

Tribal Rifts: A Valuation to the Extent of Criminal Justice System and *Bodong* System in Resolving Crimes and Disputes in the ASEAN Region

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ABSTRACT

The Cordillera Administrative Region's way of resolving crimes and disputes between two tribes is in accordance with their Bodong system wherein the codified and published Pagta or "the law of the Bodong" (literally translated "peace covenant or pact") is Kalinga's number one cultural and historical contribution to the country's National Cultural Treasure. The study determined the extent of Criminal Justice System and Bodong System in resolving crimes and disputes encountered by tribes who are in conflict. The researcher used the case study method wherein the basis for its concept is the theoretical framework, socio-cultural theory and grounded theory and self-report data with convenience sampling. "Semi-structured interviews, narrative response and blog discussions" were also used. 50% of the respondents stand for the statement that bodong system is bound to resolve cases that involve murder, land disputes, loss of property and other violations. Hence, the Cordillera Administrative Region's urge in pursuing in the legalization and government recognition of the Bodong System has put an ease with the lengthy trials of the Criminal Justice System. The Cordilleran leaders' initiative to organize PEACE SUMMIT every year is an

effective way of informing people of Cordillera the essence of Bodong in their life not just a mere machinery, but rather a system.

Keywords — Criminal Justice Education, Bodong System, Case Study

INTRODUCTION

Cordillera Administrative Region is known for its unique culture in the line of arts and socio-cultural aspects. Its ethnicity has been an attraction to other races in the northern part of the Philippines and like most states in the ASEAN Regions, they have one or more ethnic minorities and there is a large chance for dissatisfaction with their status or have tension in their subnational identity and national affiliation because of the fact that some minority groups often times are discriminated in their traditional way of life, activities and how they perceive in social norms and how the environment play a role into their existence (Mikesell & Murphy, 1991). However, with the fast track trend of globalization, the AIPP or Asian Indigenous People Pact has studied the expert mechanisms on the rights of the minority or ethnic groups in their preservation of cultural heritage wherein they emphasized that as UN Declaration on the rights of the Indigenous People Article 3 states that Indigenous people have the right to self-determination by virtue of the right they freely determine their political status and freely pursue their economic, social and cultural development. Also, in Article 8.1, indigenous people and individuals have the right not to be subjected to forced assimilation or destruction of their culture (AIPP, 2015).

Cordillera is one good example of a place where self-determination is practiced since Philippine Independence in 1946. It is home to numerous ethnic people collectively known as the Igorot. It is the only landlocked region in the country that is bordered by the Ilocos Region in the west and southwest, and by the Cagayan Valley on the north, east, and southeast which comprises six provinces: Abra, Apayao, Benguet, Ifugao, Kalinga and Mountain Province which is grouped major ethnolinguistics groups; kankanaey (kan-kanai), ibaloy, bontok, kalinga, isneg, itneg, ifugao, kalanguya, iwak and ga'dang (Florendo, 2015). The regional center is the highly urbanized city of Baguio. The region is known for its Bodong Site, however, as studies shows, only the Province of Kalinga gives an emphasis to the essence of the constitution and by-laws of their system and with this matter, the essence of having Criminal Justice System in the locale is not highly recognized due to their strong attachment to traditional set ups which

has been embodied by some of the young generation of the Kalinga (Cordillera Peoples Alliance, 2004). “Bodong” is a kalinga vernacular term which means peace pact or peace council where the concept of their judicial system is similar to the Frank Pledge System of Law Enforcement Policy where the leader is called Tythingman, the protector and saviour of the village while in Cordillera, leaders of the pact are called “peace pact holders”. They are appointed by the “Bodong Council” to settle disputes between two tribes in a form of large gatherings.

In 1982, the provincial government of Kalinga-Apayao sponsored a “Bodong Conference” with peace pact holders, tribal leaders and government functionaries participating in a three-day bodong conference. Then Regional Human Settlements Director Gen. Prospero Olivas, the keynote speaker of the affair, urged the participants to restructure the laws of the bodong to install it as an agent of change and development, not only in the province but also in the country. The convention drafted the pagta which was presented by a Committee headed by the late Board Member Castro B. Lammawin. The same was approved by the 600-strong convention participants and was later turned over to the “Style Committee” for its codification. It is significant to note, in this respect, that the primary steps in the pagta amendments were the brainchild of two non-Kalinga and non-Binodngan (tribal communities governed by the pagta) political leaders – Puzon and Almazan. To them, the spade work on the succeeding efforts to standardize the pagta and for its putting into writing must be credited (Ramo & Gomarcho, 2005).

