the council of elders and leaders regarding the case.	5.0	Very High
2.the council of leaders / elders will conduct hearing based on the testimony of the victim.	4.9	Very High
3.If proven that the crime / offense is being committed, the offender will be required to pay the amount of the expenses of the offended party during the marriage(<i>duway/ dory</i>). The amount of payment shall be paid by the offender twice the amount of the expenses incurred during the marriage.	4.8	Very High
4.The first payment will be given to the offended party and the second payment shall be paid to the council of leaders and elders as payment for the violation of the customary laws of the tribe (<i>Batasan Adansil</i>).	4.9	Very High
2. After the deliberation, the payment of the penalties will then be set for the payment of the (<i>kasalaan</i>) violation of the customary laws.	4.7	Very High
6.As soon as the required payments are in tact, the ceremony for the (<i>sapa</i>) oath of faithful compliance by both parties shall then be conducted through the use of (<i>Gantangan</i>) which is the highest traditional process/ stage used in conflict resolution .	4.8	Very High
Average Mean Score	4.85	Very High

In terms of conflict resolution processes for minor crimes like land conflict and alteration of traditional boundaries were highly agreed by the respondents as still used among the Higaonon in the area (Table 5).

Table 5. Statements regarding conflict resolution processes for minor crime like land conflict and alteration of traditional boundaries.

For the minor crime of land conflict/ alteration of boundaries	Mean	Qualitative Description
1.The case shall be referred first to the council of leaders and elders by the complainant.	4.9	Very High
2.The complainant shall observe the traditional processes.	4.8	Very High
3.The respondent shall observe the traditional processes of having (<i>lugbak</i>) with the use of a coins and white cloth by throwing it to the land in controversy for the elimination of evil spirits and misdeeds.	4.7	Very High
4.The council of leaders and elders who are involved in the <i>kahusayan</i> shall then proceed to the conflicted area and determine the truthfulness of the complaint.	4.9	Very High
5.After the actual ocular inspection to the conflicted areas, the council of elders and leaders shall conduct thee verification by using the genealogical data (<i>Gogud</i>) to determine the original owner and successors of the land in questioned.	4.9	Very High
6.If the complaint is proven, the offender will then be required to pay twice the amount of the value of the land. The original amount of the land being forcibly taken or possessed by the offender will then be given to the actual / real owner of the land (complainant). The remaining amount will be given to the council of elders and leaders who are involved in the <i>kahusayan</i> as payment of the offending party to the tribe for violating the customary laws (<i>Batasan Adansil</i>) of the tribe .	4.9	Very High
7.After undergoing the said processes, the conflicting parties will then proceed to the <i>sapa</i> for the restoration of relationships of the feuding parties.	4.9	Very High
Average Mean Score	4.85	Very High

The findings as to the statements regarding conflict resolution processes for the crime of theft of animals, plants and things revealed that the respondents highly agreed that the said processes were being used in resolving conflict among the Higaonon of Rogongon, Iligan City (Table 6).

Table 6. Statements regarding conflict resolution processes for the crime of theft of animals, plants and things.

For the crime / offense of theft of animals, plants and things.	Mean	Qualitative Description
1.The complainant shall refer the case to the council of leaders and elders for information purposes.	5.0	Very High
2.The council of elders and leaders will then proceed to the determination of the truthfulness of the complaint.	5.0	Very High
3.If proven after inspection and hearing, then the respondent will be required to pay twice the value of the amount of the things or object being stolen by the offender.	5.0	Very High
The original value of the thing being stolen will be given to the owner of the thing and the remaining amount will be given by the offender to the council of elders/ leaders as payment for violating the customary law of the tribe (<i>batasan adansil</i>). However, if the complainant failed to prove his/ her allegation, the council of leaders will dismiss the case and the complainant be compelled to pay the penalty for (<i>kagayhaan</i>) or the shame suffered by the respondent for the malicious accusation on the part of the complainant.	5.0	Very High
Average Mean Score	5.0	Very High

Strategies used by Higaonon to maintain peace sustainability



The findings revealed that all respondents highly agreed that traditional justice system in maintaining peace sustainability was used in resolving community conflict. Further, mutual respect, observance of both civil and criminal laws, compliance of traditional laws and the Indigenous Peoples Rights Act of 1997 were used as strategies in maintaining peace sustainability in the area.

