BIBLIOGRAPHY

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ABSTRACT

This study was conducted in Supo, Tubo, Abra from December 2011 to January 2012. There were three key informants and 20 respondents of the study. The study generally aimed at documenting *pukkaw* as a medium of communicating information in Supo, Tubo, Abra.

Specifically, it was able to describe the processes involved in the practice of pukkaw; describe the communication processes involved in the execution of *pukkaw;* determine how *manpukkaw* is being chosen by the community; characterize the *manpukkaw*; determine the common messages being transmitted to the community using *pukkaw*; determine the perceived advantages and disadvantages of *pukkaw*; determine the issues and problems of the *I-Supo* in using *pukkaw* as a strategy in information dissemination; and determine how the practice is being transferred to the younger generation.

The study revealed that the process of *pukkaw* follows specific process in disseminating information and the barangay officials were the lead implementers. Also, the typical process of information flow is being followed in the execution of *pukkaw*.

The communication process of the execution of *pukkaw* actually follows the typical communication flow which includes the six elements of communication, the source, message, channel, receiver, effect and feedback.

The selection of *manpukkaw* follows the typical government structure of selection with certain criteria being taken into consideration in the selection. The common messages being transmitted to the community using *pukkaw* are community meetings, *ambon, saep , ganap, payas, billete*, community picnic, seminars and other information concerning the community

Results also show that *pukkaw* has more advantages than disadvantages; thus, it is seen, as a good practice by the *I-Supo* and posses no problem in terms of delivery and accuracy of messages. The practice of *pukkaw* is being transmitted to the younger generation through observation, involvement of the youth by serving as the receiver of messages and deliberate instruction.

It was found out that *pukkaw* is a good and effective medium in communicating information and it is recommended that the barangay officials should continue the practice of *pukkaw*. The barangay officials may also consider institutionalizing the *pukkaw* as a communication medium in disseminating information/announcements to the *I-Supo*.

The communication process in each of the process of *pukkaw* may also be studied for further understanding of the oral tradition. Moreover, it is strongly recommended that documentation of oral traditions in different areas of Abra and Cordillera as a whole will be conducted since many of these are still being practiced by different indigenous groups in the region.

INTRODUCTION

<u>Rationale</u>

Interests on Indigenous Peoples (IPs) in the Philippines have been growing steadily these past three decades. Though there have been records of their existence dating back to Spanish times, a deeper understanding of their culture and belief system is just a beginning especially on the manner of weaving them into the pattern of the national fabric.

Many studies and researches have been done and conducted to fully comprehend the value of Indigenous Knowledge (IK) in the development of a society. UNESCO (2010) also emphasized that the most important part of safeguarding oral traditions and expressions is maintaining their everyday role in society. It is also essential that opportunities for knowledge to be passed from person-to-person survive; chances for elders to interact with young people and pass on stories in homes and schools, for example.

As noted by Hornedo (2000), it is the fate of the society to be always in a state of tension between the convenience of equilibrium and the inevitability of change. On the other hand, there is the natural comfort of small closely knit community, and on the other the centrifugal force of growth and adaptation of the demands and attraction of industrializing society.

Regardless of this adaptation demands, the birth of modern technologies fails to untangle various traditions our forefathers established since time immemorial. The indigenous knowledge serves as the country's heritage and thus brands the uniqueness of the Filipinos.

As emphasized by Villalon (2011), getting our heritage to survive the ages keeps alive the collection of cultural markers that set Filipinos apart as a unique people. They

show our future generations what our shared Filipino identity is, establishing a sense of national pride necessary to keep us centered during the current globalization process. Therefore, it is essential to keep the total heritage picture alive, an entire range of cultural markers produced by Filipino culture over the ages.

In the Cordillera region, ample indigenous knowledge are still preserved and conserved which marks its distinctiveness in the country. Some of these indigenous knowledge may adapt the current knowledge but most of it are well-kept. The knowledge developed by our forefathers were passed along orally from generation to generation which is well-known as the oral tradition.

In Abra, where the indigenous people known as the Tingguians live, many intangible traditional practices are still being practiced in the community. In Barangay Supo, Tubo, Abra alone, a distinct traditional practice of communication is still conserved and being used up to now, the *pukkaw*. In an initial interview with some elders in the area, *pukkaw* became part of their existence and serve as their cultural heritage.

The word *pukkaw,* as defined by Bansa (2011), means shout or call. *Pukkaw* as a traditional practice is an indigenous strategy to disseminate information devised by the forefathers of the *I-Supo* wherein the *I-Supo* elects a man to shout any announcements of the barangay to the community. Given that the houses in Barangay Supo were adjacent to each other, this traditional practice was strategically developed. Through time, this practice was adopted by the barangay officials as their medium in disseminating information in their area.

Although still practiced, the threat of near extinction is not an exception to the practice of *pukkaw* including the value of doing it; thus, the need to document this practice.

Documenting indigenous knowledge is a concern of development communication because of its vital role in the development of a community.

Documenting such indigenous knowledge on strategizing information dissemination would also attest its importance in the development process of a community.

Statement of the Problem

Generally, the study aimed at documenting pukkaw as a medium of communicating information in Supo, Tubo, Abra. It seeks to answer the following questions:

1. How is *pukkaw* used in the community?

2. What is the communication process involved in the execution of *pukkaw?*

3. How is *manpukkaw* determined by the community?

4. What are the characteristics of the *manpukkaw*?

5. What are the common messages being transmitted to the community using *pukkaw*?

6. What are the perceived advantages and disadvantages of *pukkaw*?

7. What are the issues and problems of the *I-Supo* in using *pukkaw* as strategy in information dissemination?

8. How is the practice being transferred to the younger generation?

Objectives of the Study

Generally, the study aimed at documenting pukkaw as a medium of communicating information in Supo, Tubo, Abra. Specifically, it was able to:

1. describe the processes involved in the practice of pukkaw;

2. describe the communication processes involved in the execution of *pukkaw;*

3. determine how *manpukkaw* is being chosen by the community;

4. characterize the *manpukkaw*;

5. determine the common messages being transmitted to the community using *pukkaw*;

6. determine the perceived advantages and disadvantages of *pukkaw*;

7. determine the issues and problems of the *I-Supo* in using *pukkaw* as a strategy in information dissemination; and

8. determine how the practice is being transferred to the younger generation.

