

Finding Silver Lining through “My Brother’s Keeper” Squad System in the Philippine National Police

Jocelyn B. Benter
CCJE Faculty, Bulacan State University

Abstract:- This study was anchored on the idea of implementing the “My Brother’s Keeper” Squad system in the Philippine National Police as an Internal Cleansing Strategy that aims to prevent police abuses and to identify and weed out defiant PNP personnel, particularly those who are engaged in illegal activities, and impose corrective and punitive measures. It also aims to instill in all PNP personnel a strong sense of commitment, dedication, and responsibility to police work geared towards a God-centered, service-oriented and family-based life.

This study attempted to know the effects of implementing the “My Brother’s Keeper” squad system to the PNP Personnel of the Hagonoy Municipal Police Station as a corrective strategy for erring PNP personnel and the challenges encountered by the PNP personnel to its implementation.

The study adopted an action research and also used descriptive qualitative research designs to picture the effects and challenges of the PNP Personnel in the implementation of such internal cleansing strategy of the PNP.

Upon the analysis of this study, there are two themes developed in the implementation of “My Brother’s Keeper” squad system in the Philippine National Police: (1) God-centered; and (2) Service-Oriented.

The result of the study implied a clear indication that the Squad system emphasizes values formation, spiritual development and strengthening its commitment of its personnel to their profession, however, for every system implemented, it also have challenges to face on. This study also identified some challenges to improve: there are no sufficient time to internalize, no proper venue to conduct the session and hesitations to share that may lead to misunderstanding or conflict of belief/faith.

Keywords:- My Brother’s Keeper, squad system, internal cleansing.

I. INTRODUCTION

Police corruption is systemically common as one of the most corrupt governmental institutions in the Philippines. Political and economic circumstances, both historical and contemporary, combined with weak internal controls and other inadequate anti-corruption measures. Internal police corruption is a challenge to public trust, cohesion of departmental policies, human rights and legal violations involving serious consequences. Police corruption can take many forms, such as (1) Corruption of Authority, (2) Kickbacks, (3) Opportunistic Theft, (4) Shakedowns, (5) Protection of Illegal Activities, (6) The Fix, (7) Direct Criminal Activities, and (8) Internal Payoffs <https://academic.oup.com/socpro/article-abstract/21/3/423/2925122?redirectedFrom=PDF>

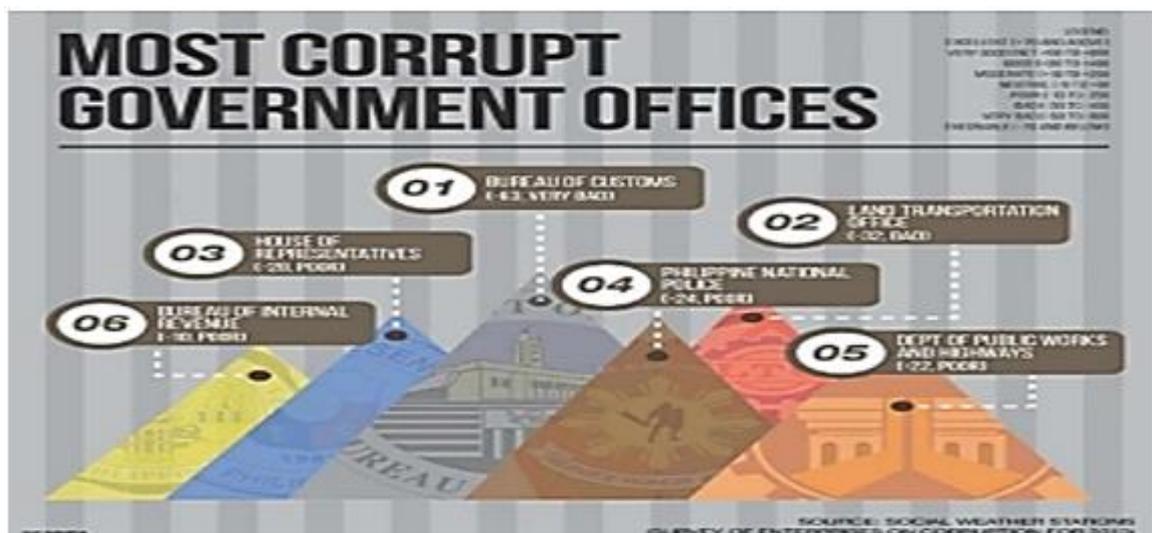


Fig 1:- Most Corrupt Government Offices

Reference: https://www.slideshare.net/brianbelen/corruption-in-the-philippines?next_slideshow=1

