

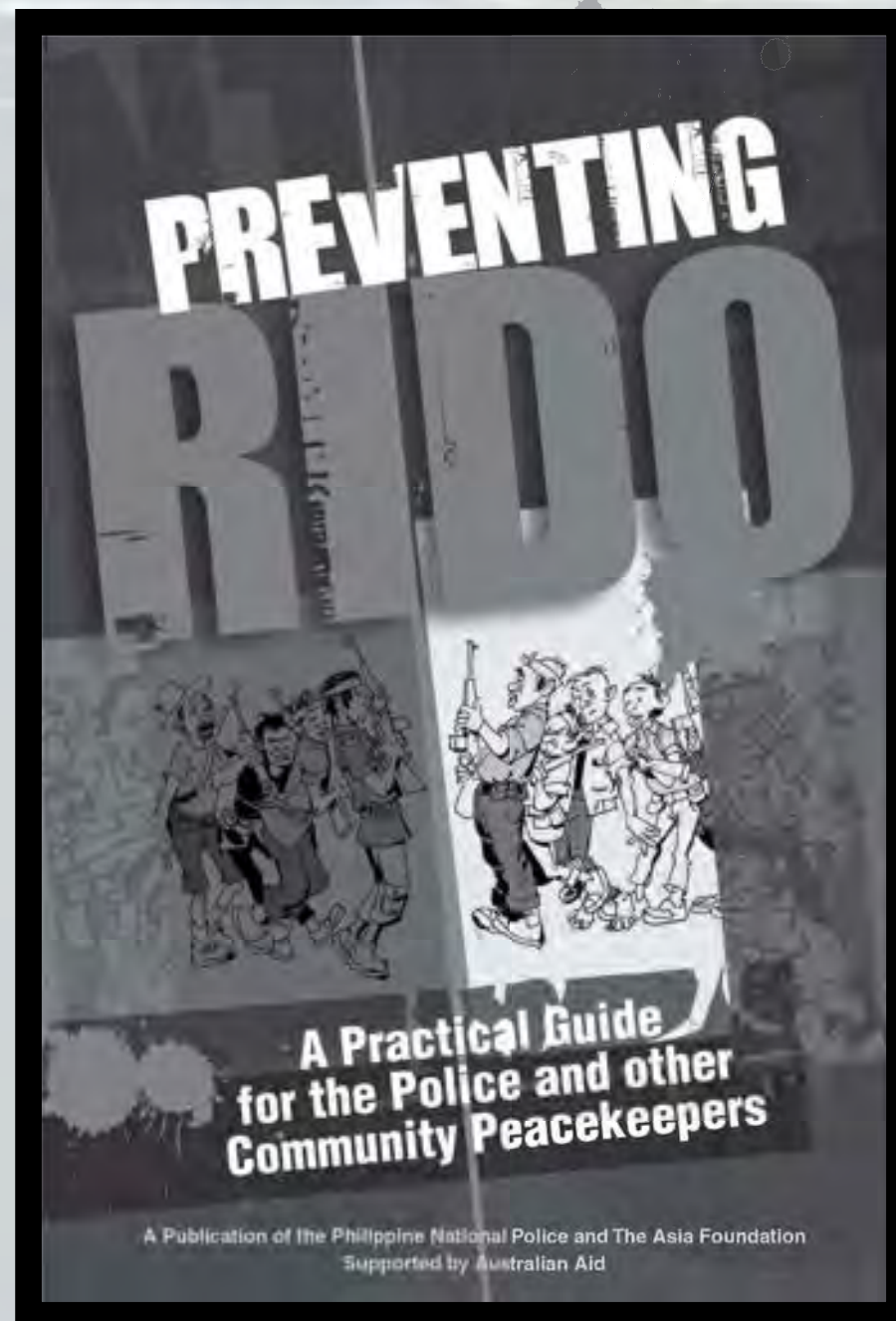
PREVENTING

RIDDO



**A Practical Guide
for the Police and other
Community Peacekeepers**

A Publication of the Philippine National Police and The Asia Foundation
Supported by Australian Aid



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And to Congressman Leopoldo Bataoil of the 2nd District of Pangasinan and member of the House Committee on Peace and Reconciliation, for always upholding innovation in the PNP.

On behalf of the people of Mindanao and the Filipino nation, and the 148,000-strong PNP across the archipelago, we thank you ALL for your investment of time, trust, capable assistance and wisdom.

-The Editorial Board and Staff



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Foreword

The publication of the book “Preventing *Rido*: A Practical Guide for the Police and Other Community Peacekeepers” comes at a very opportune time as the Philippine National Police trains its strategic focus on five individual organizational aspects for development as encapsulated in CODE-P: by enhancing personnel **Competence**; undertaking **Organizational** reforms; instilling individual and institutional **Discipline**; promoting personal and organizational **Excellence**; and developing **Professionalism** among the police ranks.

Policing in the 21st century demands from our policemen among others, not only the knowledge in law enforcement and crime fighting, but also the ability to be peacemakers as well, especially in the communities where they serve. It is important for every Police Officer to undertake intercultural education and capacity building in order to gain more knowledge, shed long-held biases and improve their skills thus, becoming highly competent conflict managers. This book is our reference toward that end.

As the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) move forward in giving substance to the Framework Agreement on the peace process that the parties have signed on October 15, 2012, we encourage our police officers to take the high road by actively resolving conflicts in their communities in Mindanao. If we can prevent the clan-based conflicts from going out of hand and intersecting with more violent forces, we can help ensure that all parties concerned remain in the path towards peace, reconciliation and unity. “*Ang problema ng rido ay hindi dapat ipinagwawalang-bahala, sa halip ay hinaharap nang may malalim at makatotohanang pang-unawa at tunay na pagmamalasakit.*”

We are grateful to The Asia Foundation, the Australian International Agency for Development and Lingkod Bayani Network for their support to this publication.

“*Para sa serbisyong makatotohan na nagsusulong ng kapayapaan at kaunlaran sa Mindanao at sa buong sambayanang Pilipino.*”



ALAN LA MADRID PURISIMA
Police Director General
Chief, PNP

message

I am honored to have witnessed the signing of the Framework Agreement between GPH-MILF at the Malacanang Palace last October 15, 2012. As Committee Member of the Peace, Reconciliation and Unity Committee of the House of Representatives, this is a very good sign of progress and that parties and stakeholders involved are on the right path towards enduring peace and sustained progress in Mindanao.

As a police officer for half of my life, I know how important it is for the men and women of the PNP to have conflict management knowledge and skills in their ‘toolbox.’ Preventing and resolving conflicts are the twin businesses of the police station and they cannot ignore them if they are to be relevant and effective in their respective areas of responsibility (AOR).

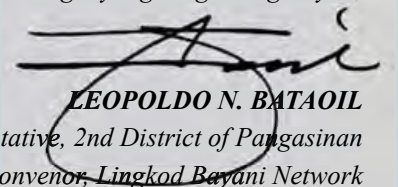
I have been Chief of Police of Cotabato City and have encountered the thorny problem of rido or clan-feuding. The experience of having comrades fall in the field because of the conflict of a few has haunted me forever. Some have been unwittingly victimized while some blindly followed and ignored consequences. Indeed, police officers have to be educated on the complexities of rido and be trained how to address conflicts that takes into consideration political, religious and cultural sensitivities.

I gladly welcome this important achievement of developing a handbook on rido that is for the specific use of the police and from it learn how to engage other community peacekeepers. I enjoin all police officers to read this handbook and pass on the knowledge to others. I further guarantee that serious reading and heart-felt understanding of the concepts will serve multiple purposes in operations, intelligence, investigation and PCR work. Learn how to document your own experiences and share best practices to others. We all can learn from each other.

Bear in mind that those who never stop learning, never stop improving!

Mabuhay at itaguyod po natin ang kapayapaan sa ating sambayanan!

Ang inyong Lingkod ng Bayan,



LEOPOLDO N. BATAOIL
Representative, 2nd District of Pangasinan
Lead Convenor, Lingkod Bayani Network

table of contents

Acknowledgments

Foreword Chief PNP Alan La Madrid Purisima

Message Honorable Leopoldo N Bataoil

Chapter I Introduction.....	03
-------------------------------	-----------

Chapter II What is <i>Rido</i> ?.....	08
What makes rido a very serious peace and order problem?	
Definition, causes, aggravating factors and implications	
How is rido resolved? Clan conflict resolution and its cultural considerations	12

Chapter III Understanding Conflict.....	22
What is conflict? Types, elements, violent conflict	
How must you handle conflict: Life Cycle of Conflict, Conflict Management concepts and skills	

Chapter IV <i>Rido</i> Prevention and Resolution Toolkit.....	30
Tool #1 – <i>Rido</i> Conflict Life Cycle Framework: How do you approach the different stages of the conflict and what tools should you use? When and How?.....	31
Tool #2 – Conflict Mapping: How many conflicts are there and how do you prioritize?.....	34
Tool #3 – Political Mapping: How do you contextualize the problem?.....	39
Tool #4 – Mediation: How do you confront feuding parties and offer win-win solution?	41

Chapter V Engaging <i>Rido</i>	48
Scenario #1: What if you are new in the area and it is your first time to encounter rido?	
Case #1: Pikit, North Cotabato Case	52

Scenario #2: What if you are approached by two families who are both your friends?	
Case #2: The Neutral Stance	58
Scenario #3: What if you are a police officer who has rido in your own family?	
Case #3: The <i>Rido</i> between the Muksan and Sahidullah Clans ..	60
Scenario #4: How do you intervene if you are a Police Officer and an Imam at the same time?	
Case #4: Reflections of an Imam and Police Officer	65
Case #5: Rido and the Response of the Cotabato Provincial Police Office	68

Chapter VI Case Studies.....	70
Scenario #5: What if you are asked to resolve a land dispute case?	
Case #6. Kandori for Land Dispute Resolution	72
Scenario #6: How does slander hurt a Maranaoan's maratabat (pride and honor)?	
Case #6: Slander.....	76
Scenario #8: How do you engage the youth in conflict resolution?	
Case #8. <i>Rido</i> Resolution Involving the Youth and the Police	78
Scenario #9: How do you use salsillah or genealogies to settle a rido?.....	80
Case #9. <i>Rido</i> conflict resolution through Salsillah or Genealogies	

Chapter VII Summary and Quicklist of Steps.....	84
References	92
Annexes	94
Annex 1. Directory of Resources	
Annex 2. Documenting your <i>Rido</i> Case	

CHAPTER I | introduction



CHAPTER I | INTRODUCTION

Rido (as the Maranaos refer to it) or clan wars have a variety of names: Tausugs call it *pagbanta* while Tagalogs refer to it as *ubusan ng lahi*. Although the different groups use different names, all have the same tragic end – the extra-judicial use of violence that seeks blood and revenge.

Rido has caused much death and destruction and retarded economic, political, and social development of the communities affected by it. The most affected are the young who are raised into a life of violence and conflict.

The typical consequences of *rido* are criminality, violence, and disrespect for law and order. These effects tend to increase illiteracy and poverty (by Caris, 1992).

As peacekeepers, policemen and policewomen have a duty to uphold the law. Most of them however, would admit they tend not to intervene with feuding clans, mediating only occasionally when *rido* reaches a critical point that affects the entire community and those adjoining it. History has shown that when left unchecked *rido* could result in *decades of violence, criminality and collateral damage to property and innocent bystanders*. This phenomenon is not limited to Mindanao, but because of the Moro conflict in the southern island, the dramatic and far-reaching outcomes of *rido* are more emphasized. There is, in fact, evidence of a linkage between *rido* and the Moro separatist rebellions of the 1970s and the late 1990s.

Left unchecked, *rido* can be a major catalyst for the spread of lawlessness in many localities that will lead to, among other things, unnecessary police and civilian fatalities. One example of the former is the tragic story of Maguindanaoan Police Senior Inspector (PSI) "Elias", who saw in his police career a promising path away from poverty and violence. After graduating from the Philippine National Police Academy, PSI Elias quickly petitioned for an assignment in his hometown with high hopes of reform and a zealous spirit of transformation. That was until November 23, 2009 when he became one of the hundreds of policemen unwittingly used by the warring Mangudadatu and Ampatuan families in their



rido. PSI Elias has since been implicated along with 62 other police officers, for allegedly being involved in the infamous “Maguindanao Massacre.” He now languishes in a PNP detention center charged with multiple counts of murder. His wife had asked for an annulment. Meanwhile, some of the family members of the politicians whom he obeyed and loyally served still roam their province.

What this handbook is trying to say is that we can prevent the fate of PSI Elias from happening to others in the police force. This handbook will show some of the more *innovative and effective solutions that can diminish the frequency and scale of rido*. In collaboration with The Asia Foundation, the Philippine National Police offers this research-based and proven strategy that involves the rapid mobilization of civil society groups, with local police stations playing a central role in implementing innovative, demand-driven programs to preempt or defuse *rido*. Many of these programs will not involve arrests although these are also interventions that cannot be implemented without the involvement of the police.

The Asia Foundation’s eight years of research into the symptoms and remedies of *rido* has demonstrated that this strategy is adaptable to a range of complex conflicts in the various provinces and localities in Muslim Mindanao. These conflicts range from Muslim-Christian animosities; interethnic violence; clan feuding between local Moro National Liberation Front (MNLF) and Moro Islamic Liberation Front (MILF); political rivalries; and conflicts caused by bombing and kidnap-for-ransom criminal acts.

Given the fateful events of the “Maguindanao Massacre”, and the momentum that was initiated by the 2012 Bangsamoro Framework Agreement, the Philippine National Police prescribes this handbook to all police officers so that they are better equipped to perform their role as law enforcers and, more importantly, as peace builders.

How to use this Handbook?

This handbook has been designed to assist police officers in understanding, mitigating and preventing conflict, particularly rido or clan feuding. The approaches and activities outlined in this manual explore the tools that may be used to address conflict in its various stages and complexities.

It is a reference for staff capacity strengthening for conflict management and a toolkit enhancing police community relations in conflict-afflicted areas. It is also a facilitator’s guide in organizing and managing peace committee meetings or pulong-pulong.

It is a handbook for the police officer as he performs his role as Chief of Police, Police Community Relations Officer (PCR), Investigator, Operations Officer and First Responder.

The prescribed guidelines in this handbook are subject to existing PNP rules and regulations and shall observe PNP Operational Procedures.

“ Rido has wider implications for conflict in Mindanao primarily because of the tendency for it to interact in unfortunate ways with separatist conflict and other forms of armed violence. ”

CHAPTER II | What is *Rido*?



Chapter II | What is *Rido*?

Rido, or feuding between families and clans, 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.

As the terms from other dialects indicate, *rido* is not simply a Muslim Filipino phenomenon. Clan feuds have been observed in Muslim, non-Muslim, and heterogeneously populated areas.

Rido occurs mainly in areas where the local government or the central authority is weak. These are also the same areas characterized by a pervasive lack of justice and security. In some instances therefore warring groups could include political rivals.

