

NANUNUNGKULAN AS LEVIATHAN: A STUDY ON CHILDREN-IN-CONFLICT WITH THE LAW “PRISON” ORGANIZATION IN RELATION TO THOMAS HOBBS' SOCIAL CONTRACT THEORY

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ABSTRACT

States have been dealing with different methods to approach juvenile delinquency specifically how to stop Children in Conflict with the Law (CICL) from re-offending. This study discovered a possible way to address this issue, especially to states adopting a treatment-based program. The purpose of this research is to have an in-depth study about the prison organization called Nanunungkulan / leaders composed of CICL in Manila Youth Reception Center (MYRC). By which, the said prison organization was explained through Thomas Hobbes Social Contract Theory. This study also identified the relationship of the Nanunungkulan to the CICL submissive to them and the outcome of such submission once the CICL were released. This has been done by interviewing released CICL, the Social Welfare Officer Head, and Thomas Hobbes experts to relate the experience of CICL to state of nature, leviathan, and social contract. This showed that the CICL subjects were at first, absolutely violent because the SWOs by law cannot harm them. Until such time CICL became fearful yet submissive to the Nanunungkulan or leaders who instill discipline and order inside through violent punishment. The released CICL obeyed the leaders' rules and orders for their own safety/protection and own good from the proved violence inside. The violence in MYRC portrays Thomas Hobbes' state of nature, the prison organization or Nanunungkulan acts as the Leviathan, and the submission of the CICL subjects as the social contract. The outcome of the said process greatly helped the Released CICL. Thus, the researcher recommends that the presence of leaders in Youth detention homes should be considered with violence to be observed.

Keywords: prison organization, Children-in-Conflict with the Law, Social contract theory

INTRODUCTION

The issues concerning juvenile justice is a global phenomenon that states have been dealing with for a very long time (Zimring 2015). Each state has its own way as to how this problem should be approached. For example, Nepal allow mentally ill children to be jailed and chained (Winterdyk 2015). Germany and Switzerland retained an intervention with a priority to diversion and of educational measures (Düinkel, Grzywa, Horsfield, and Pruin 2011). Some European states raised the maximum sentences for youth detention accommodation (Düinkel 2011). On the other hand, juvenile delinquents in India are being differed from adults who commit offenses. Just like in the Philippines, youth offenders are being treated with utmost care in a youth detention home and are being treated as a misguided youth and not as a criminal liable person. Generally, states have different approaches in the juvenile justice system, but all of these approaches are lined towards one goal: to decrease delinquency rates and to stop the delinquents from reoffending. In Manila, there have been many reports concerning children at early age. Many of them committed robbery, illegal possession of firearms, murder, and etc. That is why, there is a need for effective intervention programs. In Philippines, juvenile offenders are called Children-in-Conflict with the Law (CICL). Youth detention homes

were established to cater CICL through intervention programs. Even so, recidivism still persists. Recidivism refers to the return of an offender to criminal behavior even after conviction, diversion or punishment (Langan 2002). The question that has been rounding up is whether treatment-based rehabilitation center is effective in preventing habitual reoffending, or punishment-based rehabilitation center is more effective in the prevention of recidivism rates. The Philippines believes that treatment based should be the response to the said problem. Hence, RA 9344 was established to take care of the CICL at the same time, giving them rights against inhumane and degrading punishments. This research aims to have an in-depth study on the juvenile prison organization inside the Manila Youth Reception Center (MYRC). And with that, the researcher aims to explain and relate Thomas Hobbes Social contract theory to the said prison organization in MYRC or in a micro level. Also, this paper will describe the relationship of the CICL disciplinary body and the CICL subjects. And lastly, this paper aims to identify the effect of engagement or submission in prison organization to those CICL who were already released in MYRC. This research contributes in the field of political science as this introduced a new knowledge and/or application on Thomas Hobbes' social contract theory in a micro level in the context of juvenile justice. This research also added up new discoveries in terms of prison

gang through the concept of *Nanunungkulan* that may contribute in psychological and researches. Also, this research introduced possible ways on how to approach Philippine juvenile justice in a treatment based facilities such as leadership that may help these youth detention homes as they conduct effective intervention programs. The scope of the study covers some experiences of CICL subjects with *Nanunungkulan* or the prison organization and how could these be applied to Thomas Hobbes theories. This study will not go deeper with the effectiveness of the Youth Detention Home or MYRC. Hence, the scope and the main concern of this study is only an application of the data gathered to Thomas Hobbes' state of nature, leviathan, and social contract theory.

