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## **ASSESSMENT OF NEEDS AND PROBLEMS OF THE BSIT STUDENTS ON COMPUTER PROGRAMMING SKILLS**

**John B. Lacea, Bretel B. Dolipas, Chrisando P. Paza, Fitzgerald M. Lacamento,  
Fevy P. Teofilo, Norman K. Cua-at and Rowena G. Tello**

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### **ABSTRACT**

The study aimed to determine the extent of needs and problems of Bachelor of Science in Information Technology (BSIT) students on computer programming skills; the relationship between the perceived needs and perceived problems; and the relationship between computer programming skills with the extent of needs and problems. The study was conducted to enhance the computer programming skills of BSIT students of the Benguet State University by addressing perceived needs or problems.

Results show that there were facility-related, curriculum-related and teacher-related aspects considered to be of much need and of great problem by students. The perceived needs are related to perceived problems. Facility-related and curriculum-related needs are related to computer programming skills on IT subjects such as Problem Solving and Programming Microcomputer Systems Organization, Database Management System and Object-Oriented Programming and Technology skills.

**Keywords:** *assessment, information technology, computer programming skills*

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## COMPREHENSION OF GRAPHIC MATERIALS AMONG BSAS STUDENTS

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Director of the University Public Affairs Office  
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Benguet State University

### ABSTRACT

This study on comprehension of graphic materials was conducted from February to December 2008 to Bachelor of Science in Applied Statistics (BSAS) students at the College of Arts and Sciences, Benguet State University, La Trinidad, Benguet.

A total of 80 BSAS students served as respondents. A 50-item test which consisted of 10 items each for tables; graphs and charts; instructions; diagrams, pictorial illustrations, maps; and notices/ common signs was administered to determine their proficiency in the comprehension of graphic materials. The test on graphic materials was taken from various reading materials.

Results showed that the most difficult to comprehend by the respondents was the tables while instructions the easiest. Results showed a significant difference in the performance of the students as influenced by their year level. However, it did not show any significant difference in their performance according to gender. The overall level of performance of students in the reading comprehension of graphic materials is competent.

Four recommendations include the following: using authentic materials from magazines and newspapers that will replicate real-life situation in developing comprehension skills; utilization of any graphic materials, multiple media, art, multidisciplinary thematic units, and even games in designing classroom task to promote reading comprehension skills; language teachers provide interesting language lessons using newspapers, magazines or any graphic materials as input in developing reading skills; and instructional tasks or activities should be concerned with building comprehension strategies especially the use of print media like newspapers and other sources of graphic materials.

**Keywords:** *comprehension, graphic materials, applied statistics*

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**INDIGENOUS KNOWLEDGE ON THE PRODUCTION AND PROCESSING  
OF *MAGEY/SISAL (Furcraea Foetida L.)* AND THE AVAILABILITY OF  
THE OTHER FIBER PLANTS IN BENGUET**

**Erlinda B. Alupas, Betty T. Gayao, Dalen T. Meldoz and Jaila S. Sagpa-ey**

Benguet State University

**ABSTRACT**

The Province of Benguet is a home to different fiber yielding plants some of which were used by the people as clothing in the olden times. *Maguey/Sisal (Furcraea foetida L.)* is the most common fiber plant known to the local people, they are mostly found in the rocky mountains of the municipalities of Bokod and Kabayan. The *maguey/sisal* fibers are usually extracted for rope making. More common fiber plants in all municipalities that are nest to *maguey/sisal* fibers are the wild banana locally named as *pintok* or *amosleng*, *abaca*, native pineapple and *pandan/faghshan*. The fiber yielding trees that were identified in their common local names are: *balete* or *kuba tree*, *pakak*, *pitikan/anabiong/anadong*, *bayukan*, *baloy*, *alino/alinew*, *malacapas* and *apehang* trees, bamboo (*kawayan* or *bolo*). The barks of these trees are beaten and woven into cloth, which were worn by the olden people. The vine plants are: *labtang*, *bantalaan* or *bagingey*, *nito*, *waka*, *luay/ogwey/lituko* (rattan) and *anes*. These vines including the bamboo were made into rope for tying or woven into basket and other uses. however, most of these plants are already very rare, and maybe considered endangered species which can be considered in the development of the textile and fiber industry.