Table 1. Causes of *rido*

Common Causes of <i>Rido</i>	Frequency	Percent (%)
Land Dispute	373	25.37
Election-Related	266	18.1
Crime Against Women / Gender-Related Offenses	181	12.31
Drug Related	30	2.04
Accidents	24	1.63
Carabao / Cattle Rustling	22	1.5
Marriage / Elopement	20	1.36
Grudge	19	1.29
Accusation	18	1.22

Grave Threat	18	1.22
Competition Over Resources	14	0.95
Debt	12	0.82
Business	11	0.75
Misconduct	10	0.68
Gambling	9	0.61
Family Feud	8	0.54
Kidnap for Ransom	8	0.54
Ambush	5	0.34
Carnapping	2	0.14
Extortion	2	0.14

Source: ridomap.com, 2012

There are a variety of stimuli associated with *rido* as shown in Table 1. However, these are stimuli which, when aimed deliberately or accidentally at a rival family / kinship / clan / ethnic group and there is a perceived lack of justice, result in *rido*. *Land disputes, political power, and gender-related offenses* were leading stimuli of *rido* and together accounted for over 55% of total incidents in 2012.

Montillo-Burton et al further describe some of the general categories of stimuli listed in Table 1 in the following ways:

1. **Land disputes** (25% of all incidents in 2012) typically occur because of a lack of documentation (unmarked property boundaries, wills, deeds or land titles). The usurpation by rich heirs over land or encroachment stimulates *rido*.

2. **Election related events** (18% of all incidents in 2012) include electioneering, vote buying, flying voters and other election related anomalies.

3. **Gender related offenses** (13%) include eloping, wife grabbing, acts of lasciviousness, rape (including statutory), illegitimate pregnancy and other crimes against chastity.

4. **Theft** (2%) of another clan's possessions, including carabao and cattle rustling, and competition over a clan's legitimate or perceived resources.

5. **Graft and corruption** (less than 1%) cases which primarily center on the malversation of public funds particularly from the Internal Revenue Allotment (IRA) of local governments.

6. **Use or trafficking of illegal drugs, drunkenness, gambling** (3%).

7. **Maratabat-related** (less than 1%) cases ranging from displays of superiority complex and arrogance (kibr), the domination of one party over another, a lack of regard for others, enmity, envy or jealousy, and offenses to honor.¹ *Rido* tied to these activities are often, though not exclusive, to adherents of Islam, and can be between religious groups.

8. **Ignorance or disregard of ethics and religious law** (less than 1%). Again *rido* tied to these activities are often, though not exclusive, to adherents of Islam, and can be between religious groups.

¹ An expanded meaning of the Arabic word *maratabat* (or pride in lineage) which also means "rank to rank sensitivity; status to status seeking; and prestige to prestige enhancement (Matuan, 2004). It is anchored on a belief that family interest and honor should be first which often serves as an ideology that guides an action of a citizen in community. Thus demeaning a person's *maratabat* (or family honor or pride in a very loose definition) is the most rampant single known cause of *rido* among the Maranaos. The retaliatory nature of *rido* and the observance of *maratabat* go hand and hand. It is part of the observance of the social structure and the social positions of the Maranao culture. A person fighting for his *maratabat* can only be stopped if a local government chief, religious leader or a law enforcer intervenes. This intervention allows him to stop retaliatory attacks without losing face for not avenging the insult on his *maratabat*. Respect for authority is considered honorable and is a gesture that is acceptable within the *maratabat* culture.

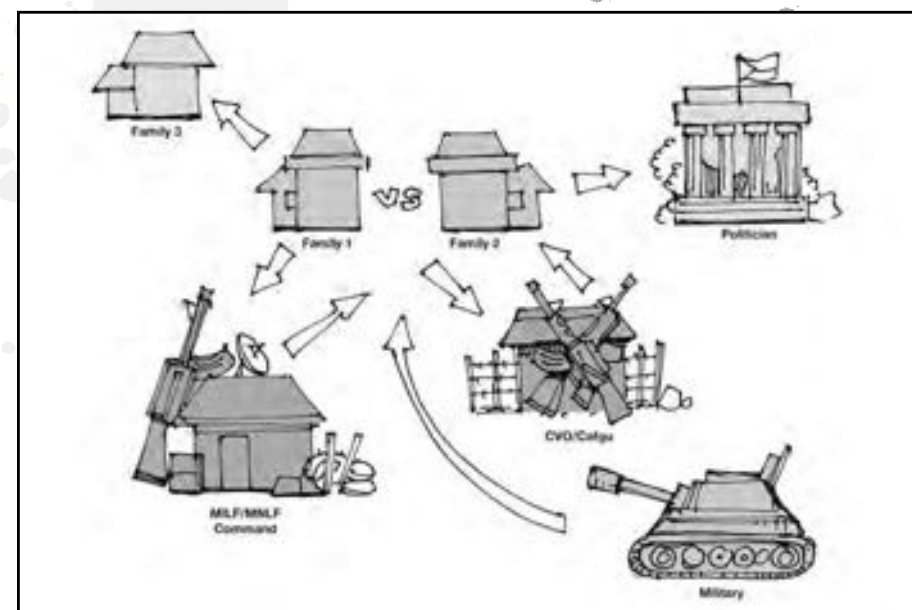


Figure 1

DAMAY-DAMAY NA

Aggravating factors and Implications of *Rido* on Peace in Mindanao

Clan conflicts are seldom confined to one area. Often, families involved in feuds can call on their relatives in other places for assistance, and in most instances, to provide the necessary muscle in the ongoing feud. Due to the proliferation of firearms in the communities, minor arguments can lead to murder. Other kin can also exacerbate the already problematic situation through their words and actions. Further, the slow response and/or failure of the local police to solve criminal cases to the satisfaction of the aggrieved party can also lead to retaliation. It gets worse when authorities are perceived to be taking sides.

In general, *rido* is aggravated by alliances formed by principals with other families and armed groups. *Rido* is also escalated when the hostilities interact with social problems like banditry and, more importantly, with the conflict between the MNLF and the MILF at one end and the government at the other.

According to Torres, the “proliferation of firearms, **the lack of law enforcers and credible mediators in conflict-prone areas**, and an inefficient justice system all **contribute to rido** (Torres, 2007). Because of all this, rido has a profound implication on the search for lasting peace in Mindanao because of its tendency to interact in unfortunate ways with other conflicts and disrupt the peace process. If the police take their active role in preventing these local conflicts, they can help ensure that all parties and stakeholders concerned remain in the path towards peace, reconciliation and unity.

How is rido resolved?

Despite its complexity, generations of Moro cultures have dealt with rido through formal courts, violence, leaving the matter to God/Allah, or through amicable or extra-judicial settlement. On the other hand, peacemakers and conflict managers have used both formal and non-formal structures in dealing with clan conflicts. They have also used traditional and/or modern methods in resolving rido. Lately, what has been observed to be more effective in bringing a lasting resolution are hybrid mechanisms or a mix of traditional and modern approaches in conflict resolution. The following are some of these tried and tested approaches.

Mediation and Amicable Settlement

Mediation is the most popular means of peacefully resolving a rido. Mediation is essentially a dialogue between two warring families with the involvement of a third party who has limited or no authoritative decision-making power. The mediator merely assists the involved parties to voluntarily reach a mutually acceptable settlement of the issues in dispute. Apart from addressing substantive issues, mediation is also a means of building trust between the conflicting parties. It is especially critical in societies where honor or pride is given very high regard.

Face to face negotiations are often extremely difficult. An intermediary is needed to separate the parties and work out an acceptable arrangement that preserves honor for both sides. Settlement of clan conflicts among the different ethnic groups covered by this study most often than not made use of mediation. This strategy is

culturally accepted and found to be very effective, that municipal clerks of court, the police and the military highly recommend it to settle long-standing disputes. Amicable settlement, on the other hand, is done outside the courtroom. Its aim is not to determine which party is wrong or right but to settle the conflict in a manner acceptable to the contending parties. The result is a “win-win” situation.

Other Strategies in Settling Rido

Moro clan conflict resolution employs several peacemaking strategies. These, along with the skills of the mediators, lead to successful settlement.

Giving of blood money. Accordingly, engaging in *rido* is a very expensive enterprise and only those who have the resources can sustain it. In the same manner, resolving *rido* can be costly. Resolution can take years and exact a tremendous price on conflicting parties as well as mediators. The giving of “blood money” is often, if not always, a part of clan conflict settlement, especially if the conflict has led to several deaths. Blood money is an accepted means to exact retribution and appease the aggrieved party.

“The amount of blood money can vary depending on the nature of the dispute, the number of deaths, and the socio-economic status of the parties. The amount usually results from the negotiations between the mediator and the parties involved. In some areas, the amount of blood money is based on the ordinances enacted by the local government. In one municipality in Basilan, the prescribed amount is P120,000. The amount can be reduced depending on the case. Among the Maranao, the usual amount exacted is P120,000 for every casualty. In Lanao del Sur, any injury that results in blood loss, even if just a drop, costs P50,000. The requirement of blood money, however, can also hamper settlement whenever the concerned party cannot pay, especially when huge amounts are called for. Some mediators prefer settlement without blood money. According to them, there is no guarantee that violence will stop with the payment of blood money, especially on the part of those who can afford to pay (Torres, 2007).

Signing of settlement agreements. There are settlements that require the signing of formal written agreements. Often, these are instruments facilitated by the police, the military or the local government. This is a common practice in Sulu. In most areas, however, people believe that the presence of witnesses is enough to seal an agreement. This explains the dearth of documentation on conflict resolution in Mindanao.

A settlement agreement written in English and translated into the local language, may contain the following:

- *Quotations from the Holy Qur'an.* On top of the written agreement, relevant verses from the *Holy Qur'an* enjoin the parties to reconcile. An example is the quotation "Believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear *Allah*, that ye may receive mercy." (Holy Qur'an S 49, A 10).
- *Names of the parties involved.* The names of the parties are indicated, along with their addresses. In some cases, only the names of representatives of the parties appear. In Lanao del Sur, the names of all immediate members of the family are included. Among the Maranao, the names of children still in their mothers' wombs are sometimes included. This is to avoid rekindling of the feud by the unborn child in the future. Parents are given the option to commit their unborn child to the settlement. Otherwise, upon reaching the right age, the child must decide whether or not he/she accepts the settlement. A *kanduri* is held wherein elders explain the issue to the young person including the stimulations contained in the agreement in an effort to maintain the peace.
- *Names of the mediators and negotiators.* Mediators and other key personalities and organizations instrumental in the settlement are acknowledged.
- *Expression to settle voluntarily.* Both parties express their consent to achieve reconciliation between their families and relatives and forget everything related to the conflict.
- *Cost of the settlement.* The amount of blood money involved in the settlement may be indicated. Other forms of compensation and arrangements are

also included, especially for conflicts that result in damage to property and physical injury.

- *Penalty clause.* Sanctions for violations of the agreement are specified. Violations are to be dealt with accordingly, including military action against the party concerned.
- *Binding of the agreement with the witnesses.* The parties issue a statement binding them to the agreement in the Name of the Almighty Allah. Through this gesture, the parties are made brothers again in Islam.

Clan organizing

Traditional leaders and civil society groups often resort to clan organizing, a traditional yet potent tool in appeasing feuding clans and resolving conflicts. At the heart of this age-old approach is informing and reminding feuding parties that they come from the same forefathers and because they are blood-related they should not harm, much worse, kill each other.

Clan organizing invokes cultural values and upholds family ties against brewing anger and violence. For example, in the Maranao culture, there are several core values that regulate human relations to include the following: *kapamagogopa* (mutual assistance), *katetebanga* (communal reciprocity), *kapoporaowa-e* (prestige or being held in esteem), *kapamagongowa* (being valued), *kasesela-e* (giving due recognition), *kapamagadata* (giving due respect), and *kapamagawida* (mutual support). Accordingly, violators of the long-held *taritib* and *ijma* (social conduct and ethics) are subject to wrath from the unseen supernatural powers of *gapen* (black magic), *na-as* (bad luck), *songkor* (destruction) and *begaw* (disease due to curse). Families normally do not want to suffer the dreadful consequences hence, they tend to go with the flow of clan organizing.

Operationally, clan organizing is a tedious task. It requires the understanding of and support from family, members and clan leaders. Activities include identification of potential family and clan leaders, skills enhancement, monitoring work, strengthening relationships, establishing linkages and networking, transfer of knowledge and skills, recognizing grassroots sentiments, systematizing traditional leadership and *Salsilah*-making.

Salsillah-making

Salsillah means genealogies and is thus the main output of clan organizing. This is a traditional technology adapted by Reconciliatory Initiatives and Development Opportunities, or RIDO Inc., a civil society organization specializing in rido conflict resolution. Since its inception five years ago, RIDO has researched and organized seven (7) major clans in Lanao del Sur. These clans trace their lineage from the Sultanate of Marawi composed of three major clans namely: Sidikadatu, Maruhom Sidik and Balindong Jaman; Sultanate of Madaya with two major clans such as Sarip Batua and Datu A Petheelan; Bae sa Radapan, Tara Clan, Macabago Clan, Pinagundo Clan and Denian Rengko.

Based on RIDO, Inc. experience, an average clan that it has organized has about 80,000 individual family members. *Salsillah* or genealogy-tracing begins with identifying potential leaders who are influential in conflict resolution and other peace interventions in Lanao. They are engaged in research and development of clan profiles. They assist in the conduct of interviews because people generally trust them and disclose information through them. The collated data are validated several times over with representatives from the elders of each clan to ensure genuine affiliation. When rido conflicts arise, these data bases are consulted to see if the feuding parties are blood-related. When information on blood relations are presented to the concerned parties, they become sober and open-minded. Feuding families are then informed and constantly reminded that they are blood-related and therefore they should not fight each other because they are not only harming one family. Instead they should be working together to build the family for future generations.

Overall, these are the more common traditional methods used in settling clan-feuds. They help ensure a “win-win” solution for all parties involved in a *rido* where mediators play important roles for their success. In most Moro cultures, the more effective mediators are neutral families, called *sukudan*, who are connected to both parties. The traditional or local leaders in the community are also effective depending on the degree of their integrity and personal background.

Terms to remember and consider:

Thothonganaya (Kinship System)

The Thothonganaya or **mbatabata'a** is the kinship system, which partly governs the day to day lives of the Moro. This particular set-up oftentimes requires members to render aid and services among kindred families. In the case of rido, if one family was aggrieved, the whole clan should take up the cause and help or even retaliate for the sake of one family. This strong and solid family structure is sometimes more powerful than the formal structures of the community: the barangay or the agma (Maranao community system), (Matuan, 2006).

Because of this inherent power and clout on the clan, the kinship system is often used to solve rido. Relatives (non-hostile) are often sought to intervene and mediate between parties which are involved in conflicts.

Taritib Ago Igma (System of Penalties and Consequences).

Taritib (Penalties) and **Igma** (Consequences) are derived from the Arabic terms (*Taritib and ijma*) with the same meanings. After a trial, the kali subscribes to this system to seek out necessary punishment to compensate any loss of one party to another.

Burton et al. identified some of the **tiratibs** and **igmas**: *kitas* (execution), *diat* (blood money), *sapa* (swearing not to repeat an offense), *sapot* (wearing white cloth), *letakan* (lashing), *rajam* (stoning), *kandori* (reprimand), *rila* (forgiveness), *taog* (deportation, exile and excommunication), *doro* (compensatory damages) and *pamamanikan* (the offender goes to the house of the aggrieved for repentance and surrender).

Justice is served if the penalties and consequences are equal to the offense that was committed.

Kali (Judge and Jury)

A **kali** is a local judge who is fair, impeccable in character and knowledgeable on the aspect of the **taratib ago igma**. The procedure of trial usually starts

with the complainant who is entitled to present witnesses, and the defendant who is entitled to swear before God.

