

BIBLIOGRAPHY

POTECHAN, JELLY PEARL F. APRIL 2012. Communication Strategies in Practicing Bagor among Ifugaos Residing at Barangay Asin Road, Baguio City. Benguet State University, La Trinidad, Benguet.

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ABSTRACT

The study was conducted at Barangay Asin Road, Baguio City from December 2011 to February 2012.

The study aimed to determine the socio-demographic profile of the respondents; determine the characteristics of *Bagor* as a form of communication; to determine the values gained in the community from this practice; to identify the communication strategies used in transmitting *Bagoras* a cultural practice to younger generation; to identify the changes in the practice of *Bagor* in the community; and to identify the challenges encountered in practicing *Bagor*.

The data were obtained through interview schedule with the Ifugao tribe and using guide question for the key informants.

The findings revealed that *Bagoris* still practiced by Ifugaos until now. There are values gained from this practice like respect for culture, respect for elders, unity, accountability, fostering family ties, generosity, cooperation and love. The communication strategies used by the community are instruction, observation and actual practice.



There were also perceived challenges such as religion, education, intermarriage, migration, modernization, lack of interest of younger generation, decreased number of native priests, and financial problem.

Recommendations derived from the study were: Further studies may also be conducted to support and validate the findings of this study; produce a video documentation regarding *Bagor* that will serve as a material that will be used by the community and other interested people since there were no documents preserved regarding *Bagor*; Researchers may undergo a more in depth study and documentation regarding other cultural practices of Ifugaos like *momma* (engagement), *bugwahon* (transferring the dead), and carvings (one of their famous art).

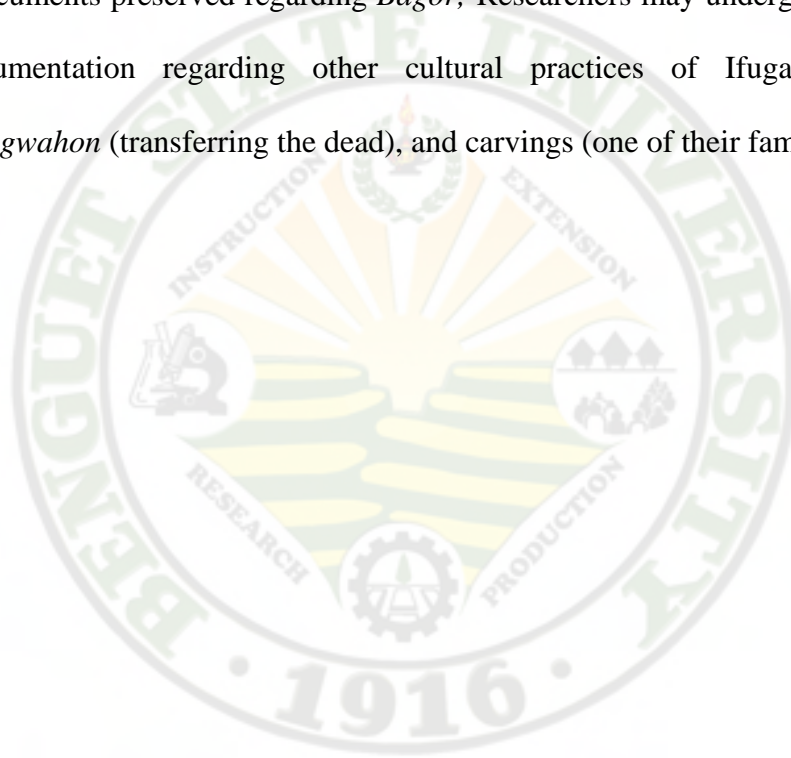


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INTRODUCTION

Rationale

Our culture serves as a trade mark that is recognized all over the world. The culture and the values followed in a particular community display its own unique identity. By practicing a set of rituals and traditions, the community gains a unique character and personality, simply because of the culture of the people belonging to it. Being shared amongst various members of a community, the language, art, and religion serve as the major symbols of culture, thereby distinguishing it from other cultures in the society. Furthermore, it is learned and passed on from the older generations to the newer ones, thereby keeping the culture alive and fresh.

Over the past few years, there has been a dramatic increase in interest concerning the roles of indigenous knowledge in participatory approach to sustainable development. Such traditional knowledge is often passed down through generations orally and seldom in any form of documentation (Serrano, 2006).

Many older generations still have and are keepers of their respective traditional knowledge, among the indigenous tribes that maintained some of their cultures are the Ifugao. In the Ifugao family, the child is the primary element for the family's existence. The children are treasured because of their role in the perpetuation of the family and kinship group. As the children grow, it is the duty of the parents to impart to them the tribal knowledge of a well regulated Ifugao life. All important stages in the life of an Ifugao require corresponding ritual. One of their rituals is called *Bagor*. It is welcoming the arrival of a new baby in a family. This arrival is made more special by the ceremony being held to welcome the child to the family, to society and to religious communities.



This is a celebration done a week after the mother has given birth. Within that week, she is not allowed to eat any kind of vegetable until *Bagor* has ended.

Interestingly, *Bagor* still exists in some parts of Baguio specifically at Barangay Asin Road, a place known to be inhabited by Ifugao people. In fact, the community practices the said ritual up to now.

Now, there is a great concern that such knowledge may soon be lost. This is due to changing lifestyles, priorities and the availability of modern amenities, resulting in diminishing dependence of the younger generation on the traditional and indigenous knowledge of their elders or communities and also the biggest contributor is the so called *modernization*.

Thus, attention should be given on the proper usage or ways to communicate this traditional knowledge in order to protect, develop, and sustain this kind of culture and values imparted. For if properly utilized, traditional knowledge can bring much benefit and develop the community. More so, it keeps the indigenous community alive.

Also, there were literatures discussing the different practices or traditions of Ifugao but not particularly for *Bagoras* well as the communication strategies used in this practice, thus, this study came about.

Statement of the Problem

The study aimed to answer the following questions:

1. What is the socio-demographic profile of the respondents?
2. What are the characteristics of *Bagor* as a practice?
3. What are the values gained by the community from this practice?
4. What are the communication strategies used in transmitting *Bagor* to the



younger generation?

5. What are the changes in the practice of *Bagor* in the community?
6. What are the challenges encountered in practicing *Bagor*?

Objectives of the Study

Generally, the study aimed to determine the communication strategies in Transmitting *Bagor* as a Cultural Practice

Specifically, the study:

1. Determined the socio-demographic profile of the respondents;
2. Determined the characteristics of *Bagoras* a form of communication;
3. Determined the values gained by the community from this practice;
4. Identified the communication strategies used in transmitting *Bagor* to the younger generation;
5. Identified the changes in the practice of *Bagor* in the community; and
6. Identified the challenges encountered in practicing *Bagor*

Importance of the Study

Results of the study may benefit the community by recognizing the need to protect and sustain *Bagoras* a cultural practice. The younger generation's knowledge regarding *Bagor* may enlighten them as well as may substantiate the importance of transmitting this culture.

