

Civilianization and Community-Oriented Policing in the Philippines

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The role of the Philippine National Police (PNP) is changing. During the Marcos administration the police became indistinguishable from the military. The 1987 Constitution addressed this anomalous situation by providing that the police force be civilian in character. But the police in general continued to be regarded in bad faith. They are seen as poor role models who are unable to fulfill their duties because of a lack of integrity, competence and discipline.

Policy makers envision an entirely new style of policing: a civilianized PNP. In a 'demilitarised' PNP there is transparency as well as greater consultation and participation by communities. Community policing is a working partnership between the police and the community to prevent crime, arrest offenders, find solutions to recurring problems and to enhance the quality of life in the community. The process of civilianization requires a radical shift in mindset and transformation in police institutions. Community policing appears to be the way to operationalize the civilianization of the PNP, and to bring closer the realization of the 'ideal' police - the protector of the people.

1. Introduction

This participative research was undertaken in aid of implementing recent policy directions on the changing nature and role of the Philippine National Police (PNP) particularly with regard to its civilian and community-oriented character.

Diverse and conflicting meanings of the above-mentioned terms can take place in policy implementation, particularly of human resource development programs designed by the Philippine Public Safety College (PPSC) in training PNP manpower. The training and continuing education programs of the PPSC provide the basic knowledge, attitudes, values and skills, and behavior expected of a policeman.

This study attempted to determine or clarify the meaning of a civilian and community-oriented police, using social science methods of inquiry, as a means to providing a framework for future courses of action.

1.1 Project Description

The project is a participatory research involving the project team and the different cross sections of the Philippine Public Safety College System clientele and stakeholders, with the following components:

- Perception check – generation from various sectors on the concept of civilianization and community-oriented policing.
- Behavioral manifestations of their perceptions, actual and ideal.
- Operationalization of innovative and accepted concepts of civilianization and community-oriented police as a framework for future action.
- Assessment of the determinants of the perceptions, concepts and operationalization of civilianization and community-oriented police – organization, culture, values, behavioral indicators, policies of the PPSC, and the urban and rural community contexts.

Research Questions. The following research questions were addressed:

- What meanings, definitions and operationalization of civilianization and community-oriented police are acceptable or not acceptable to the clients and stakeholders of the PPSC?
- What is the civilian mindset compared to the military mindset and the areas common to both?
- What are the nature and sources of resistance to civilianization and to the community-oriented police?

Objectives. The following objectives were pursued:

- To determine the acceptable meanings and operationalization of civilianization and community-oriented police among the different sectors within the PPSC System.
- To provide a survey of literature on civilianization and community-oriented police.
- To develop a framework on civilianization and community-oriented police as bases for action of the PPSC from the data set of perceptions and from data in the literature.

1.2 The Research Process

The research study involved an interesting blend of research methods, described below.

- Preparatory work - The project team, consisting of a project director, two resource persons and three research staff, developed the study framework, concepts and definitions. The team was guided by a series of consultative meetings with PPSC officials months before the actual research was undertaken.
- Participative processes were adopted in data gathering, data analysis, and development of the framework on civilianization and community-oriented police. Initial data gathering coincided with the holding of a National Command Conference in Zamboanga City in November 1999 which provided opportunities for the conduct of a survey of PNP officials as well as focus group discussions with conference participants and invited guests from Zamboanga. Apart from the resource persons, other behavioral scientists were invited to react to the initial drafts of the study.
- Triangulation of survey, focus group discussions and probe interviews using sampling methods and questionnaires was adopted.
- Finally, literature survey was also used, primarily to get a sense of what has been written on the subject by scholars and practitioners alike.

The research team was afforded access to more data and insights by participating in the Policy Issues Forum sponsored jointly by the National Police Commission and the University of the Philippines National College of Public Administration and Governance, held on February 29, 2000.

2. Presentation of Findings

Two sets of findings are presented in the report: (1) the review of foreign and local literature, including the PPSC Community Immersion Program reports and the National Defense College of the Philippines theses; and (2) Survey and Focus Group Discussion data.

2.1 Review of the History and Mandate of the PNP

Civilianization and Community Oriented Police—also referred to as Community Policing—are two concepts that underlie the recently enacted legislation, the PNP Reform Act (Republic Act No. 8551 of February 1998, an Act Providing for the Reform and Reorganization of the Philippine National Police and for other purposes, amending certain provisions of Republic Act 6975 entitled *An Act Establishing the Philippine National Police under a Re-organized Department of Interior and Local government, and for other purposes*). The concepts seem to be new in Philippine context, in both theory and practice, and appear to have been influenced by recent international trends on police matters.

Understanding the concepts is necessary for the proper implementation of the national law and policy. The Act itself is a primary source of information on how the Philippine government uses and defines the terms and how it envisions its operationalization. But the exposition of the terms still has to be a major task.

The survey of conceptual and research literature allows an elaboration of the nature of the concepts and the processes that put these to practice. At the outset, civilianization and community policing appear to be inter-related but may be distinct phenomena and concepts.

There is more data on the subject of community police in the United States and other countries than in the Philippines. Community police related to civilianization and civilianization seemed to be more a concern in Philippine literature, but which is also very scanty.

The terms as used in the PNP Reform and Reorganization Act of 1998 will be presented as a starting point. It should be noted at this outset that the issue of civilianization in police work is contextualized (1) in the history of the Philippine National Police, tracing back to the Philippine Constabulary and the Philippine Army; and (2) in the provisions of the 1998 PNP Reform and Reorganization Act providing for the role of the police in counter-insurgency and in the community.

2.1.1 History and Mandate of the PNP Civil Military Orientation

Today's PNP civilian-military set-up can be traced back to the First Republic. The Philippine Revolutionary Government maintained its own police force that was military in structure, mainly in-charge of maintenance of peace and order and paramilitary activities such as riot control and border patrol operations.

During the American takeover, American military authorities created the nucleuses of the municipal police system wherein the municipal council had the power to establish and regulate a police department. The city and municipal police were differentiated from the National Police Force (Insular Police) – while the former was basically civilian, the latter was paramilitary in nature. The Philippine Commission later established the Insular Police Force, later converted into the Philippine Constabulary (PC). Organized as a national police force to fight the *insurrectors* or native rebels, it had a military structure, in fact, its members were drawn from a military unit known as the US Volunteers.¹

This account is corroborated by an eminent military historian who noted that upon the establishment of civil government in the Philippines, the Philippine Commission by virtue of Organic Act No. 175 on July 18, 1901 created an Insular (later on Philippine) Constabulary “for the purpose of better maintaining peace, law and order in the various provinces of the Philippine Islands... (and as) the armed police force of the Government of the Philippines under the general supervision of the Governor General for the purpose of maintaining order, preventing and defeating crime, and enforcing the laws.”² At the same time there was the Philippine Scouts, which were federal troops reporting to military authority in the Philippines, which in turn responded to the U.S. War Department.³

During the Commonwealth period, the PC was merged with the Army. The PC became known as the Philippine Constabulary Division. In 1941, the Philippine Constabulary was tapped to organize three infantry regiments which were later inducted in the US Army Forces in the Far East (USAFFE); the three PC regiments were organized into the 2nd Regular Division of the Philippine Army on the following year.

