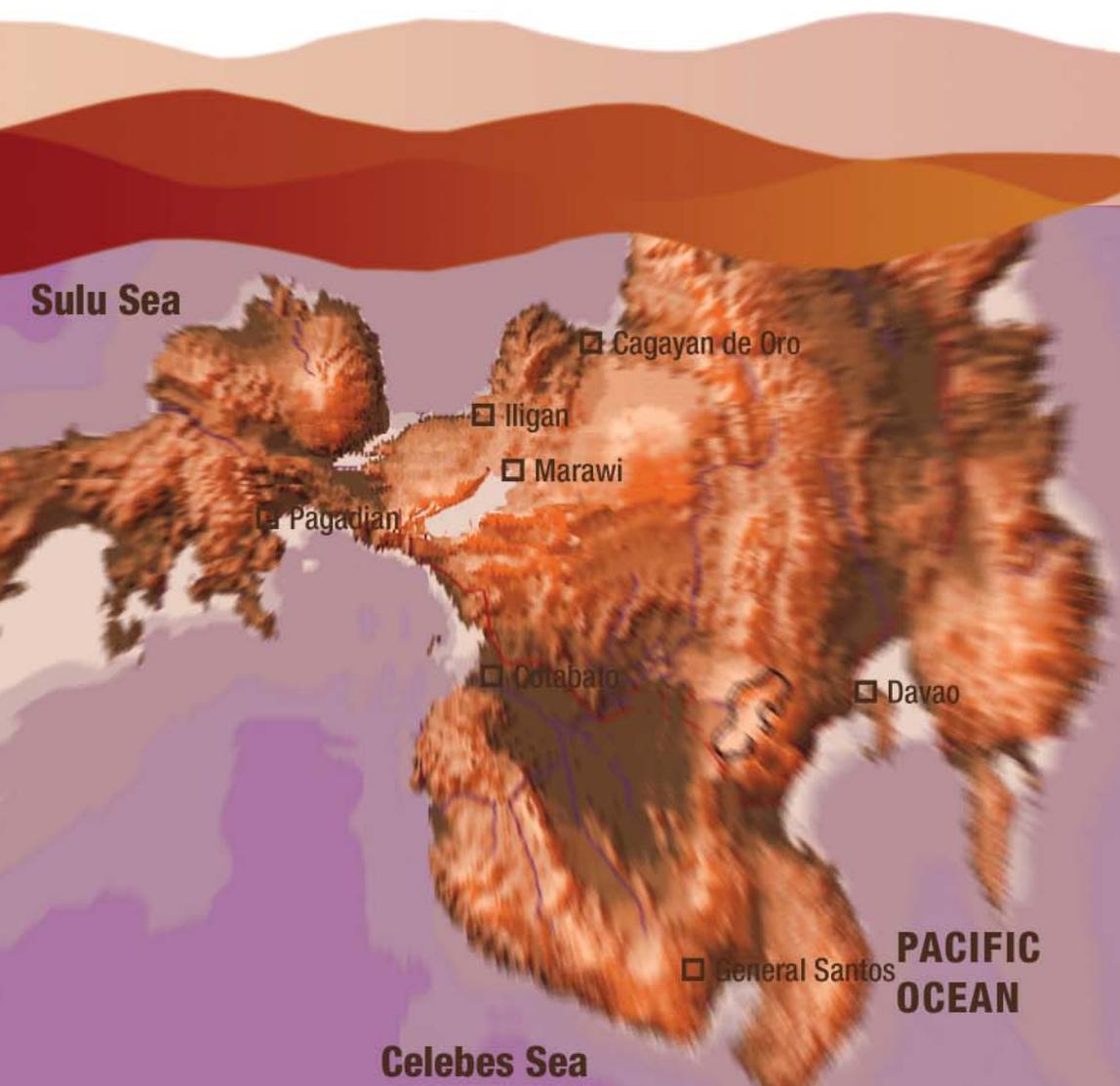


RIDO

Clan Feuding and Conflict Management in Mindanao

WILFREDO MAGNO TORRES III

Editor



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CLAN FEUDING
AND CONFLICT MANAGEMENT
IN MINDANAO

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Contents

<i>Acknowledgement</i>	7
<i>Preface</i>	8
Introduction Wilfredo Magno Torres III	11
ONE Survey of Feuding Families and Clans in Selected Provinces in Mindanao Jamail A. Kamlian MSU-Iligan Institute of Technology	36
TWO Dynamics and Management of Rido in the Province of Maguindanao Abhoud Syed M. Lingga Institute of Bangsamoro Studies	50
THREE Inventory of Existing Rido in Lanao del Sur (1994 –2004) Moctar I. Matuan Mindanao State University–Marawi	71
FOUR Management of Clan Conflict and Rido Among the Tausug, Magindanao, Maranao, Sama, and Yakan Tribes Ofelia L. Durante, Norma T. Gomez, Ester O. Sevilla, and Howard J. Mañiego Ateneo de Zamboanga University Research Center and Notre Dame University Research Center	97
FIVE Responses to Interkin Group Conflict in Northern Mindanao Erlinda Montillo-Burton, Moctar Matuan, Guimba Poingan, and Jay Rey Alovera The Research Institute for Mindanao Culture (RIMCU) Xavier University	127
SIX Understanding Inter-ethnic Conflicts in North Cotabato and Bukidnon Provinces Guiamel Alim, Jose Bulao Jr., and Ismael G. Kulat Consortium of Bangsamoro Civil Society	165

SEVEN	Management and Resolution of Rido Among Meranao in Baloi, Lanao del Norte: Case Studies Monalinda Emperio Doro	202
EIGHT	Big War, Small Wars: The Interplay of Large-scale and Community Armed Conflicts in Five Central Mindanao Communities Jose Jewel Canuday	254
NINE	The Celebrated Cases of Rido in Maguindanao and North Cotabato United Youth for Peace and Development (UNYPAD)	290
TEN	Tausug and Corsican Clan Feuding: A Comparative Study Gerard Rixhon	304
	Conclusion: A Personal Reflection Samuel K. Tan	325
	<i>About the Authors</i>	332
	<i>Index</i>	335





Introduction

Wilfredo Magno Torres III

THIS VOLUME presents several studies on feuding or clan conflicts, popularly known in Mindanao as *rido*. This effort is the result of a coordinated research conducted by Mindanao-based civil society organizations and academic institutions with support from the United States Agency for International Development (USAID) and The Asia Foundation. The studies variously mapped the incidence of clan conflicts in Mindanao and conducted in-depth investigations into the root causes of the conflicts, the parties involved, the conditions for their escalation and recurrence, the relationship to other forms of conflict, and the potential for conflict resolution. The studies investigated the dynamics of clan conflicts with the intention of informing and helping design strategic intervention to address such conflicts.