Montillo-Burton et al describes the procedure:

“at the outset, the complainant has the prior right and responsibility to present at least two competent and credible witnesses. If the complainant cannot produce the required witness or his witnesses are either incompetent or not credible or both, the burden of proof shifts to the respondent who can swear before God in the presence of the Qur'an that he is innocent of the charges. Under the law, one witness is equivalent to two female witnesses. In the course of the trial, the engaged counsels assist the parties in every stage of the proceedings.”

Diat (Blood Money)

Diat (blood money) is usually one of the gravest punishments for crimes associated with rido. Any killing is often compensated with *diat* and ranges from Php 50,000.00 to Php 140,000.00.

Diat is not the monetary equivalent of one's life but is often necessary as settlement money is part of the healing process between families and should be seen for its symbolic elements that lead to forgiveness and healing.

The practice of giving *diat* (blood money) or indemnification for crimes committed goes against the formal law of the state. But it is necessary in the culture of the citizens of Mindanao.

Kanduli (Community Thanksgiving Celebration)

The trial of a rido usually ends in a *Kanduli* (thanksgiving celebration). Food and sometimes even money, is offered to those who are in attendance. Prayers to seek blessing and swearing in the Qur'an highlight the celebration led by traditional religious leaders (imams). Ceremonies are usually solemn at the start of the celebration and merry in the end.

After the *kanduli*, everybody goes back to their normal way of life.

CHAPTER III | Understanding Conflict



Chapter III | Understanding Conflict

Conflict is a fact of life because no two individuals think alike. Conflict between individuals or groups of people is a manifestation and expression of differences or incompatibilities. It should not necessarily end in violence because there are peaceful ways of handling conflict. Hence, it is important to approach conflict from a development management or managerial view. This way we will not be overwhelmed by the the intensity of the warring parties, and be able to deal with conflict objectively and efficiently.

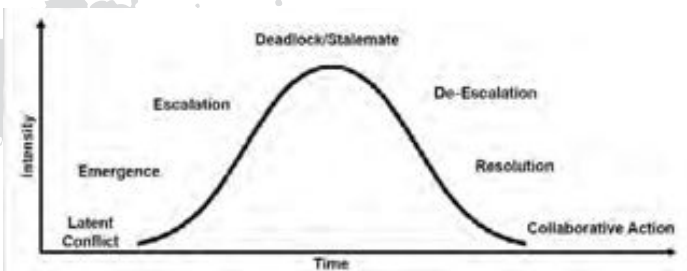
Conflict is defined as a clash between individuals arising out of a difference in thought processes, attitudes, understanding, interests, requirements and even sometimes perceptions. A conflict results in heated arguments, physical abuses and definitely loss of peace and harmony.

What is violent conflict?

This publication concerns itself with violent conflict which can lead to harmful consequences and the best example of which is *rido*.

Violent conflict is associated with actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage. Conflicts become violent when parties try to **dominate or destroy the opposing parties'** ability to pursue their own interests. These interests may be over resources (land, money), power (electoral position), identity, status, values (ideology), etc. These are the common problems in violent conflicts surrounding **rido**.

Figure 1. Conflict Life-Cycle and Ways of Resolving Conflict



A strategic way of visualizing violent conflict is through the use of the Conflict Life Cycle Framework. Below is an illustration of life cycle and from it we can see that there are different stages and elements in a conflict. Moreover, violent conflict may take a different slope depending on how the stages develop.

What are the stages of conflict? The above life cycle is based on the view that conflicts change over time; hostilities emerge, grow and abate. It is important to remind ourselves that we must view conflict as having a **beginning and an end**. This way we have a sense of hope that something can be done to solve this problem.

What are the elements of conflict to consider?

1. The **substantive issues** in contention or **the interests at stake** like natural resource competition, government control, territorial control, avenging tarnished honor.
2. **Parties involved**: ethnic and religious groups, regional communities, governments, political factions.
3. Types of **coercion** used: gross human rights violations, harassment
4. Geographic **scope** or arena of the violence and destruction
5. Stage the conflict is in and the influential actors who can tip the balance, make the parties listen to and help resolve it

What **factors** can bring about crisis in a conflict situation?

1. The intensity and number of **grievances**.
2. **The parties' awareness of their differences**; perceptions and attitudes towards each other.
3. The **intensity of the emotional** and psychological investment by the parties on the conflict.
4. The **amount of direct interaction and communication** between the parties involved in the conflict.
5. The **level of political mobilization** and organizational capacities of the parties involved in the conflict.
6. **The strength of the unity between the respective parties'** leaders and their constituencies.

7. The amount of **hostile behavior**.
8. The extent that parties **use or threaten to use arms**.
9. The number of **parties supportive of each side**.

These factors can be analyzed as the first step to determining ways of stopping *rido* from worsening.

Basically, the elements, the factors and most especially, the actors in a conflict dictate the movement of the slope in the life cycle. It is important to note that the slope does not necessarily go down. This is where peace makers, mediators or conflict managers matter most because they influence de-escalation and/or the final resolution to the conflict. We shall learn more about conflict management in the next section.

“Understanding where a conflict falls in the cycle is essential to developing effective strategies for intervention, crisis management, and for controlling violence. It is also critical to determining the best timing of those strategies (Lund, 1996).”

Conflict Management

Conflicts must be prevented at the right time in order to avoid tensions and other adverse effects. In such a scenario, conflict management and conflict resolution come in the picture.

Conflict management involves the steps undertaken to prevent the conflict at the right time and also helps to resolve it in an effective and smooth manner. No conflict can just start on its own. There has to be an event or an incident to trigger the same. Through conflict management, one actually finds out the possible events which can start a conflict and tries his level best to avoid them.

Conflict resolution consists of methods and processes involved in facilitating the peaceful ending of conflict. Often, committed group members attempt to resolve group conflicts by actively communicating information about their conflicting motives or ideologies to the rest of the group (e.g., intentions; reasons for holding certain beliefs), and by engaging in collective negotiation. [1] Ultimately, a wide range of methods and procedures for addressing conflict exist, including but not limited to, negotiation, mediation, diplomacy, and creative peacebuilding.

Conflict management plays a very important role in preventing hostilities among individuals. How does a conflict arise? When individuals strongly oppose each other's opinions and ideas, the probability of a conflict arises. A conflict starts when individuals think on different lines and find it very difficult to accept each other's ideas. Conflict must be avoided as it destroys the peace, lowers the productivity as well as demotivates the individuals. All the factors leading to a fight must be explored and efforts must be made to prevent a conflict from developing. **A conflict is not very easy to control; an individual needs certain skills to deal with it effectively and efficiently.**

Conflict Management Skills/Requisites

1 | Effective communication Skills

Effective communication skills are of utmost importance in conflict prevention. While interacting with others, you have to take sincerely in mind your choice of words and the way you speak. Never ever shout at anyone, even if you do not agree with him. Always speak in a firm but polite and convincing manner. Greet others with a warm smile. It works, everytime. Be very specific and precise in your speech. Do not use complicated words that may confuse others. Keep your tongue in check and do not use words which might hurt the sentiments of others. Avoid using abusive languages and practice verbal discipline.

2 | Listening Skills

We have two ears and one mouth, so that we would listen more and speak less. An individual must not give his expert opinion until and unless he is very clear what the other person wants. Always be a good listener. Don't just jump to conclusions and assume things on your own. Always listen to the other side of the story as well.

3 | Discussion

Do not follow the rumor mills blindly and never discuss conflict issue with others just for the sake of making conversations. Only those with direct participation in the conflict should be part of the discussion. Involved participants must give their inputs and efforts must be made to find out an alternative. Consult the members involved and never ignore anyone as it would never solve the problem. Everyone has a right to express his views and a middle way has to be found.

4 | Patience

One needs to be very patient to avoid conflicts. There would be people at your workplace and even home who would try to provoke you to fight. Never ever be

influenced. Always follow your instincts and support what is right. Be very sensible and patient. Learn to keep a control on your emotions. Do not ever lose your temper as it would only make the situation worse.

5 | Neutrality or Impartiality

An individual has to be impartial to avoid conflicts. Do not always support your friend. Stand by what is correct and never support what is wrong. Any individual, even if he is your friend must be corrected if you feel he is wrong. Listen to everyone and never ignore anyone just because you don't know him.

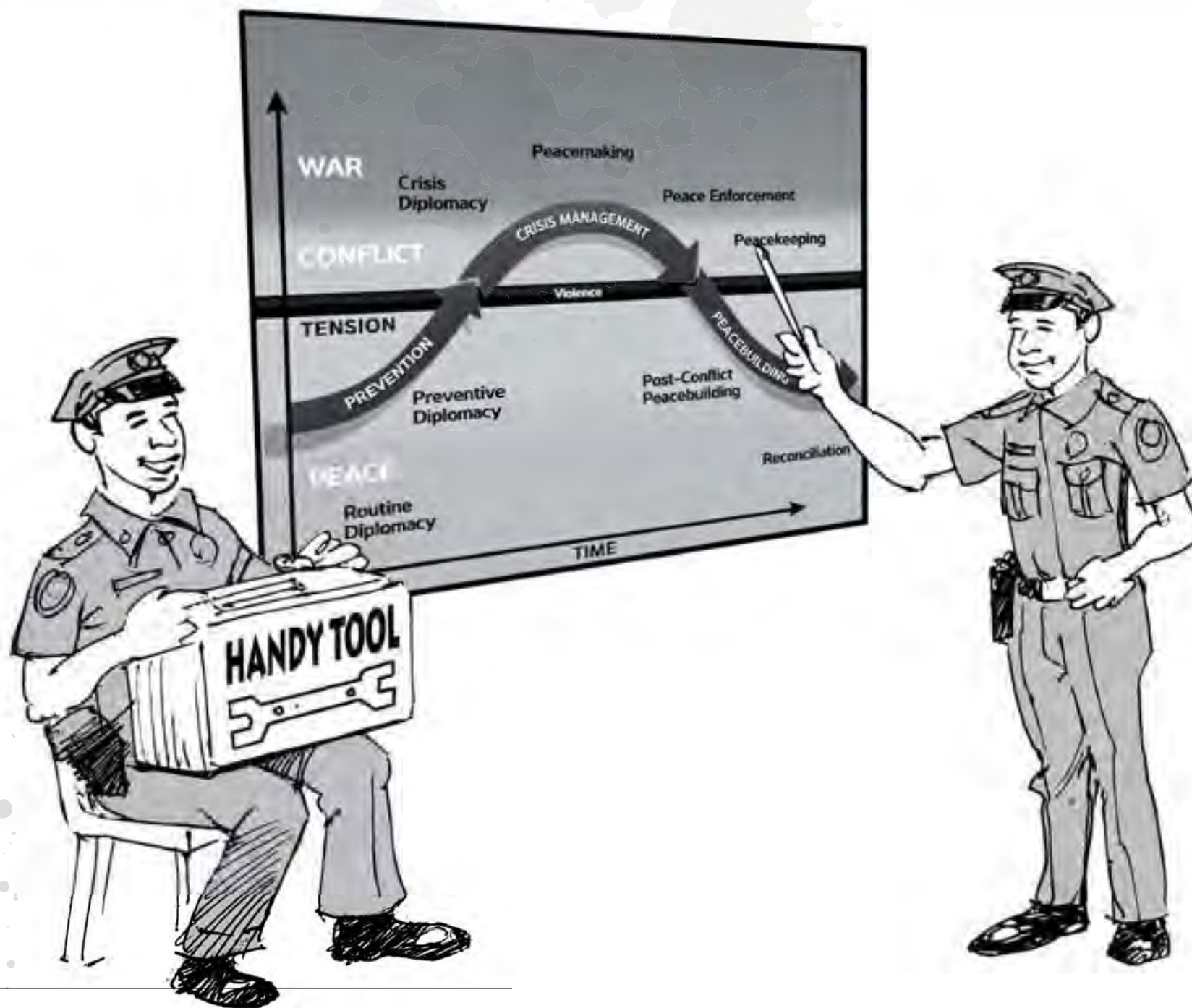
6 | Never Criticize

Make the other person understand if he is wrong. Do not criticize openly as it would definitely hurt people's pride and sentiments. The other person might not be as intelligent as you are, but you have no right to make fun of him. Others will look up to you if you guide the other person well and make him realize his mistakes.

7 | Positive Attitude

Positive attitude is essential to avoid fights and conflicts. In offices, never ever play the blame game. No one is perfect and if you have done anything wrong, have the courage to accept it. Human beings are bound to make mistakes but never try to put the blame on anyone else's shoulders. Avoid backbiting as it only spoils the relationships. If you don't agree with anyone's views, discuss with him personally, he will like it. Don't always find faults in others and be a little more adjusting as life is all about adjustments.

CHAPTER IV | *rido* tool kit



Chapter IV | *Rido* Prevention Tool Kit

Conflict management tools help us understand the dynamics of rido conflict. In this Chapter, we will learn to apply the concepts learned in the previous chapters and explore appropriate tools that may be used in each of the different stages of violent conflict. It helps to know that there are tried and tested tools that can be used to prevent *rido*.

The first tool is the *Rido* **Conflict Life Cycle Framework** adapted from the *Curve of Conflict of the United States Institute for Peace* that enables conflict managers to better understand conflict and have a managerial grip on it.

The second tool is **conflict mapping** that is conducted in two levels for the following reasons: 1) to account for or make an inventory of rido cases in the community. This means we identify and count the number of *rido* and other conflicts in a locality or collect the same data from the local police station's area of responsibility; 2) to conduct a careful study to determine which *rido* case to prioritize. This involves knowing the root causes of the conflict, the actors involved in the rido, their allies, neutral relatives, respected individuals, spoilers, their interests, etc.

The third tool is **political mapping**. A "political map" can provide police officers with an idea of the political and social context that define their area of operations (AOR). Police officers must realize that the station's AOR is more than a physical, social and cultural entity. It is also a political unit that considers who the different power players are in their locality.

The fourth tool is **mediation**, which is further used at the crisis management and post-conflict stage. These four (4) tools are explained in detail in this chapter and applied to actual cases in Chapters V and VI.

Application - Let us apply the tools to rido conflicts.

Tool # 1: Applying the *Rido* Conflict Life Cycle Framework

The *Rido* Conflict Life Cycle Framework is a snapshot that reminds conflict managers that "at all times it is important to know who to involve at the different stages of the resolution process and when they should be involved."

While rido resolution processes are a collective undertaking, care should still be taken in determining who to involve at the appropriate phase of the conflict resolution process. For instance, involving politicians at the early part of the negotiations would only create expectations among feuding parties for higher amounts of indemnification (i.e., blood money) because they know politicians have resources. When politicians become involved at the start, money becomes part of the solution. In the same fashion, prematurely involving officials of the armed forces or police in the process would only make reconciliations unsustainable as their presence sometimes obliges disputants to agree on conditions for settlement out of fear and not out of sincerity. When transient security forces leave, the feud will start again. Finally, while other actors may have their say in the negotiations, it must not be forgotten that at the core of this process are the feuding parties, whose opinions and decisions matter most.

The Conflict Life Cycle must be posted in the Police Station so it can be a reminder of the clear and present danger that existing incidents of ridos pose to the community. Looking at it every day can help trigger creativity and foresight on what else can be done. It further helps to focus on critical areas and anticipate conflict for timely response. Remember that a timely response to *rido* and other forms of violent conflict requires determining in advance critical areas where contestations occur and monitoring potential flashpoints. It is critical to anticipate flare-ups by closely watching these flashpoints, conducting rapid assessments, and designing interventions in advance to allow conflict mitigating groups to quickly respond in case outbreaks of hostilities occur.



