

# Pangayaw: Seeking Peace in Vengeance Among Blaan Tribe in Kiblawan, Davao Del Sur

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## ABSTRACT

**Aims:** This phenomenological study aimed to explore the lived experiences, coping strategies, and insights of the Blaan tribe in their practice of the Pangayaw or revenge-killing.

**Study Design:** This study employs a qualitative design utilizing the phenomenological approach.

**Place and Duration of Study:** This study was conducted among the Blaans tribe that belongs in Kiblawan, Davao Del Sur, between 2020 and 2021.

**Methodology:** During data collection, there were nine (9) participants who willingly consented to participate in the in-depth interviews. After data was collected, transcribed, and translated, it was subjected to thematic analysis.

**Results:** The results revealed the lived experiences, coping strategies, and insights of the Blaans. In the practice of Pangayaw, it was found that the members of the bereaved family feel relieved after vengeance was served. Meanwhile, coping strategies used include the *settlement of issues* with other families, along with government officials and money for compensation. On the other hand, members of the tribe shared their insights on the need to stop the practice of Pangayaw and called for legal interventions.

**Conclusion:** The study concluded that National Commission on Indigenous People (NCIP) should re-evaluate the conduct of this tradition for the well-being of the members of the tribe.

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*Keywords: Pangayaw, Blaan, Indigenous peoples, lived experiences, coping, insights.*

## 1. INTRODUCTION

In recent years, revenge killings have been prevalent among tribes, primarily influenced by cultural values and sociopolitical and socioeconomic disparities [1] (Lingga, 2017). Revenge-killing involves fatal retaliation among indigenous groups. In the Blaans, this is called *Pangayaw*, a practice that thrived because of cultural beliefs that vengeance is a way to obtain justice. Thus, retaliation is considered a natural way to obtain justice for killing members of families [2] (Tampos, 2016). It is one of the standard cultural practices that are a source of violence in the Philippines [3] (Social Weather Station, 2015).

Furthermore, several countries worldwide have evident cases of revenge killings which are often rooted in blood feud cultures. Cultural killings are a significant concern due to the drastic effect on the community [4] (Tampos, 2016). Such practices significantly affect the members of the tribe, including the surrounding communities. In addition, conflicts associated with this practice may also destroy agricultural properties and livestock. Apart from relocation and economic recovery for the families impacted, the literacy rate is often hindered as schools would often be used as evacuation centers, and only a few teachers would take positions in conflict-prone regions [5] (UNICEF, 2018).

Despite this, it cannot be undermined that in the Blaan culture, the practice of *Pangayaw* is deeply ingrained among its people and is almost impossible to eradicate [6] (Lingga, 2017). Blaan has close family ties, considered one of the core values of the Blaan family. Blaan people live with their relatives and usually reside in one compound or area. Moreover, the cultural importance of this view to understanding conflict between indigenous peoples and disadvantaged communities is an essential factor that needs to be considered when initiating sufficient efforts to counter these cultural practices that yield significant economic and psychological damage to the communities affected. Moreover, personal revenge is more customary in cultures of honor, where avenging injustices against one's family is normative and widely accepted [7] (Mancao, 2019). Victims who avoid acting upon personal revenge in these cultures endanger their honors by the possibility of being perceived as cowards [8] (Aase, 2017). Research shows that shared interest among people to organize themselves as a cohesive social unit. In relation, Pritchard [6] (1940) states that clan feuds are considered regulating mechanisms to keep a society cohesive. This is the same with Gould [7] (2017), which stated that threats in a community arouse a social need for revenge which keeps order in a social community. This could imply that the practice of *Pangayaw* may have contributed significantly to the close and organized culture of the Blaans.

Furthermore, Indigenous peoples' cultures are continuously changing, particularly the Blaan's. Despite this, communities of the Blaan persist in their own socio-cultural and political systems. Its people do their best to protect and revitalize their culture [9] (Cordillera Indigenous Legal Center, 2015), despite the community's concerns about the *Pangayaw's* and its aggressive actions. There remains a dearth of literature discussing the customs and rituals made by the Blaans in their practice of *Pangayaw*. No notable research toppled the practice of *Pangayaw* as a form of mechanism that allows the tribe and its people to prosper continuously and its effects on its people. Due to the reasons mentioned above, the researcher sees it necessary to conduct this phenomenological study exclusively, discussing the practice of *Pangayaw*, its effects on the community, and its unique qualities that allow the Blaans to thrive and propel hostile transgressors from threatening the tribe's traditional practices and its people's lives. This study will also unmask the adversities and occurrences faced by the people of Kiblawan, particularly the Blaan people. The probing of the Blaan people's lived experiences will help identify the problems that the *Pangayaw* practice creates. Thus, the purpose of the phenomenological study is to enlighten people about the history of *Pangayaw* culture and the Blaan peoples' lived experiences.

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## 2. METHODOLOGY

### 2.1 Research Design

The researcher believes it is more appropriate to use the qualitative design to understand more subtle details of the lived experiences of the Blaan tribe on the practice of *Pangayaw*. This was in line with what Creswell [9](2013) contended: qualitative studies are often conducted to explore the issues of an understudied population, especially when there are only a few conceptual studies in the area. Further, qualitative research design allowed the researchers to access the feelings and thoughts of participants, which can allow an understanding of the importance that people attach to their experiences to be created. Although qualitative study methods were used to evaluate how many individuals participate in such behavior, qualitative methods can help researchers understand how those behaviors occur and why [10](Turner, 2020).

### 2.2 Research Participants

Using purposive sampling, fifteen (15) Blaan people of Kiblawan were invited to participate in the data collection process. Unfortunately, only nine responded to the invitation. Employing purposive sampling allowed the researcher to identify and select individuals or prospective participants of a study in order to obtain relevant and rich data related to the phenomenon of interest [11](Palinkas, Horwitz, Green, Wisdom, Duan & Hoagwood, 2016). Meanwhile, the sample size was based on the guidelines set by Creswell [9](2013) for phenomenological studies, which recommended at least 5 to 25 informants to be interviewed until data saturation was achieved. Subsequently, the participants were members of the Blaan tribe in Kiblawan, Davao del Sur, and resided in its locality for at least five years, regardless of gender and economic status—these are the inclusion criteria.

