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## **Rido Experiences of Displaced Muslim Women: Basis of an Adaptive Coping Management Design Using CBT**

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**Abstract.** This study reported a qualitative phenomenological investigation of rido as experienced by displaced Muslim women. This inductive approach aimed to capture the richness and complexity of the lived experience of rido. These were verified and confirmed with the results of DSM-5 Self-Rated Level 1 Cross-Cutting Symptom Measure- Adult. Results showed three major themes and seven superordinate themes. These were Traumatic Events and Experiences as exemplified by Death of Loved Ones, Losses Due to Displacement, and Bloody Cycle of Retribution; Psychological Consequences that centered on Paranoia and Anxiety; and Coping Strategies exemplified by Psychological Resilience and Family Motivation. Results of DSM-5 Self-Rated Level 1 Cross-Cutting Symptom Measure-Adult showed that participants exhibited no significant and problematic symptoms that might warrant further assessment, treatment, or follow-up. A proposed CBT program was especially designed for this group in order to extend support to their predicament, help them recover, and ensure that they will have healthy psychological make-up and well-being.

**Keywords.** Rido, Displaced Muslim Women, Interpretative Phenomenological Analysis

### **1. Introduction**

Extremely dangerous situations that are outside the range of usual human experience are said to be traumatizing. People experience a specific series of psychological reactions that adversely influence their psycho-emotional, physiological, and mental health (Iribarren, Prolo, Neagos & Chiappelli, 2005; Murthy & Lakshminarayana, 2006; Dwyer & Cagoco-Guam, 2012; Hall & Hoare, 2015). Post-traumatic Stress Disorder (PTSD) is a psychiatric disorder resulting from the experience or witnessing of a traumatic or life-threatening event (Iribarren, et. al., 2005; APA, 2013). Traumatic events include natural and human-induced disasters such as earthquakes and war. The concept of PTSD developing as a syndrome in relation to traumatic events has found clear and strong support in many studies (Fullerton & Ursano, 2005; Murthy & Lakshminarayana, 2006; Khamis, 2008; Yaswi & Haque, 2008; Parida, 2014).

However, other studies also claimed that there are times when traumatic events and disasters have beneficial effects by serving as organizing events, providing the person a sense of purpose and an opportunity for positive growth experiences (Ursano, 1987 as cited in Fullerton & Ursano, 2005; Foa, Keane, & Friedman, 2000) or what Tedeschi and Calhoun (2004) called post-traumatic growth or PTG. In a study conducted by Carranza (2008), women

participants utilize coping mechanisms in an effort to live with and integrate trauma into their everyday lives without becoming engulfed by negative memories, and as a result were able to go on with their lives, showed their resiliency, including strong agency and self-validation.

In the Philippines, the southern part of Mindanao is plagued with many disastrous conflicts, one of which is *rido* or clan feud (Torres, 2007; Alaya-ay, Cuizon, Branzuela, Romarez, & Talaid, 2013; Macabuac-Ferolin & Constantino, 2014). Studies have shown that *rido*, a long time bloody culture practiced by Maranaos in this area has serious effects on the lives of the families involved (Alaya-ay, et.al, 2013; Solis, 2013; Kubota & Takashi, 2016), and is considered by many community members to be a more dangerous threat to security and well-being than insurgency-related conflicts (Dayag-Laylo, 2004; Hall, 2013; Macabuac-Ferolin & Constantino, 2014; Hall & Hoare, 2015).

*Rido* is described as a cyclic system of vengeance or an act of mutual killing between families or clans in conflict (Lingga, 2007; Solis, 2013). Its causes range from political rivalry, conflicts over land, business deals, damage to property, and or personal grudges among others (Matuan, 2005; Alaya-ay, et.al, 2013; Strachan, 2015; Ragonjan, Lau, & Tongfueng, 2017). Some studies on clan wars and armed conflicts in Mindanao have mentioned its effects or consequences on the physical, social, and psychological aspects of the people involved (Dwyer & Cagoco-Guiam, 2012; Hall & Hoare, 2015). Also, it is said to have profoundly gendered effects Larson, Hedstrom, Hoare, Hall, & Brown, 2015) where women suffer more than men. It is synonymous with tribal war, and as an extreme form of conflict, it has resulted into countless deaths, injuries, and displacements (Matuan, 2005; Torres, 2007; Berliner, Radics, Pulmano, Kjaerulf, & Anasarlas, 2009; Kubota & Takashi, 2016).