It will also provide information not only for the people in the community but for other communities who are interested to understand the said practice.

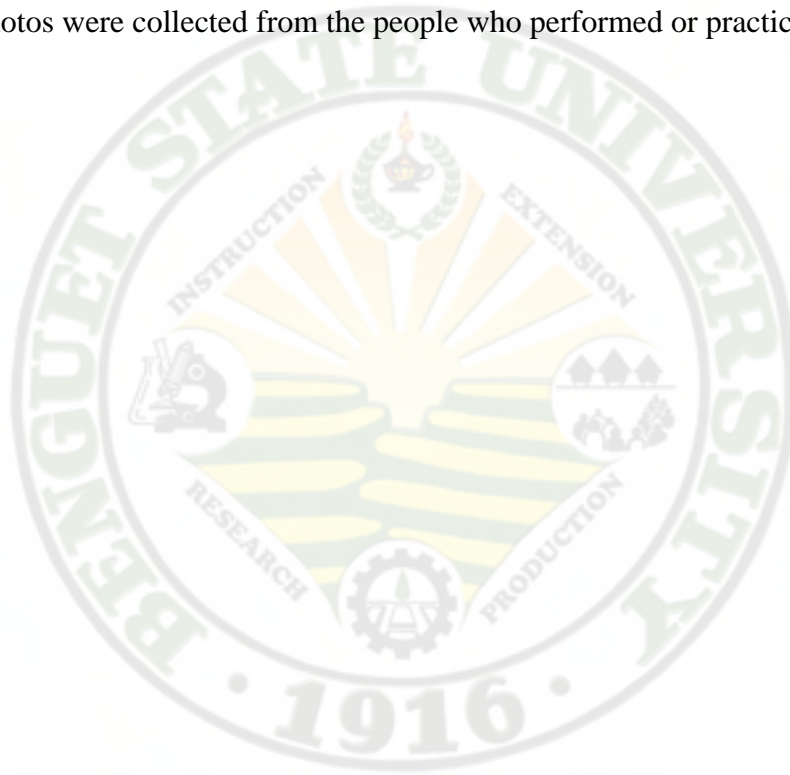


Findings may be used as reference of researchers with related field study as well as other people who are interested to know about *Bagor*.

Scope and Limitation

This study focused on how the cultural practice *Bagor* among Ifugaos in Asin Road is being retained, practiced and how values can be reflected. Thus, the outputs that the respondents provided were the data and information that came from the interview.

Photos were collected from the people who performed or practiced *Bagor*.



REVIEW OF LITERATURE

Ifugao

The word *Ifugaos* defined by Andres (2004), is derived from the term *Ipug* which means from the hills. Ifugao province is situated in the Cordillera Mountains of Northern Luzon. Its geographic location was instrumental in the Ifugaos' for developing their own culture and beliefs. Ifugao is known for the Banaue rice terraces, comparable to any wonders of the world. Inhabiting their rugged terrains of the exclusive Cordillera mountain ranges of Central Luzon with their centuries old beliefs and practices, they developed a distinct culture which, until lately has repulsed outside influences.

In addition, Ifugao are of Malay stock and their language is Austronesian (Malay or Polynesian); as is that of their neighbors, but they have developed a number of cultural characteristics that set them apart. Ifugao social organization is based almost exclusively on kinship. Each individual is the center of a kinship circle which extends to the third cousin, and these units were all important in the feuds and headhunting activities that formerly prevailed (Encyclopedia Britannica, 2007).

Traditional Family Practices (Child birth)

Birth is usually an occasion everyone welcomes as they speculate over the baby's gender, name and later which parent or uncle or aunty the baby takes after. In rural areas most women give birth at home. The placenta buried beneath the house, often with an object symbolizing what the parents hope the child will grow up to be. In the cities, this practice is prohibited by the health authorities (Cavendish, 2002).



Thus, there are rites performed at the start of every phase in man's life as according to Dulawan (2001). The rites are performed by a native priest called mumbaki. The mumbaki must have knowledge of the pedigrees of the person for whom the baki is performed as he has to involve their ancestors of the least to the 4th generation ascending, inviting them to join the rites and act as mediator or intermediaries' to the gods. Not a single rite is performed without the initial invocation of ancestors. Hence, in the Ifugao's religious life, knowledge of pedigrees is the most important since all custom laws are supported by pedigrees.

Goda (2002) stated that when the baby is born, the husband has to push sharpen bamboo sticks with ginger into the four corners of the roof that are believed to prevent the attack of evil *anito*. Also, he sets some ginger inside the room where the mother and new baby stay. It is believed that the ginger has special powers to drive away the evil spirits. After three days, the mother and the new baby have to take their first bath at the entrance of the house. Then water they use should not be taken from the river. The husband has to get water from the irrigation system for one month for his wife. It is prohibited for him to go to the forest during the ritual seclusion. After one year, they practice the *Pyla-ang* ritual to celebrate the birth of the baby. In this ritual, the expenses are shouldered by both sides of a couple and they exchange some goods. From the husband's side, they present female goods like woven skirts, belts, an iron spatula for weeding, and a digging stick to clean the forest for slash and burn agriculture. In the same way, the wife's side prepares male goods such as blankets, a sword and spear, and a G-string as a gift to her husband. Also, in some mumbaki will attend this ritual. The



obligations of the couple are equal and the main purpose of this ritual is to affirm the tie of the couple and their relatives by exchanging goods.

Moreover, after delivery, a knotted runo plant called *pudong* is placed at the door of the house. This is a sign that no visitors are allowed to enter the house until a sacrificial rite called *among* is performed. At this rite, the baby is given a name which is usually that of an uncle, aunt, or grandparent. Several rites intended for the healthy development of the child are performed. Rituals are always attended by some offering. Chickens, pigs, dogs, and carabaos and in some places ducks, are ritually sacrificed according to the occasion and then eaten. There is also the recitation of myths, as well as occasional singing, drinking, and dancing according to the occasion (Daulog, 1989).

The Tingguians of Abra on the other hand, Weygan (2009) presented that the *gipas* or *Sikkiis* a birth rite performed for the bright future of the child. After delivery the fire is kept burning for 29 days in a shallow box beside the mother for warmth and protection from evil spirits. On a research of Divine Word College they found out that the most important significance of the *Sikki* is the naming of the child. The name is after an ancestor, a relative who possess exceptional traits or acts that they wish the child will inherit. The *mamaltot* (traditional midwife) performs the rite to a newborn baby. According to Cole and DWC the child is placed on an inverted winnowing basket while an old woman and man gives the name. The basket is then lifted and gently laid down several times while the name is uttered. A pig is butchered for the ritual.