Theoretical Framework

Social Contract Theory

The Social Contract Theory is generally known as an agreement between the people and the government for a mutual benefit. That is, surrendering your rights or liberty to the government and recognizing its authority in exchange of welfare and security. Thomas Hobbes developed his own point of view of the social contract at a time of religious, political, and social upheaval at Europe. According to Hobbes, men are naturally self-interested, yet they are rational. Hobbes also argued that men do things for their self-preservation, more likely, to preserve their own needs and safety against the state of nature. Hobbes also believed life in a hypothetical state of nature would be solitary, poor, nasty, brutish, and short. (Hobbes, 1651) In this sense, everyone fights over resources because a state of nature would be a state of war and/or a war of all against all. Individuals in such a condition would enter a consensus within themselves and choose to submit their rights to an absolute authority or a Leviathan to create a civil society where they can be secured, protected, and be put into an order. In this case, person A will only surrender his right or liberty if person B does the same. Thomas Hobbes argued that what actually drives people is self-interest. Meaning to say, the reason why people abide to a Leviathan is to ensure their own protection from the state of nature. Thus, there is a mutual relation between protection and obedience (Hobbes, 1651). Generally, Thomas Hobbes' social contract theory gives emphasis to the consensus of the subjects to submit themselves to the authority to achieve their self-interest: protection from the state of nature/ state of war.

Thomas Hobbes' Social Contract theory may be applied to the Children-In-Conflict with the Law who submit themselves to some of their fellow CICL, also known as leaders or *Nanunungkulan*. The *Nanunungkulan* ensures violent punishments to those who violated the established rules. These leaders are the ones who instill discipline inside the Manila Youth Rehabilitation Center. This research had proven how violent it is inside

correctional institutions. In connection with Thomas Hobbes' philosophy wherein life is a state of war, rehabilitation centers are prone to violence as CICL are fighting on their behalf as they are people desiring for same resources. This violence is vast in MYRC because lacking resources results to theft issues and more conflicts. The CICL's awareness in RA 9344 also gave reasons to CICL to be braver. Hence, CICL grew disrespectful against the SWO. The environment in MYRC can be said Hobbes' state of nature. This now, is a proof that what drives CICL to establish a governing body is self-interest or to get away with the nature of the rehabilitation itself. Thus, they surrender their rights or their protection under RA 9344 over the *Nanunungkulan*, giving the *Nanunungkulan* right to rule over them. Thomas Hobbes' social contract theory is justified in the case of CICL as they enter a consensus within themselves by establishing and/or recognizing the disciplinary body comprising of some CICL members to achieve their self-interest. That is, protection from the violent nature of rehabilitation center. Hobbes state of nature and social contract were originally applied in a Macro level or state level and in ancient society. However, the researcher applied this in a micro level and in modern society or in a community extension for the Children-In-Conflict with the law specifically, in MYRC. This is only for the purpose of proving that such state of nature and social contract can also be applied in today's time or in a micro level, given that there was a presence of a complete violence and disorder in MYRC in the absence of effective higher authority for the brave CICL and the presence of Leviathan or the *Nanunungkulan* that was formed through the consensus of CICL due to the violence.

Literature Review

"Any delinquent child must be treated, not as a criminal, but as misdirected and misguided, and needing aid, encouragement, help and assistance" (Mason 2015). Youth detention homes are built to separate juvenile offenders from the adult prisoners and for the delinquents to prevent the idea of being imprisoned and criminal liable. Thus, the core of one youth detention home should be more on treatment-based with proper guidance and care that will guide the delinquents and deter them from reoffending after release.

