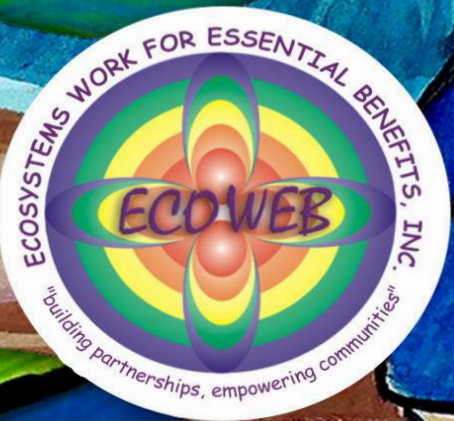


a sequel to How To Split an Orange

DIVISION IMPOSSIBLE



a Higaonon inspired story of
conflict and its transformation



DIVISION IMPOSSIBLE



**a Higaonon inspired story of
conflict and its transformation**

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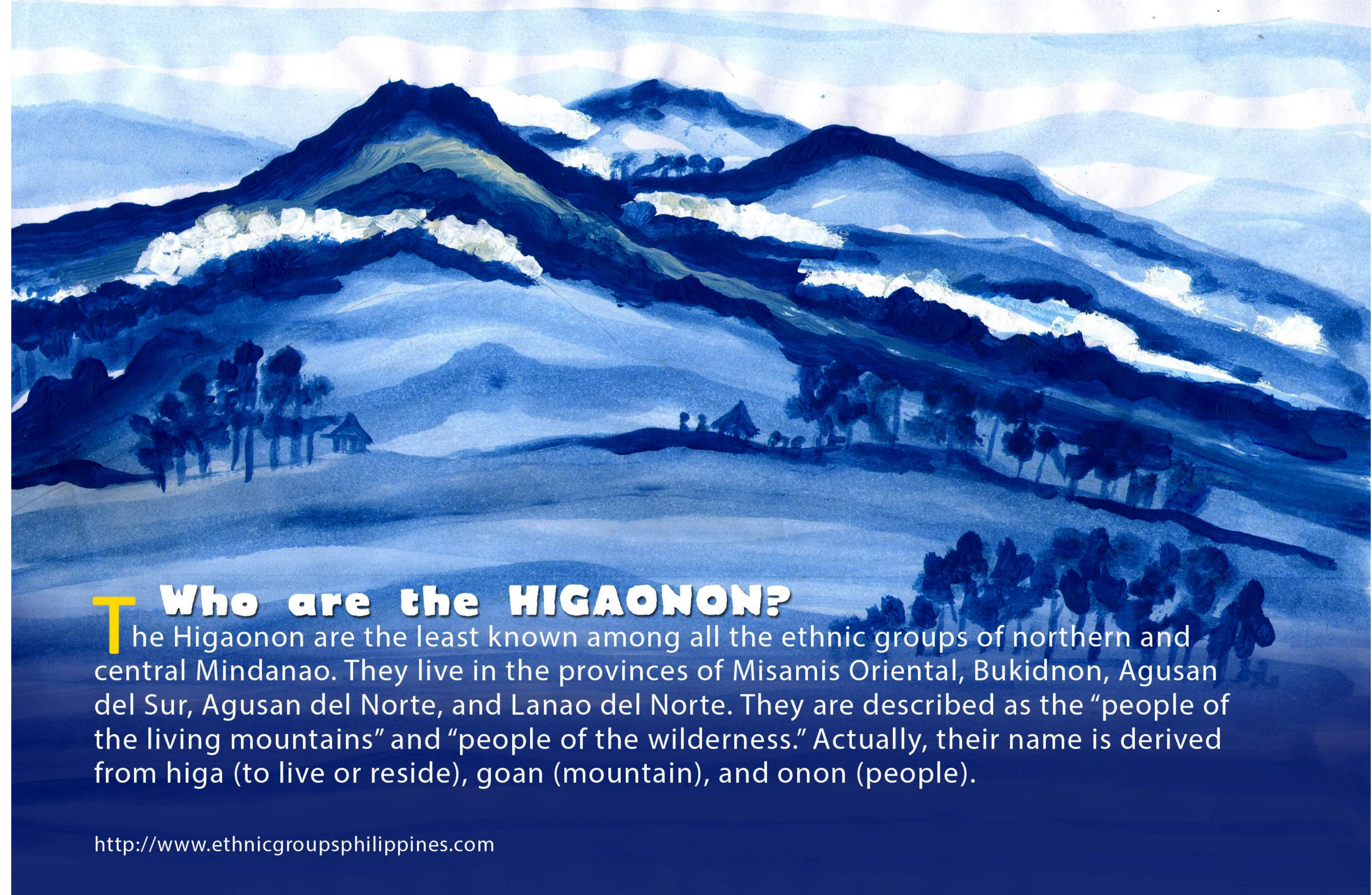
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“Division Impossible” - a Higaonon inspired story of conflict and its transformation - visualizes a conflict situation and reflects on the ways to overcome it. It is a thought provoking eye opener to everyone.