In July 2013, the Philippine National Police (PNP) was ranked as the most corrupt institution in the Philippines, according to a survey by the Global Corruption Barometer of the anti-corruption watchdog Transparency International. Alexis Romero wrote in the Philippine Star, “The survey showed that 69 percent of surveyed Filipinos believed police personnel were corrupt, 64 percent believed public officials and civil servants were affected by corruption, while 58 percent had the same view on political parties. The media and religious institutions were perceived to be the least affected by corruption with 14 percent and 15 percent, respectively. The military was deemed corrupt by 43 percent of the respondents. The Global Corruption Barometer has been gathering the corruption views and experiences of people around the world since 2003. This year’s survey covered more than 114,000 respondents in 107 countries. [Source: Alexis Romero, Philippine Star, July 11, 2013] http://factsanddetails.com/southeast-asia/Philippines/sub5_6f/entry-3911.html#chapter-6

With recent negative media coverage concerning police officers, police corruption has become a major topic. Police officers seem to be making more questionable and unethical decisions according to the media. With these questionable actions, the idea that police officers are corrupt has been a steadily growing opinion. <https://www.bartleby.com/essay/The-Corruption-Of-Police-Corruption-F3AAYAECFL9X>

The PNP Internal Cleansing Strategy aims to prevent police abuses and to identify and weed out defiant PNP personnel, particularly those who are engaged in illegal activities, and impose corrective and punitive measures. It also aims to instill in all PNP personnel a strong sense of commitment, dedication, and responsibility to police work geared towards a God-centered, service-oriented and family-based life.

<https://www.pna.gov.ph/articles/1077746#:~:text=The%20PNP%20Internal%20Cleansing%20Strategy%20aims%20to%20prevent%20police%20abuses,impose%20corrective%20and%20punitive%20measures.>

IMPLAN 16/2019 “My Brother’s Keeper” (SQUAD ORGANIZATION) of Bulacan Police Provincial Office launched on March 18, 2019 – mandating all COPS, FCs and Section Chief HBPO to implement the squad system. Its mission is the Provincial Director in its strong desire to clean up the ranks of Bulacan PPO in accordance with the Internal Cleansing Strategy to identify and weed out defiant PNP personnel of this Police Provincial Office particularly those who are engaged in illegal activities and impose corrective and punitive measures and instill a strong sense of commitment, dedication and responsibility to police work.

This IMPLAN implies a much higher level of responsibility to closely supervise all personnel to include the development of their individual tasks provided in their job, descriptions, designations and tasks. This will be spearheaded by their respective squad leaders closely

supervised by their Immediate Supervisors and Unit Commanders at the Provincial and Regional level.

This IMPLAN will be executed to all units of PRO3 from Regional Headquarters down to Police Stations/Platoons PMFC shall organize an eight (8) man squad that will be led by a Senior Non-Commissioned Officer (in case there is no Senior Non-Commissioned Officer a Junior Non-Commissioned Officers or NUP may designated). Retrieved in Bulacan Police Provincial Office – IMPLAN 16/2019 Memorandum on April 15, 2019.

Fulo said “my brother’s keeper” squad system will be a “long-range intervention” to ensure the success of the PNP’s internal cleansing program, which includes three approaches: preventive, which is the squad concept; restorative or sending erring police officers to re-training; and punitive, which involves dismissal, suspension or demotion of police officers.

This strategy has five phases of implementation -- prevention, reformation, validation, case build-up and negation or the conduct of appropriate police action or legal offensive against PNP personnel involved in illegal activities.

Albayalde said the newly launched program will be a more effective re-training program to correct misdemeanors and other less serious prohibited acts committed by errant police personnel. Thus, heeding my call to develop esteemed and highly reputable police personnel, the PNP Training Service launched the 30-day Focused Reformation/Reorientation and Moral Enhancement for Police Officer in Line with Internal Cleansing Efforts (FORM POLICE),” added. <https://www.pna.gov.ph/articles/1077746> on July 2, 2020.

