

Land Dispute Resolution Practices: A Qualitative Case Study of Indigenous and Barangay Collaborative Governance in Barangay Bontoc Ili, Mountain Province

Joy Fraine M. Ngodcho, PhD

Mountain Province State University

Email address: joyfrainengodcho@gmail.com

Received:16-05-2026

Accepted: 20-06-2026

Published: 04-07-2026

ABSTRACT

This qualitative case study focused on investigating how collaborative governance is being implemented in Barangay Bontoc Ili, Bontoc, Mountain Province as well as its ability to capture its best practice in land-demarcation conflict resolution. The investigation was focused on understanding the relationship between indigenous elders and barangay officials, describing socio-cultural and institutional factors that contribute to mediation, addressing the obstacles experienced during cooperative governance of the barangay, and developing practical executive recommendations. The data was received from documents, discussions, and interviews with the participants as barangay officials, indigenous elders, community members, and people engaged in the previous land disputes. The thematic analysis allowed for detecting that Barangay Bontoc Ili's land dispute resolution is organized through hybrid governance system, where traditional governance institutions are intertwined with formal institutions. The study revealed the emergence of Iyafong collective practice, which conceptually encapsulates the notion of incorporation of dispute into the house. Despite this, the study finds obstacles such as procedural vagueness, inequality in institutional authority, and the unavailability of uniform mechanisms for merging indigenous mediation with the official barangay system. Thus, the research introduces the Iyafong Model of Early Community-Based Mediation for improving collaborative governance in indigenous societies. Additionally, the authors recommend that culturally sensitive mediation techniques should become part of the governmental mechanisms through their introduction in the policy-making sphere and in capacity-building activities.

Keywords: collaborative governance; indigenous governance; land dispute resolution; Iyafong Model; barangay mediation; hybrid governance; indigenous justice

INTRODUCTION

Land is a very important resource used for the purposes of economy, society, and culture in indigenous societies. Land has significant economic value; it is also a vehicle for conveying the identity of ancestors, cultural traditions, and social relations that were established long ago (O'Bryan et al., 2020). Due to all that, conflicts related to land ownership, inheritance, borders and resources usage cover much more than just conflict in legal terms; they may also involve traditions, kinship and social identity. However, these disputes can only be solved via appropriate governance-based solutions (Bwalya, 2026).

In the Philippines, barangay is an institution for resolving disputes concerning local issues, as formalized via the Katarungang Pambarangay System in the Local Government Code in 1991. In addition to the former law, the Indigenous Peoples' Rights Act of 1997 recognizes the natural rights of Indigenous Cultural Communities, thereby validating their customary laws and approaches. The emergence of two governance systems results in a possibility for collaborative

resolution of disputes as well as some difficulties related the jurisdiction, authority, coordination and procedural consistency.

The modern literature suggests that collaborative governance increases effectiveness in decision-making by involving various institutions, rather than relying on just one governing body. According to Bandelow et al. (2025), collaborative governance allows for shared decision-making through gaining trust and making agreements. Geber et al. (2020) stresses the importance of local community institutions for management of common resources by developing local rules that help coordinate collective actions. In many cases, indigenous communities utilize collaborative governance through the hybrid governance system.

The indigenous governance frameworks have proven to be very relevant in the preservation of peace and social stability in respectable numbers of communities in the Philippines. The elders are endowed with moral authority based on traditional knowledge, trust in the community, and experience in dispute resolution. Because of this, the elders' decisions are usually accepted as their sentiments reflect the values of the community and therefore ensure harmony in it. Still, the interaction of the indigenous structures with the official barangay governance often takes place in the form of informal relationships and is strongly dependent on personal relations rather than the elementary rules of procedure. Hence, problems in the implementation of resolution processes arise.

