

## **BIBLIOGRAPHY**

DIBDIBEN, REBECCA P. APRIL 2013. Listenership of 104.7 FM Radyo Sagada in Sadsadan, Bauko Mountain Province. Benguet State University, La Trinidad Benguet.

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## **ABSTRACT**

The study was conducted to assess the listenership of Radyo Sagada in Sadsadan Bauko Mountain Province. Specifically it aimed to: 1) identify the socio-demographic profile of the respondents; 2) determine the respondents frequency of listening to the radio station; 3) determine the respondents reasons for listening to the radio station; 4) identify the preferred radio programs of the respondents; 5) determine the perceptions of the listeners to the radio programs in terms language used and information delivery ; and 6) gather suggestions from the respondents for the improvement of the radio station. A guided survey questionnaire was used in gathering the needed information from the 60 respondents. For those who cannot understand the English language easily, the researcher translated the questions to Iloco and or Kankana-ey. The study was conducted on December 2012 to January 2013. Data gathered were analyzed, tabulated and interpreted using descriptive statistics such as frequencies, percentages and ranks.

The respondents were composed of farmers, grocery or sari-sari store owners, tailors and a government employee with an age from 15 years old and above.



It was found out in the study that there were many listeners of Radyo Sagada daily. Most of them claimed that they listened mainly for entertainment and relaxation and not for agricultural information given the fact that most of them were farmers.

As to preferred programs, out of the 54 programs of Radyo Sagada, Dayeng di Cordillera was ranked as number one. Furthermore, many of the respondents said that the language being used to the different programs of Radyo Sagada were appropriate since these programs were using mixed Kankana-ey and Iloco which was understood by the community.

The following were the suggestions of the respondents: translation of the English news to Iloco; extended hours of airing; more songs from different artists and airing of commercials although this was not prioritized by the station since it was a community radio.

In conclusion, the listenership of Radyo Sagada was high because listeners found the station entertaining and informational. Also, the more appropriate the language used in the different programs, the higher the chance listeners could appreciate the program and if the language used to the programs is close to the heart of the listeners, the more people listen to it. Radyo Sagada as a community radio was satisfying the three purposes of broadcasting: to inform, entertain, and to educate.

The research recommends that Radyo Sagada may continue to air Cordilleran songs to cater the needs and interests of the listeners. More listenership study for Radyo Sagada in other localities may be done to gather more insights for the improvement of the different programs. Content analysis and evaluation study to the different programs of Radyo Sagada may be conducted to assess the programs which would help improve program planning.



## INTRODUCTION

### Rationale

Communication is very significant to human life. This is because people needs more beyond the physical requirements of food and shelter. Communication plays a vital role in the lives of every individual especially in the success and development of a society. As like what Eyiah (2004) said, without communication no society can exist, much less develop and survive.

Among the communication strategies, broadcast media is one of the most effective means of communication in bringing information as it reaches even to the remote areas. It has the ability to disseminate information efficiently to large audiences.

Radio is the most accessible mass medium in use. It is considered as an indispensable communication tool that is very popular among rural and urban listeners. Community radios which are usually situated in rural villages and in the heart of large cities in the world are expected to supply the information needs in the community it belongs. According to the Search for Common Ground (2009), radio is universally acknowledged in the community and it serves as the sole independent and reliable source of news and information.

In reaching the grassroots, community radio is particularly an effective means of communication, especially in communities where most people can neither read nor write. It is a medium which almost all experts identify to be the most appropriate for rural empowerment as it beats distances, and thus has immediate effect.



According to Mtimde et al. (1998), among the role of community radio in the community is to educate communities on development scheme and strategies that will result in a better life for the listeners. It allows members of the community to gain access to information, education and entertainment as well.

In the Philippines, especially in rural areas, radio has become a farmer's friend claiming its entertainment and informative value. Farmers listen to get information on agriculture, public service announcement and livelihood. Radio still remains as the main source of information in the rural because it can be reached by the air wave despite distance. Other communication tools such as local newspaper and internet may not be accessible in remote places.

Among the community radio in Cordillera Administrative Region (CAR) specifically in Sagada was the newly established FM station, the Radyo Sagada. This was launched on November 11, 2011 with a commitment to celebrate the culture of Sagada.

As a community radio, Radyo Sagada advances on addressing the needs of the community its signal reaches.

Meanwhile, Sadsadan, Bauko Mountain Province is one of the communities reached by the air wave of Radyo Sagada. It is an agricultural community with farming as the main source of income by most of the residents. Thus the study therefore looked into whether or not the programs are being patronized and utilized by the community.