II. RESEARCH PROBLEM

➤ *The Situation:*

Today, the country is faced with tough challenges economically, politically, and socially. Government has tried several programs that would try to change the perspective of our countrymen. These are campaigns that call for a change in perspective that would ideally promote peace and order in our country. In 1989, the republic acts 6713 code of conduct and ethical standards for public officials was formulated. It was followed by presidential proclamation no. 62 otherwise known as moral recovery program. In 1997, the DECS Values Enhancement Program formulated the UNESCO National Commission of the Philippines, Education Committee Project. The ultimate goal of that government through these initiatives was to attract change in the people’s way of life and make an impact to their family, community, and country. The question is: “How can each citizen realize the meaning of change?” A change in the way of life where God will be the center, a change of life where every public servant shall become service-oriented, and a change of life wherein the family being the core institution established by God shall be the ultimate base of core values. From the PNP-Regional

Office 3 Internal Cleansing Program – Session Manual in My Brother’s Keeper.

➤ *The Need:*

As the world system evolves together with the emerging problems in the society, there is a need for a direct solution to the immediate problem. The problem might not be the environment to where the people exist; the ultimate problem that we need to address is the people itself. There is need for a change in our lives; not external but internal. There is a quote that says, “The heart of the problem is the problem of the heart”. From the PNP-Regional Office 3 Internal Cleansing Program – Session Manual in My Brother’s Keeper.

➤ *The Ultimate Solution:*

There are more than enough ways to change a man internally. It might call it internal cleansing; not physical but values-based cleansing. The drive to immediately promote internal change shall be bordered by the concept, “GOD-CENTERED, SERVICE-ORIENTED, FAMILY-BASED LIFE”. The cascading of this concept shall be brought to the attention of the individuals by allowing them to listen, conceptualize, internalize, and apply the important values and principles to be discussed in every session. From the PNP-Regional Office 3 Internal Cleansing Program – Session Manual in My Brother’s Keeper.

➤ *Rationale*

The PNP Internal Cleansing Strategy aims to prevent police abuses and to identify and weed out defiant PNP personnel, particularly those who are engaged in illegal activities, and impose corrective and punitive measures. It also aims to instill in all PNP personnel a strong sense of commitment, dedication, and responsibility to police work geared towards a God-centered, service-oriented and family-based life.

❖ *Research Objective*

The study aims to know the effects of implementing the “My Brother’s Keeper” squad system to the PNP Personnel as a corrective strategy for erring PNP personnel.

❖ *Research Questions*

- What are the effects of implementing the “My Brother’s Keeper” squad system to the PNP Personnel as a corrective strategy for erring PNP personnel? (include literatures in the background)
- What are the challenges encountered by the PNP Personnel in the implementation of the “My Brother’s Keeper” squad system? (leadership)

❖ *Definition of Terms and Concepts*

Family-based life is a change of life wherein the family being the core institution established by God shall be the ultimate base of core values.

Finding Silver Lining is finding a sign of hope or a positive aspect in an otherwise negative situation. <https://www.dictionary.com/browse/silver-lining#:~:text=A%20silver%20lining%20is%20a,found%20in%20every%20bad%20situation>.

God-centered means putting God first and allowing all activity in life to flow from the premise that God's priorities are the priorities of the individual. <https://www.enotes.com/homework-help/what-does-god-centered-mean-what-some-steps-being-362314#:~:text=Being%20God%2Dcentered%20means%20putting,the%20priorities%20of%20the%20individual>.

Service-oriented public servant must be able to display positive attitudes and behaviors, which demonstrate an awareness and willingness to respond to public in order to respond to and meet their needs, requirements and expectations <https://www.csu.edu/humanresources/empdev/documents/CustomerServiceOrientation.pdf>

Squad concept emphasizes values formation, spiritual development and strengthening family ties of its personnel through dividing the PNP personnel per squad to have some religious interventions like bible study, etc.

❖ *Scope and Limitations*

The study focuses on the effects of implementing the “My Brother’s Keeper” squad system to the PNP Personnel as a corrective strategy for erring PNP personnel. This study shall focus on one squad team from the PNP personnel assigned in the Hagonoy Municipal Police Office, Hagonoy, Bulacan. Per squad team has five to eight members, one Leader and one Values/Life Coach. The researcher will get the 100% participation of one squad team.

The study will be dependent on the responses of the participants based on their actual experience from the first session until present, therefore the result of this study will be solely based on the answers given to an open-ended interview questions based on that it is to be assumed that the respondents will be thoughtful, and honest in providing accurate data or information.

