

Resilience and Peace-Adherence Among Tinguian Women of Today

Dr. Michelle Melinda Ballo-Alzate

Assistant Professor I, College of Teacher Education Department, Abra State Institute of Sciences and Technology, Bangued, Abra-Philippines. Email: mmalzate@asist.edu.ph

DOI: 10.5281/zenodo.6844939

ABSTRACT

Peace and Resilience- two words that usually complement each other. In order for one to achieve peace, resilience is a basic component and vice-versa. For Tinguian women, resilience has been their second nature while simultaneously living the role as protectors and promoters of development and peace in their communities. This is reflected in their culture and way of life. The study used the descriptive-correlational design. The level of resilience of one hundred three (103) Tinguian women respondents was determined through a questionnaire-checklist on a four-point scale and the level of adherence to peace practices was determined using a questionnaire-checklist on a five-point scale. Statistical treatment using weighted mean was used to determine the levels of resilience and peace-adherence among the women in the study. Bivariate analysis was used to identify the significant relationship between the levels of resilience and adherence to peace-building practices among the informants. Data revealed generally “*Very High*” levels of resilience among the Tinguian women respondents. Level of adherence to peace practices was largely “*Frequently Adhered To.*” Taken as a whole, no significant correlation between the adherence to peace practices and the resilience of the women in the study was established. Taken singly, though, there exists significant relationships between resilience along “independence” and peace adherence in the “workplace” as well as a significant correlation between resilience along “social competence” and peace adherence in the “community.” Programs to enhance and strengthen the awareness of Tinguian women on their role as advocates and promoters of resilience and peace are recommended.

Keywords: Culture, Tinguian, women, resilience, peace.

Cite as: Dr. Michelle Melinda Ballo-Alzate. (2022). Resilience and Peace-Adherence Among Tinguian Women of Today. *LC International Journal of STEM* (ISSN: 2708-7123), 3(2), 121–155. <https://doi.org/10.5281/zenodo.6844939>

INTRODUCTION

Peace and Resilience— two words that usually complement each other. In order for one to achieve peace, resilience is a basic component. On the other hand, if resilience is to be developed, peace is inevitable. Today, anything is possible and everything is uncertain. Complex situations brought about by rapid growth and development has certainly affected the cognitive, psychological, physical and moral state of individuals in society. Government has also had its own impact on how people view the world-- whether positively or negatively. It cannot be denied that society depends on how people run the government. The ultimate goal, of which, is to gain maximum services-- as far as taxpayers are concerned, better pay-- for

workers in private and government agencies, and a better life, for those in the marginalized and oppressed sectors of society.

Programs launched by the Philippine government, like the former Operation Tokhang or the newly coined “comeback”—Operation Double Barrel—a flagship program of President Rodrigo R. Duterte in his total war on illegal drugs, has gained insurmountable controversy in the country and in the rest of the world today. Other issues such as extra judicial killings, kidnap-for-ransom, failed negotiations with the New People’s Army, territorial disputes, graft and corruption in government, national housing concerns, mining issues and a vast array of other concerns still face the Filipino nation today. While government is doing its best to improve the living conditions of the people, it is undeniable that the effort is not enough, as termed by Vice President Leni Robredo, “marami pa rin ang nasa ‘laylayan’ ng lipunan,” mostly the sick, the old, the disabled, the children and the women.

In the province of Abra, the effects of these social conditions are also very much felt. Abra has, in recent years, projected a “negative image” in terms of peace and order. In 2001, at least 30 political figures have been killed in the province. Efforts to gain and build peace have been conducted in the province by the government through their Provincial Peace and Order Council, participated by sectoral and church representatives, men and women in education, line agencies and NGOs. Measures to promote unity and a sense of security among the people of the province, including the Tinguian minorities, have also been undertaken.

The Tinguians are indigenous people of the province of Abra located in the Cordillera region of northern Philippines. As of 2003, Tinguians dwell in all of the 27 municipalities of the province, comprising 40% of the total population and occupying almost 70% of the total land area.

Having knowledge of the aforementioned, it is not prejudicial to postulate that they, too, have their own concerns and issues regarding peace and order and conflict resolution in their respective communities. History reveals that Tinguians were the original settlers of Abra. There are, however, two differing views on why many of them are now found in the uplands. First, is that the Tinguians moved because they did not want to be under the Spanish colonizers. Second, claims have it that they were pushed to the mountainous areas by the more aggressive Ilocanos from the Ilocos coast (DWCB Research Center: 2003). Either way, it is clear to conclude that they have become victims of oppression and discrimination, forcing them to dwell into the uplands of Abra in order to live a peaceful life.

These Tinguian communities have also established their unique form of government and developed their own peace practices and pacts that apply to their ethnic cultural beliefs, traditions, and way of life. Albeit these efforts, though, peace and order conditions remain futile, as Abra still remains one of the most critical areas in the country in terms of violence and criminality.

Incredibly, despite the challenges and adaptations they have experienced through the years, Tinguian people have managed to keep their traditional culture existent and their identity intact. This is a clear manifestation of the resilience they have developed in time.

Resilience is a term that denotes people who have the ability to recover readily from illness, depression, defeat, or other kinds of adversity. This is usually experienced by the people who belong to minorities and marginalized sectors of society like children, the old, the physically and mentally challenged, and the women.

Resilience is a strength considered essential by men and women. Both groups need resilience to deal with difficulties in life. But in the process, women often need more resilience than men to overcome traditional obstacles placed in their way. This is in order to advance or move forward and cope up with life. However, many women are unconscious of the amount of resilience they have.

Co-equally there are also women who are advocates of peace through education. Education, many believe, is the real key to success. Success in whatever plans and endeavor an individual or society wishes to pursue to achieve its ultimate goal, that is, positive development. And positive development may only be achieved in fostering a peaceful and harmonious relationship. A relationship that can further be nurtured by women-- women who have developed within themselves a pool of coping mechanisms to hurdle the challenges in life, and one of them—resilience.

For Tinguian women, resilience has been their second nature. This is reflected in their culture and way of life. Even in the course of history, women have been downplayed in their role as protectors and promoters of development and peace as compared with their male counterparts. But this does not dampen and discourage the Tinguian women from doing their heroic and incredible roles in life--from being a mother, a wife, a career woman, a housekeeper, a community servant, a servant of God, a fighter for peace and several multi-faceted responsibilities and challenges they are endowed with. From precolonial period to the present time, this process of character transformation has developed within the women of the minorities, especially those who have are educated.

Tinguian women have established themselves through the test of time. Their culture, their rich and intricate history, their exposure to different types of government and politics, their ethnolinguistic affiliations and socio-demographic backgrounds plus their personal experiences, challenges, advocacies and learnings through time, add up to the uniqueness of their identity. All of these contribute to the resilience they have developed. In whatever sector of society they belong to, women have that “motherly instinct” of instilling peace and harmony within themselves, in the family, the workplace and the rest of society.

Given the aforementioned, the researcher is driven to explore on resilience and peace perspectives of Tinguian women. Further, the study hoped to determine the level of resilience and the level of adherence to peace-practices of the women informants. It also sought the

correlation between the level of resilience and the level of adherence to peace-practices of the women in the study.

Objectives

General Objective: To make a base line study of resilience and peace-adherence perspectives of Tinguian Women in Abra.

Specific Objectives:

To determine the level of resilience of the Tinguian Women Respondents along:

- a. faith,
- b. perseverance,
- c. self-esteem,
- d. acceptance,
- e. humor,
- f. independence, and
- g. social competence.

2. To identify the level of adherence to peace practices of the women in the study along:

- a. personal domain,
- b. family domain,
- c. work domain, and
- c. community domain.

3. To determine the relationship between the level of resilience and the level of adherence to peace practices of the respondents.

LITERATURE REVIEW

Review of Related Literature

The following encompass literature, theories and studies on women and their concepts of resilience and peace, the Tinguian culture and their peace practices. Further, this chapter cited the role of women in peace-keeping and peace-building in the different structures of society.

Women and Resilience

The researcher once read in one very significant occasion for women that the most difficult but most highly rewarding job in the world is to be a mother. To be a mother means conceiving a child, carrying the unborn for nine months or so, going through mood swings and unfathomable cravings, and eventually giving birth with half of her life “buried under the ground”. But once a mother hears the cry of her newborn, and sees the little face of the angel as she wraps the child around her arms, then she has received her most precious reward, a pay that will never be equaled neither exceeded. And she is happy, contented and complete.

Undoubtedly, a mother’s work is not yet done. Rather, it has just begun, as mothers continue to raise, serve, protect and care for their children, and the rest of the family—including the fathers. In today’s modern setup, more often than not, women are compelled to help feed and contribute financially in raising the family, whether the husband is capable and able or not. Women have developed, through

time, that conscious desire to find means and ways of having “a say” in the household orchestration. Usually, a woman starts her day the earliest, as she needs to prepare food, iron clothes, bathe the children, do the dishes before she goes off to work in the morning. And ends her day the last as upon reaching home from work she goes straight to the kitchen for another round of chores for the family. Rarely does a woman complain as she has accepted that this is her responsibility and she is happy and fulfilled with it. Despite all efforts, though, the woman is still considered as a “second class” entity in the family. This has been the perennial condition of women, not only in the country, but in the rest of the world.

Unquestionably, men were more favored than women, as women were expected to do “round-the-clock” responsibilities at home. On the other hand, men were expected to raise money for the family, and as a reward, were privileged to hang out with friends after a day’s work, and still be treated like kings at home. As such, women were branded the title of “housekeeper” or “househelper” as a profession.

