

# Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan

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DOI: <https://doi.org/10.51244/IJRSI.2026.1315PH00032>

Received: 02 February 2026; Accepted: 08 February 2026; Published: 25 February 2026

## ABSTRACT

The Police Community Affairs and Development is a strategic initiative of the Philippine National Police (PNP) designed to promote mutual trust, cooperation, and active participation between law enforcement and the community in maintaining peace and order. Its primary aims to build strong partnerships that foster public safety, crime prevention, and inclusive governance through respectful dialogue and collaboration. This study aimed to assess the level of implementation and level of effectiveness of Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan. Through mixed-method research design, including survey questionnaire and interview guide involving both PNP personnel and IP community members as the respondents of this study. Based on the findings, the Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan is highly implemented and highly effective. The study identifies key issues such as lack of funding and mobility, cultural differences and language barriers, and insufficient police manpower and equipment. Despite these challenges, the program has shown positive results in improving community engagement and building trust. The study recommends targeted interventions such as increased budget support, cultural competency training, personnel augmentation or reassignment and provide necessary equipment, and stronger collaboration with local government units and NGOs. The findings highlight the importance of culturally responsive policing and sustained community partnerships in achieving long-term peace and security in indigenous areas.

**Keywords:** Police-Community Affairs, Indigenous People, Philippine National Police, Program

## INTRODUCTION

Police-Community Relation is a slowly evolving policing system that is being adopted by police organizations worldwide. This policing system can be equated with diplomacy such that even the subjects of policing actions view the system as the most acceptable form of police-community interaction to ferret out crimes, ensure public safety, or maintain peace and order (PNP-MC-2019-046).

Edward Davis, the Chief of Police of California from 1969-1978, postulated that the ability of the police to perform their duties is dependent upon public approval of police existence, actions, behavior, and the ability of the police to secure and maintain public respect. The police feel public acceptance when its existence, actions, and behavior are not routinely criticized, maligned, or branded with unacceptable languages or treated with synonymous situation that can already be considered as a hostile environment. The need for public acceptance is imperative as it will truly be difficult for police officers to work under a stressful scenario as it can also spark human emotions and cultivate friction points (PNP-MC-2019-046).

## LITERATURE REVIEW

Police work is intrinsically reactive. A police officer is never called when things are going well. They are only called when there is problem usually a critical one. It is only natural that police receive criticism for what they do. After all, any occupation charged with the responsibility of bringing order out of chaos or enforcing the rules like - baseball umpires, building inspectors, referees, etc. - are controversial positions (PNP-MC-2019-046).

Therefore, police officers have only a set of narrowly defined objectives - and a body of law that is continually subjected to revision and interpretation - to guide them. Given the urgency of the plight in which police usually

find themselves, it is a wonder that the police are able to perform their duties with as little controversy as they do. There is no question that many times police are forced to act intuitively. Yet, this is not the characterization of police that is rendered to the public. Police work is rarely presented to the public in a positive light. The mainstream liberal media seem to think that police work is not entertaining unless it is in a dilemma (PNP-MC-2019-046).

The public and police operations are so linked. Since the foundation of the entire police system is public trust, when there is no justification for high levels of public trust, police efficacy could be reduced overall. Police agencies are less likely to have public trust, support, collaboration, and voluntary compliance if officers carry out their tasks in a manner that is inconsistent with people's expectations. In contrast, citizens are more likely to follow police orders if police agencies retain a high level of public trust in them, which lowers crime and disorder levels and enhances neighbourhood quality of life (Lim & Kwak, 2022). Moreover, public faith to police in Ethiopia is lesser than other public institutions, according to the World Survey Result, 40.8 percent of the community trust the police in the country (Haerper et al., 2022).

Police departments across the United States generally accept the importance of a strong community relationships in the maintenance of public safety. From hiring more officers to delegating daily departmental patrols, community control fosters collaborative interactions between police and citizens to break down symbolic and institutional barriers, enhance accountability, officer accountability and overall enforcement (Cheng, 2019). Connections between police officers and the communities they serve shift in levels of push and cooperation. While center- and upper-class neighborhoods regularly have neighborly relationships with their neighborhood law authorization offices, inhabitants of inward cities are more likely to doubt or fear police officers (Levan, 2019). In order for the police to effectively meet the needs of any community, a strong sense of trust in law enforcement is crucial. This trust is vital for enabling basic interactions and may also play a pivotal role in crime control and upholding order within communities with unique requirements.

According to RA 8551, "The Philippine National Police shall be a community and service-oriented agency for the maintenance of peace and order and public safety. The PNP shall be so organized to ensure accountability and uprightness in police exercise of discretion as well as to achieve efficiency and effectiveness of its members and units in the performance of their functions".

The police are responsible for trying to make communities safe by working to prevent criminal acts and enforcing the law. They are accountable to the community and its assessment of police successes and failures in preventing, fighting, and solving crimes. The police must also be open and transparent when dealing with the community and describing crime-fighting efforts.

In 2002, the Police Community Relations (PCR) Master Plan was crafted to synchronize and harmonize both policies on the information and communication strategy, dubbed as "SANTINIG", and on community organizing and mobilization, known as "SAMBAYAN". These became the two-pronged strategy implemented for internal and external audiences (PNP-MC-2019-046).

Police Community Relations (PCR) is the heart and soul of policing. This innovative concept has placed the PNP in the forefront of friendly and nurturing relations with the community on the premise that every police officer must be a PCR practitioner. This PCR model has evolved into a well-rounded approach known as, Police Community Affairs and Development (PCAD). The paradigm shift is a result of leveling up by sustaining and expanding a sense of community. With this realization, PCAD has translated its local actions to lead and place the human being at the center of community affairs and development (PNP-MC-2019-046).

It illustrates the Police Community Affairs and Development (PCAD) as the new face of PCR which has three interrelated dimensions used as the major tools to accomplish its (PCAD) programs, activities and projects (PAPs), namely: Community Affairs and Development (CAD), Public Information (PI), and Information Development Operations (IDO). These three aspects make up a complete PCAD strategy (PNP-MC-2019-046).

The new strategy strengthens the linkages between the PNP and its stakeholders, and promotes non-traditional systems of engaging the public, as it lays a stronger foundation in creating active partnerships to achieve lasting peace and sustainable development ideally, all these can begin in every community (PNP-MC-2019-046).