Youth Detention Home

Juvenile delinquency is a relevant problem that is being faced by the society with negative emotional, physical, and economic consequences for individual victims, localities, and society as a whole (De Vries et al., 2015). These youth starts offending at an early age, their behavior becomes gradually more disruptive and tends to continue into adulthood (Loeber, Burke, and Pardini, 2009; De Vries et al., 2015). Therefore, delinquents must be mold with good values, proper counsel, and education at an early age. It is the duty and responsibility of a youth

detention home to provide these treatments by directing and guiding juvenile delinquents and to aid them with the use of the said educational and counseling treatments. According to R.A 9344, youth detention home refers to a 24-hour child caring institution managed by accredited Local Government Units (LGUs) and licensed and/or accredited nongovernment organizations (NGOs) providing short-term residential care for Children in Conflict with the Law (CICL) who are awaiting court disposition of their cases or transfer to other agencies or jurisdiction. Transformation begins with the determination of the organization's mission. The Rehabilitation Center must establish a mission/vision that is enduring, futuristic, and strategic (Basile 1999; Mincey 2008). Having these essential qualities enables the institution to be efficient by achieving its goal that leads to the effectiveness of the institution as a whole. This mission and vision should concern the youth offender's values, ethics, standards, and long-term goals (Northouse 2001). Manila Youth Rehabilitation Center or MYRC is a child caring institution where CICL are being catered in Manila. Generally, the sole purpose of MYRC is to conduct intervention programs or educational/counseling treatments to aid CICL through proper guidance. Also, the goal of MYRC is to prevent or deter CICL from reoffending after release.

Intervention

Republic Act No. 9344 states that intervention refers to the series of activities which are designed to address issues that cause child to commit an offense. This includes counseling, skills training, education and etc. It is a must to provide youth with academic and counseling services especially because these will help the children to be enlightened in the future. (Mincey, Lacey, and Thompson, 2008) The Juvenile Welfare Act also made it clear that each minor inside the rehabilitation center have rights including freedom from any mistreatment or violent punishments by the juvenile rehabilitation center. However, this gives confusion to an existing case inside MYRC where delinquents are the ones who punish violent co-delinquents through the use of violence. The success of the intervention programs determines the effectiveness of one youth rehabilitation center. Failure to complete offender treatment programs severely inhibits the effectiveness of treatment and subsequently increases the likelihood of negative outcomes, such as recidivism (Lockwood et al., 2015). However, due to budget constraints, programs are not effectively and/or smoothly implemented. The released CICL raised that these intervention programs are conducted once or twice a week only, sometimes none. Thus, the rehabilitation center fails to facilitate adequate programs that may help the delinquents in changing their lives or deterring them from reoffending.

Assumption 1: The inadequacy and ineffectiveness of Government intervention programs result to a violent environment inside rehabilitation center.

Children in Conflict with the Law

Juvenile is a person who has not reached the age (usually 18) at which one should be treated as an adult by the criminal justice system (Tabe, 2012). In the Philippine context, juvenile offenders are called Children in Conflict with the Law. Children In Conflict with the Law or CICL refers to anyone under 18 years of age who comes into contact with the justice system as a result of being suspected or accused of committing an offense (UNICEF 2006) Under R.A 9344, a Child in Conflict with the Law refers to a child who is alleged as, accused of, or adjudged as, having committed an offense under Philippine laws. CICL must be cared for in a 24-hour child care institution that is mobilized by social workers, educational/guidance counselor, psychologist/mental health professional, medical doctor, and a Barangay Council for the Protection of Children (BCPC) as the law per se. Thus, CICL should be viewed as misdirected youth and are in need of care and proper guidance--not a person who is criminal liable.