An example of successful collaborative governance is Barangay Bontoc Ili, which is a municipality of Bontoc. The barangay is recognized for its conflict resolution success and it has received the Hall of Fame award for the best barangay council in the municipality due to its successful functioning of dispute resolution, especially in land issues (Sab-it et al., 2024). The barangay has been successfully approached by its neighbors as well as local authorities and has been consulted on its practices of mediation and traditional rituals. These experiences suggest that Barangay Bontoc Ili has developed culturally embedded approaches worthy of systematic documentation and scholarly examination (Singa-Clever, 2021).

Iyafong represents one such indigenous conflict resolution mechanism which can be traced back to the Bontoc word afong meaning "house." Its literal translation signifies "to make it part of the house," which is an indicator of how the process is focused on household conflicts. Iyafong promotes the dialogue between involved parties by the elders before the case is brought to the barangay mediation process as a way to capitalize on the power of kinship ties and access to community members' support. With Iyafong being an indigenous way to resolve disputes in the community, the process reveals a culturally-based mechanism for enabling governance and preserving culture.

This study addresses these gaps by examining the collaborative governance practices employed in Barangay Bontoc Ili in resolving land disputes. Specifically, it documents the Iyafong practice as an indigenous model of early community-based mediation, analyzes the interaction between barangay officials and indigenous elders, identifies socio-cultural and institutional factors influencing collaborative decision-making, examines governance challenges, and proposes practical governance innovations that may strengthen culturally responsive dispute resolution in indigenous communities. Through these contributions, the study advances current understanding of hybrid governance and offers evidence-based insights for improving collaborative local justice systems.

MATERIALS AND METHODS

Research Design

The qualitative case study design was used in this research to look at the collaborative governance practices related to land disputes in Barangay Bontoc Ili, the municipality of Bontoc, Mountain Province. The qualitative approach was suitable since it allowed for the exploration of

the experiences and the perceptions of different actors such as indigenous elders and barangay officials involved in the resolution of land disputes. The purpose of the study was not to measure variables but to see how indigenous systems of governance and barangay institutions work together in the

For this reason, this research followed a single instrumental case study framework with a focus on Barangay Bontoc Ili as a case study based on its good reputation for addressing land disputes in an effective manner through participative governance. The barangay's acknowledged best practice, which is called Iyafong, made it possible to explore the use of customary dispute resolution methods side by side with legislative dispute resolution techniques in a hybrid governance context. This approach allowed for the investigation of the issue in a natural environment while maintaining the context of culture and institutions where disputes are resolved.

Research Locale

The research was conducted in Bontoc Ili, a barangay in the municipality of Bontoc, located in the Mountain province of the Philippines. Bontoc Ili is one of the indigenous communities in the municipality and is known for the effectiveness of its peace and order programs. It received the Hall of Fame award for being the best barangay peace and order council owing to its effective resolution of the disputes in the community, particularly those related to land and boundary conflicts. Furthermore, the barangay acts as a resource community as other barangays and the local government units turn to indigenous elders for their advice on customary laws and mediation techniques.

Participants of the Study

The participants in the research were people with first-hand knowledge of and experience in dealing with land disputes in their community. The participants were composed of indigenous elders, barangay officials, informed members of the community, and those who have experienced being subjected to mediation of land disputes. These participants were chosen because of their expertise in both customary and legal dispute resolution mechanisms as well as their ability to provide quality information related to collaborative governance practices.

The indigenous elders provided information regarding customary laws, the role of indigenous leaders, and indigenous mediation methodologies; the barangay officials described the official procedures used to resolve disputes using the Katarungang Pambarangay. The community members and parties involved in land disputes provided feedback regarding the efficiency, legitimacy, and acceptability of mediation from the users' perspective.

Sampling Procedure

The study made use of purposive sampling, a technique often used in qualitative research to select individuals who can provide useful information on the issue being investigated. Participants were chosen based on their experience with land dispute resolution, including indigenous mediators, barangay officials in charge of mediation, experienced community leaders, and people who have undergone mediation.