### 2.3 Data Analysis

The researcher needed to be immersed in the data by repetitiously reading over the material to prepare for analysis [12](Marshall & Rossman, 2010). The data collection, note-taking, coding, and memoing transpired simultaneously from the onset of the research, and a sorting process was facilitated to achieve categorical saturation [13](Locke, 2001). In analyzing the gathered data, the researcher followed Colaizzi's [14](1978) phenomenology data analysis model and the current data analytical procedures of Saldaña [15](2013), which highlights abstract patterns and describes the processes I did for my study.

### 2.4 Ethical Considerations

This study was conducted with strict adherence to the ethical protocols and guidelines set by the University of Mindanao Ethics Committee. The researcher made sure to follow this through requesting and securing from key authorities the permission needed to complete this research, from the conduct until the manuscript is completed and the storing of data.

## 3. RESULTS AND DISCUSSION

Presented in this section were the themes derived from the analysis of the gathered data. This included the presentation of themes for the researcher's questions and significant statements of the study. There was a total of nine (9) Blaan participants who willingly

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consented, and participated in the in-depth interviews. Using the validated interview guide questionnaire, the researcher was able to answer the research questions of the study.

## RESULTS

### Lived Experiences of the Blaan People in their Practice of Pangayaw

There was a total of nine (9) Blaan participants who willingly consented, and participated in the in-depth interviews. Using the validated interview guide questionnaire, the researcher was able to answer the following research questions.

#### Theme 1: Fear of security

During the interview process, the participants also expressed their fear for their physical well-being. Participants regard that after the acts of revenge-killing, they develop feelings of fear for their safety and family for the fact that the opposing family may once again retaliate. Participant F stated:

*Oo, nahadlok kay basin dili napud muundang unya balusan mi. Nakabalos mi, unya mubalos pud na sila ug balik. Kuan mura kag mahadlok kay basin mangayaw sila ug sugod makapatay man sila.* (Yes, I was fearful because the fight might not stop and they will retaliate. The retaliation would be endless.) PF\_RQ1

*Oh, naapektuhan ang pamilya kay kanunay man ka magbantay kung magbalos napud sila ug usab.* (The family is affected because we have to be vigilant.) PG\_RQ1

Meanwhile, consumed with fear, they ask help from the authorities to report people who carry weapons. A participant indicated:

*Mureport mi sa among barangay kay mahadlok mi, kay dili man pwede nga mulakaw nay armas kay mahadlok mi. Mahadlok man pud mi, kay makakita mi ug tawo nga ingon ana.* (We report the person to the barangay because we are fearful, because it is not permitted to walk around with weapons. We are fearful, so when see those people we report it to the barangay.) PB\_RQ1

On the other hand, acts of retaliation make the Blaans fearful of what may come to their family. Participant 1 said:

*Ang gibati jud diha sa tinuod lang, samtang nangayaw mi tapos napusilan ang kalaban, pag-abot namo diha sa amoang ulianan sa amoang dapit dili na ingun nga kana kami nga malipay mi, dili. Ang kalipay lang namo nakabalos mi mao na diha ang musunod diha ang imong pagkabantay kay mu (inaudible) man pudtu. Samtang wala pay...* (To be honest, after we do Pangayaw and the enemy was shot, we did not feel happy. We did feel happy because we retaliate but we need stay focus because they can attack us again.) PN\_RQ1

With the constant thought of retaliation, they must be vigilant most of the time. Somehow, the Blaans also understand the consequences of their actions; even after the revenge killing, they did not feel happy about it. Members of the tribe have lived in constant fear of their physical security.

#### Theme 2: Seeking for Settlement to Avoid Retaliation

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Living as a member of a tribe that practices revenge killing, the Blaans have been seeking a settlement to avoid retaliation. One participant mentioned:

*Mureport mi sa among barangay kay mahadlok mi, kay dili man pwedeng amu lakaw nay armas kay mahadlok mi. Mahadlok man pud mi, kay makakita mi ug tawo nga ingon ana, (We report the person to the barangay because we are fearful, because it is not permitted to walk around with weapons. We are fearful, so when see those people we report it to the barangay.) PB\_RQ1*

In addition, the payment method is set for a TAGAL, which entails the deadline of payment should be given.

*Mao na ingon nila nga mao ning TAGAL, mao ning mga butang nga ikabayad. Ang akong giingon silbi bayad sa namatay, oh. Mubayad ka, mao niy TAGAL nimo. Mao ning TAGAL nako nga muhatag mao ning adlaw sunod semana. (That is what we call TAGAL, these are things that is offered. What I mean was payment for the dead. You pay, this is your TAGAL. This is TAGAL, that this day next week I will give my payment.) PB\_RQ1*

After the *Pangayaw*, members of the tribe may proceed with negotiations and blood compact to end the *Pangayaw* between the families. Participant A added that members of the *Pangayaw* may settle the issue through payments for the dead. A blood compact takes place.

*Oo naa pud na ug mahusay na sila unya masitol. Ipatawag pud tong panahon, unya muingon ang tagtungod nga magpabayad, bayaran nila tong ilang gipatay unya mag-uliy nana sila, silbi magsandugo nana sila. (Yes there is. They will be gathered together and the family will ask for payment, payment for the dead person and their relationship will be mended using a *blood compact*.) PA\_RQ1*

On the other hand, others would present a body part of the dead to pose an idea that revenge has been achieved and their *Pangayaw* is successful.

*Pero kung namatay madala ang kamot o ang tiilniya...oo ihatag sa among mama para kung maguol among mama itunol sa iyaha aron malipay siyang ana kabalos ka... Kanang kamot o tiil, (Yes, if he is killed his hand or feet will be taken. Yes, it will be given to the bereaved mother so that they will be happy that get revenge.) PM\_RQ1*

In practicing revenge killings, families have the option to make negotiations to settle the issue before or after *Pangayaw* has been done. However, unless the two families agree on the negotiation, revenge killings may continue until both families deem it plausible.

