Exploring violence and peace communication in barangay governance: A case study of Barangay Nagbunga in Zambales, Philippines

Wynezza Joyz P. Roy

Jerome Jeferson A. Yabut
University of the Philippines, Diliman

ABSTRACT

In the Philippines, the barangay is the smallest unit of the government and this does not exempt them from experiencing any violence. Despite this, there is a notable dearth of literature focusing on violence and peace communication within this microcosm of governance. This study responds to this gap by applying Johan Galtung's integrated framework of the Violence Triangle and Peace-Work Triangle. It aims to (a) incorporate the experiences of barangay officials encountering both direct and indirect violence within their communities and (b) extend peacekeeping, peacemaking, and peacebuilding initiatives. The selected barangay for this study is Barangay Nagbunga, under the municipality of Castillejos in the province of Zambales, with approximately 7,000 residents, predominantly living in poverty. Utilizing interpretivism, researchers conducted in-depth interviews with volunteer informants from Barangay Nagbunga, employing thematic analysis with open and axial coding to explore conflicts and peace communication's role in resolution. While resident participation exists to some extent, it remains relatively inactive. The study identifies prevalent conflicts: (1) domestic disputes involving physical violence within households, unveiling a nuanced understanding that men are also being subjected to abuse by their partners; (2) structural violence related to poverty and land disputes; and (3) cultural clashes stemming from diverse backgrounds towards financial matters and economic priorities. The lack of community cooperation in conflict resolution processes showcases significant challenges, reflecting broader issues in local governance. Effective resolution demands a multifaceted approach, encompassing trust-building, understanding of cultural differences, emphasis on Filipino beliefs, enhancement of officials' skills, and promotion of community participation.

Keywords: Conflict, Violence, Barangay, Violence Peace-Work Triangle, Violence Triangle

INTRODUCTION

The Barangay, being the smallest administrative sector in the Philippines, is considered the most immediate level of government to the people (Kendall, 1976). Historically, Barangays have been the primary social organization in Filipino communities, dating back to pre-colonial times (Porio & Roque-Sarmiento, 2019). This grassroots level of governance plays a critical role in local administration and community management (Boysillo, 2017). Each Barangay operates under the mandate of the Local Government Code of 1991, which emphasizes local autonomy and community-based governance (Republic Act No. 7160, 1991). Barangays are headed by the barangay officials.

Barangay officials are pivotal in administering local governance and ensuring the welfare of their constituents (Boysillo, 2017). The Barangay Captain, or *Punong Barangay* (also known as the barangay chairperson), leads this team, supported by seven councilors or *Barangay Kagawads*, and a secretary and treasurer (Porio & Roque-Sarmiento, 2019). The effectiveness of Barangay governance significantly depends on these officials' leadership, integrity, and community engagement (Manding, 2020). These officials are responsible for various tasks, including dispute resolution, maintaining peace and order, and implementing local policies and development programs (Boysillo, 2017).

Conflicts at the Barangay level are often rooted in interpersonal or interfamily disputes, land issues, and minor criminal offenses. The Barangay Justice System, known as the *Lupong Tagapamayapa*, is integral to resolving these conflicts at the local level as this system emphasizes alternative dispute resolution methods, aiming to resolve conflicts amicably without resorting to the formal court system (Ybañez, 2013). However, challenges arise due to factors such as "unequal power distribution, moral or cultural differences, personality conflicts, conflicting values and expectations, and miscommunication" (Jumalon et al., 2018; Udoudom et al., 2023, as cited in Jacinto, 2023, p. 199). Despite the existence of the Barangay Justice System as a localized dispute resolution mechanism, the Philippine justice system is not immune to systemic inequities, particularly for economically disadvantaged individuals. As highlighted by Lopez (2009), despite the poor litigants' determination to assert their innocence, they were subjected to physical abuse by community police *(barangay tanod)* and the police aimed at coercing confessions to crimes they did not commit. These experiences of mistreatment, alongside a lack of resources to challenge abuse, emphasize the power imbalances within the justice system—where people experiencing poverty are disproportionately targeted and subjected to abuse by those positions of authority. Within this context, the Barangay Justice System's potential to address conflicts and promote justice is significantly constrained, reinforcing the need for innovative approaches that address these socio-economic inequalities while enhancing the accessibility and effectiveness of local governance.

This study is situated at the intersection of political communication, leadership communication, and legal communication. By examining how Barangay officials handle conflicts and promote peace within their communities, it explores the ways in which communication strategies are used to navigate the legal structures of the Barangay Justice System, foster trust among community members, and facilitate participatory leadership

in local governance. Political communication provides a lens to understand how messaging and discourse impact governance, while leadership communication indicates the role of interpersonal and organizational strategies in managing conflicts and driving initiatives. The integration of legal communication highlights the pivotal role of law and order mechanisms within the barangay as a microcosm of governance. Through this multidisciplinary perspective, the study aims to provide a holistic understanding of peace and violence communication at the grassroots level in the Philippines.

The selected barangay for this study is Nagbunga. It is a barangay under the municipality of Castillejos in the province of Zambales in the Philippines. As of January 2024, Barangay Nagbunga consists of approximately 7,000 residents, with the majority of the population living in poverty. The most common type of job in this barangay is blue-collar jobs. Blue-collar jobs usually involve manual labor, including manufacturing, mining, and construction workers (Dhir, 2023).

Barangay Nagbunga has two areas: the Barangay Nagbunga Proper and the Hanjin Village. In 2013, Hanjin Shipping Company launched a housing project called the "Hanjin Village" on a 33-hectare plot of land in Barangay Nagbunga, the purpose of which is to provide accommodation for Hanjin's employees and their families (Aglibot, 2023). However, the shipping company declared bankruptcy in 2017, leading to unemployment for its workers and leaving them without a source of income—such a case is an example of interpersonal conflicts with broader socio-economic issues.

To better understand the dynamics of these conflicts and the role of the Barangay Justice System, the study utilized Galtung's (1969) Theory of Conflict, providing a comprehensive two models—the Violence Triangle and Peace-Work Triangle linking the connection between the different forms of violence—(a) direct, (b) cultural, and (c) structural, which, in turn, can facilitate or impede violence. The latter has been applied to understand how peace is being communicated, promoted, and established within the community.

Statement of the problem and objectives
Without the assistance of the barangay officials and its peace and order committee, it is impossible to reconcile the violence, conflicts, and disagreements between the constituents. In the Philippines, there is a lack of literature zooming in on violence and peace communication within the small unit of the government. Hence, this study aims to answer the question, "What are the common conflicts that Barangay Nagbunga encounters that necessitate the implementation of peacekeeping measures?"
    In order to answer the query, the study aims to:
1. To identify the types of conflicts that commonly arise within the selected barangay.
2. To explore the existing communication strategies employed within the selected Barangay to promote peace and resolve conflicts.
3. To identify obstacles and challenges faced by the barangay officials involved in peace communication initiatives.
4. To provide implications and recommendations for strengthening peace communication at the barangay level.

Contributions to the different violence encountered by the barangay officials will lead to a better understanding of how an individual behaves in society and, consequently, how society influences their attitudes in engaging in violence—underlying and addressing the root causes of this violence. Moreover, this will help policymakers and local authorities develop a model to strengthen the effectiveness of peace communication in the barangays.

LITERATURE REVIEW

Barangay justice system in the Philippines

As a community mediation program, the Barangay Justice System (BJS) in the Philippines plays a critical role in delivering speedy, cost-efficient, and quality justice through non-adversarial processes (Rojo, 2002). This system emerged in response to the inefficiencies of the formal judicial system, characterized by long delays, overload, and backlog, as well as corrupt practices (Rojo, 2002). These challenges have disproportionately impacted people experiencing poverty, necessitating an alternative dispute resolution (ADR) mechanism like the BJS.

The BJS, known as Katarungang Pambarangay, is a pivotal community-based dispute settlement mechanism in the Philippines (Metillo et al., 2022). This system is fundamental in the context of the Alternative Dispute Resolution Act of 2004, which promotes autonomy in resolving disputes and supports the enforcement of human rights and justice at the barangay level (Metillo et al., 2022).

Initially recognized under the Marcos dictatorship in 1978 and later consolidated within the decentralization framework of the 1991 Local Government Code (LGC), the BJS represents a significant shift in the approach to justice delivery in the Philippines (Rojo, 2002). This system embodies the decentralization of powers from the central government to the barangays, offering a platform for resolving family and community disputes at the local level.