The studies in this volume deal with a type of violent conflict variously referred to as feuding, revenge killings, blood revenge, vendetta, inter-tribal warfare, and clan conflicts. Characterized by sporadic outbursts of retaliatory violence between families and kinship groups as well as between communities, this phenomenon frequently occurs in areas where government or a central authority is weak and in areas where there is a perceived lack of justice and security. Feuding and revenge killings are common to many societies throughout human history. Depending on periods in history, this phenomenon has been documented in places such as the Balkans, Sicily, Corsica, the Caucasus region, the Middle East, and, in the remoter past, Scotland and the Appalachian region of the United States,¹ as well as in some

1 See “Honour” Killings and Blood Feuds in www.gendercide.org.

Southeast Asian cultures.² While there are studies that distinguish between the concepts of feuding and revenge, in this volume, feuding and revenge killing is considered part of the same continuum.³

In the Philippines, feuding between families and clans is also prevalent. The Cordilleras in northern Luzon is famous for inter-village warfare and “revenge raids” caused by land and boundary disputes and competing economic interests such as sources of water or firewood.⁴ Feuding also occurs among lowland Filipinos, a famous example of which was in the Ilocos in the early 1970s between the Crisologo and the Singson clans. Depending on the ethnic group and region, feuding and revenge are known by various terms such as *pangayaw*, *magahat*, or *pagdumot* among some *lumad* or indigenous groups in Mindanao, and *pagbanta*, *pagbunuh*, *mamauli*, *kasaop*, *pagbaos*, and *lido*, *ridu*, or *rido*⁵ among some Moro groups. For the purpose of this book, the conflict under focus is referred to as *rido*, feuding, or clan conflicts. *Rido* refers to a state of recurring hostilities between families and kinship groups characterized by a series of retaliatory acts of violence carried out to avenge a perceived affront or injustice.

Rido has wider implications for conflict in Mindanao primarily because it tends to interact in unfortunate ways with separatist conflict and other forms of armed violence. Many armed confrontations in the past involving insurgent groups and the military were actually triggered by a local *rido*. Examples of such cases are illustrated in detail in this volume such as the feuds that escalated in Dapiawan (2004) and Linantangan (2005) in Maguindanao that eventually drew in the involvement of the Armed Forces of the Philippines (AFP), the paramilitary Civilian Volunteer Organizations (CVO), and the separatist Moro Islamic Liberation Front (MILF). A more recent case that demonstrated the interconnectedness of feuds and large-scale conflicts was the Shariff Aguak incident in June 2006 that sparked a major armed confrontation between paramilitary forces under a political clan and some elements of the MILF.⁶ Such hostilities underscore the potential of local feuds and

2 The subject of feuding has often been subsumed under more dominant themes like maritime trading, slave-raiding, and head hunting. Some authors have cited the prevalence of feuding and inter-*suku* warfare among indigenous communities in Borneo (See King 1993: 83; Singh 2000: 37-38, 53-54). Torres has encountered a history of inter-island feuding in Semporna and Sulu (2006: 282-283). In addition, much like the genealogies of Sulu and Maguindanao sultanates, the *Sejara Melayu* (Malay Annals) mentions feuding among royal families in the Malay Peninsula (Bastin 1970: 169).

3 Ginat (1997) and Boehm (1986), for instance, distinguish revenge from a feud. Revenge (or blood revenge) refers to a single killing to avenge a murder, whereas a feud involves a chain of reciprocal murders between rival groups.

4 See Barton 1949, Dozier 1972, Rosaldo 1980, Prill-Brett 1987, Goda 1999, Junker 2000.

5 *Rido* or *ridu* is a term used by the Meranao, Iranun, and Maguindanao to refer to clan conflicts or violent retaliations. It must also be noted that *rido* and the phenomenon of feuding is of pre-Islamic provenance.

6 On June 23, 2006, a bomb exploded in Shariff Aguak allegedly intended for the Maguindanao

third-party actors to frustrate the peace process between the government and the MILF. Meanwhile, a contrasting incident occurred in January 2006 in the efforts of the MILF to mobilize their troops to protect civilians from a raging *rido* between warring families in Tubaran, Lanao del Sur.⁷ Without a nuanced understanding of local conflict dynamics, such a commendable effort could have easily been misconstrued as an offensive.

Rido is only one aspect in the complex web of violence in Mindanao which includes Muslim separatism, communist insurgency, and banditry. The interaction of these different conflicts has explosive consequences to the long-running separatist war in Mindanao.⁸ Given this context, a deeper understanding of specific conflicts is crucial in disentangling the blurred lines of conflict and enable communities and the government to effectively address the problem.

The Mindanao Rido Study

THE PROCESS OF ENGAGEMENT

The coordinated study on clan conflicts had its origins in late 2002 when The Asia Foundation supported a household conflict survey in the Autonomous Region in Muslim Mindanao (ARMM) and adjacent areas on the citizens' perceptions of conflict.⁹ The survey results showed that while the Muslim-Christian conflict in Mindanao dominates the attention of international and local press, clan conflicts are actually more pertinent in the daily lives of the people. Citizens are more concerned about the prevalence of clan conflict and its negative impact on their communities than the conflict between the state and rebel groups in Mindanao. These findings, which were again verified in a more recent survey by the Social Weather Stations in the ARMM,¹⁰ illustrate the complexity of conflicts in Mindanao and encouraged the Foundation to help address the problem. With the assistance of USAID, the Foundation spearheaded a set of diagnostic activities to help design strategic interventions that enable communities and government agencies to prevent the escalation of conflicts.

Governor, killing seven members of his convoy. This incident sparked a major armed conflict that displaced thousands of families and endangered the peace process between the government and the MILF. This incident became a litmus test for the Joint CCCH-IMT mechanism and civil society groups. To contain the violence, a buffer zone was jointly established by the GRP and the MILF (Bantay Ceasefire Report 2006).

7 "Lanao clan war kills 10." In *Philippine Daily Inquirer*, January 6, 2006, page A2.

8 See Rood 2005: 4.

9 The survey was conducted by TNS-TRENDS in partnership with the Office of the President, with support from The Asia Foundation and Hewlett Foundation. See Dayag-Laylo 2004.

10 Social Weather Stations (2005: 2), slide 9-11.

The coordinated study was done by engaging Mindanao experts in a series of meetings and group discussions that involved reviewing the existing studies on *rido*, clarifying concepts, and setting directions for research in the area. The discussions revolved around the following questions:

- what constitutes clan conflict and what are the existing formal and informal mechanisms that people use to resolve these;
- when does clan conflict occur and what kind of issues escalate into clan conflicts;
- how are young people socialized into attitudes about it;
- what are the variations of clan conflicts among different ethnic groups;
- how does clan conflict overlap with government and separatist conflict;
- to what extent are clan conflicts mistaken by government to be separatist conflict;
- what can government and peace activists do to isolate these different kinds of conflict so effective interventions can be put in place?

The studies in this volume are descriptive studies that employed qualitative and quantitative data collection and analysis. The data-collection techniques used include key-informant and in-depth interviews, focus-group discussions, participant observation, surveys, and secondary data gathering. During the research period, the participating institutions conducted regular meetings among themselves to critique methodologies, discuss findings and address problems. Methodologies and research questions underwent several iterations based on new data encountered in the field. Community meetings were also held to validate the preliminary research findings.