The Kalinga Bodong Federation (KBTF) pursued the 1982 Bodong Convention agenda (Saboy, 1999). Under its president, former Governor Tanding B. Odiem, renewed attempts to amend the pagta, especially on the revenge clause were staged in several conventions and consultations. There was not much headway seen in the standardization and writing of the pagta until the administration of Governor Laurence B. Wacnang picked up the agenda then on a precarious step to being thrown into the dustbin of history. Practiced for generations, “Bodong” is considered to be as old as memoirs of kalingas which has been ingrained and interwoven in their life and culture. Terms and conditions of such agreement are expressed in an unwritten covenant called- The “Pagta” meaning “law of the Bodong system which expresses all the ideals of those who practice and embrace the culture and tradition of the Minority Groups (Cordillera Peoples Alliance, 2004; Florendo, April 16, 2015).

In the late 1960s, “Pagta” was sought to be the answer to abolition of some provisions and malpractices of other Kalingas in the implication of “Bodong

System”. With the unconditional and judgement made by the Fourth Congress of the Kalinga Bodong Congress, Inc., on September 13, 1998 at BiBak Nas Auditorium, Bulanao, Tabuk, Kalinga, the codified “Pagta” was finally adopted (Cordillera Peoples Alliance, 2004).

Amendments of its provisions were recognized last April 2, 2002 during the 5th “Bodong” Congress held at Lupa-lupa, Tinglayan, Kalinga and other new provision were then included as results of deliberations on conflicting and emerging issues vis-à-vis the National Law during the special “Bodong” Congress on September 7, 2013 at Bangad, Tinglayan Kalinga (KBC, 2013). However, flaws on the system has not died out even before it has been accepted and amended, until the present day it is still the main issue in the high land and that people from then and now would rather choose the ways of the “Bodong” because justice is hard to seek elsewhere (Ramo & Gomarcho, 2005).

FRAMEWORK

Through the years, discontentment over the lopsided application of pagta in tribal conflicts had been felt especially along the imposition of penalties and indemnities, questions, queries and violent reactions on the existence of the “Bodong System” which brought justification for scrapping the system on the fact that the Bodong, especially among Kalingas, has been used to promote the self-serving ends of some politicians to an extreme so the ties are severed when a political candidate gets insignificant support from a tribal group which has existing peace pact ties with the tribe of the candidate (Ramo & Gomarcho, 2005).

The Bodong community in Kalinga has been divided along pagta application standards. Balbalan-Pinukpuk-Tabuk area, adopts the “amicable settlement” approach in solving intertribal disputes. The municipalities of Tanudan, Tinglayan, Lubuagan, and Pasil also did the same. They adhere to the “an eye-for-an-eye-and-tooth-for-a-tooth” practice. In vengeance killings, revenge is exacted upon any member of the tribe or on immediate relatives of the assailants. The “Bodong” community remains divided in the application of the law of retaliation – the “Bodong” communities in Upper Kalinga still adhere to automatic retaliation, while those in “Lower Kalinga” region remain steadfast in their moderate approach to the practice. Meaning, not all tribes in the Cordillera Region has the same understanding in the modern days of living that elderly people of these communities would rather choose to put justice into their own

hands and still practices isolation and separation from social amenities and acceptance of change (Ramo & Gomarcho, 2005).

Provisions of Pagta Law (Law of the Bodong)

Art.152 of Act No. 3815 otherwise known as the OFFICIAL STATUS AND LEGAL RECOGNITION TO TRIBAL PEACE PACT HOLDERS IN THE PROVINCE OF KALINGA AND OTHER AREAS WITH SIMILAR PRACTICE AS PERSONS IN AUTHORITY IN THEIR OWN TRIBAL JURISDICTIONS wherein it stated that, the Bodong is a territorially-based bilateral covenant of non-aggression between Kalinga villages, the center piece of which is an indigenous unwritten mechanism for processing its breach and regulating inter-village relations meaning it has the power to conduct speedy dispositions or trials within the tribal community that aims to strengthen the bond of tribe members to each other (Art. 1 section 1, KBC 2013). Its objective is to maintain peace and stability within the village and create bonds of amity between villages that no other law can do the same (KBC, 2013).