The BJS operates within a complex socio-political context, bridging the gap between legality and practical implementation. Its strengths lie in alleviating court congestion and enhancing access to justice, particularly for marginalized communities (Rojo, 2002). However, it faces challenges in operational effectiveness and adherence to legal mandates. NGOs (nongovernmental organizations), like the Gerry Roxas Foundation, have been instrumental in collaborating with government agencies to strengthen the BJS and advocate for further judicial reforms (Rojo, 2002).

Additionally, studies like that of Acbay et al. (2021) provide empirical insights into the functioning of the BJS. Their research in the Municipality of Buenavista evaluated the effectiveness of arbitration, conciliation, and mediation within the BJS. They found that most barangay captains and *Lupong Tagapamayapa* (barangay court) are proactive in resolving disputes, with a majority of cases relating to slander and debt collection.

However, there remains a significant number of unsettled cases, highlighting the need for further improvement in dispute resolution skills among barangay officials (Acbay et al., 2021).

The BJS in the Philippines is a pioneering approach to justice that caters to the specific needs of local communities. Its success hinges on the effective decentralization of judicial powers, the commitment of local officials, and the support of civil society organizations. While it has made significant strides in providing accessible and efficient justice, especially to the disadvantaged, ongoing efforts are needed to enhance its operational effectiveness and fully realize its potential as an alternative to the formal judicial system.

Barangay conflicts in the Philippines

In the Philippines, the Barangay Justice System (BJS) plays a pivotal role in resolving conflicts within communities, a reflection of the nation's commitment to maintaining harmony and order at the grassroots level. Conflicts in barangays, as explored in various studies, can be categorized into criminal, civil, and miscellaneous cases, each requiring different approaches for resolution.

The most frequent criminal cases involved physical injuries, often resulting from group or gang wars among young boys, especially at night (Mohammed & Caingat, 2017). Other common criminal cases included robbery or theft, threats, slander or oral defamation, damage to property, coercion or unjust vexation, trespassing, and *estafa* (or swindling) (Mohammed & Caingat, 2017). Moreover, civil cases primarily involve the collection of debts or rentals, family or marital relations, demand for specific performance of obligations arising from breach of contracts, damages, and ejectment. The highest number of civil cases pertained to the collection of debts or rentals, highlighting the economic challenges faced by residents (Mohammed & Caingat, 2017). Lastly, miscellaneous cases included violation of local ordinances, labor cases, boundary disputes, and agrarian cases, illustrating the complexities of local governance. Violation of local ordinances constituted the majority of miscellaneous cases (Mohammed & Caingat, 2017). The causes of these conflicts are diverse, stemming from unequal power distribution, cultural differences, personality clashes, and miscommunication (Jacinto et al., 2023). These conflicts, if not adequately addressed, can lead to decreased productivity, loss of trust, and even violence, making it crucial to understand and effectively manage them.

The resolution of conflicts in barangays involves a combination of effective communication skills and emotional intelligence. Barangay chairpersons play a crucial role in this process, with their ability to listen, use appropriate language, and understand different perspectives being key to successful conflict resolution (Jacinto et al., 2023). Personal traits such as neutrality, honesty, and the ability to confront issues directly are also vital (Jacinto et al., 2023). However, the resolution process varies across barangays, with some experiencing a significant number of unresolved cases, indicating challenges in the system (Acbay et al., 2021). The Barangay Justice System serves as a culturally sensitive and community-centered approach to conflict resolution in the Philippines. Its

effectiveness depends on the competencies and approaches of local officials. Enhancing these skills and strategies is essential for maintaining peace and harmony within communities.

Case studies of peacekeeping in barangay

The literature on peacekeeping in the barangays of the Philippines, as revealed through various case studies, highlights the effectiveness and challenges of maintaining peacekeeping within the barangay.

Several challenges have been identified in the case studies. Orenze et al. (2021) highlight the complexity of managing conflicts within barangays, where local politics and personal interests often intertwine. This challenge is exacerbated by the lack of adequate training and resources for barangay officials, as noted in the study by Doquilla et al. (2023). Additionally, Laroza et al. (2022) emphasize the role of social media in exacerbating conflicts, requiring barangays to adapt to new communication dynamics.

Moreover, community-based approaches are central to successful barangay peacekeeping. Gupit and Cuevas Jr. (2022) highlight the importance of community participation in conflict resolution, emphasizing the need for collaborative decision-making processes. Bienes et al. (2022) explore the significance of cultural competence in peacekeeping, recognizing that understanding local customs and traditions can foster better relationships and trust within the community.

Capacity building and training emerge as recurring themes in the case studies. Doquilla et al. (2023) advocate for the provision of training programs for barangay officials to equip them with the necessary skills for conflict resolution and peacekeeping. Orenze et al. (2021) similarly stressed the need for capacity-building efforts at the barangay level to enhance the effectiveness of peacekeeping initiatives.

Furthermore, the role of technology and communication in peacekeeping is another prominent aspect. Orenze et al. (2021) discuss the potential of technology to improve transparency and accountability in barangay governance. However, Laroza et al. (2022) caution against the misuse of social media platforms for spreading misinformation and inciting conflicts, emphasizing the importance of responsible communication.

Sustainability is a key consideration in barangay peacekeeping. Gupit and Cuevas Jr. (2022) stress the need for long-term solutions and the cultivation of a culture of peace within barangays. This involves not only resolving immediate conflicts but also addressing the root causes and fostering a sense of unity and cooperation among community members.

Taken all together, peacekeeping in the barangays of the Philippines is a complex and dynamic process. It involves addressing various challenges, including the influence of local politics, resource constraints, and the impact of technology on communication. Community-based approaches, cultural competence, capacity building, and responsible use of technology are essential elements in successful peacekeeping initiatives. Moreover, sustainability and long-term peace require a holistic approach that goes beyond conflict resolution to promote lasting harmony and unity within barangays. The insights from

these case studies collectively contribute to a comprehensive understanding of the intricacies of peacekeeping at the grassroots level in the Philippines.

This study will address the scarcity of literature in terms of identifying conflicts on the smallest scale of government and their interdependent relationships in peace studies. Furthermore, the emergence of themes will contribute to the literature gap applied in the Philippine context, specifically how Galtung's (1969) Conflict theory encompasses how structures and cultures can affect direct violence, which has never been studied in the local context.

Study framework

Taxonomy of violence

John Galtung, the founder of peace studies, explores the relationship between peace and violence by first emphasizing the need to define violence (Galtung, 1969)—violence as anything that compromises or prevents individuals from achieving their full potential— whether mentally or physically. Galtung (1969) extends this violence by developing a taxonomy of violence wherein he argues that societal violence encompasses not only the direct forms of violence but also includes the indirect (invisible) that also legitimizes and justifies the act of violence. Direct violence, the easily identifiable act, refers to physical force on an individual, such as physical assault, but this also extends to psychological abuse (Kaufman, 2014). Indirect violence, on the other hand, is composed of structural and cultural elements. Structural violence is manifested through economics and politics, specifically the unequal distribution of power and resources built by the social system (Vorobej, 2008). This kind of violence is most noticeable on a societal level, which affects the entire group of citizens. For example, with unequal access to education, regardless of background, all individuals must have the opportunity to receive a good quality education. Moreover, cultural violence refers to harmful cultural norms (Galtung, 1990), such as hate speech, which is a result of their religion, culture, or traditional practices. As Galtung contends, cultural violence can normalize or justify direct and structural violence. This influences how an individual perceives and responds to violence. Moreover, the interconnectedness of these forms influences one another in understanding the dynamics of violence. In that way, one type of violence can lead to more violence (Galtung & Fischer, 2013).

Galtung's concept of peace

Johan Galtung (1969) explains that peace is understood in its most comprehensive form as the absence of violence in all its manifestations—encompassing both direct and indirect. He further defines peace as not just about the absence of violence but also a dynamic condition that allows conflicts to be resolved in positive and creative ways. Instead of just focusing on his first definition of peace, Galtung (1969) let his scholars

understand how conflicts are handled without escalating to violence. Culture of peace, in this case, is the societal or individual mindset and set of practices that prioritize non-violence. A culture of peace fosters environments internally and externally where violence is replaced by understanding, dialogue, and solutions, promoting equality, justice, and harmony.