Muslim women who are among the displaced are said to be adversely affected by *rido* (Dwyer & Cagoco-Guiam, 2012; Hall & Hoare, 2015; Strachan, 2015), as they carry new tasks and roles when males go into hiding or are imprisoned. They reported feeling a sense of exhaustion due to their need to fulfill a “double role” in their day to day activities (Dwyer & Cagoco-Guiam, 2012 as cited in Strachan, 2015) and is aggravated when they need to adjust to a new place after being displaced (Cagoco-Guiam, 2013; Hall & Hoare, 2015).

According to Dwyer and Cagoco-Guiam (2012), Muslim women involved in *rido* report a distinct sense of social isolation when their friends and some family members retain greater distance from them to avoid being identified as one-sided. They are not just afraid of their physical safety, but are also afraid of expressing their own concerns and feelings publicly. They fear that it may risk intensifying conflict by provoking men’s emotions and their desire to engage in retaliatory violence. The study further claimed that these experiences may have devastating psychological effects or consequences to these women as these couples fear and stress to silence, leaving them to cope with social and emotional challenges in isolation (Dwyer & Cagoco-Guiam, 2012). However, the study failed to mention in details what these psychological consequences are and what the women did to cope with their experiences.

Since most of the studies conducted on *rido* are focused on surveys about the number of feuding families and clans (Kamlan, 2005; Matuan, 2005), conflict management and resolution, as well as peace and community building (Lara & Champain, 2009; Adam, Verbrugge, & Boer, 2014; dela Rosa, 2014), and little to almost none at all about the psychological consequences or mental health effects of *rido* (Dwyer & Cagoco-Guiam, 2012), this study is conducted to address this wide gap in the existing literature.

The focus is to explore the *rido* experiences of these Muslim women, discover its psychological consequences to them, and examine the coping mechanisms they utilized as they

continue with their lives with the goal of finding whether it has affected their emotional, psychological, and social well-being and mental health.

## **2. Methodology**

Qualitative approach following an exploratory and descriptive analysis where the objectives include exploring information about the *rido* experiences of displaced Muslim women, the psychological consequences of *rido* to them, as well as their coping styles. Semi-structured interviews were conducted with five participants and these interviews were audio-recorded, transcribed and explored using IPA (Smith & Osborn, 2008).

Participants of this study were at least five Muslim women who came from different economic and educational background. Specifically, they had satisfied the following requirements; a) they were at least 18 years of age and were capable enough to describe their experiences; b) they were all Maranaos, and c) they had *rido* or clan feud. A biographical profile of each respondent had been included in the study.

Purposive sampling method was used where participants were asked to answer the Diagnostic and Statistical Manual for Mental Disorders V Level 1 Cross-Cutting Symptom Measure which was given to them after gathering their personal information. Semi-structured questions were also prepared in the Interview Schedule. Participants were encouraged to answer the questions raised in the Interview Schedule and narrate their experiences about it. Each one of them was also asked how they cope with their experiences. Answers to the questions asked were recorded, transcribed verbatim, and analyzed according to the series of steps outlined for conducting a research study using the IPA.

Using the questions in the Interview Schedule, the initial lists of themes were extracted from the answers of the participants. These emergent themes were clustered and were given names using psychological concepts to represent super-ordinate themes.

The Diagnostic and Statistical Manual for Mental Disorders V Level 1 Cross-Cutting Symptom Measure as an assessment tool was checked and interpreted according to their designated scoring procedures and interpretations. The data gathered from this was checked against the results of the IPA to verify and confirm the consistency of the results for all the processes done for the data.