Table 7. Mean scores and verbal interpretations of the respondents in terms of strategies/methods used among the Higaonon of Rogongon in maintaining peace sustainability in their community.

Items	Mean	Qualitative description
Mutual respect	5.0	Very High
Compliance of traditional laws	5.0	Very High
Observance of civil and criminal laws	5.0	Very High
Compliance of Indigenous Peoples Rights Act of 1997	5.0	Very High
Average Mean Score	5.0	Very High

Throughout the history of the study of conflict, whether the aggressive behavior is an inborn human quality or a reaction to social, political and economic factors is where lay the controversy among the scholars (Nader et al., 1994). Some scholars have agreed that the causes of conflict are deep rooted in our biology. Schellenberg (1996) describes such an approach as individual characteristic theory that focuses on the individual and his acts, rather than the context of the act. This view of conflict has its root in the work of Freud, who believed that violence is rooted in our basic nature as animals. Human conflict is inevitable not because it is part of social life, but for it is a biological fact lying within us all. Later writers have used Freud's assertion, too. Nineteenth century social Darwinists stressed the role of competition and conflict in all human societies. Taking the idea of the survival of the fittest as a basis, they analyzed conflict as part of a universal struggle urged by inborn aggressive tendencies. The new theoretical perspective under the name of ethnology also supports Freud's view. This approach, according to Schellenberg (1996: 43) emphasizes the genetic instance of social behaviors. Ardrey (1961, argued and popularized that human violent behavior is inherited, were representatives of this approach. Tadesse (1988) further illustrated that a given society or individual persons could be peaceful and/or violent across time and circumstances. Anthropologists have effectively used these ethnographic works to refute the biologically based explanation of the sources of conflict and show its inadequacy. Even those who have challenged the innate nature of human aggression have taken different paths to treat the sources of conflict. Whether or not material ends are the final causes is another point of debate. According to Roberchek (1990), ecological assert that material causes are the final arbiter of human behavior. Further, Katz identifies three sources of conflict. These are: (1) structural conflict (conflict arising out of the need to manage the interdependence between different organizational sub-units), (2) role conflict (conflict arising from sets of prescribed behaviour) and (3) resources conflict (conflict stemming from interest groups competing for organizational resources). Robbins also identifies three sources of organizational conflict and indicates that an understanding of the source of a conflict improves the probability of effective conflict management. The main factors which serve as sources of conflict are identified as (1) communicational (conflicts arising from misunderstandings etc.), (2) structural (conflicts related to organizational roles), and (3) personal (conflicts stemming from individual differences). Methods of conflict management which are appropriate in one case may not necessarily be appropriate when applied to a conflict generated from another source. Different perspective which traces the source of organizational conflict to the unit of analysis involved. Units of analysis are the parties to a conflict. They perceive, initiate and sustain a conflict. Their characteristics specify the conditions which affect the course of a conflict and determine the mode of its management. Thus, we have conflicts that originate in the individual person, conflicts that have their basis in the relationship between individuals, and conflicts that occur as a result of interactions between groups. In such a situation it is common for individuals to experience frustrations and to allow their conflict situation to be expressed in a range of behavioral strategies ranging from apathy and boredom to absenteeism, excessive drinking or destructive behavior. Jung declares that conflict is clearly associated with power and can emerge when goal achievement of an organization is avoided. It is also believed that people are aware of the factors that generate conflicts such as scarcity, obstruction and incompatible interests or goals. Conflict can also be broken out when one party avoids the goal achievement of the other one. However, opined that it is probable that causes for conflicts are not (*Conflict and Conflict Management* www.iosrjournals.org) highly correlated with goal and objective achievement in situations of routine behavior where procedures are well defined and environment is stable. In these circumstances, conflict variables are probably more related to personality, autonomy reasons, functional