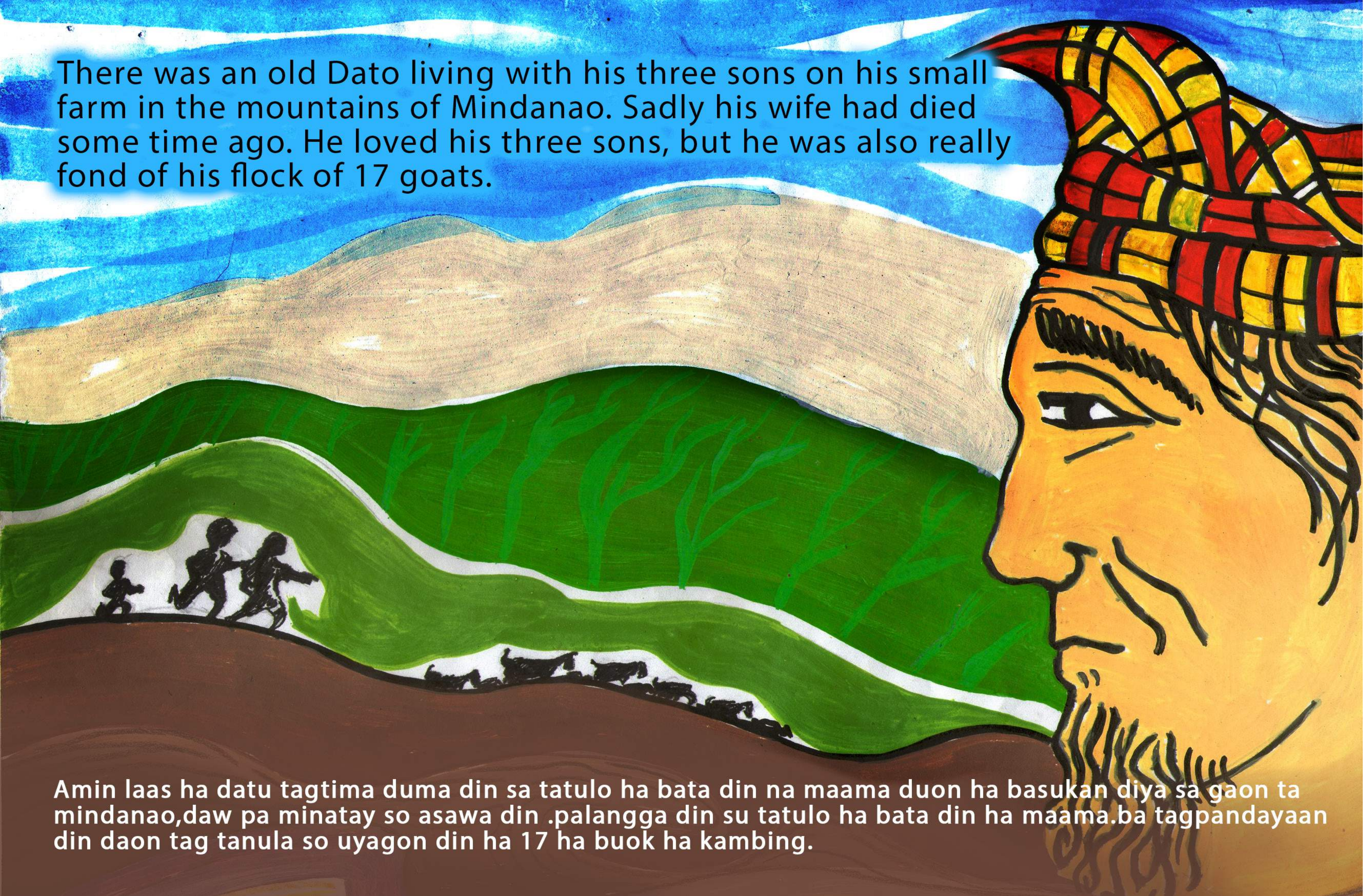
This book is especially recommended for teachers of peace education, for children in schools and in community activities. The simple but intriguing story “Division Impossible” can be used as an example in discussions on peace and conflict and serve as basis for lessons on conflict transformation. The booklet also introduces some information on the Higaonon indigenous tribe in Mindanao and provides the reader with a glimpse on their culture and how they deal with conflicts.