The Bureau of Constabulary, a militarized police force tasked to combat guerillas, was established during the Japanese period under the Department of the Interior. After World War II, the military Police Command was designated as the law enforcement arm of the Philippine Army. Its primary concerns were the maintenance of peace and order, conduct of paramilitary operations, regulatory activities, regime representation, and social service activities.

After the 1946 Declaration of Independence, the Military Police Command was deactivated, the PC was reconstituted to exist alongside the civilian and municipal forces. In 1950, the PC became a major command of the Armed Forces of the Philippines (AFP), and in 1966, under R.A. 4864, known as the Police Act of 1966, the Police Commission was created to upgrade and professionalize the local police forces. The body was later named the National Police Commission.

Presidential Decree No. 765, signed into law in August 1975, established and constituted the Integrated National Police. In 1990, R.A. 6975 established the Philippine National Police under the Department of the Interior and Local Government.⁴

According to a paper issued by the PNP Directorate for Plans, an "anomalous situation" was created by Presidential Decree No. 765 in 1975 when the Integrated National Police (INP) was placed under the administrative and operational control of the PC, a major military component. It did not only erode the civilian character of the police force, but it also contributed to its "militarization," which accordingly opened opportunities for accusing abusive police officers of crimes against civilians. This "anomalous" situation was supposed to be remedied by the constitutional mandate in 1987.

2.1.2 Laws/Legislation on the Creation and Civilianization of the PNP

The Philippine Constitution of 1987.

Article XVI, Section 6 of the Philippine Constitution states:

The State shall establish and maintain one police force which shall be national in scope and civilian in character, to be administered and controlled by a national police commission. The authority of local executives over the police in their jurisdiction shall be provided by law.

The principles in the above provision are the following:

- There shall be one police force.
- The police force shall be national in scope.
- The police force shall be civilian in character.
- The police force shall be administered and controlled by a national police commission.
- The local executives shall have authority over the police units in their respective jurisdiction.
- The parameters of the authority of local executives vis-a-vis police matters shall be determined by the legislature.

Presidential Decree No. 765

Presidential Decree No. 765, signed into law by then President Marcos, providing for the constitution of the Integrated National Police and for other purposes, is one of the laws that provided for the PC/INP set-up. Among others, its major features are:

Section 1. Constitution of the Integrated National Police – There is hereby established and instituted the Integrated National Police which shall be composed of the Philippine Constabulary as the nucleus, and the integrated police forces as established by PD Nos. 421, 482, 531, 585 and 641, as components, under the Department of National Defense.

Section 2. Jurisdiction of the Integrated National Police – The Integrated National Police shall be responsible for public safety, protection

of lives and properties, enforcement of laws and maintenance of peace and order of the territorial limits of the Philippines. It shall have the power to prevent crimes, effect the arrest of criminal offenders and provide for their detention and rehabilitation, take necessary measures to prevent and control fires, investigate the commission of all crimes and offenses and bring the offenders to justice, and take all the necessary steps to ensure public safety.

Republic Act No. 6975 and Republic Act No. 8551

Republic Act No. 6975, signed into law on December 13, 1990, established the Philippine National Police under a reorganized Department of the Interior and Local Government. This was amended by R.A. 8551, signed February 25, 1998, providing for the reform and reorganization of the Philippine National Police. Its provisions on civilianization are the following:

The Philippine Public Safety College is the country's premier academic ground for the training, human resource development and continuing education of all personnel of the PNP, BFP and BJMP. In its efforts to promote civilianization of the PNP, it has included Civilianization of the Uniformed Personnel in its course offerings, including (a) integration of police operations and administration with local governance; (b) strengthening the police community relations; and (c) shifting the philosophy of penology to more of rehabilitation.

The Curriculum Development of PPSC also include the improvement of programs of instruction (POI) and curricula giving emphasis on civilianization, acceleration of the review and development of a civilianized POI and curricula for the uniformed personnel of the PNP, BFP and BJMP. Plans for faculty development include conduct of workshops and orientation courses for numbers of PPSC Faculty Corps on the Civilianization Scheme for PPSC Uniformed Clienteles.

Republic Act No. 8551 is the legislative effort of enhancing civilianization of PNP. Among its provisions are the following:

- PNP members shall have the same salary grade level as public school teachers. The PNP shall be national government employees and shall receive their salaries from the national government.

- PNP members are required to possess a formal baccalaureate degree and must pass the examinations given by NAPOLCOM for permanent appointment.

- Pursuant to Sec. 13 of the Act, the PNP shall be reorganized considering:

- Increased police visibility through dispersal of personnel from the headquarters to the field offices (city/municipal police stations) to purely administrative, technical, clerical, menial or other positions not actually and directly related to police operations; and

- Efficient and optimized delivery of police services to the community.
- Field training for twelve (12) months involving actual experience and assignment in patrol, traffic and investigation as a requirement for permanent appointment.
- The local chief executives are given additional powers in the administration of the PNP.
- Women's desks are created in all city and municipal police stations to administer and attend to cases involving crimes against chastity, sexual harassment, abuses against women and children. Consequently, recruitment of female uniformed personnel is given priority.
- Gender sensitivity program is given priority in line with Gender Advocacy and Development (GAD).

2.2 Review of Foreign Literature

Foreign literature, especially American and British, have influenced Philippine thought and approaches to policing.

2.2.1 Tracing the History of Community Policing

It can be seen from the history of community policing that the stimulus in the shift of thinking in police work came from the dysfunctions such as crime in the community related to the changes from rural to urban setting where people live and move. Community policing is a stage

beyond the initial attempts at community public relations programs initiated by the police.

In the past, beat officers/foot officers performed a wide variety of duties in the community. But according to Trajanowicz,⁵ their image was tainted because they served at the behest and direction of local politicians.

The next stage was police reform. Here, police was centralized using the scientific or classical management model. Police mandate almost focused solely on controlling crime that clipped the police services that citizens were accustomed to and which they appreciated. Police performance was measured on the criteria of response time, visibility, and reduction in crime by reporting statistics. The detective assumed the role of primary crime solver.

From Trajanowicz viewpoint, when it became evident that increasing alienation was a major flaw in the reform era of policing, efforts were made to provide links between police and community.