Importance of the Study

For the *I-Supo*, the study may help the barangay officials to determine the advantages and disadvantages of *pukkaw* and would also provide insight for the improvement of the said practice in disseminating information.

Moreover, documenting *pukkaw* as an indigenous knowledge would promote and preserve such culture. Its importance in the development of a community will be then observed. Organizations like National Commission on Indigenous People, National Commission for Culture and Arts and policy makers may also use the documentation in preserving and upholding indigenous knowledge.

For the readers, the study may serve as a reading material for those who are interested in knowing some of the practices of the *I-Supo* in Tubo, Abra.

For the students and researchers, this may serve as a guideline for those who will conduct a study of the same scope.

<u>Scope and Limitation</u>

The research was conducted in Supo, Tubo, Abra. The main concern is to look in to the usage of *pukkaw* as an information dissemination strategy in Supo, Tubo, Abra. The study documented the practice and found out its significance to the development of a community. Also, it included information given by the respondents that were applicable for the study. Moreover, the communication process discussed includes only the execution of *pukkaw* in the community.

The respondents were the residents and barangay officials of Supo, Tubo, Abra.

REVIEW OF LITERATURE

<u>The I-Supo (Tingguians)</u>

Tinguian, Tigues, Tinggianes or Tinggans are all variant terms for the forest dwellers who, under pressure from the advancing Ilocanos, withdrew into the Abra valley, the neighboring valleys and the adjacent highlands. Tingguian is synonymous with "mountaineer". In fact, the word used at first as a generic term for all mountain-people throughout the Philippne Archipalago. Later on the name was reserved for this tribe in Abra region (Schmitz, 1955).

In the mountains of the southern part of the province men today still sit each morning in front of their *dap-ay* just as their grandfathers did. They sit on the huge boulders placed there by their ancestors, smoke their tobacco and discus their problems. These *dap-ay* are very old heirlooms and are therefore signs that it will take a while yet before the mountain Tingguians will begin to renounce their old traditions and be assimilated by others (Schmitz, 1955).

Originally, the Tingguian dialect was spoken in Abra-that is as long as the majority of the inhabitants were Tingguian. With the infiltration of the Ilocanos, the Ilocano dialect has won wider acceptance. Today, it is spoken by most of the inhabitants of Abra (Schmitz, 1955).

However, among themselves the majority of the Tingguians speak their own Itneg dialect which possesses a peculiar sing-song tone (Schmitz, 1955).

Oral Tradition, an Indigenous Knowledge

As defined by Oxford Dictionary of Archaeology, oral traditions are historical traditions, often genealogies, passed down from generation to generation by word of mouth.

Indigenous knowledge is knowledge that is handed down through time and proven to be effective and appropriate in relation to resource use. Through the use of indigenous institutions, structures on medium, the knowledge is shared or transmitted and put to use (Cadeliña, 1998).

Moreover, oral cultures are a traditional necessity. In them, knowledge develops slowly because the mind itself must carry inside itself the verbalized knowledge of culture, which it must keep in order that the knowledge may not get away (Ong, 2002) as cited by Nuval (2010).

Pukkaw as an Oral tradition

As stated by Wail (2012), *pukkaw* started before the Spaniards came to the Philippine island and until now the practice is being used by the *I-Supo*. Because the practice was used in different eras and situations in Barangay Supo, the processes involved in the practice are dissimilar from one time to another.

Wail added that before the Spanish conquered Philippines and barangay system was not yet established, *pukkaw* is the medium used by their forefathers in disseminating information meant for the community. Given that the houses were adjacent to one another and they have a fewer population, *pukkaw* is then used. The messages are being shouted by the designated *manpukkaw* two to three times for they have only small community.

IKSP as a Medium for Development

Indigenous communities represent ten percent of the total population in the Philippines. Tribal Filipinos has been grouped into :1) the Cordilleras of the mountain range in Northern Luzon; 2) the Caraballos of the mountain range South of the Cordillera mountains; 30 the Lumads of Mindanao; 4) the Palawans of Palawan Island; 5) the Mangyans of Mindoro; and 6) the Negritos (Gagonia, 1995) as cited by Flor (2002).

Occupying most of the remaining forested areas of the islands, each of these major groups possess indigenous knowledge on biodiversity and the maintenance of the equilibrium required by their respective ecosystem (Flor, 2002).

Today, indigenous knowledge system (IKS) is continuously gaining recognition as a vital tool to attaining sustainable development. There are many examples in agriculture, health and natural resources management wherein IK provides solutions/ alternatives to development problems. Quite a number of database on IK reveal promising potentials to development projects. However, IK has not become integrated into formal development process (PCARRD, 1998).

"Going indigenous" is not a trend, it is a need. The indigenous knowledge Systems and Practices (IKSP) are so intertwined with biodiversity management and utilization because these are the very heart and soul of the indigenous people (IPs). IKS is the key to their self-determination and survival; it bears their culture and cultural identity. IKS is also a primary key to sustainable development. Moreover, it is currently the tool to effectively manage ancestral domain and the resource therein (PCARRD, 1998).

To identify appropriate course of action for sustainable development, policy makers and program implementers should not only rely on what is called "modern and therefore

scientific method". They should also fully understand traditional or indigenous cultural knowledge and practices. Sustainable development should be viewed holistically (Cadeliña, 1998).

Fiar-od (1999) as cited by Kibad (2005) represented an understanding of the relationship of man and nature by analyzing the people's traditional knowledge and its full significance on the sustainable development of the rural people. Accordingly, the contributions of spiritual beliefs to sustainable development are the following: 1) discipline; 2) strengthened leadership; 3) unity in the community and strengthened family ties; 4) preservation of the environment; 5) less dependence on commercial medicine drugs and commercial agricultural inputs; 6) respect of indigenous community friendly farming practices after seeing the effect of the 'sentimental value' of their priceless land; and preservation of indigenous farming technologies contributory to sustainable development.