Selection continued until sufficient information was collected to describe the collaborative governance processes behind the Iyafong system and other techniques for resolving conflicts used in the barangays.

Sources of Data

Multiple sources of evidence were utilized to enhance the credibility and depth of the findings. These included:

- key informant interviews with indigenous elders, barangay officials, and community members;
- focus group discussions involving stakeholders knowledgeable about land dispute resolution practices; and

- documentary analysis of barangay records, mediation reports, and other available documents related to land dispute settlement.

Using multiple data sources enabled the researcher to examine the phenomenon from different perspectives and facilitated triangulation of information across participants and documentary evidence.

Data Collection Procedure

To conduct the study, permission was granted by the respective local government units and barangay officials. Upon gaining approval, potential respondents were informed of the research goals, of the fact that their participation was voluntary and that all the data would, consequently, be kept confidential. Written consent was acquired prior to the actual data collection.

The research relied on key informant interviews with participants by means of semi-structured interview questions that were drafted in such a way so as to obtain information about their thoughts and ideas regarding the topic under consideration. In addition, the research included focus group discussions, which served to consolidate the ideas generated in the course of interviews.

To complement the interview data, the author reviewed the data on various documents available about the relevant barangay, records of mediation and data on specific cases. All the notes taken during the course of interviews and focus group discussions were submitted after each session in order to keep the information collected accurate.

Research Instrument

The major means employed for research purposes involved a semi-structured guide composed in line with aims and objectives of the study and informed by the two frameworks: collaborative governance and hybrid governance frameworks. The questions making part of the said guide were open-cut ones in order to learn the experience of respondents related to various activities such as mediation among indigenous tribes, barangay mediating mechanisms, collaborative decision-making processes, socio-cultural aspects affecting the whole process, problems of governance, and ways to improve the whole process.

In addition to the individual interview questions, special questions were made for the focus group discussions in order to create a conducive environment for discussion and elaborations.

Data Analysis

The data were examined through thematic analysis in line with the principles by Braun and Clarke (2006). The first step was to review the audio recordings, transcriptions, and documentation extensively for assimilation of the data. The effect was collecting noteworthy remarks pertinent to the study objectives and coding them. All codes were then placed in larger categories, out of which major themes stating the aspects of collaborative governance and land conflicts appeared.

The themes continued being revised in the process of scrutinizing interviews, focus group discussions, and documents until some regularities explaining the indigenous approach called Iyafong, intricacies of collaborative governance, socio-cultural influences, and institutional limitations were identified.

Trustworthiness of the Study

To ensure the accuracy of the qualitative investigation, steps were taken to address various aspects such as credibility, transferability, dependability, and confirmability. Credibility was ensured through the use of different forms of evidence, including interviews, focus group discussions, and the examination of documents, which made it possible to triangulate the data. Participant validation was also done whenever clarifications were needed.

Transferability was promoted through descriptions of the participants and the research context that allowed others to determine if the same can be applied to the results of this study on

similar indigenous communities. Dependability was ensured by the ongoing documentation of data collection.

Ethical Considerations

The proactive approach to ensuring that the psychotherapy practice abides by the ethical principles of qualitative research using human subjects was observed in this study. Participation was fully voluntary in that individuals taking part in the study were initially briefed regarding the aims, methodology, potential risks, and other possible benefits involving gaining information from them.

All the participants signed written informed consent before commencing the interview process. Participants were guaranteed the possibility of withdrawal from the research at any given moment without negative consequences.

Confidentiality and anonymity were maintained throughout the research process due to the omission of personally identifiable information from the research information. All information received during interviews and focus group discussions was utilized exclusively for academic purposes and safely stored.