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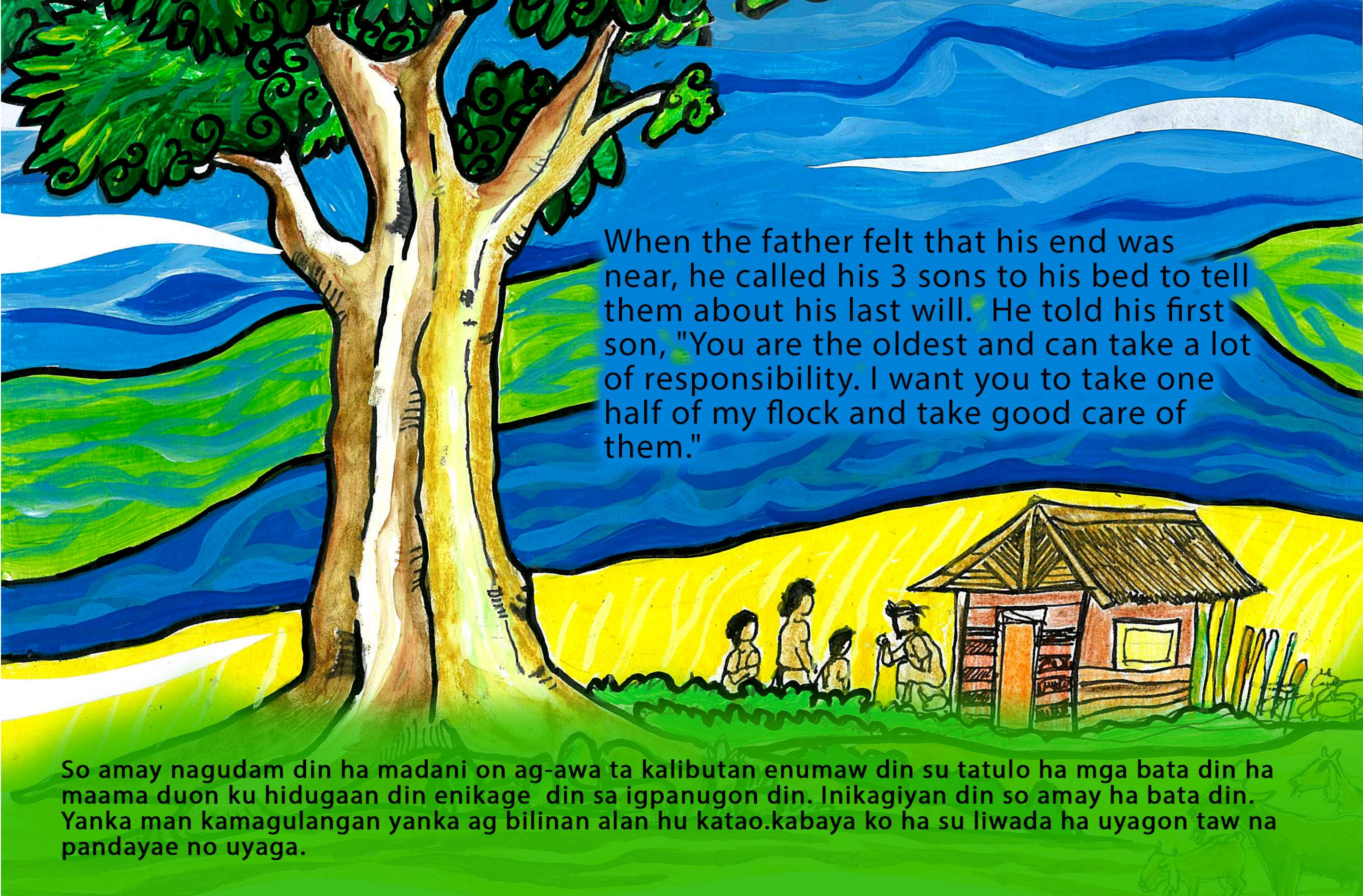
T Who are the **HIGAONON?**

he Higaonon are the least known among all the ethnic groups of northern and central Mindanao. They live in the provinces of Misamis Oriental, Bukidnon, Agusan del Sur, Agusan del Norte, and Lanao del Norte. They are described as the “people of the living mountains” and “people of the wilderness.” Actually, their name is derived from higa (to live or reside), goan (mountain), and onon (people).



There was an old Dato living with his three sons on his small farm in the mountains of Mindanao. Sadly his wife had died some time ago. He loved his three sons, but he was also really fond of his flock of 17 goats.

Amin laas ha datu tagtima duma din sa tatulo ha bata din na maama duon ha basukan diya sa gaon ta mindanao,daw pa minatay so asawa din .palangga din su tatulo ha bata din ha maama.ba tagpandayaan din daon tag tanula so uyagon din ha 17 ha buok ha kambing.



When the father felt that his end was near, he called his 3 sons to his bed to tell them about his last will. He told his first son, "You are the oldest and can take a lot of responsibility. I want you to take one half of my flock and take good care of them."

So amay nagudam din ha madani on ag-awa ta kalibutan enumaw din su tatulo ha mga bata din ha maama duon ku hidugaan din enikage din sa igpanugon din. Inikagiyan din so amay ha bata din. Yanka man kamagulangan yanka ag bilinan alan hu katao.kabaya ko ha su liwada ha uyagon taw na pandayae no uyaga.

He then called upon his second son, "You will soon be a grown man and you are already good at herding the goats so I want to you have one third of the goats."



Inomaw din puman su ekaduwa ha bata din ha maama inikagiyan din asom ku makasak kad ha maama yanka sunod maayad ha ug-uyag hu kambing. Ig-ila ko imo sa sabuwa daw tatulo ha bahin ho mga kambing.

Finally he called his youngest son and told him, "You are still young and have a lot to learn. I want you to take one ninth of my dear goats and if you treat them well they will give you offspring." The old Datu died and the three sons and his goats were very sad.