Consequently, in his quest for a comprehensive understanding of peace, Galtung (1969) then introduced two types of peace—(1) positive peace and (2) negative peace. Positive peace is characterized by the presence of justice, cooperation, and human rights in addressing the root causes of all violence—it also requires collective efforts in fostering cooperation between different groups (Galtung, 1990). In comparison, negative peace refers to the temporary absence or lack of overt violence (Gay, 2008). In a simpler term, it is a "short-term time horizon" (Shields, 2017, p. 6); it is seen as a necessary but insufficient condition for peace. This is because merely ending visible violence does not automatically imply a resolution of the underlying causes of the conflict such as inequality or discrimination. For instance, in some cases, a government might maintain peace by suppressing opposition through violence or censorship but not addressing the root causes of discontent. Indeed, the government might be able to control the situation, but does not provide equality for its people—which makes the peace fragile. In 1969, Galtung introduced the connection between positive peace and structural violence. He argued that for a society to truly be at peace (positive peace), there is a need to get rid of structural violence. He believed that even if there is no direct violence happening, people can still suffer because of unfair systems in society—which he called structural violence.

The peace-work triangle

Galtung (1996) also presents a framework to contribute to the understanding and resolution of conflicts. This approach has three distinct approaches to peace-work: peacekeeping, peacemaking, and peacebuilding. Peacekeeping refers to the early stage of transforming peace by attempting to maintain and restore peace, ensuring the prevention of any resurgence of conflict. Peacemaking is about how an individual or an officer addresses the urgent situation of both parties and prevents this situation from becoming more violent (Galtung, 1996; Teresa, 2017). Lastly, peacebuilding is about identifying the root causes and effects rather than solely focusing on eliminating the conflict—and this is done through the help of national and international scales. This goes deeper into how an officer should aim to address the contradiction between parties by addressing the root issues causing the conflict.
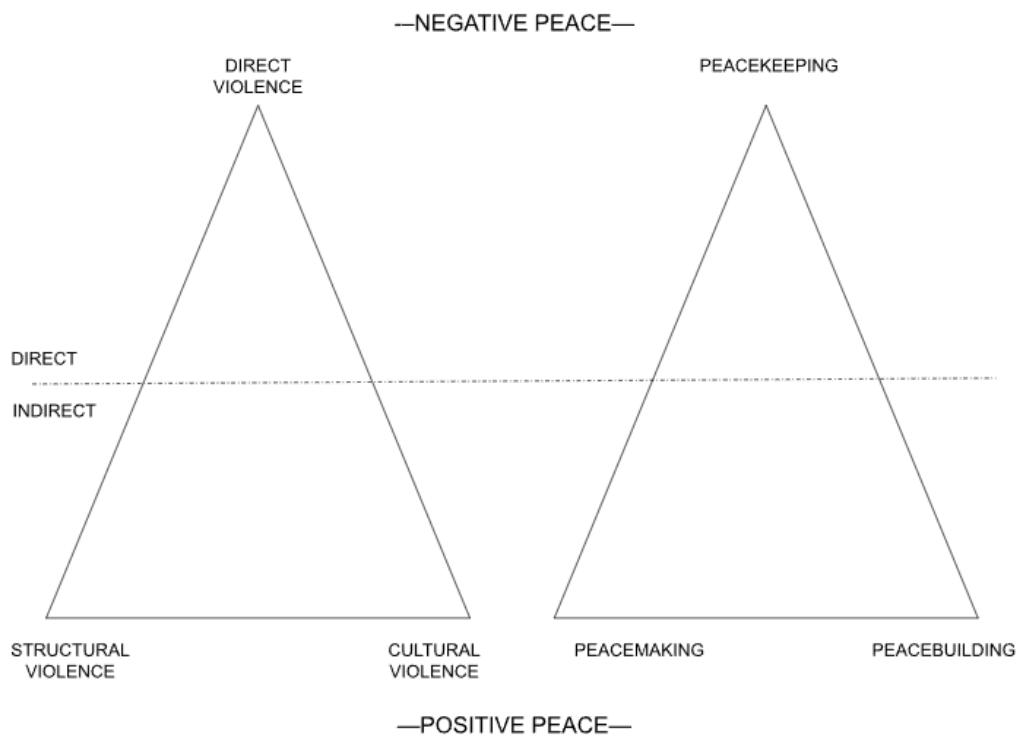
Integrated theoretical framework

An integrated framework of the Violence Triangle and Peace-Work Triangle introduced by Galtung has been utilized to provide a solid foundation for the connection between violence and how it translates to peace and transformation. The study of Mclnerney and Archer (2023) provided a nuanced understanding of Men's Violence Prevention (MVP), which used both frameworks of Galtung applied on individual and systemic levels.

Integrating these frameworks will explore the intricacies of violence, negative and positive peace, and transformation within the context of the study.

Figure 1

Integrated Violence Triangle and Peace-Work Model

---NEGATIVE PEACE---

DIRECT
VIOLENCE

PEACEKEEPING

DIRECT

INDIRECT

STRUCTURAL
VIOLENCE

CULTURAL
VIOLENCE

PEACEMAKING

PEACEBUILDING

---POSITIVE PEACE---

Conceptual framework

In the study of McInerney and colleagues (2023), both the Violence Triangle (VT) and Peace-Work Triangle (PWT) theories have been incorporated by identifying in which types of conflict men were involved, presenting the peace and negative peace in addressing the conflict, and adapted the three approaches of peace (Galtung, 1969)—peacekeeping, peacemaking, and peacebuilding. Galtung's (1969) concept of negative peace and positive peace is pivotal as it helps distinguish between the absence of violence and presence of justice, equality, and structural transformation. Moreover, studies also

solely adapted VT with regard to violence in women and men (Sinha et al., 2017; Mclnerney et al., 2023). Adapting the conceptualization of Galtung's (1969) conflict of the triangle, this will be a social reflection of how a resident behaves in the community and how this contributes to how local authorities, such as barangay authorities, handle this type of case. Furthermore, this study conceptualized the Peace-Work Triangle (1969) as an approach to developing interventions and programs to prevent the violent behavior of the residents in the barangay. This approach has also been utilized by Carlson et al. (2015) and Casey et al. (2013) in strategizing how a program can be translated into actions that work well with the said perpetrators. Moreover, in the context of the study, the researchers do not limit the concept of peacekeeping to direct violence; hence, they interconnect it with peacemaking and peacebuilding.

Figure 2

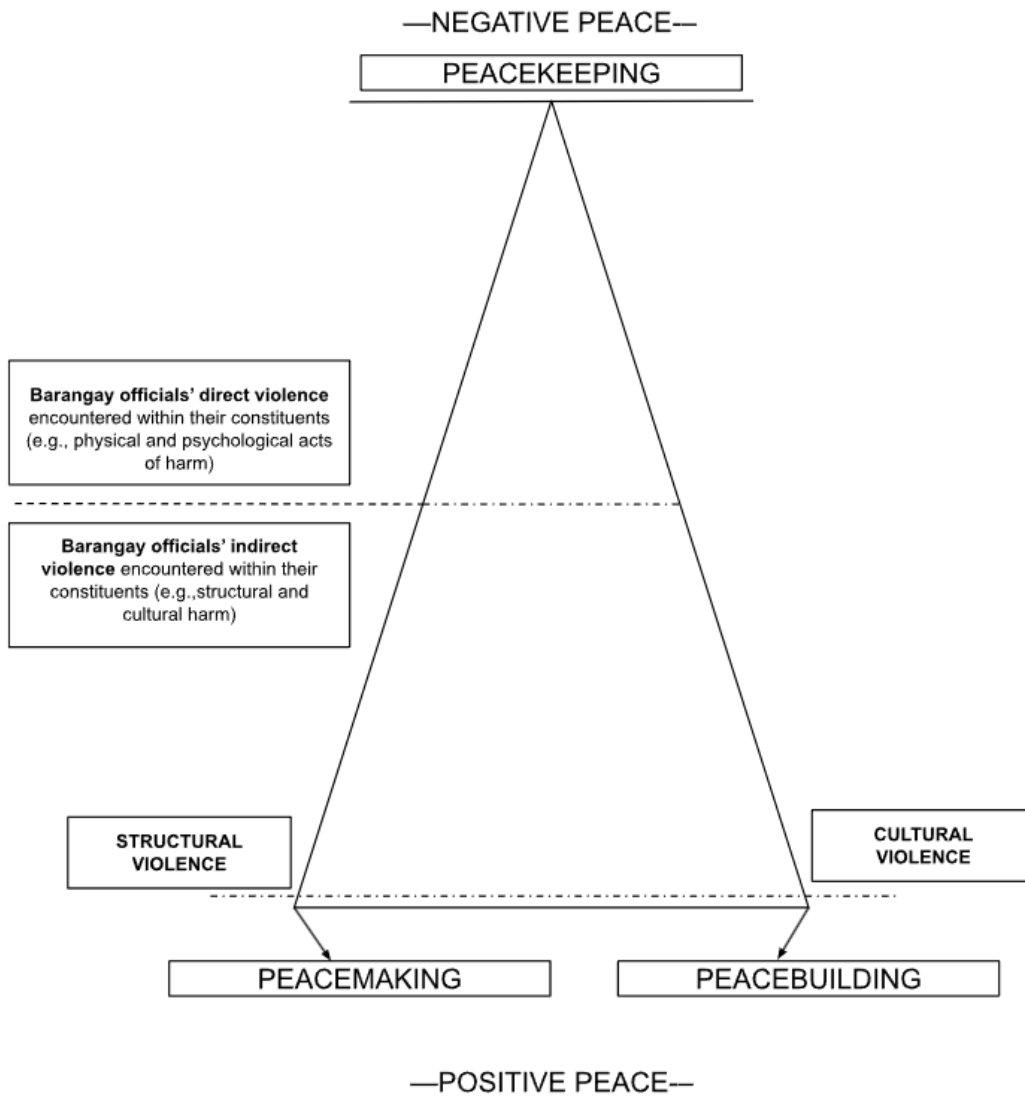*Conceptual Framework of the Integrated Violence Triangle and Peace-Work Model*