### Theme 3: Abiding Tribe's Custom

The Blaans also continue to follow the traditions associated with the practice of *Pangayaw*. During the practice of *Pangayaw* members practice the SOFGAT:

*SOFGAT. Gilain siya kay aron Pangayawon siya didto, Pero ang katong nagpundo sa payag mag-amping siya, mag-andam kay ug maka-kita siyag tawo kay upsilon pud niya. Hmm ilain siya. Para walay madamay.” (SOFGAT. He was *isolated because he will be hunted*. But when he stays at the hut, he will take good care, he must be prepared when he says people, he will shoot them. They are isolated. To avoid other's getting involved.) PA\_RQ1*

Members of the families targeted for *Pangayaw* are isolated from others in a hut, and they wait for a few days until the *Pangayaw* ends; they are left for themselves. On the other

hand, it has been believed that Blaans must not let anyone kill a family member without having the right to retaliate, a member of a family that witnessed the practice of *Pangayaw* stated:

*Ang basehan man gud ana nila, dili man sila gusto nga patyon nila ang ilahang isig—pananglitian ako ilang pamilya patyon nila dili gud pwede nga patyon nila ang akoang pamilya ug dili sila mubalos.* (The basis is, they do not want their relatives to be killed—they will kill my family it is not acceptable to not take revenge.) *PB\_RQ1*

The idea of revenge-killing has been part of the customs and traditions of the Blaans. Their concept of peace and settlement is anchored on the idea that killing a family member is a license toward killing the opposing family as well.

#### Theme 4: Performing rituals to call on God

In the constant practice of *Pangayaw*, the Blaans have come to practice traditions and associated rituals. Among it is their call for God and the fairies to ask for guidance and provision of blessing for their revenge-killings to be successful. Whenever a *Pangayaw* commences, those that participate in the act call for their Gods, Participant D said:

*Kanang naa na siya, ug muadto naga nina sila didto mangayaw musampit sila sa Ginoo ba ug “(Blaan language)” ang ilang pasabot ana “Ginoo ubani mi sa among paglakaw nga way maiban namo nga kinahanglan kanunay ka makig-uban namo. “Mua na sila”* (Yes there is, when they would go to perform *Pangayaw*, they would ask God which means “May God accompany us in our journey that no one will die among us, you must be with us” They will tell that.) *PD\_RQ1*

In addition to that, the calls ask God for guidance by saying certain words as included in the statement of Participant F:

*Mutawag ka Ginoo, sampit ka Ginoo sir. Nya kuan“ magbalos ko Ginoo tabangi ko kung naa bay sala akong igsuon”... So kanang mutawag o musampit ug Ginoo MULO. “Mulusa tana” ang Ginoo ba sampiton nimo before ka mubiyaha adto ka mangayaw ka, sa yuta. oh “Mulusa diwata” sa langit.* (You will call for God... Like saying “I will get even God help me if he really did wrong to my brother”. So, when you are calling God it is called MULO. “Mulusa tana” is the god that your calling you going to do *Pangayaw*, it means the ground. Mulusa diwata” means the sky.) *PF\_RQ1*

In performing rituals for God, the families of the individuals will perform revenge-killing by blessing their families. Sacrifices of chickens and even the person they want to sacrifice are deemed appropriate as blood sacrifices.

### 3.1.2 Coping strategies of the Blaans in their experience of Pangayaw

#### Theme 1: ...?

The participants of the study utilize coping strategies to cope with their experiences. Among the experiences they perceive was the fear of security because of the possibility of retaliation, participants’ families try to settle their issues with the opposing families through negotiations. A participant stated:

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*Ah kaning kuan, mga igsoon niya ug iyahang uban anak, amoa silag istoryahan nga dili namo mubalos kay maghulat lang mo kung unsay kaning husay nila. Kaning sa tribal. (Ah, his siblings and his other children, we talked to them that we will not retaliate because you will just wait to see what they will settle.) PA\_RQ2\_*

Some others try to convince the families of the victim to not proceed with revenge killings and allow authorities to judge the crime committed. In a similar light, members would also agree if opposing parties aim to settle the issue. This is to avoid the predicament from going further. However, there are also cases where participants flee from their homes to avoid further damage as well. As participant M mentioned, as a mother of a child that committed a crime the opposing party refused their call for settling the issue, consequently, they chose to leave.

*butang ta muingon ang kalaban aregluhon, kami sa among sitwasyona nga akong estoryaa, ang among estorya sa kalaban aregluhon lang nato. Para dili ta magdako, karon kay dili man sila musugot, karon dili name kauli didto sa amoa. Diri nalang mi sa ubos para way damay. (We cope with it, initially was through settling it, we asked the enemy to settle it. To prevent it from going big, but they did not want to settle it, we can no longer go back to our place. We are staying here to avoid involving other people.) PA\_RQ2\_*

On other hand, those that ask for help from authorities have a more fruitful result in terms of negotiations. Adding to that, monetary compensation is also generally effective at settling negotiations if authorities interfere with the settlement of issues. Participant N vouched:

*Mao tugi agi namo sa barangay ang amuang kapitan, gianhian mi ni kapitan so nagtesting daw ug kuan ug imuha pangayo pilay penalty? Mao tu ang gibungad sa akong asawa mao ni ang kantidad. Kato ug dili sila mubayad sa imong kantidad padayon unta akong pagfile ug kaso nila. Karon kay aminado man sa among kantidad nauyonan nila, wala nahusay na mi. (I ask for an advice from the attorney and according to him we will summon them at the barangay to get a settlement and talk about the amount of the penalty. And my wife give the amount and they have agreed to it. And if they did not, I would continue the case if ever. Now we are settled.) PN\_RQ2\_*

Once settled, members of the families of Blaans will meet to create a blood compact to strengthen their successful negotiation. The blood compact is meant to indicate an assurance that the members of both families will not retaliate.