Moreover, Gorjestani (2011) emphasizes that indigenous knowledge is a critical factor for sustainable development. Empowerment of local communities is a prerequisite for the integration of IK in the development process. The integration of appropriate IK systems into development programs has already contributed to efficiency, effectiveness, and sustainable development impact. IK, like any other knowledge, needs to be constantly used, challenged, and further adapted to the evolving local contexts. Supporting local and regional networks of traditional practitioners and community exchanges can help to disseminate useful and relevant IK and to enable communities to participate more actively in the development process.

Likewise, in the study of Nuval (2010) he cited that *Ba'dίw (*oldest way of storytelling in the form of chant among Ibalois) practice gives impact and significance to

the societal development of community like agriculture, politics, community relations, family ties, health and education.

Issues and Problems on IKSP

In Cameron as stated by Ngwasiri (1998), government policy has advocated the assimilation of IPs in some areas of the country on the grounds that their cultural differences impede their development. This is what happened to the pygmies' of the East and South provinces. Government policy is also to blame for the demise of traditional knowledge in those regions. The result has been that traditional wisdom, which was sustained rural people for centuries, is tragically being lost. Their traditional practices disappear.

Because they are passed on by word of mouth, oral traditions and expressions often vary significantly in their telling. Stories are a combination – differing from genre to genre, from context to context and from performer to performer – of reproduction, improvisation and creation. This combination makes them a vibrant and colourful form of expression, but also fragile, as their viability depends on an uninterrupted chain passing traditions from one generation of performers to the next (UNESCO, 2010).

In addition, UNESCO (2010) further explained that like other forms of intangible cultural heritage, oral traditions are threatened by rapid urban isolation, large-scale migration, industrialisation and environmental change. Books, newspapers and magazines, radio, television and the Internet can have an especially damaging effect on oral traditions and expressions.

Also, the most important part of safeguarding oral traditions and expressions is maintaining their every day role in society. It is also essential that opportunities for

knowledge to be passed from person-to-person survive; chances for elders to interact with young people and pass on stories in homes and schools, for example (UNESCO, 2010).

Information Dissemination

In emphasizing the importance of information, President Marcos writes, "it is the constant dissemination of public information which enables the citizens to participate effectively in public life and thereby enjoy its blessings (Buasen, 1984). This statement supports the claim of Goldhaber that communication can produce instrumental effects of enhancing the community's awareness of and support for a program or an institution.

The members of an audience or target clientele are passive reactors to stimulus; however, they could be made active and responsive. By proper perception of the stimulus, the target clientele become fully informed of the philosophy, objectives and operation. If the target clientele are made aware and knowledgeable of the information being disseminated, full acceptance and voluntary participation can be expected from them. But to achieve this requires the use of appropriate communication strategies (Goldhaber, 1978) as cited by Buasen (1984).

Information is an important tool used in the realization of any objective or goal set by individuals. It remains the lifeblood of any individual or organization. It is a valuable resource required in any society; thus acquiring and using information are critical and important activities. Users of information use it for different reasons. Some use it for health; others use it for advancement in knowledge, others for politics. To all these people information seeking is a fundamental human process closely related to learning and problem solving (Goldfarb, 2006).

Moreover, the term dissemination of information is defined as the process of making information available to the public. The government must not only regulate the quality and quantity of information that it can disseminate to the public, but it must also be systematically disseminated to a select group of people (Goldfarb, 2006).

Documenting Oral Traditions

To make information useful in development, it is important to take a closer look at the information seeking behavior of rural people used to the oral tradition. They may have their own particular way of handling information that is closely related to their social and cultural background (Meyer, 2003).

Nevertheless, an IK is essential part of the society's procurement and resource management strategy (Cadeliña, 1998).

Further, an effective speaker will vary the rate of speech to give emphasis to some material and spending up at other points. Variation in volume makes one sound more dynamic, allows emphasizing main ideas. An effective speaker will vary the rate of speech, pausing and slowing down to give emphasis to some material and spending up at other points (Barker, 2002).

Announcements, invitations or information are being communicated in different ways and channels in the community. Channels might include interpersonal communication (such as individual discussions, counseling sessions or group discussions and community meetings and events) or mass media communication (such as radio, television) and other forms of one-way communication, such as brochures, leaflets and posters, visual aid and audio visual presentation and some forms of electronic communication (Bawas, 2008).

Factors Affecting Information Dissemination

Good communication is roughly defined as one which has both the sender and the receiver involved. If the message is sent but there is no feedback about whether it was clearly received, it is known as an incomplete communication (Buzzle, 2010).

Speech generating devices are any device which uses electronically stored speech as a means of communication. Speech generating devices contain between one and several thousand words that can be accessed in a variety of ways by people with communication impairment (Job Access, 2010).

METHODOLOGY

<u>Locale and Time of Study</u>

The collection of data for this study was conducted in Supo, Tubo, Abra (Fig. 1). The place was chosen as the study area because barangay officials use *pukkaw* in information dissemination.

Barangay Supo is bounded on the north by Barangay Gayaman, Luba, Abra; on the south by Barangay Matibuey, Ilocos Sur; on the east by Barangay Wayangan, Tubo, Abra; and on the west by Barangay Dilong, Tubo, Abra. It is 58.330 kilometers away from the provincial capital of Bangued.

Barangay Supo is one of the three biggest barangays of the Municipality of Tubo in the Province of Abra. It is also one of the most far-flung communities of the province. A stretch of about 6.035 kilometers of jagged and soiled road links the barangay to the town center of Mayabo. These roads are not all-weather-roads for they are passable only for four to five months particularly during summer times.

The people of Supo are locked and isolated within their community for seven to eight months since all possible routes to the community become impassable once the waters of Abra River on the south, and Utip River on the north, go up to a level that could not be passed through by any kind vehicle.