Table 1 presents an operational definition by applying Galtung's violence triangle to men's violence against women. The operating principles are the following: direct violence, structural, and cultural violence (Galtung, 1969). Additionally, the operational definitions are from the study of Mclnerney and Archer (2023).

Table 1

Operationalization of Galtung's Violence Triangle

CONCEPTUAL LEVEL	OPERATIONAL LEVEL
Direct Violence	Manifestations and patterns of physical and emotional violence, such as domestic abuse, disputes over land, and youth aggression.
Structural Violence	Unequal access to essential services, employment opportunities Specific ways in which the residents make them more susceptible to being involved in illicit activities, contributing to community violence.
Cultural Violence	Harmful cultural norms experienced by the residents.

Tables 2 and 3 summarize the application of Galtung's Peace and Peace-Work Triangle. Similar to Table 1, the operational definitions were adapted from the study of Mclnerney and Archer (2023).

Table 2

Operationalization of Galtung's Positive and Negative Peace

CONCEPTUAL LEVEL	OPERATIONAL LEVEL
Negative Peace	Absence of direct violence (physical, emotional, psychological) and the prevention of violence in the barangay community.
Positive Peace	Addressing structural factors through the collective actions within the barangay community

Table 3

Operationalization of Galtung's Peace-Work Triangle

CONCEPTUAL LEVEL	OPERATIONAL LEVEL
Peacekeeping	Involves how barangay officials respond to moments of violence.
Peacemaking	Involves diplomatic negotiations; how barangay officials address and create resolution through reconciliation of both parties.
Peacebuilding	Involves how barangay officials seek to address the root cause of violence by incorporating approaches and strategies.

METHODOLOGY

The study utilized a qualitative research approach to identify the types of conflicts that commonly arise within Barangay Nagbunga and explore how peace communication manifests and contributes to conflict resolution and community cohesion in the said barangay. Grounded in an interpretivist paradigm, the researchers sought to understand the phenomenon through the perspectives of the volunteer informants who are the barangay officials in Barangay Nagbunga. These officials were the barangay chairperson, one of the barangay councilors, the *chief tanod*, and one member of the *Lupong Tagapamayapa*. The qualifications of the key informants, each with at least 1 year of experience in their respective roles, are significant in smaller, closely-knit communities like Barangay Nagbunga. In such settings, even a year of active service already provides

them with a substantial amount of exposure to the community's dynamics, conflicts, and resolution processes.

Moreover, the researchers conducted in-depth interviews with the said officials. In doing so, the researchers employed a research instrument in curating and collecting their responses. In the form of an interview guide, a series of structured questions were divided into four sections, each aligned with the study's objectives. First, the informants' were asked to provide socio-economic data about the barangay, including a) the total population of the barangay, b) the breakdown of residents by income groups (low, middle, high), c) the predominant age group (youth, adults, senior citizens), and d) the common types of employment held by residents. Second, the questions focused on identifying the types of conflicts that commonly arise within the barangay. Third, the interview guide examines the communication strategies and peacekeeping efforts employed by barangay officials. Finally, the informants' were asked about their challenges and actionable recommendations for improving peace communication efforts. Such questions were aimed to gather valuable insights for enhancing peace and conflict resolution initiatives at the barangay level.

Following data collection, the researchers used thematic analysis on the collected data, enabling them to categorize and assign labels to the observed themes. The transcripts utilized open coding. The utilization of open coding facilitated the identification of themes that arose from the collected data (Kandiko & Mawer, 2013). Following the open coding, the researchers then used axial coding. Axial coding rebuilds the data by establishing connections between the codes (Kendall, 1999).

Barangay Nagbunga was deliberately selected as the study's locale because it epitomizes the socio-economic and cultural dynamics often present in grassroots governance in the Philippines. As a barangay characterized by poverty and diverse community composition, including residents from Hanjin Village who were displaced following the bankruptcy of Hanjin Shipping Company, it provides a rich context for examining conflicts rooted in structural and cultural factors. The unique challenges faced by Barangay Nagbunga, such as its historical land disputes and economic hardships, make it an ideal microcosm for understanding the interplay of violence and peace communication within a community. Moreover, the barangay's experiences can serve as a case study for other similarly situated communities, highlighting the importance of addressing localized conflicts through innovative and participatory approaches in governance.

The informants of the study participated on a voluntary basis. They were informed about the study's premise and their practical contribution to the study. Additionally, they were also informed of their right to withdraw and right to refuse to answer any questions at any given time. To maintain their confidentiality and anonymity, pseudonyms were randomly assigned. Moreover, to address the potential conflict of interest[1] arising from

---

[1] Conflicts of interest can lead to preconceived notions and biases or otherwise impact the thoughts and actions of researchers and informants (Horner & Minifie, 2011).

the familial relationship between one of the researchers and one of the informants, strict measures were implemented to ensure the integrity and objectivity of the study. The researcher with the familial connection was excluded from all stages of data collection, including interviews, to prevent any undue influence on the responses of the informants.

Additionally, this researcher did not participate in the initial data coding process to minimize the possibility of bias in interpreting the data. These measures ensured that the collected data was independently analyzed by the other researchers, adhering to ethical research standards. Furthermore, a clear disclosure of the familial relationship was provided in the study to promote transparency and uphold the credibility of the research process.

This qualitative research is a collaborative effort between researchers of Bachelor of Arts in Communication Research students of the College of Mass Communication at the University of the Philippines Diliman. The research inquiry reflects their research interest in political communication as both researchers are captivated by the recent 2023 Philippine barangay and Sangguniang Kabataan elections.

FINDINGS AND DISCUSSION

The researchers interviewed four barangay officials residing in Barangay Nagbunga, Castillejos, Zambales. This consists of *Barangay Captain, Barangay Kagawad, Member of Lupon Tagapamayapa*, and *Chief Tanod*. All of the informants' roles are significantly associated with the peace and order of the barangay. Two of the informants were part of the Peace and Order Committee, indicating their direct involvement in ensuring the overall safety and well-being of the residents.

The analysis of these interviews focuses on identifying the violence they have encountered within their barangay, the difficulties encountered in peace communication, and how they strategize peace communication in facilitating and resolving conflicts.

A. Direct violence

Locked in Fear: Domestic Abuse within Family Members

Almost all of the informants expressed that the most frequent reports that they have received in Barangay Nagbunga concerning violence revolve around the domestic household. This equates to physical abuse towards their partner and children, as the Informant 1 mentioned:

> So, I was in charge of the Violence Against Women and their Children (VAWC) committee. There are reported cases of domestic abuse—abuse towards their partners. I also have cases where the husband or wife is abusing their child.