Prison Gang

Juvenile practitioners should project good leadership to CICL. That is because "leadership is the art of motivating people to willingly obey in order to accomplish a goal" (Basile 1999). This principle can be viewed in a different sense specifically in the case of the existing "gang" inside the MYRC. By definition, a gang is a group of criminals or alleged criminals who band together for mutual protection and profit. On the other hand, prison gang is an organization which operates within the prison system as a self-perpetuating criminally oriented entity, consisting of a selected group of inmates who have established an organized chain of command and are governed by an established code (Lyman 1989). Many researchers have chosen prison gangs as a topic of interest, but research on youth prison gangs are limited. Furthermore, violent attitudes and gang involvement have not been addressed extensively, and a better understanding of youth prison gang involvement is needed to effectively inform responses to violence in correctional facilities. (Scott 2014) Jacobs (1977) also provided an analysis over how Chicago street gangs turned into a powerful and controlling group in Stateville Penitentiary in the mid-1970's. Irwin (1980) came up with reasons for the emergence of prison gangs in California. Same principle applied in Ralph and Marquart (1991) and Fong, Vogel, Buentello (1992) as they provided data on violent offenses, primarily gang related. And as the researchers proven how prison gangs and even gangs in correctional rehabilitation are violent, there were limited researches with emphasis to the government institution itself along with the effects of violence over the CICL and connecting this violence of CICL into recidivism.

Assumption 2: Violent environment is the reason why CICL tend to submit themselves to *Nanunungkulan* inside the rehabilitation.

Recidivism

Recidivism refers to the return of an offender to criminal behavior even after conviction, diversion or punishment. (Langan 2002). There has been ample research to demonstrate that keeping juvenile offenders in the community with intensive intervention can reduce recidivism. (May, Osmond, and Billick 2014) The legal definition of recidivism would be one who commits a second crime; a repeat offender; or a habitual criminal. The primary goal of many correctional programs is recidivism reduction as this is the most prevalent outcome measure in program evaluation researches (Ostermann et. al. 2015). Recidivism is interconnected with the offender's culture and the quality of relationship the offenders have with their peers (Hendriks and Bijlevelled 2008). And this is true also in a rehabilitation center with intensive and efficient intervention programs. The social aspect and/or peers together with the quality of relationship delinquents have with each other also help in preventing recidivism. Studies also suggest that delinquency happens due to immersion and exposure of the youth offenders inside the "street culture" or brutal and harsh environment. (Royster 2012) Thus, it will raise a problem if one rehabilitation center is prone to violence and at the same time, conduct severe punishments.

Assumption 3: Submission to prison gang reduces repeat offenders.

SIMULACRUM

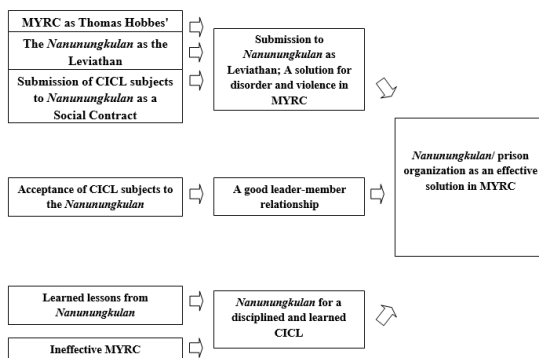


Figure 1. Simulacrum

METHOD

The researcher utilized a qualitative approach since this study dealt with the experience of the released CACL who engaged in the said prison organization and/or who experienced such. The researcher utilized the descriptive and exploratory method using qualitative approach to describe the condition in MYRC and to identify reasons why the said prison organization is existing. Case study was the design used as this paper is an in-depth study of prison organization concerning the experiences of two released CACL or the respondents. To ensure the