## **3. Results and Discussion.**

The demographic information of the five female participants, all of whom were from the Maranao tribe and had experienced *rido* is presented in order to contextualize the research findings. Careful consideration was given to ensure that any potentially identifying information was not included to uphold confidentiality and anonymity. Names of flowers are used as pseudonyms to represent each participant.

Three (3) major themes emerged as a result of data analysis. These include traumatic events and experiences, psychological consequences, and coping strategies, while the five (5) superordinate themes are the death of a loved one, multiple losses due to displacement, the bloody cycle of retribution, paranoia, anxiety, psychological resilience, and family motivation.

The exploration of the major themes and the superordinate themes are the basis of the discussion of the results. It is assumed and recognized that these themes are a result of the personal experiences of the participants in terms of *rido* and its effects on their mental health.

### **Traumatic events and experiences**

Indeed, responses of the participants confirmed that *rido* is a traumatic phenomenon for them. This may be so, because following any distressing or life-threatening event, trauma may set in. The American Psychological Association (APA) (2000) defines trauma as an emotional response by someone when he or she faced an extremely negative event. Benight and Bandura (2003) reported that millions of people undergo traumatic experiences every year, and that when the trauma overwhelms a person, it can cause lasting psychological effects (Halgin & Whitbourne, 2007).

*Rido* has been repeatedly described by all the participants as something horrible as it entails death not just by the person involved in the conflict but also even by those who are not direct participants of it. Solis (2013) described *rido* as a cyclic system of vengeance which demands an act of mutual killing between and among families or clans in conflict. Among the events that caused trauma to the participants include death of loved ones, multiple losses due to displacement, and the bloody cycle of retribution.

### **Death of a loved one**

Often than not, death is a terrible consequence of any bloody conflict. *Rido*, which is described as a blood feud, produces many deaths among the people involved extending to those who are not. The people of Mindanao in the Southern Philippines have been suffering the effects of violent conflicts including *rido* for over 30 years at a cost of at least 120,000 dead (Lara & Champain, 2009). This is what the women in this study were lamenting. Deaths of their loved ones include those of their fathers, male siblings, nephews, uncles, and even other male relatives who are already distant.

Some studies mentioned women as those who were among the casualties during *rido*, where some of them were often raped or mutilated before they were killed (Abdullah, 2002). The *rido* between the Mangudadatu and the Ampatuans, two (2) of the biggest clans in Maguindanao brought chills to those who will hear their story, where five female victims, four (4) of them journalists who were not even connected to any one of them were raped before they were killed (Solmerin, 2009) and all of them were shot in their genitals and beheaded (Henderson, 2009).

For the participants in this study, although some of them experienced having seen someone killed, none of them mentioned of a woman, whether it is a family member, relative, or friend, who was killed as part of the enemy's revenge. All of them claimed that women were spared and only men were sought after.

That is why all of these women claimed that whenever a male member of the family kills somebody or was killed by another person, it is already assumed by everyone that death is not far from those who were involved. They described *rido* as synonymous to that of death.

As a result, this causes panicked not only to those who were directly involved but also extends to other members of the family especially the women. They feared, not for their own lives because of their belief that women are spared, but for the lives of the male members of their family or clan especially that of their siblings and children. The experience resulted in trauma as the death of a loved one is inevitable. Between the 1930s and 2005, a total of 1,266 *rido* were documented by The Asia Foundation (TAF) research project which revealed 5,500 deaths of people.

### **Multiple losses due to displacement**

Although the death of a loved one may also fall in this theme as loss of life, I decided to separate death from multiple losses due to displacement, because the former is the beginning of the suffering, while the latter surfaced as its consequence. This superordinate came out as a result of the responses of all the participants talking about having to migrate, or transfer to another place urgently, in order to avoid involvement over *rido* and of course to avoid death also by its family members.