The study was conducted from December 2011 to January 2012.

Figure 1. Map of Abra showing the locale of the study

Respondents of the Study

There were three key informants interviewed in the study. The first respondent was Reymundo Baliw-an, 47 years old, the present barangay captain of Supo, Tubo, Abra, the second is Elvis Ampok, 31 years old, the current chief tanod and *manpukkaw* who performs the *pukkaw* and the third is Candido Wail, 78 years old, a respected elder of the community who is knowledgeable to the practice.

Aside from the key informants, interview schedule was also used to get the perception of the residents on the practice of *pukkaw*. Twenty respondents were chosen purposively basing on the following criteria: were knowledgeable with the practice and a resident of Barangay Supo.

Data Collection

Guide questions and interview schedule were used to gather information from the respondents. The questions were translated to Iloco in order to facilitate understanding between the researcher and the respondents.

Data Gathered

The data gathered were on the usage of *pukkaw* as an information dissemination strategy. The processes on how was it done; the communication process involved in the practice during the execution of *pukkaw*; how the *manpukkaw* was chosen by the community; characteristics of the *manpukkaw*; common messages being communicated to the community using *pukkaw*; perceived advantages and disadvantages of *pukkaw* by the *I-Supo*; perceived issues and problems in using *pukkaw;* and how was the practice being transferred to the younger generation were gathered.

Data Analysis

The data gathered were analyzed through descriptive statistics using frequency counts, averages and percentage. Narrative presentation was also applied to discuss the data gathered.

RESULTS AND DISCUSSION

The arrangement of the results and discussion is in accordance with the specific objectives; nevertheless, the first part discussed the socio-demographic profile of the respondents. Simultaneously, the following objectives/topics were discussed; the processes on how *pukkaw* was done; the communication process involve in *pukkaw*; how *manpukkaw* was chosen by the community; characteristics of the *manpukkaw*; common messages being communicated to the community using *pukkaw*; perceived advantages and disadvantages of *pukkaw* by the *I-Supo*; perceived issues and problems in using *pukkaw;* and how was the practice being transferred to the younger generation.

Socio−demographic Profile of the Respondents

Table 1 shows the socio−demographic profile of the respondents. The respondents were characterized according to their age, sex and ethno-linguistic group. The 'n' in the table refers to the total number of respondents interviewed.

The table indicates that 40% of the respondents were ranging from the age bracket above 70 years old during the time of the study. Most of the respondents were considered elders in the community, thus, they could be reliable and knowledgeable with regard to oral traditions and practices.

Moreover, the table illustrates that the respondents of the study were male with 75% and 25% were accounted as female.

All of the respondents in the locale belonged to Tigguian tribe so this could prove that they were knowledgeable with the traditional practices of Tigguians such as the *pukkaw*.

Table1. Socio-demographic profile of the respondents

CHARACTERISTICS	FREQUENCY n=20	PERCENTAGE %
Age Bracket		
Below 30	5	25
40-49	2	10
50-59	1	5
60-69	4	20
Above 70	8	40
TOTAL	20	100
Sex		
Female	5	25
Male	15	75
TOTAL	20	100
Ethno-linguistic Group		
Tingguian	20	100
TOTAL	20	100

<u>Processes Involved in the Practice of *Pukkaw*</u>

The process of *pukkaw* starts when the barangay officials discussed the information to be disseminated to the community. The information to be communicated was being consulted to elders when needed.

After the discussion of the information to be disseminated, the barangay officials tasked the *manpukkaw* to communicate the information to the community. Moreover, the *manpukkaw* usually decides on when to disseminate the information to the community as long as it will be communicated before the event.

The *manpukkaw* was also the one deciding on how he will communicate the information whether he will use the megaphone or to shout manually the information around the community. Further, he was the one deciding on the places where to shout as long as all the *I-Supo* will hear the message.

In an interview with Candido Wail, a respected elder in the community, he explained that the messages are being shouted by the designated *manpukkaw* nine times when using megaphone since it makes the shout louder. However, if the *manpukkaw* will shout the information manually, he usually shouts the messages more than the nine times.

The *manpukkaw* had identified three places in the community where he shouts these messages to make sure that all the residents would hear him. Within these places, he shouts the messages in three directions nine times around the community.

Figure 2 shows the map of Supo, specifically the residential area and the places (colored yellow) where the *manpukkaw* usually stays to shout. The arrows show the direction of where the *manpukkaw* shouts.

Figure 2. Map of Supo showing the place where the *manpukkaw* shouts

The use of megaphone as Wail explained started during the 1990's to help the *manpukkaw* to disseminate information faster and louder. The megaphone makes the work of the *manpukkaw* easier for he will not worn-out his voice in shouting the messages. Moreover, the *manpukkaw* delivers the messages in a slow way; this is to make sure that each detail of the communicated message will be understood by the community.

Wail also emphasized that all information being communicated using p*ukkaw* was for the community. No information must be shouted if it is intended only for individuals.

Pukkaw, according to Barangay Captain Remundo Baliw-an, is usually done during night also because it is expected that all the people of barangay Supo are in their homes. *I-Supo's* are usually going to their farms at day and if the message was disseminated, the community will be complaining of not hearing on what was disseminated.

However, Baliw-an emphasized that there were times when *pukkaw* is being done any time especially when the information to be disseminated needed an immediate response of *the I-Supo*. The *manpukkaw,* when rushing in disseminating information, needs to run and shout loudly in order for the community to grasp the message immediately and respond to it instantly. This information usually is the *Ambon* wherein the community must search of the reported missing animal or people upon hearing the *pukkaw* whether it is night or day.

Baliw-an added that after *pukkaw*, it is expected that the *I-Supo's* will respond immediately to the information disseminated when needed because anyone who will not respond have a corresponding penalty especially to the information related to community meetings, *ganap* and *ambon*.

This process being used by the *I-Supo* is the modified process used in the community before. Interview with Wail confirmed that the processes involved in the practice was somewhat modified. He narrated that in the olden times, the elders were always consulted first before communicating any information to the community using *pukkaw*. The elders were the one who were giving signals in disseminating information.