*Kung magtakdona ang nabaslan nga musugot napud ug negotiation silbi nga table na mag-abot sa usa ka lugar diha na magestoryahanay mag SADYANDI na imnanay ug dugo aron di na mausab ang panghitabo. Oo, naay blood compact na mahitabo. (When the bereaved agrees with the negotiation, it will serve as a board to arrive at a place where SADYANDI will talk to each other and drink blood so that the situation will not change. Yes, there was a blood compact.) PG\_RQ2\_*

In the same light, despite their eagerness to practice revenge-killing on behalf of their family, advice allowed them to prevent it from happening. Somehow, because of external intervention Participant E relied on the intervention of authorities to settle the crime of killing their relative.

*Ang gihimo namo sir, gipa-abot namo sa konseho sa barangay, didto naming balik ang mga relation namo sir. Sakit pud to sa amoa sir, gusto ta ko mubalos ug*

*Pangayaw sir kaso naa may ningtambag sa akoo nga isa ka tawo nga salig lang mi sa politiko. Ipaabot lang nato na sa konseho. (What I did sir, we waited for the trial of the barangay, that was when our relationship was mended. It was painful, I wanted to take revenge but someone advised that I must trust in the government (trial).*  
PE\_RQ2\_

Finally, settlement of issues on retaliation through negotiations allowed some Blaans to avoid further damage to their families. Be it through monetary negotiations or through the help of authorities, members have the option to settle issues on crimes committed without resulting in revenge killings. Once successful, traditional blood compact allows Blaans to feel that they are safe, however, if not successful, they may continue to live in fear of constant retaliation.

#### Theme 2: Praying for the enlightenment of both parties\_

In dealing with the experiences of how some Blaans feel that the act of revenge-killings is wrong, they pray to their God for enlightenment. As Participant B has stated:

*Sakit sir, pero amo lang i-dibdib kay sa amoang huna-huna mali man gud to...Nag-ampo, nga unta lang tama na unta to. Dili nato mausab, sukad karon dili na unta sila mubalos kay mafeel man gyud siguro na nila nga mali ang ilahang gibuhat. (It hurts, but we kept it in our hearts because if we think about it, it was wrong. I prayed that it would stop. It should not be done again starting today, no more vengeance because they must feel that what they are doing is wrong.)* PB\_RQ2\_

The practice of *Pangayaw* is not entirely a belief that is acceptable and considered right, even in the entirety of the Blaan tribe. Thus, others who see this as a wrong practice can only pray that others no longer feel the necessity to retaliate and that those who practice it see that whatever they are doing is not acceptable.

#### Theme 3: Avoiding the opposing parties\_

As mentioned, some negotiations may not be as successful as others may want it to be. Other Blaan families instead flee and avoid the opposing families instead, as Participant M has stated:

*butang ta muingon ang kalaban aregluhon, kami sa among sitwasyona ng akong estoryaa, ang among estorya sa kalaban aregluhon lang nato. Para dili ta magdako, karon kay dili man silamusugot, karon dili name kauli didto sa amoa. Diri nalang mi sa ubos para way damay. (We cope with it, initially was through settling it, we asked the enemy to settle it. To prevent it from going big, but they did not want to settle it, we can no longer go back to our place. We are staying here to avoid involving other people.)* PM\_RQ2\_

In avoiding, not only can they evade the retaliation of opposing families, but they also aim to delimit the possibility of other people being from being involved. Even though avoidance would mean that they need to travel to other places, leave their homeland, and continue to make sure that they are physically safe along with their families.

#### Theme 4: Accepting the Situation and Moving On\_

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Retaliation usually occurs in cases where Blaans feels that their family members and loved one are stripped of their lives involuntarily. Because of anger, they retaliate and practice revenge killings in the hope of providing justice for the crime that was committed against their family. In failure to kill, despite the attempts for revenge-killings, they accept the idea that they have at least tried to retaliate despite not being able to kill the person who committed the crime. Participant M said:

*hm, makamove on. Oh nalipay ko uy naa lay balos sa among among magulang pero wala man namatay. naa pa kay gibat ikasuko kay wala man gud namatay tung nagpatay sa imong magulang Anonaman kay di kaayo tanto sakit kay nakabalos na mi gamay pero di kayo. (Hmm, to move on. Yes, I am happy because I did get even, but he did not die. I still feel angry since the one who killed my brother is still alive. It was not painful since we already got even. But I cannot feel happy.)* PM\_RQ2\_

On the other hand, in the case of Participant F, they have allowed time to heal their worries and anger for the person who committed the crime and grief for their bereaved.

*Kanang malipayon, kaning nawala na ang kaguol pila nakatuig. Naguol pa ko ana, pero nawala na siya ninglabay ang isa katuig...move on. (I was glad the worry for the past few years was gone. I was worried, but subsided after a year. Moved on.)* PF\_RQ2\_

Lastly, individuals with bereaved families can accept and move on after a predicament or the death of a loved one. Furthermore, somehow, time allows them to live their lives without ending up with revenge killings.

#### Theme 5: Asking for Intervention from the Barangay and Local Government Unit\_

The inclusion of legal authorities is also among the ways that would aid the Blaans in coping with the experiences of revenge killings. Although *Pangayaw* is a practice within their tribe, the Blaans have realized that helped gain from external affairs. With the help of barangay officials, settling the issues through monetary compensation is easier. The option of unsuccessful negotiation that may end with revenge-killing is reduced because, in legal aspects, Blaans have recognized their right to file cases and convict those who have done them wrong. A participant divulged their experience on this:

*Mao tugi agi namo sa barangay ang amuang kapitan, gianhian mi ni kapitan so nagtesting daw ug kuan ug imuha pangayo pilay penalty? (I ask for an advice from the attorney and according to him we will summon them at the barangay to get a settlement and talk about the amount of the penalty.)* PN\_RQ2\_

Similarly, Participant E said:

*Gipa-abot namo sa konseho sa barangay, didto na ningbalik ang mga relation namo sir...salig lang mi sa politiko. (I waited for the trial of the barangay, that was when our relationship was mended...trusted the trial (process)).* PE\_RQ2\_

The urge to retaliate is suppressed as Blaans recognize that they can lean on authorities for help and guidance. Adding to that, this may imply that external affairs and intervention allow objective judgment of their cases dissimilar to the tribe's leaders that adhere strictly to the values and customs of their practice of *Pangayaw*.