While, according to Miele (2011), after the birth, the husband should perform an *atang-atang* ritual, making an offering for the benefit of the child, protecting him from the spirits by constructing a small raft with the offerings and carrying it to the river on his



head, visible to all of the Gods and spirits, for dispatch to the other world. A chicken or pig sacrifice is often made, with the meat given to the family members nearby as celebration. The placenta and other objects left over from the birth, such as *suob* material, are thrown into the river.

Nowadays, the first religious ritual for a Filipino baby born in a catholic family is into baptism. *Baptism* is a sacrament common to all Christian traditions. It is the symbolic application of water to the head or immersion of the body into water and resulting in admission of the recipient into the community of Christians. One of it is the *Infant baptism or dedication* is one of the seven sacraments wherein the original sin is said to be forgiven and washed away through ceremonial pouring or sprinkling drops of water on their foreheads as they are baptized by the priest in the name of the Father, the Son and the Holy Spirit. Though the child becomes member of the body of Christ, which is the Church, but because babies cannot express their faith yet and cannot make their vows, parents or godparents make baptism vows for the child, waiting for his coming of age when he can personally confirm those vows, his "confirmation" (Ellgaard, 2003).

Values Gained in Culture

Values represent those things we hold important in life, such as morality, ethics, and aesthetics. We use values to distinguish between the desirable and the undesirable. Each person has a set of unique, personal values and a set of shared, cultural values and that these cultural values are motivating forces behind our behaviors. Moreover, our beliefs and values push us to hold certain attitudes, which are learned tendencies to act to act or respond in a specific way to events, objects, people, or orientations. Culturally



instilled beliefs and values exert a strong influence in our attitudes. Thus people intend to embrace what is liked and avoid what is disliked (Samovar et. al., 2006).

For the Ifugaos, the knowledge of a clan's genealogy strengthens the unity and mutual defense among the Ifugao. Many conflicts are avoided and others are solved when the concerned parties realize that they are of the same family origin. In addition, kinship is the basis of all social relations. The success of one is the success of everybody in the clan and the failure of one is the burden of all (de los Reyes and de los Reyes, 1987).

Furthermore, the culture in which we grow up molds our views of ourselves and the world around us and maintains a connection with our ancestors and traditions. The feeling of belonging to a group of people with whom we identify is a human need that gets expressed by learning and cherishing one's ethnic, religious and cultural heritage. This identification is very important in shaping our identity. The different ethnic identities teach all of us to value diversity and encourage us to be more tolerant and accepting of others. These cultural traditions connect us to our ancestors and provide a cultural treasure that connects generations to one another, providing continuity and identification (Roher, 2012).

Communication Strategies Used In Transmitting Bagor to Younger Generations

Communication and interaction between cultures is refers to as *Intercultural communication*. Referring to the communication framework by Shannon and weaver, the source belongs to one culture and receiver is part in another. In the context of Encoding or Decoding, the source has encoded his message according to his cultural standard like



language, script and values; the receiver will decode it according to his cultural background.

As cited by Gerbe, (2007) from Jacobs et. al. (1991), in order to communicate successfully with another culture and avoid misunderstandings, knowledge about the receiving culture is important, because the message cannot only be expressed by words, but also by culturally loaded non-verbal communication including gestures, images and colours.

For the Ifugaos, knowledge of pedigrees is of paramount importance. Tribal priests (mombaki) pass on the knowledge of a clan's genealogy (tupon) from one generation to the next. Indeed, some priest-experts are able to provide genealogies for ten to eleven generations which include descendants in both lines of certain important ancestors. Thus at an early age, children are taught the family genealogy, which may include relatives to the tenth degree on the father's and mother's sides. A functional knowledge of one's lineage easily determines whom to invite for religious feasts and other gatherings which require the presence of relatives. During the prestige feast (baya; bunaya) the most knowledgeable of the clan's genealogists identifies the people to be invited. The hosts' representatives (munila) go from one village to another beating their gongs at the same time extending the invitation to the relatives-familiar and unfamiliar (de los Reyes and de los Reyes, 1978).

Moreover, Ifugao children sleep with their parents until they are about six to ten years of age where myths and legends are narrated to them. From these stories, they also learn their customs and beliefs (Cordillera Schools Group, 2003).



These then supports the saying of Serrano (2006), stating that “When an elder dies, a library burns down” which clearly illustrates the magnitude and importance of traditional knowledge and the need to the full participation of everyone within the communities to document their respective traditional knowledge as their heritage.

Subsequently, Crabtree (n.d.) mentioned that as wet season ends and as summer intervenes, “the values of society change.” People are becoming wiser and resourceful that leads them to the invention of tools and materials perfectly significant in communicating and/or preserving such.

Today, wire is dominantly used as medium in transmitting information according to Mendi (n.d.), which are commonly used to transmit information through the use of the internet that is accessible through the computer lately. He also added that we have cell phone, radio and television where cell phone has become one of the easiest ways of communicating with each and everyone even to distant places. He pointed out that it may not as intimate as face to face conversation, however, it is the most practical means of interacting. Also, television is one of the most patronized and almost available at every homes and every establishment for entertainment and information as well. According to him, this communication media is one of the doors to the outside world. People from the rural communities are given the opportunity to gasps ideas from urban areas, which was supported by Mendi (n.d.), stating that other methods of transmitting culture include videos, instruction and folk songs

On the other hand, Faba-an (2007) mentioned in her study that book is one of the traditional printed material and is highly patronized.



Still, Panopio and Rolda (2000) said that the transmission of culture naturally depends on the traits that define it. The rate of recurrence of activities of the belief systems and religions, norms, traditions, rites, and ritual, and the like that characterizes the culture would help the younger generation understand and appreciate the whole complex of their culture. This is so because culture is being learned. However, it is best learned through on its own environment.

Challenges Affecting Culture

Change is especially evident in the religious life of the Ifugaos. With the introduction of Christianity, the basic religious beliefs and practices were altered resulting in *acculturated beliefs and rituals*. Hence, it was not uncommon to see people attending Sunday services and at the same time, remaining animistic in their way of life and practices. As more and more people embrace Christianity, the complex rites related to their life cycle and culture was discarded (Angiwan, 1983).

Furthermore, the process of cultural change has greatly altered the life of the Ifugaos and it is expected that more changes would take place as they adapt their ways to the modernizing world. With the rate of assimilation by the Ifugao group of other cultural practices, Dulawan (2001) predicts that the Ifugao shall “slowly lose their cultural identity as a people, the pace varying in time and place.”

