

# Rido Culture: Its Impact to the Maranaos' Contemporary Educational Aspirations

Gaudencio M. Alaya-Ay, Jr.<sup>\*</sup>, Rolando C. Cuizon<sup>\*\*</sup>, Nida O. Branzuela<sup>\*\*\*</sup>, Cherilyn M. Romarez<sup>\*\*\*\*</sup>, Concordia S. Talaid<sup>\*\*\*\*\*</sup>

<sup>\*</sup> Lourdes College, Cagayan de Oro City, Philippines

<sup>\*\*</sup> St. Peter's College, Iligan City, Philippines

<sup>\*\*\*</sup> St. Peter's College, Iligan City, Philippines

<sup>\*\*\*\*</sup> St. Peter's College, Iligan City, Philippines

<sup>\*\*\*\*\*</sup> Miguel Obach Memorial School, Merila, Ubaldo Laya, Iligan City, Philippines

**Abstract-** The Maranaos are practicing rido, a long time bloody culture wherein their families since in the past fought among themselves because of some feuds which greatly affected their plans, ambitions, and dreams in life. This knowledge led to determine the impacts of *rido* culture among the Maranaos specifically to their contemporary educational aspirations. The study also directed to answer the questions on the causes and modes of *rido* settlement as perceived by the secondary teachers, parents, and students and was conducted in the municipality of Balo-i, Lanao del Norte, Philippines, SY 2012-2013. The descriptive research design was employed and utilized the questionnaire and interview in data gathering. Frequency counts, percentages distribution, and weighted mean were the statistical tools applied in analyzing the data. It was revealed that the respondents were very responsive and had different views to the causes of *rido* in the community but murder and theft were the most frequently cited causes. The impacts of *rido* culture to their educational aspirations were mostly negative. As to the perception of the parent-respondents, majority responded on the hindrance of education, financial burden, community relationship was highly affected, and cannot cooperate to the school activities. However, in terms of the perception of the student-respondents, majority regarded that it greatly affected them as to their academic performances, disturbed them in gathering and organizing their projects and assignments. With the above revelations, it can be concluded that the *rido* culture really can ruin one's life.

**Index Terms-** Social Science, *Rido* Culture, Maranao culture, educational aspirations of the Maranaos, descriptive study, Balo-i, Lanao del Norte, Philippines

## I. INTRODUCTION

**R**ido is a Maranao term commonly used to refer to clan feuds. It is characterized by sporadic outburst of retaliatory violence between families and kinship groups, as well as between communities. It can occur in areas where there is a perceived lack of justice and security. It is considered one of the major problems in Mindanao because apart from numerous casualties, *rido* among the Maranao has brought about serious problems in their society. Loss of lives, destruction of property, economic drift and absence of peace and order are just some of crippling

effects. *Rido* is a hindrance to socio-economic, political, and spiritual development of the people. It is more prevalent in Maranao society than among other Moro groups in the Philippines (Basir, 2011).

Maranaos are noted for their pride and *rido* culture which refers to self-esteem, personal dignity, honor and pride at one extreme and family feuds, conflicts, revenge, retaliatory acts on the other. Thus, they are extremely sensitive people especially when their 'amor propio' is at stake. Anent of this trait, inter-family feud, which is known as *rido* in the vernacular, occurs whenever a member of the family is verbally or physically offended. While the Philippine legal system defines it as a revenge killing as murder or homicide, the Maranaos define the act as retributive justice.

Most often *rido* is appealed to because of pride despite its violent consequences. It contributes to Maranao self-identity and sense of belongingness. The Maranaos as rank or status conscious group do everything under any circumstances only to safeguard their pride. *Rido* degrades pride in the sense that community associates pride to violence, vendetta or chaos and the tendency also of both disputants to undermine or dehumanize one another (Salerno, 2011). Considering then, the importance attached to this very distinct Maranao socio cultural value—(more precious than life itself "according to some) and the resulting consequences of *rido* have been infringed/transgressed, this study therefore seek to investigate further this cultural practice and discover its possible implications to education.