RESULTS AND DISCUSSION

The research focused on how collaborative governance plays a part in resolving land conflicts in Bontoc Ili. An analysis of interviews, focus group discussions, and literature revealed that there tends to be a mixture of traditional indigenous and formal barangay governance systems used in land dispute resolution. The different types of governance exist together in such a way that customary leadership, cultural legitimacy, and formal laws work together in facilitating successful conflict resolution in the community. Thematic analysis has also provided a clear break down of four main themes related to the research aim namely: 1) The Iyafong as a form of best practice in regards to land dispute resolution; 2) Hybrid governance in action; 3) Cultural and institutional elements shaping collaborative decision making; 4) Hindrances to indigenous and barangay mediation. The above themes together constitute an explanation of how collaborative governance is performed in Bontoc Ili and why the mechanism of conflict resolution is recognized both inside and outside the municipality.

Table 1. Summary of major themes generated from the study

Theme	Description	Contribution to Collaborative Governance
Theme 1. Iyafong as a Best Practice	Early household-based mediation facilitated by indigenous elders	Prevents conflict escalation and promotes peaceful settlement
Theme 2. Hybrid Governance in Practice	Integration of indigenous governance and barangay mediation	Strengthens coordination between customary and statutory institutions
Theme 3. Socio-Cultural and Institutional Factors	Trust, cultural legitimacy, and leadership influence mediation outcomes	Enhances community participation and acceptance of decisions
Theme 4. Challenges in Collaborative Mediation	Procedural ambiguity and unequal institutional authority	Indicates the need for standardized governance mechanisms

The information contained in Table 1 indicates that the collaborative land conflict resolution in Barangay Bontoc Ili is not reliant on one institution rather it is dependent on the relationship between indigenous governance and barangay mediation. It can also be seen that mediation practices shaped by culture are effective in dispute resolution irrespective of the

existence of formal legal procedures. Hence, the findings support the hypothesis that collaborative governance works best when the legal system acknowledges native ways of settling disputes.

Theme 1. Iyafong as a Best Practice in Land Dispute Resolution

Among the most important findings of the study, the study has identified Iyafong as the unique best practice that is used in the community to resolve land conflicts. Iyafong comes from the word afong which means house in Bontoc. Iyafong literally means "to incorporate it into the house". This idea shows that conflict resolution is localized to the household level, emphasizing the process of dialogue, kinship and reconciliation before conflicts can be moved to official barangay institutions.

In contrast to traditional mediation, which begins with the formal barangay procedure, Iyafong gives the chance to the disputing parties to hold informal discussions among themselves under the guidance of respected tribal elders. At the first stage of the Iyafong process, the barangay officials inform the elders who will represent the disputing parties and who will initiate the informal dialogue. Only if the dialog does not lead to a mutual agreement, the case is sent to the formal mediation according to the Katarungang Pambarangay procedure.

Table 2. Characteristics of the Iyafong mediation practice

Characteristic	Description
Venue	Household or family setting
Primary Facilitators	Indigenous elders
Timing	Before formal barangay mediation
Primary Objective	Restore relationships and prevent conflict escalation
Expected Outcome	Voluntary settlement through consensus

Table 2 highlights that Iyafong is an essentially preemptive mechanism of conflict resolution as it leads to mediation in the family sphere where the hostile ambiance typical of formal hearings is dissipated thanks to the possibility of dialogue under the supervision of wise elders. This method also helps to keep familial relations intact, prevent public confrontation, and promote voluntary fulfillment of agreements.

The conclusions drawn confirm the theory of collaborative governance which emphasizes dialogue, trust-building, and consensus-based decision-making as the key elements of effective collaboration (Customary Laws Implemented and Practiced By the Native Tribes of Igorots at the Cordillera Region: An Emerging Guide 2019). In addition, the community governance theory by Ilac & Presbitero (2022) has shown that locally-rooted institutions tend to provide legitimate and sustainable solutions as they correspond to the values and norms shared among the local population. In Barangay Bontoc Ili, Iyafong illustrates these principles in practice thanks to the combination of customary leadership and formal governance mechanism in local conflict resolution practices.