feasibility of the study, the researcher interviewed two released CACL who had already served their charges and are already through with the intervention programs of MYRC for 3 to 10 years. This is to see the outcome of the prison organization to the CACL engaged and to the CACL subjects who cooperated. Both of the participants' identities were treated with utmost confidentiality for some purposes. The participants faced serious offenses and stayed in MYRC for years; one stayed for 5 years and the other for 7 years. One of the respondents was charged murder and the other inhibited illegal firearms. Both were interviewed in the span of 30-45 minutes given a set of questions in particular to their experiences during their stay in MYRC. The interview took place in Vito Cruz and the other at San Andres Bukid. For validation, the researcher also interviewed a Social Welfare Officer who has served the MYRC for 7 years to validate the condition, needs, and the like of the institution that were enumerated by the released CACL. The SWO was interviewed for 50 minutes inside the MYRC. Two philosophy majors were also interviewed to expound Thomas Hobbes' theories by giving their knowledge about the state of nature, leviathan, and social contract. Both were interviewed at Letran, Manila in a span of 20-30 minutes. The researcher validated the analysis of the study to the released CACL as to what they were trying to explain. Both of the released CACL agreed that all analysis is true to them. Lastly, the analyses as to the application of theories were validated by a philosophy professor in UST. There were some minor parts subjected to change as to the application of theory, but all were fixed and settled.

RESULTS

Submission to Nanunungkulan as Leviathan; A solution for disorder and violence in MYRC

The data gathered were used to prove and explain the "prison" organization in Manila Youth Reception Center (MYRC). First is the application of Thomas Hobbes' social contract theory in the prison organization in MYRC. The application explained why Children-in-Conflict with the Law (CACL) are violent and how did the said organization emerge. Second, the social contract theory provided analysis as to the relationship of the leaders and of the CACL subjects. And third but not the least, how those released CACL were affected by the said prison organization. Thomas Hobbes theories like state of nature, leviathan, and social contract were developed during a political turmoil and civil wars. There were needs to formulate forms of government so intellectual and rational conclusions were a must. To formulate Hobbes theories of government he started with man in his natural condition or the "state of nature". And from state of nature, Hobbes came up with a form of government that is necessary for such condition. Theft issues, undisciplined CACL, fist fights, severe violence, CACL packed in a crowded area were testified by the released CACL and the SWO assigned in MYRC. This violence can be explained and proved to a variety of reasons. One of which is the lack of resources in MYRC that results to

vast theft issues and later on, conflict with a CICL to another. Another factor that causes violence in MYRC is the CICL's rights under R.A 9344 prohibiting all kinds of inhumane punishments. According to the SWO, the CICL became braver, hardheaded, and disrespectful against the SWOs because they know that they are protected by RA 9344. This law also paves a way for the CICL to become more violent, brave, and invincible because no matter circumstances they get in, they know they will never get hurt by the SWO. This violence can be compared to 'Thomas Hobbes' state of nature wherein there is a war of man against man and human beings are greedy and selfish as they desire and compete for same things. This is similar to the MYRC as it lacks resources and makes CICL steal as they desire for the same things they all need. Moreover, limited resources result to a conflict against CICL to another as they preserve themselves and satisfy their needs. The CICL rights under R.A 9344 constitutes the man's liberty as described by Thomas Hobbes wherein each man is able to use his power as he will himself for preservation of his own life. This right allows man to do everything that conforms to their liberty and self-preservation as applied to RA 9344 by making CICL more violent, instead of enjoying that liberty/right for good. The competition for lacking resources and the attitude CICL got from their rights result to a more unpreventable violence in MYRC. Because of this, a group of leaders or *Nanunungkulan* emerged from the CICL themselves. While it is true that violence is vast and unpreventable in MYRC, it is also true that there is an existing CICL formed into a group called *Nanunungkulan*. The *Nanunungkulan* or leaders are the ones who instill discipline, peace, and order in MYRC by sanctioning those who violated their established rules and regulations. These leaders are composed of *Mayores*, Mayor, Chief Buyon, Chief Rosary, Chief Exercise, and *Bastonero*. Chief Buyon, Rosary and Exercise are the ones who instill order in MYRC. They designate tasks for cleanliness, and at the same time, promoting spiritual and physical health. On the other hand, *Bastonero* are the peacekeepers by punishing those who violated the established rules through the use of paddle or other methods of punishment. The Mayor serves as the Vice President in common conceptions, and above the Mayor is the *Mayores* or the Overall leader. Their powers can extend to all the tasks of the members of the *Nanunungkulan*. If humans are violent and is full of greed and selfishness, there is a need for a Leviathan or a supreme leader who will stand in the center and impose set of rules and regulations to instill peace and order in the state of nature. A Leviathan is an absolute ruler who has, "*absolute power to keep all the people in fear for their own protection and thereby remaining submissive or peaceful*" (T.H experts). To connect all the said concepts, the violence in MYRC due to lack of resources and the protected rights/freedom of the CICL under R.A 9344 can be compared to Thomas Hobbes' state of nature where violence and chaos are vast and where man do not give considerations to the welfare of others by competing to man's desired things (food, shelter, etc.) Thus, a Leviathan or *Nanunungkulan* is needed to instill peace and order in the society in return of the people or CICL's rights. Hence, the CICL will not make use of his right under R.A 9344