## II. FRAMEWORK

Conflict is viewed as inherent in any human group. It is a process that either sets the tone or expresses the stresses and strains that accompany change or transformation in social groups or collectivities. As Simmel (2001) believed, conflict has beneficial functions for social stability and thus contributes to their preservation and sustainability. This notion was further enhanced by Cosser (2000) by showing that conflict was functional in pluralistic societies where plurality of interests vis a vis conflict serves as a balancing factor that keeps them from disintegration.

With the above lines of thought, this paper is reflecting on *ridos* in Muslim communities wherein it focuses on the three characteristics which greatly affect the contemporary educational

aspirations of the Maranaos : the long duration, repetitive killings, and large scale family involvement. Like any other conflict and its settlement procedure, *rido* is embedded in a complex environment and, in the case of Mindanao, particularly in Balo-i, Lanao del Norte, and a complex conflict environment. Since any environment influences people and their behaviour, this study started with summing up the surrounding's peace and order status. Then it continued with the conflict's causes, impact and the settlement procedures. At the end, it hopes to have an output on the involvement of the stakeholders in the modern and traditional settlement procedures.

All of the stakeholders are in some way or another are expected to be involved in development projects or peace and order affairs in the area so that the educational aspirations of the residents will succeed. Hence their interests in peace and a quick and effective way of solving conflicts are the hopes to strengthen communities because this is believed as the best way to deal with inside as well as outside pressure and to bring development.

### III. OBJECTIVES OF THE STUDY

The main thrusts of this study were to determine the impact of *rido* to education as perceived by the teachers and to determine other related factors about *rido* such as the cause and its modes of settlement.

### IV. MATERIALS AND METHODS

#### Research Design and Respondents

This study employed the descriptive research design and the respondents were the 65 faculty members of the two public secondary schools in Balo-i, Lanao del Norte, Philippines, parents, and students. Eighty (80) females, thirty- five (35) males, and fifty (50) students were part of the one hundred sixty-five (165) respondents.

#### Scope and Limitations

The locale of the study was centered to all secondary schools in Balo-i, Lanao del Norte where the researchers are the professors in one of the graduate schools in Iligan City to the majority of teachers in the aforesaid schools during the second semester of the academic year 2012-2013. The respondents were the secondary teachers, parents, and students of the above-mentioned district. Moreover, accessibility, familiarity, and security aspects of the researchers during the conduct of the study were the reasons why they chose Balo-i, Lanao del Sur District, as their locale of the study. The contents of the questionnaire were on the Maranao *rido*; its causes, impact, modes of resolving it and implication to education. Concrete cases of *rido* were cited to illustrate points stressed in this paper.

#### Data Gathering Procedures

The researcher used the scheduled interview and structured questionnaire in data gathering the respondents. Since the researcher herself is a faculty of the chosen district where the respondents are located, she easily identified the one hundred sixty five (165) respondents of her study.

Questionnaires were personally distributed by the researchers to the respondents covered in the study and requested somebody to assist them in the administration and retrieval of the questionnaires. To facilitate the gathering of data, permissions to conduct the study were obtained first from the schools division superintendent, principals, and teachers. All the communications were signed and approved by the concerned personalities. During the distribution of the questionnaires to the respondents, the researchers explained thoroughly the importance and mechanics on how to answer some parts of it. Confidentiality of their answers was also assured by the researchers.

#### Research Instruments and their Validity

Scheduled interview and the structured questionnaire were applied as research instruments of the study. The main bulk of data needed for this study was gathered through the questionnaires and was supplemented by the interview at the time of its administration to the respondents.

The questionnaires were consisted of four parts: Part 1 dealt on the socio-demographic profile, Part 2 on the causes of *rido*, Part III on the modes of resolving *rido* and Part IV on the implications of *rido* to education.