2.2.2. On the Concept of Community Policing

2.2.2.1. Defining Community Policing

Robert Friedmann⁶ has provided an academically tedious survey of literature on the characteristics of community policing as he traced the history of the term, and added his expansion and integration of the models.

Community police is a current buzzword used to replace the terms: foot patrol, crime prevention, problem oriented policing, community oriented policing, and police community-relations.⁷ However, Friedman lamented the usage as a "facade to cover traditional policing or public relations aspects without, or particularly fulfilling, implementing, pursuing its principles." Friedmann contends that there are many options of definitions; some partial, which shows the difficulty of defining on a single statement. Since definitions tend to focus on different components and principles and the term is not easily amenable to single description, he proposed the following perspective:

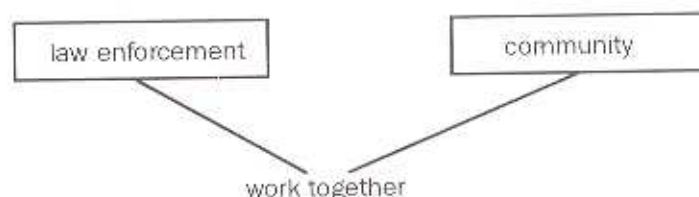


Diagram 1. Simplified Framework: Law Enforcement and Community (from Friedman citing Goldstein, 1992)

Community policing is a policy and strategy aimed at achieving more effective and efficient crime control, reduced fear of crime, improved quality of life, improved police source and police legitimacy through proactive reliance on community resources that seek to change crime causing conditions. It assumes a need for greater accountability of police, greater public share in decision making greater concern for civil rights and liberties.⁸

1	2	3
Regular enforcement No community cooperation	Public relations Cooperation token or symbolic	Grassroots Cooperation ideal/genuine

Diagram 2. Simplified Continuum of Police and Community Relationship (from Friedman, 1992)

This shows the link of law enforcement and community in the term community policing and indicating that community policing is problem-oriented policing (diagram below simplifies Friedman citing Goldstein).⁹

This discourse in the extensive literature search that spans from 1973-1989 is captured in three models in a continuum of interaction between police law enforcement and community.¹⁰ Diagrammed below, the first (no. 1) and second (no. 2) points means that the citizen facilitates police work by giving voluntary information for crime identification, makes distress calls, enables legitimized civil exchange but it is at the third point in the continuum where there is a promising prospect of change in police work and community action. The three points representing three distinct models differ on the degree of cooperation and degree of citizen response.

Other authorities state that community policing is a radical departure from the past. Cordner states that there are four dimensions of community policing:¹¹

- Philosophical dimension
- Strategic dimension
- Tactical dimension
- Organizational dimension

Explaining further, Cordner states that it is a new philosophy of policing, even a paradigm shift away from professional model policing and it is not just a particular program or specialized activity. Essentially, its philosophical elements are citizen input, broad function and personal service.¹²

The strategic dimension includes re-oriented operations, prevention emphasis, and geographic focus.¹³ The tactical dimension involves positive interaction of officers and citizens, partnerships of police with other agencies and citizens, and problem solving orientation.¹⁴ For organizational dimension, community policing looks at restructuring police agencies to facilitate and support implementation of the philosophical, strategic, and tactical elements. This could include decentralization, flattening of the hierarchy, despecialization of units, team formation and civilization. Without much elaboration, Cordner uses the term civilianization referring to *"positions currently held by sworn personnel can sometimes be reclassified or redesigned from non-sworn personnel, allowing both cost savings and better utilization of sworn personnel."*¹⁵

Other definitions in training manuals underlie the current framework, structure, strategy and processes, training designs for the practice of community policing in many parts of the world, in many places in the United States, Canada, and Australia. These definitions state what and who does community policing, why, where, how it is done or how to do it, and other qualitative and procedural characteristics. These are presented below, exactly as stated in the respective sources.

The National Center for Community Policing, Michigan State University (Trojanowicz and Carter)

Community policing is a philosophy and not a specific tactic, community policing is proactive, decentralized approach, designed to reduce crime, disorder, and by extension, fear of crime, by intensely involving the same officer in the same community on a long term basis, so that residents will develop trust to cooperate with police by providing information and assistance to achieve those three crucial goals.¹⁶

Community policing employs a variety of tactics, ranging from park and walk to foot patrol, to immerse the officer in the community, to encourage a two-way information flow so that the residents become the

Table 1. What Community Policing is Not

Community Policing is not...

- Limited or specialized policing but full service policing
- Foot patrol of the past
- Public relations
- Not antitechnology
- Soft on crime
- Flamboyant
- Independent entity within the department
- Top down approach
- Paternalistic or elitist
- Anti accountability

officer's eyes and ears on the streets helping to set departmental priorities and policies. In addition, the officer then carries this information back to the rest of the department so that problems can be solved and quality of life improved. Unlike the precursor programs...improved police/community relations is a welcomed byproduct of this approach, not its primary goal.

Community policing seeks to intervene directly in the twin problems of crime and disorder in communities by direct involvement in the community. The community-policing officer acts as a uniformed-armed presence to deter crime, but equally as important, he or she also takes action with citizen assistance to resolve problems before they erupt as crime. The officer performs myriad services, from educating citizens on preventing crime and organizing neighborhood organizations to gathering information that leads directly to the apprehension of criminals.

This source emphasized the need to look at what community policing is not and the myths that cloud the true role of community policing. This is shown in the accompanying Table 1.

Community Policing Consortium

The Community Policing Consortium is a partnership of five leading police organizations in the United States engaged in the development of community policing research, training and technical assistance. It is supported by the US Department of Justice and utilizes the concept stated below in its training modules.

Community Policing is:

- Partnership by combining the efforts and resources of the police, local government and community members.
- Collaborative effort between police and community that identifies problems of crime and disorder and involves all elements of the community in the search for solutions to these problems.

Three essential and complementary core components are: community partnership, problem solving and change management.

Training and practice in various places abroad

The practice has gained ground in various places in Africa, Canada, Australia. In the case of South Africa, training on community policing utilizes the definition of community policing:

- as a philosophy that guides police management styles and operational strategies
- establishment of community partnerships and problem solving approach responsive to the needs of the community
- based on objectives of prevention, combating, investigation of crime; maintenance of public order, protection and security to inhabitants and their property, upholding and enforcing the law

This initial set of information sources point to similar elements constituting the definition or meaning of community policing. But it is significant to note that of these, it is Cordner who included the term civilianization and its meaning can be compared to how this is perceived and defined in Philippine setting.

2.2.2.2. Clarifying "Community" in Community Policing

Understanding the "community" in community policing is essential to see the fine lines between community policing and other terms or even to see if there is a difference between community policing and other terms that appropriate the term community in police work.