### 3.1.3 Insights the Blaans Share about Pangayaw

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Table 3 illustrates the themes found in the analysis of the answers of the participant's significant statements that answered the question "What insights can the Blaan's share about Pangayaw?" These are as follows: *stop the practice of Pangayaw, and ask for the government's intervention.*

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#### Theme 1: Stop the practice of *Pangayaw*.

The Blaans have practiced *Pangayaw* for a long time, even today. Moreover, with their various experiences and ways to combat the effects of this practice, they have come to delineate the need to stop this from being practiced even further. Instead, the government should help the IP have a livelihood and a farm-to-market road to stop the members of the tribe from committing wrongdoings.

*Unta undangon unta ning maong Pangayaw. Kinahanglanun ta nga ang tawo magbinut an unya ang atong gobyerno hatagan ug kahayag ang mga nitibo unta sama sa panginabuhian, mga kalsada nga nindot para ang tribo dili maghuna-huna ug daotan.* (Hopefully this should stop (*Pangayaw*). Should the people be free, then our government will aid to the natives in their livelihood, roads that are beautiful so that the tribe does not think evil.) PG\_RQ3.

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Similarly, government authorities must approach leaders of the Blaan tribe to talk about stopping the practice of *Pangayaw*. This act should prevent the practise of revenge killings that affects everyone in the tribe. Participant A deliberately said:

*Adtoon na nila didto sa sa mga kadagkuan sa mga Blaan estoryahan nila... dili na mangayaw kay daghan ug maapektuhan.* (They should to the people with authority to talk... stop the practice of *Pangayaw* because it affects everyone.) PA\_PQ3.

Similarly,

*Ang imuha diha, ang ako diha muadto ko sa parehas ana munisipyo. Muadto ko didto kinanglan aregluhon ning problema siya kay kaning Pangayaw lisod kayo ni siya ug masugdan.* (For me I would go to the Municipal. I will go there to settle the problem because *Pangayaw* is very difficult (to end) the moment it started.) PD\_RQ3.

On the other hand, people must also try to take advice from people who will most likely do revenge-killing.

*Tambag, tambagan namo nga ayaw nahimo ag ingon ana kay dili na mayo niya dili man pud sila makapugong sa ilahang gibuhat.* (Advice. I will advise them to stop it because it is not good.) PB\_RQ3.

Lastly, insights of the member so the Blaan tribe have mentioned that there is a need to stop the practice of *Pangayaw*. This is detrimental to other people's health and must not be further entertained.

#### Theme 2: Ask for the Government's Intervention.

The Blaans shared their insights on how government intervention is relevant to ensuring that the practice of *Pangayaw* is not the only way towards attaining justice for their bereaved loved ones. They believe that based on their experiences, legal authorities are present, and reaching out to them could be a way to avoid chaos. Participant E said:

*Lisod kaayo sir magpadayon ang kalinaw. Dili ka kapanginabuhi ug tarong kay ang naa ra sa imong daplin kay puro ra kagubot. Sir naa may barangay officials ipaabot sa ilaha.* (It would be difficult to maintain peace. You will not be able to work properly because you are surrounded by chaos. There are Barangay officials report it to them.) PE\_RQ3.

Adding to that, members ask that government officials show care and involvement in the discussion of *Pangayaw*. They must make an effort to communicate with the people of the tribe in order to stop killings involving innocent victims.

*Amoang gusto unta ang gobyerno magpakabana anang mangayaw. Walaon na unta ng Pangayaw kay daghan man ang mangamatay nga walay sala.* (We would want the government to care. Stop the practice of *Pangayaw* because a lot of uninvolved individuals are being killed.) PA\_RQ3.

On the other hand, there are other ways to settle the problem of committing crimes. The involvement of the officials could be possible if people ask for their help, and the *Pangayaw* practice is not followed by a few acts of revenge-killings within the tribe; intervention of external affairs may provide them with the resource they would need to stop and settle *Pangayaw*. Participant L stated:

*Ang dapat himouon kung kinsa kang to nakasala naa namay paraan nga balaod file-an nimo ug kaso, ipatawag nimo sa barangay.* (Those who did something wrong, there is law you can file for case, or go to barangay.) PL\_RQ3.

Also:

*Dapat ang gobyerno ana, kay wala ma sa gobyerno nga gitugotan ang Pangayaw. Di ba wala man na sa balaod, Dapat katu unta dapat sundon unta sa among katribo nga blaen katung mando sa balaod. Dapat walaon lang unta tung sapagkakaran ang Pangayaw.* (Since the government did not permit it. Killing is not allowed by the law, we must adhere to it. You can file case so that you can get the justice you want from your Blaan tribe. *Pangayaw* should not be performed anymore.) RQ3 PN KII1.

The Blaans identify their rights as a human and a government member who has the right to be encompassed by Laws that undermine killings among people. The Blaans believed that government interventions must see that the law protects their right, knowing that the values and customs of the tribe cannot provide them with the protection and right to live peacefully as members of the society.

## DISCUSSION

### 3.3.1 Live Experiences of The Blaan People in their Practice of Pangayaw

Living with fear for the life of their family and their own, they have lived with constant fear for security, for settlements, and for seeking ways to avoid retaliation. Moreover, through these times, they abide by their tribe's customs—they perform rituals to call for Gods and fairies,

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and somehow, during this time, members of the bereaved families would say that they have achieved relief after avenging and dead loved ones.

### Theme 1: Fear for security.

In conducting and continuously practicing *Pangayaw*, members of the tribe are fearful. An increasing body of research shows that a vengeful nature is connected to several adverse psychological effects. As a result of these negative repercussions, there are more psychological effects and despair, as well as a decreased sense of fulfillment in life [11](Azmy, 2019). Post-traumatic stress disorder and psychiatric morbidity symptoms have also been associated with strong vengeful desires and a better ability to carry out these wants [11](Cardozo, Kaiser & Kaiser, 2018).