The sensitive nature of the topic was a challenge for the researchers who often found themselves under suspicion by some locals. It took some time for the researchers to lay the groundwork and earn the trust of key informants and families involved in *rido*. As the data started to come in and make sense, the researchers realized that there was a real danger that the issue of *rido* would be misunderstood or taken out of context, that the data gathered could be used by unscrupulous groups to reinforce the already negative stereotype of Mindanao and Muslims, or even utilized to manipulate situations and affect the peace process.¹¹ Because of this, extra care was taken in dealing with sensitive data and ensuring the fair treatment of issues related to clan conflicts. Sensitive and ethical issues were taken into account and

11 There were also initial fears that the issue of *rido* would distract the peace process. However, it was later proven that awareness of *rido* and its dynamics complements the peace process as there is more nuanced understanding of conflicts which would otherwise be easily misconstrued as separatist violence.

discussed thoroughly with researchers and the local people, and measures were agreed upon to ensure that the issues were adequately addressed. At the heart of this entire effort was the integrity of the researchers—their sincere and transparent engagement with the local people.

DISSEMINATION OF STUDY FINDINGS, INSIGHTS, AND REFLECTIONS

The results of the coordinated study were presented by the researchers in several forums including two major conferences in Davao and in Manila. *Newsbreak* magazine complemented the studies through several investigative articles on *rido* which also helped increase general awareness about the phenomenon.

The *rido* conference in Davao was especially important because it enabled Mindanao stakeholders to validate the findings of the studies and confirm the prevalence and urgency of the problem. Several insights were generated during the forum such as the importance of culture in understanding and addressing *rido*, the crucial roles played by traditional leaders and processes in resolution, the important role of women mediators, the potential of harnessing existing local initiatives to manage conflicts, the need for more nuanced reporting of conflicts by media, and the danger that *rido* poses to the peace process and future peace agreements.

The discussions further highlighted several important personal experiences and reflections on *rido*. Datu “Toto” Paglas, whose family was involved in a *rido*, gave a very emotional sharing on how he lost loved ones in a *rido* and how he was able to transcend his hatred for his enemies, which ended the cycle of violence. He tearfully said that: “I also thought of the pain others would feel in losing their loved ones, as I and my family felt (when we lost ours). I felt the pain that the families of those whom we would have hit back at, their wives and children especially, would feel. I decided to accept the truth that vengeance is God’s alone, that everything should be up to His Will.”¹² In a similar soul-searching testimonial, Fr. Roberto Layson expressed very emphatically and very gently his feeling of inadequacy as a spiritual leader amid this urgent problem: “I am also a priest. Where did we go wrong? We preach Christianity, it means love. We preach Islam, it means peace. And yet there is violence among our faithful. Sometimes the violence is committed in the name of God. What is the role of the religious leaders? Are we credible? This is a very strong challenge to Islam and Christianity and probably it should also challenge the *lumad* religions and spirituality.”

Recognizing the importance of these studies, the Office of the Presidential Adviser on the Peace Process (OPAPP) endorsed special briefings

12 In “Taking *Rido* Seriously: Top Level Participatory Analysis of Clan Conflicts and Community Conflicts in Mindanao.” Unpublished conference proceedings. May 31–June 1, 2005.

on the *rido* studies to the members of the Joint Government-MILF Coordinating Committee on the Cessation of Hostilities (CCCH) and to three groups of the international monitoring team (IMT).¹³ A briefing was also given to members of the House of Representatives. These forums were attended by representatives from the government, media, non-governmental organizations (NGOs), the academe, women's sector, people's organizations, traditional and religious leaders, embassy officials, local monitoring teams, members of the Ad Hoc Joint Action Group (AHJAG),¹⁴ and various Mindanao stakeholders.

OVERVIEW OF FINDINGS

The coordinated studies documented a total of 1,266 *rido* cases that occurred between 1930s to 2005, killing more than 5,500 people and displacing thousands. Out of the total number of *rido* cases documented, 64% remain unresolved. The top four provinces with the highest number of *rido* incidences are Lanao del Sur (377), Maguindanao (218), Lanao del Norte (164), and Sulu (145). The *rido* incidences in these provinces account for 71% of the total cases documented. The findings also show a steady rise in *rido* conflicts in the 11 provinces surveyed from the 1980s to 2004. Fifty percent (637 cases) of the total *rido* incidences recorded by the studies occurred in the last five years (2000-2004), which is about 127 new cases per year.

The actors involved in a *rido* vary as the conflict can occur within kinship groups¹⁵ or involve members coming from different kinship groups and ethnic groups.

Rido has caused so much untold suffering. Its effects are often subsumed under the larger separatist conflicts. Aside from numerous casualties, *rido*-related armed confrontations have caused the destruction of properties, crippled the local economy, displaced communities, and fomented fear.

The causes of *rido* are contextually varied and may be further complicated by a society's sense and concept of honor and shame. While the triggers of the conflicts can range from petty offenses like theft and jesting to more serious crimes like homicide, the studies show that land disputes and political rivalries are the most common causes of *rido*. Factors that

13 The Joint CCCH is composed of a team from the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF). Together with the International Monitoring Team (IMT) headed by Malaysia with members from Brunei and Libya, the Joint CCCH is tasked to monitor the ceasefire between the government and the MILF.

14 AHJAG is a ceasefire mechanism mandated to go after criminal elements. The AHJAG and the MILF have been conducting joint operations that have successfully pursued kidnapers and recovered kidnap victims in Mindanao (See *MindaNews*, November 6, 2005; *Business World*, May 15, 2006; *Philippine Daily Inquirer*, June 6, 2006; *Updates on the GRP-MILF Peace Talks*, January 12, 2007).

15 Composed of nuclear and extended families.

aggravate a *rido* include the formation of alliances by the principals with other families and armed groups or the interaction of *rido* with state-level conflicts (i.e. the conflict between the Moro liberation fronts and the state) and other armed conflicts (e.g. banditry). The proliferation of firearms, lack of law enforcers and credible mediators in conflict-prone areas, and an inefficient justice system all contribute to *rido*.

Key Concepts on Feuding and Revenge

KINSHIP, SELF-HELP, AND COLLECTIVE RESPONSIBILITY

Feuding and revenge killing documented in other parts of the world are surprisingly similar to the endemic clan conflicts experienced in the Philippines.¹⁶ Revenge killings and feuds are typical in small-scale societies where family and kinship ties are the main sources of authority and where there is a lack of effective state control and authority. In such societies where the state is weak, decision-making and enforcement become more decentralized and the provision of security is based mainly on self-help.¹⁷ This means that in the absence of a strong state or central authority, the responsibility and the means for coercion are more widespread, such that governance and social control usually rest in the local population. Under such circumstances, the distribution of responsibility and capacity for the provision of security are more likely to be organized along the lines of kinship.

Classic ethnographies dealing with revenge recognize that kinship forms an important basis for social relations and that the bond of kinship is a significant factor in the provision of security and revenge. In his study on violence and law in Tausug society, Thomas Kiefer observes that the sanctions of kinship justify a greater range of everyday behavior for the Tausug that may cover a variety of political, economic, and military obligations (1972:28). Roy Barton's pioneering work among the Kalinga and Ifugao shows the primacy of preserving family and kinship unity and its importance in carrying out responsibilities such as providing support during times of crisis and revenge-taking (1949:69; 1969:8). The importance accorded to kinship unity may also translate on a wider community level. This is especially true with regard to maintaining the integrity and autonomy of more self-sufficient villages. In the Cordilleras, June Prill-Brett (1987:14) observes that there is a marked solidarity among autonomous Bontok villages (*ili*), wherein each village member cooperates for the total welfare of the community. Strong community ties are especially apparent during times

¹⁶ See Barton 1949; Dozier 1966; Prill-Brett 1987; Kiefer 1972; Rosaldo 1980; Hasluck 1954; Ginat 1997.