Any attempt to explain and define community policing must include grappling with what the word community is intended to mean. Community can mean very different things to different researchers.¹⁷

Trajanowicz, et.al, reviewed the literature pointing out the "distinct difference between a geographic community and a community of interests a distinction blurred in the past when both kinds of community typically overlapped to cover the same population." Definitely, as he argues, "this has particular relevance to the use of community in community policing, because crime, disorder, and fear or crime can help create a community of interest within a geographic community."

An explanation of the changing meanings of community deepens understanding and sets the implications for what community policing means and how to do it. As of the 1950s, there were 94 different definitions, by content.¹⁸ It seemed that most definitions agree that *"community consists of persons in social interaction within a geographic area and having one or more additional ties."*

Trajanowicz showed that *"at the turn of the century, agrarian society with less than 10% living in cities, community hardly seemed to require definition."* Community meant that residents shared both a common geography and a common culture, mutual interdependence. According to Donald R Fessler,¹⁹ sociologists defined *"community as any area in which people with a common culture share common interests. The problem with so broad a definition is that it can be applied to anything from rural village of half a hundred families to one of our major cities."* As Fessler argued that large cities are not what we mean when we talk about communities, because the inherent depersonalization that dominate large cities militates against the cohesive sense of community.

According to Thomas M. Meenaghan,²⁰ the Chicago School technique relied on identifying central locators such as church, businesses, schools and then drawing a community's boundary lines by finding those who lived the furthest away and yet who still used these services, strongly tying the concept of community to land. On the other hand, Park²¹ saw the community as a group of people living in a specific geographic area and conditioned by the subculture or life processes of competition, cooperation, assimilation, and conflate. The unplanned life processes created so-called natural areas that not only had a defined territorial frame, but also shared special or unique cultural and social characteristics.

As Trajanowicz, et al. observed,²² the term community began to become synonymous with neighborhood when applied to areas within cities, though sociologists and ecologists continued to draw distinctions between the two terms that often tended to confuse rather than illuminate the difference. In her paper, "The Neighborhood" published in 1982,²³ Suzanne Keller defined neighborhood in terms that echo common definitions, of community, demonstrating that confusion concerning how the difference in the terms (community and neighborhood) persists today:

The neighborhood, viewed as an area or a place within a larger entity, has boundaries either physical or symbolic and usually both where streets, railway lines, or parks separate off an area and its inhabitants or where historical and social traditions make people view an area as a *distinctive unit*. Usually these boundaries reinforce each other: the physical unit encourages symbolic unity, and symbolic boundaries come to be attached to physical ones.

Trajanowicz further traces the efforts to update and refine definition of community in the 1970s focused on identifying new unifying principles.²⁴ Albert Hunger in his book *Symbolic Communities*²⁵ noted the close association among the words common, communication, and community, and posited that both language and shared symbols could help in identifying what he called the natural community. Meenaghan focused on social area analysis where census tract information was used to break out urban groups of 3,000 to 6,000 people where the data on homogeneity of economic, family, and ethnic characteristics could be used to identify the boundaries of communities. Both community and neighborhood were terms that could often be substituted for one another with little argument, as long as they were applied to ethnic enclaves, but this was becoming more the exception than the rule.

Since WWII, three profound changes have dramatically altered the concept of community. The impact of mass transit, mass communications, and mass media have widened the rift between a sense of community based on geography and one based on a community of interest.²⁶ In the rural model of the past, when a crisis occurred, for example when a neighbor's barn was burned down, neighbors linked by a common geography and a community of interest pitched in to help the farmer build a new barn.²⁷ Neighbors stuck together because the farmer who lent a hand today knew he might well need a helping hand tomorrow.

However this has changed. It is important to note that the media has contributed to self-redefinitions, from that of the community where people live to terms as baby boomer, born-again Christian, feminist, yuppie, New age, dink (double income, no kids). Consequently, these changes have implications on community policing.

To define how community is used in community policing requires defining community in two terms. Trajanowicz cites Saul Alinsky who

proposed that we begin viewing community through the prism of issues, which, in essence, constitute the most urgent kind of community of interest. Within any geographic area, the issues that provide the police with the unifying principle necessary to allow them access to the community so that they can most effectively do their job are crime, disorder, and fear of crime.

The renewed interest in defining community and the emergence of community policing seem to have taken parallel paths. Trajanowicz traced the rekindling of interest when riots exploded in the inner cities such that the community became the target for change. The initial police response to the riots was to institute community relations programs, the failed precursor to the community policing movement that has sometimes confused what the new movement does.²⁸ Most community relations programs were based on the traditional definition of community, the idea that there was a cohesive group within a specific geographic area that could be persuaded through an educational effort that the police are "good guys." Consequently, Trajanowicz et al argued, that community relations failed because they did not address the issues of crime, disorder, fear of crime that provide modern communities and the police with a mutual community of interest that can allow for a meaningful interaction.²⁹

Basically, the review is instructive for community policing as it lays down an essential principle that Trajanowicz underscored, that is: crime, disorder, fear of crime are the issues to unite the people into a community and to set the vital link of the police to the community. Restoring the traditional sense of community, through the instrumentality of the police, might prove to be the effective internal control against crime.

2.2.2.3. Tracing the History of Community Policing

It can be seen from the history of community policing that the stimulus in the shift of thinking in police work came from the dysfunctions (such as crime) in the community, which are related to the changes from rural to urban setting where people live and move. Community policing is a stage beyond the initial attempts at community public relations programs initiated by the police.

In the past, beat officers/foot officers performed a wide variety of duties in the community but according to Trajanowicz, their image was tainted because they served at the behest and direction of local politicians.

The next stage was police reform. Here, police was centralized using the scientific or classical management model. Police mandate almost focused solely on controlling crime that clipped the police services that citizens were accustomed to and which they appreciated. Police performance was measured on the criteria of response time, visibility, and reduction in crime by reporting statistics. The detective assumed the role of primary crime solver.

From Trajanowicz viewpoint, when it became evident that increasing alienation was a major flaw in the reform era of policing, efforts were made to provide links between police and community.