This stems from miscommunication and the inability to control their anger, turning to physical violence, including *"pananampal,"* whether to their partner or their children.

However, Informant 1 affirmed that this form of direct violence is not highly prevalent in their barangay. Additionally, Informant 1 also mentioned that during his previous term as a part of the Violence Against Women Committee (VAWC), he handled this type of violence in two to three cases a month, implying that it is not entirely absent in the barangay.

Contrary to the expectations, while this violence is dominant to women, as emphasized by Informant 3, he also reiterates that he receives reports from men that their wives or partners are abusing them.

This intertwines with the study of Mclnerney et al. (2023), who adapted Galtung's theory of conflict, highlighting that domestic abuse is a form of direct violence. Furthermore, as stated by Galtung, violence can escalate to further violent actions, implying that, in the context of this finding, this violence may be fueled by indirect violence: structural violence. This extends beyond the notion that there is a part of a broader spectrum of violence where "men" are typically the perpetrators of domestic violence, leaving women and children in abusive situations. Interestingly, feminist scholars have challenged the conventional view of Galtung's work, "Violence, Peace and Peace Studies" (1969), wherein these scholars zoom this lens into structural violence influenced by the power dynamics between men and women into peace theories (Sinha et al., 2017; Cross, 2013; Confortini, 2007), unlike Galtung, who primarily categorizes Violence Against Women (VAW) as direct violence.

By bringing up issues related to gender, it challenges the stereotype that primary perpetrators of domestic violence have always been men, having failed to observe that women can also be aggressors, which has been observed in this finding, connecting the interconnectedness of direct and indirect violence.

Domestic violence and land disputes all boil down to negative peace—while there might be a visible absence of direct violence, the root causes of conflicts persist. In Barangay governance, this involves maintaining peace through practical measures that stop immediate acts of violence, crime, and other forms of direct harm. As also acknowledged, structural violence is determined as a contributing factor; the primary emphasis remains on the reduction of direct violence within the household.

Indirect violence

Survival through desperation: The reality of structural violence in Hanjin Village

In Hanjin Village, part of Barangay Nagbunga, the impact of structural violence is starkly evident. The village's residents, grappling with the lack of economic opportunities and resources, are forced into extreme actions to ensure their survival. This scenario is exemplified by the actions of some individuals who, driven by hunger, resort to dismantling abandoned houses to extract and sell copper from electrical installations. This desperate measure to secure a means of sustenance highlights the acute poverty and resource scarcity faced by the community. Informant 1 described the situation by stating:

> When a person truly has nothing at all, they become hungry and look for ways to solve it. They find a solution to eat. There comes a point where they dismantle the vacant houses in that village. They just take the electricity, the installation of that house, that small unit. They dismantle the electrical wiring. Then they strip the wiring. They just take the copper. They will indeed sell that copper at the junk shop.

It becomes clear that the conditions in Hanjin Village are a practical manifestation of the structural violence discussed by Galtung (1990). This is also evident in systemic failures such as structural unemployment that have created an environment of extreme deprivation. Structural unemployment occurs when there is a long-term decline in certain sectors of the economy because they lack the necessary skills or their industry has shifted or declined. The bankruptcy of the shipping company in 2017 led to the sudden loss of jobs for many in the village and the broader decline of the industry—residents who lacked the necessary skills had a hard time transitioning to new forms of employment. These long-term unemployment and lack of resources contribute to chronic poverty in Hanjin Village—where the absence of necessities like food compels residents to engage in potentially risky and destructive behaviors. These actions, born out of necessity, reflect the systemic failures that perpetuate poverty and hinder individuals from achieving a decent standard of living. Therefore, understanding and mitigating structural violence in communities like Barangay Nagbunga requires a holistic approach that addresses the root causes of economic and social disparities, as Galtung's theory suggests (Galtung, 1990).

Land struggles: Continuous cycle of land dispute and structural injustices

Half of the informants mentioned that land dispute has always been an ongoing conflict in Barangay Nagbunga, specifically in Barangay Proper. This is rooted in historical injustices, conflict over the inheritance of property, boundary disputes, and illegal land transactions. As asserted by Informant 1:

> That is the usual problem here in the area—Barangay Proper—the land dispute. Until now, the conflicts about land grabbing have been circulating for years. Their dispute over land, as well as the right of way.

In Barangay Proper, families frequently engage in land disputes, resulting in disagreements on how to divide or manage the inherited property. Moreover, there are also conflicting interests and differing views with regard to the best use of property. Viewing the situation through the lens of structural violence, as conceptualized by Galtung (1990), some groups are hindered from accessing the opportunities and resources to meet their basic needs. This includes land disputes and rights of way, wherein powerful actors such as government authorities or wealthy individuals have greater control over resources, further enriching structural violence. This abuse deprives the rights of marginalized groups of fair opportunities and traps them into a cycle of social injustices, which can then escalate into physical violence.

Far Eastern University

Community dynamics: Incompatible beliefs and cultural discord

Half of the informants gave insightful background information into the unique social and cultural landscape of Barangay Nagbunga, which is crucial for understanding the types of conflicts that arise within this community. The Hanjin Village of Barangay Nagbunga is depicted as a "melting pot" of various Filipino cultures, unlike the main proper area of the barangay that is predominantly inhabited by a single ethnic group, like Ilocanos. Barangay Nagbunga presents a diverse cultural tapestry. It includes people from different regions of the Philippines and even specific ethnic groups like the Ifugao. This diversity is likened to a "cultural exodus," where various cultural groups have converged, bringing with them their unique customs, traditions, and ways of life.

This amalgamation of cultures significantly influences the residents' character and behavior (*ugali*). Unlike a homogeneous community in the main proper of Barangay Nagbunga, the norms, and lifestyle in the Hanjin Village of Barangay Nagbunga are shaped by a variety of cultural influences. This diversity, while enriching, also brings its own set of challenges.

Conflicts within Barangay Nagbunga primarily stem from these cultural differences. Despite the shared national identity as Filipinos, the variance in regional behaviors and practices leads to misunderstandings and disagreements among the residents. These conflicts are particularly pronounced in areas such as financial matters, where cultural approaches to money management and economic priorities may differ significantly.

Cultural clashes in financial behavior often stem from deep-rooted beliefs and practices that individuals bring from their regional backgrounds. For example, some cultures may prioritize saving and investment for future security, while others might focus on immediate family needs or social obligations, leading to differing approaches to spending, saving, and investing. These differences can result in conflicts when community members interact and make collective decisions related to economic activities or community resources.

Informant 2 noted that these cultural differences make it challenging for residents to find common ground. This difficulty in achieving harmony is a key factor in the emergence of various issues within the community. These observations are based on personal insights, highlighting the need for a deeper, perhaps more structured, analysis to understand and address the conflicts in Barangay Nagbunga fully. He stated:

> So, there are many conflicts which led to quite a few issues being produced there, especially, that, when it comes to money. That's just my observation. Because it's also hard to agree, there are cultural differences, say we're Filipino, the attitudes are different, like that, which leads to some issues among those neighborhoods in Hanjin Village.

Bellish (2015) emphasized the role of beliefs in causing conflict. Beliefs, often ingrained and linked to identity, can be powerful motivators for behavior and perspectives. In Barangay Nagbunga, the amalgamation of various Filipino cultures, each with distinct beliefs and practices, sets the stage for conflict. When beliefs tied to cultural identity, such as those regarding family structures, financial management, or social interactions, clash,

it creates tension. This emphasizes the idea that while beliefs are a fundamental part of cultural diversity, they can also be a source of discord, especially in a community characterized by a diverse cultural mosaic like Barangay Nagbunga.

Falcone et al. (2023) highlighted the importance of communication, understanding, and conflict-resolution skills in managing differences. In a community like Barangay Nagbunga, where cultural diversity is a given, developing these skills is crucial. Acknowledging and respecting differences, seeking common ground, and effective communication can help manage and resolve conflicts (Falcone et al., 2023).

The conflicts in Barangay Nagbunga, rooted in incompatible beliefs, reflect a microcosm of larger global trends. They indicate the importance of cultural sensitivity and the need for skills in conflict resolution. Furthermore, they highlight the need for community initiatives that foster understanding and respect for diverse cultural perspectives, which could be instrumental in transforming these conflicts from points of contention into opportunities for communal growth and enrichment. Understanding and embracing this diversity, while challenging, could turn Barangay Nagbunga into a model of multicultural coexistence and harmony.