Clan feuding violence can cause property being stolen or damaged, houses burnt, and people displaced (Chavez, 2011). Displacement is the automatic consequence of *rido* as people had to flee in order to avoid more conflict. This is supported by numerous studies conducted on *rido*. Chan and Lee (2016) mentioned that the constant displacement of the people living in Mindanao has become a defining characteristic of the clans involved in *rido*. Some of the traditional reasons for displacement according to them include fear, violence, seeking safety, and forced movements.

One of the participants in this study mentioned that they were literally forced by their enemies to leave their place or else they will kill her husband. Two participants also claimed of having to urgently migrate in order to avoid being involved in a conflict between their father's cousins, while the rest migrated simply to seek safety for the family.

As a result of displacement, many losses were experienced by the participants. According to Vitug (2009), even evacuation and moving to a safe residence far away is done, the property can still be destroyed and income reduced. Among those that they mentioned include loss of property, jobs, close relationship with some relatives, friends, freedom, and home. For some of them, the loss of a home is the most devastating consequence because it means growing up without the presence of one parent.

Most of the participants belong to a single parent family or broken homes and they blamed *rido* for it. Two participants mentioned growing up with either their father or mother and they were forced to be separated from their siblings. This too caused a lot of devastation on their lives knowing that their siblings will be living without them and vice versa. According to the study of Magpantay, Malabrigo, Malijan, and Manarin (2014), the family plays a vital role in shaping an individual's personality, belief and capability. Everything about him or her mostly relies on the state of the family he belonged, and because of this reliance towards his family, any adversity would definitely affect his whole-being. This study is supported by Eshica (2010) pointing out that such devastating matters regarding family relationships like parent's separation, could give severe impact to the people concerned which are the children.

Displacement caused many losses to those who were affected by *rido*, and the person experiencing it reacts depending on how important a particular thing is to him or her. In a study conducted by Cagoco-Guiam (2013), for families displaced due to war and other forms of clan violence, the loss of access to their farms is considered a major deprivation that goes beyond incomes and livelihoods. Participants in this study pointed out that the loss of their farms was, more considerably, a loss in their identity as farmers and owners of agricultural lands. Such loss triggered psychosomatic illnesses that eventually led to depression.

Indeed, displacement and the losses accompanied by it may cause trauma to the person experiencing it. This is because for some people, livelihood for example, or the friends that one have, is already considered a part of his or her life and identity, and when these are all taken away from him or her due to displacement, it will definitely create a negative impact on his or her life. *Rido* incidents continued to be reported as the most regular source of displacement

since 2009. By 2010 alone, 70,000 people were displaced due to *rido* and fighting between rivals (Chavez, 2011).

### **Bloody cycle of retribution**

One of the most feared consequences of *rido* by participants is the idea of revenge or retribution on the part of the enemy to their families. This is also supported by many studies, one of which emphasized the role of family members or a relative in avenging on what they believed is an affront to their family or clan honor.

According to the study of Lara and Champain (2009), clan conflicts are seldom confined to one area. Often, families involved in feuds can call on their relatives in other places for assistance, 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 relatives can also aggravate the already problematic situation through their words and actions. Even the slow response and the failure of the local police to act on 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.

According to Smelcher (2007), engaging in *rido* comes with a very high price and that once it started its impact on the warring family and the community at large is multifarious.

In this study, most of the participants feared of retribution because according to them, once somebody is killed, expect retaliation to be bloody and unending unless a “*tangkis*” or blood money is paid to settle the feud or for them to be excluded in the conflict. The paying of blood money as a form of settlement is also supported in the study of Chavez (2011) who mentioned that the settlement of *rido* can take different forms, as long as they are acceptable to both parties in the conflict. Compensations can assume the form of blood money.

According to Torres (2010, as cited in Chavez, 2011), blood money can be seen as restoration money or settlement money which should be understood beyond its material aspects and be viewed more for its symbolic and spiritual elements that facilitate forgiveness and healing. It is also stressed that apologies should be sincere in order to allow forgiveness to take place. In this sense, the settlement of a *rido* often takes place in a ceremony open to the community. These ceremonies emphasize the values of humility on the part of the offender and forgiveness on the part of the offended and are intended to lead the community toward reconciliation.