This study will not cover other squad team in Hagonoy Police Municipal Station and will not covered any other internal cleansing program implemented by the PNP.

III. CONCEPTUAL FRAMEWORK

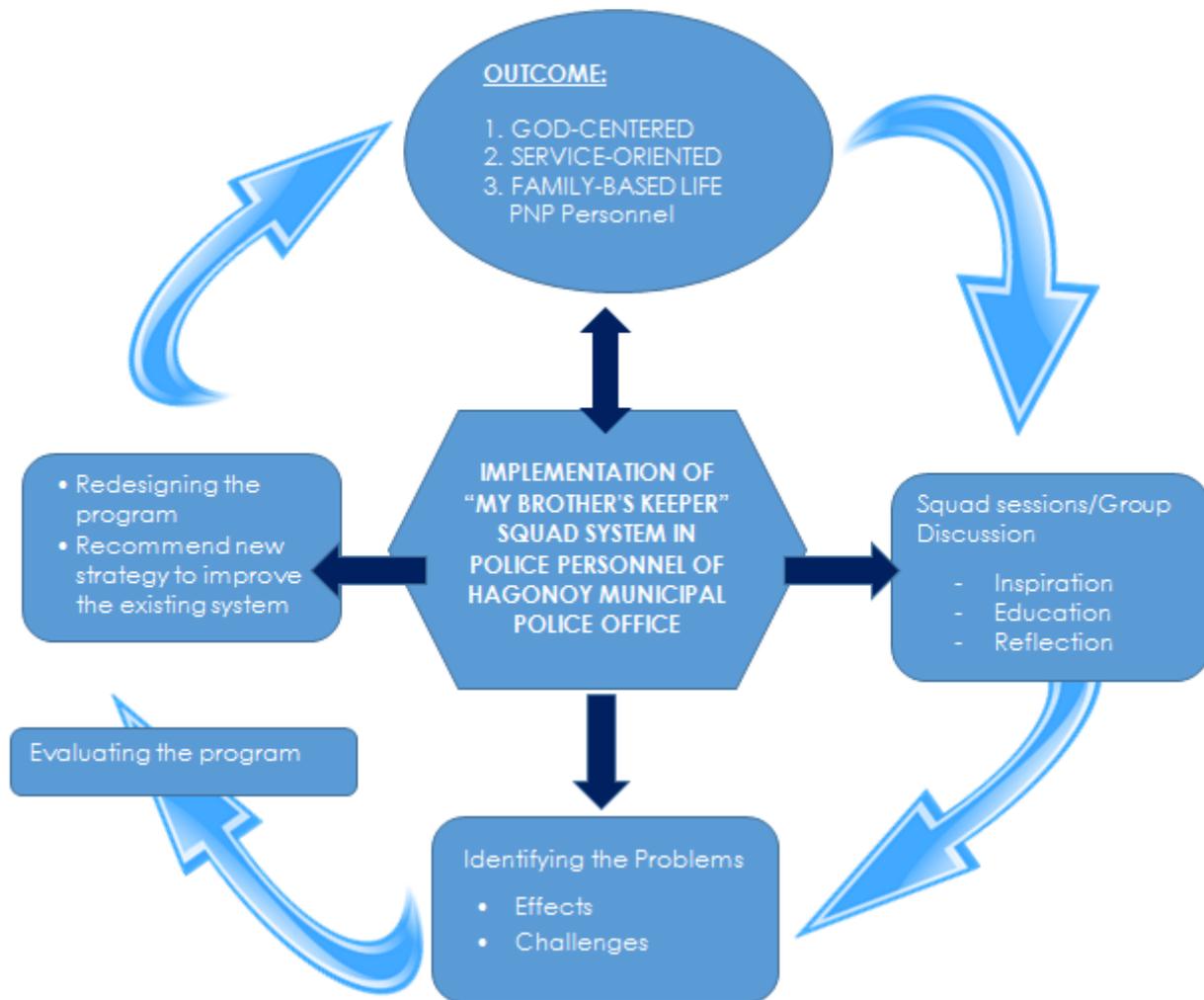


Fig 2:- Conceptual Paradigm of the study

The conceptual paradigm of the study shows the implementation of “my brother’s keeper” squad system in Personnel of Hagonoy Municipal Police Office having five to eight members per squad with one team leader and a values/life coach.