Yandin paman enumaw so tinangkudan ha bata din ha maama enikagiyan din bata kapa madakol pa sa maton-an no kabaya ko ha timo ka ho sabuwa daw siyam ha bahin ko mga palangga ko ha kambing daw pandaya-e no tanula daw mamata na agdakol. So laas ha datu minatay on. So tatulo ha bata din daw so uyagon din ha mga kambing na tungkay ha migmalolung.

After the funeral, the three brothers went to the flock of goats to take their inheritance according to the last will of their father. The oldest had already gathered 9 goats around him, when the second brother complained, "17 divided by 2 is not 9, but 8 and one half. Therefore we have to cut one goat in half, give me a knife!"



Mapungahan dan pabanuwa so tatulo ha migsulod migdiya sidan ka uyagon dan ha kambing daw dan agkatimo su bahin hu. Iman sabuwa kandan ha iyan inpanugon hi amay dan. Su magulang inamul-amul din so siyam ha kambing diya ta kandin. So ekaduwa ha sulod huda ka benale 17 ko agbahinon hu kadaduwa na kuna 9. Ba walo daw liwada iyawon taw so sabuwa ha kambing daw ka liwada ilahi a ho badi.

The oldest knew how much his father had loved the goats and did not want to cut one into pieces. He told his younger brother, "None of the goats will be cut in half, but still the 9 whole goats are mine!"



So kamagulangan naton-an din ko ino sa gagaw hu amay dan ko mga kambing daw hadi din kabaya gutadon daw handogun. Inikagiyan din so tinangkudan ha sulod din huda kambing ha agliwadaon ba sa 9 ha kambing na kanak.

Now the youngest was also worried about his share, since one ninth of seventeen would mean not even 2 whole goats. If one had already been cut in half he could never produce offspring like his father had told him.



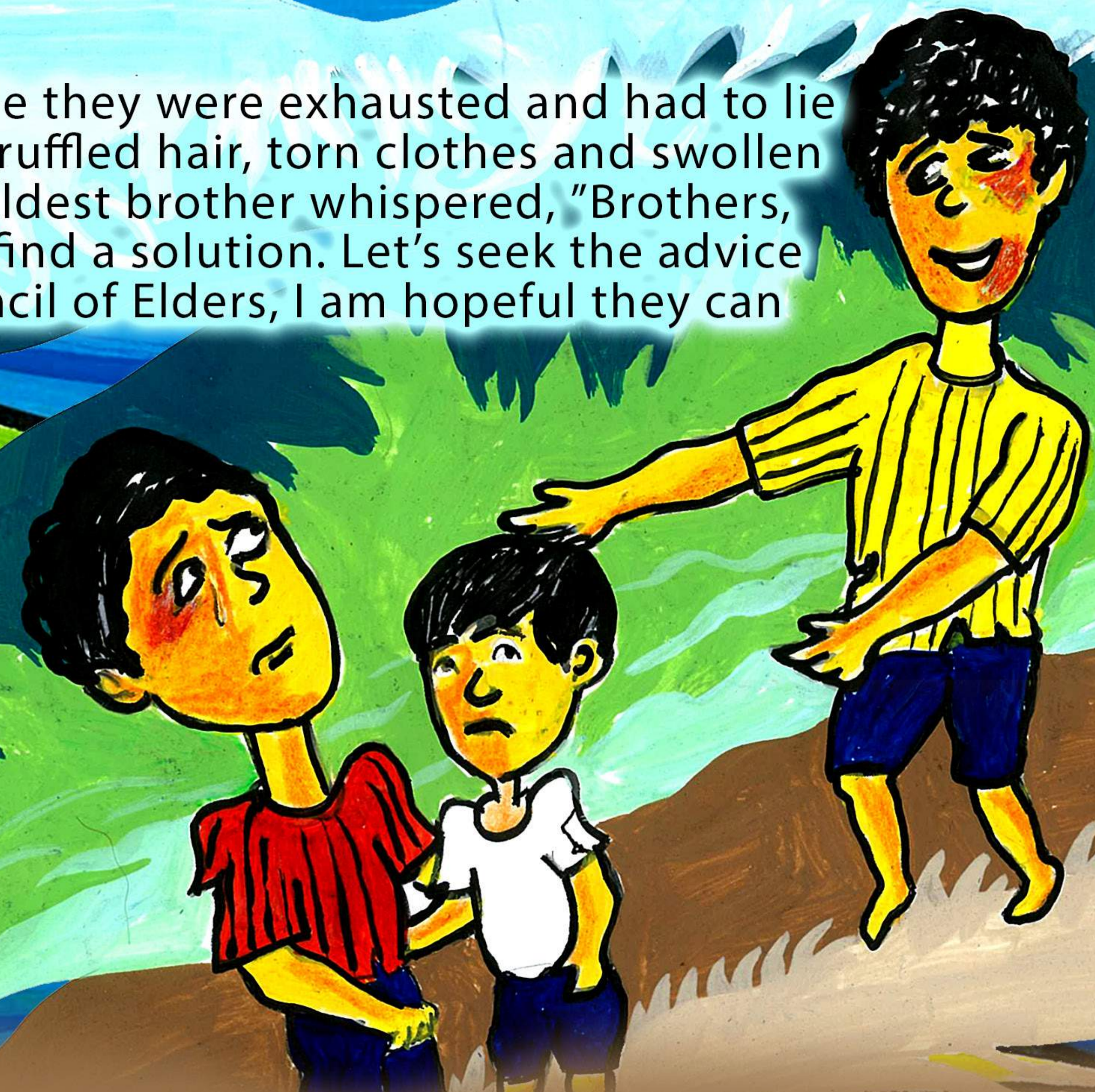
So tinangkudan nahanlok ko bahin din ta sabuwa daw siyam ha bahin sa kambing duon ko sampulo daw pito na hadi gayod agkadaduwa ha kambing iman sabuwa sa liwadaon ko maliwadaon kunaon nangkabook ha kambing. Inonowon din pagbata, iling ho tugon hi amay.