Comparing with the present, before the *pukkaw,* the messages to be disseminated are not necessarily consulted to elders unless their opinions are needed. It is the barangay officials who usually ensure the accuracy and importance of the messages to be disseminated. They are the ones who look into the information and signals if it is important to be disseminated. The process was only modified and was change when the barangay system was established.

The change in the way information is being handed is explained by Meyer (2003). To make information useful in development, it is important to take a closer look at the information seeking behavior of rural people used to the oral tradition. They may have their own particular way of handling information that is closely related to their social and cultural background (Meyer, 2003).

Communication Process involved in the Practice of *Pukkaw*

Figure 3 presents the communication processes involved in the execution of *pukkaw* as narrated by the key informants. The process follows the typical communication flow which includes the six elements of communication as follows: the source, message, channel, receiver, effect and feedback.

Source. The process of *pukkaw* started when information to be disseminated is given by the source of information to the barangay officials then to the *manpukkaw*. Most of the messages being communicated to the *I-Supo* are usually being given by the barangay officials. Other information are from the municipal and provincial office for the community.

Moreover, when there were wedding invitations to be disseminated, relatives or the persons involved in the wedding in the community or nearby barangays serve as the sources of that information. Nevertheless, the community themselves are also the sources of some information to be disseminated in the barangay.
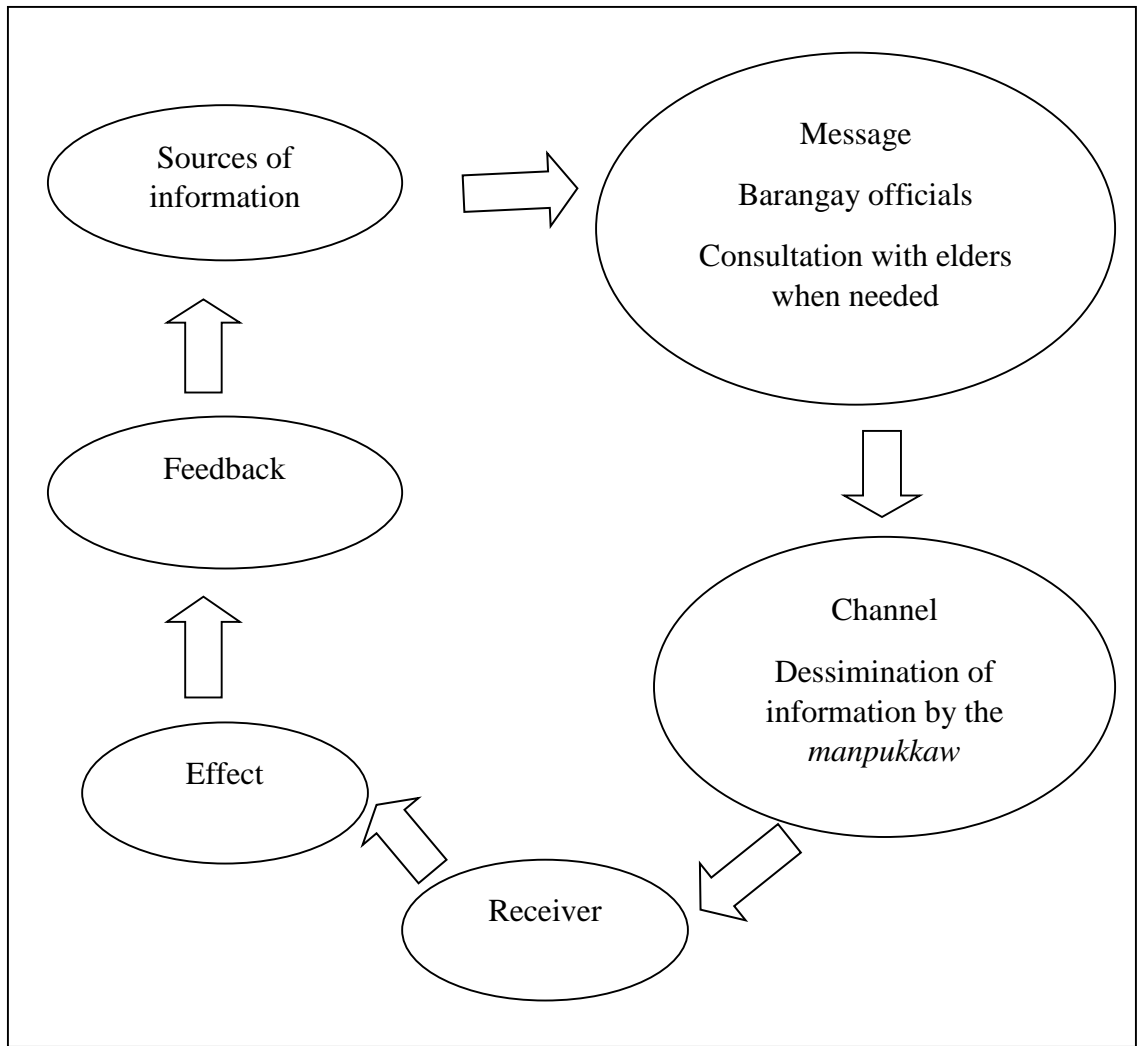
Figure 3. Communication processes involved in the practice of *pukkaw*

Messages. The messages being communicated were created by the barangay officials and the *manpukkaw*. Accordingly, the *manpukkaw* is the one who is processing the exact messages being disseminated to the community after he and the barangay officials have discussed it.

However, according to Elvis Ampok, the current *manpukkaw* of the community, there were times that he cannot create the exact messages to be shouted so he consulted the barangay captain on how to deliver the message.

These messages being shouted ranged from three to twenty (20) words and were being shouted nine times or more around the barangay to ensure that they heard the message.

