

Republic of the Philippines  
Bangsamoro Autonomous Region in Muslim Mindanao  
Cotabato City

**BANGSAMORO TRANSITION AUTHORITY**

*Second Regular Session*

Proposed Resolution No. 261

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Introduced by BTA Member **Atty. Maisara Cudia Dandamun-Latiph**

Co-Authors: **MP Eddie M. Alih, MP Mohammad S. Yacob, MP Bai Maleiha B. Candao, MP Marjanie S. Macasalong, MP Abdullah B. Hashim, MP Bai Sittie Shahara I. Mastura, MP Basit S. Abbas, MP Abdulla A. Ahang, MP Romeo C. Saliga, MP Mudjib C. Abu, MP Ibrahim D. Ali, MP Abdulmuhmin A. Mujahid, MP Susana S. Anayatin, MP Jamel D. Macaraya**

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**RESOLUTION**

**EXPRESSING THE SENSE OF THE BANGSAMORO PARLIAMENT THAT THE ROLE OF MINISTRY OF PUBLIC ORDER AND SAFETY IN RIDO SETTLEMENT IS ESSENTIAL AND MUST BE STRENGTHENED BY INCREASING ITS BUDGET ALLOCATION THUS MAXIMIZING ITS CAPACITY TO LAY DOWN THE FOUNDATIONS THAT WILL ENHANCE PEACE AND ORDER IN THE BANGSAMORO REGION**

**WHEREAS**, the Mindanao provinces have been identified and are of common knowledge as having the highest number of “rido” cases;

**WHEREAS**, “rido” is characterized by a series of retaliatory acts of violence to avenge an affront or injustice - whether real or perceived;

**WHEREAS**, a study by the Social Weather Station, a public opinion body which tracks economic, political and social indicators, indicated that people in the Bangsamoro Region were more concerned about 'rido' than armed conflict.

**WHEREAS**, the Philippine National Police within the region estimated that over the past three decades there is at least 183 deaths per year caused by “rido”;<sup>1</sup>

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<sup>1</sup> <https://reliefweb.int/report/philippines/philippines-vendettas-and-violence-mindanao-analysis>

Republic of the Philippines  
Bangsamoro Autonomous Region in Muslim Mindanao  
Bangsamoro Transition Authority Parliament  
OFFICE OF THE SECRETARY GENERAL

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By: NORIA Y. TAHA Date: 7-9-20  
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**WHEREAS**, a study confirms that most incidents of clan conflicts in the research areas are settled through traditional practices, mediation, and amicable settlement;<sup>2</sup>

**WHEREAS**, the indigenous means of resolving rido usually involves elders and leaders of communities affected by conflicts who utilize local knowledge, beliefs, practices, and their network of personal ties to help repair or restore damaged relationships;

**WHEREAS**, among the M'ranaos, such local conflict-resolution mechanisms include the *taritib-ago-igma* and the *kokoman a kambhatabata'a*. Among the Menuvu, dialogues among the elders (i.e., *timuay and datu*) to settle conflicts are common, which eventually lead to *husay* (indemnity/settlement) and various peace covenants such as *dyandi* and *tampuda hu balagon*. The studies also mentioned several cases that involve the payment of "blood money" as indemnification for murder, accidental death, or even injuries. Among the Philippine local groups, the term is variously known as *diat*, *kandiat*, *bangun*, *bangon*, etc.;

**WHEREAS**, in general, there are various community-based initiatives and peace-building efforts of broad network of civil society organizations promoting dialogues among residents, armed groups, and feuding families which contributed a lot in defusing armed tensions;

**WHEREAS**, the Ministry of Public Order and Safety has conducted Consultative Assemblies on conflict resolutions and has been mapping out influential leaders who can help in settling "rido" in various communities;

**WHEREAS**, the same Ministry has been establishing proper coordinating mechanisms with the Armed Forces of the Philippines, Philippine National Police, National Police Commission, Bureau of Jail Management and Penology, Coast Guard, Bureau of Fire Protection and other Law Enforcement Offices in the Region;

**WHEREAS**, there are also a variety of innovative or hybrid mechanisms that combine the mainstream or formal government framework with the traditional ways of resolving conflicts. These include the *Joint Ulama Municipal Peace and Order Council in Barira*, Maguindanao; the *Walay na Bitiara* in Sultan Kudarat municipality in Maguindanao; and the *Mayor's Council "tri-people"* conflict resolution body in North Upi, Maguindanao. In Sulu, local government units have integrated traditional conflict-resolution processes and customary laws into municipal and provincial executive

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<sup>2</sup> <https://asiafoundation.org/resources/pdfs/RidoTOC.pdf>



policies such as the *Tausug Customary Law Ordinance*. Government, religious, and traditional Moro leaders have also collaborated in resolving conflicts under the auspices of the *Reconciliation and Unification Council of the Autonomous Region in Muslim Mindanao*. The other conflict-resolution mechanisms documented include the various “spaces for peace” such as the *Ginapaladtaka* spaces for peace in Pikit, North Cotabato;<sup>3</sup>

**WHEREAS**, according to a study, revenge killings and feuds are typical where there is a lack of effective state control and authority. In such societies where the state is weak, decision-making and enforcement become more decentralized and the provision of security is based mainly on self-help. This means that in the absence of a strong state or central authority, the responsibility and the means for coercion are more widespread, such that governance and social control usually rests in the local population;

**WHEREAS**, “rido” does not only affects security but also the economy as it discourages investors and also usually prevents the persons therein involved to maximize the potential to earn a living because of the effect of having a limited movement thus a contributing factor to poverty;

**WHEREAS**, empowering the Ministry of Public Order and Safety by increasing its budget allocation in order to maximize its potential to coordinate with concerned individuals, officials and organizations that can help in “rido” settlement can enhance its initiatives to bring order and safety within the Bangsamoro Region;

**NOW THEREFORE, BE IT RESOLVED TO EXPRESS, AS IT HEREBY EXPRESSES**, the sense of the Bangsamoro Parliament, **THAT THE ROLE OF MINISTRY OF PUBLIC ORDER AND SAFETY IN RIDO SETTLEMENT IS ESSENTIAL AND MUST BE STRENGTHENED BY INCREASING ITS BUDGET ALLOCATION THUS MAXIMIZING ITS CAPACITY TO LAY DOWN THE FOUNDATIONS THAT WILL ENHANCE PEACE AND ORDER IN THE BANGSAMORO REGION**

Adopted,

  
**Atty. Maisara C. Dandamun-Latiph**  
Member of the Parliament - Bangsamoro Transition Authority

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<sup>3</sup> <https://asiafoundation.org/resources/pdfs/RidoTOC.pdf>