The three dimensions of PCAD aim to secure the community against the forces that disrupt public safety and security, such as crime, terrorism and insurgency and other forms of hostilities. In the effort to inform, engage and influence, and lead, all activities shall be aligned to support the PNP to counter adversaries and solve crime and public safety problems in the localities. Sustaining PCAD strategy, IDO, PI and CAD activities shall be carried out with emphasis to complement each dimension, be objective in its purpose, and with high regard in upholding the Rule of Law (ROL) and in respecting human rights (PNP-MC-2019-046).

In the province of Sultan Kudarat, community policing is a crucial strategy employed to effectively uphold public order and safeguard the welfare of its residents. However, to sustain an effective social structure, law enforcement officials are required to uphold public order while simultaneously upholding the fundamental human rights of individuals. This would enhance the level of engagement between community citizens and law enforcement officials. In recent times, the province has seen a multitude of challenges with incidents of bombs, drug-related activities, instances of homicide, and various breaches of human rights. The trust that the citizens establish in police officers is essential since they are called upon to find solutions to both evolving and societal issues. When police officers are trusted, they are able to perform their duties with more effectiveness and efficiency. At that point, the community they serve can sense the police's credibility and sense of security (Sernicula, 2024).

A synergetic partnership between the community and the Philippine National Police is essential if crime reduction and quality of life are to improve. Thus, both mutual and supportive relations are vital in increasing the law enforcer's effectiveness in enforcing the law, reducing crime and maintaining peace. This partnerships can be further strengthened by initiating programs to make the community feel safe with the police. When every citizen feels safe in the community, trust and confidence in the police is regained. Thus, it will be easier to solicit their support in all police programs to attain genuine, peace and security. In so doing, the Philippine National Police shall be a more accessible and indispensable partner of the community in more efficient and effective services.

According to Leyaley (2020), the Philippine National Police as an organization is a part of the community it serves. Community interactions are more complicated than just having a conversation and reaching consensus on certain subjects. Instead, it comprises of a carefully planned program with involvement from the criminal justice and community sectors. Good community connections are necessary, but they cannot be the primary duty of the police or any other single criminal justice system institution. The community development and aid program are widely implemented. This suggests that the PNP-PCR staff members are accessible to the general public in order to provide assistance and ensure public awareness. Crime prevention programs and information dissemination are highly implemented.

Police must work with residents of their host communities and see themselves as partners in the same community. If the community residents have cause to suspect the police or consider them an occupying force, they will stop cooperating, and unrest will reign in those communities. Therefore, "police-community relationship is a two-way partnership" because "in a democratic society, the legitimacy of the police depends on broad and active public acceptance and support" (Dempsey and orst,2008). The partnership between the police and the community, works to achieve the mutual goal of improved quality of life and safety through a process of ongoing dialogue and problem-solving" (Skogan & Frydl, 2004).

As the fundamental political unit of society and the foundation of the grassroots population, barangays are the ideal location for the direct execution of the PNP's different forms of assistance. By raising awareness, enhancing the role of community affairs and development in policing, and establishing stronger links with grassroots constituents, the PNP is able to win their trust and their cooperation (Caliwan, 2021).

Moreover, when individuals have a high level of confidence and trust in the police, they are more likely to become actively engaged in the culture of their new environment, which in turn makes them more inclined to participate in resolving community issues. Achieving success in this aspect can facilitate a smoother and ultimately more prosperous integration into the society. Therefore, identifying the factors that influence trust in the police can provide valuable guidance for law enforcement to not only enhance their strategies tailored to specific communities but also foster social harmony by encouraging interaction between different groups (Han, et al., 2019).

Also, fostering trust and confidence between tribal communities and their respective police departments is of paramount importance in the 21st century (Coliandris & Rogers, 2008). Successful community policing concepts in tribal communities requires a sensitive balance between contemporary law enforcement practices and respect for Indigenous customs and legal frameworks. This balance is essential not only for ensuring the effectiveness of policing practices but also for their cultural understanding and acceptance in the community (Gade, 2013).

Police leadership must find ways to break the cultural barrier while instilling the foundation of partnership in the organization and externally in the tribal communities they serve (Kingshott, 2006). Starting at the leadership position in transforming the relationship allows for a positive influence and direction while creating synergy to solve problems (Filstad et al., 2020). This presents the opportunity for everyone involved to work together while building a safe for community where Indigenous people can live, work, and play together in concert with law enforcement (Kingshott, 2006).

According to Republic Act of 8371, "The Indigenous Peoples Right Act (IPRA) of 1997 provides a legal mandate for the recognition and protection of the rights of the IPs, including the preservation of their cultural integrity, right to self-governance, and participation in decision-making processes that affect their communities. The law also creates the National Commission on Indigenous Peoples (NCIP) as the primary government agency responsible for implementing its provisions." These provisions are vital in guiding police engagement with indigenous populations to ensure respect, inclusivity, and empowerment. The study of Lieberman (2003), posits that the law seeks to empower IP communities, fostering a relationship based on mutual respect rather than coercion. This legal recognition underscores the importance of culturally sensitive police practices in indigenous areas.

Cultural differences and historical grievances can pose significant barriers to effective police-community relations. In many regions, particularly where there is a history of colonialism or systemic discrimination, building trust remains a complex challenge (Davis & Henderson, 2019). In the Visayan provinces, such as Iloilo and Negros Occidental, study of Reyes (2018) reveals ongoing challenges, including discrimination and stereotyping of indigenous peoples by some police officers. These issues hinder effective community relations and require targeted training programs to promote cultural competence among law enforcement personnel.

Cultural competency is essential for the successful implementation of community relation programs. It involves understanding and respecting the cultural differences of Indigenous communities, which is crucial for building trust and fostering collaboration (Perry, 2021). In Cagayan Valley, particularly among the Ibanag and Itawes communities, police units have integrated indigenous cultural practices into their community relations activities. According to the report by the Provincial Police Office (PPO) Cagayan (2018), police officers participate in indigenous festivals and customary rituals, which foster mutual respect and understanding. Such initiatives have helped reduce misunderstandings and conflicts.

The Cordillera region, home to indigenous groups like Igorot, has seen the implementation of localized police-community programs focusing on indigenous self-governance and cultural preservation. The study of Magbanua (2017), reports that the police collaborate with indigenous community elders and local government unit (LGUs) to establish peace and order, respecting traditional conflict resolution mechanisms.