¹⁷ See Philip Carl Salzman in Ginat 1997: vii-viii; Kiefer 1972: 53.

of conflict. A harm done to a village member is considered a threat to the security and autonomy of the village itself. On such occasions, the village is expected to retaliate to assert its strength and defensive capacity and not lose the respect of other villages (Prill-Brett 1987:15).

Elsewhere, village life and blood feuds in the Albanian highlands, eloquently captured in the earlier work of Margaret Hasluck (1954), provide us with some important insights into the relationship of family and communal solidarity and revenge:

The community sense was fostered by every art the mountaineers knew. Each member of a household was encouraged to regard everything in it and everything its other members said and did as his own. The humblest man was encouraged to regard his village or group of villages as his personal property. If home, village or group of villages prospered, he rejoiced as if he had himself been advanced. If they were insulted or injured, he burned to avenge a personal affront. If they were disgraced by misconduct on the part of another member, he felt his own honour to be smirched. The patriotism so bred was narrow, perhaps, but its emphasis on the need to keep the community's honour untarnished, a good deterrent from crime. (1954: 11)

These communities consisted in the narrower sense of the family, and in the wider sense of the tribe. If a person was injured, the family in most cases, and the tribe in a few cases, by the law of self-government punished the wrongdoer. Since the individual was almost completely submerged in his family, an injury to him was an injury to the whole family and might be punished by any of its members. When the tribal community was involved, the injury might again be avenged by any of its members. When the injury took the form of murder, vengeance generally took the Mosaic form of a life for a life, but sometimes was achieved by the exaction of blood money or the imposition of exile. (1954: 219)

This vivid description by Hasluck underscores the obligations of closely-knit groups in providing mutual self-help that covers various aspects of everyday living including revenge which, in the end, may be necessary for the survival of a community.

Joseph Ginat (1997), in a more refined explanation of mutual self-help as a collective cultural response, used the notion of "collective responsibility".¹⁸ In his study of blood revenge among Bedouins and Arabs in Israel,

18 Barton's earlier works also proposed the ideas of collective responsibility and collective procedure in Ifugao legal system (1949: 71-72, 82); (1969: 7).

Ginat explains that in a system of collective responsibility, “any act or omission by one individual reflects on the group as a whole in the sense that the group is responsible for, and must accept, the consequences of that act or omission” (1997:2). This means that each member of a group may be held responsible for the actions of any one member, such that an injury inflicted on a member of a group would be considered an injury to the whole group, and thus creating conflict with the injured group. The basis of collective responsibility is the need to help each other in a hostile environment. As agricultural and pastoral societies collectively held territory, they also had shared interests and shared commitments such as security. According to Ginat, “collective responsibility” is the “defining thread that runs through blood revenge, family honor, mediation, and outcasting” (1997:1-2).

Security based on collective responsibility is effective because, on the one hand, the possibility of retaliation from an individual’s group serves as a deterrent for coming into conflict and, on the other hand, an individual knows that he is also responsible for the actions of his group members, such that he can also be a target for reprisal if his group member comes into conflict. Robert Bates (2001) in his discussion on the development of agrarian societies supports this view. He explains that the numerous risks faced by agrarian societies from nature and from the conduct of other people resulted in the development of social arrangements that not only allowed families to organize production but also provide security and protection through the private provision of coercion. In such societies, the threat of retaliation from the private provision of coercion served as a deterrent that kept a fragile peace (Bates 2001: 46-47).

HONOR, SHAME, AND RECIPROCITY

The interplay of honor, shame, and reciprocity within the cultural context of a society may serve to regulate relations among its members, determine prestige and political influence, facilitate access to resources and economic distribution, reinforce social ties, and promote cohesion.

Julian Pitt-Rivers defines honor as the value of a person in his own eyes and also in the eyes of his society. “It is his estimation of his own worth, his claim to pride, but it is also the acknowledgement of that claim, his excellence recognized by society, his right to pride” (Pitt-Rivers 1966:21).¹⁹ It must be noted, however, that the conception of honor varies across different social contexts (region, period, class, cultures, etc.). For instance, honor as understood in European society is quite different in the Arab world. In France (and somewhat similarly in England), the concept of honor originated from

¹⁹ Julian Pitt-Rivers discusses honor, social status, and shame in Western Europe and compares the range of this notion with modern Andalusian society (1966).

the ideology of noble military service that later on became associated with the idea of noble race through reproductive and inheritance strategies in order to keep wealth intact (Nye 1998). Depending on different periods, honor in Spanish society was connected to lineage and social class and the notion of “pure blood” (Baroja 1966). In Arab society, Abhou-Zeid (1966: 256) differentiates the types of honor such as *sharaf* which can be accumulated or lost according to the man’s behavior, and the *ird* which is honor that only applies to female chastity and can only be lost and even affect the man’s honor. Among some indigenous groups in the Philippines, concepts of honor locally known as *bansa* or *bantug* are recognized through a person’s capacity to help others or, in the case of village headmen (*datu*), in the capacity to settle disputes. Among the Meranao, the *maratabat* approximates the concepts of honor, self-esteem, and prestige but is sometimes equated to lineage or social status in the community.²⁰

Across many societies, when honor is challenged it can be resolved through an appeal to some form of tribunal such as the court of public opinion, the monarch (sultan, *datu*), and other ordeals such as judicial combat (as in the French duel), which imply an appeal to God.²¹ Physical violence is usually the ultimate vindication of honor especially when other means to settle disputes fail. In Albania, the blood feud is considered the ultimate sanction in all cases where personal honor is concerned (Hasluck 1954: xi)²² such that failure to seek redress for honor that is violated is severely criticized by society:

Public opinion also spurred the avenger on. A man slow to kill his enemy was thought ‘disgraced’ and was described as ‘low class’ and ‘bad’. Among the Highlanders, he risked finding that other men had contemptuously come to sleep with his wife, his daughter could not marry into a ‘good’ family, and his son must marry a ‘bad’ girl. (Hasluck 1954: 231-232)

While honor can sometimes be a driving factor in revenge, this same sense of honor also demands that vengeance is not taken indiscriminately.

20 The *maratabat* has a universe of meanings which can include honor, status, rank, self-esteem, dignity, pride, self-respect, etc. For a thorough discussion of *maratabat*, please refer to the studies of Abdullah 1982, Bartolome 2001, and to the chapters of Matuan, Burton, and Doro in this volume.

21 See Pitt-Rivers in Persistiany 1966.

22 According to Hasluck, the Albanian blood feud has its roots in the customary laws of the mountaineers which evolved as part of the legal framework they devised for every aspect of their life (1954:9). Administered by a ruling rank collectively known as elders, these customary laws are enshrined in the *kanun* of Lek Dukagjini (Code of Lek Dukagjini). The *kanun* contained methods for dealing with crimes against property and person, conventions that govern trespass, travel, the administration of oaths, the imposition of penalties, and conventions that govern the blood-feud (Hasluck 1954:xii).