The double-standard has always been tagged to women. According to Indonesian novelist Aam Amila (cited in Kintanar, 2008) society continues to depict women as stereotypes and victims, adapting too easily to everyday traditional roles and expectations of women.

The Philippines is thus unique, among other countries, as its women are very much involved in current social issues that affect present-day Philippine society. One of these is the problem of migrant labor. More and more Filipinas experiencing oppressed economic conditions at home, go abroad to work as domestic helpers. Some of them with degrees, some with families but need to endure the separation, culture shock and at times undignified treatment of employers in the hope for better lives. A body of young feminist writers actively wrote, published and performed their works to express women’s struggles, pains, sacrifices, hardships experienced amidst a stereotypical society.

Social Role Theory

According to Alice Eagly (1987,2009) and Eagly and Wood (2010, 2013) as cited in King, 2017, to understand gender, there is a need to understand the larger social and cultural institutions surrounding the phenomenon of gender identity. Social role theory as introduced by Eagly, is a theory of gender development that acknowledges the physical differences between the sexes that historically led men and women to perform different tasks; but it also points out the ways that these differences color social expectations and create and support social structures that limit opportunities for both men and women. These assert that the division on labor put a stigma to the roles that both sexes were allowed to play in society, the men performing work outside the home, while the women assuming home and child-rearing activities. One prediction from social role theory though, as stated by Carothers & Reis, 2013 and Eagly & Dickman, 2003 (cited in King, 2017) is that as social structures change, gender differences should decline. Such results challenge the evolutionary perspective on gender differences.

Resilience Defined

All of us face challenges from time to time that seem overwhelming or that knock us back. That’s life. It’s the ability to get back up, get back on track and get back into the game that requires resilience. Resilience is a scientific term that applies to materials or things that have the capacity to return to their original shape after being bent or stretched. Over time, however, the term has been applied to people as well. People who have the ability to recover readily from illness, depression, defeat, or other kinds of adversity.

For many women, resilience is a strength considered essential. Resilience is the process of adapting well in the face of adversity, trauma, tragedy, threats or significant sources of stress — such as family and relationship problems, serious health problems or workplace and financial stressors. It means "bouncing back" from difficult experiences.

Resiliency Theory

In order to fully understand the concept of resilience and its contribution to holistic development, Zimmerman in his online article entitled Resiliency Theory: A Strengths-Based Approach to Research and Practice for Adolescent Health at <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3966565/> retrieved on Feb 10, 2017, conceptualized the Theory of Resiliency.

As reflected in his research, the Resiliency Theory provides a conceptual framework for considering a strengths-based approach to understanding child and adolescent development and informing intervention design (Fergus & Zimmerman, 2005; Zimmerman & Brenner, 2010). Resiliency theory supplies the conceptual scaffolding for studying and understanding why some youth grow up to be healthy adults in spite of risks exposure (Garmezy, 1991; Masten, et al., 2007; Rutter, 1987; Werner & Smith, 1982).

Resiliency focuses attention on positive contextual, social, and individual variables that interfere or disrupt developmental trajectories from risk to problem behaviors, mental distress, and poor health outcomes. These positive contextual, social, and individual variables are called promotive factors (Fergus & Zimmerman, 2005), that operate in opposition to risk factors, and help youth overcome negative effects of risk exposure. Fergus & Zimmerman (2005) identified two types of promotive factors: assets and resources. Positive factors that reside within individuals such as self-efficacy and self-esteem are defined as assets. Resources refer to factors outside individuals such as parental support, adult mentors and youth programs that provide youth with opportunities to learn and practice skills. Assets and resources provide youth with the individual and contextual attributes necessary for healthy development.

In a study conducted by Williams (2012) on educational resilience among African-American students, ten main themes emerged: school-related parenting practices, personal stories of hardship, positive mother-child relationships, extended family networks, supportive school-based relationships, school-oriented peer culture, good teaching, extracurricular school activities, social support networks, and out-of-school time activities. The first four themes shed light on the family factors that influenced students' academic success. The next four themes spelled out the school factors reported as important to their academic success, and the last two themes addressed factors in their communities that influenced their academic achievements.

Similarly, a study conducted on resilience among minorities by Gunnestad (2003) identified a number of different protective factors that brought about resilience. These are factors within the child or in its environment that reduce the effect of risk factors and or strengthen the child's ability to overcome the difficulties. In his study on the Travellers and Sans, Gunnestad grouped the protective factors in three groups. These factors were :1) Network factors – external support; 2) Abilities and skills – the children's own resources; 3) Meaning, values and faith – existential and cultural support (Gunnestad 2003 and 2006).

Characteristics of Resilience

People that who have overcome hardships, tremendous obstacles, struggles or disease often feel that life goes from black and white before to many beautiful colors after. These are the people who have developed a tremendous amount of resilience within themselves. They practice mindfulness. They stop comparing themselves to others. They find humor in everything. These are characteristics resilient people possess.

Charney, as published in an online article entitled What Is Resilience? - 10 Critical Characteristics Of Resilience posted on October 1, 2012 at <http://staroversky.com/blog/what-is-resilience-10-critical-characteristics-of-resilience> retrieved on March 24, 2017, listed the following 10 critical psychological elements and characteristics of resilience: 1.) Optimism. Those who are extremely optimistic tend to show greater resilience, which has implications for cognitive therapies that enhance a patient's positive view of his or her options, thereby increasing optimism; 2.) Altruism. Those who were resilient often found that helping others was one way to handle extreme stress, which can also be used therapeutically as a recovery tool; 3.) Having a moral compass or set of beliefs that cannot be shattered; 4.) Faith and spirituality. For some POWs, prayer was a daily ritual, although others were not at all involved or interested in religion; 5.) Humor. Know how to reframe situations and experiences. Be able to laugh at your own self; 6.) Having a role model. Many people with role models draw strength from this. For treatment, using a role model, role modeling, or helping someone discover a role model can be beneficial; 7.) Social support. Having contact with others who can be trusted, either family or friend, with whom one can share most difficult thoughts was important in recovery; 8.) Facing fear (or leaving one's comfort zone); 9.) Having a mission or meaning in life; 10.) Training. One can train to become a resilient person or to develop resilience by experience in meeting and overcoming challenges.

Significantly, in an article published online by Gantner titled Women and Resilience, Wagnild, an expert on the psychology of women, created a "resilience scale" (www.resiliencescale.com) so that women can determine their level of resilience and from that, learn what they need to do to increase it. She identified five characteristics of resilience as 1.) A sense of purpose. Without a sense of your purpose in life, you lack a driving force. So, how do you know what your purpose is? Ask yourself: What do I do that others value? In what ways and by whom am I needed every day? What in my life has the most meaning? The answers will reveal your purpose; 2.) Perseverance. Giving up is always the easy way out. Resilient people demonstrate the ability to stick to things and get them done; 3.) Equanimity. Stay balanced. Understand that regardless of the situation it is never entirely bleak nor entirely positive. There's a middle ground that allows you to see all possibilities and will help to give you the optimism needed to make things better; 4.) Self-reliance. Belief in yourself needs to be realistic to be helpful. Remember the challenges in the past that you have met successfully and those that were less successfully met. You can learn from both experiences and develop problem-solving skills that help to build self-reliance; 5.) Existential aloneness. To be truly resilient, you need to be able to live with yourself. You can also call this, "being comfortable in your own skin." Truly resilient people need to have this ability. You need the sense that, if necessary, you can go it alone and take a course of action that may not be popular, but which you believe in.

Similarly, in an online article posted by Smita Malhotra, M.D. on Aug 24, 2014, (http://www.huffingtonpost.com/smita-malhotra/resilient-people_b_5507387.html) there are 5 Characteristics of Incredibly Resilient People namely: they practice mindfulness—mindfulness is the art of paying attention to your life on purpose. Mindful people monitor the thoughts that come through them. However, instead of reacting to their negative thoughts, they observe them like a storm that is

passing through. Furthermore, they pay attention to what is right in their lives. They give it strength and value, thereby turning up the volume on the beauty that surrounds them.

They understand their role in the universal flow of life. They realize that they are a part of a divine cycle of life and death. The world will continue to change around them. But at the center of this tornado, is their mind, where there is tranquility and calm. Second, they don't compare themselves to others. They don't spend their time feeling sorry for themselves. They realize that every soul has a different journey and therefore it is pointless to compare the path of your life with someone else.

They are continually trying to be the new and improved version of themselves. And as long as they are better than they were yesterday, they know they are on the right path. Third, they understand that after every big setback is an even bigger transformation. Resilient people understand this. They see difficulties as stepping stones to a transformation. Fourth, they find humor in everything. Laughter, in its very highest form, is a spiritual practice. When we laugh with others, we gain a sense of interconnectedness and belonging. Still, according to Malhorta (2014), laughter can do wonders for our health as it lowers blood pressure and increase vascular blood flow. As they say, "laughter is the best medicine".

And last, they do not try to control their lives. The journey of a hawk depends on both the hawk and the wind. The wind is your life. It is all the things that happen from the time you are born and the time you go home. Elegant spirits don't know what will come up next, the same way that hawks don't know which way the wind will blow next. This doesn't bother them, because they don't try to control their lives any more than hawks try to control the wind. Resilient people do not try to control their lives. They surrender to the flow of the wind. They adjust their sails and ride the next wave of their life. This is like saying "there is time for everything in the right time". Then they know that they have been transformed.