Channel. The *pukkaw* serves as the channel used in disseminating the messages from the source to the community (receiver of message). After the barangay officials discussed on what information is to be disseminated, it signals now that the *manpukkaw* will communicate it to the *I-Supo*. If they agreed to disseminate the message after the meeting of the barangay officials, then the *manpukkaw* will be shouting the information usually nine times around the community. In cases that the information does not need an immediate response, the *manpukkaw* can decide when to shout the information as long as it will be disseminated before the event.

On the other hand, other than using *pukkaw* in disseminating the information, other medium was also observed for those who did not hear the *pukkaw*. This is through interpersonal communication. The one who heard the message relayed it to the other who did not hear the *manpukkaw*. Furthermore, the *manpukkaw* also relays the information to those who have hearing problems by going to their households.

The use of interpersonal communication as an alternative medium in disseminating information in the community is similar to the channel used by barangay health workers in Bakun, Benguet based on the study of Bawas (2008). Interpersonal communication (such as individual discussions, counseling sessions or group discussions and community meetings and events) was channel in the community of Bakun used in communicating announcements, invitations or information aside from mass media communication (such as radio, television) and other forms of one-way communication, such as brochures, leaflets

and posters, visual aid and audio visual presentation and some forms of electronic communication

Receiver. The *I-Supo* (adult, youth and children) and anyone who was in the vicinity of barangay Supo served as the receiver of the communicated message even though the message was not intended for them. The receiver could either respond or not respond to what is being communicated.

Effect. The effect of the message disseminated depends on what was being communicated. For instance, if the *manpukkaw* disseminated information that one of the resident of Supo is missing, the receiver's behavior and awareness is actually affected.

This corroborates the idea of Narula (2006) that communication effects can be assessed in terms of creating awareness, knowledge, and attitude behavior change through relationship between communication channels, targeted audience and society.

Feedback. According to Baliw-an, the feedback of the information communicated is identified when the *I-Supo* respond or did not respond to these messages communicated. For instance, when the *manpukkaw* announced that there will be a meeting and majority attended, then it implied that the *I-Supo* heard the announcement. And accordingly, the barangay officials received feedback when the community people complained to them personally that they did not hear the communicated information.

The communication process of source-message-channel-receiver-effect-feedback (SMCREF) then back to the source is what the barangay used in communicating information for the residents of Supo.

How the *Manpukkaw* is Chosen

According to Wail, the *manpukkaw* was chosen by the community. The *manpukkaw* was elected by the *I-Supo* because usually the one who is elected as the chief tanod was the one assigned to be the *manpukkaw*. Moreover, the salary of the chief tanod serves as his compensation being the *manpukkaw* at the same time. He is not being paid separately by the barangay.

Baliw-an further said that during elections, males were the ones who run in the position of the chief tanod, therefore, the *manpukkaw* were males. In the history of the community, no woman aspired for the position.

Furthermore, only one *manpukkaw* was chosen by the community. In cases that the *manpukkaw* was not available due to some reasons, other barangay tanods will do the job in disseminating information to the community.

Accordingly, the barangay tanod who will substitute the *manpukkaw* should have a good modulated voice so that the community would understand him. The process in selecting the substitute for the *manpukkaw* was decided and discussed by the barangay tanods themselves. They were the ones choosing of who among them would be able to do the job of the *manpukkaw* if he was not available.

Characteristics of the *Manpukkaw*

As to the characteristics of the *manpukkaw,* Baliw-an narrated that the *manpukkaw* was chosen by the community; hence, the *manpukkaw* was expected to be of good character such as trustworthy, responsible and respectful for the people to believe what he is disseminating.

Ampok also noted that the *manpukkaw's* responsibility was for each information to be communicated be accurate. Also, he said that endurance in shouting is needed for the job, especially when communicating information which needs immediate attention.

Moreover, since the voice of the *manpukkaw* was modulated and capable of disseminating information to the community, it did not really need a maintenance especially that he was using megaphone most of the times for him not to shout.

Baliw-an also said that the *manpukkaw,* in physical aspect, could be tall or small, fat or thin as long as he has a good modulated voice to shout the messages in the community. The estimated age of the *manpukkaws* of Supo ranges from 31-49 years old. Also, the *manpukkaw* should have a good memory in order not to forget the information being disseminated in the community.

It can also be noted that the previous and the current *manpukkaw,* as emphasized by the key informants, had their own characteristics and/or distinctions in physical, emotional and psychological aspects.

In addition, Wail explained also that males were most likely selected to be the *manpukkaw* for they have good and modulated voice to shout than females who had a high pitch tone when shouting. The female high pitch tone could irritate the listeners especially the elders and this was agreed by the female respondents. An article of Klie (2010) in a Speech technology magazine besides says that deeper male voices are easier for elderly people to understand because they often suffer from high-frequency hearing loss.

Common Messages being disseminated by the *Manpukkaw*

According to Baliw-an, the people involved in the planning of what messages should be shouted were the source of the message, the elders (when needed) and the barangay officials.

Table 2 shows the common messages being communicated and the source of the information.

Community meetings. This information is usually disseminated by the *manpukkaw* when the barangay captain calls for it. Also, if there were issues or projects that the municipal or provincial office has given to the barangays and it needed the presence of the community for discussion, then the barangay officials will call for a meeting through *pukkaw*.

Ambon. The *manpukkaw* usually disseminate this information when there are reported animals or people who are missing for a day or more. This information is being shouted any time it is needed. It is not necessary that this information will be disseminated at night.

This information requires an immediate response from the *I-Supo*. Each household must send one person to represent them in searching for the missing animal or person.

Saep. This pertains to the community's practice in going to the Otip River to catch fishes for them to eat. The *manpukkaw* usually disseminate this information during summer times when the barangay officials and elders agreed on it.