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The *Pangayaw* technique depends on counterattack or attack against the practice. *Pangayaw* is usually a form of physical retaliation [11](Torres, 2017). Stabbing, shooting, and hacking are examples. *Pangayaw* is preoccupied with the physicality of vengeance. Some motivations for this include inflicting the most agony and harm on the transgressor as possible to deter future harmful behavior.

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### Theme 2: Seeking for settlement to avoid retaliation.

It was found that after revenge killing, members of either the bereaved families may seek to avoid the retaliation of another through the payment of money or other forms of tangible exchange to halt the *Pangayaw* from happening once again. Contrary to Aase [11](2017), members of the Blaan tribe seek to avoid retaliation through ways that would indicate cowardice or disrespect to their leaders and families.

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Meanwhile, according to Gould [7](2017), the possibility of retaliation keeps members of one group constantly monitoring each other's behavior, resulting in communal order. This is only achievable if family members are prepared to accept money rather than continue to practice the *Pangayaw* irrationally because of personal grudges.

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### Theme 3: Abiding tribe's custom.

According to Tampos [11](2016), several events occur before, during, and after a *Pangayaw*. Numerous factors lead to a *Pangayaw*, such as an offense, transgression, or wrongdoing. Despite the inherent avenging intentions, it is clear that the act of revenge has always been a common response to injustice. Since it constantly goes back to a victim's perspective and how a person interprets an act, there is no precise explanation for what inspires an act of revenge and what gives people the desire to avenge [11](Jackson et al., 2019).

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Another manifestation, according to The Philippine Daily Inquirer [11](2012), a mining company is caught in a *Pangayaw* because massive mining activities are being planned on the Blaan people's territory, which could have a significant impact on their resources and livelihood. Transgressors are terrified of their thirst for retribution. Tampos [11](2015), a narrative from a farmer who once waged a *Pangayaw*, stated that due to poverty, a person has very little to live for, giving people the freedom of second thoughts whenever doing something terrible since they have nothing left to lose. The ARMM has been named the most economically challenged region in the country [11](Durante, Gomez, Sevilla, & Maneg, 2017). Unfortunately, ARMM also has the most prominent cases of revenge killings in the country coincidentally. Picoli et al. [11](2017) pointed out that the biological framework cannot explain the archaeological evidence of violence among social groups.

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According to studies, the cycle of clan revenge is directed at the reproductive success of those engaged. This, he believes, explains women's unique position in combat and the higher prevalence of children among fighters [1]. (de la Rosa, 2018). According to Gelfand [25] (2009), certain cultures see these events and behaviors as significant and self-defining. The fact that a culture's views differ from those of others does not imply that they are invalid.

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Personal vengeance is more common in honor cultures, where avenging injustices against one's family is expected and socially acceptable [1]. (Mancao, 2019). In these cultures, victims who do not seek personal vengeance risk being labelled cowards, jeopardizing their honor [1]. (Aase, 2017).

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#### Theme 4: Performing rituals to call on god.

Traditional tribes like the Blaans have their belief system. One of these is to pray to the Gods and fairies for guidance upon doing something [1]. (Tampas, 2016). In particular, in the practice of *Pangayaw*, the members of the families who are en route to making vengeance pray to the Gods that they may come home and overcome their journey towards the *Pangayaw*.

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#### Theme 5: Feeling relieved after taking revenge.

From a philosophical perspective, revenge is said to be personal and retributive. It is identified as a person's yearning to get even due to perceived harm. A typical observation is that the act of vengeance places a premium on the intimate emotional ties between the spiteful actor and those on whose behalf the revenge is sought [1]. (McClelland, 2017). When people's personal and familial reputations are damaged, or their honor is violated, they become enraged quickly [1]. (Markwica, 2018). These people have a larger drive for vengeance and are more biologically predisposed to hostilities in response to insults to their honor. There are also gender disparities in animosity and punitiveness.

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According to an experimental study, the degree to which people get enraged by injustice is influenced by a variety of contextual conditions, according to an experimental study. The seriousness of the offense and the capacity to identify specific individuals responsible for the violation heighten people's wrath and desire for vengeance [1]. (Richard et al., 2020). It was discovered that a proclivity for anger in everyday life is linked to the acceptance of retaliating for negative behavior with more damaging behavior and self-reported spiteful attitudes and behavior. When they or members of their in-groups are unjustly hurt, they experience various negative emotions, including rage, grief, and humiliation. Anger, more than any other emotion, is strongly linked to a desire for vengeance [1]. (Wen-Hai et al., 2019). In addition, Jackson, Choi, and Gelfand [1] (2019) provided evidence of some of vengeance's psychological benefits.

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### 3.3.3 Coping Strategies of the Blaans in their experience of Pangayaw

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Throughout the experiences of the Blaans, it was evident that they had experienced challenges. However, data analysis also showed that the people could cope with the challenges. The members of the tribe have employed different coping strategies, namely: settling the issues to avoid retaliation, praying for the enlightenment of both parties, avoiding the opposing parties, accepting the situation and moving on, and asking for intervention from the barangay and local government unit.

## Theme 1: Settling the issues to avoid retaliation.

In a longitudinal study, reductions in revenge motivations on one day were connected to higher life satisfaction, more cheerful moods, and fewer psychosomatic symptoms the next day [1]. (Bono et al., 2020). While the most common type of protective trend in response to community violence was protective-stabilizing, in which young people with more significant environmental factors demonstrate relative mental health resilience while exposed to violence [2]. (Ozer et al., 2017).

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Meanwhile, compensation is to relieve emotional and psychological strains associated with the practice of revenge-killing. This provides tangible evidence that an apology is sincere, other than that it is valued partly for its own sake [3]. (Radu et al., 2019). Meanwhile, recompense is used to alleviate the emotional and psychological pressures connected with the practice of revenge-killing; this gives physical evidence that an apology is genuine, aside from the fact that it is appreciated in part for its own sake [4]. (Radu et al., 2019).