The San Nicolas Police Officers, as local police authority is always guided by its mission to always ensure that the community is safe against the threat of lawless elements. Local police composed of its trained personnel is ready in all call of duties especially among the indigenous communities despite of the distances of their location as there were three tribes within the municipality of San Nicolas, Pangasinan.

The tribes within the town composed of the IP brothers and sisters of Iwak Tribe in Barangay Fianza, Kalanguya Tribe in Barangay Malico and Ibaloi Tribe in Barangay San Felipe East those barangays are connected in different provinces but the physical distance that separates the cultural communities from the centers of power and decision-making has been bridged in some areas of the province.

The objective of this study is to assess and determine the level of implementation and effectiveness of Police-community relation program among the indigenous people in San Nicolas, Pangasinan as they are in the remote location. This study can serve as an assessment of police personnel's performance regarding the implementation of the police community affairs and development program among the indigenous people of

San Nicolas, Pangasinan. Regardless of one's race, tribe, or status as an ordinary citizen, and no matter where one lives, this study aims to ensure that the police carry out their duties fairly and equitably in implementing this program. The researcher believes that conducting this study is highly relevant in promoting peace, security, and cultural understanding. The findings can be a guide for policy improvements, strengthen law enforcement strategies, and ensure justice and inclusivity for indigenous communities. While challenges remain, successful initiatives demonstrate the potential for positive change through collaborative efforts. Hence, the concerned institution may be informed of the result for they can improve the programs and give more attention to those programs that are much needed to the Indigenous communities.

## **THEORETICAL/CONCEPTUAL FRAMEWORK**

The theoretical/conceptual framework for understanding the interaction between police institutions and Indigenous communities is influenced by social structures, cultural values, historical experiences, and community-based governance systems that differ from mainstream society. The Police Community Affairs and Development (PCAD) program of the Philippine National Police was established to promote community engagement, strengthen public trust, encourage collaborative peace-building, and support grassroots development.

Therefore, the following discussions integrates theoretical perspectives on community participation, institutional trust, and culturally responsive policing to provide a structure basis for analyzing the role of PCAD as both a public safety mechanism and a community development support system within Indigenous settings.

This study is anchored by Social Exchange Theory, individuals engage in social interactions based on a rational assessment of costs and benefits (Thibaut & Kelley, 1959). This theory suggests that individuals are more likely to establish positive and cooperative relationships when they believe that the benefits outweigh the costs. It provides a framework for understanding how police and Indigenous communities build relationships based on mutual trust and reciprocity. It facilitates the exchange of ideas, enhances understanding, and fosters positive relationships between the police and the Indigenous communities.

Furthermore, this theory suggests that human relationships are based on a system of give-and-take, where individuals or groups engage in interactions that they perceive as beneficial. This theory emphasizes reciprocity, trust, and mutual benefit in maintaining long-term relationships.

In addition, social exchange theory helps to improve the police-community relation program by ensuring fair and respectful treatment among the indigenous communities by showing cultural awareness and fairness in handling indigenous concerns.

Additionally, this study investigates the concept of social control within the community through the lens of the Social Disorganization Theory. According to this theory, strong relationships and collaborative efforts between the police and community members in a proactive and responsive manner contribute to the development of effective social control mechanisms (Bursik & Grasmick, 1993).

Thus, Social Disorganization Theory highlights the importance of strong community relationships in reducing crime. Indigenous communities often face social marginalization, poverty, and limited access to resources, which contribute to weak social structures. A successful Police Community Affairs and Development program should focus on revitalizing indigenous governance, improving trust in law enforcement, and addressing the root causes of crime to create safer and more cooperative society.

Applying Social Disorganization Theory on this study provides deeper understanding of how crime, trust, and social order are interconnected. A culturally responsive Police Community Affairs and Development program can address the root causes of social disorganization by strengthening social institutions, informal controls, economic conditions, and collective efficacy within indigenous communities.

Lastly, the Broken Window Theory can also be anchored, the theory suggests that when small issues are ignored, they escalate into more serious criminal activities. In indigenous communities, social disorder could escalate into serious conflicts if not addressed early.

This concept is highly relevant on this study, it highlights the importance of early intervention, visible policing and community participation in preventing crime and disorder. A well-implemented Police Community Affairs and Development program tailored to indigenous cultural values can help maintain peace, strengthen social cohesion, and create a safe environment where law enforcement and indigenous communities work together.

According to RA 8551 - Philippine National Police Reform and Reorganization Act of 1998, aims to reform and reorganize the Philippine National Police. It is the policies of the state to establish a highly efficient and complete police force which is national in scope and civilian in character administered and controlled by a national police commission. In relation to my study, "The Philippine National Police shall be a community and service-oriented agency for the maintenance of peace and order and public safety.

It is in this context aforementioned situation, Figure 1 presents the paradigm of the study for the level of effectiveness Police Community Affairs and Development (PCAD) among the Indigenous People in San Nicolas, Pangasinan using the Input-Process-Output model, the inputs contain the Level of implementation and effectiveness of Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan and the challenges encountered by the PNP personnel in the implementation of PCAD program. The process in this study will be formulation of survey questionnaire, interview guide, validation of tool, asking permission to conduct the study, analysis and interpretation of data. The output of this study is to proposed intervention program to improve and maintain the effectiveness of the Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan.

### Significance of the Study

This study involving the Police Community Affairs and Development program among the Indigenous People in San Nicolas, Pangasinan is deemed important to the following individuals or groups, as it will serve them a number to purposes:

**PNP Administration.** The result of the study can be used by PNP Administration as the basis to improve their relationship as well as their communication skills and to understand their duties and responsibilities in implementing police-community relation program among the Indigenous communities.

**LGU Officials.** The findings will assist LGUs in designing more inclusive and culturally responsive programs by understanding how PCAD initiatives can support local policies, facilitate community consultation, and improve delivery of services within ancestral domains. The research may also serve as a basis for strengthening LGU ordinances and public safety plans that align with Indigenous customs and leadership systems.

**Indigenous Community.** The findings of this study will allow Indigenous Peoples (IPs) to gain better understanding of how community-oriented policing can help strengthen public safety, promote mutual trust, and reinforce collaboration between police, LGU, and IP leaders without compromising cultural identity.

**Community.** This research will be a great help and will serve as guidance to the community by giving knowledge regarding the effectiveness and implementation of the Police Community Affairs and Development program among the Indigenous People, the importance of having a police community affairs and development program and to understand the duties and responsibilities of the PNP personnel.