In addition, the identification of Iyafong represents a culturally-based governance innovation that adds to literature on indigenous mediation. Instead of replacing formal procedures, the process illustrates how indigenous knowledge systems can support formal governance by solving conflicts as early as possible. The discovery underscores the importance of treating indigenous institutions not only as informal substitutes for government institutions.

Theme 2. Hybrid Governance in Practice

The other noteworthy finding explains that in the case of Barangay Bontoc Ili, the process of resolving land disputes involves a hybrid governance arrangement with the participation of institutional governance of the local government as well as indigenous governance institutes. The

two types of governance do not act independently, but rather serve complementary roles in the course of the whole mediation process. The indigenous leaders bring into the mediation their knowledge of the local culture, authority based on tradition, and recognition by the community, while the officials of the local government provide legal aspect of mediation process.

According to the results of the study, it was found that in the process of mediation, the officials of the local government consult indigenous leaders very often before starting the official mediation process. The collaboration between the two entities shows that both check and approve each other’s roles, which also proves that effective governance involves cooperation of the institution rather than competition among them.

Table 3. Collaborative roles of indigenous and barangay institutions

Indigenous Governance	Barangay Governance
Elder-led mediation	Formal mediation
Customary law	Statutory law
Moral authority	Legal authority
Community consensus	Official documentation
Cultural legitimacy	Administrative enforcement

As shown in Table 3, different institutions carry out separate but complementary roles. The role of indigenous elders is to provide legitimacy to social practices through which parties can voluntarily accept mediation agreements and barangay officials serve the objective of formalizing the agreements. This is how hybrid governance operates, as it implies that diverse institutions exist side by side.

On the basis of the literature on hybrid governance, it is possible to conclude that formal institutions are only efficient when they recognize the significance of informal systems rather than when they seek to replace them. The link between elders and barangay officials helps local people to make their decisions with respect to the local culture but at the same time be accountable (Abbott & Faude, 2022).

Theme 3. Socio-Cultural and Institutional Factors Shaping Collaborative Decision-Making

The third important theme identified in the research studies refers to the socio-cultural and institutional dimensions of the successful collaborative land dispute resolution in the areas of Barangay Bontoc Ili. The data collected revealed that the trust, cultural legitimacy, and community leadership are the key factors enabling successful mediation between disputants. So, the mentioned factors may influence the community members’ acceptance of the outcome of mediation and their readiness to make use of indigenous ways of dispute resolution beforeestablishing formal intervention.

It has been established that indigenous elders are well-respected in the society due to their knowledge of the customary laws and life experiences as well as having high moral authority. In addition, within the community, they do not only conduct mediation but also act in the interests of creating social order and promoting community cohesion. Thus, in the view of disputants elder mediation is perceived as fair, impartial, and appropriate.

The results also reveal that the mutual recognition of barangay officials and indigenous elders enhances collaborative governance. Instead of exercising rival powers, both institutions acknowledge their strengths in resolving land problems. By performing the tasks of the Katarungang Pambarangay, barangay officials provide procedural legitimacy while indigenous elders provide cultural legitimacy based on traditional governance principles. This relationship produces a context in which conflict resolution is considered lawful and meaningful at the same.

Table 4. Socio-cultural and institutional factors supporting collaborative governance

Factor	Influence on Land Dispute Resolution
Trust	Encourages voluntary participation and acceptance of mediation outcomes
Cultural Legitimacy	Reinforces confidence in indigenous mediation processes
Moral Authority of Elders	Promotes impartiality and community respect
Shared Leadership	Strengthens cooperation between indigenous and barangay institutions
Community Participation	Facilitates consensus-building and peaceful settlement

In the context of Barangay Bontoc Ili, collective governance is more extensive than merely institutional coordination, as governance impacts rely on social relations, cultural values, and community participation. The findings confirm the validity of the principles of the theory of collaborative governance, which states that notions of trust and shared commitment are necessary conditions for cooperation among institutions based on trust (Ansell & Gash, 2008). The findings also affirm Ostrom’s idea that community-based governance is only sustainable in the presence of trust in local institutions.