In many societies (like the communities in this study), revenge and blood feuds are governed by a multiplicity of rules. The Albanian blood feuds documented by Hasluck provide many examples of such conventions. For instance, it is considered dishonorable to kill and not tell, to steal from a victim, to hide a victim's body, and to violate the sanctity of the "pledged word" such as a truce (*bese*) (1954: 220). There are also practices governing house guests and women. House guests, for example, are considered under the protection of the host such that the host is obliged to avenge the guest when killed under one's protection, while killing women and persons who are physically frail, feeble-minded, or not capable of carrying arms is abhorred.²³ Curiously, other conventions exist concerning religious beliefs that demonstrate the persistence of customary laws despite the influence of Christianity and Islam. In some parts of Albania, an assailant is expected to face a dead man's body to the east if his victim is Christian and toward Mecca if the victim is Muslim (Hasluck 1954: 229).²⁴

Complementing the concept of honor is the concept of shame. Ginat says that "just as honor is the value of a person in his own eyes, but also in the eyes of his society, so should shame be seen not only in how the individual feels but also in what people will say" (1997: 131). Shame involves sensitivity to the opinion of others and includes a consciousness of public opinion and judgment (Pitt-Rivers 1966:52). It is related to a person's status in the context of his community—being a source of standards, values, and validation—and, in a way, recreates volatile hierarchies of moral and social rank (Miller 1993: x, 134).

The significance of shame and its contextual embeddedness has been observed by Kiefer in his analysis of Tausug revenge patterns (*mamauli*). Kiefer points out that the basic element in shame is "the discrediting of the self in front of others" (1972: 68). He explains that in Tausug society where the values of bravery and masculinity are highly expected in adult males, an offense committed against a man that shames (*sipug*) him results in a reduced self-image. This situation creates a state of enmity and has potential for conflict as society expects the offended person to seek redress for the grievance so as to erase the shame and sustain his self-image as a brave man (Kiefer 1972: 53).

23 Among the Kalinga, a host is similarly obligated to avenge the slaying or wounding of his guest (Barton 1949:83).

24 According to Hutton (in Hasluck): "As a result of the Turkish conquest, several of the Albanian tribes changed from Christianity to Islam, and there are now many Muslim Albanians as well as both Greek Orthodox and Roman Catholic Christians. The Mirdite, who constitute the biggest tribe, were perhaps at one time Orthodox, and are now staunch Catholics. But their profession of faith seems to have affected but little the adherence of the Albanians to their ancient customs." (1954: xv)

Meanwhile, the concept of reciprocity cuts across honor and shame, kinship ties, and collective responsibility. Reciprocity is an exchange relationship that can unite or divide persons and also serve as means of expression and manipulation of social relationships and social identity (Seymour-Smith 1986:240). Gift exchange is an important expression of reciprocity and a serious business in honor-based or prestige-oriented societies. Among the Tausug, Kiefer observes that reciprocity is the essence of friendship and thus, reciprocal gift-giving through commodities, services, and sentiments is pervasive in Tausug social organization (1972: 65). He adds that a type of reciprocity called *buddi* (debt of gratitude) is usually created in a person who has received a great favor and consequently feels a strong moral obligation to do something in turn for his friend. These obligations to repay a debt of gratitude can be observed in the daily village life of the Tausug, but are especially emphasized during times of conflict when persons in an exchange relationship can aid each other in providing military assistance, taking revenge, and lending out weapons. Conversely, reciprocity can also be applied during a state of enmity. During such instances, revenge or *mamauli* can be seen as a negative form of reciprocity wherein men exchange hostile feelings that drive them apart instead of bringing them together (Kiefer 1972:67).

However, it must be noted that while conceptions of honor, shame, and reciprocity are factors in conflict, these must not be reified or seen as dysfunctions in culture. During the public presentation of the *rido* study in the Davao conference, there was a lively discussion among the participants on the salience of *maratabat* as a major culprit in clan conflicts. While many affirmed *maratabat* as a factor for *rido*, others pointed out that a society's sense and concepts of honor, self-esteem, and dignity also ensure the integrity and survival of communities. In the end, it was agreed that there is a need for a deeper understanding of notions of honor such as the *maratabat* and the need to harness its positive aspects or transform it in a positive way.

TURBULENT HISTORIES, TRANSITIONS, AND NEGOTIATED MIXED SYSTEMS

The incidence and magnitude of internal conflicts (such as feuding) in a region may vary across different periods and changing political contexts. For instance, the effectiveness of a state to provide security and protection to its citizens and lessen dependence on security based on self-help may wax or wane depending on a variety of reasons (i.e. legitimacy of government, distance of the central government from conflict-affected regions, ethnic plurality, presence of a marginalized community, influence of neighboring states, insensitive policies, etc). Below are some instances where turbulent histories and political transitions contribute to endemic conflicts.

The Balkan Peninsula, a natural bridge between Asia and Europe, is considered a crossroad of different religions, cultures, and civilizations (Zagar 2000: 129). Because of this feature, the region experienced frequent wars, migrations, and displacements which have continually changed the ethnic composition of the population. The region's turbulent history coupled with successively weak central governments led communities to rely more on kinship for survival and on the private provision of coercion for protection and social control.²⁵ This situation was similarly observed by Gerard Rixhon in a comparative study of feuding in Sulu and Corsica (Chapter 10 of this volume). According to Rixhon, the turbulent histories of Sulu and Corsica such as numerous military occupations and incursions from foreign powers and pirates, their (forced) inclusion into the territories of France and the Philippines, divisive politics, widespread corruption, inadequate justice system, and government neglect have led the citizens to resort to private forms of justice called *vendetta* or vengeance for the Corsicans and *mamauli* for the Tausugs.

Transitioning polities and modernization also contribute to the increasing instances of internal conflicts.²⁶ The rise of dueling in France in the 16th century is said to be the result of internal conflicts caused by religious civil wars and the expansion of the monarchy's powers, while its recurrence in the 1800s was reported during general elections and political crisis (Nye 1998: 24, 185).²⁷ More recently, the collapse of the communist regime in Albania in 1991 and the weak quasi-democratic government that replaced it is said to be the source of the recent blood feud crisis in the country.²⁸ In the Philippines, there was a documented rise in inter-tribal feuding in the Cordilleras during the general unrest that followed the withdrawal of the Spanish colonizers and the imposition of American authority as well as during the end of the Japanese occupation (Jenista 1987:13; Dozier 1972:74).

Modernization, rapid change, and the encompassing forces of nationalism and globalization not only contribute to internal conflicts but also affect changes in the economic structure and social organization of local communities. These in turn influence the nature and resolution of such conflicts. In Israel, education and economic opportunities are drawing rural

25 This is observed in highlands of Albania where customary laws and the institution of the blood feud are more recognized by communities in governing their lives than the authority of colonizing governments (Hasluck 1954: 9, 219).

26 An increasing number of studies show that governments in transition, whether toward democratic or authoritarian direction, are more prone to internal conflicts because of weakened institutions. See Kim Ninh 2003; Muscat 2002:6; Anderson 1999: 9, 11; Zagar 2000: 129, 143-145.