It is accurate to say that the Bodong holder cannot guarantee complete safety, however, there are many things that the Bodong holder can actually guarantee, such as the following: 1) swift investigation of an injury or death allegedly caused by a co-villager against a kabodong; 2) final determination of the identity of the covenant violator and consequent punishment commensurate to the gravity of the violation or as provided by the covenant; 3) indemnity for loss, injury or death due to the violation; 4) assistance to a kabodong who gets sick within the village territory; 5) return of a kabodong's body who died of illness within its territory; and 6) assurance of village hospitality (KBC, 2013).

In the Pagta or law of the Bodong, the Bodong holder shall faithfully enforce and execute the provisions of the Pagta; prosecute with dispatch cases brought to his attention until the same have been settled to the satisfaction of both parties; not allow the severance of the Bodong without complying with the provisions of Pagta; and arrest or cause the arrest of the violator of the Pagta. For most Kalinga, the Bodong is not only the result of the creation of a binding legal relationships but it is also an important social activity that breaches tribes from the 8 municipalities of Kalinga. The convergence of both is what they poignantly equate as the essence of life itself not only because peace insures the perpetuation of their lives but also because the very activity itself makes them feel alive (KBC, 2013).

The Peace Pact Holders or the Bodong holders are revered members of the community, more than a barangay captain or a law enforcer. It is for this reason that they should be accorded recognition and legal status as recognition and legal status as persons in authority in their own tabal barangay or “ili” (Art.2 sec.3, Art. 3 sec.1-sec5 KBC 2013). The Provisions also includes Article 4-5 that pertains to the membership of the “binodngan” (native ykalinga) and their rights to the community. Article 6 that specifies the Crimes and Penalties of a “binodngan” under “patoy” (killing), “sarmak” (homicide), “botok or Songa” (Serious physical injury), “Putut” (killing in front of a native kalinga as witness), “tuyuk” (libel), “tutuk” (points a gun or threats to kill) and “Am-am” (grave threat) wherein “mamulta” or “multa” (fines) is the main form of punishment through carabao or money. Article 7 includes crimes committed in violation of “Bugis” (Territorial Jurisdiction) that specifies to “dimok di pita” (stained land or soiled bugis) and “wakwak” (killing a visitor) is payable by a carabao. Article 8 Crime against womanhood that includes “pugod/gobao” (rape) and “sokwao” (having illicit affair/child) is punishable by “multa” of carabaos from 3-12 pcs. Then Article 10 which includes Crimes against property that is also payable by multa or carabaos”(KBC, 2013).

OBJECTIVES OF THE STUDY

This study was conducted to present an empirical evaluation to the extent of Criminal Justice System and Bodong System in resolving crimes and disputes encountered by tribes who are in conflict and give emphasis to the implications of Bodong System and Criminal Justice System in handling Criminal and Civil Cases, the perceptions of the respondents towards modifying the Bodong system, and the reaction of younger generation on the consequences of the implication of both Criminal Justice System and Bodong system.

METHODOLOGY

The researcher used the case study method wherein the basis for its concept is the theoretical framework, socio-cultural theory and grounded theory and self-report data with convenience sampling. There were 100 respondents who were categorized into 3 groups; barangay officials (peace pact holders), parents and students with a total of 100 respondents who are members of different tribes residing in Kalinga. The researcher made use of semi-structured interviews with

the respondents (bloggers who are ikalinga law enforcers, politicians, students and parents) with emphasis on their opinions, further the researcher also considered the written narrative responses and third is the blog discussions with a focus on the pre, during and post tribal wars or tribal disputes within the locality.

RESULTS AND DISCUSSION

Philosophy and Pedagogy of Bodong and Criminal Justice System

In figure 1, 50 respondents believe that bodong system is bound to resolve cases that involve murder, land disputes, loss of property and other violations. It is being processed according to what is due for the victim, and the suspect including his tribe that criminal justice is no longer needed because they have a law of their own that can accommodate their concerns in a certain period of time.