A resolved *rido* has the possibility of being renewed if the process is seen as unfair and if the parties do not comply with their part of the agreement. Also, if not all of the members of the clans are well informed about the settlement, *rido* is most likely to come back (Lingga, 2007). Unresolved conflicts do not necessarily escalate into *rido* but may become latent until the parties are in the position to seek revenge and retaliate.

In addition, a participant mentioned that *rido* can also cause discrimination to those who were involved in the conflict. Since *rido* is a culture of revenge, a cycle of retribution is expected. This is the reason why some families do not want their children to be involved in any way to someone with *rido*, especially to marry them because they believed that even the unborn children will be involved and they cannot let that happen.

Lingga (2009) corroborated this in his study wherein he mentioned that the reason why the offended party seeks retaliation against the offender through violent means is because of a lack of justice. Accordingly, retaliatory actions are not just limited to the particular individuals involved in a dispute, but that it extends to any members of the clan. Their justification is because of an understanding that what affects one member of the clan affects the clan as a

whole. Therefore, any member of the family of the offender becomes a target of vengeance until the compensation of the offense is achieved and the *rido* ends.

Kreuzer (2005) also mentioned this by pointing out the importance of the person's "*maratabat*" including that of his or her family. *Maratabat* means rank to rank sensitivity, status to status seeking, and prestige to prestige enhancement (Matuan, 2004). This belief is anchored on the idea that family interest and honor should be valued first, which every so often, serves as an ideology that guides an action of a person in the community. The most rampant single known cause of *rido* among the Maranaos is when someone demeans a person's *maratabat* (or family honor or pride in a very loose definition).

It is claimed that the retaliatory nature of *rido* and the observance of *maratabat* go hand and hand. In the Maranao culture, *maratabat* is part of the observance of the social structure and social positions. The intervention of a local government chief, religious leader or a law enforcer may make the person fighting for his *maratabat* stop. Accordingly, this intervention will allow him to stop retaliatory attacks without having to lose 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 (Kreuzer, 2005).

### **Psychological consequences**

Some studies on *rido* mentioned about its psychological effect on the Muslim women but these were not thoroughly studied as one research study, or that its effects were explained exhaustively. Some of its psychological effects were mentioned along with other data as a result of a study. For example, the study of Chan and Lee (2016) mentioned about psychological health issues along with reproductive health issues and infectious diseases as part of the results of their study on the human health impact of Mindanao but these were not discussed thoroughly.

This is also the same in the study conducted by Dwyer and Cagoco-Guiam (2012) when they mentioned that the experiences of *rido* by the Muslim women may have devastating psychological consequences as they were battling with fear and stress to silence, leaving them to cope with social and emotional challenges in isolation.

In this study, the psychological consequences of *rido* to the participants were not just noted but rather examined individually as it occurs to each of them personally. It shall be noted that all of the participants claimed of being physically, mentally, and emotionally drained because of *rido*.

Emotional distress was common to all of them, as they battle for psychological and social challenges. This is so because as they managed to migrate to other places unknown to them, with nobody to help them in times of trouble, or a friend that they can share with their experiences in life, these women struggle to survive on their own, risking their own safety as they continue to live life with the constant fear that an enemy may suddenly appear. This is aside from thinking on how to earn income to provide food for the family, or on how to ensure that their children will have education and have a better future.

Participants in this study mentioned of constant fear, distress, bad feelings, anxiety, despair, and suspicion of other people, worry, shock, sadness, and pity, concern for children's safety, nervousness, stress, and sleepless nights. These psychological experiences of participants were clustered into two themes: paranoia and anxiety.

### **Paranoia**

Although participants experienced paranoia while in *rido*, this is not something so severe as to warrant treatment or intervention, or that it is something that falls as a disorder

based on their narratives. These are also corroborated by the result of The Diagnostic and Statistical Manual for Mental Disorders V Level 1 Cross-Cutting Symptom Measure.