27 In France, the duel became a social phenomenon that in 20 years between 1589 and 1610, it is estimated that 10,000 deaths resulted from it (Nye 1998: 26).

28 It should be noted that from 1992 to 1996, the press in Tirana reported more than 5,000 murders linked to vendettas (See "Honour" Killings and Blood Feuds in www.gendercide.org).

tribal communities into the larger socioeconomic system.²⁹ As a result, state and tribal structures are influencing each other resulting in a mixed system. For instance, while Israel does not recognize blood revenge as a sanction for homicide, an increasing number of government officials engage in mediation and are actively involved in traditional mechanisms like the *sulha* (peace settlement) committees to resolve blood disputes. Meanwhile, traditional mediators are also leading the resolution of blood disputes into state structures. These changes plus the strong authority of the state have undermined self-help as a means of social control. Hence, in Israel, it is foreseen that the resolution of blood disputes will increasingly utilize the legal apparatus of the state (Ginat 1997:192).

Resolution of Rido Conflicts in the Philippines

The studies in this volume document several conflict-resolution bodies and mechanisms that address *rido* and other community-based conflicts (mechanisms which sometimes compete with each other). Such conflict-resolution bodies and mechanisms may utilize the more formal legal framework of government, or the various indigenous systems, or a combination of both.

The government framework generally involves cases that are passed on to the formal courts, the local chief executives, the *katarungang pambarangay* (barangay justice), the police, and, in some cases, the AFP.

The indigenous means of resolving *rido* usually involve elders and leaders of communities affected by conflicts who utilize local knowledge, beliefs, practices, and their network of personal ties to help repair or restore damaged relationships. Among the Meranao,³⁰ such local conflict-resolution mechanisms include the *taritib ago igma* and the *kokoman a kambhatabata'a*.³¹ Among the Menvu, dialogues among the elders (i.e. *timuay* and *datu*) to settle conflicts are common, which eventually lead to *husay* (indemnity/settlement) and various peace covenants such as *dyandi* and *tampuda hu balagon*. The studies also mentioned several cases that involve the payment of “blood money” as indemnification for murder, accidental death, or even injuries. In the Middle East, this payment is called

29 See Philip Carl Salzman in Ginat 1997:x.

30 The words *Meranao*, *Maranao*, *Maranaw* used in this book refer to the same ethnic group just as the words *Manobo* and *Menvu*, as well as the words *Magindanaon*, *Maguindanaon*, and *Magindanao*. The editor has retained the spellings used by the individual researchers.

31 The *taritib ago igma* is an indigenous set of laws while the *kokoman a kambhatabata'a* is a mode of conflict settlement based on kinship. Please see chapters of Matuan, Burton and Doro in this volume.

*diyya*³² while among Philippine local groups, the term is variously known as *diat*, *kandiat*, *bangun*, etc.

Like many customary laws, the practice of giving “blood money” or indemnifications in reparation for crimes committed goes against the formal laws of the state. However, such practices should not be misinterpreted as a simple payment in isolation of more significant processes. Blood money can be seen as restoration money or settlement money which is only one aspect in the resolution and healing process that may involve restoring relations within a community and a dialogue with the spirits or a Supreme Being. The practice of giving “blood money” should be understood beyond its material aspects and be viewed more for its symbolic and spiritual elements that facilitate forgiveness and healing.³³

There are also a variety of innovative or hybrid mechanisms that combine the mainstream or formal government framework with the traditional ways of resolving conflicts. These include the joint ulama municipal peace and order council in Barira, Maguindanao; the *walay na bitiara* in Sultan Kudarat municipality in Maguindanao; and the Mayor’s Council “tri-people” conflict-resolution body in North Upi, Maguindanao. In Sulu, local government units have integrated traditional conflict resolution processes and customary laws into municipal and provincial executive policies such as the Tausug Customary Law Ordinance. Government, religious, and traditional Moro leaders have also collaborated in resolving conflicts under the auspices of the Regional Reconciliation and Unification Commission (RRUC) of the Autonomous Region in Muslim Mindanao.

The other conflict-resolution mechanisms documented include the various “spaces for peace” such as the one found in Pikit, North Cotabato; the revolutionary courts patterned after the Shari’ah concept of justice in areas occupied by the Moro National Liberation Front (MNLF) and MILF; the mobilization of ceasefire-monitoring mechanisms such as local monitoring teams, Bantay Ceasefire, and the Joint Government-MILF CCCH and IMTs which stood out in effectively responding to armed tensions between government and Moro liberation forces.

More recently, this author has personally observed interventions initiated by some youth organizations to facilitate the settlement of *rido*. The United Youth for Peace and Development (UNYPAD) has successfully helped the settlement of a celebrated *rido* case in North Cotabato between the

32 In Ginat (1997: 15)

33 This assertion is also based on the author’s personal experience in Sulu and Semporna, wherein indemnifications are sometimes given even without the shedding of blood. For instance, a *diat* can also be given by a person who only assisted or rescued an injured person. Part of the *diat* process is the communal sharing of food and the prayers. The entire process is said to diffuse tensions and facilitate the quicker healing of injuries (Torres 2006: 315).

Mangansakan and Tayuan clans. The group did this by conducting research about the conflict, consolidating and strengthening the council of elders of both clans, finding an acceptable mediator, and conducting consultations and information dissemination to grassroots members of both clans. This settlement culminated in a grand *kanduli* or thanksgiving celebration between the two clans. Another youth organization, the Reconciliatory Initiatives for Development Opportunities, has been trying to resolve *rido* through the comprehensive documentation and analysis of genealogies (an account of relationships of descent) and the use of traditional governance and authority such as the sultanates of Marawi.

In general, the various community-based initiatives and the peace-building efforts of the broad network of civil society organizations in promoting dialogues among residents, armed groups, and feuding families have contributed a lot in defusing armed tensions. More successful examples are highlighted in the following chapters.

The Rido Studies in Brief

This volume presents nine studies that investigate the dynamics of clan conflicts or *rido* in 12 provinces of Mindanao: Bukidnon, Lanao del Norte, Lanao del Sur, Maguindanao, North Cotabato, Sultan Kudarat, Zamboanga del Norte, Zamboanga del Sur, Zamboanga Sibugay, Basilan, Sulu, and Tawi-Tawi.³⁴

Chapters One, Two and Three provide us with a general idea on the prevalence of clan and family feuds across Mindanao. Three research institutions inventoried *rido* cases in 11 provinces. This inventory records the number of settled, unresolved, and recurring cases of *rido*, as well as the number of deaths, injured, and jailed in relation to these feuds. The first chapter, written by Dr. Jamail Kamlian of the Mindanao State University (MSU)-Iligan Institute of Technology, surveys the incidences of feuding families and clans in nine provinces: Basilan, Lanao del Norte, North Cotabato, Sultan Kudarat, Sulu, Tawi-Tawi, Zamboanga del Norte, Zamboanga del Sur, and Zamboanga Sibugay. This survey is complemented in the next two chapters by the studies of Prof. Abhoud Syed Lingga in Maguindanao and Dr. Moctar Matuan in Lanao del Sur.³⁵ The three studies documented a total of 1,266 *rido* cases that killed more than 5,500 people and displaced thousands.