Payas. This information refers to the *bayanihan* of the *I-Supo* in irrigating their rice fields. This is usually disseminated during summer when the irrigation produces a

Table 2. Common Messages being communicated to the *I-Supo*

COMMON MESSAGES BEING COMMUNICATED	SOURCE	TIME COMMONLY DISSEMINATED
• Community Meeting. The *manpukkaw* shouts: *"Kakailyan, as bigat umapon tako amin as dap-ay ta mailawlawag na nagapo ad provincial office ay pakaammo"* This means that the community will be having a meeting tomorrow at the dap-ay to discuss some information from the provincial office.	Barangay Officials	Night before the meeting
• *Ambon*. The *manpukkaw* shouts: *"Kakailyan, Intako ambonen si(name of person) tay mapukpukaw manipud pay itay bigat ad (place last seen)"* This means that one representative of each household of the community will be searching a missing person after they heard the *pukkaw*.	Immediate relatives of the missing person	Anytime when the person is reported missing
• *Saep*. The *manpukkaw* shouts; *"As bigat saep"* This means that the community will be going to the Otip river tomorrow to catch fishes.	Barangay Officials/Elders/ Community	night
• *Ganap*. The *manpukkaw* shouts: *"As bigat ganap"* This means that the community will be having bayanihan.	Barangay officials	night

Table 2…continued

COMMON MESSAGES BEING COMMUNICATED	SOURCE	TIME COMMONLY DISSEMINATED
• *Payas*. The *manpukkaw* shouts: "*As bigat payas*" This means that the community will be having *bayanihan* for the irrigation of their rice plantations tomorrow.	Leaders of the farmers association in the community	night
• *Billete*.The *manpukkaw* shouts: *Maawis kayo ay kakailyan as kasar da (names of person to be wed) ad (place of the wedding)* This means that everyone is invited to attend the wedding of *(names of person to be wed)* at *(place of the wedding).*	Relatives of the person to be wed	night

small amount of water for the rice plants. The source of this message is from the leaders of the farmer's organization in the community.

Billete. This refers to information being disseminated if there are wedding invitations from other barangays or from the community itself. *I-Supo* who wants to attend the celebration may respond to this information by attending the event. This is usually communicated through *pukkaw* to the community any night before the wedding day.

Moreover, other information being disseminated are community picnic, seminars and information concerning the community.

Perceived Advantages and Disadvantages of *Pukkaw*

Advantages. According to Manzano Ampok, a resident of Supo, said that *pukkaw* is the best way to inform the community since it is what the community is familiar with so it is more preferred to be used. *Pukkaw* is a one shot way in disseminating information.

Moreover, there were values observed in using the practice like unity, oneness, and harmony of the *I-Supo*. Ampok said that these values were gained for the *pukkaw* serves as the medium where every member of the community were being informed of what was happening and what is to happen in their barangay. The residents were involved in the activities of their barangay which strengthens their relationship with other community members.

According to Alicia Cadao-as, a resident of Supo, p*ukkaw* is also advantageous because it is free, no money will be spent in disseminating information, and it is only the effort of the *manpukkaw* that matters.

Wail also said that *pukkaw* is advantageous for those who are illiterate in the community for they could hear what was being communicated dissimilar if the barangay officials posts notices around the community.   If the officials will posts any announcements, the illiterate residents cannot read it. He added that there are instances that children might also destroy these posted notices and the community will not be able read and be informed, so the best way to communicate information to the *I-Supo* was the *pukkaw*.

This corroborates with the study of Meyer (2005) on the nature of information, and the effective use of information in rural development in Africa. Meyer proved the

importance of oral communication in acquiring information for most of the rural people in Africa were illiterate.

Meyer (2005) on his study held that in almost all rural communities, town criers and their activities are noticeable. They use wooden or metal gongs or drums to stir up the people and deliver their messages orally. The African rural population is mostly illiterate, and they get information this way at no cost. This oral exchange of information indicates that rural dwellers may be able to relate to information exchanged in the way they are accustomed to (Meyer, 2005).

Disadvantages. Ampok noted that *pukkaw* is good but it is disadvantageous for those who have hearing problems because they cannot hear the information being disseminated. To address this, *manpukkaw* will be going to the households of these people to personally tell the information.

Gabat Lam-ang, a resident of Supo, similarly said that *pukkaw* is inconvenient to the sleeping people especially that *pukkaw* is usually done at night. *Pukkaw* can wake up a sleeping individual in the community, he added.

Perceived Issues and Problems in Using *Pukkaw*

According to the respondents, there were no issues and problems in the delivery of message since the *manpukkaw* is shouting the messages repeatedly nine times around the community to ensure that each and everyone will hear and understand the information. Furthermore, the language used is their own dialect so there is no reason to misunderstand the messages.

Moreover, Cadao-as said that after the *pukkaw*, she was chatting to her neighbors to further gain or expand more information about the message being communicated to them.

The respondents said that there were no issues and problems they encountered with regards to the accuracy of messages because they explained that the *manpukkaw* will be having a monetary penalty if he will be shouting inaccurate information.

Lam-ang explained that the penalty given to the *manpukkaw* when he communicates inaccurate information depends on what extent is its inaccuracy. Further, he added that the inaccuracy of messages is being checked if they respond to the information communicated to them and realized that it is not accurate. Moreover, if the sources of the message complain about the wrong information relayed by the *mapukkaw*, the source usually relay to the community that the information disseminated had an error. The *manpukkaw* will then be penalized depending on the degree of inaccuracy of the information delivered.

Transmission of *Pukkaw* to the Younger Generation

The key informants said that the practice of *pukkaw* is being transferred to the younger generation through the observation of the youth themselves, unless these youth ask the elders on how it is being performed. Wail added that their children were being exposed with the practice since the *pukkaw* is being heard by anyone. Through constant hearing, Wail said that their children were actually learning the process of how *pukkaw* is being done.

Moreover, on the side of the *manpukkaw,* he learned the practice more through deliberate instruction. At first, he was instructed by those who were previous *manpukkaw*

or those knowledgeable of *pukkaw* on where to shout, how many times, and how many directions until he became familiar with it.