**Researcher.** This research is important for the researcher as it will provides a deeper understanding of the Police Community Affairs and Development (PCAD) program within culturally distinct indigenous communities. The researcher gains the opportunity to identify culturally responsive approaches that may help bridge the gap between police and indigenous communities, ultimately expanding practical perspectives on community participation, public safety, and local development convergence.

**Future Researchers.** The research findings will serve as an empirical reference for scholars who wish to explore how police community relations, cultural responsiveness, and local governance partnerships influence development outcomes among Indigenous Peoples (IPs).

## Objectives of the Study

This study aimed to determine the level of effectiveness and implementation of Police community affairs and development among the Indigenous People in San Nicolas, Pangasinan.

Specifically, this study sought to answer the following questions:

1. What is the level of implementation of the Police community affairs and development program among the Indigenous People in San Nicolas, Pangasinan? Namely:
  - a. Ibaloi Tribe
  - b. Iwak Tribe
  - c. Kalanguya Tribe
2. What is the level of effectiveness of the Police community affairs and development program among the Indigenous People in San Nicolas, Pangasinan? Namely:
  - a. Ibaloi Tribe
  - b. Iwak Tribe
  - c. Kalanguya Tribe
3. Is there a significant difference between the level of implementation and level of effectiveness of the Police Community Affairs and Development Program among the three Indigenous tribes in San Nicolas, Pangasinan?
4. What are the challenges encountered by the PNP personnel in the implementation of Police community affairs and development program among the Indigenous People in San Nicolas, Pangasinan?
5. What intervention program can be proposed to enhance the implementation of the Police Community Affairs and Development Program among the Indigenous People in San Nicolas, Pangasinan?

## METHODOLOGY

### Study Design

The researcher employed mixed method. For the quantitative component, a descriptive survey method was utilized. The primary instrument used a descriptive survey questionnaire, administered to elders of the indigenous community and PNP personnel. The survey was designed to measure two key domains: the level of Police Community Affairs and Development program implementation, and its effectiveness in promoting safety and development. Using a descriptive survey questionnaire allowed the researcher to systematically collect standardized data that could describe the current status of PCAD activities within Indigenous communities. This method enabled the researcher to generate measurable indicators through Likert Scaled responses that determined how the program is carried out, perceived, and evaluated. The data gathered from the survey were statistically treated to determine the extent to which PCAD objectives are being achieved and how effective they are based on community assessment.

Likewise, qualitative research uses interview guide as the main research tool. Interview guide in the sense that it determined the challenges encountered by the police officers in the implementation of Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan. The interview results were analyzed through thematic interpretation, were recurring statements and insights were categorized into significant themes to provide clear and narrative of existing challenges in indigenous policing and community development engagement.

### Population of the Study

This study conducted within the community of the three tribes of San Nicolas, Pangasinan namely Iwak Tribe in Barangay Fianza, Kalanguya Tribe in Barangay Malico and Ibaloi Tribe in Barangay San Felipe East. For quantitative and qualitative method purposive sampling design was employed in this study to deliberately select respondents who possess direct knowledge, experience, and involvement in the Police Community Affairs and Development (PCAD) program among Indigenous People.

The Iwak tribe of Barangay Fianza is geographically positioned near the eastern boundary of Pangasinan, adjacent to the mountainous areas leading toward Nueva Vizcaya. In contrast, the Ibaloi tribe in Barangay San Felipe East occupies an area closer to the western foothills of Cordillera mountain range, with strong historical and cultural links to Benguet Province, which is widely recognized as the heartland of the Ibaloi people. Meanwhile, the Kalanguya tribe in Barangay Malico is located in the most elevated and forested portion of San Nicolas, directly bordering Benguet and Nueva Vizcaya.

While these tribes coexist within the same municipality, their ancestral domains link them to different provinces, creating unique challenges and opportunities in governance, service delivery and cultural preservation.

A total of 250 individuals were chosen as respondents of the study. As gleaned from the Table 1 the researcher targeted 8 police personnel who are in-charged in the implementation of the Police Community Affairs and Development program together with the Women and Children Protection Desk and the elders of the different tribe with the age of 35 years old and above consisting of 79 from Iwak Tribe, 92 from Kalanguya Tribe and 71 from Ibaloi Tribe.

The police personnel were chosen as one of the respondents as they are directly responsible for implementing the Police Community Affairs and Development program, making their assessment of its challenges and successes essential. Their responses can shed light on whether officers receive proper training on indigenous cultural sensitivity and whether improvements are needed in Police Community Affairs and Development strategies.

Elders of the different tribes are also chosen as they are highly respected in indigenous communities, and play a key role in maintaining peace and social order. Their perspectives will help to assess whether the Police Community Affairs and Development program respects indigenous customs and effectively integrates traditional and formal law enforcement approaches.

Their combined insights and perspective is crucial to understanding how the programs are delivered, any operational challenges they face, and their observations on the programs' effectiveness. They can provide insights into the feasibility, sustainability, and practical aspects among the indigenous cultural values in San Nicolas, Pangasinan.

### **Data Gathering Tools**

The data gathering instrument used by the researcher was a survey questionnaire and an interview guide as the main tool of the study. The indicators of the survey questionnaire were formulated based on the guidelines outlined in PNP Memorandum Circular No. 2019-046 PCAD Master Plan Tagataguyod (PNP-MC-2019-046), which provided specific instructions for the implementation of PCAD program. This memorandum circular served as an official reference for the design of the questionnaire, ensuring that the questions were aligned with the objectives and standards set by the Philippine National Police for evaluating the Police Community Affairs and Development program. The indicators included activities undergone by the PNP under three major tools used as guide in conducting PCR program specifically community affairs and development, public information and information development operations. Survey questionnaire was used for problem 1 and 2 that covers the level of implementation and the level of effectiveness of Police Community Affairs and Development among the indigenous people of San Nicolas, Pangasinan.

To get answers on the challenges experienced by the PNP in the implementation of Police Community Affairs and Development, an interview guide was used. The interview guide was used to supplement the data obtained from the survey questionnaire by providing in-depth and qualitative insights into the experiences of PNP personnel in implementing the Police Community Affairs and Development (PCAD) Program. The interview guide was conducted through formal and informal interview. In addition, random probing questions were asked during the actual interview when necessary for clarification and additional information.

## Data Gathering Procedures

The researcher wrote a request letter addressed to the Regional I of the National Commission on Indigenous People seeking permission to allow the researcher to conduct this study in the three (3) tribe specifically the Iwak Tribe in Barangay Fianza, Kalanguya Tribe in Barangay Malico and Ibaloi Tribe in Barangay San Felipe East within the municipality of San Nicolas, Pangasinan.