The three brothers were soon shouting at each other, words turned into slaps and finally they rolled on the floor, trying to solve the issue with their fists. The 17 goats stood huddled against each other and were watching in disbelief.



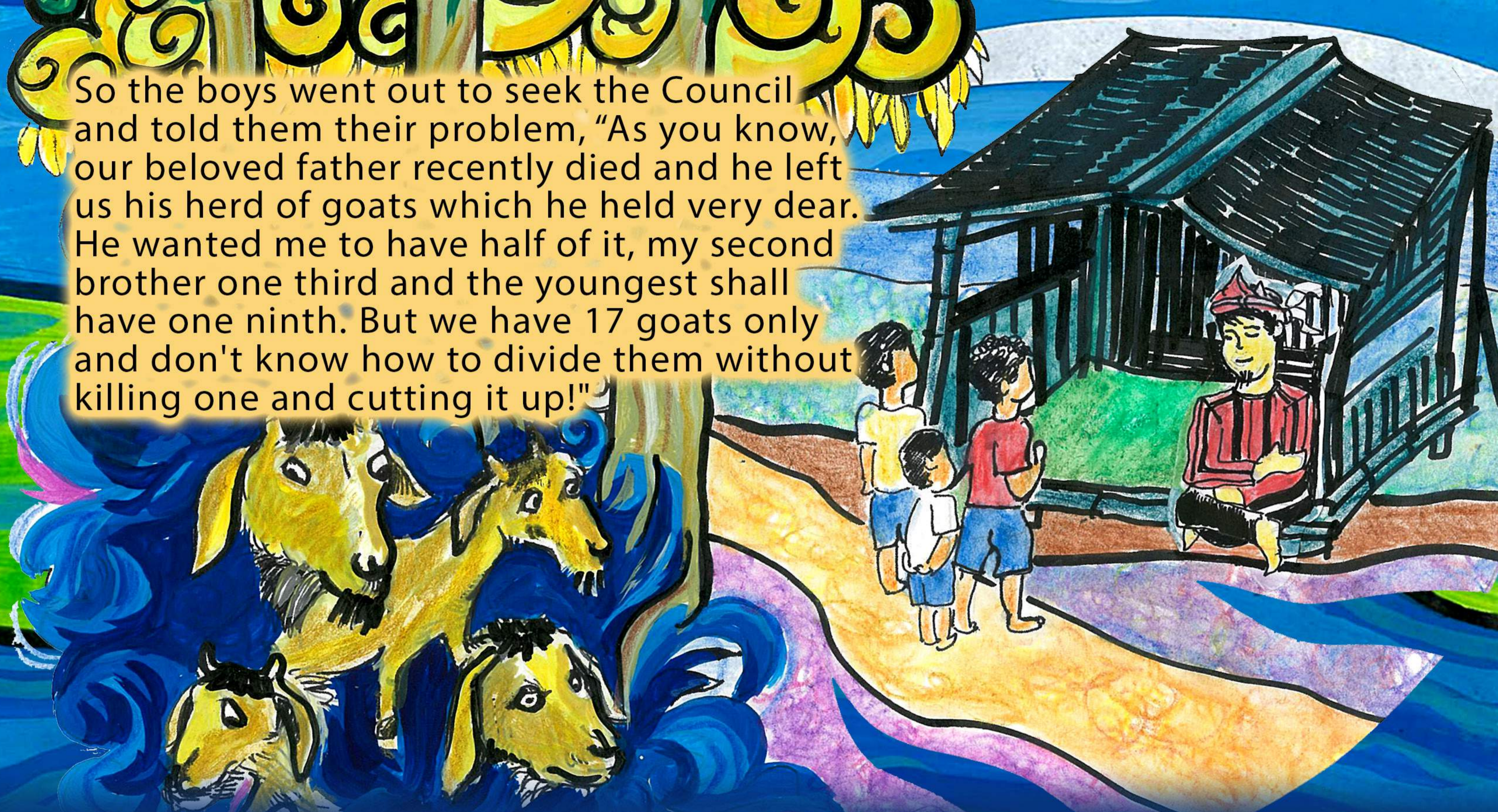
Migkukulahiay so tatulo ha mig sulod kada sabuwa kandan sa lalang dan nailing ho tampalig. Migliged legid sidan ta saog. Sinulayan dan agsulbaron so problema dan ko mga uyagon dan. So sampulo daw pito ha kambing nahasok sidan ha taghihitundog tag-ahaon dan sa unom sabuwa kandan ha huda ka bunale.