and leave themselves vulnerable to the *Nanunungkulan* by allowing them to be punished severely whenever necessary. This process is called Social Contract.

Thomas Hobbes' Social contract theory is surrendering one's rights under a Leviathan or absolute leader for protection and order. In layman's term, having yourself completely vulnerable and allowing the Leviathan to harm you or discipline you whenever necessary. And in order to prevent that, you have to respect other people's rights and/or safety and not to harm them. "*The contract is what binds the people's surrendered rights and that they should obey and follow the supreme leader. When violated, that's the time when Leviathan can impose a sanction towards the people.*" (T.H experts) People tend to enter into a consensus with an absolute leader to feel secured in the state of nature as similar to the submission of the CICL to the *Nanunungkulan* to be safe from the violence in MYRC. "*It (Nanunungkulan) is a must because it is really violent there. It is a must that there is someone who we fear.*" (Released CICL) Both Released CICL accept and recognize the presence of *Nanunungkulan* since they are convinced that *Nanunungkulan* serves to protect them. When asked what they learned from the *Nanunungkulan*, they mentioned positive responses like they learned how to be patient, to be matured, and prepared once they were released. Thus, the CICL accepts and recognize the *Nanunungkulan* for their own protection from the violence. Generally, the violence in MYRC portrays Thomas Hobbes's state of nature while *Nanunungkulan* acts like a Leviathan to prevent such. The submission of CICL to the *Nanunungkulan* is the social contract.

A Good-Leader Membership

Given the fact that violence is unpreventable in MYRC, the CICL still formed bonds that promotes camaraderie and fellowship. Both (leaders and CICL) are okay and happy with their stay and friendship. This means that formed friendships inside are strong and gave partial happiness to them. They avoid fights as possible even violence is vast. Both respondents are good with their experience in MYRC together with their friends. Despite the fact that good fellowship is present between *Nanunungkulan* and CICL subjects, the CICL still view the *Nanunungkulan* as leaders or as a Leviathan and who has a right in them. That is why, fear is still instilled within the MYRC. A violent environment needs a leader for peace and order. A leader should not just be a leader, he needs to be feared for the people to follow. "*It (Nanunungkulan) is a must because it is really violent there. It is a must that there is someone who we fear. It is supported by the staff. The paddles are even okay with some of them.*" (Released CICL). Both of the respondents accept the consequences of following the *Nanunungkulan*. The CICL obey the tasks assigned to them and respect the *Nanunungkulan* while at the same time, fearing them. The CICL accept the rules and regulations imposed by the *Nanunungkulan* because they believe it is for their own good. Some of the staffs were claimed to have knowledge about the said *Nanunungkulan*. Since the SWOs find it hard to discipline the violent CICL who are completely aware of their protection and

rights. Lastly, this paper aims to know the effect of engagement or cooperation with the *Nanunungkulan* to those who were already released in MYRC. The respondents were used with the violence in MYRC. The released CICL just usually shrug their shoulder when something violent occurs. In addition to that, they seem not to be too affected from such and leave the responsibilities to the *Nanunungkulan*. This shows how obedient and respectful the CICL subjects are with the *Nanunungkulan*.