Upon the approval of the Region I NCIP, the researcher also sent a request letter to the Officer-In-Charge of San Nicolas Police Station as well as Municipal Indigenous People Mandatory Representative (IPMR) asking permission to allow the researcher to conduct this study within the municipality of San Nicolas, Pangasinan.

Also, the researcher wrote a request letter to the Barangay Captains where the indigenous community resided, to allow the researcher to administer survey questionnaire and to gather data. Upon the approval of the request, the researcher administered the survey questionnaire and gathered the necessary data to the target respondents. A letter of consent was used for the participants of the study, which will inform them of what the study is all about and how it will be conducted.

The survey questionnaire was translated into the native dialect that was used by the respondents to ensure better understanding and more accurate responses from the respondents specifically to the three tribes. By using their native language, respondents can express their thoughts more naturally and confidently, leading to more accurate and meaningful insights. This approach also respects and values their cultural identity, fostering a more open and comfortable environment for participation.

The researcher administered the questionnaires to target respondents. The purpose of the study was explained by the researcher to the respondents so that realistic data would gather.

## Treatment of Data

The weighted mean was used to determine the level of implementation and effectiveness of the Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan. To interpret the data collected with the problem numbers 1, 2, and 3, Statistical Package of the Social Sciences (SPSS) was utilized.

The third problem was analyzed using ANOVA with a comparison of the level of implementation and level of effectiveness between the tribes, it ensures a comprehensive and statistically sound analysis of respondents' perceptions.

For the qualitative part, the data collected was analyzed and interpreted with the used of Thematic Analysis. According to Kampira (2021) thematic analysis is a highly effective approach for qualitative data analysis in both academic and professional settings. Its adaptability to different qualitative data analysis methodologies makes it a critical research approach to comprehend. It can be combined with content analysis, critical discourse analysis, and descriptive qualitative data analysis. After the interview, the researcher transcribed the data and looked for similarities or differences in the participants' answers. The researcher closely examined the data to identify common themes, topics, ideas and patterns of meaning that come up repeatedly. After eliciting the stories of the participants, the researcher analyzed the data to build a narrative. Researcher presented a narrative presentation of these data by discussing the challenges encountered by the PNP personnel in the implementation of Police Community Affairs and Development. Later, the researcher collected the questionnaire and tabulated the results for computation, analysis and interpretation.

## Ethical Considerations

Confidentiality was emphasized as a vital approach to encourage the voluntary participation of the various individuals involved in the study. The letter of request clearly assured the participants names of both PNP personnel and the Indigenous People would not be disclosed in any part of the presentation. To further protect their identities, respondents were given the option to use pseudonyms to maintain anonymity. Participation in this study was entirely voluntary, and the letter explicitly stated that participants could withdraw from the research at any point should they choose to do so. Cultural sensitivity was also observed, particularly engaging

with indigenous respondents, by respecting their customs, values and communication practices. Additionally, debriefing was conducted to further ensure transparency and allows participants to ask questions or express any concerns they might have.

Moreover, all data collected were handled with strict confidentiality, and access to the information was limited exclusively to the researcher. Also, the results of the study will be disseminated to the respondents. The researcher then will provide the final output of the study to the San Nicolas Police Station and to the NCIP Urdaneta Community Service Center for their appropriate action.

## RESULTS AND DISCUSSIONS

### **Level of implementation of the Police Community Affairs and Development (PCAD) among the indigenous people in San Nicolas, Pangasinan**

The relationship between the law enforcement agencies and the communities they serve plays a crucial role in maintaining peace, order, and mutual trust. One of the most significant efforts to foster this relationships is the implementation of Police Community Affairs and Development programs. These initiatives are designed to build mutual understanding, collaboration, and cooperation between the police and local communities through proactive engagement, participatory dialogues, and culturally sensitive programs.

The table presents the Level of implementation of the Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan.

As gleaned from the table , the Level of implementation of the Police Community Affairs and Development among the indigenous people in San Nicolas, Pangasinan garnered an overall weighted mean of 3.30 interpreted as highly implemented. The overall weighted mean indicating high implemented results a notable positive progress in fostering police-community relations among indigenous groups. The highest weighted mean was the PNP personnel treat indigenous community with respect and sensitivity regarding their traditions and cultures with a weighted mean of 3.84 interpreted as highly implemented. The next highest mean was PNP personnel collaborate with the LGU to construct and maintain harmony and mutual support between PNP organizations with a weighted mean of 3.75 interpreted as highly implemented. The next highest mean was PNP personnel maintain good working relationship with the indigenous community with a weighted mean of 3.70 interpreted as highly implemented.

The success of Police Community Affairs and Development programs significantly depends on the level of implementation and community engagement, especially within indigenous populations that possess distinct cultural identities and social structures. Recent studies indicate that culturally sensitive and participatory tend to yield better trust and cooperation (Liska & Baccaglini, 2019).

The degree of implementation is influenced by various factors such as government support, cultural competence training, and community participation. According to Dela Cruz (2019) emphasizes that increased funding and clearer policies have facilitated the expansion of PCAD initiatives.

PNP personnel treat indigenous community with respect and sensitivity regarding their traditions and cultures are critical for fostering trust, cooperation, and peace. According to Paine et. al. (2019), culturally competent policing enhances community trust, reduces misunderstandings, and promotes social cohesion. For indigenous communities, who often have distinct languages, beliefs, and customs, cultural sensitivity is essential to avoid conflicts and ensure respectful engagement.

According to Social Disorganization Theory highlights the importance of strong community relationships in reducing crime. Indigenous communities often face social marginalization, poverty, and limited access to resources, which contribute to weak social structures. A successful Police-Community Relation program should focus on revitalizing indigenous governance, improving trust in law enforcement, and addressing the root causes of crime to create safer and more cooperative society.

According to this theory, strong relationships and collaborative efforts between the police and community members in a proactive and responsive manner contribute to the development of effective social control mechanisms (Bursik & Grasmick, 1993).

The next highest mean was PNP personnel collaborate with the LGU to construct and maintain harmony and mutual support between PNP organizations has been instrumental in fostering harmony and mutual support with indigenous communities. Strengthening these partnerships is essential for sustainable peace and development.