2.2.2.4. The Environment of Community Policing

Given the previously discussed definition and analysis by Friedman, community policing can hardly be understood separate from its contexts of environment. Citing the "planned interaction co-production Model" (by Whitaker), the environment should be elaborated to include social, public, private environments that consequently broadens the police mandate beyond criminal related activities. This wider role covers: providing social services, improving coordination with municipal and state agencies to improve urban renewal programs; and, police work together with voluntary associations and other community representatives to strengthen, empower local residential networks, and encourage self-help initiatives.³⁰

Friedman set the context of community policing in the rising crimes against persons and property known as street crimes and lack of success in controlling, reducing, fighting crime and acknowledgement of the limited capability of the police.³¹ External environment of community policing includes the characteristics of the community: size, density, age, education, income, culture, population stability, economy; the social service agencies; media.³² His review of studies showed that data converged around the following themes:

- Fear of Crime – foot patrol reduces fear of crime; communities consider reduction in fear of crime as secondary to reducing crime in their midst; community policing strategy led to improved attitudes toward police and neighborhood; decrease in level of fear of crime which is related to victimization, vulnerability to crime;

- Attitudes of Citizens toward Police – affect cooperation; image of police as good or bad determines their cooperation; community needs personal contact; implications for police — that police must be responsive. Police traits that generate positive image from community are: competence, courtesy, respect, courage, intelligence, technical knowledge;

- Attitudes of Police Officers - due to organizational and cultural variables more than the individual values of the police, and to city characteristics. The Modal police personality:

- punitive
- ethics of social responsibility
- police solidarity - job satisfaction
- job performance
- self-image and self esteem
- need to structure and control agencies less likely to accept external influence; and,

- Victimization— experiences lead to degree of cooperation with police; image of how police handled case lead to degree of cooperation with police.

From the definitions previously discussed, the significance and context of community policing may be derived essentially from the presence of crime and disorder. Its environment refers to the forces and conditions that may affect how it is carried out. The community is an essential environment since its characteristics can affect community policing. The police organization is another. And essentially, the police officers' reactions, background, training, and orientations assume a vital role when engaged in community policing.

2.2.2.5. *How it is Done*

In Friedman's discussion, Community Policing may be done with the following considerations:

- authority must be derived from community support and police professionalism;
- function is to broaden services in decentralized task force, formal and informal public relations; and,
- strategy of police uses different tactics as foot patrol and for problem solving at neighborhood level to improve quality of level and increase citizen satisfaction with police services.

Citing literature, research can have a strong influence on policing related policy by its impact on the effectiveness of service delivery. Emphasizing the role of research, Friedman states that it is useful for the following purposes:

- effective policy delivery
- determine needs
- acquire comprehensive knowledge about the community
- conceptual clarification
- effects of intervention
- research flaws

Some training manuals indicate how to do community policing. On the other hand documentation and case studies of the practice demonstrate how it is done (how it should be done) and how it was done. Initial sources, as previously cited, are observed to emphasize the following elements of practice:

- Policy declaration as basis for the implementation of community policing
 - Framework for community policing — philosophy, principles, qualities or characteristics
 - Institutional change management process — re-structuring to facilitate community policing
 - Strategy and processes for the operations

There are modules to explain the definition and framework for community policing, how it is different from the way police activities were done in the past. Modules on the implementation of community policing

include steps and processes to be undertaken and the information on skills or qualities on how to do and to get these done. Among these implementing steps for which the trainee must be equipped are: doing a community profile, planning with the community, analyzing crime, behavior responses to situations and delivery of police services, problem solving, organizing and managing.

2.3 Review of Local Literature

2.3.1 On the Concept of Civilianization

2.3.1.1. Attempts at a Definition

Part of the literature survey was the attempt to define the terms "civil" and "military," contrast or integrate, or simply draw out from these definitions the ideal characteristics of a "civilianized" PNP.

On the one hand, the term "civil" pertains to everyday life as distinguished from "ecclesiastical" or "military." "Civilian" refers to one who pursues civil life, again as distinguished from "military," "naval" or "clerical." On the other hand, "military" pertains to "armed forces" or "warfare" or to a body of armed men or soldiers. "Police" refers to a body of civil officers organized to maintain order and enforce law.³³

To understand the civilian character in the work of policing, it is contrasted with the military. For instance, to be civilian means that police revolve within the internal limits of protecting internal security; follows the doctrine of law enforcement (public safety, crime prevention, and peace and order); deals with the knowledge of law as its principal weapon; and deals with the police power of the state, among others. By contrast, to be military means transcending external boundary to protect national security and territorial integrity of the state; pursuing the doctrine of attack, search, and destroy; dealing with the use of firearms as principal weapon, and treads on the national power of the state.³⁴

Another view concedes about the same distinction: that while police doctrine is one of preservation, the military is one of annihilation; that while the weapon of the police is law being enforced, that of the military is the gun; that while civil policing adheres to the rules of evidence, court

procedures and observance of the acceptable standards of investigation, the military being mission-oriented adheres to the adage that "the end justifies the means."³⁵

That the contrasts are not absolute is perceptible in the advocacy that "military discipline is a built-in asset of the PNP that has been inherited and acquired from the hundred-year old military policing system when the PC was a part of the AFP. Discipline is a foundation and attribute that must be properly harnessed and utilized well in order to put emphasis that it is an indispensable qualification of an effective civil law enforcer in whose hands stability of the republic is at stake."³⁶

The "essence" of a civilianized PNP may be derived by answering such questions as:

- Does it mean "demilitarization"?
- Does it refer to the issue of "civil policing," a system of law enforcement in coordination and in cooperation with the community?
- Does it mean the full "civilianization" of the PNP by regarding uniformed police officers as "civil servants" covered by the Civil Service Laws?

The concept of PNP "civilianization" has evolved to admit all of three meanings. It is the *de-militarization* of a national police organization that must be a *community and service-oriented law enforcement agency* primarily responsible for the maintenance of peace and order and public safety... the PNP is NOT military, but rather civilian; that it is but proper to regard PNP members and officers as "civil servants" who must be covered by the Civil Service Laws... It is further characterized as a police force:

- Whose main function is the maintenance of peace and order.
- Under the administrative control and operational supervision of the National Police Commission.
- Under the authority of local government executives in their respective jurisdictions.
- Assists the PNP in large scale internal security operations
- Does away with military connotations

- Whose disciplinary mechanisms have shifted from court martial to civilian courts.
- To which civil services law and its implementing rules and regulations supply.³⁷

2.3.1.2 Experiences in Community Policing

Community Immersion

The Philippine initiative in community policing consists in the (1) policy declaration in the form of Republic Act 8551 or the 1998 PNP Reform Act and (2) the Community Immersion Program. In the Republic Act, the concepts stated are (1) civilian character of the police and (2) community and service oriented police. The community based training program for police recruits includes the Community Immersion Program which may be viewed as a step in line with community policing.

The Community Immersion Program objectives or desired characteristics of police relationship with the people are:

- To advocate better and closer working relationship with the local populace to build a good image through efficient performances, proper behavior and good bearing worth commending by the public;
- To keep the community well-informed of the policing activities taking place to promote goodwill and general support;
- To sustain the social awareness of the community concerning the CIP programs that are steered to community assistance and development particularly to insurgents-infected and disaster-affected areas; and
- To instigate the friendly and the hostile segments of the community towards intensifying psyops, thereby facilitating and ensuring government peace initiatives and nation unification efforts.