Nanunungkulan for a learned and disciplined CICL

The CICL learned from their engagement and relationship to the *Nanunungkulan* and picture MYRC as a small world and their preparation for much more violence or real world outside MYRC. Both of the respondents believed that they were affected by the *Nanunungkulan* in a good way. In fact, they argued that they learned a lot from it that could still be applied until now. The *Nanunungkulan* disciplined them and helped them to prevent from recommitting an offense. Today, both of the released CICL feel like they owe the *Nanunungkulan* for their maturity and preparedness in their so called "outside or big world" (community outside the MYRC). Both of them have decent jobs and a decent life without fearing they will recommit an offense again. This now proves that the CICL's engagement or cooperation with *Nanunungkulan* helped them in a good way. It is the duty of the MYRC to develop the CICL's personalities and improve their moral development. However, the MYRC failed, given the presence of severe violence and vast theft issues. Also, the released CICL and SWO testified that the intervention programs that were conducted by MYRC did not fully satisfy the needs of the CICL. The CICL argued that these programs were only conducted by outsiders such as students and charity events and not the MYRC itself. Resources were even lacking and needs were always there. Both of the respondents are not that satisfied with the intervention programs since these were seldom conducted. One respondent made it clear that CICL are even the ones asking for the intervention programs due its rareness. Most of the time, CICL are bored and have nothing to do that they were just asked to be a helper in the kitchen or a cleaner. One released CICL and SWO both mentioned that "*harutan*" or exchange of mischievous tricks and blows or sparring are vast in MYRC whenever the CICL are not doing anything. There are times the CICL get offended. "I happened to bring someone in the hospital because someone broke his nasal bridge. There was blood so much blood." (SWO) This quotation was from the experiences of the SWO in telling the condition of the MYRC. Thus, intervention programs were not properly implemented due to the number of times it is only being conducted. And that also explains why violence were vast in MYRC. This also proves that the changed lives of the released CICL were not due from the MYRC's intervention programs, but to the presence of *Nanunungkulan* to discipline and mold the CICL's personal development. Therefore, the *Nanunungkulan* is a

good way of helping the two-interviewed released CICL from molding themselves into changed persons by not recommitting an offense.

DISCUSSION

Violence in MYRC is caused by the lack of resources and by the protection given to the CICL from degrading punishments by the RA 9344. These were proved by the SWO. As a result, CICL became braver and hard headed at the same time, increasing vast theft issues and fights in MYRC. This can be compared with Hobbes state of nature wherein he described such as nasty, brutish, and short (Rogers, 1995). Due to a violent environment in MYRC, *Nanunungkulan* or leaders are formed from the CICL to instill discipline and order within the CICL. According to the original text of *Leviathan*, if humans are violent and is full of greed and selfishness, there is a need for a *Leviathan* or a supreme leader who will stand in the center and impose set of rules and regulations to instill peace and order in the state of nature. (Curley, 1994) The head of the *Nanunungkulan* or the Mayores acts as the *Leviathan* while the *Nanunungkulan* as a group can be patterned to a prison gang or organization. Since by definition, a gang is a group of criminals or alleged criminals who band together for mutual protection and profit. Prison gang on the other hand, is an organization which operates within the prison system as a self-perpetuating criminally oriented entity, consisting of a selected group of inmates who have established an organized chain of command and are governed by an established code (Lyman 1989). Combining these two definitions and applying it to a CICL will make it like a "prison" organization wherein there is a group of CICL within a reception center consisting of a selected group of leaders (*Nanunungkulan* CICL) bonded together who have established an organized chain of command and are governed by an established code for mutual protection and profit. The *Nanunungkulan* is composed of a Mayores, together with paddlers and some set of leaders who are tasks designators. These tasks are the cleaning and/or some activities necessary for their stay promoting spiritual and physical health. The *Nanunungkulan* has set of rules and commands that CICL must obey. These rules prevent CICL from hurting other CICL thus, disciplines them. A state of nature is a state of chaos where there is a war of man against man competing for resources and self-preservation. This philosophical definition by Thomas Hobbes can be related to MYRC's violence wherein there is a competition in resources and a matter of self-preservation by means of avoiding severe violence. Out of the violence in MYRC, *Nanunungkulan* emerged as a result. Since the MYRC staffs cannot do degrading punishments towards the CICL who grew brave and disrespectful, the *Nanunungkulan* acts on their behalf. The *Nanunungkulan* acts like a *Leviathan*. A *Leviathan* is an absolute ruler having absolute power over the people. The CICL knew that at some point, the emergence of these leaders is a must and it is for their own good. Theft must be put into a stop, and severe violence must be prevented. The CICL respondents feared for these kinds