## Statement of the Problem

The study generally aimed to assess the listenership of Radyo Sagada by seeking answers to the following questions:

1. What is the socio-demographic profile of the respondents?
2. How frequent do the respondents listen to the radio station?
3. What are the respondents reasons for listening to the station?
4. What are the preferred radio programs of the respondents?
5. What are the perceptions of the respondents to the radio programs in terms of language used, and information delivery?
6. What are the suggestions of the respondents for the improvement of the radio station?

## Objectives of the Study

Generally, the study aimed to assess the listenership of Radyo Sagada in Sadsadan, Bauko Mountain Province.

Specifically it aimed to:

1. identify the socio-demographic profile of the respondents;
2. determine the respondents frequency of listening to the radio station;
3. determine the respondents reasons for listening to the radio station;
4. identify the preferred radio programs of the respondents;
5. determine the perceptions of the listeners to the radio programs in terms of language used and information delivery;



6. gather suggestions from the respondents for the improvement of the radio

station.

### Importance of the Study

The results of the study may be of great help to the program producers of Radyo Sagada in improving the program in accordance to the listeners need. That is, to enhance the program and help Radyo Sagada provide quality service which will not benefit only a few but one that benefits all.

It may also serve as a basis for the improvement of other broadcast-based programs and as guide for researchers and students who will conduct similar studies.

### Scope and Limitations

The study was conducted in Sadsadan, Bauko, Mountain Province. Data gathered were the respondent's demographic profile, frequency of listening, reasons for listening, and the respondent's perceptions to the radio programs in terms of language used, and information delivery. It also gathered the comments and suggestions of the respondents for the improvement of the program.

Evaluation of Radyo Sagada's programs were not included in the study.



## REVIEW OF LITERATURE

Nazari and Hashbulla (2010), mentioned that mass media offers effective channels for communicating messages, which can increase knowledge and influence behavior of the intended audience. Local knowledge provides different ideas for agricultural as well as other changes; information brought to the area contains fresh ideas, and introduces new opportunities.

### Profile of the Radio Listeners

Rollins (2012) revealed in her study that regarding country fans avid radio listenership, 87 percent of her respondents are listening to local country radio stations as much or more, with 18-24 years old twice as likely to listen to more country.

In the listenership survey conducted by Ghaswalla (2003) she said that car owners emerged as a new lucrative segment during morning hours, students were interested in tuning in more at night, post-TV prime time. Housewives, otherwise a steady segment presents throughout the day showed increase in listenership levels during the morning.

Cayabas (2012) also reported in her study titled “Evaluation of *Radyo Agrikultura*, an Agricultural Radio Program of DZWT” that many of her respondent’s age ranged from 60 and above which implies that older respondents were active in farming works. Next were the youngest respondents within the given age bracket (20-29 years old) were engaged in farming compared to the respondents within 30-35 years old. It shows that many of the respondents reached college level, followed by the secondary level. While very few reached elementary level and others did not undergone schooling.



As Okwul et.al (2007) said that an individual's level of education can affect his/her access, comprehension and adoption of modern agricultural practices. This is similar to Balio (2004) where in respondents who reached elementary level either or have not tried schooling has comprehension difficulty if English and Tagalog are used in discussing agriculture-related topics.

#### Listeners Frequency of Listening

Vijaywargi et al. (2009) said that out of the total of 70 respondents in their study titled "A Project Report on Radio Listenership Habits among the Youth", 47.14 % listened to radio in the night, 21.43% listened to radio in the morning, 17.14 % listened to radio in the evening and only 14.28% listened to radio in the afternoon. Out of that 70 respondents, 51% of them listened to radio only in the car /bus/auto, 23% of them listened to radio only at home, 11% listened to radio in the car and at workplace, 9% listened to radio at home and in the car, 3% listened to radio at workplace and 3% listened to radio at the workplace and at home.

The study of Arroyo (2008) in Los Baños, Laguna also revealed that eighty-nine percent (89%) of her respondents own radio, in which more than half (52%) regularly listen to radio. They find it as an interesting and informative pastime. Those who seldom listen to the radio (44%) and do not listen at all (4%) reasoned their busy schedule and that they prefer watching television. Most of the respondents (69%) are aware of DZLB and seventy-two percent (72%) of those who are aware have listened to its programs.

They discovered DZLB through interpersonal sources (40%) and through radio (38%).