One of the reasons for cultural change is that of the education according to the Cordillera Schools Group (2003), which has introduced a totally different culture and values that have brought about modification in social norms and way of life. With the diminishing influenced of the unschooled shamans and other community leaders, community leadership shifted from the elders to the educated younger generations. The



role of the elders, the kinship group and the *agamangs* in the education and socialization of the individual diminished as the school largely took over the responsibility for education and socialization.

Besides, Cash economy has completely replaced the traditional method of exchange such that bartering is almost unknown to the present generation. Increase contact with traders led to the introduction of modern agricultural implements, building materials, household utensils, and other equipment that virtually displaced their traditional technologies (Cordillera Schools Group, 2003).

Operational Definition of terms

The following terms were conceptually defined to give clearer understanding of the study.

Observation. Witnessing of *Bagor* practice among the participants and people involved.

Instruction. An elder, parent, or *mombaki* train somebody regarding the processes of *Bagor* being done.

Actual practice. An elder or *mombaki* do perform *Bagor* while people involved are to observe the practice for learning.



METHODOLOGY

Locale and Time of the Study

The study was conducted at Asin Road, Baguio City (Figure 1). This area was chosen because of its suitability for the study in which majority of the Ifugaos are still practicing *Bagoruntil* today.

The Barangay is one of the third biggest Barangay in land area and in population in the entire city. It has a land area of 3.5 sq. kilometer bound on the Eastern side is San Luis Barangay, Western Side is Barangay Tadiangan, Tuba Benguet, Northern side is Bakakeng Norte Barangay and Southern portion is Irisan Barangay. It is politically subdivided by eight puroks.

Asin Road Barangay is located on a rolling flat with hilly areas. It was named by the old folks as “Asin Road” since it is the road going to Asin Hot Spring. Furthermore, it is considered one of the Tourist Spots because of the genuine, popular woodcarving industry in the community.

Residents of this Barangay are from Ifugao, Mt. Province and nearby lowland provinces. Based on the Barangay Population Census (2010), it was estimated that Barangay Asin is most occupied by Ifugaos (51%), followed by people of Mt. Province (37%), Tagalog (5%), Ilocano (3%) and others (4%).

The study was conducted from December 2011 to February 2012.





Figure 1. Map of Baguio City showing the locale of the study (A)



Respondents of the Study

The study purposively selected three Ifugao Elders who were Joseph Domingo, Romeo Bimmuyag and Daniel Ibatas key informants who were knowledgeable of *Bagor*, and must have performed *Bagor* at Asin road barangay.

Aside from the key informants, fifteen respondents were chosen through purposive sampling which included five married women and five married men who practices *Bagor* at present and five others who have attended the actual practice of *Bagor*. This was to further support and provide possible answers in identifying the changes, values gained, and strategies in communicating and passing this practice.

Data Collection

Data were gathered through guide question with key informant and interview schedule with the respondents. During the interview, Ilocos was used as a medium of communication since it was the most convenient and most appropriate for both the interviewee and interviewer. Further questions were asked to verify data and facts.

Photos were collected from the people who have documented the practice as suggested by the respondents.

Data to be Gathered

The data gathered were the characteristics of *Bagoras* a form of communication, values gained among the community with this practice, the communication strategies in transmitting this cultural practice to the younger generation, and the changes as well as challenges encountered in practicing the culture.

Photos of *Bagor* practice were also collected.



Data Analysis

The data gathered was consolidated, summarized and presented in narrative form.



RESULTS AND DISCUSSION

Socio-Demographic Profile of Respondents

Among the 18 respondents, there were three Key informants who were interviewed to explain the characteristics of *Bagor*.

The three key informants were Ifugao elders who have performed *Bagor* for how many years and were knowledgeable of the said practice. These were: Joseph Domingo, 74 years old, has practiced *Bagor* for 40 years; Romeo Bimmuyag, 61 years old, and has practiced “Bagor” for 30 years. He is a Kagawad of Barangay Asin Road; and Daniel Ibat, 60 years old, has practiced *Bagor* for 34 years.

The three key informants were asked to describe *Bagor*; the purpose of this practice; who performs it; and processes involved. Furthermore, they were the ones who could tell the changes of this practice, the factors affecting it and challenges in passing down this practice to younger generation.

Table 1 shows the socio-demographic profile of the respondents. The respondents were characterized according to their age, sex, ethno-linguistic group, number of years in Asin Road, educational background and civil status. The ‘n’ in this table refers to the total number of respondents interviewed.

The table indicates that 40% of the respondents were ranging from age bracket 31-43 years old during the time of the study. Also, the table illustrates that the respondents of the study were female 53.3% and only 46.67% were accounted as male.

Majority of the respondents (86,66%) were Ifugaos indicating that they belong to the Ifugao ethno-linguistic group.



Table 1. Characteristics and the socio-demographic profile of the respondents

CHARACTERISTICS	FREQUENCY N=15	PERCENTAGE
Age Bracket		
18-30	4	26.67
31-43	6	40
57-69	5	33.33
Total	15	100
Sex		
Female	6	53.33
Male	7	46.67
Total	15	100
Ethno-Linguistic Group		
Ifugao	13	86.66
Ibaloi-Ifugao	1	6.67
Kankana-ey	1	6.67
Total	15	100
Years of stay in Asin Road		
10-21	6	40
22-33	3	20
34-45	4	26.67
46-57	2	13.33
Total	15	100
Educational Background		
College Graduate	4	26.67
College Level	4	26.67
Vocational Graduate	4	26.66
Highschool Graduate	3	20
Total	15	100
Civil Status		
Married	10	66.67
Single	5	33.33
Total	15	100



Most of them were married (66.67%) and considered as parents who have practiced “Bagor” in the community while the other respondents (33.33%) were chosen as the witnesses of the said practice.

In terms of educational attainment, most of them were college graduate (26.67%); vocational graduate (26.67%); have reached college level (26.66%); and the rest were high school graduates (20%).

Furthermore, most of the respondents have stayed in Asin road for about 10-21 years (40%), followed by 34-45 years (26.67%), indicating that some of them grew up in Asin road while others have migrated there as supported by the age bracket of the respondents.

Characteristics of *Bagor*

According to all the respondents, *Bagor* is a practice among Ifugao to welcome a baby for whom birth is an arrival made special by the ceremony being held purposely to receive a child in the family, society and the community. It is a way for the Ifugaos to show love and acceptance to the child and serves as a thanksgiving for the safe delivery and good health of the baby. This also served as a simple gathering for the family to be acquainted with each other as well as to have reunion other than the main purpose which is the thanksgiving for the child (Figure 1).

In addition, all the respondents said that *Bagor* is a tradition that has been valued by the community and this has also served as their identity being an Ifugao.

Processes involved in performing Bagor. There were preparations being done and practices performed before *Bagor* is being conducted, during and after (Table 2).





