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# **INDIGENIZATION APPROACH TO DEVELOPMENT: THE EXPERIENCE OF THE PUDON (OR BODONG) INSTITUTION IN THE PROMOTION OF A CULTURE OF PEACE**

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# INDIGENIZATION APPROACH TO DEVELOPMENT: THE EXPERIENCE OF THE PUDON (OR BODONG) INSTITUTION IN THE PROMOTION OF A CULTURE OF PEACE

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This paper is an attempt to stimulate more studies and further discussions on the importance of an indigenous approach to development through the utilization of indigenous institutions. Seemingly at present, there is no clear definition nor a focused study on the subject matter. However, there are several concepts or collections of thoughts that describe the renewed advocacy of the indigenization ideology.

## **PART I: FRAMEWORK**

Part I of this paper will discuss the framework for developing an indigenous approach to development with some inferential challenges on the present practice of Public Administration in the Philippines. Part II will recount the indigenization approaches in the historical experience of the Kalinga people on how the *pudon* system was utilized in influencing and contributing to the cause of development. And Part III will describe some strategies of the indigenous *pudon* institution of the Kalingas of Northern Luzon as an alternative approach to the promotion of the culture of peace in Kalinga in the areas of conflict resolution, crime prevention, anti-insurgency and environmental protection.

### **The Doctrine of Indigenization**

The term “indigenization” first became current in Africa but confined only to rhetorical circles. Its significance and relevance to development was recognized during the 1950’s and 1960’s when it evolved first as a movement. The proponents of the movement questioned the limitations of the structural growth-model of Western development being followed and imposed in developing countries. In rural development, poverty alleviation strategies and possession of conventional technological knowledge were insufficient to achieve the overall economic and social transformation of the poor sectors of society. The doctrine of indigenization encourages that for this conventional model to become responsive to the needs of the poor, it has to be buttressed with the knowledge of some indigenous socio-cultural factors such as values and norms of people (Williams, 1971). Finding dissatisfaction with conventional models of development,

indigenization became “a revolt against domination of Western concepts, theories and methodologies which are decried as unsuitable and irrelevant in the Asian context “ (Atal, 1981).

Indigenization, therefore, calls for a new awareness for the purpose of exploring new paradigms, theories and concepts that are relevant in understanding human societies (Madan). This imperative is inspired by the need to liberate the Third World from too much dependence from borrowed models in order to give significance to development within histori-cultural roots based on local culture, and indigenous knowledge and practices that are obtained by traditions and norms (Loubster, 1979).

### **The Indigenization Approach**

The doctrine of indigenization, however, does not necessarily mean rejection of what is foreign or Western per se. This implies that the process of indigenization does not go along with the overlay of foreign elements that prevent indigenous cultures from developing and flourishing in accordance with their own dynamism and tendencies (Anand and Quisumbing, 1981). Instead of replacing conventional approaches, indigenization supports, as an alternative, the proper blending of both indigenous and foreign approaches and strategies towards a more comprehensive model. In this context, this “proper blending” process becomes the methodology of the indigenization approach (Loubster, 1979).

Put in another way, the indigenization approach constitutes a “revolution for relevance” addressed against intellectual imperialism and politico-economic domination by developed countries which have obstructed the achievement of equity and social justice (Bennagen, 1977). It must also be stressed that indigenization is a learning process which emerges from the realization of developing countries that they are not only capable of self-development but can also learn from the limitations of foreign models (Abueva, 1970).

### **Indigenization and Public Administration**

By all indications, these various concepts of indigenization are parallel concerns of the discipline of Public Administration in its search for relevance. In the Philippines, the search for relevance is one of the efforts in paving the resolution of the identity crisis in Philippine Public Administration. It takes the form of appraising its value and usefulness in solving problems

inherent in Philippine public affairs. The appraisal can be done by reformulating or tailoring it according to the realities of Philippine setting in a manner that its resolution becomes relevant and consistent with our needs and aspirations (Reyes, 1979).