26 of the respondents (students) still wonder on the effectiveness of the bodong's implication over the implication of the criminal justice system to their new generation. They chose not to meddle with their old folks and not to question tradition and culture. Also, 24 (working in government and law enforcement positions) sought that criminal justice system implication in resolving crimes and disputed should prevail over bodong's implication with the mere that it follows a system and just and proper process of intervening in crimes and that criminal justice system can intervene in both criminal and civil cases wherein if a person is accused, he's the only person that will suffer. Unlike bodong, if an individual committed a crime, it does not fall in any category nor the person will not suffer any criminal liabilities and may live a normal life. Another is that the whole tribe suffers for the fault of one.

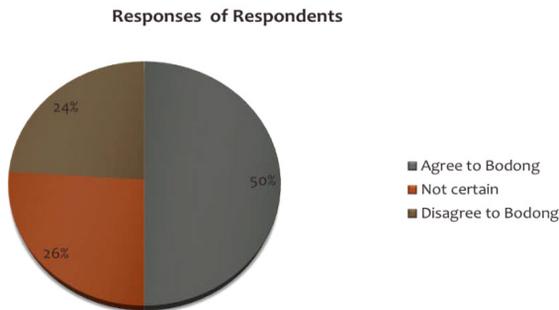


Figure 1. Responses of respondents

Respondents also emphasized that the peace pact of bodong is indeed intended for bringing peace among the tribes because of the fact that in every dispute done by one tribe member, all tribe members will also suffer. Likewise, locals/tribe members appreciate the essence of having speedy dispositions on the cases handled by the peace pact holders. On the other hand, as to further reviews and researches regarding the implications of the bodong, some tribes who still embrace the “the eye for an eye, tooth for a tooth” teaching of the code of Hammurabi wherein the tribal laws were based from, usually does not abide nor follow what is due to their law.

And according to the 50 respondents, there are also cases wherein if the victim will not accept the amicable settlement for the damage cause, tribal war is said to be implied and no other law of the land can meddle with their ways of handling cases. The consequence of embracing this tradition is preserving the culture of kalinga. However, if individuals in a certain tribe is not well-oriented to the emphasis of bodong’s essence in their tradition, then, culture is not preserved.

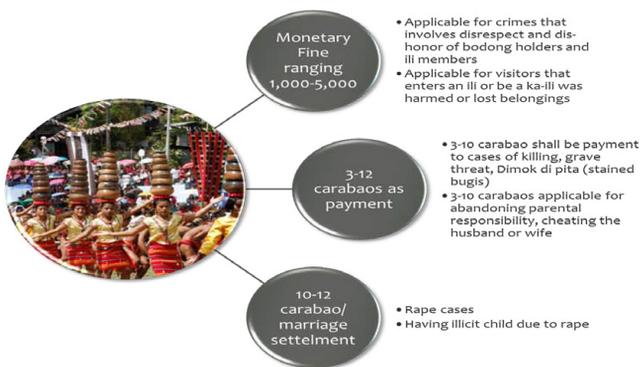


Figure 2. Philosophy and Pedagogy of Bodong System

In figure 2, the philosophy of how bodong have existed is through the concept of saving life and preserving the tradition of the elders of cordillera. Wherein they developed certain laws that started in the story of two hunters who made a settlement on hunting only within boundaries of each-others tribes and later on practiced the barter exchange. However, when it comes to settling disputes, they often tend to do it in a bloody closure and as years pass and generations of kalingas change, they also tend to change their Law, specifically, in crimes and land disputes.

As seen in the figure, Cordillerans for almost 2-4 decades of working out with their law which they called “PAGTA” has brought 3 modes of settling crimes and dispute that is close to tradition. Monetary fine ranging from 1,000-5,000 (\$20-100) if the violation is under Art.6 sec.8 (Serious Physical Injuries), sec.9 (tingiting, botok/sipat), sec.10 (slight physical injury), sec.11 (bummog-oy), Art. 8 sec 14 (luklok/lobak or offending a widow). Fine of 3 to 12 carabao if violation is under article 6-15 of the Pagta law or Bodong which includes, killings, robbery, rape, adultery, concubinage, abandoning parental responsibility and accidents. However, in the case of rape, if someone was raped, the bodong holders of each tribe they belong with will have a peace talk wherein the peace pact leaders will represent both party. If the victim agrees to marry the suspect then it is settled, but if not, then the peace pact holder will turn over the case to the PNP.