Figure 2. Rido Life Cycle of Conflict Map adapted from the Curve of Conflict by Michael Lundt (1996)

Stage 1. Prevention

At the base of the curve (Figure 2) is peace time and the best time to do preventive peacebuilding measures. Conflict managers should be very observant of tensions and diffuse them before they escalate. Preventive diplomacy tools such as community partnerships or connections, community research or social investigation and intercultural engagement (or being culture-sensitive in all your dealings) is best applied during stable peace.

Stage 2. Crisis management includes efforts – to limit, contain, or resolve conflicts, especially violent ones. It is all about making decisions to head off or mitigate the effects of crisis, often while it is unfolding. This often means making decisions while you are under stress and while you lack key pieces of information. The key to being able to manage a crisis is doing as much planning as practical before a crisis starts in order to best position you and the police station to respond to and mitigate such a situation. It is best understood as part of a broad continuum of activities as follows:

- **Planning.** Planning relates to getting your institution in the best position to react to, and recover from, an emergency.
- **Incident Response.** Incident responses are the processes that you have put into

place to ensure that your institution reacts properly and orderly to an incident as it occurs. Examples of incident responses include: evacuation after an explosion, denial of entry to suspicious persons that may escalate the problem, calling for medical help when someone is injured and similar situations that require urgent action.

The police role is to de-escalate the conflict and contain violence so as to prevent harm against people and properties. Nonetheless, it requires further the help of other leaders in the community to manage the incident and the crisis unfolding. Incident management refers to the sequence of actions to be undertaken to mitigate the effects of attacks, including blasts and expediting the return to normalcy. In like manner, this involves partnership among the security forces, local governments and the community. The local chief executives take the lead role and perform such acts of leadership to demonstrate control of the situation, care of victims, justice to bear on the suspects, orderly deployment and employment of resources and to facilitate and disseminate correct information and advice on the incident. The police should help the Crisis Manager to get out of the “PANIC and FREEZE” mode and spring back to normalcy.

Crisis management can also refer to strategies used in the middle section of the conflict life cycle map; the point at which violence has erupted and reaches its peak. At this point, it is important to find ways to de-escalate the situation and get the crisis under control so that peace building efforts can take hold. Negotiation and mediation are some of the techniques used to de-escalate the conflict.

Stage 3. Post-conflict peace-building. Even after the worst violence has subsided, the long-term effort to rebuild a society and ensure lasting peace has many important aspects. It can involve the implementation of agreements reached by the parties in conflict, as well as broader efforts to reform or strengthen the government and other institutions to ensure stability in the future. Post-conflict measures can also encompass the rebuilding of damaged communities, and steps to promote justice in the aftermath of war.

Post-conflict peacebuilding, and stabilization and reconciliation, can refer to strategies used at the back-end of the **conflict life cycle map**. These policies are intended to promote a transformation to more manageable, peaceful relationships and governance structures. It is also important over the long term that the different groups in a country or region reconcile, moving from a divided, violent past to a shared future.

Lubhang nakakapagod ang makipag-away kaya't darating din ang oras na gustong magpahinga ng mga nagbabangayan. Sa panahong ito, dapat alerto ang pulis na isulong ang kapayapaan.

MORE TOOLS

It is important to know your area of responsibility (AOR) and the communities under it that have had rido. We must do a careful conflict analysis of each rido case using conflict mapping and political mapping. These tools help assess and prioritize which rido to engage first and how to deal with it more effectively. The tools also help in gathering allies in the community and in determining ways and the proper timing in engaging them in conflict.

Tool # 2 - Conflict Mapping

Conflicts are dynamic systems and any intervention to resolve it becomes a part of the system. So we should make sure that this is creative and elicits positive energies. To do conflict analysis, we therefore must focus on: 1) verifying if we are dealing with a conflict or several conflicts; 2) determining the conflict system boundaries with the option of revising these later on; 3) then using conflict analysis tools (see below) to focus on certain aspects of the conflict and organize the information necessary for its resolution.

Some recommended steps on mapping conflict in your area.

1. **Initial assessment of the conflict or situation**
 - a. The incident/event/situation itself (flare ups, atrocities, inflammatory rumors, threats to communities, etc.)

- b. Important details of the incident? (date, time, places of the incident, number of victims or casualties)
- c. Impact (damage to community, burning of domestic and other structures, displacement of people, loss of livelihood, etc.)

Important question to ask oneself: Is there a sense of urgency or immediate need in responding to the event or conflict?

2. **Deepening Analysis of Causes.** The following questions cannot be answered immediately but the answers can become effective guides to our interventions:
 - a. What is the conflict's main trigger(s)? What caused or initiated the conflict in the community?
 - b. What are the root causes of, or underlying factors behind the conflict?
 - c. What factors sustain the conflict?
 - d. Were there similar conflicts that happened in the past that may be related to the current one?
 - e. Did the conflict catalyze or worsen other conflicts?
3. **The Main Actors/ Parties in the Conflict**
 - a. Who are the main actors and/or parties involved in the conflict? What interests do they represent?
 - b. Who are these actors'/parties' allies? What are these allies' relationships to the main protagonists? What are their interests?
 - c. What are the possible "soft spots" of the contending actors or areas where they would most likely cooperate because it is important to them?

d. Who are the potential spoilers in this conflict? Who stands to benefit most if this conflict is prolonged?

e. Who are the possible people to approach toward engaging and possibly resolving this conflict? Who are the right people to approach in gaining clarity about the conflict, in strategizing interventions, and in resolving the conflict?

4. **The importance of generating accurate and timely information** (*Standard Operating Procedures for Assessing Information*)

a. Who/what are the sources of information regarding the incident?

b. How was the information gathered?

c. Can we verify the incident from other sources (civil society partners, local politicians or existing contacts in the area including security forces)?

d. Are there media reportage (on-line or not) on the conflict?

e. Can we then triangulate these various sources of information with the data we gathered in the field to come up with a clearer picture?

5. **Determining the type of Conflict**

a. Is it connected to, affected by or has a role in the separatist and/or insurgent violence in your area of operation?

b. Is the conflict caused by the rivalries between political and economic elites?

c. Is the conflict local or community-based, and is it over access, control and use of resources?

d. Is the conflict related to criminal activities like drug-trafficking, arms trading, narco-politics, extortion, kidnapping for ransom, illegal logging, smuggling, human trafficking and illegal gambling?

e. Is the conflict the result of intra-organizational differences (e.g., between stakeholders inside the MILF, the MNLF or other groups?)

f. Is there policy conflict even at the local level like disagreements over the recent GPH, MILF, and MNLF Framework of Agreement?

g. Can responding teams access the conflict-affected areas or conflicting parties? What is the stage of the conflict? Is the conflict at the outset, escalating, stalemated, denouement, or in termination phase? Is the conflict active/ongoing, latent, or recurring? What are the risks involved?

6. **Basic questions relating to context which may not be answered immediately but which the police and partners must note as they conduct their interventions**

a. Who are the most powerful/ influential actors in the area?

b. Which actors are marginalized or excluded from local power?

c. Do competing elite groups exist at the local level (e.g., an MNLF or MILF unit in a locality controlled by one family)?

d. Describe the political networks of each elite faction. Is it based mainly on family or clan relations? Or is it based on ethnicity or religion? What other affiliations bind these factions together?

e. How stable are the political networks in the area? Do actors move between patrons, or are the networks relatively fixed?

f. What role does government or military/police play in local power dynamics?

7. **Actors and/or teams responding to the conflict**

a. Are partners in the position to intervene? Do they have the capacity to intervene and make the situation better? Are they willing to work with

security forces when the need arises? What are their roles and their relationship to the conflicting parties? What are their potential motivation and interest?

b. What are their strategic advantages in mitigating the conflict?

c. Is there a clear expression of interest/ intent by the actors and sectors to be involved in the conflict mitigation process? Do they understand the risks and are they willing to engage the conflict despite the risks?

d. Is there a local champion or local champions from either or both sides or coming from members of the community, who are willing to be involved in solving the conflict? Are these champions considered neutral and/or are well respected by parties concerned?

8. **Peace promoting factors.**

a. What are the events, activities and practices that can bring together people involved in conflict? What peace resources and mechanisms are available in the community that can be used?

b. Are there humanitarian groups, development agencies and emergency response teams in the area and are they capable of dealing with conflict situations?

9. **Interventions to mitigate or resolve the conflict**

a. Are there plans already laid out to de-escalate conflict and promote reconciliation? Who will lead the “intervention”? Why?

b. If there are no existing plans, how fast can the government (military, police and civilians) craft one together with other stakeholders and other influential players in the community? How fast can such plan be conceived and then implemented?

c. What kinds of intervention are necessary? Are political interventions good or bad in the sense that they can reduce or worsen conflict? Who benefits from the intervention? Are the interventions political in nature?

d. What role does government (military, police and civilian) play in these interventions?

e. Is mitigation even possible? How do the responding teams propose to mitigate these risks? What are the avenues for conflict resolution outlined by the responding team?

Inherent to the success of the rapid response program is a process that is systematic, transparent, and inclusive where all voices of stakeholders are heard and given due consideration. But while we recognize the importance of inclusivity, we only involve key actors at the appropriate stage of the conflict resolution process.

In cases where women are involved or are part of the conflict, the following points must be considered: the interventions must always be gender sensitive and consider the welfare of women. In cases where there is sexual abuse, the intervention must give justice, answer the needs of, and provide resolution to complaints of the aggrieved party (especially women/ girls)?

To date, the most effective interventions have been concerted efforts that draw support from different key stakeholders to form a convergence of actors and initiatives (multi-sectoral engagements and multidisciplinary teams) that address flare-ups or brewing conflicts.

Tool #3 - Political Mapping

In order to do a good political map it is essential to gather first your facts. Here is a quick list of the information that you need about your AOR.

- Basic info on Municipality/ Barangays covered by the AOR
 - o the overall population
 - o percentage of Muslims, Christians and Lumad in the AOR
 - o the kinds of conflicts in the AOR
 - o the presence of AFP/ PNP units in the AOR

- o the presence of non state armed groups
- o the presence of peace promoting factors: Note that there are community actors and structures that can be our allies or tools in controlling conflict and improving relations, respectively. Often it is only a matter of detecting these actors and facilitating positive relationships among them. These actors and structures can be useful for police assigned in the area to determine who their allies are and what mechanisms can be harnessed to push forward with the conflict resolution.

After you have all the information that you need about your AOR, you can now map out its political context. To assess local political dynamics, it is important to begin with a simple political mapping of each barangay. In this handbook, we use a graphic representation of local networks and relationships between local actors, using an adaptation from a Venn or chapatti diagram. The objective is to document the political actors and groups in the community and map out their relationship with each other:

How to do a political map?

1. Identify the main political actors and groups in the community, including elites and non-elites;
2. Indicate the relative power or influence of various actors and groups.
3. Illustrate the political networks and rivalries at this level by indicating the relationships between actors and/or groups – specifically whether they are allies or rivals, and whether there are overlaps between different groups (i.e., that some individuals are in two different groups)

The diagram below is a model of what the map can look like at the barangay level, which is the primary stage where community-based projects are implemented. However, the relationship between the municipal (particularly the mayor) and barangay officials is extremely important. For this reason, the diagram will need to include the relationships between the key actors at the municipal level with the barangay actors.

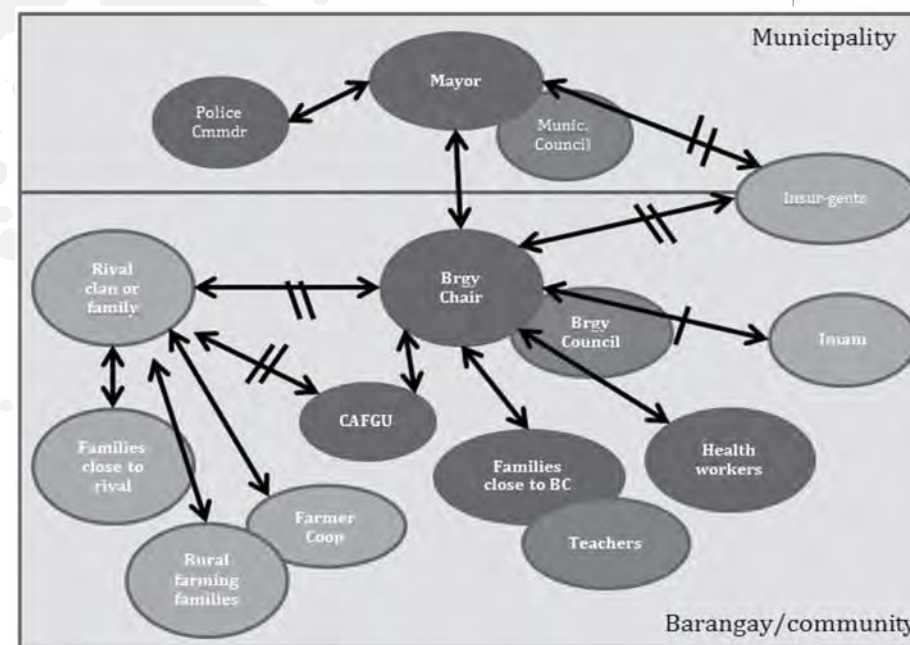


Figure 3

Tool # 4 - Mediation

Mediation is a process in which a third party intervenes in a conflict, with the consent of the parties in conflict. The aim is to facilitate a mutually acceptable resolution. It is a facilitated collaborative problem-solving (Gregory Tillett, Resolving Conflict). Mediation works purely for facilitation purposes. The mediator plays no advisory role. Instead, he/she helps the parties develop a shared understanding of the conflict and to work toward building a practical and lasting resolution. Finally this approach encourages conflicting parties to focus on their interests, not on positions, because “behind opposed positions lie shared and compatible interests, as well as, conflicting ones” (Fisher & Uy, 1991).

Principles of Mediation

Intervention – exerting effort to come between contending persons or groups for the purpose of helping them.

Acceptability – refers to the willingness of the disputants to allow a third party to assist them in reaching a resolution.

Impartiality and neutrality – the attitude or behavior of the ones intervening. They will have no authoritative decision-making power except to facilitate.

When is mediation an appropriate approach?

- If parties are open to negotiation and there is an impartial third party who is willing to act as mediator.
- If the case, according to tradition and the law, can be resolved through negotiation.
- If there is a balance of power or there are means to balance power or neutralize power imbalances between or among parties.

What are the essential qualities of a good mediator?

- He/she must be warm, caring, non-judgmental, accepting, trustworthy and objective.
- He/she must believe that others can solve their problems and that the process of mediation works.
- He/she must stand by the principle of neutrality and know how to be impartial.
- He/she must have skills like active listening, competence in analyzing and engaging participants in the process, and effectiveness in asking open-ended questions and directing the mediation process.

How to mediate?

Mediators must gain access into the conflict situation either through direct initiation by one or both warring parties, referrals from second parties, at their own voluntary initiative, or with the help of a recognized official or non-official person(s) of authority.

Preparations:

1. He/she must build personal, institutional, and procedural credibility.
2. He/she must establish rapport with the disputants.
3. He/she must educate participants about the negotiation process, the role of the mediator, and the function of mediation.