The search for relevance of Philippine Public Administration was clearly and emphatically reiterated by Dr. Raul P. de Guzman in 1971, the Dean then and founder of the College of Public Administration in the country at that time (Raul P. de Guzman, 1972). Since then, the significance of de Guzman's call sparked an increasing interest in the publications of books and studies on Philippine Public Administration written mostly by the faculty and Staff of the College of Public Administration. With the availability and access to books and references on Philippine Public Administration authored by Filipinos, the College of Public Administration took pains and sustained efforts in regularly updating its curricular programs that would be more responsive to Philippine situations and concerns.

Evidently, the indigenization approach for development was recognized as one of the analytical approaches in our continued efforts to relevantize the discipline in the context of changing national and international environment. This was the main thesis of a research on "Indigenization for Development: The Case of Southeast Asia," conducted by a CPA Research Team in 1984 (PJPA, vol. XXXVIII, Jan.-April 1984). The research revealed that the actual integration and tapping the values of the indigenous culture in policy-making and formulation, and in the planning and implementation of development programs and projects have proven to be effective in enhancing local governance. Another study by the College of Public Administration in 1987 looked into the viability of indigenous institutions as an alternative approach in rural development in the case of the Kalingas of Northern Luzon. The people of Kalinga cherish their two living traditions, namely, the *pudon or bodong* (peace pact system) and the *pappangu* (egalitarian economic organization). While the *pudon* promotes the culture of peace which is a prerequisite to development, the *papangu* does not allow the economic dysfunction of widening the gap between the rich and the poor. The study stressed that the doctrine of indigenization called for relentless search for meaning-giving cultural endowments of our historical past (Garming, PJPA, vol. XXVIII, July 1984).

The challenge to continuously search for formulas to energize the public administration system to move towards achieving national and local development goals has now become imperative. This was profoundly rationalized by another study where the culture perspective can provide a

direction and a new look at giving-meaning to the theory and practice of Public Administration (Varela, 2003). It is further argued that the effective management of culture is important in affecting the desired development goals (Mangahas, 2008).

Within this context, indigenization of Public Administration is like asking the timeless question of 20 years ago: Is there a Public Administration in the Philippines? Strategies that would lead to answers of the above question were defined in terms of redefining and relocating the role of public administration as well as revisiting the historical past of the discipline as a commitment to harness the relevant role of culture (NCPAG, Public Colloquium, 2008).

Given the present growing trend and increasing interest on the subject matter, it becomes imperative to bring down public administration down to the rural areas and local communities where the role of the discipline can be played more responsively. In practical terms, this has something to do with one's obligation for self-introspection aimed at finding out why the international community is uncontrollably afflicted with all kinds of sickness such as: cultural retrogression, political complacency, economic poverty, social dysfunctions, etc. In the day-to-day operations of the Philippine government, the obvious symptoms are observable in environmental degradation, family breakdowns, ethnic conflicts, graft and corruption, greed, self-aggrandizement, violence and unpeace, insecurity, rape, robbery, theft and other forms of crimes – all of which are indicative of negative bureaucratic behaviors. (Garming and Balbin, AVT, 2007).

One explanation attributes this to the borrowed bureaucratic system that are prescribed by the Weberian norms and values which are often incongruent with cultural norms, value systems, beliefs and assumptions unique to the Philippines (Varela, 2003 ).

### **Some Relevant Personal Observations**

In organizational behavior, the important effects of culture cannot be underestimated. Some observations will reveal that Public Administration is culture-bound. For example, in the case of the Thai bureaucracy, deeply-rooted and ingrained traditional values of society make changes in the administrative system extremely difficult. In Japan, the J-type of the organization grows its own culture which influences slow administrative decision-making, but despises the practice of graft and corruption (Varela, 2003). This is so because the indigenous management tradition

being practiced by some business entrepreneurs have proven to be very productive. Management is family-based concept where employees are treated as members of the family business as against the depersonalizing treatment experienced in the market-oriented Western capitalist management practices.

In South Korea, all pupils and students in all levels are required to visit the national museum particularly on the portion where the cultural history of the country is depicted. This is a national policy where the young generation must know and live with the teachings of their forefathers, especially on the values of industry (industriousness), and entrepreneurial (productive) examples of their ancestors, and their nationalistic tradition (love of culture) as demonstrated in their past cultural history. In Malaysia, its nationalistic and culture-based economic policies boosted its status to the rank of second most developed in the ASEAN. In Germany, the federal government has since the 1930's embarked on bigger budget in the rehabilitation of its cultural heritage resources.