The pedagogy of this law is through simply passing on the stories of elders from generation to generation and thorough exposing the child into the culture. However, the bodong provisions are limited only to other people, only the peace pact holders or the bodong leaders have full access on the book of Pagta in Cordillera.

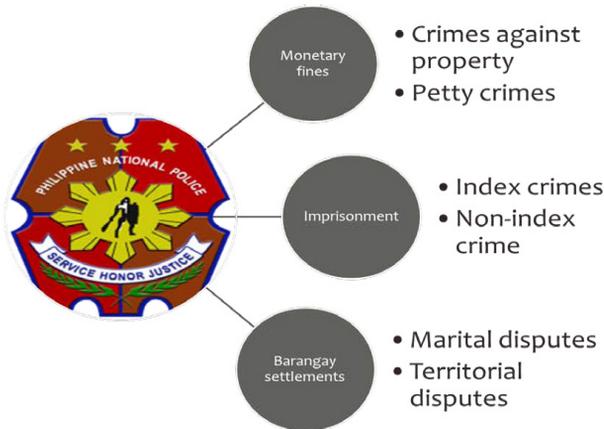


Figure 3. Philosophy of Law Enforcement

In figure 3, Law Enforcers usually don't meddle with any peace talks between the two tribes during the outbreak of tribal war or tribal disputes. This would be disrespect and would affect the community's relationship to the organization. Their role is just to safeguard the community or other tribes who are not involved

in any dispute. Law Enforcers will only imply the criminal justice system or government law to a certain dispute if the victim or the peace pact holder of the tribe involve, will file charges against the perpetrator or turns over the case to the Law Enforcers for further investigation. In the actual set up of the society that revolves in the new generation, it is mutually beneficial for the kalinga tribes to integrate modernization in their bodong system wherein if criminal cases involve national threat or security threat, the Criminal Justice system should be implied to give justification to the extent of Criminal Justice System and somehow avoid the traditional way of putting law on the tribes' hands. It is right and just that every case, civil and criminal would still undergo proper way of judicial process to strengthen the essence of having government law, likewise, there should be a distinction between implication between Criminal Justice System and the Bodong System.

The bodong's pagta law implication breaches strong community relationship within tribes and other tribes. It teaches the kalinga people, especially the youth of today's generation on how to appreciate the beauty of their culture that revolves on restorative justice and speedy trials or dispositions. The community of Cordillera, in general, will stay peaceful as long as people would understand the implications of both systems in handling criminal cases and disputes in their locality. Like in the journal article by Lyn Ramo and Marlon Gamarcho (2005) stressing that there are more to discover in their tradition than meets the eye, meaning that bodong will always be how it is and it should stay as it is, it may be through a bloody battle but it gives balance in the societal advancement that modernization brings.

Case Stories Themed Vignette Approach:

- Information from multiple and similar views are synthesized allowing for construction of a unique story or vignette
- Vignette 1: Belongingness
 - Having an indigenous system of governance which has been practised for generations keeps the kalinga ethnic culture preserved and has been materialized as their way of life.
 - Studying Law Enforcement courses (Llb, Criminology, Political Science, Public Administration, Criminal Justice Education) has also created doubts on whether to practice the bodong or not. Like any other individual, confusion will still be present.

Table 1. Interview Questions

Q1	What is the best thing in having indigenous system of governance?
Q2	What is the best thing in having criminal justice system?
Q3	If you could suggest one change in both systems what would it be?
Q4	Do you think valuating both systems would bring any good in social development of community and academic development of your children
Q5	Is it possible and mutually beneficial for the Ikalanga tribes to integrate modernization in their bodong system wherein if some cases involve criminal cases or national threat the Criminal Justice system can be then implied?