Calaguas (2013), in his study of resilience for college students, came up with three basic terms that may be subsumed in most of the definitions of resilience. These terms are: risk or adversity, positive adaptation or competence, and ameliorative or protective factors (Gizir, 2004 in Calaguas). After conducting the study, he came up with seven factors that characterized resilience, these are: faith—accepting the fact that all people encounter problems, accepting the fact that problems are part of life, praying to God, believing that one is always with God believing that problems have solutions. The second is perseverance—thinking of one's goal in life, recognizing the need to continue, recognizing the need to continue despite problems, trying harder, focusing more, telling oneself not to give up, and telling oneself not to let the same problems happen again. The third is self-esteem—believing that one can manage everything, believing that one is more fortunate than others, and believing that one will not fail.

The fourth factor is acceptance—accepting that life can be difficult at times, accepting the fact that one cannot have everything, and accepting the fact that life is not perfect. The fifth is humor—not taking problems too seriously, laughing at one's problems, joking around, and smiling as if nothing happened.

The sixth factor is independence—keeping everything to one's self, believing that no one will help except one's self, believing that one is responsible for everything that happens to one's life, and telling one's self that problems have to be faced independently. And the last factor is social competence—telling one's problems to friends, listening to what people say, and asking help from other people other than one's family members.

In the end, as Wagnild (cited in Calaguas:2013) expressed, resilience is important to a person's mental and physical health. Resilience protects a person from depression, fear, anxiety, helplessness, and other negative emotions. Resilience thus, improves a person's quality of life.

Women and Peace

What is peace in the frame of mind of the women? We are all searchers for peace. We all thirst for a world that is free from violence and discrimination; free from emotional stress caused by relationships at home, in the workplace and in communities we live in. We also seek for conditions that free us from threat of displacement due to war, natural disasters and poverty. But is this all there is to a woman's definition and role in peace building?

Peace Defined

In the Merriam-Webster's Dictionary (<https://www.merriam-webster.com/dictionary/peace>) five definitions of peace are given. First, it is a state of tranquility or quiet, such as a.) freedom from civil disturbance; b.) a state of security or order within a community provided for by law or custom. Second, it is defined as freedom from disquieting or oppressive thoughts or emotions or self-peace. Third, it is described as harmony in personal relations. Fourth, peace is a state or period of mutual concord between governments or a pact or agreement to end hostilities between those who have been at war or in a state of enmity. Lastly, the word "peace" is used interjectionally to ask for silence or calm or as a greeting or farewell.

Definitions earlier mentioned are the common or general concepts on the word "peace". It is worthy to note that nowadays, the word "peace" is interpreted in unique and specialized ways by societies and organizations. One of them, the women.

In almost all countries, women continue to be under-represented in decision-making positions. Their work continues to be undervalued, underpaid, or not paid at all. Out of more than 100 million children who are not in school, the majority are girls. Out of more than 800 million adults who cannot read, the majority are women.

In 1977, the UN General Assembly adopted a resolution inviting member states to proclaim a united nations day for women's rights and international peace—international women's day—in recognition of the fact that securing peace and social progress and the full enjoyment of human rights and fundamental freedoms require the active participation, equality and development of women and to acknowledge the contribution of women to the strengthening of international peace and security.

Empowering women is not only a goal in itself. It is a condition for building better lives for everyone on the planet." (<https://www.unwomenforpeace.org>). Evidently, the tone of the message signifies a clear admission on how women, for many years, have been downplayed by society. Today, society takes a different stride as women have started organizing themselves in their desire to be heard and not be secluded in predetermined corners of society. These are the women who fight for gender sensitivity and gender equality.

Feminist perspective on peace

Most political systems tend to be patriarchal, and as such, women generally are removed from the decision-making process for structural, political, or cultural reasons. In cases of war and conflict, oftentimes women have little choice in whether they even are or become part of such a conflict. As

Pankhurst writes, "Where there is no front line, as conflict is fought out in people's homes, with light weapons, and where the reason for fighting is the very existence, or at least presence, of people with a differently defined identity (usually ethnic), women have been placed on one side or another whether they actively choose this or not." This idea of agency is then specifically applied to women by Eduards: "Because women are supposed to be closer to nature than men, and nature is regarded as unconscious and inert, one position maintains that women do not have agency." (<https://www.rienner.com/uploads/51e7fdb3e1723.pdf>).

In a document titled "Cordillera Women Peace Encounters: Growing the Circles of Peacemaking and Peacebuilding among Women in the Cordilleras—For Abra Province" by Baltar (2015), Tinguian women in Abra, especially those caught in armed conflict villages, believe political conflict and a disorganized community caused all the trouble. According to a participant, even the groups of elders are not organized even today, unlike before when a Bodong system was in place. Ultimately, the group came up with actions and timelines which they have done to promote peace and they have delineated the following women's activities: Organized the women, helped in the implementation of an ordinance crafted by the women, put up women's organization to stop violence against women, good leadership, took active involvement to stop conflict, save lives, curtail corruption. Today, the women have reintegrated themselves to the mainstream and would like to move on.

Finally, their visions of a peaceful community were identified as: having abundant vegetation, rice farms, and irrigation systems. Another is a construction of a multipurpose building for the tribes, education—as they believe the achievement of their goals depend on education. A third group envisioned a community health center with a doctor and accessible roads. The last group envisioned roads, schools for their children, a barangay multipurpose hall, a health center that can provide for their health needs, a dumpsite and segregation area, a church—so the citizens can become God-fearing, and additional facilities.

The Tinguian people, have still but a vast multitude of stories and practices about their culture that reflect the uniqueness and richness of what they are and who they are as a people. This is their distinct way of expressing and proving to the world that despite the fast-changing times, they continue to thrive resiliently and harmoniously as a people in the hope of achieving the real "peace" they have always desired.

METHODOLOGY

The study used the descriptive-correlational design. It described the level of resilience for the first group of Tinguian women respondents. The respondents were asked to answer a questionnaire-checklist on a four-point scale to determine their level of resilience and an adherence to peace questionnaire-checklist on a five-point scale to determine their level of adherence to peace practices. Tests of correlation were administered to establish a relationship between the respondents' level of resilience and the level of adherence to peace practices.

Information gathered determined the levels of resilience and level of peace-adherence among Tinguian women in Abra and the relationship between the variables.

Data

The respondents in the questionnaire were composed of 103 Tinguian women informants. These informants answered the adapted Resilience scale by Calaguas (2012) on “Resilience Scale for College Students” and Siebert on “The Resiliency Advantage and The Survivor Personality” and the Peace Rating scale formulated in the study.

The study utilized two main data gathering instruments. First is the Resiliency scale questionnaire adapted from the study of Calaguas (2012) on “Resilience Scale for College Students” and by Siebert on “The Resiliency Advantage and The Survivor Personality”. These were trimmed down to 39 statements that would most likely reflect the resilience level of the informants of the study. This was answered by the 103 Tinguian women informants in the study. To ensure the validity and reliability of the instrument, a pool of experts was consulted to further scrutinize and review the material. Their suggestions were incorporated in the final instrument.

The mean ratings for each item along the level of resilience was inferred using the following norms of interpretation:

Point Value	Range	Item Descriptive Rating	Overall Descriptive Rating
4	3.26 – 4.00	Very Much Like Me (VML)	Very High (VH)
3	2.51 – 3.25	Like Me (LM)	High (H)
2	1.76 – 2.50	Not Like Me (NL)	Low (L)
1	1.00 – 1.75	Very Much Not Like Me (VNL)	Very Low (VL)

The second instrument used was the Peace Adherence Questionnaire composed of 51 questions on how the informants adhere to peace customs, laws and practices. This instrument was validated by a pool of experts. Suggestions were also incorporated in the final instrument. This was answered by the same group of respondents.

The mean ratings for each item along the level of adherence to peace were interpreted using the following norms of interpretation:

Point Value	Range	Item Descriptive Rating	Overall Descriptive Rating
4	3.21 – 4.00	Most Frequently Adhered To (MFA)	Very High Adherence (VHA)
3	2.41 – 3.20	Frequently Adhered To (FA)	High Adherence(HA)
2	1.61 – 2.40	Occasionally Adhered To (OA)	Low Adherence(LA)
1	0.89 – 1.60	No Longer Adhered To (NLA)	Very Low Adherence(VLA)
0	0.00 – 0.88	Never Adhered To (NAT)	None Adherence (NA)

The following statistical tools were used to treat and interpret the quantitative data gathered:

1. Weighted mean was used to determine the level of resilience of the Tinguian women respondents and the level of peace-adherence among the women in the study.
2. Bivariate analysis was used to identify the significant relationship between the level of resilience and level of adherence to peace-building practices among Tinguian women.

Method

For the conduct of the study, a letter request addressed to the President was drafted for his information and approval. For the participation of the informants in the study, permission from the National Commission on Indigenous People in Abra was conducted formally through a letter addressed to the Provincial Head. Copies of the questionnaires were submitted to the NCIP office for review and approval. The researcher was then given permission to conduct the study.

Data gathering was administered through a team of Tinguian student-volunteers from the Abra State Institute of Sciences and Technology. An orientation was conducted to inform them on the purpose and objective of the study, the content of the questionnaires and possible concerns that may arise. Copies of the questionnaires were distributed to the student-volunteers who were deployed to their respective municipalities to gather needed data.