In the Philippines, we have this big International Foundation of Ilocanos worldwide called NAKEM which is committed to preserve and promote the Ilocano culture wherever Ilocanos go anywhere in the world.

### **Challenge for a New Filipino Philosophy of Public Administration**

In the context of our discussion, any attempt to indigenize public administration for development begins from the relentless search for relevant paradigms taking into account the significance of the culture perspective. By implication, the indigenization process advocates the proper and integrative blending of both western values and indigenous cultural values, norms, beliefs, rituals and assumptions towards a responsive governance, policy formulation, and development planning and implementation. The blending would require a rationalistic discarding of Western models, approaches, strategies, concepts and values that promote dysfunctional governance and negative bureaucratic behavioral patterns. Likewise, only the good elements of the indigenous culture can be utilized towards enriching and enhancing a new responsive paradigm that is developed from a new Filipino Philosophy of Public Administration.

## The Indigenous Pudon Institution

Indigenous institutions has been defined as “living (meaning-giving) traditions encompassing genuine beliefs and customary practices, forged with socio-cultural values that are responsive to human needs. So closely interwoven are the indigenous institutions with the structure of society that they become virtually the dynamic and unifying principles of fulfilling various functions – economic, political, socio-cultural – that preserve the general social order. Steeped in tradition for generations, indigenous institutions strongly bind community life through shared goals into a cohesive structure.” (Garming, PJPA, 1984)

The definition above is culled from the doctrine of indigenization which encourages a return to authentic values and traditions which have shaped the socio-cultural life of a people for many generations. It is a rediscovering of the cultural genius of a people which is identified as truly their own.

The *pudon* exemplifies all the above characteristics and attributes. An American anthropologist by the name of Franklin Roy Barton observed in the late 1940's that among the cultural communities of the Philippines, Kalinga possessed one of the most developed political organizations as demonstrated by the *pudon* (Barton, 1949). The *Pudon* has, as its principle of organization, an original blood tie entered into two tribal villages (*ilis*). To the Kalingas, the *pudon* is a sacred pact, the function of which is based on the promotion of the social order in its (*pudon's*) social goals. In its political and social essence, the *pudon* has its ultimate rationale of promoting a fair, just and peaceful social order. As conceived by the Kalingas, the social order governs man's possessive cosmic view which constitutes the harmonious co-existence of man and his spiritual world. To every Kalinga, this concept of social order is the central philosophy and rationale of his existence. In real life, it is a world that is meaningful, a home of happiness where all forms of justice prevail.

This explains why the Kalinga people cherish the *pudon* as one of their age-old living traditions in self governance. Before colonial times, stories from their forefathers that were passed from generation to generations, tell us of their experience of indigenous governance. These mountain people used to be self-sufficient and self-governing through the practice of their indigenous institutions. What makes these institutions as a “blueprint” in their experience in the promotion of social order through self-governance is the strong practice of direct democracy in all levels of

public decision-making. For one, the *pudon* system, since its development as a traditional political institution before pre-colonial times, has proven to have consistently preserved the indigenous identity and self-sufficiency of the Kalinga people.

## **PART II. HISTORICAL EXPERIENCES**

When the Spanish and American colonizers came to Kalinga, they were amazed to find these mountain people with a strong and systematic tradition of self-government. Mobilizing the *pudon* against external threat to the existing social order, the Kalingas then subdued instead the Spaniards and neutralized the full scale American colonialism. What follows is a brief narrative historical account of the experiences on the indigenization approach through the *pudon*. (Garming and Balbin, *Ethnography of the Kalingas*, 2006)

### **The Kalinga Pudon during the Spanish Times**

The failure of the Spaniards in establishing their colonial foothold in the Kalinga land could be explained by their refusal to truly and fully employ the indigenization approach. Instead, Spanish expeditions in 1571 to Northern Luzon were launched with the hidden agenda to seize and get hold of the gold treasures in the mountain ranges which they heard from tales. They plundered with impunity by burning villages and slaughtered resisting natives. Succeeding expeditions which aimed to search for gold treasures did not materialize. Intensely determined to pursue their colonial goals, the Spaniards used the divide-and-rule tactic. They employed the modus-operandi of conscripting native leaders into the early expeditions by sparking hostilities between the people of lowland communities and the natives to pave their way to plunder and exploitation.