Nevertheless, the youth-respondents indicated that they are learning the *pukkaw* because they are involved in the practice being a receiver of the information communicated by the *manpukkaw,* too. Marvy Gorio, a youth and a resident of Supo, said that he was still young when the *pukkaw* is being used in the community and along the way he learned how, when, where it is being done. Gorio also observed that the *pukkaw* is a good medium used in disseminating information in their barangay. However, he lamented that this practice may vanish for the number of household and people in their community is increasing, so, the *pukkaw* might not be applicable in the future.

Nevertheless, Baliw-an said that *pukkaw* would never be forgotten because of its good value being learned by the community like unity, oneness, and harmony. As stressed previously, through *pukkaw,* the communities were being informed of events in their community leading to harmonious relationships within their area.

Despite the immergence of modern technologies, the respondents firmly said that they will still use *pukkaw* because it is a significant heritage from their forefathers.

UNESCO (2010) noted that the most important part of safeguarding oral traditions and expressions is maintaining their every day role in society. It is also essential that opportunities for knowledge to be passed from person-to-person survive; chances for elders to interact with young people and pass on stories in homes and schools, for example.

Through this transmission of the practice to the younger generation, it can be said that elders are protective of their good practices as shown on how they firmly state their intention of passing this practice to the younger generations despite the advent of

technologies.

The stand of the elders strongly backs what Villalon (2011) stated that getting our heritage to survive the ages keeps the collection of cultural markers alive that set Filipinos apart as a unique people. Villalon (2011) added that our heritage, if properly kept, show our future generations what our shared Filipino identity is, establishing a sense of national pride necessary to keep us centered during the current globalization process. Therefore, it is essential to keep the total heritage picture alive, an entire range of cultural markers produced by Filipino culture over the ages.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

Generally, the study aimed at documenting *pukkaw* as a medium of communicating information in Supo, Tubo, Abra. Specifically, it described the processes involved in the practice; determined how *manpukkaw* is being chosen by the community; characterized the *manpukkaw*; determined the common messages being transmitted to the community using *pukkaw*; determined the perceived advantages and disadvantages of *pukkaw*; determined the issues and problems of the *I-Supo* in using *pukkaw* as a strategy in information dissemination; and determine how the practice is transferred to the younger generation.

The study was conducted in barangay Supo, Tubo, Abra.

There were two groups who were interviewed in the study. The first were key informants; the barangay captain, the *manpukkaw* and an elder who is knowledgeable of the practice. The second were 20 residents of Supo who were knowledgeable of the practice of *pukkaw*.

Pukkaw refers to the medium used by the barangay officials of Supo in communicating information wherein a man (*manpukkaw)* will shout the information to be disseminated around the community.

The following are the salient findings of the study:

1. The process of *pukkaw* starts in the discussion of barangay officials of the information to be communicated and tasked the *manpukkaw* to disseminate the information around the community.

2. The communication process of the execution of *pukkaw* actually follows the typical communication flow which includes the six elements of communication, the

source (barangay officials, community members, other people outside the community), message (any information concerning the *I-Supo*), channel (*pukkaw*), receiver (*I-Supo*), effect (awareness) and feedback (measured through evaluation of the people whether respond or not to the communicated information).

3. The *manpukkaw* is being chosen by the community through election. The one who is elected as the chief tanod is usually the one assigned to be the *manpukkaw*.

4. The *manpukkaw* is expected to be of good character. Other than these characters, the *mapukkaw* must possess a sense of responsibility since being a *manpukkaw* is a noble duty.

5. The common messages being transmitted to the community using *pukkaw* are community meetings, *ambon, saep , ganap, payas, billete*, community picnic, seminars and other information concerning the community.

6. The perceived advantages of *pukkaw* were the following: a one shot way in disseminating information; good values are observed in using the practice like unity, oneness, and harmony of the *I-Supo*; and it is free, no money will be spent in disseminating information, and it is only the effort of the *manpukkaw* that matters. The perceived disadvantages of pukkaw are the following: disadvantageous for those who have hearing problems because they cannot hear the information being disseminated; and *pukkaw* is inconvenient to the sleeping people especially that *pukkaw* is usually done at night. *Pukkaw* can wake up a sleeping individual in the community.

7. There were no issues and problems of the I-Supo in using *pukkaw* as a strategy in information dissemination in terms of the delivery of message because

of the following reasons: the *manpukkaw* will be shouting the messages commonly nine times around the community to ensure that each and every one will hear and understand the information and the language used is their own dialect so there is no reason to misunderstand the messages. In terms of accuracy of information being disseminated, *pukkaw* is still reliable since the *manpukkaw* will be having a monetary penalty if he will be shouting inaccurate information.

8. The practice of *pukkaw* is being transmitted to the younger generation through observation, involvement of the youth by serving as the receiver of messages and deliberate instruction.

Conclusions

Based on the abovementioned findings, it can therefore be deduced that:

1. The process of *pukkaw* follows specific process in disseminating information, barangay officials being the lead implementers.

2. The typical process of information flow is being followed in the practice of oral traditions like *pukkaw*.

3. The selection of *manpukkaw* follows the typical government structure of selection with certain criteria being taken into consideration in the selection.

4. Different messages are being communicated in the community using *pukkaw* from personal to community matters.

5. *Pukkaw* has more advantages than disadvantages; thus it is seen as a good practice by the *I-Supo* and possess no problem in terms of delivery and accuracy of messages.

6. The transfer of *pukkaw* to the younger generation of Supo is evident based on the findings.

<u>Recommendations</u>

Based on the findings, the following are recommended:

1. The barangay officials should continue the practice of *pukkaw* as it was found out that to be it is a good and effective medium in communicating information.

2. The barangay officials may consider institutionalizing the *pukkaw* as a communication medium in disseminating information/announcements to the *I-Supo*.

3. Related study must also be conducted in some areas of Tubo and Abra as a whole who still practice *pukkaw* as a medium in communicating information to check its differences in terms of the process being done.

4. The communication process in each of the process of *pukkaw* may also be studied for further understanding of the oral tradition.

5. Documentation of more oral traditions is strongly recommended in different areas of Abra and Cordillera as a whole since many of these are still being practiced by different indigenous groups in the region

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