Focus Group Discussion was also utilized in this study. A set of open-ended questions were prepared and served as guides in concluding the discussions. It was prepared in English and translated in Maranao by the some experts for better understanding during the discussions.

#### Statistical Treatment

The data gathered were tabulated and interpreted to acquire the actual information needed using descriptive statistics. All the computations were done manually and with the statistics software of an accredited statistician.

### V. RESULTS AND DISCUSSIONS

**Table 1. Response of the teacher-respondents on the possible causes of *rido***

Causes of <i>Rido</i>	Frequency (n=65)	Percentage (%)	Rank
• Theft	19	29.23	1.5
• Murder	19	29.23	1.5
• Physical Injury	17	26.15	3
• Damage to property	15	23.08	4
• Grave threats	13	20.00	5.5
• Motor vehicles	13	20.00	5.5
• Illegal gambling	12	18.46	7
• Attempted parricide	10	15.38	8
• Homicide	8	12.31	9
• Car napping	7	10.77	11
• Illegal drugs	7	10.77	11
• Poverty	7	10.77	11
• Rape	4	6.15	14
• Robbery	4	6.15	14

• Secret love affair	4	6.15	14
• Sexual harassment	4	6.15	14
• Loose Firearms	3	4.63	16
• Illegal Logging	3	4.62	18
• Kidnapping	3	4.62	18
• Staffa	3	4.62	18
• Cattle rustling	2	3.08	20.5
• Others (politics)	2	3.08	20.5
• Illegal fishing	1	1.54	22

Table 1 presents the distribution of possible causes of *rido* as responded by the teacher-respondents. As shown, murder and theft were high in the list among the causes of *rido*. The findings are consistent with the statement of Rasul (2003) that *rido* is also caused by the people’s desire for wealth. Those sometimes economic reasons such as stealing other properties or killing people are also associated because of the desire to be free from poverty.

Here is one murder case of *rido* which was cited by one of the respondents during the interview.

A simple incident which could not have resulted in killings. Sam (not her real name) felt insulted and humiliated by a driver of a passenger jitney on which she was riding. It was getting dark and she was bringing with her some groceries from Iligan City and she was requesting the driver (Magdalena, 2000) to deliver her to her house about a kilometer from the highway. The driver refused by saying that he is not under obligation to deliver passengers right to their own homes except along the highways or to their usual route. What complicated the situation was that the driver was not diplomatic enough to state his point or his refusal to consider the plight of the pleading woman passenger. He shouted and fretted...

At last, he was prevailed upon by the other passengers to give in to the request of the pleading woman. Upon arrival at her house, the husband saw his wife in tears and asked why? Sensing the exchanges of words between her and the driver, the husband turned to his house, got his armalite, loaded it, returned and open fire/pumped bullets into the head of the driver. This has resulted into a full-blown *rido* until now between the families of the driver and the woman passenger.

**Table 2. Responses of the teacher-respondents on “Any attempt to settle the *rido* in which your family is involved”**

Responses	Frequency	Percentage (%)
• Yes	45	69.23
• No	20	30.77
<b>Total</b>	<b>65</b>	<b>100.00</b>

Table 12 shows the respondents’ answers when they were asked if there had been any attempts to settle the *rido* with which their family was involved. Forty-five (45) teachers or 69.23% of

the teacher-respondents answered *yes*. Twenty (20) or 30.77% of the respondents answered *no*. These findings implied that most of the respondents signified and expressed that they rendered efforts in settling *rido*. In these attempts, those who were mostly involved in settling *rido* include religious leaders of the community and the local officials (Ali, 2004).