With all the setbacks, the Spanish colonial government adopted the “reduction scheme,” a deceptive scheme of attracting natives using a missionary approach to abandon their traditional values and culture. This strategy did not work because the natives resented the Spaniards calling the indigenous culture as all superstitious in favor of Christian traditions.

These were the historical accounts of the old folks of Kalinga which were passed from generation to another. On the other hand, other accounts also revealed that the Kalinga *pudon* system during the Spanish period was instrumental in laying down Christian religious structures in certain parts of Kalinga. Although it did not contain native practices, the *pudon* played a historical role in the socio-cultural history of Kalinga through its influence as a peace-keeping instrument for civilizing and Christianizing hostile sub-tribes.

### **The Kalinga *Pudon* during the American Period**

The American policy of conquest in Kalinga was originally anchored on two concepts: one was to re-direct Kalinga culture by ignoring traditions and customs; and the other was to systematically secure common communal bond at the advantage of American government for colonial interest.

Under this policy, pacification strategies were played by the Americans for purposes of power realignments to divide the Kalinga people. However, the Americans found the strategies to be disadvantageous to American interests. When Walter Franklin Hale assumed as Kalinga Lieutenant Governor in 1907, he recognized the difficulty of bringing this mountain tribe within the ambit of colonial rule. To address this difficulty, Hale used the *pudon* system to establish friendship and influence over the native leaders. The Kalinga leaders were used as supervisors and recruiters and coordinators of Kalinga natives to work in American road building projects. Hale also appointed local leaders as deputies and called them regularly to meetings. This apparently went over well with Kalinga leaders for they were frequently assured more authority in their own place than Hale had given them. Hale doubled their power by utilizing the *pudon* and the customary law. As a result, Kalinga native leaders were given employment as colonial government tax collectors, implementers of laws created by Americans and hasteners of integration of Kalingas into the mainstream of American colonial government. Moreover, Hale gave them opportunities for livelihood opportunities. Because of strong influence, Hale obligated all households to plant coffee trees. This policy can explain the truism that coffee abounds today in Kalinga as one of their export products. Kalinga today is known for its exotic and aromatic coffee.

The popularity of Hale gave him all the authority vested on the *pudon* to implement the American assimilation policy. To reach their colonial objectives, Hale facilitated the American

education in Kalinga as the best method to emasculate the native communal bonds as a means to forestall any attempt to unify against American colonialism in Kalinga. Hale embarked on further resuming the building of trails and roads linking the various sub-tribal communities. Realizing that his projects were in jeopardy due to inter-subtribal head hunting and fighting, Hale assumed an intermediary role by respecting the customary laws and indigenous conflict resolution system under the *pudon*. His trail and road projects accelerated the implementation of the assimilation policy, namely, the Christianization of the sub-tribal folks.

Evidently, the successes of Hale was due to his approach of utilizing the indigenous culture, particularly, the *pudon* in implementing the policies and development programs of the American colonial government. There was also an experiment in accommodating customary norms and values and indigenous institutions for effective blending with the American colonial systems.

### **The *Pudon* System during Contemporary Times**

The essence of the *pudon* was clearly seen and observed during the 1970's when it had to contend with the Philippine national government's structural-growth model policies on mining industry, logging industry, and hydropower development.

The mining industry was the main objective of the central government's development efforts in the Cordillera and in Kalinga since it was the most stable earner of foreign exchange in the Philippines. All eyes were in Kalinga by mining companies because it is in this province where 36 percent of Philippine gold deposits are found (Brillantes and Garming, 1991). The mining operations of Batong-Buhay mines in Pasil, Kalinga during the 1990's ignited disputes between company owners and Kalinga farmers along the Pasil and Chico Rivers when their farms were turning into wastelands damaged by mine tailings disgorged by the mining industries into water sources such as the Pasil and Chico Rivers. Siltations from the mine tailings destroyed rice fields and terraces. Irrigation canals, streams and rivers were clogged and their water turned into poisonous substances like the cyanide and acids which killed animals, fishes and vegetation.