On the way: Negotiating, compromising, collaborating

Among all the informants, collaborating with law enforcement agencies is one of their communication strategies for promoting peace and resolving conflicts in Barangay Nagbunga. They usually collaborate with the Philippine National Police (PNP), the Department of the Interior and Local Government (DILG), and the Department of Social Welfare and Development (DSWD). As also emphasized by Informant 4, this collaborative effort involves open dialogues and discussing community concerns when de-escalating situations. This response to moments of violence reflects the peacekeeping aspect of Galtung's (date) Peace Work Triangle.

For instance, Informant 3 mentioned the importance of coordination and commitment between them as barangay officials and law enforcement agencies. Not only that, but he further added:

> Law enforcement agencies hold orientations and seminars, and sometimes, we are the ones who also initiate the conduct of those sessions. The attendees are residents and barangay officials on how to eliminate these kinds of conflicts and issues arising in Barangay Nagbunga.

As highlighted by Carter et al. (2011), communications strategies underscore the pivotal role of public officials, wherein they have the potential to facilitate public trust and drive the engagement of the residents to be part of the solution. This partnership with law enforcement agencies manifests how leadership communication influences the low rate of violence cases reported within the Barangay Nagbunga. Informant 3 also mentioned that before having to partner with the law enforcement agencies, they do "cross-examination" to see the other side of the story, ensuring that this kind of communication strategy will make them understand their perspective individually: maintaining a

balance between both parties. Moreover, if the barangay officials cannot handle these cases, they will be turned over to law enforcement agencies.

This collaborative effort shows how Barangay Nagbunga has a strong partnership between local authorities and law enforcement to ensure the welfare of the residents in the corresponding lines to peacemaking, peacekeeping, and peacebuilding (Galtung, 1969; Mclinear et al., 2023).

All these manifest through the process of collaboration with law enforcement agencies, from having open dialogues to having mutually agreed upon solutions to building an effective response not only to immediate conflicts but also to discovering the root cause of the violence. Notably, in peacekeeping, particularly those perpetrators having weapons, collaboration between the agencies prevents the escalation of the violence. This also shows the interconnectedness of the three approaches to peace, highlighting that peacekeeping can also be applied and adaptable to a broader understanding of violence, including indirect forms.

Leading the unwilling in the Barangay Nagbunga

Most informants narrated and cited multiple challenges, and the root cause of these challenges points to the uncooperativeness of their constituents. Informants noted that many residents were hesitant to participate in barangay-led dispute resolution processes, often failing to attend meetings or openly engaging in discussions. These challenges are not unique to Barangay Nagbunga but are reflective of broader issues faced by local governance units in managing community conflicts.

Informant 2 addresses the issue of non-participation or partial participation in conflict resolution processes, stating:

> The difficulties often arise from the involvement of the parties concerned. Sometimes, they do not cooperate, or if only one party shows up, it becomes harder to resolve the situation—no show. So, it is most likely a waste of time for both the complainants and the barangay officials.

A common difficulty barangay officials face is the lack of cooperation from involved parties. When one or more parties fail to show up for meetings or discussions, it becomes nearly impossible to resolve the conflict effectively. This non-attendance not only stalls the resolution process but also wastes the time and resources of the complainants and the local dispute resolution body (often referred to as the "lupon"). Moreover, Informant 4 sheds light on another challenge: dealing with individuals who are under the influence of alcohol and are uncooperative or disruptive. The approach described involves formally recording the incident (blottering) and involving family members in the resolution process. In more severe cases, such as non-compliance or aggressive behavior, barangay officials may resort to involving the police and detaining the individual. This challenge underscores the complexities barangay officials face when dealing with individuals who are not in a state to participate rationally in conflict resolution processes.

The need for a multi-faceted approach, involving both community and law enforcement resources, becomes apparent in such situations.

The absence of full participation highlights a crucial aspect of peace communication: the need for all involved parties to be actively engaged and committed to the process. Without this commitment, efforts by barangay officials can become futile. This hesitancy can largely be attributed to a lack of trust in the BJS, which is critical to fostering meaningful participation (Falcone et al., 2023).

Trust-building emerges as an indispensable component in addressing these participation challenges. Building trust between barangay officials and their constituents can help alleviate feelings of skepticism or fear of bias in the resolution process. Kosfeld (2020) argues that trust fosters transparency, encourages dialogue, and strengthens residents' confidence in institutional mechanisms. In the barangay context, this can be achieved by ensuring consistency and impartiality in the handling of disputes, openly communicating the objectives and processes of the BJS, and creating safe spaces for dialogue. For example, barangay officials can employ participatory approaches, such as inviting both parties of a dispute to co-develop resolutions or seek feedback from residents on proposed peacebuilding strategies. Additionally, cultural sensitivity and recognition of diverse community perspectives, especially in areas like Barangay Nagbunga where cultural differences abound, are pivotal in building rapport and understanding with constituents. Such efforts not only empower individuals to voice their concerns but also engender a sense of ownership over conflict resolution outcomes, leading to greater cooperation (Lopez, 2009).

The success of peace communication initiatives depends significantly on the active participation and cooperation of community members. Moreover, it requires barangay officials to be adaptable and resourceful in handling various types of conflicts, including those involving uncooperative or impaired individuals. Trust-building serves as a bridge that connects barangay officials with residents, transforming the justice system from a mere administrative mechanism into a collaborative process grounded in mutual respect and accountability. By fostering trust, barangay officials can address the deeper socio-cultural barriers that hinder participation, ensuring that the justice system is both inclusive and effective in resolving conflicts. Building a culture of respect, responsibility, and active participation among community members can significantly aid barangay officials in their peace communication efforts.

Furthermore, De Asis et al. (2020) delved into the effectiveness of barangay officials, particularly *Barangay Tanods,* in maintaining peace and order. Their study provided empirical evidence on the challenges and obstacles faced by these local officials in fulfilling their roles by citing that uncooperative members of the community are one of their problems. However, it is not just about having the authority but also about being perceived as fair and unbiased mediators. Officials need to be seen as allies by all community members, which requires continuous engagement and transparency in their actions.

That being said, all these systemic issues mentioned above are clear indicators of structural violence, which prevents individuals from meeting their basic needs and

securing a dignified life. As Galtung (1969) emphasizes—in order to achieve positive peace—it needs to address structural violence. Barangay Nagbunga's efforts to foster peace aligns with the principles of positive peace emphasizing not only the absence of violence, but the presence of justice and equity through the initiatives of the Barangay officials. By mediating conflicts, promoting economic opportunities, and addressing cultural tensions, the barangay directly tackles the root causes of inequality and justice—ensuring that the community moves toward a state of positive peace.

Integrating these insights, it becomes clear that effective peace communication in Barangay Nagbunga requires a multifaceted approach. Building trust within the community, understanding and respecting cultural differences, and providing adequate resources and support to barangay officials are key elements in overcoming these challenges. Additionally, educating the community about the importance of participation and cooperation in peace initiatives could also be beneficial. Furthermore, equipping barangay officials with the necessary skills and resources, as well as fostering a

collaborative relationship between community members and law enforcement, can create a more conducive environment for resolving conflicts effectively. The interplay of these factors indicates the complexity of governance at the local level and the importance of context-specific strategies in addressing community challenges.

CONCLUSION

Based on the analysis of the data gathered from barangay officials, the study identified several key types of conflicts prevalent in Barangay Nagbunga. These include domestic disputes, often involving physical and emotional abuse within families, and cultural conflicts arising from the diverse backgrounds of the residents. The melting pot nature of Barangay Nagbunga, particularly in the Hanjin Village, leads to clashes in beliefs and practices, resulting in misunderstandings and disagreements in various aspects, such as financial matters and social interactions.

Furthermore, the lack of cooperation from community members in conflict resolution processes poses a significant challenge. Non-participation or partial participation of involved parties often leads to unresolved issues, wasting the efforts and resources of both complainants and the dispute resolution body.

These conflicts reflect the broader issues local governance units face in managing community dynamics. The effective resolution of these issues requires a multifaceted approach, including building trust within the community, understanding and respecting cultural differences, enhancing the skills and resources of barangay officials, and promoting active participation and cooperation among community members.