The philosophy of the Community Immersion Program is attaining public safety through public cooperation and bonding of public safety personnel and the community by acting together as partners with a common goal. At face value, this could be a step in line with the foreign perspectives on community policing. The program intends to provide the PNP recruits with basic competencies in performing effective and efficient public safety services.

The review of some of the researches showed that the immersion placed them in contact with the community to engage in activities that have not been traditionally part of police training nor of formal and actual police work.

Theses and papers

Theses and papers written by Master of National Security Administration degree graduates at the National Defense College of the Philippines have contributed to the documentation of recent experiences in community policing.

- Victor P. Luga (1995) examined the implementation of the New Cops on the Block (NCOB) in Metro Manila. Luga observed that in 1991 the Police Box System (PBS) patterned after the Koban System of Japan was created to improve the crime fighting effectiveness of the police organization. The system was called "*Pulis Patrol Lingkod Bayan*" (PPLB). Pilot-tested in Manila, the system suffered from lack of sustainability for a number of reasons. Outside Manila, KOBAN-patterned systems were tried out, among others as the KABABAYAN Centers, the KAUBAN in Davao del Norte, Neighborhood Crime Watch in Baguio, Adopt-A-Cop (ZONTA-Makati), and Bacolods Citizens for Unity and Peace (BAC-UP).³⁸

In July 1994, the revised PNP National Strategic Action Plan (NSAP) contained six Key Result Areas, one of which was the Prevention and Control of Crimes through Community-Oriented Policing System (COPS). "The primary goal of COPS is the prevention and control of crime through the cooperation and support of the community. The basic idea is to make public safety a shared responsibility of the community and the police."³⁹

Luga further reported of a "lingering reluctance" and "ambivalent attitude" towards community policing at national headquarters, quoting a PNP paper saying, "Community policing is a developing philosophy and may need modifications for the Philippine setting... to be sure, it is an addition to and not supposed to be a substitute for the traditional police tactics for crime prevention."⁴⁰

Luga's examination of the NCOB as implemented in Metro Manila concluded:

- "COPS... Improved police visibility, ... response time, enhanced police image but suffered deficiencies in community support; and

- COPS suffered from problems on manpower, equipment, funding and certain deficiencies in training... (although it) received favorable responses on its implementation of anti-crime programs." (Executive Summary)

- Still on the subject of COPS, Nelson J. Estares (1997) observed that COPS has not been institutionalized for the following reasons:

- Majority of PNP personnel could not correlate COPS with mainstream functions because COPS was treated more as a special project than an underlying philosophy of policing;

- COPS variants (*Kababayan Center, Neighborhood Crime Watch, Kauban, etc.*) were perceived as police-led rather than community-motivated; and

- Existing organizational policies did not address operational issues on COPS implementation.⁴¹

- Van D. Luspo (1998) offered a concept of "Communitization" that argued for a "multi-sectoral cooperation" among the community (business and affluent sectors), government (national and local) and the local police sharing responsibility to support "localized policing requirements of training, equipage, and pay."⁴²

- Filipino O. Amoguis (1998) talked about "citizenizing" the police by "devolving the police system to the barangay, evolving community resources through self-reliance, revolve maximum citizen participation in policing, involve government intervention and visibility, resolve peace and order problems and issues, and dissolve bureaucratic red tape and duplicity."⁴³

2.3.1.3. *Expectations and Demands of a Civilian Police Organization*

Theses and policy papers written in pursuit of the Master of National Security Administration degree, most of whom were PNP officers,

invoked certain principles and ideals about the formation of a civilian police. Highlights of these works are presented below.

- Romeo M. Acop (1992) wrote on the expectations of former Philippine Constabulary and Integrated National Police Officers and men on the creation of the PNP. Citing the work of Eduardo Calderon, Acop described how the police perceived themselves and how others (fiscal, judges, wardens, and barangay officials) perceived the police in terms of values. The police perceived themselves highest in the value of *pakikiisa*, reportedly the anchor of success in their career, in their family life, and in their relations with the community. Other informants viewed the police highest in the values of *pakikibagay*, *pakikipagpalagayang-loob*, *pakikisalamuha*, *pakikisangkot*, *pakikitungo*, *pakikiisa*, and *pakikilahok*.⁴⁴

Acop concluded with the following recommendations:

- Redesign organizational/operational components of PNP to develop a truly civilian police imbued with deep commitment to service; equipped with leadership and management capabilities;

- Upgrade professional standards with vigorous re-training schemes and value re-orientation and in-service training; inculcate in officers and men the dignity of police officers; devise a Performance Evaluation System; enhance professionalism and career development;

- Provide a trust fund to protect/sustain the policeman's family in case of untimely death;

- Ensure police as a paragon of good behavior by trimming fat and bellies, involvement in criminal activities which are matched with severe negative sanctions;

- Keep the police from the clutches and payroll of politicians; and

- Improve discipline by enhancing transparency in the conduct of investigating erring policemen.

- Virtus V. Gil (1994) recommended a recruitment and selection system with the following features, among others:

- An independent recruitment office centralized in a PNP directorate while contracting out a test battery and processing procedures;

- A recruitment process that amends the privilege of mayors to recommend/select their own police personnel; develops a selection process flowchart; devises a feedback mechanism; provides opportunities for training on values development, appointment processing and testing/

evaluation techniques; physical and neuro-psychiatric requirements; conducts monitoring and evaluation to determine conformance with requirements; and develops "culture fair" examinations.⁴⁵

- To reinforce the demand for enhanced discipline, Wilfredo M. Blanco (1995) recommended a comprehensive procedure on the investigation and disposition of administrative complaints against members of the PNP in compliance with "Comprehensive Plan *Pagbabago*."⁴⁶

3 Summary, Analysis, Implications

3.1 Summary and Analysis of Literature and Survey/Focus Group Discussions/Interview Data

The respondents seem to be able to make an adequate distinction between "civilianization" and "community policing." Generally, responses to the questionnaire and group discussions tended to fall along the discourses in the literature. Likewise, local literature echoed the ideas in foreign literature. In the Philippine context, civilianization referred to the concepts, behaviors, and activities related to "demilitarising" the police force; and, community policing as the increasing interaction with the community. There was greater disagreement among the police respondents regarding the need to "civilianize." In contrast, their attitude towards "community policing" was more homogeneously favorable.

The resistance to "civilianization" is probably more pronounced among police respondents as it connotes the removal of a military-like culture for which no clear alternative is seen at the moment. The civilianization of the police has its context in the historical evolution of the shifts and duality of military and civilian functions; the internal organizational sub-culture that has been hierarchical and rule-bound constituting a so-called military mindset contrasted from the civilian mindset; the nuances of Filipino culture related to the public demands for police service, perception about and regard for the police, corruption and negative social behavior; and, the individual or personal values and behaviors of the police.