Ethical Considerations

In respect that this research involved the women in Tinguian communities, a major ethical consideration to request permission and approval to conduct the study from the local office of the National Commission on Indigenous Peoples was conducted. All actions and information were requested for approval through formal communications and with the consent of the informants.

As part of the ethical consideration, it was assured that the informants, resources and concepts that arose from the study, as well as the information gathered from the study were treated with utmost discernment, reverence and confidentiality and would in no manner pose a threat and discord among and within the Tinguian women and the communities.

DATA ANALYSIS AND RESULTS

Result

Based on data gathered in the research, the following findings are presented in tabular and textual forms.

1. Level of resilience of the Tinguian Women Respondents along:
 - a. faith,
 - b. perseverance,
 - c. self-esteem,
 - d. acceptance,
 - e. humor,
 - f. independence, and
 - g. social competence.

Table 1. shows the summary mean and descriptive rating on the resilience level of the respondents along faith, perseverance, self-esteem, acceptance, humor, independence, and social competence.

Table 1: Summary Table on the Resilience Level of the Respondents

Resilience Level Along the ff:	Overall Submean	Descriptive Rating
Faith	3.72	VH
Perseverance	3.61	VH
Self-Esteem	3.45	VH
Acceptance	3.65	VH
Humor	3.03	H
Independence	3.27	VH
Social Competence	3.38	VH
TOTAL	3.44	VH

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saan a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saan a Siak)	Very Low (VL)

Generally, the level of resilience among the Tinguian women respondents is 3.44 described as “Very High.” This means that their level of resilience as influenced by their faith, perseverance, self-esteem, acceptance, humor, independence, and social competence is exceptional and beyond question.

The most remarkable among these is the variable on “faith” (3.72) described as “Very High”. This implies that the women respondents’ resilience depends much on their conviction that God is there to pick them up from their failures, accompany them in their struggles, and guide them into a better tomorrow. This is shown in their responses of being prayerful, accepting life’s challenges, trusting in God’s presence and love, believing that problems have solutions, and that one is able to manage things that come ones’ way.

On the other hand, the variable with the lowest mean (3.03), described as “High” is “humor.” This gives us the idea that Tinguian women take life’s challenges, struggles and even failures as ‘no laughing matter.’ It is important to note that these women, especially the upland Tinguians, are known to be hard workers. They have, in the earlier years, been deprived of education, good road conditions, proper public exposure, as they were only expected to act as “carers” of the family, the household, and as partners of the men in tilling the farm. “Humor”, in this case, garnering the lowest mean, does not come as a surprise at all.

Looking closer at each variable, the following are the findings:

On Faith

The table show the resilience level of the Tinguian women respondents along “Faith.”

Table 1.a. Resilience level of the respondents in terms of Faith

Faith	Mean	Descriptive Rating
1. I accept the fact that all people encounter problems. (Aklonek ti kinapudno nga amin a tao adda parikotna).	3.69	VMLM
2. I accept the fact that problems are part of life. (Aklonek ti kinapudno a dagiti parikot ket paset ti biag).	3.72	VMLM
3. I pray to God. (Agkararagak ti Apo).	3.76	VMLM
4. I believe that God is always with me. (Mamatiak nga adda kaniak a kankanayon ti Dios).	3.71	VMLM
5. I believe that God will not give me problems I cannot handle. (Mamatiak a saanak nga ikkan ti Dios ti parikot a saanko matunos).	3.72	VMLM
6. I believe that God loves me. (Mamatiak nga ay-ayatennak ti Dios).	3.75	VMLM
7. I believe that problems have solutions. (Mamamatiak nga amin a parikot adda solusionna).	3.74	VMLM
8. I think that there is a better tomorrow. (Kapanunotak nga adda nasaysayaat a bigat).	3.68	VMLM
9. I think that all problems will pass. (Kapanunotak nga aglabas amin a parikot).	3.67	VMLM
10. I believe that I can manage things that come my way. (Patiek a kabaelak a patarayan dagiti banbanag a sumangbay kaniak).	3.73	VMLM
Sub mean	3.72	VH

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saana a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saana a Siak)	Very Low (VL)

Generally, the table shows that the level of resilience among the Tinguian women respondents along “Faith” is “Very High” with an overall mean of 3.72. This reflects the very remarkable belief these women have in an Almighty Being. They are made more resilient knowing that there is “someone” looking after them from up above. This also reflects their very high level of religiosity or spirituality. Taken singly, it is noticed that their “faith” is highly reflected in Item no. 3, “I pray to God,” with a mean of 3.76 described as “Very Much Like Me”. This implies the very prayerful attitude and highly impressive belief of the Tinguian women respondents in a Supreme Being. Such behavior may have been influenced by the church and product of education since many educational institutions in the uplands have been established by catholic missionaries since the time of the SVDs.

The lowest mean on resilience along “faith” is found in item number 9, “I think all problems will pass,” (3.67) although still described as a “Very Much Like Me”. This reflects that, despite the high belief in God, the respondents are not totally complacent to the fact that all problems and trials in life will be solved just like that. This further reflects that the women respondents will not take things sitting down. Tinguian women today are characterized as vocal, straightforward, and enjoy active participation in community affairs and discussions. They like to have “a say” in things that concern family and community.

On Perseverance

Table 1b. show the resilience level of the respondents along “Perseverance.”

Table 1b. Resilience level of the respondents in terms of Perseverance

Perseverance	Mean	Descriptive Rating
1. I think of my goals in life. (Pampanunotek dagiti arapaap ko ti biag).	3.66	VMLM
2. I need to continue living despite problems. (Kasapulan nga itultuloy ko ti agbiag uray adda parikot).	3.72	VMLM
3. I try harder. (Mas ikarigatak).	3.66	VMLM
4. I focus more. (Ad-adda nga ipamaysak).	3.57	VMLM
5. I tell myself I must not give up. (Ibagak ti bagik a saanak nga agatras).	3.66	VMLM
6. I tell myself that I will not let the same problems happen again. (Ibagak ti bagik a saanko ipalubos a ti agpada a parikot ti umayto manen).	3.56	VMLM
7. I am able to calm myself and focus on taking useful actions. (Kabaelak a pakalmaen ti bagik ken agturongak kadagiti makatulong a tignay).	3.53	VMLM
8. I can tolerate high levels of ambiguity and uncertainty about situations.	3.51	VMLM

(Kabaelak a palabsen dagiti nangato a tukad a pagduaduaan ken dagiti awan siguradona a solusion).		
Sub mean	3.61	VH

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saan a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saan a Siak)	Very Low (VL)

The table shows that the women respondents in the study have a “Very High” level (3.61) of resilience influenced by their “perseverance.” Perseverance indicated by their tolerance, calmness and focus, own will to survive, and their goals in life.

Taken individually, in terms of perseverance, Item number 2, “I need to continue living despite problems” with mean of 3.72, described as “Very Much Like Me.” This shows that the women respondents are very much resigned to the fact that problems and failures do occur and that these are part of life, but despite these, the women still hold on and face them. It further signifies the presence of an inner strength or inner voice that motivates them to accomplish tasks and hurdle trials that come along the way.

On the other hand, the item with the lowest mean rating is Item number 8, “I can tolerate high levels of ambiguity and uncertainty about situations.” This received a mean rating of 3.51 or “Very Much Like Me.” Although still considered as very high, the statement signals doubt and vagueness, which probably goes in conflict with the disposition of these women. With the strong and forward personality of the Tinguain women today, these women would probably face issues and problems “head-on” rather than allow these to stay unresolved.

On Self-Esteem

Table 1c. shows the level of resilience of the women respondents along “Self-Esteem.”

Table 1c. Resilience level of the respondents in terms of Self-Esteem

Self-Esteem	Mean	Descriptive Rating
1. I believe that I can manage everything that comes my way. (Patiek a kabaelak a sarangeten amin a sumangbay ti dalan ko).	3.51	VMLM
2. I believe that I am more fortunate than others. (Patiek a nagasgasatak ngem dagiti dadduma).	3.41	VMLM
3. I believe that I will not fail. (Patiek a saanakto nga agpalta).	3.30	VMLM

4. I believe I can adapt quickly to new developments. I'm good at bouncing back from difficulties. (Nadarasak a makasurot kadagiti baru a pagbalbaliwan. Nalaingak a lumaktaw ti pagrigatan).	3.43	VMLM
5. I have been made stronger and better by difficult experiences. (Napabilegak ken napalaingak babaen kadagiti narigat a kapadasan).	3.59	VMLM
Sub mean	3.45	VH

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall Submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saan a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saan a Siak)	Very Low (VL)

In the variable of “self-esteem,” the overall submean is 3.45 or “Very High”. This connotes that the respondents have highly developed a strong sense of self. They believe in what they can do and how to hurdle the many difficulties in life. They have also been made stronger in time despite the hardships and struggles they have experienced.

The table further shows that the statement with the highest mean is in Item number 5, “I have been made stronger and better by difficult experiences,” with 3.59 or “Very Much Like Me.” This affirms their natural survival mode, where obstacles are but part of a process that makes them more resilient in time. On the contrary, the statement receiving the lowest mean rating in terms of self-esteem is Item number 3 saying “I believe I will not fail”, described as “Very High” (3.30). This means that the respondents are open to the fact that not all problems have solutions and that not everyone will succeed in life. It is important to note, though, that this statement is neutralized by the Tinguian women’s very strong faith and the very robust determination to survive.