**Table 3. Responses of the teacher- respondents on “Their suggestions of the *rido* resolution”**

Responses	Frequency	Percentage (%)
• Amicable settlement	37	56.92
• Judiciary process	27	41.54
• No response	1	1.54
<b>Total</b>	<b>65</b>	<b>100.00</b>

Table 13 shows that 37 teachers or 56.92% of the teacher-respondents answered the amicable settlement. Twenty seven (27) or 41.54% answered judiciary process. The findings implied that majority of the respondents settled the *rido* through amicable settlement with the help of the government officials or mediators. These go-betweens or mediators could be common friends or relatives, government officials and community leaders. Most *rido* were settled at the residence of those who have been killed or harmed. In cases where there are deaths in both families, *ridos* were settled in places where both parties agreed on (Abdullah, 2002).

According to Vago (2002) the Philippines judiciary system are seen as corrupt and slow, sometimes dragging on for four years and still not achieving reconciliation. That is one of the reasons why Maranao groups returned to customary laws through amicable settlement.

**Table 4. Responses of the teacher-respondents on “In settling *rido*, who are the authorities involved in the resolution?”**

Responses	Frequency (n=65)	Percentage (%)
• Educator	10	15.38
• Politician	25	38.46
• Religious Leader	21	32.31
• Traditional Leader	18	27.69
• Military/PNP	23	35.38
• Others	0	0.00

The findings disclosed the relatively high involvement of the politician and Philippine National Police (PNP) in settling *rido*. Perhaps, politicians were able to raise the blood money and can hardly be dispensed with by the offended party. It is thus further implied here that people hold respect to both the religious leaders and political local leaders (Durante, 2005).

**Table 5. Responses of the teacher-respondents on “Whenever there’s *rido* what are its impact on the education of the students”**

Responses	Frequency (n=65)	Percentage (%)
• It decreases the enrollees	32	49.23
• Students are afraid to go to school	24	36.92
• It minimizes the school activities	28	43.08
• Lack of cooperation	14	21.54
• Lack of development	17	26.15
• Lack of social interaction	14	21.54
• Lack of community dialogues	10	15.38
• Others	2	3.08

Table 15 shows the responses of the teacher-respondents as to the impact of *rido* to the education of the students. It shows that 32 teachers or 49.23% answered it decreases the enrollees; twenty eight (28) or 43.08% answered it minimizes the school activities; twenty four (24) or 36.92% answered students are afraid to go to school.

The findings implied that the educational aspect of the students is being affected since students could not attend class regularly because of unpredictability of security. Also, socializing among them would be restricted for fear that they would be included in the *rido*. Other times, the people are forced to evacuate for fear of their lives (Torres, 2007).

**Table 6. Responses of the teacher-respondents on “What settlement method did you use when a conflict is reported to you?”**

Responses	Frequency (n=65)	Percentage (%)
• Advice is given to the students to amicably settle their disputes.	32	49.23
• Appropriate case is filed against the offender before an appropriate authority.	19	2.23
• Fine is imposed to the persons/groups found guilty.	11	16.92
• The guilty one or both parties are suspended when they are all unreasonable.	13	20.00
• Disputes are referred to the traditional leaders of the locality for their dispositions.	11	16.92

Table 16 reveals the responses of the teachers as to what settlement methods will they use when conflict is reported to them. Thirty two teachers (32) or 49.23% answered the method on giving an advice to the students to amicably settle their disputes. Nineteen (19) or 22.23% answered appropriate case is filed against the offender before an appropriate authority. The findings signified that advice to the students to amicably settle their disputes had often used in settling conflict when reported to the teachers. They believe that it is a shame on their honor and dignity that they cannot settled conflict in their own hands. That is why they do not submit it to the higher official in their locality (Matuan, 2004).

**Table 7. Responses of the teacher-respondents on “How often a community *rido* is brought in your office?”**

Responses	Frequency	Percentage (%)
• Daily	1	1.54
• Once a week	11	16.92
• Once a month	39	60.00
• Others (1 year)	14	21.54
<b>Total</b>	<b>65</b>	<b>100.00</b>

Table 7 presents the frequency distribution of the responses of teacher-respondents in terms of how often a community conflict/*rido* is brought in their office. The said table shows that 39 or 60% of the respondents said that a *rido* was reported to their office once a month. The finding may indicate that *rido* are not rampant in the community implying relative peace in that area. However, *rido* still occur since there were reported as shown in the table. Thus, education is still relevant in promoting a sustainable peaceful community (Durante, et al., 2005).