Sadly, community respondents revealed a negative perception of the police. Most notably, the police have not been regarded in good faith by

the majority of the community respondents and, are seen as poor role models who are unable to fulfill their duties because they lack integrity, competence and discipline. Generally both community and police respondents recognized the gap between what they thought to be the "ideal police" and what they negatively perceived to be the "real police" in terms of values, principles and behaviors. The police respondents appeared to be cognizant of the need for transformation along a set of values associated with being an "ideal" policeman.

Both community and police respondents have a positive attitude towards "community policing" as a way to that transformation, even with some differences or gaps in their understanding and definition of the term. There seemed to be an expectation for the ideal image of the police to become the real or actual image of the police.

The adoption of community policing has to be understood in the light of the massive shortcomings of the "old" policing system which is "rules based." Police behavior, responsibilities and duties are determined by rules, regulations and hierarchies rather than initiative, discretion and consultation. The manifestations of rules-based policing constituted the militaristic style, both in dress and attitude towards communities. Under the Marcos administration the police became even more indistinguishable from the military institution in its involvement in the strict promulgation of new laws as well as its engagement in counter-insurgency operations. No discretion was allowed and consulting communities was anathema to the need to control dissent. The style of policing that evolved from this political environment was one that is largely reactive or rather incident driven. This style permits a lack of transparency, the net effect of which is a diminished trust and credibility among its supposed beneficiaries. Being incident-driven also meant that policing is inefficient and fails to prevent crime. The end result is an enormous burden being placed on the police as well as the judicial and correctional system.

Now policymakers envision an entirely new style of policing, in which greater consultation and participation by communities rather than rules are emphasized. As the review of literature has shown, "community policing is a working partnership between the police and the community to prevent crime, arrest offenders, find solutions to recurring problems and to enhance the quality of life of the community. This partnership should ensure that the lives and properties of all citizens are protected;

that the dignity of each individual is respected; and that the police is rendered with courtesy."

This concept is a new philosophy, a new set of ethos, which form the basis for policing. It requires a radical shift in the mind set, as well as, the transformation of police institutions. Greater consultation and participation is required. Police work will be proactive and transparent, thus ensuring that the police become more accountable for their actions.

Two main pillars have been identified with community policing. These consist of 1) an active partnership between the police and the community, and 2) the study of problem solving. In order to enhance active partnership it is very important that sound police-community relations exist. The strategic tools which are important building blocks for such a partnership have been identified. They include enhancement of community relations, a community-sensitive and user-friendly police service, consultation on the needs of communities, respect for human rights, cultural and gender sensitivity, continuous positive contacts with community members, discretion on the part of police officers when they enforce the law, and the establishment of mechanisms to enhance the accountability and transparency of the police.

The other side of this consultative, participatory relationship is that it can be very time-consuming, and therefore costly. It can delay project start-up and increase the demands on participants and those who are steering the process, especially when some of the main role players are unable to attend meetings due to other commitments. It can bring latent conflicts to the surface and also runs the risk of the process being co-opted or seized by certain groups or interests. This relationship is often complicated by the different interests of the stakeholders and if this are not handled carefully they often result in the withdrawal of some key stakeholders, which consequently will have an adverse effect on the process and eventually on the beneficiaries.

Although participation (and networking) costs money, it can be qualified by at least two considerations. First, the exclusion of key stakeholders can be very expensive to the program. Secondly, participation is not really a cost but a cost saver. It saves unnecessary expenses on planning and plans that will just be later on resisted. It also encourages greater accountability. When it is conducted appropriately it is itself a

source of energy – a process that helps to resolve problems and that brings about creative solutions.

Community policing should be vigilant against distorted relationships between police and undesirable elements in the community, which can thwart its very nature. The implementation of community policing is a complicated and long-term process. It is a process that gives rise to a set of new social and political relationships at all levels of society. Moreover, the social context in which community policing occurs has a major impact on the nature of these relationships, particularly in regard to the role of civil society in the process of transforming societal institutions. For this reason, implementation and monitoring requires serious attention on the values, attitudes and behavior of the players involved in the process.

The civilianization of the Philippine National Police and community policing have to be bridged in a framework that coordinates the elements for transformation. Essentially, this involves the re-direction of values, attitudes, and skills that will support organization change in the structural, functional, and operational dimensions of civilianization.

3.2 Prospects for a Philippine Public Safety College (PPSC) HRD Framework

In the context of its role, the PPSC faces the challenge of providing the human resource development component in the change processes toward fulfilling the legal mandate for the civilianization of the Philippine National Police. As human resources development is carried out and achieved by training, education, and experiential self-development, the PPSC has provided various types of training and continuing education programs, including community immersion. Understanding the nature of civilianization and community policing is necessary for the PPSC to re-design its training and education programs on the relevant knowledge, attitudes, values, skills and behavior.

The research findings can be helpful in developing the HRD framework on which the PPSC can draw and develop the thrust, content, and

strategies for specific types of training and education programs. The research findings show that there are converging perceptions on civilianization and community policing from the local and foreign literature, as well as, from individual perceptions among the various stakeholders in the national police organization and in various types of communities.

It should be pointed out that conceptualization and operationalization can continually evolve. Given this, the PPSC can initially anchor on convergence points pertaining to the (1) elements and operational indicators of civilianization; (2) approaches to institute change in the present police system; and, (3) factors that affect the change processes and institutionalization in the Philippines. Community policing is a process and an approach situated within the context of civilianization or a civilian police organization.

The HRD framework drawn from the findings of the study identifies the knowledge, attitudes, values, competencies for behavioral application of civilianization and community policing. This is an essential starting point, after which, the PPSC can evaluate its training and education programs and institute the necessary changes.

3.2.1 HRD Anchored on Convergent Perceptions of Civilianization and Community Policing

Civilianization in the Philippines is difficult to conceptualize and operationalize. This may be attributed to the historical practice of fusing military and civilian functions in the police organization and the dichotomy between the military and civilian traditions. The debate on whether the national police should be civilianized or not should have been settled by the law (R.A. 6975) in favor of civilianization of the Philippine National Police, in other words, a civilian police organization.

Community policing is the latest trend in the approach, process, and system by which police functions are carried out. This is distinguished from police community relations and community-oriented policing that may be considered as precursors of community policing. Community policing appears to be one way for the Philippine National Police to carry out civilian functions.

The civilianization of the police can be operationalized in many ways and at different levels. At the level of the organization, this can be done by changing structures, functions, procedures, and operations. The

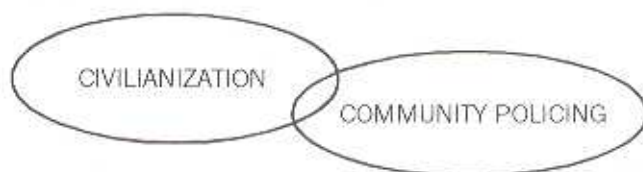


Diagram. Civilianization and Community Policing Conceptual Convergence

functions and operations can be geared toward using the community policing approach, process, and system, that can be derived from or adapted to Philippine conditions and culture, but we can still learn lessons from foreign models though.