interdependence and status. Some of the reasons that justify conflict escalation according to Ikeda, 2005, were : (i) as departments grow, people lose contact with other departments, or yet, members of a department start to think differently from other areas; (ii) the increase of emphasis in the financial measures as a tool for motivation for managers and the establishment of different profit centers inside an integrated business system end up creating many conflicts; (iii) the increasing rise of emphasis in functional specialization, politics of promotion and recruiting reinforce the isolation of departments, generating conflicts; (iv) today there is more room for workers to show criticism among each other, while this freedom of speech can be beneficial for society as a whole, in organizational context can be transformed into conflicts and (v) consumers demand lower prices, better quality in products and services, creating pressures so that departments work more effectively which can result in conflicts among departments. Another reason pointed by (Kumar, 1995) for the occurrence of conflicts is the asymmetric degree of interdependence that affects the level of trust and commitment of the groups. Asymmetric interdependence occurs when parties have different levels of dependence among each other. That is, in one same group some individuals can depend on people that, in turn, show independence in relation to them. In total interdependence, on the other hand, individuals are totally dependent on one another. Kumar *et al* states those relationships with total interdependence have less conflict than the ones with asymmetric interdependence. For, conflict is smaller in highly dependent relationships because, in general, the dependent party conforms itself that it can not alter the situation and accepts the leader's power. According to Capozzoli (1995) there are seven causes of conflict namely: (1) Team members bring culturally diverse values to their work teams. (2) Team members have different attitudes that result in different goals for team members. (3) Team members have different needs that are not met, which result in frustration that exacerbates conflict. (4) Various expectations of the team members are not met and result in conflict. (5) Team members have different perceptions that result in differing interpretations of the same information. (6) Limited resources often result in an increase in conflict. (7) Team members have different personalities that clash with each other. Rayeski *et al.*, (1994) also suggested that conflict was driven by pressure and confusion creates stressful situations for the team and its members. In addition Kezsbom (1992) did a study and identified conflict sources including: goal and priority definition, personality, communication, politics, administrative procedures, resource allocations, scheduling, leadership, ambiguous roles/structure, costs, reward structure, technical opinions, and unresolved prior conflicts. This study showed the importance of how certain conflict sources compared to other conflict sources. In any organization, there are many causes of conflicts; however, conflicts within an individual usually arise when a person is uncertain about what task is expected to do, if not clearly defined by the supervisor or the person in charge. Furthermore, if the tasks of individuals working as a group are not clearly defined by the management they will lead to more conflicts. Conflicts between individuals may result from role-related pressures. Conflicts would arise between individuals and groups if the goals were not specified for individuals within a group. Additionally, according to the literature, there are innumerable origins of organizational dispute and each produces its own variety of effects. In general, there are six major sources: (i) the interpersonal disagreements that arise when one person is experiencing individual stress; (ii) the problems resulting from role conflict, a condition that occurs when there is a clash over one's role in the organization; (iii) the power struggles that pit persons and groups against one another to achieve their own selfish objectives; (iv) the misunderstandings and disagreements from differentiation, i.e., the clashes that arise because people approach common problems from very different orientations; (v) the interdependence requirements for collaboration which, if not extensive and balanced between the parties, cause communication and interaction breakdowns which, in turn, if critical, lead to more intensive conflicts; and (vi) the external pressures from forces outside the enterprise that breed internal pressures as the system seeks to adapt but not to disrupt its internal order.

The Higaonon, an indigenous tribe in Northern Mindanao in the southern Philippines, have preserved an ancient system of conflict resolution which has enabled them to be a truly peaceful community. However, there is a need to ensure that this knowledge is not lost in the future.

The Higaonon described as "people of living mountains" and "people of the wilderness" are one of the *lumads* (indigenous peoples) in the mountainous areas of Northern Mindanao in northern Philippines, who have resisted assimilation or acculturation, with their traditional systems, practices, beliefs remaining relatively intact (Tri-people Consortium for Peace, Progress and Development in Mindanao, 1998).

They have continuously lived as an organized community on communally bounded and defined territory, and have, under claims of ownership since time immemorial, possessed customs, traditions and other distinctive cultural traits. They are one of the indigenous people (IPs) recognized as the true natives of the islands, who at one time occupied and controlled a substantial portion of Mindanao and Sulu archipelago (Tri-people Consortium for Peace, Progress and Development in Mindanao, 1998).

Mercado (1998) has argued that unlike the early IPs who embraced Christianity, the *lumads* have retained their original primary religion because they refused to accept either Islam or Christianity at the early times of colonization. Though a Christian sect penetrated the communities in Bukidnon in 2007 and baptized at least 50 members from a tribe in Kagahaman area, these members still practice their original religion while at the same time joining weekly worship with their Christian group.

One of the indigenous practices that the *Higaonons* have retained up to this day is their system of conflict resolution, locally called *paghusay* (meaning “to settle”). With its tribal council composed of a Supreme *Datu* (chieftain), *baes* (women), and baylan, they resolved all kinds of conflicts as long as it happened within their jurisdiction. Cases that reach the tribal authorities for possible resolution include theft, murder, misunderstandings, adultery, land conflicts, contempt against rituals and conflicts involving rebels.