On Acceptance

Table 1d. reflects the resilience level of the women respondents along “Acceptance.”

Table 1d. Resilience level of the respondents in terms of Acceptance

Acceptance	Mean	Descriptive Rating
1. I accept the fact that life can be difficult at times. (Annugotek ti kinapudno a narikot ti biag nu dadduma).	3.63	VMLM
2. I accept the fact that I cannot have everything (Annugotek ti kinapudno a saan ko magun-od amin a banag).	3.62	VMLM
3. I accept the fact that life is not perfect.	3.72	VMLM

(Annugotek ti kinapudno a saan a perpekto ti biag).		
4. I have learned valuable lessons from my experiences and from the experiences of others. (Naadalko dagiti agkakapateg nga adal segun ti padas ko ken manipud kapadasan dagiti dadduma).	3.64	VMLM
Sub mean	3.65	VH

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall Submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saan a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saan a Siak)	Very Low (VL)

In the variable of “acceptance,” the overall mean rating computed is 3.65 or “Very High.” This manifests the very high level of acceptance and understanding the Tinguian women have of their situation and statuses in life. This is very vital in developing ones resilience as everything begins with accepting and acknowledging that there are realities in life that need to be faced.

Looking further, the table shows that the statement that received the highest level of response is Item number 3, “I accept the fact that life is not perfect,” with a mean of 3.72, described as “Very Much Like Me.” This reflects the disposition of the Tinguian women respondents as being very open and exposed to many difficulties in life, and that they are very much down-to-earth and realistic in character. These women are aware of their status in life and where they stand. They acknowledge the odds and difficulties they need to face, and that these will not be solved easily. Consistently, findings reflected in the earlier variables show the “fighting spirit” manifested by the Tinguian women respondents in the study.

On the other hand, the statement that received the lowest mean is Item number 2, “I accept the fact that I cannot have everything,” with a mean rating of 3.62 or “Very Much Like Me.” This statement may not totally appeal to the Tinguian women as it connotes negativity. The statement, in a way, gives the perception that the woman is “delimited” or incapable to achieve or attain things in life. Knowing the high-spirited and very optimistic perception of these women, it is not surprising that this statement receives a more unpopular response.

On Humor

Table 1e. shows the level of resilience of the Tinguian women respondents along “Humor.”

Table 1e. Resilience level of the respondents in terms of Humor

Humor	Mean	Descriptive Rating
1. I do not take problems too seriously. (Saan ko a siriusoen dagiti parikot).	3.14	LM
2. I joke around. (Pagang-angawak ti lubong).	2.80	LM
3. I laugh at myself and my problems. (Katkatawaak ti bagik ken ti parikotko).	2.98	LM
4. I smile as if nothing happened. (Isemak laeng a kasla awan napasamak).	3.21	LM
Sub mean	3.03	H

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall Submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saan a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saan a Siak)	Very Low (VL)

The table shows that in terms of “humor,” the overall submean for this variable is 3.03 described as “High”. This signifies that the women respondents in the study do not consider life and the odds that go with it as a joke. As much as possible, life has to be treated seriously and carefully.

Singly, the table illustrates that highest item mean rating is given to statement number 4, “I smile as if nothing happened,” with 3.21 and a descriptive rating of “Like Me”. This implies that in terms of “humor,” the respondents have an adequately considerable level of taking things lightly, looking at problems as something to be laughed at or shrugged off. Meanwhile, the lowest item mean rating among the statements is number 29, “I joke around,” described as “Like Me” with a computed mean of 2.98.

This is an indication of the respondents’ steadfast attitude of taking things with utmost urgency and consideration. The two statements would further complement each other in the sense that, while the respondents have the tendency to take problems and issues troubling them a smile, they cannot afford to treat these concerns as laughing or joking matters. It is also worthy to note that this variable “humor” received the lowest overall mean from among the variables on resilience. This is a manifestation of the very serious character of the women, especially on issues and concerns that surround these, their families, and their communities.

On Independence

Table 1f. shows the level of resilience of the Tinguian women respondents along “Independence.”

Table 1f. Resilience level of the respondents in terms of Independence

Independence	Mean	Descriptive Rating
1. I keep everything to myself. (Nalimedak).	3.12	LM
2. I believe that no one will help me except myself. (Patiek nga awan makatulong kaniak nu di la daytoy bagik).	3.25	VMLM
3. I believe that I am responsible for everything that happens in my life. (Patiek a siak ti akinresponsable amin a mapasamak ti biagko).	3.44	VMLM
4. I tell myself that I have to face my problems independently. (Ibagak ti bagik a sangoek ti parikotko a siak laeng).	3.28	VMLM
Sub mean	3.27	VH

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall Submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saan a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saan a Siak)	Very Low (VL)

It can be gleaned in the table that the overall sub mean for “independence” is 3.27 or “Very High.” This indicates the very impressive independent disposition of the women, believing that they are responsible for themselves and that they are the best ones who can help themselves.

The statement with the highest item mean rating along this variable is Item number 3, “I believe I am responsible for everything that happens in my life” with 3.44 and a descriptive rating of “Very Much Like Me.” This means that the women respondents very greatly acknowledge and claim personal responsibility for whatever decisions, actions and even repercussions of these in their lives. This level of independence they have developed today makes them all the more resilient individuals.

On the other hand, the lowest item mean rating is on statement number 1, “I keep everything to myself,” described as “Like Me” (3.12). This connotes that the respondents have big respect for privacy but probably due to their culture of brotherhood and very high regard for family, they are open to the idea of airing out concerns to their friends and relatives to seek advice and guidance. This kind of culture is seen even in the structure of their homes, where, despite the vastness of their land, their homes are very

closely built beside each other that whoever needs help in the neighborhood can easily call on the person in the adjacent residence. These are considered their support system to survive life's everyday challenges.

On Social Competence

Table 1g. shows the level of resilience of the Tinguian women respondents along "Social Competence."

Table 1g. Resilience level of the respondents in terms of Social Competence

Social Competence	Mean	Descriptive Rating
1. I tell my problems to my friends. (Ibagak dagiti parikotko kadagiti gagayyemko).	3.25	VMLM
2. I listen to what other people say. (Denggek dagiti ibaga dagiti tattao).	3.42	VMLM
3. I ask for help from other people other than my family members. (Dumawatak ti tulong kadagiti tattao kalaksidan ti kameng ti familiak).	3.24	LM
4. I seek help from members of my family. (Tuntonek ti tulong manipud kameng ti pamilyak).	3.59	VMLM
Sub mean	3.38	VH

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall Submean
4	3.25-4.00	Very Much Like Me (VMLM) (Napetpetlan a siak)	Very High (VH)
3	2.50-3.24	Like Me (LM) (Kasla man la siak)	High (H)
2	1.75-2.49	Not Like Me (NLM) (Saan a Siak)	Low (L)
1	1.00-1.74	Very Much Not Like Me (VMNLM) (Nakarkaro a Saan a Siak)	Very Low (VL)

In terms of "social competence", the overall mean is 3.38 described as "Very High." This suggests that the women respondents' resilience is highly influenced by their social competence. Social competence in the study means seeking help from family, listening to other people's advice, confiding problems to others. This shows further that despite their strong sense of independence, they are still open to suggestions and still manage to solicit help from people close to them.

Taken singly, the table shows that statement number 4, "I seek help from members of my family" received the highest mean rating of 3.59, which is "Very Much Like Me." This clearly signifies that the respondents seek the assistance of their family whenever they encounter problems and struggles in life. The clannish culture of the Tinguian definitely supports this finding on the women respondents. It is in the family that they seek comfort and social support. The care of the family gives them a sense of security and assurance that whatever happens, the family is there to back them up.

Conversely, the lowest item mean rating falls on statement number 3, “I ask for help from other people other than my family members,” with a rating of 3.24, that is “Like Me” on the descriptive rating. This implies that the respondents had a lower tendency to consult their friends on problems they are experiencing. In other words, for most of the women, family is their first option in seeking comfort and guidance whenever in trouble or whenever they encounter problems.

2. The level of adherence to peace practices of the Tinguian women respondents along:
 - a. personal domain,
 - b. family domain,
 - c. workplace domain, and
 - d. community domain.

Table 2. shows the adherence to peace practices of the Tinguian women respondents along personal, family, workplace, and community domains.

Table 2. Summary Table on Peace Adherence of the Respondents

Adherence to Peace Along:	Mean	Descriptive Rating
Personal	3.09	HA
Family	3.30	VHA
Workplace	2.86	HA
Community	3.37	VHA
Sub mean	3.16	HA

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.21-4.00	Most Frequently Adhered To (MFAT) (Kankanayon a masurot)	Very High Adherence (VHA)
3	2.41-3.20	Frequently Adhered To (FAT) (Masansan a masurot)	High Adherence (HA)
2	1.61-2.40	Occasionally Adhered To (OAT) (Nu dadduma a masurot)	Low Adherence (MA)
1	0.89-1.60	No Longer Adhered To (NLAT) (Saanen a masursurot)	Very Low Adherence (LA)
0	0.00-0.88	Never Adhered To (NAT) (Saan pulos a naaramid)	None Adherence (NA)

Generally, the table reflects a total mean of 3.16 described as “High Adherence.” Among the variables, “community” peace-practices are most commonly adhered to or observed with a mean of 3.37 or “Very High Adherence.” This implies that the women respondents very greatly observe or respect the laws of the land, and even the indigenous laws in their respective cultural community, like the “dap-ay” system, council of elders, mother’s or women’s club, and the like.