Since *rido* is expected to be a cycle of vengeance among families or clans in conflict, it is but a normal reaction for them to be suspicious of anyone who will go near them, or of anything out of the ordinary which will disrupt their usual course of day to day living while hiding from the enemy.

Paranoia is described as an irrational and persistent feeling that people are actually out to get you or anyone in your family. It means suspiciousness, guardedness, and vigilance toward other people, based on the belief that others intend harm (Halgin & Whitbourne, 2007). Although this may be a symptom of a number of conditions like paranoid personality disorder, delusional (paranoid) disorder or schizophrenia, this is just a feeling normally experienced by anyone who has a *rido* according to the participants. In their desire to ensure that their families are safe, they had to be wary and vigilant about the people surrounding them.

One participant mentioned of having sleepless nights at the time that her nephew killed their uncle because the victim's house is their neighbor. Even if they were not directly involved in the killing, as part of their practice, revenge will be done anytime soon to any one of them, particularly to her husband and children. She was afraid that her neighbor, a relative also will take vengeance upon them.

Most of what the participants and their families did when a family member or a relative is involved in *rido* was to migrate. In the new place, they hid their identities using fictitious names to ensure that the enemy will not be able to track them down.

This was claimed by one of the participants wherein she mentioned that they did not use their real names in the new community and that whenever a stranger, also a Muslim, chance upon visiting their place and asked for their father's name or relatives' names, they would eventually give fake names for suspicion that the person asking is an enemy.

Such is a normal reaction for them, according to these participants who believed that paranoia demands logic, as their lives hang on a thread of sensibleness when they interact with other people.

### **Anxiety**

Anxiety is felt and experienced by all participants as they continued to live on after an incident which led to *rido*. Nervousness on what happened, worry on what might happen next, concern over the safety of the whole family, and apprehension on what the enemy will do next, restlessness, and fretfulness, were just some of the experiences shared by the participants. All of these are symptoms pointing to anxiety.

Anxiety is described as a future-oriented and global response, involving both cognitive and emotional components, in which an individual is inordinately apprehensive, tense, and uneasy about the prospect of something terrible happening (Halgin & Whitbourne, 2007). Anxiety is a reaction felt by everyone who is in a terrible situation like *rido*.

According to Felman (2018), anxiety is a normal and often healthy emotion. However, it might become a medical disorder, when an individual regularly feels unbalanced levels of anxiety. The American Psychological Association (APA) defines anxiety as an emotion characterized by feelings of tension, worried thoughts, and physical changes like increased blood pressure. In this study, the anxiety felt by the participants were normal reactions, as *rido*, which is described as bloody, involves the death of a person, and as a reaction that this too might happen to her or her loved ones, the participant felt anxious on what might happen next.

It is a fact that everyone becomes anxious from time to time- an examination, a meeting with an important person, or becoming a mom can all create feelings of apprehension. As upsetting as any of these experiences may be, none would be considered abnormal functioning (Halgin & Whitbourne, 2007).

The result of The Diagnostic and Statistical Manual for Mental Disorders V Level 1 Cross-Cutting Symptom Measure showed that although some participants experienced anxiety on a certain level, the scores were so low it did not indicate significant and problematic symptoms for the participant that might warrant further assessment, treatment, and follow-up. This result supports the claims of the participants that although they experience anxiety as a normal reaction to *rido* incidents, they were able to manage it and used it as a challenge to continue fighting for their lives.

### **Coping strategies**

According to Krezevic, Sucurovic, and Krupic (2016) coping is a process that is used in order to adjust or reshape negative aspects of the environment and subsequently minimize internal threat induced by stress. There are many ways of coping but it only works depending on how the person utilized it. This superordinate theme represents one of the strategies used by the participants in order to continue living, facing every challenging situation in the face of adversity, and the fuel that gives them the reason to beat hardships and difficulties. The coping strategies they have mentioned were clustered into two themes: psychological resilience and family motivation.