34 When the research was conducted, Shariff Kabunsuan was still under the province of Maguindanao.

35 It must be noted that three studies have different timelines. Dr. Kamlian's survey covered a 75-year period, while the studies of Prof. Lingga and Dr. Matuan covered a period of 35 and 10 years, respectively. The different timelines is due to the varying objectives of the researchers. While a comprehensive accounting of *rido* is not possible, the studies' contribution is that it shows a reasonable estimate of clan conflict incidences in Mindanao.

The study of Prof. Abhoud Syed Lingga of the Institute of Bangsamoro Studies looks into *rido* incidences that occurred in Maguindanao within a period of 35 years (1970-2004). It presents several cases of *rido* caused by elections, land conflicts, crimes against chastity, theft, jesting, and suspicion. The study also explains the different conflict-resolution bodies utilized by disputing parties, including the MILF conflict-resolution procedures. This study asserts that *rido* is a consequence of the absence of justice brought about by the inefficiency and ineffectiveness of the justice system which is further aggravated by the existence of competing justice systems that gives contending parties the opportunity to “forum shop” or to look for a venue where a satisfactory result can be obtained.

The study of Dr. Moctar Matuan of MSU-Marawi shows the scope and magnitude of *rido* in the different municipalities of Lanao del Sur within a ten-year period (1994-2004). It also discusses the significance of the Meranao indigenous political organization (*pat a phangampongang ko ranao*), indigenous laws (*taritib ago igma*), and kinship system (*mbatabata’a* or *thothonganaya*) in the resolution of conflicts. This study asserts that no single case of *rido* has been resolved through the formal justice system in the province. All of the *rido* settled went through the *igma* and *taritib* or the traditional way of the Meranao, which is influenced by Islam. In looking at the profile of assailants and victims, the study also discovered that those involved in *rido* are more educated and economically well-off.

Collaborative studies by leading academic institutions in Mindanao—Ateneo de Zamboanga University, Notre Dame University, Xavier University and Mindanao State University Marawi—are presented in Chapters Four and Five. The team from Ateneo de Zamboanga and Notre Dame University headed by Dr. Ofelia Durante and Dr. Norma Gomez, investigated clan conflicts among the Tausug, Maguindanao, Maranao, Sama, and Yakan. The study confirms that most incidents of clan conflicts in the research areas are settled through traditional practices, mediation, and amicable settlement. The study also discusses in detail the conflict-resolution processes, the qualities of mediators, and the different strategies in settling clan conflicts.

The team from Xavier University and MSU-Marawi headed by Dr. Linda Burton and Dr. Moctar Matuan compares the response to conflict situations of the Meranao of Lanao del Sur and the *lumad* from three different communities, namely the Matigsalug Manobo of San Fernando, Bukidnon; the Higaonon of Claveria, Misamis Oriental; and the Talaandig of Lantapan, Bukidnon. The study discusses how the different groups conceive of conflict, justice, honor, and pride. The study shows how the communities use traditional and non-traditional means to maintain social order and harmony.

Specific conflict cases and instances of conflict management among the Meranao and the *lumad* are presented.

The study of violent conflict involving families belonging to the Menuvu and Maguindanaon communities is highlighted in Chapter Six. Conducted by a team from the Consortium of Bangsamoro Civil Society, the study focuses on communities in North Cotabato and Bukidnon that were affected by war. The study asserts that the 1970s war in Mindanao, involving militias such as the *ILAGA* and Blackshirts, disrupted the harmony between the Menuvu and Maguindanaon communities. The study shows that up to this day, incursions by illegal loggers, political and business interests, vigilante, and paramilitary groups continue to displace and marginalize both the Menuvu and Maguindanaon and deepen the prejudices between the two peoples.

The studies in Chapters Seven, Eight and Nine feature in-depth investigations of specific clan conflict cases. Monalinda Doro's study of *rido* among the Meranao of Baloi, Lanao del Norte, highlights six case studies of *rido* involving theft, 'unfavored' love affair, heated argument, suspicion, envy, and election fraud. The case studies describe in detail the process of escalation of seemingly simple conflicts and the process of mediated settlement where the complementary role of men and women mediators is observed, and the role of the *bae a labi* (female counterpart of the *datu*) is highlighted. The study also discusses the different types of land conflict leading to *rido* and the different modes of settlement utilized.

The study in Chapter Eight by Jose Jewel Canuday describes the explosive consequences of the interplay of community armed conflicts and large-scale armed conflicts which contribute to the recurring character of violence in the conflict-prone areas of Central Mindanao. The investigation presents five case studies of communities in Maguindanao and North Cotabato repeatedly affected by both large-scale and community armed conflicts. The cases include the Linantangan assault in January 2005, the Dapiawan encounters in August 2004, the armed confrontations in Gligli in 1989, and the contrasting cases of restraint and healing in Buliok in 2003 and in Lebpas in 1987. The study reveals the significant roles played by paramilitary forces supported by government troops and local militias aligned to the *MILF* in the outbreak and escalation of violence, as well as the equally important roles played by ceasefire monitors, civil society organizations, and the joint Government-*MILF* ceasefire committees in deescalating such conflicts.

The study of United Youth for Peace and Development (*UNYPAD*) in Chapter Nine focuses on three case studies of feuding involving prominent families in Mindanao which at some point threatened the peace of the local

communities. The study looks into the *rido* of the Mangansakans and the Tayuans,³⁶ the Abases and the Sinsuats, and the Bagundangs and the Manduyogs. The cases illustrate how political rivalries and land disputes escalate into *rido* and how such conflicts become complicated by the involvement of the military and local militias. The study also analyzed the different stages of *rido*, starting from the pre-*rido* or “cold war” stage to the transformational stage—where trust and confidence between conflicting parties is gradually restored. The study asserts the importance of identifying potential conflicts early on and recognizing when a conflict has reached the “realization” period when the feuding families are more open to talks and settlement.

The two concluding chapters in this volume provide differing but important perspectives to the *rido* studies. Although not included in the coordinated study supported by USAID and The Asia Foundation, the two chapters are valuable contributions to the literature on revenge and feuding. Chapter Ten, written by Prof. Gerard Rixhon, is an exploration of Tausug and Corsican clan feuding. As discussed earlier, the study of Rixhon points to several internal and external factors which contribute to the incidence of feuding in Corsica and Sulu, significant of which are the turbulent histories experienced by both islands that eventually forced the locals to rely on private justice characterized by revenge killings. In the last chapter, Dr. Samuel K. Tan shares some of his insights on the *rido* studies and recommendations, and offers his prospects on the peace process and a sustained peace in Mindanao. Drawing from history and trends in the region, Dr. Tan also explores the relationship of *rido* to indigenous folk traditions and pre-Islamic beliefs and practices, and warns of the dangers of how clan conflicts can be transformed with the emergence of advanced weaponry and strategies and the assimilation of extreme ideologies.