On the other hand, the domain whose peace-practice is least adhered to is in the “workplace” with a mean of 2.86 described as “High Adherence.” This connotes that, issues in the workplace are highly usually resolved informally or it may also be that there are not too many conflicts that occur in the workplace that adherence to peace-practices is hardly noticed or needed. Other inferences could be that

there is no formal or defined mechanism to resolve conflicts, or while these may be present, these are not respected or recognized by the members of the organization.

Scrutinizing each domain further, the following were established:

On Personal Domain

Table 2.a.) shows the adherence to peace practices of the Tinguiian women respondents along “Personal Domian.”

Table 2a. Adherence to Peace Practices of the Respondents along Personal Domain

Adherence to Peace Along Personal Domain	Mean	Descriptive Rating
1. Praying to God whenever I am bothered. (Agkararagak ti Dios nu masikuranak.)	3.66	MFAT
2. Meditating to keep my mind and body stress free. (Agpanunot tapno mailisi ti isipko ken saanakon a madanagan.)	3.44	MFAT
3. When problems arise, I think positively. (Nu rumsua ti parikot, agpanunotak ti positibo.)	2.86	MFAT
4. Solving my problems alone. (Risutek ti bukodko a problema.)	3.37	FAT
5. In solving problems, I confront people, right here, right now. (Ti panangrisut ko ti problema, sangoek dagiti tattao ditoy ken itan.)	3.10	FAT
6. I believe there is a right time for everything that happens. (Mamatiak nga adda umno nga oras ti amin a mapaspasamak.)	3.57	MFAT
7. In doing things, I comply first, then I complain. (Ti aramidko, agtungpalak nga umuna sakbayak nga agsaludsod.)	3.10	FAT
8. I exercise to relieve worries and stress. (Ehersisio ti pangikkatko ti buteng ken dandanagko.)	3.07	FAT
9. I have a “walang pakialam” attitude. (Nasursurok ti “awan biangko” a tabas.)	2.13	OAT
10. Rather than talk about a problem, I would prefer to keep silent. (Agulimekak lattan, imbes a pagsasaritaan ti problema.)	2.57	FAT
11. I consult other people whenever I have a concern I follow orders without complaining. (Iyumanko kadagiti tattao dagiti pakaseknak, agtulnogak ti bilin nga awan adu a salsaludsod)	3.11	FAT
12. I do not easily give in to requests. (Saanak a nalaka a mangted nu adda agkiddaw kaniak)	2.42	OAT

13. I balance the pro's and con's of things.(Gantingek dagiti umno ken saan a banag)	3.22	FAT
14. I often mediate in problems. (Masansan a siak ti makiballaet kadagiti problema)	3.00	FAT
15. I seek the help of professionals whenever I am bothered. (Dumawatak ti tulong dagiti nakaadal nu maburiborak)	3.05	FAT
16. I seek the help of my friends whenever I feel low. (Dumawatak ti tulong dagiti gagayyemko nu agsennaayak)	3.25	MFAT
Sub mean	3.09	HA

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.21-4.00	Most Frequently Adhered To (MFAT) (Kankanayon a masurot)	Very High Adherence (VHA)
3	2.41-3.20	Frequently Adhered To (FAT) (Masansan a masurot)	High Adherence (HA)
2	1.61-2.40	Occasionally Adhered To (OAT) (Nu dadduma a masurot)	Low Adherence (MA)
1	0.89-1.60	No Longer Adhered To (NLAT) (Saanen a masursurot)	Very Low Adherence (LA)
0	0.00-0.88	Never Adhered To (NAT) (Saan pulos a naaramid)	None Adherence (NA)

It is noticed on the table that as a whole, the Sub mean for “Personal Domain” is “Frequently Adhered High Adherence” given a mean rating of 3.09. This implies that the Tinguian women respondents highly adhere or observe personal peace practices like praying, meditating, thinking positively, solving problems alone, mediating in problems, having a proper disposition, exercising, etc.

From among the statements given, Item number 1, “Praying to God whenever I am bothered” received the highest computed mean (3.66) described as “Most Frequently Adhered To.” This gives the implication that the women in the study generally resort to prayer as a form of protection and source of personal peace. Further, it signifies the very notable spirituality and religiosity of the Tinguian women respondents. It is worthy to note, however, that these findings are consistent with earlier findings on resilience, where the variable “faith” also topped all the other variables in influencing the level of resilience among the Tinguian women respondents.

On the other hand, the statement that received the lowest response on “personal” domain is Item number 9, “I have a ‘walang pakialam’ attitude,” with a mean rating of 2.13 described as “Occasionally Adhered To.” This reflects that the women respondents in the study like to be involved in affairs or activities, including those that concern the family and the community, like a mother would do for her children. In addition, the of education and the proliferation of “women empowerment” movements have also inspired women to move upfront, be vocal, and express their minds in public when given right platform and opportunity.

On Family Domain

Table 2b. shows the adherence to Peace Practices of the respondents along “Family Domain.”

Table 2b. Adherence to Peace Practices of the respondents in terms of Family

Adherence to Peace Along Family Domain	Mean	Descriptive Rating
1. We have a set of rules and regulations in the family (Adda bukodmi a linteg ken pagannurotan ti pamiliami)	3.28	MFAT
2. We help each other solve problems (Agdidinnanggay kami a mangrisut kadagiti problemami)	3.49	MFAT
3. We find time to discuss issues and concerns at home (Kitaenmi nga adda latta tiempo a pagsasaritaanmi dagiti pakaseknan idiay pagtaenganmi)	3.44	MFAT
4. In the family, the concern of one, is the concern of all (Idiay pagtaenganmi, ti pakaseknan ti maysa, seknan ti amin)	3.53	MFAT
5. In the family, we respect each other’s decision (Idiay pagtaenganmi, dayawenmi ti kapanunotan ti tunggal maysa)	3.48	MFAT
6. I often mediate for the family. (Masansan a bumaetak nu maipapan ti familia)	3.32	MFAT
7. We do not meddle into each other’s problems and issues. (Saan kami bumbumyang ti problema ken pakaseknan ti tunggal maysa)	2.55	FAT
8. We seek the help of professionals whenever deep problems arise. (Dawatenmi ti tulong dagiti nakaadal nu adda nauneg a problema)	2.87	FAT
9. We have developed an attitude of respecting each other’s privacy. (Naadalmin a raemen ti pribado a biang ti tunggal maysa)	3.31	MFAT
10. We seek advice from family friends. (Dumawat kami ti pamagbaga ti familia dagiti gagayyem)	3.13	FAT
11. We respect and follow advice from elders in the community. (Raemen ken surotenmi dagiti pamagbaga dagiti panglakayen ti gimong)	3.45	MFAT

12. We have a deep-seated spirituality and believe there is a God who is looking after us. (Nauneg ti pammatimi ti Dios a mangkitkita kadakami)	3.65	MFAT
13. Decisions, pieces of advice and suggestions of the women at home are very much given respect and consideration. (Panggeddeng, pamagbaga ken singasing dagiti babбай idiay pagtaenganmi ti maikkan konsiderasion ken dayaw)	3.37	MFAT
Sub mean	3.30	HA

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.21-4.00	Most Frequently Adhered To (MFAT) (Kankanayon a masurot)	Very High Adherence (VHA)
3	2.41-3.20	Frequently Adhered To (FAT) (Masansan a masurot)	High Adherence (HA)
2	1.61-2.40	Occasionally Adhered To (OAT) (Nu dadduma a masurot)	Low Adherence (MA)
1	0.89-1.60	No Longer Adhered To (NLAT) (Saanen a masursurot)	Very Low Adherence (LA)
0	0.00-0.88	Never Adhered To (NAT) (Saan pulos a naaramid)	None Adherence (NA)

Generally, it is seen that the Tinguian women respondents “High Adherence” peace practices in the “family” domain, with a sub mean rating of 3.30. The peace practices referred to in this study are the set of rules in the family, the mechanisms in solving family concerns and problems, the extent of participation and engagement of family members, relatives, friends, and community in family affairs and resolving issues, the level of spirituality and religiosity of the members of the family, and the role of the women as decision-makers and advisers in the family.

Consistently, the most notable statement for the women respondents is Item number 12, “We have a deep-seated spirituality and believe there is a God who is looking after us” which received a computed mean of 3.65 described as “Most Frequently Adhered To.” Once again, this affirms the very high belief of the women respondents in the presence and power of a Divine Being—Him being the protector and the source of peace and harmony in the family.

On the other hand, Item number 7, “We do not meddle into each other’s problems and issues,” received the lowest response from the Tinguian women in the study with a mean rating of 2.55, described as “Frequently Adhered To.” Again, this infers that, consistent with earlier findings, these women do not like to be left out in family issues, whatever the nature of the problem is. As “mothers” or “carers” in the family, they see to it that peace and harmony in the family is achieved through their mediation.

On Workplace Domain

Table 2c. shows the adherence to Peace Practices of the respondents along “Workplace Domain.”