As the literature on organization development would point out, such organizational changes need corresponding changes in values, attitudes, and skills. Consequently, it is in the arena of human resources development that the re-orientation and development of knowledge, attitudes, values, and skills are expected to take place. However, the HRD processes need an anchor in the form of a framework on which to base the content and strategy of training and educational programs.

The perceptions on civilianization in the Philippine context indicate the interaction between civilianization and community policing as shown in the diagram below. Certainly, civilianization and thereby the civilian character of the police encompasses other forms of civilian functions and operations that can include community policing. Stated in the reverse, community policing as an approach, a process, and a system has a civilian character.

The PPSC HRD Framework can focus on the concept civilianization of the police denoting a process and a state of being, hence, the civilian character of the police with the following elements and indicators:

- Principles and values governing modes of conduct
 - law as the principal weapon

- rules of evidence
- court procedures
- accepted standards of investigation
- police powers of the state
- Qualities for positive public image consistent with police performance
 - honest
 - performs duties well
 - trustworthy, with integrity,
 - congruence of public and private ethical behavior
 - credible
- Civilian functions of the police (Demilitarized functions of the police)
 - crime prevention
 - law enforcement
 - peace and order, and public safety
- Operations-Processes for implementation of functions
 - Community Policing— community immersion, social diagnosis, community service programs, information networking
 - Other programs and approaches

Thus, it may be said that a civilian or civilianized police can be the appropriate character of the PNP to do community policing. In another

Table 2. HRD Training and Continuing Education Through The PPSC

	CIVILIANIZATION OF THE POLICE		COMMUNITY POLICING	
	Content	Process	Content	Process
KNOWLEDGE				
ATTITUDES				
SKILLS				
VALUES				

sense, civilianization of the police is operationalized by doing community policing. The police organization can use civilian approaches in its operations, beginning with simply community relations, and progressing to community-oriented policing, or moving directly into the recent trend of community policing.

3.2.2 Elements of the HRD Framework

Table 3. Factors Affecting HRD for Civilianization and Community Policing

Organizational Variables	Operations-Process Variables	Contextual Variables	Individual Variables
<ul style="list-style-type: none"> ■ PNP Structure (supporting the civilian operations and processes; distinguished from the military structure) ■ PNP Functions (distinguishing civilian from military functions and operations) ■ Staffing, recruitment, ■ Performance evaluation and reward 	<ul style="list-style-type: none"> ■ Principles and values on law enforcement ■ Civilian functions and operations distinguished from military functions and operations ■ New processes and operations between police and civilians 	<ul style="list-style-type: none"> ■ Historical background of military functions and operations of the police ■ Legal Mandate for civilianization of the PNP ■ Expectations and Demands on the police (social, economic, political) ■ Positive and Negative Public Image of the Police 	<ul style="list-style-type: none"> ■ Personal goals of the police at various levels of the organization ■ Influences on the choice to join the police ■ Personal lifestyle, values, morals ■ Personal level of skills and competencies

As Human Resources Development is undertaken and achieved through training, education, and self-development experiential processes, the PPSC can take the vital role of shaping the kind of knowledge, values, attitudes, skills to facilitate civilianization and community policing by the PNP. A PPSC Framework for Human Resource Development is essential, the elements of which can be drawn from the research findings and its implications.

Table 2 below shows the knowledge, attitudes, skills, values component of any training program or educational curriculum and the proposed content to facilitate and support civilianization and community policing.

It should be noted that HRD cannot be the sole intervention for the civilianization of the Philippine National Police nor of community policing. Other variables affecting the training and education of the police are: organizational variables, operations-process variables, contextual variables, and even individual variables (Table 3). The survey and the focus group discussions provided the specific variables or factors that have to be addressed outside of the HRD-training and education interventions of the PPSC.

3.2.3 Directions of PPSC Programs

Given the new directions toward civilianization and community policing, the PPSC stands as a strategic institution to provide the much needed training and education. A review of its programs vis-à-vis the proposed HRD framework is the starting point to determine the appropriate and effective courses, develop content and processes, and provide the necessary resources and capacity building for the PPSC. ●

Endnotes

- 1 Campos, 1988.
- 2 Pobre, 2000:99.
- 3 Pobre, 2000: 99-118.
- 4 Campos, 1988.
- 5 Trajanowicz, 1988.
- 6 Robert Friedmann, 1992.
- 7 *Ibid.*, p.2, 1992.
- 8 Robert Friedmann, 1992 p.3.
- 9 Friedman citing Goldstein p.13-14.
- 10 Friedman, pp. 22-23.
- 11 Cordner, p. 2, n.d.
- 12 Cordner, p. 4, n.d.
- 13 Cordner, p.6, n.d.
- 14 Cordner, p.7, n.d.
- 15 Cordner, p. 10-11, n.d.
- 16 Trajanowicz and Carter, p. 10, 1988.
- 17 Trajanowicz, et al., p. 2, 1988.
- 18 Trajanowicz citing George A. Hillery Jr. of the University of Atlanta, 1988.
- 19 Donald R. Fessler, cited in Trajanowicz et al., 1988.
- 20 Thomas M. Meenaghan, cited in Trajanowicz et al., 1988.
- 21 Park, cited in Trajanowicz et al., 1988.
- 22 Trajanowicz, et al., p.3, 1988.
- 23 Suzanne Keller, 1982, cited in Trajanowicz et al. 1988.

- 24 Trajanowicz, p 3-4, 1988
- 25 Albert Hunger, cited in Trajanowicz et al 1988.
- 26 Trajanowicz et al, p. 4, 1988.
- 27 Trajanowicz et al, p. 5, 1988.
- 28 Trajanowicz, et al, p. 8, 1988.
- 29 Trajanowicz et.al, p.9, 1988.
- 30 Community Polce and Police Centered Co Production (Figure 1.5 and 1.6) p. 26-27.
- 31 Friedman, p. 40, 1992.
- 32 Friedman, p. 60, 1992.
- 33 Evangelista, 1998.
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- 35 Francisco, 1992.
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- 37 Francisco, 1992.
- 38 Victor P. Luga, 1995, pp. 2-9.
- 39 Luga, p.17.
- 40 Luga, pp.17-18.
- 41 Nelson J. Estares, pp. 3-4, 1997.
- 42 Van D. Luspo, 1998, Executive Summary.
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- 45 Virtus V. Gil, Abstract, 1994.
- 46 Wilfredo M. Blanco, Executive Summary, 1995.

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