**Table 8. Distribution of teacher-respondents responded on “Had your office successfully settled conflict/*rido* among the students?”**

Responses	Frequency	Percentage (%)
• Yes	49	75.38
• No	16	24.62
<b>Total</b>	<b>65</b>	<b>100.00</b>

Table 8 presents distribution of responses of the teachers as to capability of their office to settle *rido* among students. The table shows that majority of the teacher-respondents, forty- nine (49) or 75.38% responded “yes” which means they are capable to settle *rido* among their students. Sixteen (16) or 24.62% responded that they did not have the capability to settle *rido* among their students. This implied that teachers have the strong influence in convincing the negative notions of their students not to get involved with *rido*. Further, they can be termed as ambassadors of goodwill to their students anent to the detrimental effects of it to their lives. (Baradas, 2003).

**Table 9. Responses of the teacher-respondents on “What are your reasons why do you want to settle/resolve rido in your school?”**

Responses	Frequency (n=65)	Percentage (%)
• To stop the feud	17	26.16
• For peace and order	19	29.23
• For the development of the students performances	33	50.77
• Political reasons	6	9.23
• To have a better future of the children	26	40.00
• Others	1	1.54

Table 9 reveals that 33 teachers or 50.77% of the teacher-respondents answered “they wanted to resolve *rido* in their school for the development of the students’ performances”.

**Table 11. Responses of the teacher-respondents on The possible Consequences of rido in the family or clan**

Responses	Frequency (n=65)	Percentage (%)
• Out migration	22	33.85
• Resources diverted in the purchase of weapon	16	24.62
• So much time spent in preparing for the defense	19	29.23
• So much time spent in the negotiation	10	15.38
• So much time and resources spent for the settlement	11	16.92
• Economic activities affected	12	18.46
• Alarmed	13	20.00
• Not affected	5	7.69
• Kinship relationship destroyed	7	10.77
• Between parents	2	3.08
• Between siblings	2	3.08
• Between cousins and relatives	7	10.77
• No peace and order	7	10.77

Majority of the teacher-respondents responded that out migration is the possible consequence of *rido* in their family. The finding is also supported by Schmelcher (2007) in her study, she said that some decide to leave and migrate quickly to look for job in other places (sometimes in other countries) to escape from their *rido* and have peace of mind and heart. According to her, those involved in *rido* could not expose /develop themselves publicly for fear they might be spotted by their enemies that is why they just decided to migrate.

Twenty six (26) or 40% answered “to have a better future of the children”. This may further imply that majority of the teachers want their students to perform better in school (Gowing, 2001).

**Table 10. Responses of the teacher-respondents on “Do you find it difficult to keep from thinking about having a rido if any?”**

Responses	Frequency	Percentage (%)
• Yes	45	69.23
• No	19	29.23
• No response	1	1.54
<b>Total</b>	<b>65</b>	<b>100.00</b>

As shown in Table 10, majority of the respondents respond “yes” with a percent of 69.23. In another study, Saber (2001) stressed that people who have *rido* have to restrict their movements to avoid unexpected encounters. Instead of buying food and other amenities of life, one has to spend for arms and bullets to protect oneself from enemies. One goes to a place with a company of bodyguards so that one’s security will be assured.