Table 2c. Adherence to Peace Practices of the respondents in terms of Workplace

Adherence to Peace Along Workplace Domain	Mean	Descriptive Rating
1. We direct our problems to the grievance committee. (Ipaturongmi dagiti parikot ti grupo dagiti pagipulongan).	2.96	FAT
2. We seek the help of fellow employees on problems and concerns. (Tuntonenmi ti tulong dagiti padami nga emplado nu adda problema ken pakaseknan).	3.05	FAT
3. We have developed the attitude of “walang pakialam”. (Nasursuromin ti “awan bibiangko”nga ugali).	2.10	OAT
4. We undergo team building to develop and maintain peaceful relations. (Naadalmi ti panagkaykaysa a mangpasayaat ken tapno agtultuloy ti nakappia a relasion).	3.13	FAT
5. We attend/conduct seminars and trainings on peace-building and promotion. (Tumabtabuno/ nangisaysayangkat kami iti panagadal ti panangipasdek ken panangtadudo ti kappia).	3.12	FAT
6. We seek advice from our superiors or administrators in settling disputes. (Tuntonenmi ti balakad dagiti adda ti ngato wenu ti administrador a mangsimpa ti gurang-gura).	3.24	FAT
7. We solve problems among ourselves without the involvement of higher authorities. (Dakami payen ti mangrisot ti problema nga a saan a mairaman ti ngato a turay).	3.81	MFAT
8. We allow problems to just come and go, without actually minding them. (Palubusanmi lattan a rumuar-umuneg ti problema, awan bibiangmi).	2.30	OAT
9. We hold recollections and other spiritual activities to maintain peace and unity in the office. (Mangisayangkat kami ti naespirituan nga aktibidades a mangpatalinaed ti kappia ken panagkaykaysa ti opisina).	2.85	FAT
10. We give respect and high value to suggestions of the women in the workplace. (Nangato ti respeto ken napateg dagiti singasing dagiti babbai ti pagtrabtrabahoak)	3.02	FAT
11. We seek advice from other professionals or experts outside the organization in solving disputes and problems. (Dumawat kami ti singasing dagiti bungalngalan ti ruar ti organisasion a mangrisot ti riri ken problema).	2.94	FAT
Sub mean	2.86	HA

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.21-4.00	Most Frequently Adhered To (MFAT) (Kankanayon a masurot)	Very High Adherence (VHA)
3	2.41-3.20	Frequently Adhered To (FAT) (Masansan a masurot)	High Adherence (HA)
2	1.61-2.40	Occasionally Adhered To (OAT) (Nu dadduma a masurot)	Low Adherence (MA)
1	0.89-1.60	No Longer Adhered To (NLAT) (Saanen a masursurot)	Very Low Adherence (LA)
0	0.00-0.88	Never Adhered To (NAT) (Saen pulos a naaramid)	None Adherence (NA)

On peace in the workplace, as a whole, Table 2c. reflects that the Tinguian women respondents “High Adherence” to peace practices in the workplace, with an overall rating of 2.86. This shows that while the women respondents greatly respect and observe peace practices within the workplace, they also have their own means and ways of resolving issues and concerns among themselves.

The statement with the highest overall mean rating is statement number 7, “We solve problems among ourselves without the involvement of higher authorities” with a mean rating of 3.81 or “Most Frequently Adhered To.” This means that the women respondents most commonly resolve conflict in the workplace among themselves. It is unusual that these women involve higher authorities in working out problems and issues in the places where they work. This further signifies that these women highly believe in their decision making skills and level of maturity that they find it easier to solve problems and work harmoniously with others through their own efforts.

On the contrary, the statement that reflected the lowest response is Item number 3, “We have developed the attitude of “walang pakialam” with a mean rating of 1.95 or “Low Adherence”. Once again, this denotes the culture of brotherhood and kinship among the Tinguian women respondents, where the attitude of involving oneself to the concern of the other is very much alive.

On Community Domain

Table 2d. shows the adherence to Peace Practices of the respondents along “Community Domain.”

Table 2d. Adherence to Peace Practices of the Respondents along Community Domain

Adherence to Peace Along Community Domain	Mean	Descriptive Rating
1. We strictly adhere to cultural practices to maintain peace and order. (Nainget nga ipakatmi ti nainsigudan nga aramid tapno agtultuloy ti linak ken kappia).	3.50	MFAT
2. We adhere to policies of the land to maintain peace and order. (Surotenmi ti nailian a linteg tapno agtultuloy ti linak ken kappia).	3.65	MFAT

3. We seek advise/help from our local or barangay officials whenever there are disputes or concerns. (Dawatenmi ti balakad/ tulong dagiti lokal wenu opisyaes ti bario a mangrisut kadagiti riri ken pakaseknan).	3.52	MFAT
4. We seek advise/help from our elders/council of elders in settling disputes or concerns. (Dawatenmi ti balakad/ tulong dagiti panglakayen/ konseho dagiti babbaket-laklakay a mangurnos kagiti riri ken pakaseknan).	3.55	MFAT
5. We seek advise/help from the church in settling disputes or concerns. (Dawatenmi ti balakad/ tulong manipud ti simbaan a mangsimpa kadagiti riri wenu pakaseknan).	3.29	MFAT
6. We seek advise/help from other people in the community like teachers and other respected professionals in maintaining and attaining peace and order. (Dawatenmi ti balakad/ tulong manipud tattao idia lugarmi a kas kas koma dagiti mangisursuro, mararaem a nakaadal a mangtagtagiben ken manggun-od ti linak ken kappia).	3.34	MFAT
7. We observe, respect and implement cultural beliefs and practices in our community. (Denggenmi, dayawenmi ken ipakatmi dagiti nainsigudan a pammati ken aramid ti lugarmi).	3.50	MFAT
8. We are deeply seated in our faith and religion to maintain peace and unity. (Naipasagepsep a nauneg ti pammatimi ken relihionmi ti panangtagiben ti kappia ken panagkaykaysa).	3.54	MFAT
9. We have established peace-keeping organizations in our community to take charge of peace and order. (Nakaipasdekkamin kadagiti gunglo idia lugarmi a mangpatpatalinaed ti linak ken kappia).	3.46	MFAT
10. We have the “walang pakialam” attitude to maintain peace and order in our community. (Nairuamkamin ti tabas nga “awan bibiangko” a mangtagiben ti linak ken kappia idia lugarmi).	2.20	OAT
11. We recognize and respect the participation of women in peace-keeping and peace-building in the community. (Annuguten ken respetarenmi ti partisipasion dagiti babbai ti panangtagiben ken panangipasdek ti kappia iti gimong.)	3.51	MFAT
Sub mean	3.37	VHA

Norm:

Point Value	Statistical Limit	Descriptive Rating (DR)	Overall submean
4	3.21-4.00	Most Frequently Adhered To (MFAT) (Kankanayon a masurot)	Very High Adherence (VHA)

3	2.41-3.20	Frequently Adhered To (FAT) (Masansan a masurot)	High Adherence (HA)
2	1.61-2.40	Occasionally Adhered To (OAT) (Nu dadduma a masurot)	Low Adherence (MA)
1	0.89-1.60	No Longer Adhered To (NLAT) (Saanen a masursurot)	Very Low Adherence (LA)
0	0.00-0.88	Never Adhered To (NAT) (Saan pulos a naaramid)	None Adherence (NA)

In general, Table 2d. shows that the Tinguian women respondents in the study showed very impressive respect for community peace-building practices with an overall mean of 3.37 described as “Very High Adherence.” This implies the awareness and acceptance of the people to the different means and ways of promoting peace and order within their communities, whether part of their indigenous practices or as laws of the land.

It is noticed that the statement with the highest mean rating is on statement number 2, “We adhere to policies of the land to maintain peace and order” with a mean rating of 3.65 or “Most Frequently Adhered To.” This signifies that the Tinguian women informants very highly observe and follow the laws and ordinances coming from the government to maintain peace.

This implies that the power of the “lupon” or the “council of elders” are diminishing as they are already getting old, fewer, and some have passed away. This also denotes that, indigenous cultural beliefs, practises and traditions, and the respect for the existence of the council of elders are slowly dying down in these Tinguian communities. This result also signifies the strong influence of the political community in governing and running the affairs of the people.

On the other hand, the statement that received the lowest mean rating is statement number 10, “We have the ‘walang pakialam’ attitude to maintain peace and order in our community” with a rating of 2.2 described as “Often Adhered To”. This consistently shows that the Tinguian women respondents believe they need to “have a say” in the affairs of the community. The “motherly” attitude of engagement is very much evident at this point. In some Tinguian communities, the mother’s club, where the women serve and patrol the community, their participation in community deliberations during “lupon” hearings, their representation in the council of elders and their participation and victories in politics, are clear signs of their empowerment, engagement, and continued high regard in the community.

3. To determine if a relationship between the level of resilience and the level of adherence to peace practices of the respondents exists.

Table 3. Correlation Matrix Showing the Relationship Between the Adherence to Peace Practices and the Resilience of the Tinguian Women Respondents.

Adherence to Peace Along	RESILIENCE ALONG							TOTAL
	Faith	Perseverance	Self-Esteem	Acceptance	Humor	Independence	Social Competence	
Personal	0.006	-0.023	-0.015	0.043	-0.071	-0.015	0.060	-0.029
Family	0.010	-0.047	0.003	0.049	-0.009	-0.021	-0.082	-0.019
Workplace	0.078	0.061	0.027	0.054	0.088	0.137*	0.028	0.083

Community	-0.028	-0.054	-0.065	0.005	0.058	-0.074	0.172*	-0.058
TOTAL	0.027	-0.009	-0.011	0.046	0.034	0.024	-0.098	0.004

Legend:

* - Significant at 0.05

** - Significant at 0.01

Table 3 shows the correlation matrix on the relationship between the level of resilience and adherence to peace practices of the Tinguian women respondents. Generally, there is no significant correlation between the adherence to peace practices and the resilience of the women in the study.