4. He/she must be committed from the very beginning.
5. He/she must set up the first meeting.
6. He/she must agree on the preliminary exchange of documents.
7. He/she must prepare a conflict map (see above).

Shuttle mediation is an alternative strategy in doing mediation where a third-party acts as a go-between until the warring parties reach a mutually acceptable solution.

Actual Mediation Procedure:

1. Introduce yourself and the parties. Be sure to observe traditions and cultural-sensitivity.
2. Explain the goals of the mediation and establish a positive negotiation atmosphere.
3. Explain the role of the mediator as the impartial facilitator and of the parties as decision-makers.
4. Give an overview of the mediation process, emphasizing that it is voluntary and confidential.
5. Explain the importance of the caucus.
6. Get the parties' commitment to the ground rules of the mediation process.
7. Inquire about the interests of the parties.
8. Develop and recommend options for settlement.
9. Allow time and space to evaluate options.
10. Conclude with a written agreement.
11. If not concluded, set up another meeting of the warring parties.

The mediation process could take one or more meetings, but it is important to document every meeting. Parties involved must go home with the feeling that they have accomplished something at the mediation table. They should not go home empty-handed and frustrated.

The Value of a Written Agreement

A written agreement spells out what the parties have settled on. It is a mechanism to prevent misunderstanding. It allows the mediator to insist that the disputants review details of each issue and commit themselves openly and clearly to what has been agreed in each phase. It also gives the parties a real sense of closure and

accomplishment at the end of the mediation as it is a tangible product of their work at the mediation table.

The peace agreement must be clearly written in a plain, neutral and positive language. It must avoid statements of blame and must use a conciliatory tone. It must also be enforceable, and thus must contain sufficient details as to who needs to do what, when, where and how. Both parties must perceive to have benefitted from it.

Post Mediation Activity

Post-mediation monitoring and evaluation mechanism and procedures must be established to ensure compliance of the parties to the agreement. It is also necessary to identify factors hindering effective implementation of the agreement. Then it must proceed to move the mediation process and output toward healing, reconciliation and sustained peace.

Is mediation an alternative approach in the Philippines?

Alternative Dispute Resolution is the mainstream language used to refer to approaches outside of litigation. However, for the NGO Mediators Network for Sustainable Peace (MedNet), Inc., mediation is inherent in Philippine culture; thus, it is not an alternative approach.

Culturally as a people, we Filipinos are family and clan oriented. We value our relationships and in times of conflicts, we seek out intermediaries within the family, clan or friends to facilitate settlement of disputes and preserve the positive relationship in communities. We are collectivists in culture, where “the self is defined by one’s relationships within one’s social world...where parties in conflict focus on the relational and affective aspects of the conflict.” (Gelfand et al, 2002)... where the self is actively negotiated through face work ...where there must be high consistency between public face and private self- image (Augsburger, 2002). It is in this context that MedNet decided to use the term Empowering Dispute Resolution/Management. The founding Congress of MedNet further defined what constitutes EDRM processes which include the following:

- Inclusive, that is framed within a rights-based and gender responsive framework
- Voluntary and participatory, as the final decision rests with the parties
- Culturally-sensitive
- Responsive to the sources and effects of power imbalance between or among the parties. All the stakeholders should have equal representation and voice in the process
- Information-and analysis-oriented where the mediator must look into the sources of the conflict and the power relations of the parties
- Systematic yet flexible and creative, taking into account the concepts, principles and approaches in negotiation and mediation as well as the lessons from past mediation experiences
- Non-violent
- Educational, so as to impart to the parties empowering ways of resolving their conflicts, and
- Capable of attaining comprehensive and substantive outcomes that are mutually beneficial and fair for all parties concerned (Elogada, 2005).

The succeeding section will discuss the application of this framework to rido prevention and conflict resolution. Nonetheless, be reminded that these are not the only tools available to the police station and the steps are not full-proof. Do search for additional tools and mix and match tactics to better address your particular conflict situation.

CHAPTER V | engaging *rido*



Chapter V | Engaging *Rido*

An honest recognition that rido is a police problem is the first crucial step to a police station's meaningful engagement with the conflict. Policemen and policewomen have to overcome the idea that rido is merely a “family-thing” and therefore does not require police intervention. But more than this “excuse,” policemen and policewomen, especially at the localities, must not be affected by the fear of retaliation by either parties against their families. “Staying out of trouble” by not intervening into *rido* goes against the very essence of proactive conflict management. Playing it safe is a false notion because no one is really safe when rido lurks around.

The best defense against rido is to go on the offensive, seeking out conflicts and positively engaging these through a combination of traditional and modern techniques.

Scenario 1

What if you are new in the area and it is your first time to encounter *rido*?

Tools/activities you can use. Community Organizing and Social Investigation

Rationale: Conflict occurs involving community members, hence it is important to know about the community and its elements that interact with conflict. Community organizing and social investigation are complementary tools that cut across the life cycle of the conflict and considered as useful tools in conflict management.

Community organizing is a problem solving approach whereby the community is empowered with the knowledge and skills to identify and prioritize its needs, and problems. The community organizer (CO) facilitates the process of participative action and harnessing resources to deal with the problems and its related issues.

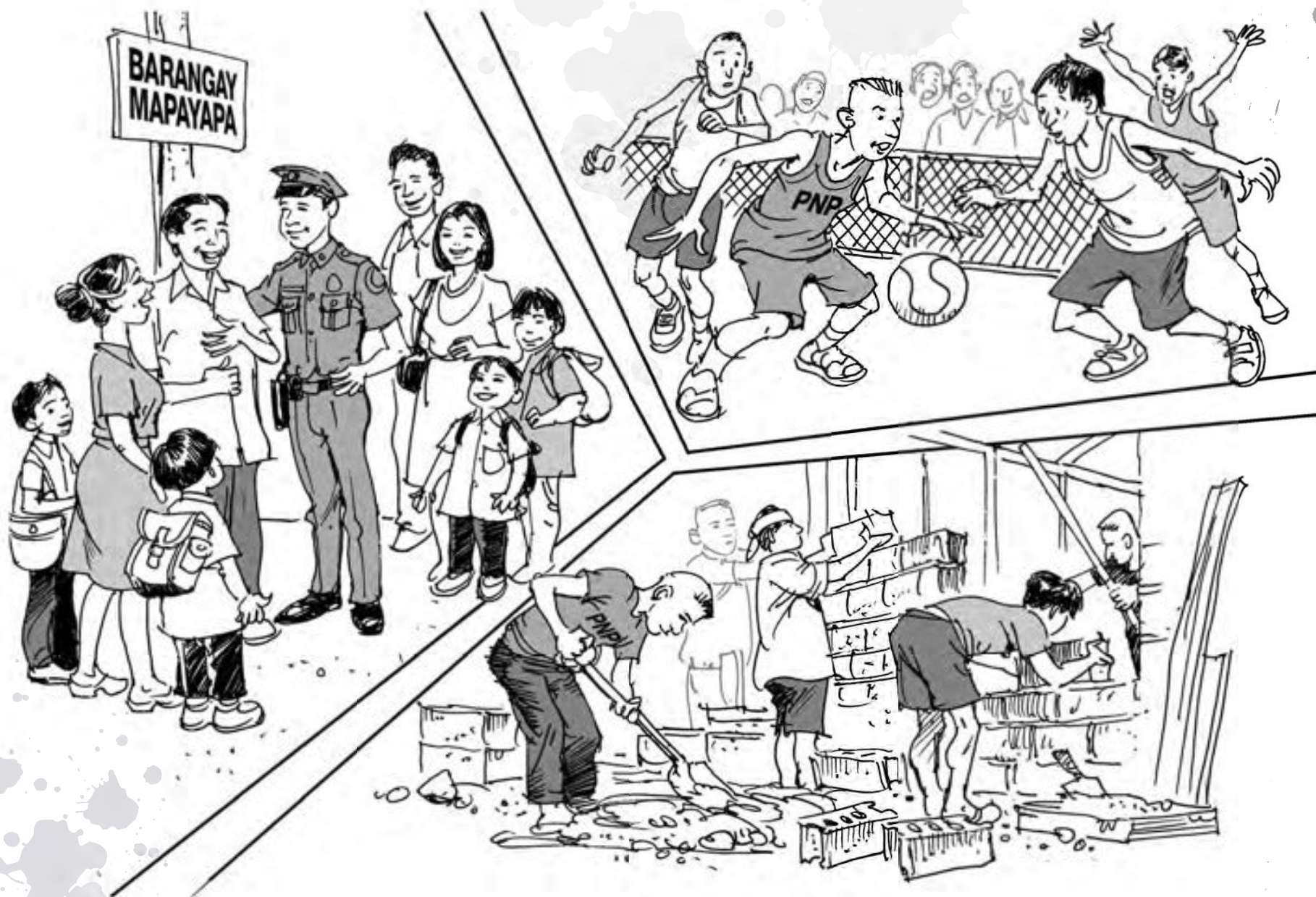
As a community organizer, it is important for the police or the peacekeeper to adapt a lifestyle and personality that is in keeping with the community. Keep a low profile. When talking about programs and your effort toward peace building, avoid raising people's expectations. Be honest and sincere. Share your knowledge and experience to the people with the objective of drawing in their trust, inputs and participation. Social investigation as a part of the conflict management process is a continuing activity of getting to know the members of the community and their situation. It takes particular focus on those affected by the conflict.

The following are the suggested steps on community organizing and social investigation:

1. Gathering and reviewing secondary data sources such as records and documents. For the police, the initial place to start are the files available in the police station such as the police blotter and cases filed in court.
2. Holding personal interviews especially of key informants. This should be non-threatening and not take the form of police investigation. Simple conversations with questions in mind would serve the purpose of getting important facts.
3. Conducting a survey of the place through a deliberate effort to observe the people and their environment. Prepare a guide to record your observations to include physical, economic, socio-political, and cultural aspects of the community. Since this a conflict management task, list your observations of the families involved in the conflict and keep them updated.

In community organizing, social investigation is complemented with community integration, which is accomplished by living with the people and sharing the same experience with them. In Tagalog, this is what is popularly known as *pakikisalamuha at pakikisama sa mga tao*. Among members of the PNP, *pakikisama* is advised with caution as it could be misinterpreted and abused. *Hindi dapat makisama at “makisama” or partake of bad or illegal ways or “Sa pamamagitan ng pakikisalamuha mas lalong makikilala ng pulis ang mga tao at mauunawaan ang kanilang mga problema. Maaring makilahok sa kanilang mga livelihood activities o mga hanapbuhay sa bukid, tumulong sa mga pagtatayong bahay o mga bayanihan. Maaari din dumalo sa mga social events at sumali sa mga sports activities. Maraming paraan, subalit dapat lamang tandaan na di ito dahilan upang sumali sa mga di kanais-nais na gawain tulad ng “inuman” o paglalasing, pagsusugal at iba pang bisyo.”*

After a period of social investigation and writing what he/she has observed, the community organizer-peacekeeper in the police station is now equipped with community data that he can use for conflict management. This should be kept as part of the important records of the police station and used as reference to aid police work. *Simple lang, di ba?*



Case study 1 | Pati mga Batang Walang Malay: A Chief of Police Questions the Cruelty of Rido

By PSSUPT Ildebrandi Usana

I was the first PNPA graduate to become the Chief of Police in Pikit, North Cotabato in February 1991. “Paglapag ko palang dito sinabi ko na sa aking sarili na ‘peacebuilding ang magiging agenda ko.’”



Pikit used to be associated with violence, injustice, and lawlessness, and in-between were rido or wars between clans. (Naging tanyag na nga ang Pikit bilang isa sa mga ‘pugad ng madudugong bakbakan’ ng pamahalaang sundalo at mga rebelde, mga pagsabog, at kung saan maraming evacuation at relief activities na naisagawa ang pamahalaan mula kay Pres. Cory Aquino hanggang kay Pres. Arroyo.)

Pikit Police Station is situated on top of a small hill beside the municipal plaza. At the time, I had forty-two police officers under my supervision. Sinikap ko'ng maging busy sa mga usaping kapayapaan kaysa sa mga usaping giyera at karahasan. Nasa isip ko nun, pulis kami at mas madali para sa amin ang isulong ang kapayapaan, mas di magastos para sa seguridad ng bayan, at mas tatagal ang aking buhay --- naaalala ko, di ko ninais magdala ng armas sa anim na taon kong pinamalagi sa Mindanao, kasama ang Pikit. Sabi nga, “laway lang ang puhunan” at yun ang naging sandata ko --- ang pakikipagusap, dialogue, or communication. Kaya, pinuntahan at kinausap ko ang ilang kinatawan ng MILF at ng MNLF na nakahimpilan sa lugar ng Pikit. Mahalaga ang ginampanang papel ng aking mga pulis na Muslim, dahil sila ang mga

nakasama ko upang makadaupang palad ang ilang subordinate commanders ng MILF at MNLF.



Kinausap ko rin ang mga elders, katutubo, at pinuno ng mga grupong Muslim kahit gaano pa kalayo ang kanilang barangay. Nagdala ako ng pagkain, nakipagkilala at nakipagkwentuhan sa kanila. Madalas, habang pinagsasaluhan namin ang pagkaing hinanda naming mga pulis, umiikot ang aming usapan sa hangad na kapayapaan ng kanilang lugar. Masaya sila at puno ng pag-asa sa mga sandaling iyon. Simple lang di ba, pero big deal na sa kanila yun dahil nabigyan sila ng importansya at panahon ng isang Chief of Police nang bumisita ako sa tulad nila.

Sa loob ng halos isang taong pinamalagi ko sa Pikit Police Station, naglunsad ako ng kampanya para sa Crime Prevention, nagpaseminar na rin ako ukol dito pati sa salot na droga, at rumoronda kasama ang mga pulis habang malalim na ang gabi. Dalawang beses din ako nag-sponsor ng ‘disco ng bayan’ sa Poblacion na naglalayong paglapitin ang mga kabataang Kristiano at Muslim,



kahit pa nakatira sa kabilang ibayo. Sa dalawang okasyong ito, di naranasan ng mga pulis sa Pikit na magkaroon ng basag-ulo ang mga kabataan na magiging sanhi ng muling pagsiklab ng isang malaking gulo sa bayan na ito. Isang success story ng peace-



mga kumakatawan nito na ako ay “isang pulis para sa lahat ng mamamayan.”