**Table 12. Perception of the parent- respondents regarding rido**

Indicators	Weighted Mean	Description
• <i>Rido</i> is a hindrance to education.	2.34	Strongly Agree
• Parents cannot cooperate with the school activities.	2.38	Strongly Agree
• Financial burden to the parents.	2.44	Strongly Agree
• Education of the	2.48	Strongly

children gets neglected.		Agree
• It promotes unity.	2.26	Agree
• It can highlight problems and bring about solutions.	2.34	Strongly Agree
• Hindrances to socioeconomic and spiritual development in Maranao society.	2.32	Agree
• One of the reasons why most Maranao did not finish their study.	2.56	Strongly Agree
• Most of the drop-out students due to <i>rido</i> .	2.50	Strongly Agree
• It helps the community to grow.	2.12	Agree
• Community relationship is highly affected.	2.40	Strongly Agree
• Can stimulate interest, creativity and innovation by encouraging new ideas.	2.14	Agree
• I have trouble concentrating or sleeping if I think something is in danger.	2.28	Agree
<b>Average</b>	<b>2.35</b>	<b>Strongly Agree</b>

Note: 2.34-3.00 Strongly Agree 1.66-2.33 Agree 1.00-1.66 Disagree

Table 12 presents data on the perception of the parent-respondents' regarding *rido*. It can be gleaned that the parents "often" perceived the following indicators regarding *rido*: "as one of the reasons why most Maranaos did not finish their study"; (2.56); "most of the drop-out students are due to *rido*"; (2.50); "education of the children gets neglected"; (2.48); "financial burden to the parents"; (2.44); "community relationship is highly affected"; (2.40); "parents cannot cooperate with the school activities"; (2.38); and "*rido* is a hindrance to education"; (2.34).

Parents perceived the following as "seldom" regarding *rido*: "have trouble concentrating or sleeping if something is in danger"; (2.28); "*rido* promotes unity"; (2.26); "can stimulates interests, creativity and innovation by encouraging new ideas"; (2.14); and "it helps the community to grow"; (2.12).

The findings showed that majority of the parent-respondents perceived *rido* as hindrance to the education of the Maranao people. This finding is supported by Acuna (2009) when she said that lack of education of the people leads to

ignorance of law and other matters, will make people more destructive leading to *rido*.

**Table 13. Perception of the student- respondents regarding *rido***

Indicators	Weighted Mean	Description
• I am always late in coming to school because of <i>rido</i> .	2.10	Agree
• It develops my inferiority complex.	2.36	Strongly Agree
• It encourages me to be more active in school.	2.34	Strongly Agree
• It made me stronger in decision making.	2.54	Strongly Agree
• It makes me more mature.	2.56	Strongly Agree
• I have trouble gathering and organizing my projects and assignments cause of having a <i>rido</i> .	2.62	Strongly Agree
• It inspires me to pursue my study.	2.52	Strongly Agree
• Most of the students are slow learner cause of having a <i>rido</i> .	2.68	Strongly Agree
• I have a clear picture of what I want to accomplish in my life despite of having a <i>rido</i> .	2.44	Strongly Agree
• A burden to me.	2.36	Strongly Agree
• <i>Rido</i> really ruins one's life.	2.40	Strongly Agree
• I have difficulty getting work done if I know something bad will happen.	2.54	Strongly Agree
• It is really a hindrance to my study.	2.58	Strongly Agree
<b>Average</b>	<b>2.46</b>	<b>Strongly Agree</b>

The data showed the perception of the students regarding *rido*. Majority of the respondents find the following indicators "often" these are: "most of the students are slow learner cause of

having a *rido*"; (2.68); "I have trouble gathering and organizing my projects and assignments cause of having a *rido*"; (2.62); "it is really a hindrance to my study"; (2.58); "it makes me more mature"; (2.56); "I have difficulty getting work done if I know something bad will happen"; (2.54); "it made me stronger in decision making"; (2.54); "it inspire me to pursue my study my study"; (2.52); "*rido* really ruins one's life"; (2.40); "a Burden to me"; (2.36); and "it develops my inferiority complex"; (2.36); "I am always late in coming to school"; with a mean of 2.10 which means "seldom".