The findings also correspond to the contemporary discourse about indigenous governance, which states that culturally defined leadership structures continue influencing local processes of decision-making in spite of the growing formalization of governance structures. By combining indigenous leadership and state governance, Barangay Bontoc Ili is an example of how collaborative governance can enable inclusive and culturally founded governance (Sabal & Jovita-Olvez, 2026).

Theme 4. Challenges Affecting Barangay and Indigenous Mediation

Despite the viability of collaborative governance in Barangay Bontoc Ili, the research continued to show that there are some institutional limitations that might affect the continuity and expansion of the Iyafong practice. The issues cited include procedural vagueness, unequal institutional powers, and a lack as a systematic way to incorporate indigenous mediation in formal barangay governance.

Even if elders are important actors in the resolution of land conflicts, their involvement tends to be a matter of informal arrangement rather than institutionalized. This means that the way mediation occurs may depend on the individual involved and the circumstances of the conflict. The lack of written guidelines is evident since it impedes uniform application of indigenous mediation methods in different cases.

Another issue raised in the research is about the unequal relationship between non-statutory governance and statutory institutions. In spite of the fact that indigenous mediation is highly valued within the community, barangay institutions have legal authority over it. Thus, this imbalance can create uncertainty in respect to functions, paperwork, and jurisdiction.

Table 5. Challenges affecting collaborative land dispute resolution

Challenge	Observed Implication
Procedural ambiguity	Inconsistent mediation procedures
Lack of standardized guidelines	Difficulty institutionalizing indigenous practices

Challenge	Observed Implication
Unequal institutional authority	Dependence on barangay legal processes
Informal coordination mechanisms	Variations in mediation implementation
Documentation gaps	Limited preservation of indigenous governance practices

The table shows that the challenges pointed out do not hinder the effectiveness of the Iyafong practice. On the contrary, it shows that stronger institutions that recognize indigenous mediation in a formal manner must be implemented. In this regard and with the help of the establishment of guidelines, the connection between customary and statutory institutions can be made more effective without undermining indigenous governance traditions.

These results confirm earlier findings that collaborative governance requires not only trust and participation, but also well-defined structures to support long-term cooperation. The results also reaffirm that governance innovations are needed to bridge the gap between customary and formal institutions through shared accountability and mutual recognition of processes (Grootjans et al., 2022).

Table 6. Alignment of the findings with the objectives of the study

Specific Objective	Major Finding
Determine the best practice in land dispute resolution	Iyafong emerged as an early community-based mediation practice facilitated by indigenous elders.
Analyze collaboration between indigenous leaders and barangay officials	A hybrid governance system characterized by shared authority and complementary institutional roles was observed.
Identify socio-cultural and institutional factors influencing decision-making	Trust, cultural legitimacy, community leadership, and participation strengthened collaborative governance.
Identify challenges related to barangay and indigenous mediation	Procedural ambiguity, institutional asymmetry, and lack of standardized mechanisms remain significant concerns.

Table 6 illustrates how all research objectives have been achieved with the help of the thematic analysis. Thus, the results show that Barangay Bontoc Ili has successfully implemented a culturally based and cooperative strategy for resolving disputes in land-related matters, with the use of native governance and statutory mediation. The emergence of the Iyafong practice as the main point of early conflict resolution is the most important outcome of this research in terms of indigenous governance and cooperative public administration.