Table 2. Selected Responses of Stakeholders

	Bloggers	Community	Students
Q1	(1)Bangit points out. He says the filing fees in court and the acceptance fees that lawyers impose on the litigants are prohibitive that poor peasants prefer the tribal leaders	(1)Iti agdama, bodong pay laeng ti epektibo a mangmintina iti relasyon iti nagbabaetan dagiti tribu. Umuna, awan ti kabaelan dagiti mannalon para iti kaso (At present, bodong is the most effective means to maintain the relationships among tribes. Foremost, peasants have no means to finance the case),”	(1)Its good cause it preserves our culture and it defines who we are (2)it gives us our own identity that is more unique than any other clan od indigenous people
Q2	It justifies what is needed to be justified. It may be different from our traditional law but it’s also a law that needs to prevail specially when crimes committed are heneous and it would not involve the whole tribe to suffer but rather the perpetrator itself only.i’m a kalinga but let us be logical.we live in the modern days.if ou know what I mean	it is good as supporting law to our tribes as long as they don’t intervene in our traditional way of giving justice ”	(1)it gives balance and due process (2)CJS emphasizes the due process of law wherein a suspect in a crime will have proper punishment and will also be convicted if found guilty and be restricted to any position in the government

	Bloggers	Community	Students
Q3	<p>(1) ANAK KALINGA : WHY CHANGED THE TRADITIONAL BODONG? WHEN IT IS THE REASON? WHY KALINGA PEOPLE ARE UNITED. WHEN YOU WRITE THE BODONG, OUR BODONG WOULD BE EQUATED TO THE NATIONAL LAW... WHERE'S THE ESSENCE</p> <p>(2) iMavaak: to Anak Kalinga: "WHY CHANGED THE TRADITIONAL BODONG? WHEN IT IS THE REASON WHY KALINGA PEOPLE ARE UNITED"</p> <p>Oh brother, you could not be more wrong. Bodong is only necessary because of our people's penchant for tribal wars. Your pride being an IKalinga is admirable. However, you are clinging to a romantic notion filled with fallacies. Follow this line of reasoning and tell me if the analysis is correct: We do not need a peace pact if we are peaceful, right? Since we often break our own peace agreements we have to go to the bodong process, over and over again. I love my culture but don't take me wrong. It is indeed high time to reexamine whether our proud attachment to bodong is doing us favors.</p> <p>Your thoughts, sir Scott</p>	<p>(1) "Saanen a nainkalintegan ti tribal war itatta a tiyempo. Ti bodong ket masapol a pagbalinen a progresibo tapno agserbi iti interes ti amin a binodngan, (Tribal wars are not justified these days. <i>Bodong</i> should be transformed into progressive agreements for it to serve the people in the tribal communities),"</p> <p>(2) The "criminal will never reform because he will have no criminal record in courts." After the tribal settlement, criminals may hold government positions and may even enter the Philippine Military Academy or be a police officer, he said.</p>	<p>(1) we are living in a modern world and I'm studying law enforcement course, I think it would be the notion of recidivism in rape cases. If I was raped I would rather see the man rot in jail"</p>

	Bloggers	Community	Students
Q4	<p>(1) We must remember too that there are aspects of the larger society which do not really change, like the slow or even uncertain grinding of the wheels of our mainstream justice system, which the bodong may effectively address. you, of course, know that our papangat have been talking about how criminal and civil cases should be settled by interfacing our regular courts system with the bodong. i do not pretend to know much about the bodong, but i sense that we can still profit from it when purged of its parts that call for blood at the slightest injury. i think the recent case between Sabangan (not Sadanga, as I erroneously wrote earlier) and Tulgao can provide us sound ideas to work on. one ceremony in the bodong i wish preserved is the padolnat, which can simply mean a regular village fellowship that celebrates our having forsaken the old, wild ways of seeking justice.</p> <p>(2) It is indeed not wise to cling to whatever idyllic notion we have of our past, but it is equally myopic for us not to see the good we can still salvage from it. i have just started going back to my roots and i hope to truly become a student of our culture. i had been remiss in taking part in the gatherings of our people and i now realize the need to be deeply involved in the discussions about the issues vexing us. i don't have much to contribute, but i am willing to listen and learn. i will continue to study the bodong and i hope to share worthwhile ideas with you later.</p>	<p>(1) yes it would, it's to further give an emphasis to the mere existence of everything and uplifting law and culture in our region. As to academics, it has a good point in educating our children the beauty of life and the cycle of life"</p> <p>(2) Yes, it's to keep us intact with each other and for our children to value also life, humanity, culture and sacrifice</p>	<p>(1) Honestly, I still hate how people see us head hunters, afraid of being with us and usually only few would have the guts to be our friend, true friends from the low land but it's tradition, it affects my academics and social growth"</p>