The findings implied that the *rido culture* brought major changes in the lives of the students, and that students cannot concentrate on their education for fear that something bad will happen. But surprisingly, some students said that *rido* made them more mature and it also inspired them to pursue their study (Bartolome, 2001).

## VI. CONCLUSIONS

The Maranao *rido* can be expressed in any harm such as physical violence that will require hospitalization and mostly killing that will result to counterpart retaliation. It will not be easily settled if both parties refuse to undertake measures for resolution due to their desire to revenge because of the lives lost. Conflict theory best explain the *rido*, which the more the disputants have power to exercise, the more they are eager to retaliate. Moreover, the more they are economically provided, the more they become influential to feed the *rido*. In this way, the two opposing parties could change the social order of the community because all other social institutions will be affected and could possibly result to malfunction.

Thus, *rido* can be managed by mediator; either a political leader or traditional leader that is respected by both parties and has knowledge in resolving *rido*. Kinship is very strong in Maranao society; yet *rido* can still exist among close or distant relatives when one's pride is involved. Therefore, Maranao people give more value to their pride than to their kin.

Conclusively, people who engage in *rido* suffered consequences like neglecting the education of their children, damage to properties and livelihood, buying of weapons for extra protection and the psychological effect which is the feeling of being unsafe all the time.

## VII. RECOMMENDATIONS

In order to avoid *rido*, the feuding family and persons involved in *rido* especially the youth must be aware of the concepts of *rido*, the best way to easily understand the concepts is to educate them, like providing them reading materials and conducting peace education seminars or symposiums containing the negative effects of *rido* among the clan or in the individual. Maranao may follow/internalize the tenets of teachings of Islam based on Qur'an and Hadith. If only they go back sincerely to their faith wherein Islam means "peace" that killing someone is a mortal sin to Allah since you can never have peace if you have a *rido*. A *rido* is self-liquidating. One side kills, the other kills in return, and that is really against Islam.

It is also recommended that the role of education in the conversion of minds and hearts through formal schooling in Madrasa and the Philippine public school system will be stressed. The promotion of Islamic values, development of culture of peace and integration of peace education in schools is also recommended. The training given to religious leaders and local government officials, and the education of barangay officials is also necessary.

The proliferation of firearms is a major contributory factor in the outbreak and escalation of *rido* violence. Disarmament is therefore recommended through: (1) loose firearms are strictly prohibited, (2) a comprehensive campaign against illegal firearms be conducted, (3) a firearm ban be strictly imposed, so that people of the community could not easily harm their enemies by directly putting someone's and (4) the sale of guns be controlled.

Idleness, poverty, and uncertainty of the future are some of the ingredients that can induce people to engage in violent activities, either as rebels, criminals, or participants in clan conflicts. Employment has to be generated and livelihood programs and projects provided.

This study also recommends that traditional leaders and Ulama will be trained through various seminars in relation with *rido* resolution so that if the *rido* is already settled it will be totally ended.

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#### AUTHORS

**First Author** – Gaudencio M. Alaya-Ay, Jr.,  
docjunix.alayaay2008@gmail.com, ORCID No. 0000-0002-4717-0862, Lourdes College, Cagayan de Oro City, Philippines

**Second Author** – Rolando C. Cuizon, roly.cuizon@gmail.com,  
ORCID No. 0000-0003-2233-2236, St. Peter's College, Iligan City, Philippines

**Third Author** – Nida O. Branzuela, nidabranz143@gmail.com,  
ORCID No. 0000-0002-4681-0717, St. Peter's College, Iligan City, Philippines

**Fourth Author** – Cherilyn M. Romarez,  
cherilynprincipal@gmail.com, ORCID No. 0000-0003-4984-02  
St. Peter's College, Iligan City, Philippines

**Fifth Author** – Concordia S. Talaid, ORCID No. 0000-0002-2407-6291, concordiatalaid1955@gmail.com, Miguel Obach Memorial School, Merila, Ubaldo Laya, Iligan City, Philippines