Prospects

Rido is a complex problem that requires a combined set of strategies for prevention and resolution. Drawing from the experiences of other countries, we see how the combination of socio-economic benefits, a reliable justice system, and the use of non-formal local mechanisms such as the *sulha* committees (composed of traditional and government mediators) curbed the incidence of blood disputes in Israel.³⁷ In Albania, a campaign was mounted to reconcile feuding families by setting up the Committee of Blood Reconciliation which resolved 756 blood feuds in August 2000.³⁸

36 This is the *rido* for which UNYPAD subsequently assisted in a settlement, noted earlier.

37 See Ginat 1997.

38 See “Honour” Killings and Blood Feuds in www.gendercide.org

Elsewhere in Sabah, Malaysia, where a number of indigenous communities reside, the recognition of the Native Law (based on *adat* or customary laws) by the Malaysian Federal Government and the Sabah State and its institutionalization through the native courts has empowered local communities to use indigenous means in resolving conflicts, thereby ensuring swift access to justice.³⁹

In the Philippines, where there is a wide range of community-based peace initiatives and indigenous or alternative conflict-resolution mechanisms as well as more formal legal approaches, the challenge is to approach conflicts in a contextual manner and work with the local people on shared objectives, to harness and strengthen the assortment of existing conflict-resolution mechanisms, and translate these into strategic interventions that will promote an enabling environment that will help communities and government address conflicts. Some strategies that can be pursued along this line include the following:

- **Recognizing, enhancing, and supporting the development of mixed or hybrid institutions or systems composed of formal and informal structures utilized by communities in managing and resolving conflicts.** Mainstream or formal legal systems of government can be successful in resolving conflicts if they are accepted by the people. But sometimes, indigenous or traditional ways of resolving conflicts and hybrid mechanisms are practiced because the formal legal systems do not work or are not appropriate to the local context. As previously mentioned, hybridized or mixed systems combine the formal government framework with the traditional ways of resolving conflicts. Examples of these may include bodies composed of a combination of local government and traditional leaders such as peace councils and council of elders, or practices that integrate formal and informal conflict-resolution approaches like those devised by local governments in Maguindanao. Such mixed systems and institutions are local innovations that represent compromises with the formal systems and can be considered rules-in-use or working rules developed by communities through time as part of their adaptive strategies to cope with the challenges of daily living. Enhancing such institutions allows the formal and non-formal practices to draw strength from each other and strengthen the conflict-resolution process.⁴⁰ This is important especially if the state and its apparatuses are weak.

39 See the works of Phelan 1993; Kitingan 1993.

40 A similar method of hybridization was adopted by American colonial authorities in implementing new policies in the Cordilleras by successfully utilizing existing indigenous systems, an example of which is the practice of American administrators in using Ifugao customary laws in combination with the American legal system and in involving elders in assessing and settling disputes (See Jenista 1987:119).

- **Building the capacities of recognized and potential leaders and mediators in managing conflicts.** Leaders, whether traditional community leaders or formal government officials, have the important function of bridging societal divides, foremost of which is in conflict resolution and maintaining peace and order in their respective communities. Building their capacities to understand the nature of conflicts and a range of conflict-management techniques (e.g. conflict mapping, mediation, peace and conflict impact assessment, negotiation coaching, conflict research and documentation, as well as human rights and paralegal trainings) is important because these will complement and enhance existing local knowledge and skills and provide stakeholders with a flexible “toolkit” for addressing conflicts depending on the situation and context. Knowledge of such techniques will increase the options available to communities when faced with conflict situations and, in the long run, help prevent abuses from armed elements.

- **Establishing networks of community-based, community-initiated conflict-monitoring and rapid-response mechanisms that will help in the resolution of ongoing *rido* and other communal conflicts, and prevent the interaction and escalation of smaller conflicts.** Communities play a vital role as focal points for conflict management, peace building, and transformation for various reasons already mentioned. Despite this, a more programmatic and holistic response to conflicts by stakeholders is lacking. Developing a network of community-based conflict-monitoring and rapid-response mechanism provides a framework where stakeholders can engage each other and work collaboratively to formulate and implement a multi-pronged approach to monitor, prevent, and respond to security issues in their respective communities. Similar mechanisms have already existed in the Philippine experience in various degrees of refinement. Examples include the network of interlocking peace pact institutions that have controlled feuding and reinforced territorial boundaries among villages in the Cordilleras; the various peace zones and spaces for peace that have sprouted throughout the country, originally as a response to communist insurgency and government counter-insurgency, and more recently, the ceasefire-monitoring mechanisms and buffer zones being implemented in Central Mindanao by the Joint GRP-MILF Coordinating Committee on the Cessation of Hostilities, the Malaysian-led International Monitoring Team, and civil society networks.⁴¹ Some strategies that can further be adopted in developing such community-based mechanisms might include developing community protocols so that people will know what actions to take in case conflict occurs. In communities where kinship ties are strong, a comprehensive documentation of genealogies is a

41 For a detailed discussion of peace pacts, see the works of Barton 1949, Dozier 1966 & 1972, Prill-Brett 1987, Scott 1982. On peace zones, please refer to Soliman Santos, Jr. (2005).

logical strategy so that in case conflict occurs, it is easier for locals to assess the lines of descent and find neutral relatives of conflicting parties that can act as mediators. Establishing mosque-based initiatives in addressing local conflicts can also be effective since mosques are important centers for welfare activities and the potential of religious leaders are largely untapped.⁴² It must be noted that such networks and mechanisms are made into reality by communities and reflect the genuine desire of the people aspiring for peace.

The Asia Foundation believes that forging a just and sustainable peace in Mindanao involves a thorough understanding of specific conflicts and creating spaces for the active engagement of all stakeholders to discuss issues, generate options, and come up with mutually agreed courses of action to address problems. The body of work presented in this volume is the product of sincere dialogue and engagement of the Foundation with its partners, the communities, and other stakeholders, and forms an indispensable basis for moving forward toward peace and development in Mindanao.

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42 The Asia Foundation's Bangladesh office, with support from USAID has successfully implemented mosque-based and imam-centered strategies in development through their Leaders Outreach Initiative Program which is worth replicating for addressing conflict-related issues. In Sulu, a local NGO (Tulong Lupah Sug) is utilizing mosque-based approaches in resolving clan violence, with support from USAID and The Asia Foundation.

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RIDO

Clan Feuding and Conflict Management in Mindanao



This book deals with *rido* in Mindanao (southern Philippines). *Rido* is a type of conflict characterized by sporadic outbursts of retaliatory violence between families and kinship groups as well as between communities. It can occur in areas where government or a central authority is weak and in areas where there is a perceived lack of justice and security.

Rido has wider implications for conflict in Mindanao primarily because it tends to interact in unfortunate ways with separatist conflict and other forms of armed violence. Many armed confrontations in the past involving insurgent groups and the military were triggered by a local *rido*. The studies in this volume investigated the dynamics of *rido* with the intention of helping design strategic interventions to address such conflicts.

Rido is only one aspect in the complex web of violence in Mindanao which includes separatism, communist insurgency, and banditry.

≈ FROM THE INTRODUCTION

Life with rido is being a prisoner in your house. A person without rido can go anywhere. A person with rido is like a carabao tethered to a tree. He can only move around as far as the rope will allow.

When you have rido, you are never stable, you are like a prisoner. You cannot work, you cannot go out of your house, you cannot help anybody, because you are afraid your enemy may kill you.

≈ A RESIDENT OF LANA DEL NORTE IN MINDANAO



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