

# Studies on Conflict Resolutions and Religions in Southern Philippines

## TUBIGANAY: CONFLICT RESOLUTION AMONGST INDIGENOUS CULTURAL COMMUNITIES IN CENTRAL PANAY MOUNTAINS

The *magurang* system is central in the conflict resolution process among the indigenous communities involved in the study. The *magurang* as an institution yields unchallenged “judicial authority” in resolving practically all forms of conflicts.

Conflict resolution through *tubiganay* wherein combatants settle their disputes in a duel using bladed weapons and tying ropes around their waists to ensure that no one can escape is no longer practiced in the area of study. However, the researchers found out that private justice through vengeance by using other forms of killing is still practiced by the people of Central Panay Mountains which may lead to a large scale tribal war. The realization of private justice involves the practices of *ugkhat*, *kantang*, and *durog*.

The rationale of *tubiganay* is self-preservation, defense of honor and domain of the family, clan, and tribe and maintaining social order. It serves as an effective détente to further violence. In the absence of an operating state’s judicial system in the area, “*tubiganay*” provides the mechanism of settling disputes before it escalates into a much higher level of conflict that may

threaten the survival and well-being of the community at large.

Local government officials’ knowledge of the existence of *tubiganay* is very limited since conflicts involving indigenous people are rarely brought to their attention. In a front page story of Panay News dated September 12, 2012 entitled “Army soldier victim of *Tumandok* vengeance?” the Third Infantry Division spokesperson dismissed the practice of *durog* by saying “Violence is not in the culture of the *Tumandok*.” This is contrary to the findings of this study.

The common causes of *tubiganay* are cheating, exaggerated boast, vengeance, deep-seated retribution, non-payment of one’s obligation, banditry, and violation of domain which includes failure to seek hunting permission and deceitful declaration of hunting share.

The persistence of *tubiganay* is due to the following factors: distance and rugged terrain, *tubiganay* is deeply culture bound because bravery is an ideal, informal combative training that includes *kaingin*, *domog* as competitive sport and *sampalayo*, perceived inappropriateness of the state justice system, and *tubiganay* as an institution. Social activities such as *domog*, *sampalayo*, and even *kaingin* preparation are considered combative

training because they hone the skills and abilities of people to fight.

Source: *Tubiganay: Conflict Resolution Amongst Indigenous Cultural Communities in Central Panay Communities* by Irving Domingo L. Rio and Rodel C. Palomar (completed February 2013)

## CHRISTIANITY AND ISLAM IN THE SEARCH FOR PEACE IN SOUTHERN PHILIPPINES

This study attempts to critically analyze the role that Christianity and Islam have played in the search for peace in Mindanao as represented by various Christian and Islamic religious organizations which have been deeply involved in the Mindanao peace process since post-colonial era up to the present. The study seeks to identify common values and principles of peace and justice inherent to Christianity and Islam which could be harnessed toward the establishment of a shared theological and political agenda, upon which, cooperation and collaborative works for peace and development in Mindanao could be anchored. Analysis of the socio-economic, political, religious, and cultural context reigning in Mindanao as well as the role that Christianity and Islam have played in the peace process is made from the perspective of a Christian and Islamic theology of liberation.

To achieve this purpose, the study employs three methodological approaches namely: socio-analytical approach; hermeneutical approach and; practical approach, findings of which have provid-

ed a much deeper and broader understanding of the context and the roots and causes of the Mindanao conflict, and the milieu in which faith and praxis and the whole peace process itself must operate. The study employs a dialogical model of interpretation, which takes into account specific themes and texts which are central to the teachings of the Bible and the Qu'ran and in the understanding of Christian and Islamic concepts of peace and justice as well as in identifying common theological and political agenda for peace in Mindanao.

The study has identified at least five areas of theological and political convergence between Christianity and Islam which can be harnessed toward the formulation and establishment of a peace project in Mindanao that is historically and contextually relevant. As shown in the study, the roots and causes of conflict in Mindanao are rather complex than simple. Thus, it requires no single explanation or solution to the problem. Not discounting the significant contributions that the previous peace initiatives have made in the peace process, the study proceeds to suggest three political programs for lasting and genuine peace in Mindanao, namely: Economic; Cultural and; Political restructuring and transformation.

*Source: Christianity and Islam in the Search for Peace in Southern Philippines by Jerson B. Narciso (completed December 2012)*

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