Adultery and land disputes are the most prevalent form of conflict in the tribe and are often the root causes of other conflicts. For instance, misunderstanding, fighting, and even murder are sometimes due to adultery and disputes concerning the land. Concerning adultery, the tribal chieftain has said that the practice is considered a serious crime in the tribe because the Higaonons believed that it actually brings bad luck. During a wedding, the *datu* (the one performing religious duty as the *Babaylan* of the tribe), inculcates in the couple’s minds the sanctity of marriage, which would become impure when a wife or a husband practices adultery (personal communication, May 24, 2008). Though *pagduway* (or having two wives) is allowed in the tribe, the consent of the original wife is required; otherwise, the husband could not engage in *duway* (have two wives). A man intending to have two wives must see to it that he can afford to provide the basic needs of his wives and their children. However, the respondents revealed that there was no such case when a wife allowed her husband to have two wives; there were reported cases of adultery instead. These cases of adultery led to *lido* or war between families. This was due to the fact that the Higaonons are by nature protective of their family. Thus, in cases like this, the wrongdoers disrespect their own families and the family of the betrayed partner. The Higaonons believed that in due time, the spirits of their ancestors would punish them, thus “*magabaan*” (cursed). As an old Filipino remarked, “*kayang gaba muduol dili magsaba*” [bad karma comes without warning]. *Gaba* is quite similar to the doctrine of karma in Hinduism and in Buddhism. It is also similar to the biblical doctrine of reaping what one sows and is considered a form of immanent justice (Mercado, 1993). As to conflicts involving lands, the Higaonons consider the soil not just their material property. It is actually regarded as their life and part of their legacy from their ancestors. They inhabited over 150 hectares of lands in Bukidnon Province with the boundaries marked by either a tree alone or by just a *butig* (big stone). Even if the original occupant of the land is not occupying or tilling the territory, the land can no longer be owned by anybody else. The process of conflict resolution starts with the submission of the case to a member of the tribal council who is delegated in a particular area. A complaint may be lodged in the house of the *datu* or wherever the complainant meets him. Moreover, lodging a complaint can be done anytime of the week. Wherever disputes arise, especially concerning a single or a particular group of individuals only, the council waits until someone refers the case to them for possible resolution. However, in cases where the general population is involved, the council acts right away. It is a traditional practice which actually best describes the principle of *motu proprio* (by one’s own motion or initiative).

CONCLUSIONS AND RECOMMENDATIONS

In this study, the following findings were derived: (1) The IP –respondents of Rogongon belonged to the age bracket 61 years old and above, 4 or 40 % were widower and 6 or 60 % were married, and 9 or 90 % of the IP respondents were farmer and only 1 or 10 % was a barangay worker. (2) The common sources of conflict encountered by the Higaonon of Rogongon were malicious mischief, alteration of traditional boundaries and animal rustling/ theft. (3) The Higaonon of Rogongon always used the traditional methods / strategies in resolving community conflict through the following processes such as the referral of conflict to the Council of elders/ leaders, submission of conflict to the council of elders/ leaders, acceptance of conflict by the council of leaders and elders, endorsement of conflict to the council of elders/ leaders for *arubang* (group of elders and leaders involved in conflict resolution, application of Husayan / Kokuman, application of *tampuda hu balagun* (traditional justice system, and the Final resolution of conflict by the used of *gantangan* (traditional justice system.). (4) In order to maintain peace sustainability, the Higaonon of Rogongon always used the following strategies such as mutual respect, observance of both civil and criminal laws, compliance of traditional laws and the compliance of the Indigenous Peoples Rights act of 1997. (5) That indigenous knowledge systems and practices pertaining to conflict resolution among the Higaonon of Rogongon, Iligan City served as an integral part in the protection, and preservation of their cultural identity and integrity as a people.

Based on the findings of this study, the following are highly recommended: (1) That the government lead agencies dealing with government programs and projects shall initiate measures to preserve and protect the indigenous knowledge systems and practices of the Higaonon of Rogongon in relation to conflict resolution in order to maintain peace sustainability in the area; and (2) That tribal council of elders and leaders be given seminars and trainings that would enhance their knowledge and skills in relation to conflict resolution management provided that it would not contravene their existing indigenous knowledge on conflict resolution.

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