Figure 1. Reunion with families during *Bagor*

First, the parents of the baby will have to prepare financially, emotionally and physically a year or less before the expected birth of the baby. Then, they will decide who to invite during *Bagor* which will then be communicated through personal invitation or house to house. As Joel Bumey'a stated, *dakami gamin timismomangi-ayabkaru ta agkakaaruba kami lang, ken tidadumamangeg da langketumaydan, sunga come one, come all* (We usually inform people through personal invitation or house to house since we are neighbors while others would just hear of the occasion and they'll attend). On the other hand, they have to inform the elders ahead of time for them to prepare the materials to be used during the ritual.

According to Ibat, one of the key informants, the elders would prepare a salted meat that were sliced and would be stored in a container. This will serve as the viand for



Table 2. Methods and materials used and their purposes for the ritual

	METHODS	MATERIALS	SYMBOL/PURPOSE
a. Before the ritual	Preparation of materials and setting of date for the ritual	Pig or chicken	
	Preparation of viand for the mother	Any meat, salt, legumes or beans	Serves as prohibition period for the mother
	Blowing of <i>apug</i> after birth	<i>apug</i>	This serves as keeping the child from any harm
b. During the ritual	Setting the materials to be used	Pig and/or chickens	
	Butchering of pig or chickens will follow		
	The mombaki will say his prayers to their gods	<i>tapuey</i>	The mombaki drinks of the <i>tapuey</i> as he starts the ritual
	The cooked meat will be offered later be eaten for those who are present		
c. After the ritual	Gifts were given to the child	Duck, chicken, vegetables, money	Present for the child to rear (animals) and use (money)



the mother before giving birth. The meat will only be added with legumes because the Ifugaos believed that to have anything fresh viand during the prohibition period or *ngilin* will expose the child to misfortune.

Then, after the mother has given birth, the key informants said that they are to prepare the *apug* three days after birth. They have to blow this *apug* as soon as the sun rises on the third day while holding the child. This would also keep the child from any harm, sickness or any bad luck.

Moreover, after the preparations and practices being done, *Bagoris* to be conducted four to six days after birth for female while eight to nine days after birth for males. The reason for the difference of the number or days of the performance was indefinite because according to Johnny Bayuc-a, one of the respondents said, *bastadaytatinaipasakanyamingaifugao, ngemawantiustongarason nu apayngakasta* (There was no certain explanation of the said days; it was just passed on to us like that).

Bagor starts in the morning wherein there were elders or people assigned to prepare the materials needed. Then, they will butcher a pig or several chickens, depending on financial capacity of the family (Figure 2 and Figure 3). Some could afford pig while others would consider chicken for the family to partake. No vegetables or fish were allowed to be mixed with the meat only legumes. According to the key informants, the beans or legumes are believed to have medicinal powers to help the mother recuperate and the eating of meat gives her the right ownership over the baby as protection against any evil intentions the *anitu* might have against the baby.





Figure 2. Butchering of pig



Figure 3. Chickens being butchered



Aside from those, it does not only provide soup for the mother but it also provides food for the community who are also forbidden to eat fresh vegetables and fish during the *Bagor*.

Afterwards, the *mombaki* will drink the *tapuey* or rice wine when he or she starts the ritual or process that serves as the call for the spirits, and then he or she still drink *tapuey* as he or she recites the prayers to their gods like *diwata*, *liddum*, *ampual*, *yogyog* and others for them to bless the child. Then he or she will also be praying for the meat to be blessed by their gods that would serve as a food for the community. According to the 12 respondents, through this practice, it is believed that the child will have the sense of direction in his or her life and to have a bright future.

Then the community will also bless the child through the gifts they give to him or her. Among these were chickens, ducks, and vegetables which were given mostly by the elders while others would give money for the child.

Values gained by the community from this practice

Respect for culture. In spite of differences of religious beliefs and decreased number of *mombaki*, the Ifugaos were able to maintain the essence of *Bagor* even if it was not the same practice as before. This is how they respect and value the traditions that have been passed to them from generation to generation.

According to Ramona Pinkis she said that she witnessed how Ifugao valued their tradition that until now they embrace it. That is why she as a Kankana-ey, who has stayed 54 years at Asin Road Barangay, respects their practice by learning to accept their beliefs,



opening her mind to their culture and the people around her and most especially accept everyone's unique differences.

Respect for elders. In the part of the Ifugao, Joel Bumey'a emphasized that they respect their elders, that's why they do what they are told to do though changes are inevitable; they were able to maintain the purpose of *Bagor* and this practice is continued up to now. Thus, they treat them with due respect for they will be respected in return.

He also added that elders are respected for their wisdom because they are the carriers of tradition. Besides they become the decision-makers in the family and often sought for advice which means they have probably experienced more and have grown very wise.

Unity. Almost all of the respondentssaid that this values is shown when relatives and friends gather together with one purpose that is to celebrate for the arrival of a new family member. Thus, *Bagor* is done as a thanksgiving celebrated by the community as a whole. Also, they work together for the success of this celebration through helping the family prepare what they need, inviting the community, preparation of food, joining the celebration, and guiding the child as he or she grow.

This then shows how Ifugao would cherish each and every member of the family as Delos Reyes (1987) said that kinship is the basis of all relations.

Accountability. According to the researcher, she observed that the Ifugaos were accountable to every member of the family because it is the mutual duty of each individual to his family and kinship to aid, advice, assist and support the child and the family. With this, family members have to help one another according to their means or in



any way that they can extend help. Thus, each Ifugao possess the willingness to accept responsibility towards the child by being a model and a second parent.

Fostering family ties. According to the respondents *Bagor* does not only create closeness and reunion within the family but, mutual defense among Ifugaos. Also, this gathering would help them be acquainted with each member of the family and this is done for the common good or for the benefits of the family. So the children should obey their parents because if they will defy parental advise it will bring misfortune or their life becomes tragic.

Generosity. For the family, they have the enthusiasm to share the joy they have by preparing a simple celebration as thanksgiving for the child. This is shared within the family, relatives and friends.

In return, relatives may bring any food that they have prepared. As Peralta mentioned there were elders who still practice giving chicken, ducks or any vegetables as their gift to the child. Aside from those, money is usually given by the relatives.

According to the respondents, the give and take relationship among Ifugaos was already established that was why they share what they have and help in ways they can. It may not always be through material things but they can also show generosity by helping the family in the preparation, during and after *Bagor*.

Cooperation. This was shown when the Ifugaos come together to support one of the traditions they have that is *Bagor*. Most of them participate in the said practice, even if they were not personally invited but have heard of the celebration they voluntarily join. As Bumey'a has said, this is a celebration where everybody is welcomed to attend and



join, come one, come all. Thus, everybody is involved in the celebration and there is the sense of volunteerism in helping the family in any way they can.