By invoking the principles of the *pudon*, all Kalinga subtribes forged an alliance with a strong common stand on the advocacy against the continued operation of the Batong-Buhay mines. The strong resistance of the people caused the closure of the mining operations.

On the other hand, the logging industry which provided local and foreign mining industry with timber became also a hotly debated issue in Kalinga. In the same period (1960's-1970's), logging concessionaries flocked to the mountain forests of Kalinga, Abra and Apayao. The unrestrained logging caused forest denudation which did not spare the *imongs* (communal forests). Most affected by the expanding logging activities were the coffee plantations which were adversely affected by the modified climate and exposed mountain soil. The problem became so severe to the extent that it spurred up the deprivation of the rights of these cultural communities to their ancestral lands and communal forests. The Kalinga and Abra leaders concertedly opposed the logging operations of the Cellophil Resources Corporation in Abra. Joining forces to protect the watershed resources of Kalinga and Abra that will be affected by the said logging activities, both Kalinga and Abra leaders invoked their existing *pudon* relations to marshal a strong opposition force.

The opposition was also true to the aborted proposed construction of the Chico River Hydro-electric Dam in the early 1970's which should have been the biggest in Asia.

It should be clear that the opposition of the Kalingas to mining operations, logging activities, and construction of the Chico River Dam project was not an opposition to development per se as envisioned by the national government. Mindful of the democratic principles of the *pudon*, the Kalingas requested for a dialogue with the national government to define together a viable vision of development that is equitably, justly and fairly beneficial to both the project proponents and the Kalinga people. However, the national government did not show any sincere commitment to listen to the request of the Kalingas for participatory approach to development in these cases.

This unfortunate development planted the seed of insurgency in the province when the left-wing National Peoples Army took advantage of the situation without much resistance from the people. Instead, the people looked up at the NPA as an ally against government unjust treatment to them. From then on, Kalinga with its strategic mountain profile became a haven for the extreme left.

In 1986, the then President Corazon C. Aquino entered into a *pudon* covenant with the Cordillera Peoples Liberation Army (CPLA). The national government had the following objectives in entering into a *pudon* covenant:

1. Recognition of the significant role of the *pudon* in the peace process utilizing the direct democratic process within the *pudon* advocacy in facilitating government development efforts in the area.
2. Eliminating the presence and influence of the left-wing group in Kalinga which grossed heavy toll on the part of the government.
3. Facilitate discussions on the integration of indigenous cultural elements that would be valuable inputs in development policy formulations.
4. Encourage dialogue on the establishment of a Cordillera Autonomous Region that will accommodate the socio-cultural historical experiences of the people for self-development.
5. The eminent integration of the CPLA to the Philippine National Police and the military system.

To demonstrate her sincere compliance with the *pudon* covenant, President Aquino led the campaign to include as one major provision of the Philippine Constitution of 1986, the creation of Autonomous Region in the Cordillera.

### **PART III THE PUDON AT THE PRESENT TIMES: PROMOTING A CULTURE OF PEACE**

Inspired by their historical experience of successfully subduing Western colonialism and national colonialism by mobilizing the *pudon*, this indigenous institution is being revitalized to face any external threat to the existing social order. Inter-tribal peace pact meetings and *pudon* congresses have been called for to define further the relevance of the *pudon* in the advocacy for development rooted in the promotion of a Culture of Peace.

In this portion of the paper, the promotion of a culture of peace is limited to the following areas: anti-insurgency, conflict resolution, crime prevention, and environmental protection.

#### **The Pudon and Anti-Insurgency:**

As mentioned, earlier, one of the major objectives of the peace covenant between the national government and the CPLA was to find solution to the insurgency problems in Kalinga which was

insurmountably becoming a strategic haven for the communist movement. As per negotiation, all Kalinga sub-tribal villages with existing *pudon* relations were obligated to check and monitor NPA movements in their respective areas. Aside from not entertaining and accommodating the elements of this left-wing group, the enforcement of the peace covenant stipulated the full exclusion from the *pudon* customary laws of any Kalinga person joining or concocting with the NPA movement. Exclusion was considered expulsion from the *pudon* community, meaning, deprivation from all rights and privileges accorded by the *pudon* from being supported, protected and secured. By all implications, it is considered a taboo to join insurgents for it will shed a bad light on the system of the *pudon*. Under the *pagta* (customary law) of the *pudon*, the standing policy was to discourage or sanction anyone from joining the insurgents. As a manifestation, anyone who will be killed or injured in encounters with the AFP, the *pudon* holders will not pursue for any move for justice.