According to the Department of the Interior and Local Government (DILG, 2020), LGUs serve as vital linkages in implementing policies that respect indigenous rights and promote peace. The study of Santos and Reyes (2022) found that active collaboration results in increased trust and social cohesion among community members. When LGUs and PNP work together, communities perceive law enforcement as more accessible and responsive, reducing conflicts and misunderstanding.

### **Level of effectiveness Police Community Affairs and Development among the indigenous people in San Nicolas, Pangasinan**

The effectiveness of the Police Community Affairs and Development plays a crucial role in promoting peace, order, and mutual understanding between the PNP and indigenous communities. As mandated by the PNP's community policing strategy and supported by the Indigenous Peoples Rights Act (RA 8371), the PCAD program aims to build trust, encourage cooperation, and foster inclusive development through culturally sensitive engagement.

Table 3 presents the Level of effectiveness of the Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan.

As gleaned from the table 3, the Level of effectiveness of the Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan garnered an overall weighted mean of 3.18 interpreted as effective. It implies that the PCR initiatives have been well-received and are positively contributing to the promotion of peace, trust, and collaboration between the PNP and the indigenous communities. However, while the programs are effective, the result also implies the need for continuous improvement, particularly in strengthening cultural sensitivity, expanding outreach in indigenous communities and enhancing response mechanisms to ensure faster and more inclusive service delivery. The respondents rank highest on the statement "PNP personnel treat indigenous community with respect and sensitivity regarding their traditions and cultures" with a weighted mean of 3.77 interpreted as highly effective. The next highest weighted mean was PNP personnel collaborate with the LGU to construct and maintain harmony and mutual support between PNP organizations and indigenous community with a weighted mean of 3.64 interpreted as highly effective. Lastly, the next highest was PNP personnel maintain good working relationship with the indigenous community with a weighted mean of 3.61 interpreted as highly effective.

The respondents rank highest on the statement "PNP personnel treat indigenous community with respect and sensitivity regarding their traditions and cultures", wherein it has improved community relations and peace-building efforts. Ongoing training, policy support, and genuine community engagement are essential to uphold these principles and foster mutual respect. According to Cruz and Santos (2021), highlight that such training enhances officers' awareness of indigenous customs, land rights, and social norms, reducing misunderstandings and conflicts. The Philippine Indigenous Peoples Right Act (IPRA) of 1997 and subsequent policies serve as legal framework guiding police conduct, ensuring respect for indigenous rights during law enforcement activities (Dizon & Reyes, 2020).

The next highest weighted mean was PNP personnel collaborate with the LGU to construct and maintain harmony and mutual support between PNP organizations and indigenous community. Effective strategies include participatory governance, community-based projects, and formal agreements can promote peace, order, and development within indigenous communities. Community-based programs, often spearheaded jointly by PNP and LGUs, focus on conflict resolution, education, and social cohesion. A notable example is the "Bayanihan" approach, which emphasizes communal effort and mutual support, fostering harmony between

police, local officials, and indigenous community members (De la Rosa & Lim, 2022). Such programs are designed to address specific local issues while respecting indigenous traditions.

Lastly, the next highest was PNP personnel maintain good working relationship with the indigenous community, therefore establishing and maintaining good relationships with indigenous peoples is essential for effective policing, cultural preservation, and community development. Several programs have demonstrated success in improving relations. For instance, the “Kapit-Bisig” program, which involves community dialogues and participatory policing, has been effective in fostering mutual respect (Perez & Aquino, 2021). Training programs that incorporate indigenous leaders as partners in policing efforts have also yielded positive outcomes (Reyes & Mendoza, 2020).

The lowest weighted mean on the level of implementation of PCAD program among the indigenous people in San Nicolas, Pangasinan was availability of the Community Police Assistance Center for the indigenous community with a weighted mean of 2.71 interpreted as effective. Availability of the Community Police Assistance Center for the indigenous has been pivotal in fostering community relations, enhancing safety, and providing accessible law enforcement services, especially among indigenous populations. They emphasize that remote or under served indigenous areas often face challenges in establishing such centers, leading to gaps in service delivery. Mobile police units and temporary CPACs are effective in expanding service availability in regions where establishing permanent centers is impractical (Santos & Reyes, 2022).

Next lowest mean was PNP personnel are able to deliver quick assistance and response to the indigenous community especially those in need and in crisis situation with a weighted mean of 2.83 interpreted as effective, implies that although the service is being carried out, its timeliness and effectiveness may not be fully sufficient. This suggests possible gaps in rapid response mechanisms, accessibility of police services in remote indigenous areas, or limitation in resources, training, and coordination during emergency situations.

Research highlights that culturally competent policing plays a crucial role in effective crisis response among indigenous populations (Adams, 2024). Police officers who understand indigenous customs, communication styles, and leadership structures are more likely to respond appropriately and promptly to emergencies. Cultural misunderstandings often delay police action and discourage indigenous people from seeking immediate assistance.

**Significant Difference between the Level of Implementation of the Police Community Affairs and Development Program among the three Indigenous Tribes in San Nicolas, Pangasinan**

Variable		Sum of Squares	df	Mean Square	F	Sig.	Statistical Conclusion
Level of Implementation	Between Groups	12.538	2	6.269	44.181	0.000	Significant
	Within Groups	33.912	239	0.142			
	Total	46.450	241				

Legend: Significance at 0.05 level

p<0.05 = Significant

The statistical result indicates that there is a significant difference between the perception of the respondents in the Level of Implementation of police community affairs and development programs among the indigenous people in San Nicolas, Pangasinan as proven by the p-value of 0.000 which is less than the level of significance of 0.05, therefore, indicates that the null hypothesis stating that “There is no significant difference between the level of implementation on Police Community Affairs and Development program among the Indigenous People in San Nicolas, Pangasinan” has been rejected. It implies that the level of implementation of the program differs among the three tribes.

Table 5 shows the significant difference between the level of effectiveness on police community affairs and development among the indigenous people in San Nicolas, Pangasinan.

**Significant Difference between the Level of Effectiveness of the Police Community Affairs and Development among the three Indigenous Tribes in San Nicolas, Pangasinan**

Variable		Sum of Squares	df	Mean Square	F	Sig.	Statistical Conclusion
Level of Effectiveness	Between Groups	11.796	2	5.898	31.922	0.000	Significant
	Within Groups	44.158	239	0.185			
	Total	55.954	241				

Legend: Significance at 0.05 level

p<0.05 = Significant

As demonstrated by the p-value of 0.000, which is less than the significant level of 0.05, the statistical result showed that there is a significant difference between the respondents' perceptions of the effectiveness of police community affairs and development programs among indigenous people in San Nicolas, Pangasinan. As a result, the null hypothesis, which states that "There is no significant difference between the level of effectiveness on Police Community Affairs and Development program among the Indigenous People in San Nicolas, Pangasinan" has been rejected. It implied that different respondents have varied opinions on how the program has been implemented.