Squad sessions are being conducted to read bible verses that the personnel should be inspired by the bible testimonial sharings or stories, what do they learned and how it will be applied to their daily lives.

However, every system being implemented can have problems to be encountered, this study considers two major problems which are: to know what are the effects of the system to the squad team and what are the challenges encountered. Open-ended interview question will be conducted, data gathering and analysis will be employed.

After gathering all data and analysed, evaluation of the system was reviewed.

As to the result of this action research, redesigning the program or recommending new strategy to improve the existing system to meet the ultimate goal or outcome of the

system which is the PNP personnel should be a god-centered, service-oriented and family-based life individuals.

IV. METHODOLOGY

➤ *Research Method*

The research methodology used is an action research. Action research refers to a wide variety of evaluative, investigative, and analytical research methods designed to diagnose problems or weaknesses of the organizational system it help the researcher develop practical solutions to address them quickly and efficiently. The general goal is to create a simple, practical, repeatable process of iterative learning, evaluation, and improvement that leads to increasingly better programs.

➤ *Research Design*

The researcher used qualitative descriptive design. This type of research describes a situation of a given state of affairs in terms of special aspects or factors. What may be described are characteristics of individuals or groups on their environment or conditions such as performances, effectiveness and others.

➤ *Population and Sampling*

The researcher deployed purposive sampling in the respondents' convenient time to conduct the interview.

➤ *Instrument*

The qualitative approach to this study allowed the researcher to describe in depth the experiences and effects expressed by the respondents who undergone squad system. The primary data sources used was unstructured interview (open-ended) questions. The data collected through the open-ended questions were recorded in the participants' own words through the process of call, text messaged, messenger chatted and transcriptions. The text of the interviews and questions served as the primary source for interpreting and analyzing data. The interview is more than a session of questions asked by the interviewer that stimulate answers from the interviewees. The role of the interviewer is vital. The role of the interviewer is to make it possible for the person being interviewed to bring the interviewer into what was the effect of the implementation of the squad system. In addition, interview was also conducted to the Values/Life Coach of the team to further engaged information gathering. The quality of the information obtained during an interview is largely dependent on the interviewer. How the interviewer sees his or her role and the participant's role and how the interviewer constructs questions and conducts the interview make the interviewer the most crucial tool in the research process (Patton, 1990). To be trustworthy, qualitative studies must satisfy the constructs of credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). To ensure trustworthiness, all interview questions were kept the names of the student participants confidential and all names of persons and places throughout the study have been replaced with pseudonyms to protect the privacy of participants and to assure their continued anonymity.

<https://dc.etsu.edu/cgi/viewcontent.cgi?article=1875&context=etd>

➤ *Procedure*

To avoid harm to participants, the researcher adhered to the following procedures which served as a sequential guide for recruiting and informing participants, and validating findings. 1. The researcher sent an email addressed to Chief of Police in Hagonoy Municipal Police Station to discuss the (a) purpose of the study, (b) procedures for protecting participants' rights, (c) potential risks, (d) procedures related to confidentiality and the limits of confidentiality, and (e) how the interviews will be conducted based on the convenient time and means for the participants (e.g., phone calls, text messaging, social media account). 2. After receiving an approval response from the Chief of Police, the station gave contact details of all potential participants. 3. The researcher, left a text message to discuss the procedures, and requested a consent from the target participants. 4. The researcher conducted phone patch, text messaging and social media means of interviews with the participants who agreed to participate. 5. During the individual interviews, the researcher asked participants to respond to all questions/queries. The researcher further

asked probing questions if a participant's response illustrated that he/she did not fully understand the questions that I asked. For example, when participants were not able to provide meaningful responses to interview questions, the researcher followed up with the following questions: (a) can you tell me more? (b) How do you oftenly apply the preaching in your daily life? 6. The researcher redirected participants if they began sharing more information about their past experiences before the squad system was implemented (if there are changes, if any); 7. At the end of each interview, the researcher reviewed responses with each participant to verify the accuracy of interview transcripts and to have participants determine the accuracy of my interpretations of the responses. 8. All accomplished interview notes were stored for data analysis and interpretation.

➤ *Ethical Considerations*

The participants in this study were active members of a squad team in Hagonoy Municipal Police Station. Protecting the research participants, developing trust with them, and promoting the integrity of the research were crucial to the success of this study (Creswell, 2009).