Ngunit sa gitna ng puspusang pakikisalamuha ko sa mga tao, naranasan ko ring kahirapin ang mga kaso ng karahasan na dulot ng rido o ang awayan ng mga pamilya o tribo. Isang hatinggabi, ginising ako ng isa sa aking mga pulis dahil meron daw family massacre sa isang baryo. Malayo ang lugar pero nilakad namin yun sa ilalim ng liwanag ng buwan. Dumating kami sa lugar na unti-unti nang dumudungaw ang liwanag. Sa bahay ng mga biktima, natagpuan naming nakahandusay ang mga magulang at mga batang wala nang buhay. Pati walang malay na bata at sanggol ay pinagtataga rin. Upon investigation, we found out that the killing was part of a rido between two families that were involved in a land dispute. I asked myself, ‘bakit pati mga bata ay idinamay? Ano ang kinalaman nila? Talaga nga palang ‘ubusan ng lahi’ ang rido.



driven conflict resolution na naisagawa ko ay ang mapagbati ang dalawang paksyon ng mga kabataan sa Pikit na matagal nang may alitan at karahasan sa isa’t isa. Nangyari ang “handshake of peace” sa Plaza mismo. Mula noon, ang grupong ito ay naging kasama ko sa pagsulong ng katahimikan sa Pikit. Lumahok ako sa mga activities ng munisipio, sa mga paaralan, at sa ilang patimpalak. Naiimibitahan din akong makisalo sa hapagkainan ng pamilya ng aking mga pulis. Nakimiembro din ako sa ‘Kiwanis Club’ng Simbahang Katolika at dumadalo sa mga araw ng pagsamba ng Iglesia ni Kristo upang makita ng

I left Pikit in December of 1991. Leaving behind unprecedented efforts, I knew too well that I made a difference in that. I also did my best to address other rido cases in order to ease the level of tension in the community, between Muslims, between Christians and Muslims, and between Christians. Sa awa ng Diyos, iyon na ang huling rido massacre hanggang sa makaalis ako ng Pikit. Salamat sa Pikit, na nagmulat sa akin sa katotohan ng pangangailangan sa kapayapaan sa Mindanao. Peace is not an option, it is a non-negotiable need.

(Note: In 1994 through 2000, war had recurred in Pikit after the government had pronounced an all-out war against the MILF, resulting in the death, and the mass evacuation of residents, mostly women and children. Pikit is where one finds the place of Rajah Muda where the second largest camp of MILF is located)

“Salamat sa Pikit, na nagmulat sa akin sa katotohan ng pangangailangan sa kapayapaan sa Mindanao. Peace is not an option, it is a non-negotiable necessity.”

Reflection questions:

1. How did PSSUPT Usana conduct community organizing and social investigation? What is the importance of these tasks?
2. What lessons can you draw from PSS Usana’s experience in Pikit?

Tips:

1. **Timing is everything.** Early intervention is critical to prevent conflicts. It requires resources, especially political will, hence, it calls for the resolve and the resourcefulness of the peacekeeper.
2. **De-escalation.** Dynamic and interactive processes in individual and collective behavior explain whether hostile attitudes and behavior escalate or not. Escalation may be **vertical**—hostile behavior becomes more intense—or **horizontal**—hostile behavior of the same intensity spreads over a larger area. Escalation can take both forms. Escalation

can be caused by the parties themselves or by actions that third parties take. The escalated conflict may affect third parties who feel that intervention would help their own interests. Other parties entering the conflict may prompt additional parties to take sides. The police should be aware of the ripple effect of the escalating conflict.

3. Staying off the destructive track - Various kinds of behavior make conflicts worse. Here are some examples:

- **Finger-pointing.** Finding fault or blaming someone else does nothing to solve the problem and is great for building unhealthy tension in a team.
- **Pushing your way.** When you push and push for your point of view and show little interest in considering someone else's, you only increase the volume of debate, which drowns out any prospects of settling the debate.
- **Insults galore.** Name-calling and other personal insults are not invitations for resolving a conflict.
- **Verbal threats and ultimatums.** Such outbursts intimidate some people, turn off others, and they're not exactly the best way to promote good teamwork.
- **Defensiveness.** Justifying your action instead of listening to what someone else is trying to tell you builds a wall between you and the other party, making agreements nearly impossible to achieve.
- **Avoidance.** Running away from the problem and hoping that it goes away — avoidance at its best — seldom resolves an issue.

Makisama, 'Wag Makisama'



Scenario 2:

What if you are approached by two families who are both your friends?

Case Number 2 | The Neutral Stance

Five years after he graduated from the Philippine Military Academy (PMA), a young police senior inspector (captain) became the Group Commander of the Regional Mobile Group in a major city in Mindanao with huge trading activities coming out of the Philippine backdoor. He had the support of the Marines and the Navy officers based in the city. He also had the support of the politicians who appointed him to the position. He was one of the favored sons of the PNP, until he was forced to settle a rido.

The local politician who needed the votes of both families would not interfere in the conflict. The importers and exporters who knew how damaging a *rido* can be to local business could not offer their support, too. The military could not also intervene as well, hence, the burden rested on the Chief of Police.

Faced with the temptation of siding with one party who solicited his help, offered him luxurious gifts and promised him power and control beyond his wildest imagination, the PNP officer was close to taking the “easy way”. But the law required him to be neutral. Out of duty, he obligingly did. *“Kailangan mo talagang gumitna and huwag ng makisali sa kanilang gulo.”* The young officer resolved.

In deciding not to side with anyone, he then referred the case to the elders (Asatidz and Imams) of the clan with whom the two families were associated. He knew that every ethnic group of Mindanaons subscribe to their religious (Shariah) courts.

“May mga sarili silang court structures sa kanilang kultura na sinusunod. Marami sa mga taga-Mindanao ang ayaw sa karahasan. Kaya marami ang gumagawa ng paraan para maayos ang mga kaso lalong lalo na kung rido

ang pinag-uusapan.” (They have their own courts that they follow in their own culture. Most of them don’t want violence and a lot of them try to mediate problems especially if it’s a dangerous case of rido), he explained.

Although the legal courts of the land also have jurisdiction in this matter, the locals find the use of historical, religious and cultural court as forum for justice to be faster and far ranging when it comes to solving rido.

The PNP officer also turned down the generous offer of money as protection for one party to inflict violence on another. He knew that asking for money or even taking money is a big no-no among the locals and would forever besmirch his reputation among the locals.

“There is no sense in asking for favors. Kung nakita ka nung isang pamilya na humihingi ng tulong sa iyo yung kalaban nila, hihingi din yung isa ng tulong sa iyo. Kung hindi mo mapagbigyan sila magagalit sila sa iyo.” He reasoned. *“Ang masama niyan ay kung malaman nung nauna na lumapit sa iyo yung kalaban nila. Eh di parehas mo na silang kalaban at kahit ayaw mo nakakasama ka na sa rido”* He also deliberately did not talk about faith in this matter. A person of another faith who would probably look down on the faith of another would not be particularly effective in such case. Being neutral requires not taking sides on the religious aspect of rido.

After just three months, the rido was mediated after the council of elders decided the case among themselves. The PNP officer, who took the neutral stance and was admired by both parties, was even invited to the Kanduli (thanksgiving feast) to mark the end of the *rido*.

Reflections:

1. Why is it important to take a neutral stance when it concerns solving clan wars?
2. Is it important to trust the local community council of a locality, even though you are a foreigner in the land?
3. What is the value of the religious courts?

Mamauli: The Tausug's Brand of Rido

The grim connotation of the Tausug term “mamauli” or seeking justice refers to the use of blunt and brute force, often with a gun, to exact revenge towards a rival family who has besmirched the honor of your clan. It goes against good manners, strict Islamic norms and legal bounds. For a Tausug who was born into a strong system of zealous family allegiance and years of self-rule, the term holds true from one generation to another.

The Muksans and Sahidullahs of Zamboanga were often considered the two most powerful and respected Tausug clans in the 1970's. Their influences directly impacted the state of commerce in the region since they controlled the ports where imported goods from nearby countries of Indonesia and Malaysia passed without tariffs. Importers would seek these families for a right of entry for a subsequent fee, which was quite insignificant, compared to the regular port taxes. The power play for control over contraband led to the killing of a prominent member of the clan Sahidullah, who was then the Vice Mayor of the town of Banguingui in Sulu. It triggered a vicious *rido* that endured for more than a quarter of a century between the two families.

A Child Cries Why?

As a young boy in Zamboanga, Nickson was always haunted by that fateful day in 1977. Arriving at home after a day in school, he found his family and relatives mourning the death of her pregnant sister who was violently shot to death by unidentified gunmen. “*Hindi ko maiintindihan Bakit kailangan may mamatay?*” the young Muksan asked.

His pregnant sister and her companion were on their way home when they were followed by a group of armed men who were known to be relatives of their enemies. Fearing for their lives they speedily drove past the group and a car chase ensued. Unfortunately, the Muksans were cornered and were riddled with bullets. Everyone including his unborn nephew died.

The killings soon escalated and became a monthly affair for both families - where an average of one family member died every other month. A record of over 20 persons died from each side. More devastating were the effects

of rido that terrorized other family members and even distant relatives. “Ang problema sa rido ay hindi ka makagalaw nasa isang lugar ka lang. Hindi ka man lang makapagtrabaho o makapag-negosyo para umasenso ang iyong buhay.”

The security of the household should always be taken into consideration. Precautions are extraordinary: one should be on his toes with the first sight of trouble. Because those who are engaged in rido would often commit the vendetta far from the eyes of the prying public usually on dirt roads, isolated houses, farm lands and would make it appear as a random act of violence without a witness in sight. “*Dahil hindi mo alam ang mangyayari at nangyayari* paralyzed ka sa fear and alienated ka sa katotohan.” And eventually people under such duress would either succumb to fear or lose faith in the law enforcement and the governing system.

Family Honor

What provokes rido to an even more frenzied state is peer pressure from relatives and friends who would further goad the warring families to seek justice and defend their family honor. The young Muksan would often be taunted, “Ang tapang tapang mo akala mo kung sino ka pero yung ka rido ng pamilya mo di ka man lang makaganti.” The primordial sentiment of defending your family can be an impetus enough to kill another person.

Fortunately for Nickson Muksan, he enrolled and was admitted to the Philippine Military Academy, which brought him not only good education but also a more positive view of life and its importance. As he rose in rank, PSSUPT Muksan became more admired and respected in his family. Later the clan would confirm him as the patriarch of the group.

Upon assuming leadership as patriarch of his clan, he turned to his positive views about life and initiated change within his family. He summoned the heads of the Muksan clan and asked them to stop all killings and violence towards other families. He also requested them to stop provoking their enemy. He even requested for the opposite: to greet them, be nice to them in public and act as if there was no conflict at all.

He also sent feelers to other families that they were willing to forgive atrocities committed in the past and sought absolution for their own.

This was highlighted in one particular incident in Zamboanga where he was a Chief of the Mobile Group. He noticed two teen-aged members of a rival clan returning home in the wee hours of the morning. He could have easily arrested the two for a curfew violation but instead escorted the two and gave them a ride home. Words of his kindness and the clan's change in attitude reached the patriarch of the Sahidullah clan: Mayor Abdulwahid Sahidullah of Tongkil, Sulu.

The Beginning of the End

In their first meeting, PSSUPT. Muksan affirmed to the mayor his sincerity in ending the dispute and as a member of the PNP, he affirmed to him his duty to serve him being an elected government official.

"Ako po'y lingkod ninyo yun ang una kung sinabi" PSSUPT Muksan remembered.

Mayor Sahidullah, on his part, said that since they are the younger and educated generation of their clans who bore the brunt of the *rido*, they now wanted to stop it so that both clans could live and work peacefully.

"It is very significant in our family because at last we will settle our differences after 31 years." Sahidullah added in a news interview.

After finishing the peace negotiations for the conditions of the accord, both parties ended the blood feud without any monetary considerations.

A vital element in the resolution of the Sahidullah-Muksan rido which lasted for more than 20 years is PSSUPT Muksan's professionalism as a police officer. Muksan believes that any policeman especially the ground commanders could help further diminish the occurrence of rido or even solve it.

Hence, PSSUPT Muksan has the following advice for police officers confronting rido problems: First, identify the warring clans within their locale and they should not be afraid of or intimidated by the parties involved. Second, they

should also learn the art of mediation and learn key areas wherein both parties could reconcile. They should also identify and reason with the patriarch who holds the key position in negotiations. Third, the feud must be settled as soon as possible and if reconciliation is not possible one family should give way and go away from the locale so that encounters will be less frequent. Time heals all wounds, hopefully with a little time away from an enemy, one could learn to forgive. Finally, the police could also play an active role in educating the people and disseminating information on the harm and effects of rido on the warring families. They should also be vigilant advocates of human rights and uphold the value of life.

Reflection Question:

1. In your own words, what are the roles of the police in solving *Rido*?
2. What could you say on the quotation: "once a person understands the value of life, especially that of his loved ones, the killing would stop"?
3. In your own experience, is it worthy to pursue an old transgression?

Scenario 4:

How do you intervene if you are a Police Officer and Imam at the same time?

Case Number | 4 The Reflections of an Imam and an Officer

"And Mohammad (PBUH) recited to them the story of the two sons of Adam (Abel and Cain) and in truth; when each offered a sacrifice, it was accepted from one but not from the other. The latter said to the former. "I will surely kill you." The former said: Verily Allah accepts only from those who are pious. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, the Lord of all mankind."

- The Qur'an (Surah Al-Ma'idah : 27-28)

PSUPT Ebra Minalang Moxsir is a very able police officer who was awarded a Medal of Efficiency (Medalya ng Kasanayan) by the PNP NHQ for exemplary service for his successful mediation of two rido cases in the Southern Philippines. One is a politically charged conflict between the Ismael and Bayabao/Datualabi clans of Marawi City, where a turf war to influence a commercial district turned into a full blown murder case. A series of attempted murders from both parties followed, which was fortunately kept at peace through mediation.

The second was a fistfight between neighboring vendors: the Namras and the Bocuas families, which was about to turn for the worst. Fortunately, PSUPT Moxsir and the Muslim Consultative Council of Brgy. Holy Spirit in Quezon City intervened before the incident turned violent and nasty.

In all of these worthy acts, PSUPT Moxsir does not credit his position as a police officer but emphasizes on how he does things: “God-centered”.

As the resident Imam (Islam Base Chaplain) of the Philippine National Police in Camp Crame and a revered elder who heads the Imam Council of the Philippines, all his mediation efforts are centered on the principles of Islam, obedience to *Allah* and respect for mankind.

One of his favorite Islamic principles in mediating a rido case can be found in the **Holy Qur’an (Surah Al-Hujarat: 9-10)** which states *“And if two parties or groups among believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are equitable.* The believers are nothing else than brothers (in Islamic religion). So make reconciliation among your brothers, and fear *Allah*, that you may receive mercy.”

This particular verse states that mediation is an Islamic practice clearly endorsed by the Holy Qur’an. Making peace among brothers and reconciling them in justice and equality is a duty among Muslims no matter what tribe they belong to and their nationality. And *Allah* has said: *“O mankind! we created you from a single (pair) of a male and female and made you into nations and tribe,*

that you may know each other (not that you may despise each other). Verily, the most honoured of you in the sight of Allah is he who is the most righteous of you. (Holy Qur’an 49:13)

In a case of rido, PSUPT Moxsir often mentions the value of forgiveness among Muslims which is the starting point of all reconciliation.

He notes the Holy Qur’an in the value of forgiveness as a favored quality of *Allah* among Muslims as stated in the **Holy Qur’an (Surah Al-Shurah : 43)** *“And verily, whoever shows patience and forgives, that would truly be from things recommended by Allah.”*

He also points out that forgiveness is also rewarded by *Allah* as stated in the **Holy Qur’an (Surah Al-Shurah : 40)** *“The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah. Verily, he likes not the Zalimun (oppressors)”*

He also notes that being humble and meek is the proper attitude that a Muslim should take in dealing with his brothers. *Allah* openly receives those who are forgiving and peaceful as stated in the **Holy Qur’an (Surah Al-Ma’idah: 27-28).**

He also reminds all Muslims involved in rido that the day of reckoning is coming: *“On the Day when every person will be confronted with all the good he has done and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is full of kindness to all His slaves.”* As stated in the **Holy Qur’an (Surah Al-Imran : 30)**

In the end of any mediation, he always emphasizes the need of forgiving so that *Allah* could also forgive them as promised in the **Holy Qur’an (Surah Al-Zumar : 53)** *“Despair not of the mercy of Allah: verily, Allah forgives all sins Truly He is Oft-Forgiving Most Merciful.”*

Following this simple formula based on principles of the Holy Qu'ran, PSUPT Moxsir was able to resolve multiple conflicts and re-united brothers in faith. It is his covenant with *Allah* to be an effective mediator both as an Imam and a PNP officer.