This means that how the program is implemented directly influences how effective is perceived or experienced by the indigenous community. It implies that the gaps in implementation may negatively affect the program's outcomes.

This concept highlights the importance of early intervention, visible policing and community participation in preventing crime and disorder. A well-implemented Police Community Affairs and Development tailored to indigenous cultural values can help maintain peace, strengthen social cohesion, and create a safe environment where law enforcement and indigenous communities work together.

Therefore, to improve the overall effectiveness of the PCAD program, focus efforts must be made to enhance its implementation strategies. This includes aligning implementation practices more closely with the needs and cultural contexts of Indigenous communities to ensure that the program achieves its intended goals of building trust, promoting safety, and strengthening police-community partnerships.

**Challenges Encountered by the PNP Personnel in the implementation of PCAD Program among the Indigenous People in San Nicolas, Pangasinan**

**Lack of Funds and Mobility**

Addressing the challenges of lack of funds and mobility in the implementation of Police Community Affairs and Development among the Indigenous People in San Nicolas, Pangasinan is essential for ensuring effective police service and empower communities toward sustainable peace and development. It allows law enforcement to truly serve and protect Indigenous Peoples in a way that honors their rights, respects their identity, and promotes mutual understanding.

One of the challenges experienced by the PNP personnel in the implementation of PCAD program in the indigenous people in San Nicolas, Pangasinan is the lack of funds and mobility on the said program. Some

PNP personnel are unable to regularly visit remote indigenous communities and mobility constraints prevent police in performing their duties especially to the indigenous communities. Further, the indigenous community may feel neglected, that may lead to distrust and minimal cooperation with law enforcement. In the interview with PNP Personnel Key Informant 2, he claimed that,

*“As an officer, one of the problems encountered in the implementation of PCAD program in the Indigenous People is that lack of mobility to go to their areas and funds for the food to give them”.*

Also key informant 3, stated that *“As an officer, one of the problems encountered in the implementation of PCAD program in the Indigenous People is that lack of fund and mobility to go to their areas”.*

It was also supported by key informant 4, that *“As an officer, one of the problems encountered in the implementation of PCAD program in the Indigenous People is that lack of fund and mobility”.*

These findings imply that lack of fund and mobility for the PNP personnel constraints them on implementing the PCAD program among the indigenous people in San Nicolas, Pangasinan. In San Nicolas, Pangasinan indigenous communities located in remote mountainous regions, limited mobility creates significant barriers to both law enforcement efforts and community engagement.

Indigenous communities are frequently located in remote or hard-to-reach areas, posing significant mobility challenges for law enforcement agencies. A study of Dela Cruz et al. (2021), describe how geographical remoteness, poor road infrastructure, and limited transportation options hinder police officers' ability to conduct regular outreach and respond promptly to incidents.

According to Mendoza (2022), highlights that these mobility issues not only delay service delivery but also weaken the perceived presence and reliability of police in indigenous areas. This diminishes community trust and reduces opportunities for meaningful engagement, which are vital components of effective PCR programs.

According to Morales and Rivera (2022), emphasize that without sustained financial support and infrastructural development, police-community relation programs will struggle to achieve their full potential in indigenous settings.

In the study of Reyes (2023), discusses how budget limitations restrict the procurement of vehicles or transportation allowances, further constraining police mobility. This creates a cycle where limited mobility reduces community engagement, which in turn hampers funding support due to perceived law effectiveness.

Furthermore, the lack of transportation hampers the ability to organize regular community activities, conduct patrols, or deliver essential services, leading to a perception of neglect among indigenous communities.

### **Cultural Differences and Language Barriers**

The challenges posed by cultural differences and language barriers are profound and multifaceted. Understanding these challenges in depth is crucial for designing strategies that foster genuine partnerships between law enforcement agencies and indigenous communities. Addressing them requires a deliberate, culturally informed approach that respects indigenous traditions, incorporate language accessibility, and fosters mutual understanding.

Other challenges experienced by the PNP personnel in the implementation of the Police-Community Relation Program among the indigenous people is the cultural differences and language barriers. In the interview with Key informant 1, claimed that, *“One of the challenges encountered by the key informant which hurdles in the implementation of PCAD program in the Indigenous People is, Inadequate Funding and Language Differences”.*

Key informant 4, stated that challenges they encountered is, *“Some of the challenges include cultural differences that affect trust and cooperation and limited awareness or understanding of police programs among Indigenous communities. Additionally, logistical issues such as difficult terrain and remote locations make it hard to reach some areas”.*

According to the key Informant 1, thus, language differences can hinder effective communications between police and indigenous people. Also, according to the key Informant 4, by these problems it reduces the effectiveness and reach of our police-community relation efforts.

This may imply that the cultural diversity significantly influences interactions between PNP personnel and indigenous communities. Cultural disparities between PNP personnel and indigenous communities can hinder communication, mutual respect and cooperation.

According to Santos et al. (2019), indigenous communities possess distinct cultural practices, belief systems, and social norms that are often unfamiliar to police officers, leading to misunderstandings and mistrust. This cultural gap impairs the ability of PNP personnel to effectively engage with IPs, resulting in resistance or non-cooperation in PCR activities.

Furthermore, Garcia and Reyes (2020), emphasize that cultural insensitivity or lack of awareness among police officers can exacerbate tensions. When law enforcement personnel do not recognize or respect indigenous customs and traditions, it may be perceived as disrespect or discrimination, undermining efforts to build rapport. This cultural disconnect often leads to a cycle of mistrust, making community-based policing initiatives less effective.

A study of Dela Cruz et al. (2022) highlights that language differences not only hinder dialogue but also affect the dissemination of vital information, such as crime prevention tips or legal rights. When police officers cannot communicate effectively, it diminishes community trust and discourages active participation in PCR activities. As observed by Lopez (2021), language barriers impede clear communication, resulting in misinterpretations and misunderstanding that can compromise community engagement efforts.