Proposed Governance Framework

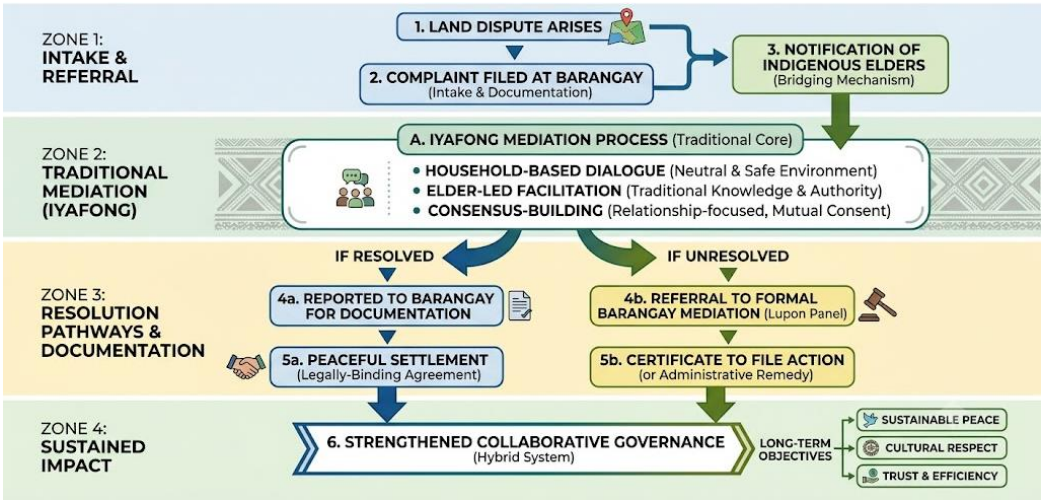


Figure 1. The Iyafong Model of Early Community-Based Mediation

As shown in Figure 1, the governance process taking place in Barangay Bontoc Ili. The Iyafong model is not only operates within the legally prescribed methods but also works as an early intervention strategy to support statutory mediation. The indigenous elders lead culturally driven dialogues through which many conflicts are settled without going to formal mediation. In those cases which stay unresolved, the matter is referred to the jurisdiction of the barangay where it undergoes legislative mediation using the established procedures.

CONCLUSIONS

The present research concludes that resolving land disputes is best implemented through cooperation between the institutions of indigenous governance and formal barangay institutions through a hybrid approach to governance. The study reveals Iyafong, which is a household mediation technique employed by respected elders of a community, as the best practice of the barangay. This type of mediation provides timely, culturally relevant, and community-based solutions to conflicts before they reach litigation or closure through official court proceedings. In particular, community members accept mediation outcomes because of trust, cultural validity, and respect of elders as community leaders; therefore, community members tend to listen to outcomes because they have been provided with help by the authorities of the barangay. Nevertheless, the collaboration of indigenous and barangay institutions indicates that traditional mediation techniques lead to some improvements in governing processes.

RECOMMENDATION

In light of the findings, it has been recommended that local government units, barangay councils, and related organizations create and institutionalize culturally responsive mechanisms to formally acknowledge indigenous conflict resolution methods like Iyafong within the barangay system of conflict resolution. The standard operating procedures must be set out so as to clarify the coordination, documentation, referral, and escalation processes between indigenous elders and barangay mediators with respect to the cultural integrity of the customs. Different programs of capacity building and training-of-trainers will also be carried out for indigenous leaders and barangay officials as well as mediation specialists in order to enhance the collaborative governance and conflict management practices.

Also, for the future, there can be studies that will evaluate the usage of Iyafong Model in other indigenous societies and check the effectiveness of the model in minimizing the time and costs of conflict resolution within the settlement.

References

- Abbott, K. W., & Faude, B. (2022). Hybrid institutional complexes in global governance. The review of international organizations, 17(2), 263–291. <https://doi.org/10.1007/s11558-021-09431-3>
- Bandelow, N.C., Hornung, J. and Schröder, I. (2025), Collaboration and participation in governance. Rev Policy Res, 42: 428-443. <https://doi.org/10.1111/ropr.70011>
- Bwalya, B. (2026). Customary land ownership, decision making and inheritance in Eastern Zambia: do patrilineality and matrilineality matter? Agrekon, 1–21. <https://doi.org/10.1080/03031853.2026.2635054>
- Customary Laws Implemented and Practiced By the Native Tribes of Igorots at the Cordillera Region: An Emerging Guide. (2019). Ascendens Asia Singapore – Bestlink College of the Philippines Journal of Multidisciplinary Research, 1(1). <https://ojs.aaresearchindex.com/index.php/aasgbcpjmra/article/view/1036>