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Researchers have discovered that when perpetrators apologize for their wrongdoings, victims are less inclined to seek vengeance and more ready to forgive [5]. (Zhang et al., 2019), terminating the circular process. Victims are also less inclined to seek vengeance if their perpetrators give some compensation. Participants playing against a defecting player in a prisoner's dilemma game were less inclined to seek retribution by defecting in the following rounds when they got an apology and considerable pay rather than just an apology [6]. (Witvliet et al., 2020).

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Certain aspects and functions of vengeance may benefit the community as a whole [7]. (Elemo, Satici&Saricali, 2018). Transgressors will be afraid of retaliation, which will deter future misdeeds. In a circumstance where transgression has occurred, vengeance punishes wrongdoings, reducing the likelihood of subsequent negative behaviors. According to the findings, revenge-seekers rated the revenge incident somewhat, whereas revenge-recipients rated it as excessive. This demonstrates how a difference in perception can lead to unending cycles of retribution [8]. (Jackson et al., 2019).

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## Theme 2: Praying for the enlightenment of both parties.

The members of the tribe pray to God, asking that they realize the consequence of their actions. The members see this to be and coping strategy. Somehow, they cling to faith to accept the possible unending revenge killings once they start to take place. They leave it to their Gods and fairies [9]. (Tampas, 2016), an action congruent to their beliefs involving their gods and fairies.

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## Theme 3: Avoiding the opposing parties.

Violence is an uncontrollable stressor that can manifest as both a continuous source of stress and a devastating incident that occurs on a one-time basis. A large body of evidence shows that exposure to violence in families and communities significantly negatively impacts young people's mental health [10]. (Altman, Gorman & Chavez, 2018). Violence is an uncontrollable stressor that can manifest as both a continuous source of stress and a devastating incident that occurs on a one-time basis. A large body of evidence shows that exposure to violence in families and communities significantly negatively impacts young people's mental health [11]. (Altman, Gorman & Chavez, 2018).

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## Theme 4: Asking for intervention from the barangay and local government unit.

Others in the tribe elected to seek help from their LGUs, or powerful officials, in order to put an end to the family's revenge killings. It turns out that it's an adaptive retribution role designed to enhance cooperation by preventing others from taking advantage of others' hard work [11]. (Klausen, 2015). Revenge killings are one of the forms of community violence. And evidently, the results it has on the eyewitnesses and its practitioners are not good. Particularly for adolescents, witnessing violence increase higher susceptibility to trauma and PTSD.

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### 3.2 Insights the Blaans share about Pangayaw

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After collecting data on the insights of the Blaan members on the practice of the *Pangayaw*, it is apparent that the members-only wanted two things to occur. These two things were derived: stop the practice of *Pangayaw* and ask for the government's intervention. This indicated a rather negative insight into the said revenge-killing practice.

#### Theme 1: Stop the practice of *Pangayaw*.

As previously, the Blaans advised that their tribesmen should approach people with authority and stop the practice of *Pangayaw*. The Blaans asked the government to talk to the people to stop the practice of *Pangayaw* because innocent victims are involved. Also, during the discourse, most of the members of teBlaan either witnessed and practised the *Pangayaw*, became victims or were simply eyewitnesses—from their responses, members may eventually be at risk of PTSD [11] (Cardozo, Kaiser & Kaiser, 2018). Adding to that, *Pangayaw* never ceased to cause deaths in the tribe and realized the damage which this very physical practice to others [11]. (Torres, 2017). Realizing this, the majority of members agreed to stop the practice of *Pangayaw*.

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#### Theme 2: Ask for the government's intervention.

Having external judicial systems that can reprimand a transgressor on behalf of the victim or offer compensation for the injustice can also reduce acts of revenge. This, in general, may enable a new outlook on practices involving killings and violence. Personal revenge is often the only way to restore justice and honor in countries with weak legal systems or subcultures where victims are unable to rely on the judicial system [11]. (Elemo et al., 2018).

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The word "justice" was one of the primary aspects and the seventh most commonly mentioned word for the themes in a study where researchers tried to find blueprints for retribution [11]. (van Doorn, 2018). Another, taking the law into your own hands, the revenge seeker becomes the jury for the justice of the situation. People usually think of justice when they are thinking of revenge. As stated multiple times, revenge is taken when another harms someone. Some might argue that people reciprocate the harm to the primary transgressor since it is viewed as just. This does not have to be the case always, and people might have other motives than fairness.

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## 4. CONCLUSION

This study has shed light on the lived experiences of the Blaans on their practice of *Pangayaw*, including their ability to cope with it and their insights on the said practice of their tribe. Also, this has become an avenue for the Blaans to share their sentiments about

the practice, how it threatens their physical security and how it challenges their living conditions in fear of retaliation. In addition, it has been clear that the feeling of being at peace after practising revenge-killing is temporary. If the practice is not settled, a volley of retaliation will continue.

This study has allowed Blaans to share their insights on the matter; as evidence, results and discussion, the Blaans deem *Pangayaw* as a practice that must be stopped. Further, as a social sciences educator, I believe there is more to practices anchored on a particular tribe. As people of the tribe are part of a practice or culture—if they are negatively affected by it, I have realized that appropriate interventions must be done to combat it. Teaching my students about the minority groups of *our* society is relevant, and to have this genuine experience of hearing and listening to their stories is heartwarming and alarming. However, I advocate for the beauty of *our* nation's culture and respect its uniqueness. I cannot deny that spreading their stories about their experiences is a simple task that I can do to contribute to a brighter future for the students and every member of the generations of Blaans. This should not only help us explore how Blaans lived with the *Pangayaw* still in practice but also shed light on the lack of knowledge and idea about their screams.

Finally, the Blaans have been unheard of; thus, the Blaans deserve to live in peace while living in a community that includes and protect them as part of the people of the government. This paper should give light on their pleads and hopefully ignite appropriate interventions with respect to the practice of *Pangayaw*. Hopefully, I can extend my goals as an educator and as a person that is raised among the leaders who can voice their feelings and experiences in the academe and on platforms relevant enough for higher authorities to hear.