Love. As Bimmuyag mentioned they were gathered together because love binds them. That is love towards the family, in the sense that they celebrate or perform the ritual primarily because of the child. This is one way of showing their love to the child, their commitment, and that they treasure every member of the family.

Communication Strategies in Transmitting Bagorto Younger Generation

Instruction. Elders or parents of the community pass *Bagoras* a practice to the younger generation through training for which someone will be selected from the family. The elder or *mombaki* will teach the processes involved in *Bagor* these are: the materials to be used, people to be invited, prayers to be recited, and method to be performed before, during and after *Bagor*. The person chosen is expected to pass this practice to the next generation and will also be able to train someone who can continue the practice.

Also, storytelling was used to inform the younger generation on how *Bagoris* performed. This is done when an elder or parents tell stories to their children during family talks or conferences (usually before, during or after meals) concerning *Bagor* and relating to them how they lived before. These opportunities will give the elders or parents the chance to impart such knowledge to their children and for them to appreciate and be aware of such practice. Therefore, younger generation would appreciate and understand the whole context of *Bagor* or of any tradition as it is learned. Yet, it is best learned through its environment according to Panopio and Rolda (2000).



According to most of the respondents, this explains the crucial role of elders and/or parents in imparting their traditional knowledge to children. This corroborates the statement of Serrano (2006) that *when an elder dies, a library burns down*.

Observation. During the practice of *Bagor*, elders, parents and *mombaki* encourage and expose their children to such practice. Through observation they were able to learn their own culture and adopt it. As Tonie Lamsie one of the youths said, *Dakami gamin ngauubing makitkita mi ngaar-aramidentipamilya mi, ken naibagikanyamindaytoynga aramid. Isunga nu dakami met timaadaantianak, agpa-bagor kami metlang.* (We usually learn our traditions through actual practice, and we will practice *Bagor* if we will be having children in the future).

This then explains that most of the younger generation learns best through observation wherein they have better opportunities of discovering and understanding their culture because they have witnessed the practice.

Actual Practice. Elders give tasks and involve people in the community to be a part of the practice, these are: preparation of materials to be used, butchering of pigs or chicken, helping in preparation of food; inviting the community; or simply being at hand when needed.

This corroborates the study of Bag-ayan(2010) that the youth are connected to the life of their ancestors when they participate in rituals because they are reminded of them. It is through actual events that accepting or rejecting the practice for them is easier.

Furthermore, this supports the study of Nuval (2010) that the participation of young people in their practices with the elders helped them recognize their function as a bridge to continue and embody the culture that binds the people in their community.



On the part of the parents, they emphasized that they perform *Bagor* for their children to follow in the future so they served as a model for the younger generation. This would also be the time that they will have the chance to explain why they do such practice.

Changes in the Practice of *Bagor* in the Community

There has been a great change in the practice of *Bagor*, but according to most of the respondents they were able to maintain the main purpose of this practice (Table 3).

Before the Ritual. Traditionally, according to the key informants, the mother has to eat salted meat prepared by the elders that would serve as her viand before giving birth but during the time of the study, the mother is now allowed to eat anything especially for foods that are nutritious for her and for the baby.

Today, *Bagor* is just a simple celebration done as a thanksgiving for the birth of the child. The respondents understood that not all Ifugaos in the community can afford to perform *Bagor* and so others would not perform this practice anymore.

The Ifugaos do oral invitation in informing the community of the *Bagor* but because they have migrated to Baguio which an Urban community, they can now communicate this practice through gadgets available. In addition, since we are in the modern age as DetyGaddang, one of the respondents said, *Maus-usaramintiklasenga pang-ayabkaru ta nalakangamacontactdagititataotatta ,mabalinngaagayab baba-en ti invitation, text, internet ken social networks.* (Any form of communication can now be used to contact people since communication today is much easier, it can be through invitation, text messages, internet and social networks).



Table 3. Changes in the practice of *Bagor*

OLD PRACTICE	CHANGES IN PRACTICE
<i>Before the Bagor</i>	
The mother will eat salted meat as her viand before giving birth	The mother can eat anything especially nutritious foods for her health and her baby
The elders will blow apug three days after the mother has given birth	It is not being practiced anymore
Personal invitation is used to invite the community	Any form of communication is used to inform the community of <i>Bagor</i> (text, social networks, invitation card, personal invitation)
<i>During the Bagor</i>	
Pig and chickens are butchered, no vegetables and fish are added except for beans or legumes	Variety of food are being prepared and vegetables are added
<i>Bagoris</i> led by a <i>mombaki</i> wherein he offer prayers to their gods	An elder or a pastor (depending on the religious of the family) will lead the <i>Bagor</i> offering thanksgiving to the Almighty God
Passing this practice to younger generation was through trainings, story telling, written documents, and actual practice	No more trainings are held, and the written documents were not preserved



They then impart that during the time of the study, they communicate *Bagor* in the community through any form of communication may it be oral and/or personal, written, through gadgets and social networks. Texting was usually used by most of the respondents, for according to them, it is the most convenient and cheapest way of inviting other than personal invitation especially for those who are from far distant areas and from their province.

This supports Crabtree (n.d.) stating that *the values of society change*. Thus, people are becoming wiser and resourceful that leads them to the invention of materials perfectly significant in communicating.

Furthermore, according to Mendi (n.d.), technologies were dominantly used as medium in transmitting information, commonly used to transmit information through internet accessible through computer. He also added that cell phone has become one of the easiest ways in communicating with each other and even to distant places. Even if it may not be as intimate as face to face conversation, however it is the most practical means of interacting.

During the Ritual. The animals being sacrificed were several chickens and a pig (and later eaten by those present) needed for the ritual. No fish and vegetables were allowed to be prepared only after the *Bagor* ended. Preparing *tapuey* or rice wine was also a part of the celebration. But then, during the time of the study (Figure 4), Ifugaos would prepare either a pig or chicken depending on the financial capacity of the family.

Most of the respondents added that now, any vegetables or food are being prepared because the *ngilin* or prohibition done for the community before has vanished.





Figure 4. Other foods were prepared aside from pig and chickens

Also, this practice is performed or led by a *mombaki* wherein he or she will recite the prayers for the child to their gods like *diwata*, *liddum*, *ampual*, *yogyog*, and others for protection from evil spirits, good health and a good life for the child. But because of the introduction of Christianity, these beliefs are now being changed for according to 13 of the respondents they learned that everything should be offered to the God Almighty. So those who belong to the religious groups like protestant, Baptist and others would invite a pastor to pray for the child while the Catholics and Anglican have a separate celebration for *Bagor* and child baptism.