Taken singly, though, it can be seen that there exists a significant relationship between resilience along “independence” and peace adherence in the “workplace” ($r=0.137$) at 0.05 level. This implies that the resilience, characterized by their “independence”, directly affects the Tinguian women’s adherence to peace practices. Predictors of independence like keeping everything to one’s self, believing that no one will help except one’s self, believing that one is responsible for everything that happens to one’s life, and telling one’s self that problems have to be faced independently, relates directly to ones’ employment and the ways in which one adheres to peace.

Another set of variables found to have a significant correlation is resilience along “social competence” and peace adherence in the “community” ($r=0.172$) also at .05 level. Social competence is measured along telling one’s problems to friends, listening to what people say, and asking help from other people other than one’s family members. This connotes that the resilience along “social competence” of the women respondents in the study affects how they observe peace practices in the community. As concluded in the earlier tables, peace adherence in the community is the greatest among all the variables. It is not surprising then that the women respondents’ consciousness for peace and the quality of their relationship with people directly relate with one another. This also implies that social competence of the women highly reflects their cohesion and oneness as a people and their high regard for the preservation of peace in the community.

CONCLUSION AND RECOMMENDATIONS

Conclusion

1. Tinguian women have very impressive levels of resilience, most notable of which, is their faith in the presence and guidance of a Supreme Being. They believe that prayers and holding on to their beliefs contribute greatly in surpassing and surviving all challenges in life. On the other hand, they believe things should be taken seriously and not as a joke in order for them to be able to fight the odds and succeed in their endeavors.
2. Tinguian women highly adhere to peace practices in all domains of society. The most exceptional is their adherence to peace practices in the community, where the ethnic cultural laws are still very much observed, respected, and implemented. The role of elders, as advisers and guardians of the community, still overpowers all other authorities in the tribe. On the contrary, adherence to peace practices in the workplace resulted the lowest as there may be

minimal cases or concerns in the workplace that need resolution. There may also be cases where no established rules have been strictly implemented in the workplace that the women find it of their least concern.

3. Generally, the intensity of resilience of the Tinguian women has minimal influence or impact on how they adhere or succumb to peace practices. Tinguian women of today may have evolved in time that they may already have varied ways of understanding themselves and the situations surrounding them. Having said this, though, it is worthy to note that their independent nature has showed a significant relationship with how they observe, respect, and follow peace practices in the workplace.

Equally, the women's resilience characterized by their social competence showed a significant influence to how they observe peace practices in the community. This connotes that the Tinguian women's outgoing and sociable nature affects how they respect the ethnic customs, traditions, laws, and the elders who lead and implement peace and order in the community.

Recommendations

Based on the conclusions of this study, the following recommendations are forwarded:

1. Programs and activities to strengthen and maintain the quality of resilience of the Tinguian women should be developed. Activities that allow them to realize their resilient nature and enhance their self-esteem should be emphasized.
2. A similar set of programs to raise the consciousness of the Tinguian women's adherence to peace practices should be established. Platforms to enhance personal peace and peace in the workplace should be promoted.
3. An organization of Tinguian women in Tinguian areas who will serve as advocates, speakers, and promoters of resilience and peace should be established. Members of these women's organizations should be properly trained and supported until such time they are empowered and independent.
4. Programs, trainings and other forms of support given by the education sector to develop, enhance, and empower the Tinguian women should be supported and recognized.
5. Further studies and researches identifying other means or variables to improve and enrich the study are highly recommended.

REFERENCES

- [1] Philippine Crime Rate Up by 46%. Retrieved on March 27, 2017 from <http://www.philstar.com/metro/2015/08/03/1483869/philippine-crime-rate-46>
- [2] NCSB Poverty Incidence. Retrieved on March 27, 2017 <http://www.gov.ph/report/poverty-incidence/>
- [3] Ballestra, Ma. Ayn (2007). The Blood Politics of Abra. Retrieved from <http://pcij.org/stories/the-blood-politics-of-abra/December 6, 2012>.
- [4] De los Reyes and De los Reyes (1987) cited in Itneg Country. Retrieved on May 12, 2017 from <http://kaitnogan.blogspot.com/2010/04/itneg-people-of-northern-luzon.html>
- [5] Charney (2012). What is Resilience?--10 Critical Characteristics of Resilience.

Retrieved on March 24, 2017 from

<http://staroversky.com/blog/what-is-resilience-10-critical-characteristics-of-resilience>

[6] Itneg, Southern in Philippines. Retrieved on February 18, 2017.

https://joshuaproject.net/people_groups/15044/RP

[7] Women and Resilience. Retrieved on January 27, 2017 from

<http://rosegantner.com/women.htm>

[8] American Psychological Association. TheRoad to Resilience. Retrieved on January 17, 2017 from

<https://www.apa.org/helpcenter/road-resilience>

[9] Zimmerman, M. A. (2005, 2010). Resiliency Theory: A Strengths-Based Approach to

Research and Practice for Adolescent Health1. Retrieved on February 10, 2017 from

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3966565/>

[10] Gunnestad, A., Larsen, A and Nguluka, S. Resilience in Minorities. Retrieved on February 17,

2017 from <http://www.immi.se/intercultural/nr22/gunnestad-22.htm>

[11] Positive Psychology Program (2017). How To Measure Resilience: 8 Resilience Scales For

Youth & Adults. Retrieved on February 11, 2017 from [https://positivepsychologyprogram.com/3-](https://positivepsychologyprogram.com/3-resilience-scales/#resilience-scales)

[resilience-scales/#resilience-scales](https://positivepsychologyprogram.com/3-resilience-scales/#resilience-scales)

[12] The Resilience Center. The Resilience Scale. Retrieved on March 10, 2017 from

www.resiliencescale.com

[13] Malhorta, Smita (2014). 5 Characteristics of incredibly resilient people.

Retrieved from http://www.huffingtonpost.com/smita-malhorta/resilient-people_b_5507387.html

[14] Definition of peace (<https://www.merriam-webster.com/dictionary/peace>) retrieved on May

17, 2017.

[15] Peace (<http://www.dictionary.com/>) retrieved on May 17, 2017.

[16] UN women for peace (<https://www.unwomenforpeace.org/>)

[17] UN women sourcebook on women, peace and security: overview of contents

(file:///C:/Users/user/Downloads/WPSourcebook-01-Overview-en(1).pdf) retrieved

on May 15, 2017.

[18] United Nations entity for gender equality and the empowerment of women

(file:///C:/Users/user/Downloads/WPSourcebook-02B-PlanOnWomenPeaceSecurity-en.pdf)

retrieved on May 15, 2017

[19] Kaufman, et.al. (2013). Women at war, women building peace: challenging gender

norms. Retrieved from <https://www.rienner.com/uploads/51e7fdb3e1723.pdf> on May 15, 2017.

[20] Women's international league for peace and freedom

(<http://www.peacewomen.org/why-WPS/the-problem>) retrieved on May 17, 2017.

A. BOOKS

[21] Kintanar, T.P.(2008). Her story- women's narratives in modern Southeast Asian writing. Anvil Publishing Inc.

[22] Tripon, O. (Ed.) (2001). Body & Soul: A forum on women's spirituality-paths to peace. Women's Feature Service (WFS) Philippines, Inc.

[23] Alagao, A.E. (Ed.) (2003). Book of practices and traditions of the Tinguians of Abra. DWCB Research Center.

[24] King, L. A. (2017). The Science of Psychology, an appreciative view: 4th Ed. McGraw-Hill Education: NY.

CONFERENCE MATERIALS

[25] Baltar, A. C.(Ed.) (2015). Cordillera women peace encounters: Growing the circles of peacemaking and peacebuilding among women in the Cordilleras—for Abra province. Documented by the CCAGG and the OPAPP.

[26] Quintos-Deles, T. (1993, December). Women, War and Peacemaking in the Philippines: 1986-1993 – an issue paper prepared for the National steering committee for the National Preparatory Conference of Philippine NGOS on women and development. Pilipina/Wand and Gaston Z. Ortigas Peace Institute.

B. JOURNAL

[27] Calaguas, G. M. (2013). A measure of resilience for college students: Scale development and initial validation. The Guidance Journal, 40 (1), 50-77. A., & Usman, M. (2020). The Monash Vision Cortical Prosthesis Quality Assurance. *LC International Journal of STEM*, 1(1), 1–6.

BIOGRAPHY



Author: MICHELLE MELINDA BALLO-ALZATE, EdD.

Email address: mmalzate@asist.edu.ph

Educational Attainment:

Doctor of Education, Major in Educational Administration, University of Northern Philippines, Heritage City of Vigan, Ilocos Sur, 2019

Master of Education, Major in Guidance, University of the Philippines, Diliman, 2007



BS Psychology, University of Santo Tomas, Manila, 1988

Publication: Challenging Prospective Elementary Teachers to Mitigate Academic Procrastination
(Article in The Journal of Positive Psychology · April 2022)

Research Works: Prospects of a Peaceful and Resilient Community Among Tinguian Women,
Intervention Strategies for Tinguian High School Dropouts, Education as a Second Course: Prospects
for Career Enhancement, Level of Awareness of Parents, Teachers, and Students on the Implementation
of the K to 12 Program

President- ASIST BANGUED FACULTY ASSOCIATION (2019-2023)

ASIST Faculty Trustee (2021-2023)