After a while they were exhausted and had to lie down with ruffled hair, torn clothes and swollen eyes. The eldest brother whispered, "Brothers, we cannot find a solution. Let's seek the advice of the Council of Elders, I am hopeful they can help us."



Pagkalugaylugay pinanamanan sidan naman liga sa mata dan nangagisi sa pinagsoy ha nangagusang sa buhok dan. Minikagi so kamagulangan mga sulod hadi taw agkahusay ha yangkoy da. Magpabulig koy tae hu mga laas hu banuwa ta yanda sa mga laas makabulig kanitaw.

So the boys went out to seek the Council and told them their problem, "As you know, our beloved father recently died and he left us his herd of goats which he held very dear. He wanted me to have half of it, my second brother one third and the youngest shall have one ninth. But we have 17 goats only and don't know how to divide them without killing one and cutting it up!"



Minipanaw sidan duminiya sidan ku mga datu inikagi dan enu sa problema dan su kamagulangan minikagi su palanga day ha amay minatay on imbilin din kanay su tagpalanggaon din ha mga kambing. Kabaya din ha liwada su kanak su ekaduwa ha sulod ko ha maama na ikatulo ha bahin. Su tinangkudan na sabuwa daw siyam ha bahin sa kambing. Ba sampulo daw pito da sa uyagon day ha kambing hadi agkatuman ino enuhon pagbahin ha huda doon iyawon daw liwadaon.

The Council members heard the oldest brother out and thought for a while. Then the leader of the council spoke, "I know how to help you! You are greedy and all want to secure a big share. But I will be generous and give you my own goat. It is a fine animal. You will have 18 goats then and can divide the flock among the three of you and can stop fighting."



Napaliman ku mga datu su inekagi ku kamagulangan mighuna huna sidan pagkalugay lugay menikagi su adagiyon ku mga datu natun-an day ku ag-inohon ha mabuligan kaw. Sikyo na mga kudotlugudon ima yu ha uman sabuwa makasigudo ha adagi sa kandin ha bahin. Ba kalalagan aman igula ku inyo su ha nangkabuok ha kambing ko. Maayad dae ha uyagon ko. Amen yo on 18 ha book ha kambing.

The brothers felt embarrassed hearing those words, but the leader of the Council of Elders insisted giving them his own goat for the sake of peace. It joined the herd of the brothers so they could divide the eighteen goats among them! The Council members stood close by, watching them with a smile on their lips.



Nagayha su migsulod ganen na mapaliman dan su lalang ku mga datu. Ba inila gayod ko mga datu su kandan ha kambing para hu kalinaw inamul duon ku panon ku migsulod daw dan agkabahin su sampulo daw walo ha kambing uman sabuwa. Migbantay su mga datu tag-aha ha tag gugumon gumon.

The first brother got one half and took the nine goats he had already chosen on his side. The second brother was also happy, because one third of eighteen is six. He gathered six animals around him. Also the youngest could by now get his share, since one ninth of eighteen is two. He received a male and a female goat to start off his own herd.



Su kamagulangan tenimo din su liwada siyam ha kambing ha yandin napili. Su ekaduwa nababaya ta sa sabuwa daw tatulo ku 18 na haunom inamul din su haunom diya ta kandin. Su tinangkudan iman agkatimo din on su kandin ha bahin sabuwa daw siyam duon ku 18 na daduwa. Tinimo din sa bahiyan daw maamahan ha kambing igpuona din hu kambing ha uyagon.

But to their great surprise, the goat of the Council of Elders leader was left over, still standing there alone in the middle ($9+6+2=17$).

The Council leader stepped forward and took the goat by the rope. "I am glad I could be of help through the gift of giving" he said wisely.



Ba nabulong sidan ta su kambing ku mga datu na nabilin taghitundog sabuwa da diya ta taliwada $9+6+2=17$. Su adagiyon ku mga datu luminakad uminubay tinimo din su kambing hinikutan hu pisi unya minikage nabaya-a nakabulig kyo ku sug-ut ha in-ila taw.

The 3 brothers exchanged apologies and were friends again. Each of them was happy with their little herd and they continued to lead peaceful and prosperous lives.