As for the passing of this tradition to the younger generation, Hilda Mangili, one of the respondents shared that in her younger days in Ifugao, they passed *Bagor* through



trainings, written documents, stories and actual practice. For the training, someone will be selected from the family that will be taught by an elder or a native priest regarding their practice of *Bagor*. While, for the written documents, there were some who were able to write their practices in a notebook that was passed on to the next generation, but as time passed by these documents were not preserved and was not taken care of so these were gone. Nowadays, trainings are not being applied to the younger generations due to factors like resistance and death of the *mombaki* as well as elders. But still, some of the Ifugaos opt to pass such practice to their children for the tradition to remain alive.

Challenges Encountered in Practicing *Bagor*

Religious Affiliation. One of the greatest factors that marked an impact to the community is their spiritual belief. Most of the respondents indicated that Christianity made them realize that God is the only God and is worthy to be praised in any situation, which then gave them the choice to continue or divert some of their practices including *Bagor*. So they do not perform Cañao anymore during *Bagor* especially for the prayers given to the gods.

This supports the statement of Angiwan (1983) regarding *acculturated beliefs and rituals* is true enough that this had resulted from the altered basic religious belief and practices of people caused by embracing Christianity. Consequently, it is now common to see people attending church at the same time remained animistic in their cultural belief and practices. As more and more people embrace Christianity, their traditions and cultural practices were discarded.



Furthermore, Jesie Batuna who is a pastor expressed that through Christianity, the community perceived this practice as *paganistic*. Batuna also added, that his family abandoned such practice since they became Christians.

Level of Education. Ifugaos are becoming knowledgeable and are having a deeper understanding of circumstances happening around them. Thus, most of the respondents said that they tend to accept or reject the continuing practice of *Bagor* since they can determine what is applicable or not, and practical or not.

Younger generation will eventually reach maturity with a decent education behind them. Inevitably, they will move to the cities so it was unlikely that they would want to continue or carry traditions they have instead they will relocate to go to university and find a good job pursuing greater opportunities given as pointed out by the youth.

This corroborates the Cordillera Schools Group (2003) that education has introduced a totally different culture and values that brought modification in social norms and way of life. With the diminishing influence of the unschooled shamans and other community leaders, the kinship group in the education and socialization of the individual diminished as the school largely took over the responsibility for education and socialization.

Consequently, with education comes mobility, and with mobility comes a weakening of the sense of community and they have been freed from cultural bondage. Thus, cultures based on closely knit rural societies, will become diluted, fading into being protected.

Intermarriage. There could be modified practices since their traditions have been



exposed to other people's culture, so changes in the practice have been constantly taking place.

Valentina Guminigin, one of the respondents also observed that others would compromise in not practicing such traditions as a sign of respect especially if there is a clash between the beliefs of both sides. But, it can be remedied if there is an arrangement of both parties regarding culture and belief for which they can meet half way, adopt or be modified.

Migration. Job would takes place in this situation wherein they look for places of better employment that could support them financially, so separation from the family is needed or that the whole family will have to move to a new environment. This has been the situation of Ifugaos for according to the three key informants, they have migrated from their province and settled in Barangay Asin Road, Baguio City to find a better life and an opportunity to look for a stable job. Therefore, they have less time in giving attention to their respective tradition because they were busy with their jobs.

Also, this situation gave them the option to continue their culture or not since they settled in an urban area that is exposed to modernization which has altered their belief and attention in one way or another. Most of the respondents have laid aside *baki*, the embodiment of the traditional Ifugaos that developed through time and handed down from generation to generation.

Still, there were Ifugaos who talked about keeping some of their traditional practices and adding new positive ones while living far away. During the process of migration, they leave behind what is familiar to them and adjust to their new environment. So they are forced to reflect on and evaluate their beliefs, values and



practices they hold as well as new ones that they are exposed to. This enables them to decide what beliefs, values, and practices to hold onto, what to give up, and what to adopt.

Some Ifugao would keep their practices and adopt new ones with the primary intention of benefitting their children.

Modernization. New changes and development are taking place as time passes by according to most of the respondents. These would actually distract not only their attention but it includes the traditions that they hold like *Bagor* especially the youth, they would be adjusting and adopting what is *In* in a community and thus, their cultures and traditions were slowly neglected and diminished.

Majority of the respondents observed that technologies have altered the attention and behavior of young people for which they give more time to these technologies like computers, gadgets and the like. As observed by AlkaineBunnol, younger generation would prefer going out with friends or playing at the computer shop, or strolling rather than learning their culture for it seems that such tradition was outmoded.

Accordingly, this corroborates Dulawan (1996) stating that the process of cultural change has greatly altered the life of the Ifugaos and it is expected that more changes would take place as they adapt their ways to the modernizing world. With the rate of assimilation by the Ifugao group of other cultural practices, Dulawan (1996) predicts that the Ifugao shall slowly lose their cultural identity as a people, the pace varying in time and place.

Lack of interest of younger generation. Another observation of the respondents was that, young people tend to compromise with modernization, wherein



there was less interest in them to be familiar with their culture for they are already blinded with a lot of technologies that satisfies their needs and wants.

Another factor was that, according to Alkaine, parents or elders do not practice or share their traditions to their children when they were young that was why they have the tendency to say that it was not taught to them which then resulted to ignorance of young people to their culture. But, Bimmuyag emphasized that this would also serve as an eye opener for the youth to have the initiative and responsibility to learn their culture.

Decreased number of native priests. Nowadays, native priests were continuously diminishing for which they were not able to pass on the practice they started.

Also, Bimmuyag said, *Maaw-awanendagitimambunongtatta. Ni lolo mi timaysakadagitimambunong, ngemtiinbaganakanyami nu mataytukanuisunaketurayisardeng mi tiCañaongaararamidennaitiBagor.* Thus, this is one of the indications that even native priests would encourage them not to continue Cañao anymore that append to the changes that happened in the practice of *Bagor*. Moreover, elders have not seen this practice fit for them to pass to their children.

Financial Problem. Almost half of the respondents observed that *Bagor* is not practiced due to economic crisis that caused a higher cost of goods. Therefore, some people can no longer afford to buy even a small pig since it will cost thousands. That's why financially unstable Ifugao members will prefer not to do *Bagor* but would simply be thankful for the child that she or he was safely born.

As Daniel Ibatsaid, *han mi nga kaya nga i-Bagoramintiannak mi sungangatinagbagorlangketdiyayinauna mi* (We cannot afford to perform *Bagor* for all my children, so what we did was to perform *Bagor* with our first child only).



As supported by most of the respondents they also mentioned that if they are to perform *Bagor* for the first child, usually they would prepare pig since it would be one time celebration, but if the family cannot really afford, chicken is good enough for the purpose of *Bagor*.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study aimed to determine the communication strategies used by the Ifugaos in transmitting *Bagoras* their cultural practice and the medium used; values gained by the community; the changes encountered, factors for these changes and challenges encountered in practicing *Bagor*.