The study concludes that addressing these challenges is essential for maintaining peace and order in Barangay Nagbunga. The implementation of context-specific strategies,

collaborative efforts with law enforcement, and fostering a culture of respect and responsibility are key to effectively managing the complexities of governance at the local level.

IMPLICATIONS AND RECOMMENDATIONS

Theoretical implications and recommendations

The study employed two frameworks of Johan Galtung's (1969) Conflict Theory, specifically the Violence Triangle and Peace-Work Triangle. Although it was explicitly stated by Mclnerney et al. (2023) that their study is not a "universal template," this still helped the researchers to align the interrelationships of barangays that encountered direct and indirect violence and outlined peace-communication strategies in addressing the types of conflicts and implementation of peacekeeping measures. By also adapting the concept of structural and cultural violence, this unveils the other root cause of conflict in society, as other theories solely focused on direct violence, limiting the other areas of the study. This zooms in not only to the individual behaviors but also encompasses the unjust structures and cultures happening within the society. The researcher further recommends that both Galtung's frameworks could be applied in gender studies, which has been proved by many academic scholars, emphasizing that all aspects of violence have relation to gender. Still, this framework can also transcend cultural and geographical boundaries. Moreover, the peacekeeping factor should not be limited to direct violence, as it also influences the process of indirect violence, aligning with peacemaking and peacebuilding.

Methodological implications and recommendations

The study effectively utilized a qualitative approach, particularly in-depth interviews, providing rich, detailed insights into the perspectives of barangay officials. Future studies might consider complementing this with quantitative methods for a more comprehensive understanding of community dynamics. Moreover, the use of thematic analysis was appropriate for identifying and categorizing themes related to peace communication. Researchers should continue to refine this method, incorporating software-based qualitative data analysis tools to enhance efficiency and accuracy.

The study navigated potential conflicts of interest well, especially considering the familial relationship between one researcher and a barangay official. Future studies should maintain this level of ethical vigilance, ensuring transparency and objectivity.

One key implication is the importance of a culturally sensitive approach in qualitative research, especially when dealing with diverse communities. The study's focus on local governance and peace communication in a specific barangay provided nuanced insights but also limited the generalizability of the findings. Future studies should consider expanding the research scope to include multiple barangays or regions for broader applicability. Furthermore, the study's focus on barangay officials offers valuable insights. However, it may also benefit from a broader participant base in future research,

including residents and other stakeholders, for a more holistic understanding of community conflicts and resolutions.

Recommendations for future research include employing mixed methods to combine the depth of qualitative insights with the breadth of quantitative data. This could involve surveys or statistical analysis to complement the qualitative findings. Additionally, there is a need for more longitudinal studies to track changes over time, especially in rapidly evolving community dynamics and governance practices.

The study emphasizes the critical role of community participation and engagement in conflict resolution and peacekeeping initiatives. Future research should explore strategies to enhance community involvement and assess the long-term impact of such participation on peace and governance.

Lastly, given the dynamic nature of local governance and peace communication, continuous updates in research methodologies to adapt to changing social and political landscapes are recommended. This could involve integrating newer data collection and analysis technologies, like digital ethnography or social media analysis, to capture more contemporary forms of communication and interaction within communities.

Practical implications and recommendations

The findings of this study marks the critical need to enhance the Barangay Justice System (BJS) by addressing practical challenges that hinder its effectiveness. One major implication is the necessity of fostering trust and transparency between barangay officials and the community to increase participation in conflict resolution processes. Building trust requires barangay officials to demonstrate consistency, impartiality, and fairness in handling disputes. By addressing the socio-cultural and structural barriers to community engagement, such as skepticism or perceived bias, barangay officials can create an environment where constituents feel empowered to participate. This includes addressing cultural differences and ensuring that local voices are equitably represented in decision-making processes.

An essential component of this approach is the deliberate and structured integration of community communication into governance. Communication plays a pivotal role in bridging the divide between barangay officials and constituents, fostering understanding, and enhancing cooperation. To achieve this, barangay officials should prioritize creating platforms for regular community dialogues, consultations, and feedback sessions. These efforts can serve as avenues for transparency and inclusivity, providing constituents with opportunities to express concerns and contribute to the resolution process. Additionally, barangay officials can utilize local communication networks, such as radio, social media, or face-to-face assemblies, to disseminate information about the BJS. Providing information in local languages or dialects is crucial to ensuring that all members of the community, regardless of literacy level, can understand and participate meaningfully (Lopez, 2009).

Training programs on communication and conflict resolution are equally important. Barangay officials and members of the *Lupong Tagapamayapa* should undergo specialized training that emphasizes empathy, cultural sensitivity, and the use of non-adversarial

communication methods. These programs can equip officials with the necessary skills to build trust and manage conflicts in diverse and complex community settings like Barangay Nagbunga. Trust-building, in particular, should be at the core of these initiatives, as it fosters a sense of community ownership over conflict resolution outcomes and empowers residents to take an active role in the BJS.

Furthermore, participatory approaches should be institutionalized to ensure that constituents are involved in shaping local policies and practices. Regular consultations with community members can strengthen collaboration and reinforce the legitimacy of barangay-led initiatives. Such participatory frameworks promote not only transparency and accountability but also mutual respect and understanding between barangay officials and their constituents. By involving the community at every stage of the conflict resolution process, barangay officials can foster a more inclusive and effective justice system that addresses the unique needs of diverse populations.

As demonstrated in this study, effective communication serves as a catalyst for trust-building and collaboration, addressing the deeper socio-cultural barriers that hinder participation. Through transparent, inclusive, and culturally sensitive communication strategies, barangay officials can transform the barangay justice system into a dynamic, participatory institution. This transformation is essential for ensuring that conflicts are resolved not only fairly but also in ways that strengthen the social fabric of the community.

REFERENCES

Acbay, J. J., Acbay, J. J., & Caila, J. M. Acabo, J. G. (2021). Dispute Resolution and its Effectiveness in the Municipality of Buenavista. *SMCC Higher Education Research Journal (Criminal Justice)*, *4*(1), 1-1. https://www.ejournals.ph/article.php?id=16590

Aglibot, J. R. (2023, March 10). *Displaced Hanjin Workers Fight Eviction from Housing Village in zambales town*. INQUIRER.net. https://newsinfo.inquirer.net/1740625/displaced-hanjin-workers-fight-eviction-from-housing-village-in-zambales-town

An Act Providing for a Local Government Code of 1991, Rep. Act No. 7160, (1991) (Phil.), https://www.officialgazette.gov.ph/1991/10/10/republic-act-no-7160/

Bellish, J. (2015, July 5). *Do beliefs cause conflict?*. One Earth Future. https://oneearthfuture.org/en/news/do-beliefs-cause-conflict

Bienes, E. D. O., Miilcen Jay, J., Kaicelyn Suganob, J. M., Alvarico, A. B., & Cuevas, J. F. (2022). Level of Effectiveness of the Barangay Peacekeeping Action Team in Relation to Public Safety and the Implementation of Curfew Hours as Perceived by 50th Barangay Residents. https://mejast.com/data/uploads/87237.pdf

Boysillo, S. L. (2017). Governance of the Barangay Chairpersons in the Municipality of Ubay Bohol. *International Journal of Business and Management Studies*, *9*(1), 50-63. https://dergipark.org.tr/en/pub/ijbms/issue/36086/405193

Casey, E. A., Carlson, J., Fraguela-Rios, C., Kimball, E., Neugut, T. B., Tolman, R. M., & Edleson, J. L. (2013). Context, challenges, and tensions in global efforts to engage men in the prevention of violence against women: An ecological analysis. *Men and masculinities*, *16*(2), 228-251.

Casey, E. A., Masters, N. T., Beadnell, B., Wells, E. A., Morrison, D. M., & Hoppe, M. J. (2016). A latent class analysis of heterosexual young men's masculinities. *Archives of sexual behavior*, *45*, 1039-1050.