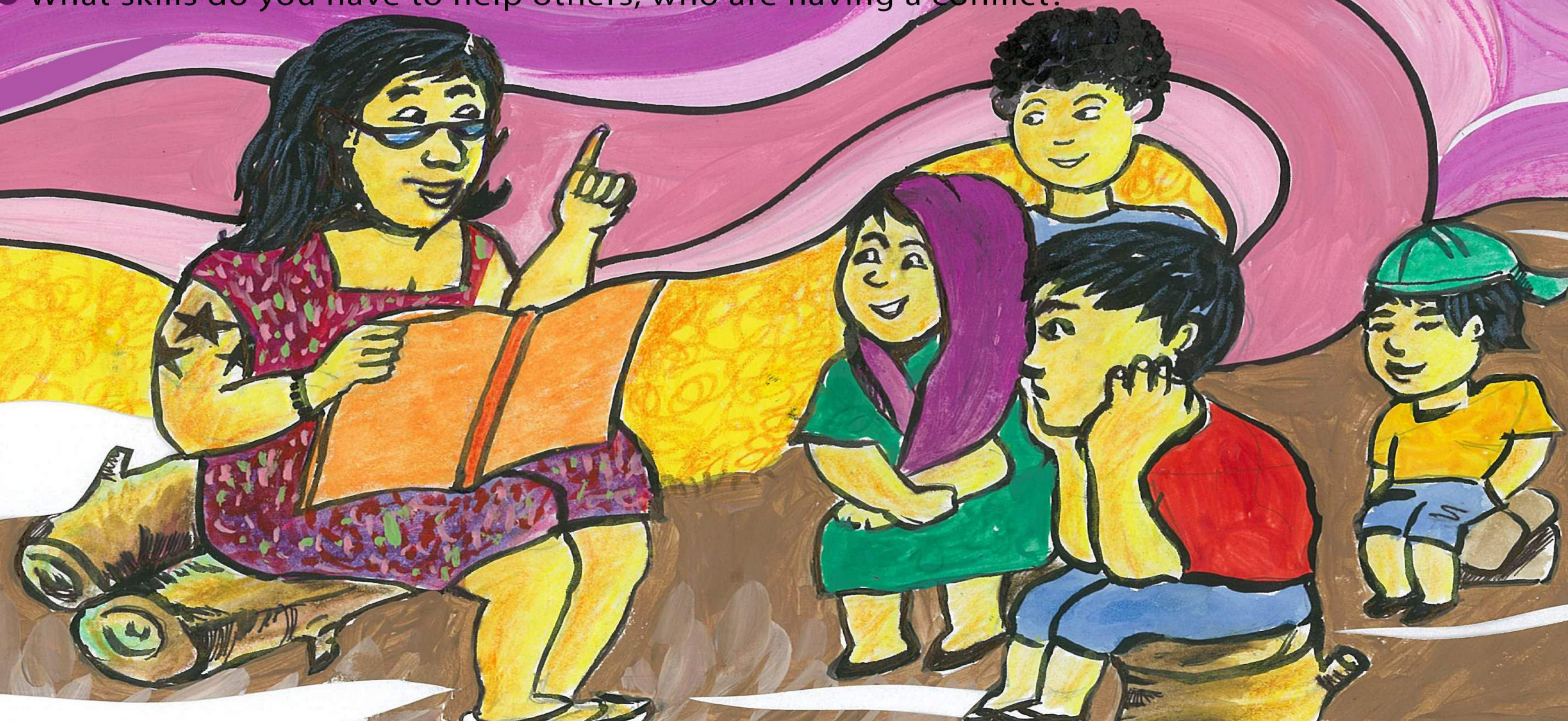
So tatulo ha migsusulod migbayloay ho panayo ho pasaylo kada sabuwa kandan daw nakag liko-ay sidan ho maayad daw amigo on sidan. Kada sabuwa kandan malipayun duma so mga uyagon dan taman ho taman ha kalipay ho kinabuhi dan.



Lessons Learned

There are some lessons we can learn from this little story. Here are some questions for you to think about and discuss:

- Why did the brothers start to argue, when they had to divide their father's heritage?
- Which motivations did they have, to start a fight and even use physical violence?
- What options did the three brothers have to solve their conflict and which did they choose?
- What would you have done, if you had been one of the three brothers?
- Why was the Council of Elders able to help the three brothers?
- Have you experienced a situation of conflict before and how did you deal with it?
- What skills do you have to help others, who are having a conflict?





CULTURE OF PEACE

We hope you enjoyed “Division Impossible” and it gives you some food for thought. The story you just read does not originate from within the Higaonon community. The production of this booklet was inspired by their culture and tradition though. EcoWEB, in collaboration with the Civil Peace Service of GIZ, took a story on conflict and its resolution and adapted it to the context of the Higaonon in Mindanao. With the help of the Bae and Datu from the mountainous areas of Iligan City, the story was then translated into Higaonon. This book aims to promote the Higaonon language and to create more awareness for this indigenous group living in the Philippines.

During our work with the community, we gathered information on the traditional ways of conflict transformation and about the culture of the Higaonon. In one interview, a Datu also used a story to illustrate the five pillars that support and balance their cultural practice. We would like to share these insights and the story with you on the following pages:

The Higaonon tribe’s culture can be best described as one of peace, for solving the internal conflicts among them. They practice an ancient ritual for making peace called **Tampuda hu Balagon** or the “treaty of the green vine branch”, which literally means cutting the vine and symbolically, cutting disputes and short feuds among the ethnic groups. The **Bunkatol Ha Bulawan Daw Nang Ka Tasa ha Lana** (“Treasured Unity of Love and Peace”) is a code of conduct they faithfully follow, a sacred bond that unites their community.