### **Psychological resilience**

Psychological resilience entails a positive mindset and hope. It is described as an act of “bouncing back” or resisting cracking under pressure. De Terte and Stephens (2014) described it as the ability to cope with a crisis. For Robertson, Cooper, Sarkar, and Curran (2015), resilience exists when a person uses mental processes and behaviors in promoting personal assets and protecting self from the potential negative effects of stressors.

The American Psychological Association defines resilience as the process of adapting well in the face of adversity, trauma, tragedy, threats or even significant sources of risk. This is significantly true with the participants’ experiences. While the stresses caused by *rido* escalate into different levels causing anxiety and pressure to the participants, they still manage to come out of it by looking at their own abilities and use it as a tool to bounce back.

One participant had a very strong self-concept, describing herself to be someone who grabs opportunities at the moment’s notice, with a strong will and determination to face whatever comes her way. Her mantra is to just focus on what is happening at the present, positive acceptance of the past, and the truth that she cannot change the practice of *rido* in her tribe. The rest of the participants hoped for a better future, not just for them, but for their children as well.

Although these women assumed the responsibilities of earning income for the family which was supposedly and traditionally done by their spouses, they were still being helped by them unlike those women neighbors of them who were forced to till the land, ride the horse, and looked after the farm while their husbands were hiding.

For the participants, their loads were lighter as they carry tasks that are manageable like selling goods to earn income or cook food for business. One of the participants though had to bear the burden of raising her eleven kids after her husband’s demise, although before that

traumatic event happened, her husband was very supportive in both of their business and home activities.

Generally, the participants claimed that despite having to live in fear and anxiety because of *rido*, they were still able to hurdle the challenges without support from outside the family circles as they were cast off by their relatives and that no social support was received even from those who were close to them. Most of the coping resources they had used were internal, depending mainly on their own strength and strategies to seek for anything that will help them alleviate their predicaments.

The ability of these women to look for ways on how to cope with their difficult situation was corroborated by the study of Seguin (2016) who mentioned that the displaced women in Georgia reported a range of coping strategies, including problem-solving techniques, and cognitive restructuring approaches. This only shows that women are ingenious in finding ways to help themselves cope with a situation no matter how dire it is.

Also, it appears that the *rido* situation makes these women become tough and used it as an opportunity for their own personal growth like the participant who focused on studying and completing her education through Alternative Learning System (ALS) and continued to study Arabic and the Qur'an. Had she not experienced *rido*, she could just be one of those uneducated Muslim women in her place that knew nothing, and only waits for her husband to provide her needs. In the new place, she was able to enjoy the perks of education and gain knowledge through it. In a way, *rido* and displacement help these women discover their strengths, and who they really are. Tedeschi and Calhoun (2004) call this post-traumatic growth in their study.

Post-traumatic growth is described as the experience of persons who not only return to previous levels of functioning after trauma but also use it as an opportunity for further individual development (Calhoun, Cann, Tedeschi, & McMillan, 2000). Different aspects of post-traumatic growth may be initiated by somewhat different kinds of traumas or social support contexts, and the routes to post-traumatic growth may involve somewhat different processes for each dimension (Tedeschi, 1999). Some of the positive psychological changes after traumatic events are an increased appreciation of life, setting of new life priorities, a sense of increased personal strength, identification of new possibilities, the improved closeness of intimate relationships, or positive spiritual change (Tedeschi, Park, & Calhoun, 1998). In this particular case, one participant focused on studying Arabic and the Qur'an as her way of coping.

### **Family motivation**

Motivation is the force that moves people to behave, think, and feel the way they do. Motivated behavior is energized, directed, and sustained. One way to think of motivation is through the constructs of drive and need. A need is a deprivation that energizes the drive to eliminate or reduce the deprivation (King, 2008).