- Gerber, J.-D., Lieberherr, E., & Knoepfel, P. (2020). Governing contemporary commons: The Institutional Resource Regime in dialogue with other policy frameworks. *Environmental Science & Policy*, 112, 170–177. <https://doi.org/10.1016/j.envsci.2020.06.018>
- Grootjans, S. J. M., Stijnen, M. M. N., Kroese, M. E. A. L., Ruwaard, D., & Jansen, M. W. J. (2022). Collaborative governance at the start of an integrated community approach: a case study. *BMC public health*, 22(1), 1013. <https://doi.org/10.1186/s12889-022-13354-y>
- Ibrahim, A., Akanbang, B. a. A., Yakubu, I., Nunbogu, A. M., Kansanga, M., & Kuuire, V. (2024). Institutional Duality in Land Administration: Insights from Collaborative Governance in Ghana. *Journal of Land and Rural Studies*, 13(1), 101–118. <https://doi.org/10.1177/23210249241281857>
- Ilac, E. J. D., & Presbitero, A. (2022). Conflict management in the indigenous community of Batad in the Philippines: A system dynamic perspective. *Conflict Resolution Quarterly*, 40(1), 25–44. <https://doi.org/10.1002/crq.21347>
- LAW ENFORCEMENT AGAINST THE CUSTOMARY RIGHTS OF INDIGENOUS PEOPLES OF PAPUA (STUDY OF SUPREME COURT DECISION NUMBER 1900/K/PDT/2024). (2025). *International Journal of Society and Law*, 3(1), 112–124. <https://doi.org/10.61306/ijsl.v3i1.486>
- O'Bryan, C. J., Garnett, S. T., Fa, J. E., Leiper, I., Rehbein, J. A., Fernández-Llamazares, Á., Jackson, M. V., Jonas, H. D., Brondizio, E. S., Burgess, N. D., Robinson, C. J., Zander, K. K., Molnár, Z., Venter, O., & Watson, J. E. M. (2021). The importance of Indigenous Peoples' lands for the conservation of terrestrial mammals. *Conservation biology : the journal of the Society for Conservation Biology*, 35(3), 1002–1008. <https://doi.org/10.1111/cobi.13620>
- Rey Ty, & Bibon-Ruiz, A. (2021). Indigenous Peoples, Conflicts, and Peacebuilding: A Case Study of the Aetas of Central Philippines. *Journal of Research for International Educators*, 1(1). Retrieved from <https://www.jorie.org/index.php/journal/article/view/2>
- Sabal, A. B., & Jovita-Olvez, H. D. (2026). Empowering Indigenous Peoples: Local Governance initiatives for the inclusion of the Sama Dilaut in Tawi-Tawi, Philippines. https://econpapers.repec.org/article/bcpjournal/v_3a10_3ay_3a2026_3ai_3a5_3ap_3a2968-2981.htm
- Sab-it, Salvador Jr. and Sherwin Earle, Payad-an and Angel, Rezidrick D. and Bagares, Eisher Dan and Embang, Kenneth Kurt and Abansi, Jaysan Mark and Saguid, Mark Jade and Fagayan, Dharrel C. and Donato, Leah, Tongtongan: An Indigenous Approach to Restorative Justice in Buguias, Benguet (November 08, 2024). <http://dx.doi.org/10.2139/ssrn.5348562>
- Singa-Clever, S. M. B. (2021). Dialogic Spaces for Peace: The Pechen Peace Pact System of Bontoc. Mountain Province as a communication phenomenon. In Zenodo (CERN European Organization for Nuclear Research). <https://doi.org/10.5281/zenodo.7444708>