	Bloggers	Community	Students
Q5	<p>(1)dinuliyao: sometimes the bodong system is the only viable means between tribes to settle a dispute. but given the dynamic changes in kalinga the pagta is seemingly becoming more irrelevant in the aspects of justice and law enforcement. coming from the law enforcement and a personal witness and victim to tribal wars, i believe the 'budong' should be supplementary and let the laws of the land prevail.... for a more lasting and enduring peace in kalinga.</p> <p>(2)scott s aboy : i am still trying to learn more about our peace pact system and it seems to me now that much of it have become anachronistic. to jettison it totally, however, seems unwise and i guess you're right about the bodong serving a supplementary function to our mainstream justice system. thanks kabsat for your ideas.</p>	<p>There is a great possibility for the bodong to be modernized and be integrated with the implications of the Criminal Justice System</p>	<p>There is a possibility if only other people would just have the capacity to understand. honestly not all knows the effects of both system's implication they just go with the flow</p>

Table 3. Interpretations on the responses of respondents

Q1	The bodong binds them as one tribe and keeps them safe as long as they follow the implications
Q2	The bodong is effective in keeping per tribe safe and united however the CJS is effective in larger scope like city/towns specially when cases involves heinous crimes
Q3	It shows that different levels of stake holders have their own perception of how government and indigenous systems work and as per observation, the new generation are very eager to have changes that will suit their modern world.
Q4	It shows here that not in every level, there's satisfaction, there are also flaws that can me sought beyond of what meets the eye.
Q5	The old-age kalinga people will have a difficult way in understanding changes basing on some students statements, still old-age tradition is being embraced by some tribes

CONCLUSION

The Cordillera Administrative Region's urge in pursuing in the legalization and government recognition of the Bodong System has put an ease with the lengthy trials of the Criminal Justice System. Likewise, it has given opportunity for the less fortunate to settle disputes without paying for any debts to attorneys just for cases to be settled. However, it has been noticed that some are still misguided on the process specially today's youth who were raised in the modern way of life and was not brought up by the tradition ways and culture.

Based on the findings, the only antidote to this uncertainty is for tribal leaders or peace pact holders to allot time in orienting the youth on the distinction between the implications of Bodong and Criminal Justice system and integrate modernization in handling criminal cases or disputes in such ways like amending categories of disputes that should be only settled in the Bodong tribunal, cases that are only settled in the Criminal Justice System way and cases that should first undergo the Bodong tribunal before being subjected to the Court for Judicial Proceedings. This is the only way to re-organize the mind set of people that the region can be as peaceful as it can be as long as locals are aware, educated and organized. This is also a way to prevent the tribes to fall on rifts and end things in a bloody battle because for the children to embrace the tradition and culture of the Cordillera, children need not to encounter violence through bloody battle and be discriminated in the urban community that they came from; the land of head hunters, because in this new era, they are sensitive and melodramatic. It is just that integration should be for the convenience of the developing youth and not for the sake of showing who is the strongest or better tribe through the number of heads they cut to attain peace. The Cordilleran leaders' initiative to organize PEACE SUMMIT every year is an effective way of informing people of Cordillera the essence of Bodong in their lives. It is not just a mere machinery but rather a system. In addition to this, the Cordilleran Leaders should also conduct peace summit intended for the students or youth wherein the mode of informing them is levelled to their knowledge and understanding.

Since our generation now is focused on the concept of globalization and conduct of peace treaties, this study is a good source of making guidelines for other ASEAN Regions who has minority groups on how to strengthen both socio-cultural traditions and government laws without affecting the economic and security status of the state that they can use in preventing crimes to their locality from becoming transnational crimes.

TRANSLATIONAL RESEARCH

The result and findings of this study could be translated into a justification on the rifts to be avoided through converting portions of the study into a conceptual manual that may guide the Kalinga Bodong Council, peace pact holders, elderly people, parents and students of Cordillera on the proper conduct of implying Pagta Law in their daily basis of living, preserving culture, embracing and embodying tradition with the possibility of integrating modernization in their provisions and ways of implying both laws in certain violation, crimes or disputes that will occur.

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