The indigenous knowledge on fiber processing reflects the resourcefulness of the Benguet people. The knowledge and skills on *maguey/sisal* fiber processing is a passed on knowledge among families (1950-80's) though now a dying home industry. This survey identified more than 10 *maguey/sisal* processors (rope making) from Bokod and Kabayan. Documentation showed that these people do not use high technology machineries in processing *maguey* but uses the simplest tool they have within their environment. Most of them have shifted to polypropylene rope making. the itchiness of *maguey* and its tedious process prompted these individuals to stop their *maguey* processing. There is however, a promising potential for increased propagation and product diversification considering the suitability of the crop for forest protection and livelihood source.

Helping the existing processors to revive the *maguey* fiber industry and to share and improve their skills is needed. Research and product development of *maguey* fibers, fabrication of machine for *maguey* fiber extraction, wider plantation of *maguey* and *sisal*, and further studies on the identification and possible propagation and processing of endemic fiber plants are recommended.

**Keywords:** *indigenous knowledge and practices on fiber plant production and processing, fiber plants, endemic fiber plants*

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## KINDS, USES, AND IMPLICATIONS OF WOVEN ETHNIC MATERIALS OF THE BENGUET PEOPLE

Erlinda B. Alupias, Betty T. Gayao, Dalen T. Meldoz and Jaila S. Sagpa-ey

Benguet State University

### ABSTRACT

Ethnic clothes and blankets are important elements of the Cordilleran culture. Benguet tribes of the Northern Philippines have a high regard for the woven ethnic costumes and blankets, as an identity of their culture. This study aimed to document the historical background of the woven ethnic materials in Benguet Province, Philippines; the different kinds, uses and implications of these ethnic woven cloths; and the potentials of improving them.

The different woven ethnic materials of the Benguet tribes are blankets and clothes worn by men and women. There are two major tribes of Benguet that were considered in this study, the *kankana-eyes* and the *Ibalois*. These two tribes have the same attires and clothes but differ in the local term. Major blankets are the *pinagpagan*, *dili/shendi*, *kuabaw/sarong*, *bayaong/kolebaw* and *bandala/safey*. The *aladang*, which used to be the blanket for the very rich, is seldom used. Other blankets like *manta* and *adefus* are the common ones. The *mabli* was used in later years, mostly by the *kalanguyas*, another Benguet tribe. The different kinds of blanket implies the social status of the user. The social status can be inherited or acquired and have sub-levels that are determined by the number of eyes/eyelets embedded in the designs of the blankets.

The women's costume is a pair of tapis, which is composed of a wrap-around skirt and blouse (*kambal* or *sambra*). There are different kinds of color combinations of the tapis, while the ordinary one is a combination of the black and white. For the *kankana-ey* tribes, aside from the common tapis, they also have another design called *lamma*. For the men, they wear G-string (*kubal/kuval*). The *Kankana-eyes* have different kinds of *kuba*: the *baa*, *binoltong*, *pillac*, *pinangsas* and *sinulaman*. The *Ibaloi's* *kuval* are the *pinangsas/padasan* and *donas*. The kind of clothing worn by the men and women must also correspond with the blanket used, which implies the social status of the user. Originally, these clothings were used for casual wears by their ancestors. At the time of the study, they are used during special occasions, rituals and festivals.

Benguet cloth is generally composed of red, black and white colors. The figures embedded in the *pinagpagan* blankets are X or the shield, man, snake, and the eye-like design. Generally, the kind of cloth that they use especially for ritual offerings is inherited, meaning they follow what was used by their ancestors during their time. The exact meanings or implications of the designs and patterns of the ethnic cloths are not fully understood by the Benguet elders interviewed. Their perception is that if the cloths have better quality and have more complicated design, and with brighter colors, it is more expensive. This implies wealth and/or prestige for those who were able to buy and use it in the early days.

To sustain the cultural identity, there is a great potential in improving the ethnic woven materials to cope with the new trends of lifestyle/fashion. It is good to note that the uses of the native blankets and attires transcend from merely for ceremonial but also into other purposes. At present, gowns out of native cloth, decorations, and modified attires are out in the market. Different products like poncho/vest, dress, gowns, table runners and clothes patterned from the original designs and motif of native attires are available in the markets.

**Keywords:** woven ethnic materials/costumes/clothes, CAR

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