➤ *Data Collection*

The main sources of data for this qualitative inquiry were participants' responses to interview questions. The researcher collected all pertinent data in one interview call/text/chat session with each participant. The researcher used an audio call recording to record to some participants "naturally occurring interactions" with participants and notes to capture participants' reactions and responses to questions. (Rudestam and Newton (2007).

V. RESULTS AND DISCUSSIONS

The purpose of this study was to gain an understanding on what are the immediate effects of implementing the "My Brother's Keeper" squad system to the PNP Personnel of the Hagonoy Municipal Police Station. Research tools used to collect data included the open-ended interview questions that captured the voices of participants who volunteered to share their stories:

- What are the effects of implementing the "My Brother's Keeper" squad system to the PNP Personnel as a corrective strategy for erring PNP personnel?
- What are the challenges encountered by the PNP Personnel in the implementation of the "My Brother's Keeper" squad system?

Upon the analysis of this study, there are two themes developed in the implementation of "My Brother's Keeper" squad system in the Philippine National Police: (1) God-centered; and (2) Service-Oriented.

➤ *God-Centered*

“My Brother’s keeper” squad system has embarked on the initiative to mold the police forces in the country as God-centered servants. Emphasizing the value of putting God first by the PNP personnel by reflecting in their thoughts and deeds the words of God.

The response of the participants to answer the question number 1 of this study said,

“The effect of squad system for me is that it enhances my relationship to God. I became more committed to him and I constantly talking to God by praying. And most of all I surrender my everyday living to God. Squad system makes me feel that I am not alone because God is within me that helps me, my family and motivates me to my work”

“Squad system that the PNP implemented taught me so many things that I need to prioritize and value the most, it made me realized the importance of family and work. I became more dedicated and passionate to the job that I'm with and most importantly my faith in god became the center of my life the reason why I am strong and able to survive amidst pandemic. Lastly, I would like extend my heartfelt thanks for this program because it change lives. I am now with a happy and brave soul that with God all things are possible!”

Based on the responses of the participants, the “My Brother’s Keeper” squad system of the Philippine National Police continuously molding the PNP personnel to become a God-centered servants.

According to Blumberg (2019), although law enforcement agencies can support their employees’ affiliation with any religion as well as those who are nonbelievers, it is important for police agencies to promote all officers’ commitment to non-religious spiritual practices. On one hand, spirituality can help officers maintain their sense of purpose and meaning, which provides some insulation from the deleterious effects of repeated exposure to human suffering. At the same time, although “spirituality might be associated with a slight reduction in burnout,” other factors, such as officers’ ethnicity and level of family support, also impact stress levels. There have been some mixed findings about the specific benefits of spiritual practices among police officers.

➤ *Service Oriented*

“My Brother’s keeper” squad system also embarked on the initiative to strengthen the police forces in the country as service-oriented individuals. It strengthen the PNP police capability aimed towards the effective delivery of the basic services to the citizenry.

The response of the participants that supports that “My Brother’s Keeper” is intended to strengthen the PNP service-oriented force, said:

“Squad system has helped me improve myself. The way that I act even the manner of how I speak. It made me more passionate and dedicated to my work. It builds me a sense of leadership that made me realize that being a good leader requires being open to the ideas, thoughts or opinions of others. That each of us has a different ways on leading and following that we need to cope up with”

“It serves as my constant reminder in my commitment as a police officer – “MakaDiyos, MakaTao at MakaBansa” and because of this system, it refreshes me by doing good deeds”

Based on the responses of the participants, that the “My Brother’s Keeper” squad system became an instrument to strengthen the commitment to service of the PNP personnel.