Reflection Questions:

1. Would you take the same attitude as Abel did when Cain harmed him? Why?
2. What are the principles of Islam that are applicable in solving a rido case?
3. What does it mean for a policeman to be “God-Centered”?

Case Number 5 | Rido and the Response of the Cotabato Provincial Police Office

*“Kung mag-rido ka, ikaw ang magkakaroon ng kaso at hahabulin ng buong pwersa ng kapulisan. Kung mag-file ka ng kaso, ang buong kapulisan ang hahabol sa iyong kalaban at wala ka pa’ng utanging buhay o dugo (blood debt). Sa ganito’ng paraan maiingatan mo pa ang iyong pamilya. Hindi ninyo kailangan masaktan o manakit ng iba.” This was the message of **PDIR Alex Paul Monteagudo** when was Director of Cotabato Provincial Police Office (PPO).*

INJUSTICE! This has been the perennial outcry of the people of Mindanao, whether they belong to the Moro people who became members of the MILF or the MNLF, or the indigenous peoples who have joined the NPA. How can the police respond, so these people cannot justify rebellion against the government? So that others will not lose faith in government or worst take the law in their own hands and declare “rido” against opponents.

In Cotabato, Provincial Director Monteagudo gave due emphasis to the presence of PNP as a law enforcement agency and one of the five pillars

of the Criminal Justice System. He made this presence felt through **INVESTIGATION**. He admonished the police to take their duties in investigation seriously as it is the first step to the administration of justice and to rebut the cry of injustice. The objective is to **BUILD UP THE CASE** and to overcome the challenge in most *rido* cases – when there is no witness, there is no case. He pushed the police to go the extra mile in securing the safety and support of witnesses. He advocated community organizing to elicit the support of the clan elders and community leaders.

To address the challenges of solving *rido* cases, Cotabato PPO took more deliberate steps. It launched Task Force Manhunt to arrest persons with standing Warrants of Arrests. In the first 100 days of operation alone, the Task Force arrested 273 wanted persons. In 1999, it organized and launched its **Mounted Police** in Arakan just to provide police service to indigenous people living even in the remotest barangays of the municipality.

The Provincial Director also organized a Special Investigation Group (SIG) that factored in religious and cultural sensitivities in their work. Through this, the PNP endeavored to assure impartiality, sincerity and focus to ensure concrete results. The SIG had several teams and among which are the SIG-Muslim Desk Team and the SIG-Heinous/Sensational Crimes Team. The SIG-Muslim Desk Team is headed by a Muslim officer and whose members include at least one Muslim and one Christian investigator. It handles specific cases where the victim is a Muslim and the suspect is Christian. The SIG also functions as a **Coordinating Center** for crime investigation and it maintains a **computerized database** of criminals and crime incidents. This became centralized database for all investigators of the different municipal police stations. In February 2000, the SIG was formally launched and institutionalized in Cotabato PPO. This innovation and deliberate steps elicited the support of clan and community leaders for the PNP efforts to address rido.

CHAPTER VI | case studies



Chapter VI. Case Studies of *Rido* Conflict Resolution

This chapter presents compiled cases of rido resolution and demonstrates a way of documenting them.

Scenario 5: How to resolve a rido case of land dispute?

Case Number | 6 Land dispute resulting to injuries and killings (documented by RIDO, Inc.)

Facts of the case:

Cause of conflict	Failure of payment for land sale
Conflicting parties	Padato family vs. Lao family
Place of occurrence	Brgy. Matanog, Balabagan, Lanao del Sur
Date of occurrence	September 21, 2011
Casualties/damages	1 killed and 2 injured
Mediators	○ LGU officials ○ Barangay leaders ○ Traditional leaders ○ Civil society leaders - RIDO, Inc. Staff
Date of settlement	February 16, 2012
Venue of settlement	Municipal Hall, Balabagan, Lanao del Sur

Summary:

The conflict between the Mangambit and Madalaw happened on September 21, 2011 at Brgy. Matanog, Balabagan, Lanao del Sur. The cause of the conflict was the failure of payment for the sale of the land. Mangambit inherited a half hectare of land from his parents, Diripo Lao and Polili Mindambag. But, instead of farming it, he sold it to his cousin, Madalaw Lao. The two made an agreement and dates of payment were set. When the agreed payment date came, Mangambit went to collect the payment from his cousin. But Madalaw failed to pay because he did not have enough money. As time went by, cousin Mangambit got tired of the promisory excuses of Madalaw.

Madalaw set another date and Mangambit resolved that if this payment date falls through again, he may have to resort to more drastic means. Mangambit was desperate and had hoped to receive the long overdue payment. But he was betrayed because during their meeting, Madalaw killed Mangambit. Madalaw was thinking that time that what he did was the solution of his problem. No sooner that the crime was discovered and Madalaw was arrested and detained by the police. Madalaw had been in prison for a month before a traditional settlement took place.

Intervention:

The PNP immediately arrested Madalaw and sought the help of the datu and the RIDO staff to prevent further violence from the offended party. Note how the police DID NOT JUST STOP, after they have arrested the suspect. Because indeed the work does not just stop there. When the Datus learned about this fateful incident between cousins Mangambit and Madalaw, they were worried that the relationship between the families would collapse and break out into a rido fight. To prevent further violence erupting from either parties, they went out of their way to appease the offended. The datu proposed an amicable settlement of *taritib* and *ijma* to immediately settle the brewing conflict. Since the families involved come from one clan, the settlement was not that difficult to negotiate. They were reminded that the same blood flowing through their veins come from one heart that beats peace and unity for their families and future generations. An agreement was reached that the offending party must pay the debt for the land sale, blood money for the death of Mangambit and the injuries of those affected during the shooting incident.

"The Local Chief Executive, the Peace Committee and the PNP observed the mourning process respectfully and peacefully. They brought up genealogies and traced the relationships of both parties subtly in order to appease both parties. The mediators started the negotiations quietly through the close relatives and discussed the hokum or corresponding mode of punishment or settlement in general. When the mourning process is sufficiently finished, the mediators divided their group into two. One is assigned to the offended party and other to the offending party. Each mediator team worked to absorb emotions and appease grief and offer proposals to be considered by each of the parties involved. Should the feuding parties agree on the mode of settlement, the corresponding requirements for traditional mechanism include pangangawidan,

like blood money, to be complied by the offending party. The venue and invitation of the elders for the settlement was also discussed. It should be a neutral ground.

Finally, the agreement was reached and a peace settlement ensued. Speeches were made and afterwards both parties swear on the Qur'an. Representatives of the parties are reminded to focus their speeches on the relationship of the parties by blood and essence of unity and reconciliation. After swearing on the Qur'an, they return to the kambatabataa or family relations to protect one another and the case is totally closed. Involved parties embrace one another as a symbol of acceptance and willingness to close the case formally. Then snacks for kanduri are served and followed by prayers."

Clearly, the **community mediators** were critical in preventing the splintering of relationships between the related families. They helped in maintaining the peace during the time of mourning. They facilitated the process of meeting the demands and in celebrating the reconciliation. The mediators helped draft a written agreement which stated that the two families will forgive and forget the incident. Instead they will remember the good relationships they had before the incident and remain steadfast in being peaceful members of the Mangambit and Madalaw clans.

Overall, the **collective effort** of the police, community elders and the NGO staff ensured the effective resolution of this rido between the Mangambit and Madalaw clans. The police performed the full spectrum of their job in the process of reconciliation – arrest, detention, mediation and providing security to key players in the negotiation table. They jailed the suspect immediately, which appeased the maratabat of the offended party. They stayed neutral and professional throughout the entire process.

Insight:

Building and nurturing relationships are key elements in police community relations and conflict management. Do your best to resolve situations without destroying relationships. Use these opportunities to build them or even take such relationships to the next level.

Go the extra mile in making people realize the value of preserving relationships, especially family relations which is very important in rido settlements. Lead people to choose family or friendly relations over harboring offenses. Forgiveness has much better chances of resulting into something good over grudges and vendettas. Think out of the box and explore options for a win-win solution for all. As they say, if there is THE WILL, THERE IS A WAY.
Kung gusto may paraan, kung ayaw, may dahilan

Scenario 7:

How do you appease the maratabat (pride) of the Maranao?

Case Number | 7 Slandering resulting in an ambush (documented by RIDO, Inc.)



Summary:

This particular conflict happened sometime in August 2008 between Family X from the Municipality of Ganasi and Family Y from Pualas in Lanao del Sur.

Accordingly, Mr. Y courted a woman from Family X and she became his girlfriend. On one occasion he bragged about it among his friends in the marketplace. The macho man that he was, Mr. Y disclosed his intimate relationship with his girlfriend from Family X. He even mentioned the name of the said girlfriend twice. Unfortunately, a member of family X, Mr X1, accidentally overheard it and felt embarrassed about it. This is considered slander and their family honor was violated.

In order to redeem his maratabat (pride), Mr X1 and cousins ambushed Mr. Y while travelling in another municipality. This led to his death and the consequent PNP manhunt for the Family X cousins. Even with the support of the mayor, the manhunt led to no results after two days. On the third day, a certain Mr. Dianaton Tanog or "warrior" allegedly connected to the suspects helped in the police mission and they were able to capture and detain the suspects. Mr X1 and cousins were jailed for seven (7) months before the final settlement of the case held at Pindolonan, Municipality of Ganasi.

Intervention:

RIDO lobbied for the withdrawal of the case filed by the offended party at the Regional Trial Branch 8 of Marawi, under criminal case number 5740-07. It facilitated the filing of the affidavit of desistance despite the manipulation of one of the politicians in the area due to personal interests. It mobilised a team that will handle the mediation and negotiation processes. The team helped the suspects in resource generation and contributed to the financial expenses for food, transportation and other operational requirements. With the Council of Elders, this NGO conceptualized the terms of the agreement that were proposed to both parties.

A senior elder was designated as spokesperson/facilitator of the mediation team. The PNP and AFP ensured the safety of all participants who witnessed the resolution of the conflicts at the same time, maintained their presence to sustain peace and prevent any provocative moves from both parties. On July 5, the case was resolved and was witnessed by the The Asia Foundation and Office of the Presidential Adviser on the Peace Process program officers, Barangay Chairman, PNP, AFP and other individuals.

Insights:

This particular rido resolution prevented election violence in this municipality in 2010, since some of the relatives of both parties reside in neighboring barangays. Since the rido was effectively resolved early on, no incidence of election-related violence transpired.

Before engaging in a mediation process, the most respected individuals and personalities within the clan were identified to ensure credibility and respect from conflicting parties.

Slander is one of the grave sins in Islam. The case provided a lesson to everyone that respect for both women and men should be observed at all times and in all places. A proof to the words of Prophet Mohammad SAW (Sallallahu Alayhi Wasallam or peace be upon him), "It is better to be silent than to talk more without sense."

Again, the collective effort of all concerned sectors worked towards the peaceful and swift resolution of this case. Spoilers such as politicians with their personal agenda and their selfish motives have been prevented from encroaching on the case.

Note: Slander is also an offense defined and punishable under the Revised Penal Code (oral defamation in Articles 358 and 359).

Scenario 8: How do you engage the youth in conflict resolution?

Case Number 8 *Rido* Resolution Involving the Youth and the Police (documented by RIDO, Inc.)



Facts of the Case

Causes	Land boundary dispute
Names of conflicting parties	Paniorotan family and Sulutan sa taraka family
Place Occurred	Brgy. Mapia Lupa, Pikong, Lanao Del Sur
Date Occurred	2007
Casualties/Damages	1 killed and damage to properties
Names of mediators	Youth leaders Barangay councilors LGU officials Police Civil Society (RIDO, Inc. staff)
Date of settlement	January 18, 2012
Venue of settlement	Maranding, Lala, Lanao Del Norte

Summary:

The conflict which occurred in 2007 at Barangay Lupa, Pikong, Lanao del Sur stemmed from a land boundary dispute between family Y of Sultan sa Taraka of Nunungan which allegedly illegally encroached on the property owned by the Paniorotan family. After months of bickering and relentless word war, the Sultan of Taraka attacked and killed the son of the Paniorotan family for alleged rumor-mongering. Upon learning of the murder, a young leader from Nunungan named Atoy Manamparan, together with the *datus* of the community, intervened to prevent retaliation and escalation.

Aside from being a traditional leader (*datu*), he is also a municipal councilor. Thus he had both legal and traditional moral authority that was respected by both families and the community. The negotiation took for more than 2 years to complete with an instance of sliding backwards where the two families were involved in a gun fight at the site of the disputed land boundary.

The *datus* then joined together with the local PNP which had members who were relatives of both families. Invoking their same ancestors and their places of origin, the mediator reminded the warring families that “ We are one.” This led to the opening of negotiations.

During the negotiation process, the Paniorotan family made a strong demand before the mediators: they should be allowed to kill the person responsible for the death of the patriarch’s son. But the mediators refused to give in to the demand and further engaged the Paniorotan family in an extended give-and-take process of negotiation.

About that time, RIDO Inc. came to the community to help inform and educate the people about the effects of violent conflict and offered help in resolving the *rido*. The mediators were all the more encouraged to continue their work with the arrival of the RIDO Inc and the support offered by this peacekeeping NGO. One benefit of this intervention was the issue of the blood money: if the offender was no longer able to raise the necessary payment, the mediators would be the one who will provide for the expenses of the *kandori* (feast).

Finally, the offended party agreed on the offer by the offender family for the amount of 100,000 pesos and 1 long firearm as payment requested by the offended party. On January 17, 2012, the community celebrated the reconciliation through a *kandori* as sponsored by the RIDO Inc. Both parties vowed that they will forget the conflict and that they will be friends and relatives again.

Scenario 9: How do you use salsillah or genealogies to settle a *rido*?

Case Number | 9 *Rido* conflict resolution through Salsillah or Genealogies (documented by RIDO, Inc.)



Causes	Marital Conflict: Failure to provide financial support
Names of conflicting parties	Domaorong Family vs. Darimbang Family
Place Occurred	Upper Bitu, Butig, Lanao del Sur
Date Occurred	August 2011
Casualties/Damages	2 dead, injuries to other persons
Date of settlement	May 24, 2012
Venue of settlement	Brgy. Hall Mapantao, Marogong, Lanao del Sur
Names of mediators	1. Councilor Suod Sabdullah 2. Umakaan Makasibar 3. H. Abbas Maruhom 4. Vice Mayor Abdul Gaffur Samporna Domaorong 5. Sultan Makulan H. Socor 6. Abedin Darimbang 7. Mayor Haron Maruhom 8. Aleem Said Amerol – QRT Committee 9. Chief of Police Abdul Cader Udasan 10. RIDO, Inc. Staff

Summary:

The conflict happened during the month of Ramadhan (August 2011) at Upper Bitu, Butig, Lanao del Sur. The source of conflict was the marital problem of spouses H. Ismael Domaorong and Bae Darimbang. Ismael broke up with his wife and wanted

separation thus abandoning the family. As expected of separating couples, Ismael suffered money problems and failed to fulfill his financial obligations to his family, especially the children. Months passed after the divorce and no financial support came to support the children under Bae's custody. When the problem reached Orak Darimbang, Bae's brother, he became furious with Ismael. So angry that when they accidentally met, Orak threatened Ismael and swore to kill him if he continues to deny financial support to his nephews and nieces. Upon hearing this, Ismael never gave Orak the chance to execute his threat, thus he took his gun and shot him. But Orak had a gun as well, so he also took his shot and fired at Ismael and killed him.