Three elders who have rich knowledge on *Bagor* and must have performed the practice served as key informants of the study. And, there were five wives, five husbands, and five audiences who have witnessed *Bagor* served as respondents of the study.

Aside from interviews, photos were also taken from the community depicting the practice of *Bagor*.

The Study revealed that, the Ifugao managed to continually practice *Bagor* up to now. *Bagor* is characterized as to who performs it; methods or processes involved; and other description of *Bagoras* explained by the key informants.

Values acquired from this practice are respect for culture, respect for elders, unity, accountability, fostering family ties, generosity, cooperation and love.

The communication strategies used by the Ifugaos were through the following: instruction, observation and actual practice.

There has been a great change in this practice like the processes done before during and after.

As for the challenges encountered, these were the religion, education, intermarriage, migration, modernization, lack of interest of younger generation, decreased number of native priests, and financial problem.



Conclusions

The following conclusions were derived based on the result of the study:

1. The Ifugao practice *Bagor* even if they reside outside their province.
2. The Ifugaos use variety of communication strategies to transmit their practice to the younger generation.
3. Several Values were gained from *Bagor*.
4. Changes in the practice of *Bagor* affected by several factors did not hinder Ifugaos to continue and retain such practice according to its purpose.

Recommendations

The following are the recommendation based on the findings of the study:

1. Since there are other areas who conducts *Bagor* further studies may also be conducted to support and validate the findings of this study.
2. To produce a video documentation regarding *Bagor* that will serve as a material that will be used by the community and other interested people since there were no documents preserved regarding *Bagor*.
3. Researchers may undergo a more in depth study and documentation regarding other cultural practices of Ifugaos like *momma* (engagement), *bugwahon* (transferring the dead), and carvings (one of their famous art).



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APPENDIX B
Interview Schedule for Respondents

Name: _____

Age: __

Sex: __

Educational Background:

- College Graduate
- College Level
- Vocational Graduate
- High School Graduate
- High School Level
- Elementary Graduate
- Elementary Level

Civil Status: _____

No. of years in Asin Road: _____

Tribal Affiliation: _____

I. Characteristics of *Bagor*

II. Who performs *Bagor*?

- Grandparents
- Elders (Tribe leaders)
- Parents
- Others, please specify _____

III. What are the methods or processes involved in performing *Bagor*?

- Prayer
- Butchering of animals
- Chants
- Others, please specify _____

IV. Communication Strategies

V. How is *Bagor* communicated in the community?

- Invitation paper
- Personal Invitation
- Phone call
- Text
- Others, please, specify _____

VI. How is *Bagor* communicated to younger generation?

- Family Reunions
- Fiesta
- Actual practice of *Bagor* (Child blessing)
- Story telling
- Books/Literature

Others, please specify _____

III. Values

1. What are the values acquired from this practice?

Unity, How? _____

Solidarity, How? _____

Respect, How? _____

Commitment, How? _____

Generosity, How? _____

Others, please, specify _____

IV. Changes

1. What are the differences of *Bagor* from past to present in terms of:

	Past	Present
Participants involved		
Proper time being performed		
Length of time		
Offerings given		
Others, pls. specify		

2. What are the possible reasons of these changes in your practice?

Religion

Education

Intermarriage

Migration

Others, please specify _____

3. What are the factors affecting the change of *Bagor* practice?

Lack of communication

Resistant to change of younger generation

Financial problem

Others, please specify _____

V. Challenges encountered

1. What were the problems encountered during the transmission of this cultural practice in younger generation?

Lack of interest from younger generation

Lack of communication between elders and younger generation

Intermarriage

Others, please specify _____

APPENDIX C

Guide Questions for Key Informants

Name: _____

Age:___

Sex:___

No. of years in Asin Road:_____

Civil Status:_____

Occupation:_____

How long have you been practicing *Bagor*? _____

I. Characteristics of *Bagor*

1. Describe *Bagor*.

2. Who performs *Bagor*?

3. What is the purpose of this practice?

4. What are the methods or processes involved in performing *Bagor*?

II. Communication Strategies

1. How do you inform the community, if *Bagor* is to be practiced?

2. How is *Bagor* communicated to younger generation?

III. Values

1. What are the values learned from the practice of *Bagor*?

IV. Changes

1. What are the differences of *Bagor* from past to present in terms of:

	Past	Present
Participants involved		
Proper time being performed		

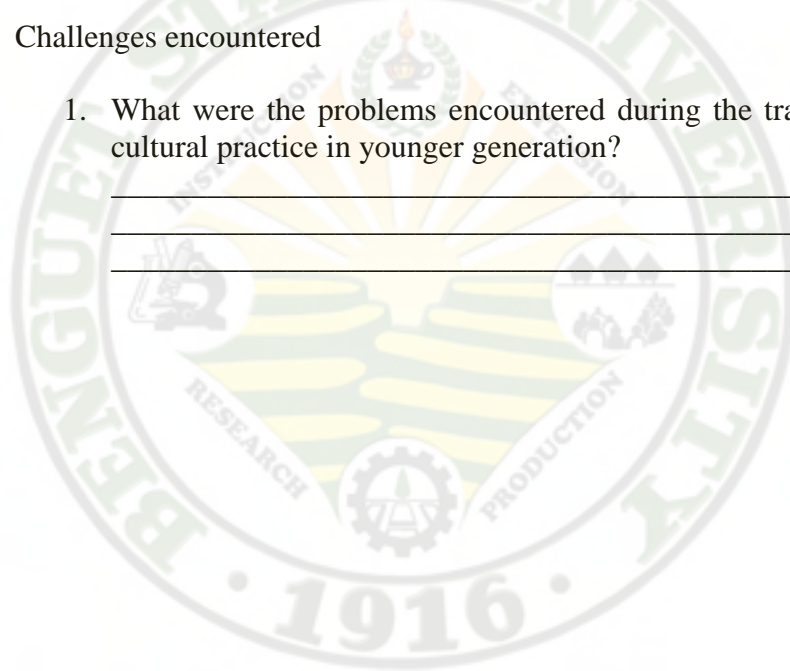
Length of time		
Offerings given		
Others, pls. specify		

2. What are the possible reasons of these changes in your practice?

3. What are the factors affecting the change of *Bagor* practice?

V. Challenges encountered

1. What were the problems encountered during the transmission of this cultural practice in younger generation?



APPENDIX D

Interview with the Respondents



Interview with Romeo Bimuyag, one of the key informants



Interview with Joseph Domingo, one of the key informants



Interview with Daniel Ibat, one of the key informants



Interview with Julieta Peralta



Interview with Dety Gaddang



Interview with Maria Dong-e



Interview with Tonie Lamsie



Interview with Ramona Pinkisan