### **The Pudon and Conflict Resolution:**

History narrates that through the ages, man and society spontaneously developed approaches, methods and techniques in resolving conflicts from human experiences in the past to the present. Today, modern man devised complex means of resolving conflicts without necessarily going to war or resorting to violence – a scourge to the human race as evidenced by the destruction of life, property and civilization. In the search for a better way of resolving conflicts to eliminate the cycle of revenge or vendetta killings, modern society has sought back indigenous trends and strategies in conflict resolution.

As to the case of the Kalinga people, they have preserved a legacy from their ancestors on indigenous systematic conflict resolution system which is embodied in their *pudon*. Since time immemorial, the Kalinga *pudon* system was already a part and parcel of Kalinga life cycle which was practiced as a way of life for peace and survival. Between and among Kalinga sub-tribes, the *pudon* served as a means to preserve life and perpetuate the existence of sub-tribal co-existence. It was forged upon two major values, namely, peace and justice. Its main purposes were to prevent occurrences of sub-tribal conflicts towards ensuring that justice be given to the victims of any act considered in the sub-tribal common law as a crime. As an effective measure to deter any act that breach the peace ties of sub-tribes, the provisions of the *pudon* impose heavy penalties aside from death. The *pudon* emphasized beyond its provisions the sanctity of

“stewardship over” anyone within their so-called “bugis” (territorial boundaries) of a host sub-tribe.

In cases where conflicts arise from external threats, lessons from the historical experience of the Kalinga people demonstrated that the role of the direct democratic doctrine of the *pudon* was a big factor in influencing conflict resolution processes.

### **The Pudon and Crime Prevention**

The function of the *pudon* in crime prevention is its imposition of heavy penalties on criminals. One of the overarching provisions of the *pudon* is to prevent the acts of crime that are inimical to the peaceful relations of sub-tribes. This will explain that the heavy penalties imposed and the high cost of indemnity are deterrents to the perpetuation of crimes.

In the first commission of crime, the community members of the sub-tribe where the criminal belongs make collections to indemnify the victim of the other sub-tribe. The collection maybe in cash or in the form of animals or parcels of land. This is done to prevent the swift severance of the existing *pudon* relations. In the second commission of crime of the same criminal, the criminal has to bear the consequences and pay the corresponding penalties based on the gravity of the crime committed. If still he commits crime for the third time, he is considered a potential fugitive.

In order to preserve the integrity of the *pudon*, most of the sub-tribal conflicts caused by crimes are resolved under the *pudon* system. Even the law enforcers, such as the PNP and AFP, prefer to utilize the indigenous approach of crime prevention and conflict resolutions. It is more relieving on the part of law enforcers to refer criminals to the *pudon* process. Given all the delays, graft and corruption, and high cost in the modern criminal law system in the province, many cases of crimes and conflicts are referred to the *pudon* justice system for the administration of swift justice.

### **The Pudon and Environmental Protection**

In the *pagta* of the *pudon*, there is an article on *bugis* (territorial boundaries) defining the territorial jurisdiction of an *ili* (village or tribal homeland) including all lands and natural

resources, domicile and real properties. Anyone who violates through acts of destruction any natural resources or *imongs* (orchard managements) within the *bugis*, or causing dangers on life on the inhabitants or affecting any factor that will have long-time effects that endangers the patrimony, shall be dealt with in accordance with the *pudon*.

Evidently, the *pudon* emphasizes more concern on everyone's duty to protect the *imong* system because it rejuvenates watershed resources for agricultural production and rice cultivation. The *imong* is an indigenous technology of regenerating forests where a variety of trees and other forest resources are planted and maintained. There are big hardwood trees for housing construction, soft trees for making coffins, trees for firewood, fruit trees, and water-producing trees. One can also find bamboo trees that are used for building houses and making baskets, tiger grass for making brooms, coconut trees for lumber and rattan for weaving baskets. Below the trees is a small grazing area with a watering hole for carabao (water buffalo) to prevent the animal from going astray. Alongside with the planted trees, an open fertile area maybe used for planting agricultural crops for supplementary food consumptions (Garming, ILO pp 2007).