Soon, news of the shootout spread like wildfire. Due to their clannish mentality, Ismael's family sought to take matters into their own hands. They pursued Orak and killed him to avenge Ismael's death. Camillo, Orak and Bae's cousin was there when the retaliation happened and became an unfortunate casualty for simply being a relative present at the crime scene.

Intervention:

Upon hearing about the incident, concerned community mediators (LGU, NGOs) were alarmed and worried that further violence will transpire if no intervention was done to appease the conflicting parties. The mediators thought that the deaths of Ismael and Orak evened out the death scores between the two families – 1:2, and thus the more urgent problem was Camilo's family who might avenge his death and kill another person from Ismael's family. Hence, they wanted to negotiate with them instead of Orak's family.

The RIDO Inc staff organized a Quick Response Team to assist community mediators in settling the case between Camilo and Ismael's family. Accordingly, Ismael's family agreed to pay blood money in the amount of P200,000 for Camilo's death. RIDO Inc. helped in preparing the money and the dialogue for this peace settlement.

As requested, the reconciliation had to be settled in the two municipalities where members of Camilo's clan resided, that is, Marogong and Butig. The purpose of this was to ensure that family members in these areas would learn about the settlement and abide by it, and thus prevent them from taking any more violent action.

Again, genealogies or Salsillah was used to appease both parties and to put an end to the conflict. At the day of settlement, both parties swore on the Qur'an and agreed to forgive, forget the past and move on to peaceful endeavors.

Insight: It is important for the police to note that family problems such as marital separation and its resulting consequences could erupt into a full-blown rido. What is normally considered as a mere family problem can become a social problem. In settling such conflicts, remind both parties to be careful with word wars and threats that can lead to injuries and deaths especially since firearms are kept in many households in the Southern Philippines.

CHAPTER VII | Summary & Quick List



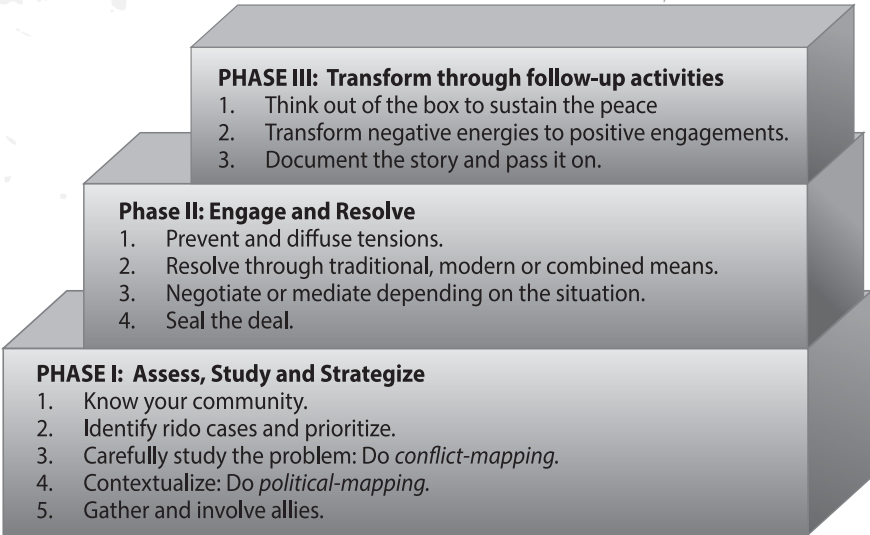
Chapter | VII. Summary and Conclusion: A Quicklist for the Police in Preventing *Rido*

In confronting the rido problem, experience has taught conflict managers that the best defense is offense. We may call it a peace offensive to proactively seek out rido cases to resolve and prevent violence. The police should not just be a mere scorer between the warring parties, but he can be a transformer of the conflict. Given the right framework and tools, the police can assert its authority to resolve rido and put an end to this complex web of violence.

Below (Figure 4) is the ASSERT Framework that lists the proposed steps a police station must take to address rido as a problem in its AOR. *Rido* cases vary in complexity so bear in mind that the listed steps may not always follow the same order. There may also be times that you have to go back to a previous phase or step. This framework only serves as a practical guide and may be complemented by consultations from traditional and other community leaders. Effective application relies much on the professionalism, patience and peacebuilding skills of the police and the active participation of partners in collectively resolving the rido conflict.

Figure 4. ASSERT: Proposed Steps for the Police in Preventing *Rido*

ASSERT: Proposed steps in Confronting *Rido*



PNP: No longer just the SCORER, now a TRANSFORMER!

Phase I. Assess, Study and Strategize

1. Know your community and assess existing conflicts.
2. Identify rido cases and prioritize.
3. Carefully study the problem: Do conflict-mapping.
4. Contextualize: Do political-mapping.
5. Gather and involve allies.

Knowledge of the community is the critical starting point. Review and analyze the existing database on crimes. Give special attention to *rido* related crimes. Interview the members of the police station, especially those who have been there for a long period of time. Give them specific assignments in gathering data. Validate the data from different sources such as LGU officials, fellow officers who were previously assigned in the locality and reliable community leaders.

From the data collected, make a list of rido related conflicts. From this list make a rido information matrix where you can rank them from *easy to most difficult*. Pay attention to those that can be resolved at your level and start with the easy ones. The first case will be difficult but it will give you confidence in the future as you resolve more rido cases. For the difficult ones, you have to be smart in gathering allies.

Do conflict mapping. Dig deeper into the root causes of the problem. Identify the actors in the rido – their allies, neutral relatives, respected elders -- and their specific interests. Below are some basic questions to answer:

- What is the conflict trigger/triggers? What caused/ initiated the conflict in the community?
- What are the root causes or underlying causes of conflict?
- What is sustaining the conflict?
- Who are the main actors/ parties in the conflict? What are their interests?
- Who are their allies? What are their relationships to the main protagonists?
- What are the possible “soft spots” of the contending actors?
- Who are the potential spoilers in this conflict? Who stands to benefit most if this conflict is prolonged?
- Who are the possible people to approach toward engaging and possibly resolving this conflict? Who are the right people to approach in gaining clarity about the conflict, in strategizing interventions, and in resolving the conflict?

Do political mapping. Determine the context that will help you visualize and analyze the political & local dynamics surrounding the conflict. Below are some basic questions for partners on political mapping of the context.

- Who are the most powerful/ influential actors?
- Which actors are marginalized or excluded from local power?
- Are there competing elite groups at the local level?

- Describe the political networks for each elite faction. Is it based on family or clan relations? Based on ethnicity or religion? Based on other affiliation?
- How much fluctuation is there between political networks – do actors move between patrons, or are the networks relatively fixed?
- Who are the fighters of the leaders or the clans? What is their opinion on the conflict? Do they have the same opinion with their political leaders?
- What role does government or military/police play in local power dynamics?

Resolving rido is always a collective effort. Research and go to the people who can influence the decision makers from both sides. Convince them to help and support your peacekeeping efforts. Know who to involve at appropriate states of the resolution process and when they should be involved.

Phase II. Engage and Resolve

1. Prevent and diffuse tensions.
2. Resolve through traditional, modern or combined means.
3. Negotiate or mediate depending on the situation.
4. Seal the deal with relatives and the community as witnesses.

Be professional and enforce the law without fear or favor. Talk to the people and their leaders. Assure them that the police is doing its best in keeping the peace in the locality. Stay neutral and avoid giving the impression of any biases from the police.

Be sincere in either the negotiation or mediation tables. Determine the right tool to use and involve the support of allies. Also, determine if there are hindrances or spoilers in the resolution process. Sometimes a *rido* is prolonged or worsens because personal interests arise during the negotiation period. Do not be intimidated. Stay focused and do not let your efforts be hijacked by self-interested politicians.

Seal the resolution through a peace covenant or other religious and traditional means. This is an excellent advocacy opportunity so be sure to engage the community in witnessing the peace ceremony.

Phase III. Transform through follow-up activities

1. Think out of the box to sustain the peace
2. Transform negative energies to positive engagements.
3. Document the story and pass it on.

Do not stop yet. Make the necessary follow-ups in order to sustain the peace.

Think outside the box and transform negative energies to positive engagements. For example, engage the parties in genealogies. Genealogies are tools in conflict resolution. Bring up accounts of relationships of descent especially in communities where kinship ties are strong. Foster harmony through community-building activities.

Focus more on reaching a settlement and put less importance on indemnification (blood money or settlement money). Consider the economic standing of the feuding parties and do not propose measures that are not realistic and may just prolong the problem.

Search for relationships that work and nurture these invaluable bonds. As the saying goes, make friends before you need them. Build bridges instead of walls.

Finally, DO NOT FORGET to document the story of the rido that you have resolved – or still trying to resolve. If resolved, write the report and take photos of the kanduri or the peace ceremony. Emphasize the importance of this legacy of peace not only to the families involved, but to their future generations as well. It is not true that families are stuck with the choices that their forefathers have made, but instead they can make their own choice – whether peace or violence for themselves and their children.

If the peacemaking deal is still in-process, document it as well. Write down the items that have been resolved and remind the parties how they are progressing and why they should continue. If the conflict outlives your term in the police station, what you have written will serve as reference to the next police officer who will handle the rido case.

These stories of peace have the power to save lives -- pass it on.

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ANNEX A | Directory of Resources and Possible Partners in Conflict Management

Integral Development Services

Poblacion 8, Midsayap, North Cotabato
Ms. Bing Constantino
Project Manager
Mobile: 09195221545
Email: bingvc@hotmail.com

Reconciliatory Initiatives for Development Opportunities (RIDO Inc.)

Door 1 Hidayra Aparatment, Ceanouri Subd.
Camague Street, Iligan City
Mr. Pogie Atar
Executive Director
Mobile: 09186236493
Telefax: 063-225-4219
Email: pogie_atar@hotmail.com

United Muslim Professional for Peace and Development Association

Purok Tumamin, Kalawag III, Isulan
Sultan Kudarat
Mr. Quraish Langcap
Mobile: 09168548513
Email: qur.langcap@gmail.com

Mindanao Tulong Bakwet, Inc.

Ms. Fairudz Ibrahim-Ebus
Executive Director
Door 4, Guiapal Apartment
38-B Anacleto Badoy Sr. Street, Cotabato City
Tel. No.: (064) 421-5521
Telefax: (064) 421-9425
Mobile: 09175484969

United Youth for Peace and Development

Mr. Anwar Upahm
Datu Liwa Candao Street, Shariff Kabungsuan, RH-3,
Cotabato City
Email: unypadnatl@yahoo.com
Mobile: 09262607768

Peace Advocates of Sultan Kudarat

Sr. Teresa Rose Salazar
President
c/o Campus Ministry, Notre Dame of Tacurong College
Tacurong, Sultan Kudarat
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Mobile: 09208597821

Bangsamoro Center for Justpeace in the Philippines, Inc.

Mr. Abdulbasit R. Benito
Executive Director
Int. 005-C Don E. Sero Street, Rosary Heights 4
Cotabato
Tel. No.: (064) 390-2726
Email: centerforjustpeace@yahoo.com
Mobile: 09197245492

GinapaladTaka Inc.

Mr. Mabanag Suleik
Executive Chairman
Pikit National Highschool Compound
Poblacion, Pikit, Cotabato
Email: mabanagsuleik@yahoo.com
Mobile: 09279904171

Mindanao ComStrat and Policy Alternative, Inc.

Atty. Charina Sanz
Chairperson
Door 3, 2nd Floor, Rizal Pelicano Building
McArthur Highway, Matina, Davao City
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Email: comstrat05@gmail.com

Sakayan Mindanao

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Tribal Coalition of Mindanao

Mr. Datu Ronnie Q. Tuga
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Mobile: 09203093689

UnYPhil-Women

Ms. Noraida Abo
Program Coordinator
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Mobile: 09164706613

CO-Multiversity

Edilberto "Evhoy" Villaruel
Mindanao Coordinator
Community Organizers Multiversity
18 Marunong St. Brgy. Central, Quezon City
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Email: Evhoy_comultiversity@yahoo.com

Young Moro Professionals Network

Shahana Abdulwahid
Chairperson
108 Jocer Bldg., Commonwealth Avenue
Quezon City
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Magungaya Center for PALMA Inc.

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Ulangig Mindanao, Inc.

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Peace and Development Advocate League, Inc.

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Mindanao Action for Peace and Development Initiatives, Inc.

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Mindanao Dynamic Culture of Peace, Inc.

Mr. Jamael Datudacula
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Marawi City
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Email: midcopn@yahoo.com

Bangsamoro Women Solidarity Forum Inc.

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Executive Director
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Telefax: (064) 421-4439

Bangsamoro Development Agency – Satellite Office

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Sustainable Alternatives for the Advancement of Mindanao, Inc.

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Basilan Advocates for Peace, Environment, and Sustainable Development Association

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Bangsamoro Muslim Aid Philippines, Inc.

Mr. Dagaman A. Dalanda, President
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Isulan, Sultan Kudarat
Email: bmusaid@yahoo.com.ph, dags_dalanda@yahoo.com
Mobile Number: 09057787041

Annex B | Documentation and Report Format

Please accomplish this form and keep in your record. You can use this to apply for an award for a rido conflict resolution.

NOTES

Date:

Name of Police Station: Province of

Address:

Documenting officer: Phone:

Date:

Rido conflict between: and

Location:

Background/reason for the conflict:

Beginning tension: Date, place, people involved and situation

Police response:

Crisis phase: Date, place, people involved and situation

Police response:

Post-conflict: Date, place, people involved and situation

Police response:

Justification for an award (casualties prevented, lives saved, good PNP image, etc)

Submitted by:

Reported by:

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About the Book

This is a very timely book. If things continue to go well with the talks between the government and the Moro Islamic Liberation Front and peace will finally be achieved in the war zones, the next critical thing that all actors involved and concerned with sustaining that peace is to find ways to solve the more corrosive problem of rido. This critical guide complements well the study produced by Asia Foundation on rido and adds on to it by providing us with concrete measures on how to deal with the different actors at the local level. Not only is this a must read, but everyone in the field putting the peace process in action needs to carry it with him/her.

Patricio N. Abinales

Professor,

School of Pacific and Asian Studies

University of Hawaii-Manoa and

author of *Orthodoxy and History in the Muslim Mindanao Narrative* (Ateneo Press, 2010)

This Rido Handbook is a commendable effort by the Philippine National Police to draw from their own rich experiences in engaging rido in the field and distilling lessons into operational procedures for police personnel. It represents the continuing institutional efforts to better understand clan violence and find effective responses to it, amidst the unique challenges of law enforcement in subnational conflict areas of the Philippines.

Wilfredo Magno Torres III

The Asia Foundation and

Author/Editor of *Rido: Clan Feuding and Conflict Management in Mindanao* (The Asia Foundation, 2007)

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