Confortini, C. C. (2006). G altung , V iolence, and G ender: T he C ase for a P eace S tudies /F eminism A lliance. *Peace & Change*, *31*(3), 333–367. https://doi.org/10.1111/j.1468-0130.2006.00378.x

Cravo, T. (2017). Peacebuilding: Assumptions, practices and critiques. *Journal of International Relations*. https://www.semanticscholar.org/paper/Peacebuilding%3A-assumptions%2C-practices-and-critiques-Cravo/f13005049a3a0b43df69c9c1bf97cfbdec3f7faa

Cross, K. (2013). *The gendered effects of structural violence* (SSRN Scholarly Paper 2300717). https://papers.ssrn.com/abstract=2300717

De Asis, J., Malibong, J., Alquiza, C. M., & Tagulao, R. M. (2020). Effectiveness of Barangay Tanods on the Maintenance of Peace & Order in the Municipality of Bayambang. *Southeast Asian Journal of Science and Technology*, *5*(1). https://www.sajst.org/online/index.php/sajst/article/view/245

Dhir, R. (2023). *What is blue collar? definition and job examples*. Investopedia. https://www.investopedia.com/terms/b/bluecollar.asp

Doquilla, F. L., Ayeo-eo, S. P., & Almerol, P. M. (2023). Barangay Peacekeeping Action Team Of Selected Barangays Of Cabanatuan City, Nueva Ecija. *EPRA International Journal of Multidisciplinary Research (IJMR)*, *9*(1), 272-277. https://www.eprajournals.net/index.php/IJMR/article/view/1432

Falcone, L., Fogle, N., & Ollendyke, D. (2023, April 17). *Dealing with conflict2023*. Penn State Extension. https://extension.psu.edu/dealing-with-conflict

Galtung, J. (1990). Cultural violence. *Journal of Peace Research*, *27*(3), 291–305. https://doi.org/10.1177/0022343390027003005

Galtung, J. (1996). *Peace by peaceful means: Peace and conflict, development and civilization*. Sage Publications, Inc.

Gay, W. C. (2008). Language of war and peace, the. *Encyclopedia of Violence, Peace, & Conflict*, 1115-1127. https://doi.org/10.1016/b978-012373985-8.00093-3

Gupit, E. F. E., & Cuevas Jr, J. F. (2022). Assessment of Barangay Peacekeeping Action Team's Performance During Covid-19 Pandemic in Ozamiz City. *Assessment*, *5*(2), 178-189.

Horner, J., & Minifie, F. D. (2011). Research ethics III: Publication practices and authorship, conflicts of interest, and research misconduct. https://doi.org/10.1044/1092-4388(2010/09-0263)

Huntington, S. (1993, June 1). *The Clash of Civilizations?*. Foreign Affairs. https://www.foreignaffairs.com/articles/united-states/1993-06-01/clash-civilizations

Jacinto, A., Diamante, L. A., Tamano, A., Abrahan, R., Nacionales, J., & Claridad, N. (2023). Barangay chairperson's competence of oral communication skills in resolving conflicts in the Philippines. *Journal of Language and Pragmatics Studies*, *2*(3), 198-209. https://doi.org/10.58881/jlps.v2i3.20

Kandiko, C. B., & Mawer, M. (2013). Student expectations and perceptions of higher education. *London: King's Learning Institute*, 1-82. https://kclpure.kcl.ac.uk/ws/portalfiles/portal/58541527/QAA_Student_Expectations_and_Perceptions_Final_Report.pdf

Kaufman, A. (2014). Thinking beyond direct violence. *International Journal of Middle East Studies*, *46*(2), 441–444. https://doi.org/10.1017/S0020743814000427

Kendall, J. (1999). Axial coding and the grounded theory controversy. *Western Journal of Nursing Research*, *21*(6), 743-757. https://doi.org/10.1177/019394599902100603

Kendall, S. H. (1976). The barangay as community in the Philippines. *Ekistics*, 15-19. https://www.jstor.org/stable/43618621

Kosfeld, M. (2020). The role of leaders in inducing and maintaining cooperation: The CC strategy. *The Leadership Quarterly*, *31*(3), 101292. https://doi.org/10.1016/j.leaqua.2019.04.002

Laroza, Jonah Marich A., Glesiel Joy A. Tacogdoy, Harley B. Cambal, John Jameson E. Page, Bernaflor B. Canape, and Jose F. Cuevas Jr. "Performance-Based Assessment of the Barangay Peacekeeping Action Team During Covid-19 Pandemic in Ozamiz City." (2022). https://www.academia.edu/download/89239295/87234.pdf

Lopez, M. G. (2009). The poor on trial in the Philippine criminal justice system. *Kasarinlan: Philippine Journal of Third World Studies*, *14*(3). https://www.journals.upd.edu.ph/index.php/kasarinlan/article/view/1424

Manding, J. C. (2020, January 1). *Competency of barangay officials for good governance*. University of Cagayan Valley. https://www.academia.edu/95642940/COMPETENCY_OF_BARANGAY_OFFICIALS_FOR_GOOD_GOVERNANCE

McInerney, W. W., & Archer, D. T. (2023). Men's violence prevention and peace education: Drawing on galtung to explore the plurality of violence(S), peace(S), and masculinities. *Men and Masculinities*, *26*(1), 69–90. https://doi.org/10.1177/1097184X221149989

Metillo, E. J., Ello, A. C., Rone, M., Dangaran, L. F., & Cuevas, J. (2022). The Tales of Barangay Officials in Resolving Community Disputes. *Middle East Journal of Applied Science & Technology*, *5*(2). https://www.semanticscholar.org/paper/The-Tales-of-Barangay-Officials-in-Resolving-Metillo-Ello/27e41d2fc69b63fb3a6362d38dd5f29ffaf0b9f2

Mohammed, M. P., & Caingat, N. C. (2017). Barangay Justice System in Barangay Matatalaib, Tarlac City: An Evaluation. *Voice of Research*, *72*. https://ideas.repec.org/p/vor/issues/2017-03-21.html

Orenze, H. P., Coballes, J. D., & Ferrer, O. G. (2021). Performance of barangay peacekeeping action teams of Buguey Cagayan. *International Journal of Advanced Research in Management and Social Sciences*, *10*(2), 45-63.

Porio, E., and Roque-Sarmiento, E. (2019). "Barangay." In Orum, A. (ed) The Wiley Blackwell Encyclopedia of Urban and Regional Studies. John Wiley & Sons Ltd., New Jersey. https://doi.org/10.1002/9781118568446.eurs0016

Rojo, S. (2002). The barangay justice system in the Philippines: Is it an effective alternative to improve access to justice for disadvantaged people. *University of Sussex*. https://api.semanticscholar.org/CorpusID:201726013

Shields, P. M. (2017). Limits of negative peace, faces of positive peace. *The US Army War College Quarterly: Parameters*, *47*(3). https://doi.org/10.55540/0031-1723.2868

Sinha, P., Gupta, U., Singh, J., & Srivastava, A. (2017). Structural violence on women: An impediment to women empowerment. *Indian Journal of Community Medicine : Official Publication of Indian Association of Preventive & Social Medicine*, 42(3), 134–137. https://doi.org/10.4103/ijcm.IJCM_276_15

Udanga, G. E., & Cuevas, A. (2023). Assessing Government Service Delivery in Barangay Pili, Mogpog, Marinduque: A Resident Satisfaction Survey. https://cognizancejournal.com/vol3issue7/V3I732.pdf

Vorobej, M. (2008). Structural violence. *Peace Research*, *40*(2), 84–98. https://www.jstor.org/stable/23607799

Ybañez, J. (2013). *Tibaldo: Settlement of conflicts in the Barangay (1st of two parts)*. SunStar Publishing Inc. https://www.sunstar.com.ph/more-articles/tibaldo-settlement-of-conflicts-in-the-barangay-1st-of-two-parts

ABOUT THE AUTHORS

Wynezza Joyz Roy is a third-year BA Communication Research student at the University of the Philippines Diliman whose research interests center around women and gender, online mediated communication, political communication, and lived experiences of persons with disabilities. Prior to being a research student, she has also delved into the realm of journalism, where she honed her passion for storytelling and the intricacies of communication. She remains dedicated to showcase her papers at both local and international conferences.

Jerome Jeferson A. Yabut is a third-year BA Communication Research student at the University of the Philippines Diliman. His academic journey is characterized by a keen interest in political communication and gender studies, which are the focal points of his research endeavors. Beyond his scholarly pursuits, Jerome is an advocate for animal welfare and LGBTQIA+ rights, demonstrating his commitment to societal and ethical issues. His academic excellence and dedication to research were recently showcased when he presented a study at an international conference in Malaysia, marking a highlight in his academic career.