Spirituality relates to the place of work as 'spirit at work' and entails becoming aware of your higher self, within which one seeks to be purposeful in life and work (Kinjerski & Skrypnek 2004:319; Schreuder & Coetzee 2011:11). It is also concerned with cherished relationships with both a higher force and other people (Mohan & Uys 2006:58). Connectedness with people is part of the need for self-actualization in Maslow's hierarchy of needs, which motivates some people (Theron 2009:132). Motivation involves spiritual purpose which includes being driven by a need for spiritual wholeness, deeper meaning and the search for creative self-expression through work and relationships (Coetzee & Roythorne-Jacobs 2007:162). 'Spirit at work' comprises interpersonal, physical, emotional, mental and spiritual characteristics, and this definite state entails physiological stimulation and positive affect (Kinjerski & Skrypnek 2004:26). However, Naidoo (2014:3) cites Ali and Gibbs (1998) and shows that the work ethics of believers may also bring about disadvantages such as discrimination because of spiritual beliefs (Karakas 2010:26). Notwithstanding, adopting spirituality on a personal level also prompts people to consider ethical aspects, which leads to individual and societal transformation (Kourie 2009:168; Naidoo 2014:1). Hence, the benefits of spirituality in the workplace seem to outweigh the disadvantages (Van Tonder & Ramdass 2009:2), with its motivating energy facilitating service regardless of challenges (Kinjerski & Skrypnek 2004:28), which increases commitment and productivity (Naidoo 2014:1).

http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222017000300005

Question no. 2, what are the challenges encountered by the PNP Personnel in the implementation of the “My Brother’s Keeper” squad system?

That most of the respondent answered, there are no sufficient time to internalize, no proper venue to conduct the session and hesitations to share that may lead to misunderstanding or conflict of belief/faith.

Interview conducted to the participants to answer the question number 2 are:

“Para sa akin, mas maganda kung nkagather kami s closed room na less distraction, kasi ang nangyayari habang nkaduty sila dun ako nagprepreaching, kaya mostly sa kanila nahihiyang magshare kasi mraming ibang nkakarinig, at nakakaistorbo rin yung may bigla silang gagawin, nawawalan kami ng focus lalu na sila, sa madaling salita, lack of internalization kung ano at paano nila isasabuhay”.

“The squading system is difficult at first but the member of the group will soon be able to adopt the changes to their daily routine, it is also difficult to involve ourselves to one of the member because of fear of them having disagreement or misunderstanding, but then again as the system goes on, it builds up the connection to all members and the group will slowly grow until such time all are connected and adjustment is just a simple way of understanding each other”.

Canda and Furman (1999) noted that two particular objections have arisen in the endeavor to define spirituality. One conflict has been between descriptions of spirituality too limited to capture the full scope of spirituality and language so general that the concept of spirituality becomes oversimplified and standardized. The former has been disputed for alienating individuals with spiritual ideas outside of mainstream tradition, and the latter criticized for precluding vibrant explanations of the spiritual (Canda & Furman). The second disparity has emerged in differences of opinion about whether spirituality entirely is ineffable or, in at least some of its features, an observable dimension. Some perspectives have maintained that mystical experiences transcend 52 language, and that religious and spiritual features cannot be reduced to parts; another point of view has asserted it is a mistake to confuse descriptions of the spiritual with their referents and to deny spiritual explanations germane to studying and engaging spirituality because of this error.

Overall, the findings of the study reveals that the implementation of “My Brother’s Keeper” squad system in the Philippine National Police met its aims to instill in all PNP personnel a strong sense of commitment, dedication, and responsibility to police work geared towards a God-centered, service-oriented and family-based life with a minimal identified problems encountered.

Corruption in the Philippine National Police goes a long way of combating it. Police administrators passes, policies are continually passes through to address the internal problems of the organization to its erring personnel especially who are engaging to illegal activities and many forms of corruption.

Internal cleansing program such as “My Brother’s Keeper” Squad system in the Philippine National Police was implemented to believe that strengthening the spiritual aspect of the police personnel will address its unethical and immoral activities which until now it proven to be effected.

As to the recent observations, the involvement of the PNP personnel in corruption were lessen, and it further strengthen the police personnel’s capability that aimed towards the effective delivery of their commitment to serve its citizenry

VI. CONCLUSION

After the careful analyses of the findings, the researcher came up with the following conclusions:

- The “My Brother’s Keeper” squad system of the Philippine National Police continuously molding its personnel to become a God-centered servants.
- The identified effects of the “My Brother’s Keeper” squad system is it became an instrument to strengthen the commitment of the PNP personnel to the service.
- There are also identified challenges in the implementation of the “My Brother’s Keeper” squad system in the Philippine National Police but in its minimal sense that can be addressed immediately and doable.

RECOMMENDATIONS

The complexities of modern policing require law enforcement agencies to expand how officers are trained to do their jobs. But in todays, it is not already sufficient for police personnel to focus solely on the law or on perishable skills; such as arrest and control; defensive tactics; driving; and firearms.