Drive reduction theory explains that, as a drive becomes stronger, we are motivated to reduce it. In this study, the answer to the question of what drives these women to overcome the challenges that come with *rido* is very obvious, food. All of them claimed that the first on their list on why they encouraged themselves to work hard was because they want to ensure that there is food on the table. This means ensuring that members of the family especially the children are able to eat despite the difficult situation.

Whenever somebody is facing an unfavorable situation, one of the most common coping strategies readily used is the mere thought of a family, a specific member of a family, or the whole family. Usually when a mother thinks of a family, what really come to her mind

are her children. This is so because, for some mothers, their identity is anchored on the existence of their children.

In this study, the participants were very vocal in saying that the only reason why they continue to survive is because of their children. Almost all of the participants agree on this particular theme except by one participant who has yet to experience what it is like to be a mother. But her source of inspiration was her parents and siblings, aside of course from her husband.

Family motivation is encouraged by the desire to provide for loved ones. Although most of the participants were driven by the internal drive for success or sense of purpose like when they mentioned dreaming of becoming rich, most of these desires were blurted out because of their yearnings to provide a better life for their children.

One participant mentioned having to sacrifice herself for the sake of her children even if she had to work all day and night with little time to rest just so she could provide for the family. Another participant mentioned her children as the first in her priorities just so they could finish their education and have a better future. These actions of participants only show the nurturing nature of a mother who only wants the best for her children.

#### **4. Conclusions and Recommendations**

*Rido* experiences of the participants were proven to be traumatic considering that it calls for retribution, and demands life, as payment for the wrong committed. It is described as violent, burdensome, oppressive, bloody, and constantly demands for revenge. Its consequences encompass the physical, mental, social, emotional, and psychological aspects of the participants' lives. Although each aspect is distinct on its own, the psychological aspect was stressed in this study to put context into the aims sought. The psychological aspect refers to how *rido* impact the participants' mental and emotional state of health, and how the mind can influence and, in fact, outweigh, the intensity, duration, and frequency of the consequences, this phenomenon has brought into their lives.

The study has shown that in spite of having been subjected to different stresses of life caused by *rido*, the participants were still able to come out as strong and willful beings, showing love and concern for the future of their children, and constantly look for positivity amidst adversity.

Their narratives were supported by the positive result of the Diagnostic and Statistical Manual for Mental Disorders V Level 1 Cross-Cutting Symptom Measure which was used to verify and confirm the result of the questions posited in the Interview Schedule. Although some of them experienced anxiety, the scores fall on a slight category to almost none at all. Results showed that there were no significant and problematic symptoms for the participant that might warrant further assessment or treatment.

Also, this study only proved that family is still the best ally one can have in his or her lifetime. It serves as the buffer that balances good and bad. No matter what befalls to a person, for as long as he or she has still a family to look up to, he or she will definitely survive. Several studies have proven the importance of family in keeping the sanity intact when one faces an adversity.

Psychological resilience and family motivation came out as the factors that helped the participants discover the inner strength they thought they never had. Overall, *rido* may appear tough and negative because of the destructions and damages it had caused to those who experienced it, but it has, in a way, helped people particularly women, to come out of their shells, to have a second look at themselves- because they were looked upon as second class

citizens in their community, and discover that they too, have the strengths, skills, and abilities that they thought were only available to men. Indeed, the claims of some studies that sometimes, traumatic events and disasters have beneficial effects by serving as organizing events, providing the person a sense of purpose and an opportunity for positive growth experiences is true, as it literally happened to the participants in this study.

It is suggested that a support group be established for these women who were displaced and had no relatives on areas or places where they choose to hide. This support group will help them deal with their predicaments with confidence and ease as most of them were in a chaotic state of mind at the beginning of this bloody conflict, with low self-esteem and confidence.

Moreover, the Department of Social Welfare and Development (DSWD) may create a program solely for this purpose in coordination with other social and mental health organizations in the country. A proposed CBT program was especially designed for this group in order to extend support to their predicament, help them recover, and ensure that they will have healthy psychological make-up and well-being.

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