With all its components, the *imong* projects the concept of social order in the environmental world of the Kalingas. In this regard, any external threat to this concept like, mining operations, logging activities and hydro power development will only strengthen the application of the *pudon* approach in order to come up with a sound environmental development.

In the context of our modern times, the "culture of peace" was described recently in a symposium on Peace (Garming and Balbin, AVT) as a widespread and generally accepted way of life governed by sound and relevant norms of behavior of people living together in communities. Such sound and relevant norms are anchored upon virtues of respect for life and human dignity, love of God, conformity to existing laws and respect to authority. It is a socio-cultural order which manifest itself in the prevalence of peaceful co-existence between and among people in communities amidst diversities of culture, religion, ethnic origins, political advocacies and occupations. In practical terms, a culture of peace is a human existence in society wherein men's interactions with his fellowmen in any purpose are bounded by the spirit of peace (Garming and Balbin, AVT, 2007).

## **THE CHALLENGE:**

Given the invulnerability of the pervading structural growth model in our present development efforts, it appears that the indigenization approach has not gained significant breakthrough despite its strong advocacy for a development paradigm that is more responsive and relevant in addressing the serious problem of poverty. Evidently, there are increasing concerns in theorizing for an indigenous approach to the governance or management of development during the past two decades. These concerns underscore the collective questioning on the conventional modalities being applied in the development process. In a National Public Colloquium on “ Is There a Philippine Public Administration?”, many of the essays and papers presented point to the task of revisiting and evaluating the issue of whether our current development approaches and strategies have indeed responded or failed to respond to the demands of our times ( Public Colloquium, 2008). Raul de Guzman suggests that the issue be properly contextualized to suit Philippine developmental environment.

Seen through the lens of Public administration, there is also the emerging concern towards a home-grown governance paradigm (Gawad Kalinga) that illustrates a participative approach of cooperation and partnership between government, business and civil society in the delivery of basic services to Filipinos living in poverty. This emerging model after all is a core concern of modern public administration and good governance in development (Brillantes, Public Colloquium 2008). And while it is agreed that new Public Administration is still relevant in the Philippine context, it is equally important to examine the necessity to explore indigenous models of Public Administration (Pilar, 1978). And if the locale of the indigenization approach is more effectively operationalized in the local levels of development planning and implementation, this paper calls for the need to determine the meaning and directions of a “Filipinized” local public administration and local governance that began during the American Colonial Administration ( Sosmeña, Jr. C. 2008)

As mentioned earlier in this paper, promotion of a culture of peace is a prerequisite to the attainment of development goals. In this context, the State Government should take pains in discovering and addressing local peace promotion formulas. This is where the local culture, particularly indigenous institutions, values, knowledge and practices can be harnessed to compliment and even enrich existing modern peace promotion concerns.

In the province of Kalinga where its rich resources are wanting to be tapped for development , the utilization of the *pudon* system can become an effective intervention measure to enhance an effective governance of peace and development in the area.

The experience of the *pudon* in promoting a culture of peace left a legacy today --a legacy that ranks the province of Kalinga as one of the richest provinces of the country endowed with vast natural and human resources. Unlike other regions, Kalinga boasts of its four (4) major rivers as sources of electricity and irrigation systems; its biggest hectarage of forest covers and resources in the country; its large deposits of high-grade gold and other mineral resources. In fact, 36 percent of Philippines gold deposits is found in Kalinga. Potential resources of oil and natural gas are still unexploited. Agricultural outputs in the form of food and commercial crops, forest products and fruit trees are the plus factors that make up the entire potential of Kalinga as a growth area. This explains why Kalinga has been declared as the rice granary and agro-industrial centers of the Cordillera Administrative Region (CAR) as well as the center of excellence on environment in CAR.

The applicability and relevance of the *pudon* system as an indigenous approach to development is only good for the people of Kalinga communities and other provinces (Mt. Province, Abra and Apayao) where there are existing *pudon* relations. However, the lessons learned from the *pudon* experience may stimulate further debates, discussions, and alternatives to delve far deeper in redefining the present development paradigm towards an indigenous approach for development.

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