The intersection of cultural differences and language barriers amplifies the difficulties faced by PNP personnel. According to Mendoza and Santos (2023) argue that these intertwined challenges often lead to a cycle of miscommunication, frustration, and disengagement from indigenous communities. They suggest that without targeted training and culturally sensitive approaches, PCR programs risk being superficial or ineffective.

### **Lack of Number of PNP Personnel and Equipment**

Other challenges experienced by the PNP personnel in the implementation of PCAD program among the indigenous people is that lack of number of PNP personnel and equipment. The combined effect of manpower shortages and inadequate equipment has critical implications for the success of PCAD program among indigenous peoples. Primarily, these issues undermine the sustainability and consistency of community engagement efforts. Without sufficient personnel and resources, police officers may resort to superficial interactions, which fail to build genuine trust and cooperation.

Moreover, these challenges may lead to community perceptions of neglect or indifference, fostering distrust and even hostility towards law enforcement. This situation hampers the broader goal of peace-building and crime prevention with indigenous communities, which rely heavily on sustained, culturally sensitive engagement. In the interview with Key informant 5, claimed that,

*“One of the challenges they encountered which hinders them in the implementation of PCR program in the Indigenous People is, Insufficient no.of PNP personnel to be deployed to conduct PCR Program among Indigenous People”.*

Key informant 8, stated that the challenges they encountered is, *“Lack of equipment to conduct such program because San Nicolas is mountainous it is hard to reach their places”.*

According to key Informant, shortage of PNP personnel and inadequate equipment, compromise the quality and reach of PCR activities, especially within indigenous communities.

According to Torres et al. (2019), the limited human resources constrain the police’s capacity to conduct sustained and meaningful outreach programs. This scarcity often results in overburdened officers who are unable to allocate adequate time and resources to indigenous communities, thereby reduce the effectiveness of PCR initiatives.

Furthermore, the study of Reyes and Santos (2021) highlight that lack of specialized personnel trained in community policing and cultural sensitivity exacerbates this problem. Without enough officer's familiar with indigenous customs and languages, effort become superficial and community trust remains elusive.

Other problems encountered by PNP personnel was the lack of appropriate equipment and logistical support necessary for community engagement. As noted by Dela Cruz (2020), limited transportation means, communication devices, and other logistical tools hinder the police's ability to reach remote indigenous areas.

This deficiency leads to irregular interactions, which diminish community confidence and participation in PCAD programs. The absence of basic facilities and communication infrastructure hampers the dissemination of information, coordination activities, and emergency response, further weakening the police-community relationship.

### **Proposed Intervention Program to Address the Concerns Based on the Finding of the Study**

The implementation of Police Community Affairs and Development aims to foster trust, cooperation, and mutual understanding between law enforcement agencies and the communities they serve. Such programs are designed to build a sense of partnership in addressing crime and social issues, promoting the idea that public safety is a shared responsibility. However, despite its noble intentions, various challenges hinder its implementation and effectiveness, impacting both PNP personnel and indigenous people involved in the program. The study revealed several barriers that weaken police and community relationships, such as lack of funding and mobility, cultural differences and language barriers, and limited PNP personnel and equipment.

In response to these challenges, an intervention program is necessary to address them comprehensively.

This proposal outlines a culturally sensitive, participatory, and resource-smart intervention to improve collaboration, trust, and communication between the PNP and Indigenous Peoples. As gleaned from the table 6, the key areas include the challenges experienced by the PNP personnel in the implementation of PCAD program among the indigenous people are lack of funds and mobility, cultural differences and language barriers, lastly lack of number of PNP personnel and equipment. Furthermore, through a multi-prolonged strategy focused on resource mobilization, cultural integration, and institutional collaboration, the PNP can effectively strengthen its Police Community Affairs and Development in indigenous areas.

In implementing the proposed intervention program to address the challenges encountered by the PNP personnel in the implementation of PCAD program among the indigenous people, they must embody resilience and adaptability. By embracing these efforts will not only improve operational effectiveness but also enhance community trust and cooperation, ultimately leading to a more inclusive and responsive police service. The success of these strategies can lead to significant positive effects and long-term outcomes not only to the IP communities but also to the PNP overall mission in promoting peace, security, and community development.

## **CONCLUSIONS AND RECOMENDATIONS**

### **Conclusions**

Based from the findings of the study, the following conclusions were reached:

1. The Police Community Relation Program among the Indigenous People in San Nicolas, Pangasinan are effective in promoting mutual respect, cultural understanding, and partnership with indigenous groups, thereby contributing to peaceful coexistence and strengthened community trust.
2. The Police-Community Relation Program among the Indigenous People in San Nicolas, Pangasinan, demonstrating their positive impact on strengthening peace, trust, and collaboration between the Philippine National Police and indigenous communities indicate that the initiatives are well-accepted and responsive to the needs of indigenous groups.
3. Despite the evident contribute the Police-Community Relation program among the Indigenous People in San Nicolas, Pangasinan, lack of fund and mobility, cultural differences and language barriers, and lack of

personnel and equipment, affect the successful implementation and effectiveness. Addressing these challenges is needed for further enhancing.

## Recommendations

Based from the findings of the study, the following are recommended:

1. The Philippine National Police may continue to institutionalize culturally sensitive approaches by providing regular training to police personnel on indigenous customs, traditions, and rights to further enhance mutual respect and understanding.
2. The Police Community Relation program be continuously implemented and further enhanced to sustain peace, trust, and collaboration between the Philippine National Police and indigenous communities. Strengthening capacity-building activities, such as cultural sensitivity training and community-based policing workshops, will help ensure that police personnel remain responsive to the unique needs of indigenous groups.
3. The Philippine National Police, in coordination with the Local Government Unit (LGU), prioritize the allocation of specific portion of the annual budget and logistical support for PCR initiatives in indigenous communities. This includes funding for service vehicles and maintenance support to ensure regular and sustained visits to remote indigenous communities.

The PNP, may conduct regular and mandatory cultural sensitivity and basic language training for the PNP personnel assigned to IP areas. Collaboration with the National Commission on Indigenous Peoples (NCIP) and local elders may prioritize to ensure culturally respectful engagement. Indigenous communities may encourage to actively participate in police-initiated community affairs programs such as consultations, dialogues, and community development activities. Their involvement ensures that programs are culturally appropriate, responsive to actual community needs, and respectful of indigenous customs and traditions.

4. PNP may adapt the propose intervention program to further enhance community trust, cultural understanding, operational efficiency, and inclusive policing.

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