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13. Lingga, 2017

14. Social Weather Station, 2015

15. UNICEF, 2018

16. Marcano, 2019

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**Appendix A**  
Permission to Conduct

 **UM**  
The University of Mindanao

Professional Schools  
Ground Floor, P5 Building  
Matina, Davao City  
Telephone: (082)305-0645 Local 189

April 27, 2021  
(Date)

The Provincial Head / Director  
National Commission on Indigenous People  
Provincial Office of Davao del Sur  
Mati, Digos City, Davao del Sur

NCIP DAVAO DEL SUR  
**RECEIVED**  
DATE: 5-18-21  
BY: [Signature]

Dear Ma'am/Sir:

The undersigned is currently working on his thesis entitled, - *Pangayaw: Seeking Peace in Vengeance Among B'laan Tribe in Kiblawan, Davao del Sur*."

In this regard, the researcher would like to request your approval to conduct the study in your area of responsibility. Rest assured that the confidentiality of the data collected will be an utmost priority. Attached herewith is the sample of the Interview Guide Questions that reflects the topics and questions to be discussed.

Looking forward to your favorable response on this request.

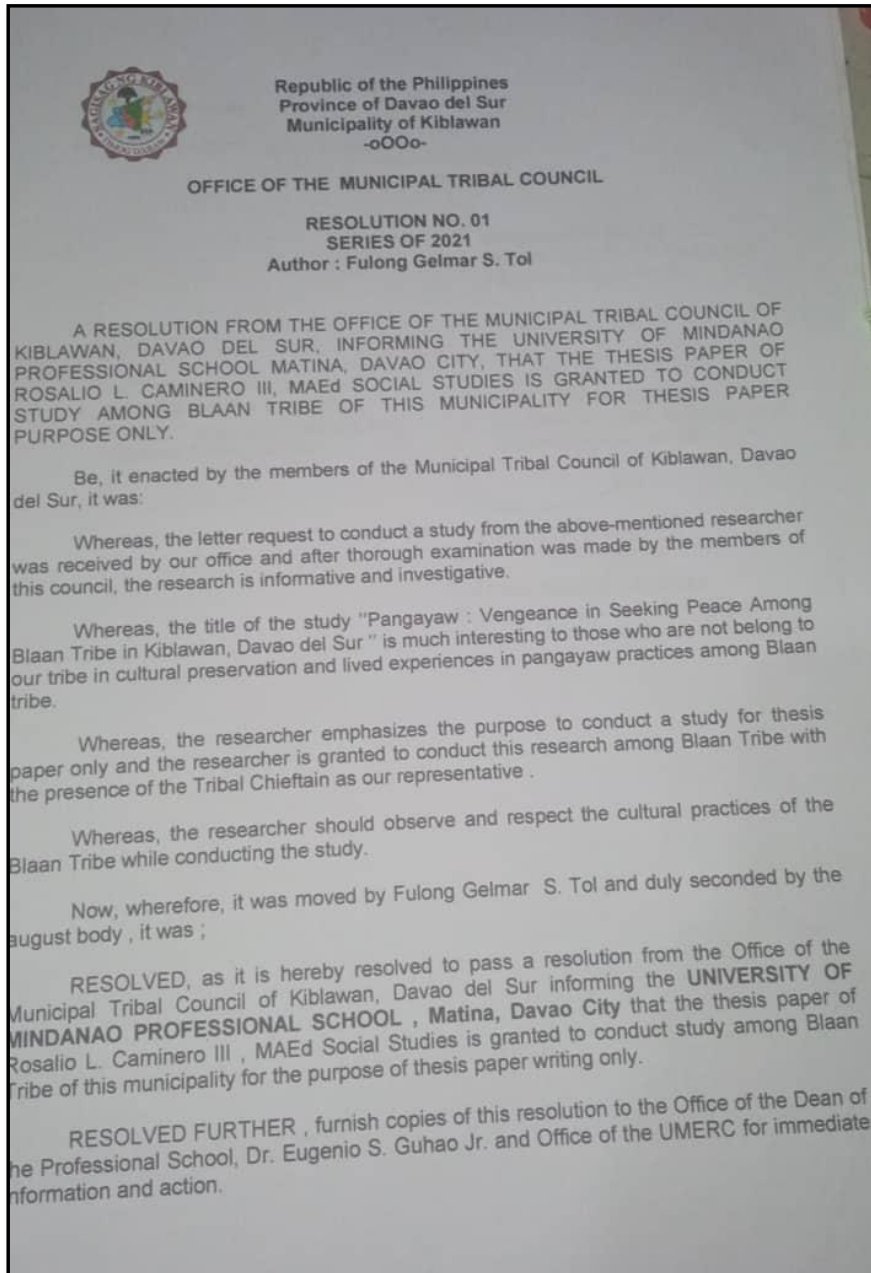
Respectfully yours,  
[Signature]  
ROSALIO L. CAMINERO III  
Researcher

[Signature]  
JERLYN GALANG-BALONES, PhD  
Research Adviser

Noted by:  
[Signature]  
EUGENIO S. GUHAO, JR., DM  
Dean, Graduate School

## Appendix B


### Letter Granting Conduct to Study in Tribal Municipal Council of Kiblawan, Davao Del Sur




Carried Unanimously.

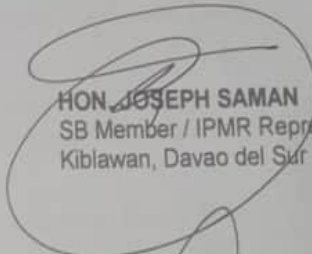
Passed and Enacted : July 13, 2021

Author :


  
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Attested :

  
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Secretary, Municipal Tribal Council  
Kiblawan, Davao del Sur

  
**HON. JOSEPH SAMAN**  
SB Member / IPMR Representative  
Kiblawan, Davao del Sur

Approved :

  
**FULONG GIDEON SALUTAN**  
Municipal Tribal Chieftain/ IPs Chairman  
Kiblawan, Davao del Sur