of incidents. Thus, they tend to submit themselves to the *Nanunungkulan*, surrender their formed liberty or rights from RA 9344, and obey the *Nanunungkulan's* rules and commands for their own good and safety. Moreover, the CICL accepts the punishment such as paddling, whenever necessary. This process is similar to Hobbes' Social Contract theory. Thomas Hobbes' Social contract theory is surrendering some of the people's rights to an absolute leader in exchange of protection for their natural freedom or rights. In Hobbes' social contract, the subjects authorize the sovereign actions. This is generally taken to mean that they extend their rights to the sovereign (Green 2015). By extending rights, the CICL surrender RA 9344 which makes them to be more violent thus, making themselves vulnerable to *Nanunungkulan*. Generally, there is a consensus between the *Nanunungkulan* CICL and the CICL subjects. Upon the submission and released, the participants believed that the leaders helped them for their maturity and preparation to their outside community which they think, are prone to a much vaster violence. Both of the released CICL have decent jobs and have not recommitted an offense. The SWO also proved that there is no significant increase or cumbersome in recidivism rates or rates by the repetition of offenses. Thus, the *Nanunungkulan* is good and a must in MYRC in the case of the interviewed released CICL. Thomas Hobbes social contract theory can be applied to the situation and/or condition of MYRC's prison organization. This makes the condition of MYRC as a state of nature or an environment with theft and violence. The *Nanunungkulan* served as the Leviathan who rules over the other CICL as subjects in order for them to be disciplined and to ensure order and security. The CICL subjects' submission to the *Nanunungkulan* is the social contract or the consensus. The said submission of the CICL subjects to the *Nanunungkulan* is the direct response to the second objective in describing the relationship of the CICL disciplinary body and the CICL subjects. There is a patron-client or leader-member relationship where subjects submit themselves in the *Nanunungkulan* but with fellowship and with acceptance as a must. Fear is also instilled within the CICL towards the *Nanunungkulan* as these leaders have power over them. The *Nanunungkulan* has the authority to sanction them and command them to instill discipline and order in MYRC. The third objective of the paper is identifying the effect of engagement in prison organization to those who were released in MYRC. As a result of the rules and commands imposed by *Nanunungkulan*, the released CICL became matured and disciplined. Both of the participants are living their lives decently, with jobs and having no repetition of offenses. Therefore, the researcher recommends that violent reception centers or youth detention homes under ineffective interventions have set of leaders that will promote discipline and order within the CICL. However, paddling or other forms of violence to stop violence should be suppressed even these had been made accepted by the two released CICL. Youth detention homes should be free of violence and there should be enough resources to accommodate the needs of the CICL. Effective staffing and counseling must be observed and all CICL must be properly monitored. All those causes of violence in YDH should be treated immediately by the

government or LGU. Also, further studies should be done in the effectiveness of youth detention homes alongside the presence of a prison organization and that this study should also be elaborated by Psychology majors. Last but not the least, further studies should also be done as to the application of Hobbes' Social Contract theory in the modern society or any political theories possible. These political theories by known philosophers can still be very helpful in explaining the root cause in a given scenario. Some political theories must be thoroughly examined since these relay deeper meanings that only careful analysis can manifest.

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