(source: <http://www.ethnicgroupsphilippines.com>)



The tribe is usually headed by a Datu who assumes multiple roles for the community. He is the headman, supreme judge, medicine man, ceremonial man and military man. The women leaders are called “Bae”. The throng of Datu and Bae is called the Council of Elders. There is usually a principal Datu who rules over the entire. He is supposed to be the wisest and bravest among his people. These tribal leaders are sought for their wisdom especially in resolving conflict.

The Higaonon in the Bayug Ancestral Domain of Iligan shared the following practice of the 5 pillars:

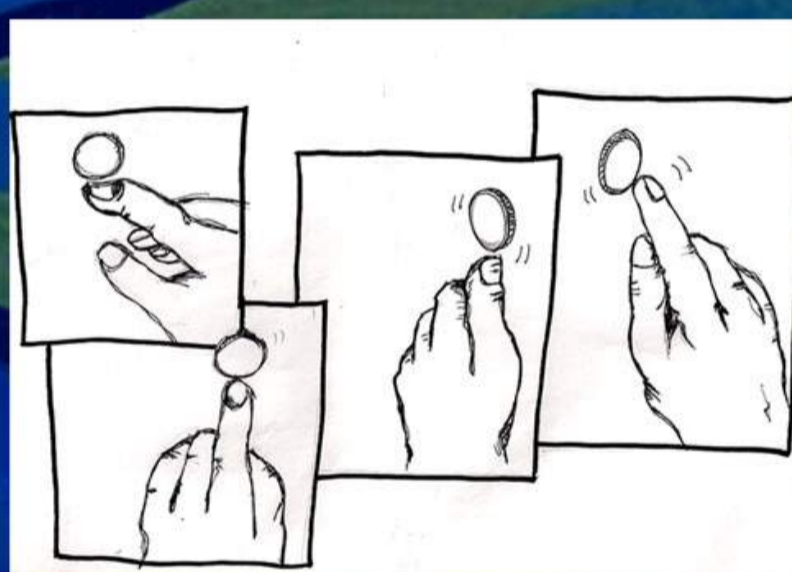
- 1.** Kilalaha - principle of recognition and respect
- 2.** Buliga - principle of cooperation
- 3.** Sayuda - principle of truthfulness and transparency
- 4.** Uyag uyaga - principle of protection of whole life
- 5.** Pabaton- batona/buntola - principle of solidarity

How five pillars and their way of making peace are portrayed in a story shared by one of the Higaonon Datu of the Bayug Ancestral Domain:

Once upon a time, the five fingers which naturally shared a warm friendship got into a serious fight. They were arguing on who is the most valuable of them all. The thumb bragged that without him, everyone is powerless as he provides support for all of them. The index finger claimed that he is the most powerful for he provides direction and is a symbol of power and authority.

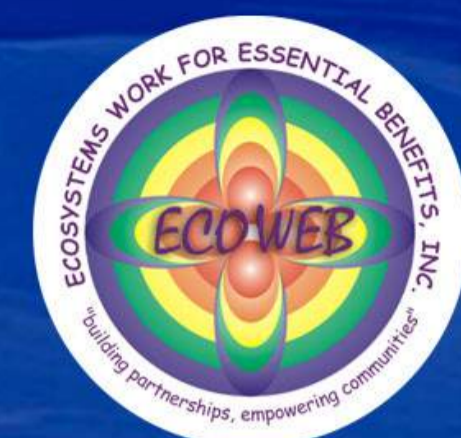


The middle finger mocked all of them and boasted that he is the most important since he is the tallest of them all and is strategically placed in the middle. The ring finger flaunted that all the precious stones such as diamonds and pearls are placed in him making him the most valuable. The little finger swanked that he is the cutest of them all and the most flexible. The five continued arguing until they went to see the Datu to determine the most important of them all.



The wise Datu then took a coin and threw it to the ground and asked each of them to pick it up individually. Each attempted to pick up the coin to no avail.

At the end, the Datu instructed them to pick up the coin all at once and that is how they did it. The Datu then shared, that each of them is important and it's only through unity that they can achieve big and significant change that can benefit everyone.



ABOUT THE PUBLISHERS

Ecosystems Work for Essential Benefits (EcoWEB Inc.)

"Building partnerships, empowering communities"

EcoWEB is a non-profit, non governmental Organisation (NGO) based in Iligan City that works in partnership with various development agencies and agents of change from local to the international level. EcoWEB's goal is to empower communities to attain peace and sustainable development. The program covers areas eight municipalities in the North Western region of Mindanao, particularly the provinces of Lanao del Norte, Misamis Oriental and Zamboanga del Sur. Since 2006, EcoWEB has been implementing programs in communities in Lanao, which are affected by armed-conflict. A special focus is also the empowerment of marginalised indigenous communities like the Higaonon tribe featured in this book. EcoWEB supports their right to self-determination and assists them in identifying and addressing hazards to their land that might bring about disaster.

The programs of EcoWEB include:

- 1) Sustainable Livelihoods
- 2) Peace Action for Community Empowerment (PEACE)
- 3) Disaster Risk Reduction and Climate Action (DRR-CA)
- 4) Human Rights Action & Good Governance

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ABOUT THE PUBLISHERS

Civil Peace Service of GIZ



"We don't turn our backs on conflict"

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