This research recommended the following:

- There will be a strict monitoring scheme by the organization to monitor all personnel in the implementation of the My Brother’s keeper – the squad system;
- There should be an allotted period wherein the squad teams have focused commitment on the session for the team to internalize the bible sharings and preachings.
- There should be a convenient and closed-room venue in conducting the session to avoid any kinds of disturbances and distractions.
- Part of the PNP training to the newly recruited personnel should address the critical importance of infusing academic training with the spiritual uplifting curriculum essential for officers to meet the contemporary challenges of police work. this may improve officers’ spiritual wellness as well as promote relationships between with God and to lessen its involvement to any anomalies of the organization;

REFERENCES

- [1]. Andrade, Jeanette. Article on PNP launches cleansing program published on Philippine Daily Inquirer published on July 10, 2019. Retrieved from <https://newsinfo.inquirer.net/1139875/pnp-launches-cleansing-program> on July 6, 2020.
- [2]. Blumbert, Daniel M. et. al (2019). New Directions in Police Academy Training: a Call to Action. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6950698/> on August 12, 2020
- [3]. Calica, Aurea (2019). Article on PNP Serious About Bible Study For Cops, Staff published on The Philippine Start on October 10, 2019. Retrieved from <https://onenews.ph/pnp-serious-about-bible-study-for-cops-staff> on July 6, 2020.
- [4]. Dalizon, Alfred P. (2020). Article on PNP steps-up internal cleansing drive prevention approach published in Journal Online on February 11, 2020. Retrieved from <https://journal.com.ph/editorial/opinion/pnp-steps-internal-cleansing-drive-prevention-approach> on July 13, 2020.
- [5]. Llanas, Jonathan. Article on PNP sets new policy for internal cleansing published on October 7, 2019 Retrieved from <https://www.sunstar.com.ph/article/1826566/Baguio/Local-News/Philippine-National-Police-sets-new-policy-for-internal-cleansing> on July 6, 2020
- [6]. Jacobs, Rochelle, & van Niekerk, Annelize. (2017). the role of spirituality as a coping mechanism for South African traffic officers. *HTS Theological Studies*, 73(3), 1-6. Retrieved from <https://dx.doi.org/10.4102/hts.v73i3.4344> on August 14, 2020.
- [7]. O'Brien, R. (2001). Um exame da abordagem metodológica da pesquisa ação [An Overview of the Methodological Approach of Action Research]. In Roberto Richardson (Ed.), *Teoria e Prática da Pesquisa Ação [Theory and Practice of Action Research]*. João Pessoa, Brazil: Universidade Federal da Paraíba. (English version) Retrieved from <https://youthsextion.files.wordpress.com/2011/04/14action-research.pdf> on July 6, 2020.
- [8]. Roberto Richardson (Ed.), *Teoria e Prática da Pesquisa Ação [Theory and Practice of Action Research]*. João Pessoa, Brazil: Universidade Federal da Paraíba. (English version) Available: <http://www.web.ca/~robrien/papers/arfinal.html>. Retrieved on July 6, 2020)
- [9]. Stephens, Darrel W. (2011). Police Discipline: A Case for Change. *New Perspectives in Policing* June 2011. National Institute of Justice, Harvard Kennedy School Program in Criminal Justice Police and Management. Retrieved from <https://www.ncjrs.gov/pdffiles1/nij/234052.pdf> on August 3, 2020.
- [10]. The Philippine Star Article on October 10, 2019 entitled PNP Serious about Bible Study for Cops, Staff. Retrieved from <https://onenews.ph/pnp-serious-about-bible-study-for-cops-staff> on July 6, 2020.
- [11]. Ursitti, Antoinette M. (2011). A Quantitative Assessment of Spirituality in Police Officers and the Relationship to Police Stress. Olivet Nazarene University Digital Commons@Olivet. School of Graduate and Continuing Studies. Retrieved from https://digitalcommons.olivet.edu/cgi/viewcontent.cgi?article=1034&context=edd_diss on August 14, 2020.

➤ Internet websites:

- [12]. <https://www.bartleby.com/essay/The-Corruption-Of-Police-Corruption-F3AAYAECFL9X>
- [13]. http://www.pnp.gov.ph/images/publications/PNP_Annual_Report_2018.pdf