Respondents were asked about their radio-listening patterns. Out of the 47 respondents surveyed, many of them reported that they were regular listeners of radio (26 respondents). This included 11 respondents who listened up to half hour per day. Two respondents reported listening to radio up to one hour per day; four up to 1.5 hours per day; seven more than two hours per day; and two more than 8 hours per day. Eleven respondents reported they listened to radio occasionally. The main reason cited for „not listening“ was that some owned no radio sets; whilst others listen only to news, music, or cricket commentary, during power cuts when other forms of electronic media were not available. Ten respondents reported they were non-listeners, even though some owned radios. Twelve respondents indicated that they preferred to listen to radio alone; however, of this group, some reported that they are forced to listen to radio with their family, usually because only one radio set was available in the household. A significant number of respondents reported that they preferred listening to the radio with their family and friends (Chandar & Sharma, 2003).

Further on, Allan (2007) mentioned that respondents in Kibungan listened to Boses ti Farmers regularly, more than half did not listened regularly but they listened atleast once a week. Anno (2004) also said that most respondents in Mankayan listened to the radio daily but despite this increased listenership of the respondents daily, Internet radio's rise has had "little effect on broadcast radio listening time," Parks also found. Among Internet radio listeners, 20 percent still listen to four or more hours of broadcast radio, and the other 80 percent listen to broadcast radio for a total of one to three hours

(Palenchar, 2011).



Safawil (2005) also said that some respondents listen just once a week or twice which implies that the listeners missed parts of the whole message of the programs.

However, some of the respondents in Mankayan also stopped listening to radio programs for varied reasons such as lack of time for listening, boring format, and destroyed radio.

### Reasons for Listening to Radio Programs

Surveyed respondents revealed that radio and online channels are great sources of discovering new artists and songs. Country-music fans utilize all radio outlets as their primary source for new artist and song discovery, followed by music-video channels (Rollins, 2012).

This is similar to the case of Melvin Llamas, a 35-year-old researcher working in an NGO, listening to the radio is something he does as he finishes his household chores. Since he lives alone, Melvin says listening to pop or rock tunes keeps him updated on the latest songs. When he's doing the laundry or washing dishes, however, he tunes in to the wacky tandem of Nicole Hyala and Chris Tsuper of Love Radio (90.7 FM) because their program "Si Balahura At Si Balasubas," makes him laugh. *Minsan, walang sense ang sinasabi nila, but they make me smile. Aliw lang at pampalipas-oras* (Mangubat, 2010).

In the listenership conducted in Kibungan, Allan (2007) reported that the respondents gave multiple responses in listening to a particular program. This means that they listened to a program not only for a single purpose. The respondents claimed that they listen to get information on agriculture. Many listened to know the current vegetable prices.



They claimed that they listened to be entertained. This finding implies that the radio program is not only informative but entertaining as well. This is similar to Anno (2003), she stated that radio provides musical programs, special coverage like the PBA coverage, news program and interviews.

Balio (2004) stated that respondents in Mountain Province listened to programs to enhance their skills. Since almost all of the respondents depend on farming as their source of livelihood, they have to increase their knowledge and skills in farming in order to improve their productivity.

However, for the people of Kapangan, Benguet, they claimed that radio program served as their clock; encourage them to work harder especially if the program aired vegetable prices are high, thus making their work lighter and helps relieve their body pains. Others say, they just listen to learn songs, to let visitors know that someone is in the house if the radio is on.

Palayen (2007) also stated that respondent in Baculungan Sur, Buguias, and listens to radio program because the host was witty and humorous according to them.

The study of Kravitz (2012) also showed that respondents turn on their radio if they know that their favorite personality is on the air and they talk with their friends about their favorite personality or what they heard on the program. She also said that nearly half of her respondent considered or purchased products recommended by their favorite radio personalities and buy products advertised during their favorite personality's show. As what Mary Beth Garber, executive vice president of radio analysis and insight for Katz Radio Group said "the unique emotional connection that exists between radio personalities and listeners is real and should not be underestimated".



Greenberg (1978) also listed seven reasons for watching television that would also pertain to other forms of mass communication such as radio: for pastime, for enjoyment, for companionship, for arousal, for learning, for relaxation, and as a source of refuge.

Radio has made a comeback and clearly it influences the lives of people of all ages in many ways. Radio enhances learning and provides information on various issues critical for making daily decisions. It can even be used for entertainment purposes. And because it does not have the visual distractions of television, which requires one's eyes and ears to both be engaged, low-cost educational programming can form an informational/educational background that can complement household, manual, and academic work. In short, radio can complement more traditional forms of educational delivery (Chandar & Sharma, 2003).

#### Preferred Programs of the Listeners

Rutherford (2012) said, by the end of the 1930s, listeners could already enjoy a wide range of programs. Much American material was available because of the widespread use of recorded popular music and transcribed programs, because of the service of a few Canadian affiliates of American networks, and because of the CBC itself, which offered popular, sponsored American programs in the evening hours. American daytime soap operas, and evening comedy shows such were enormously popular. Private radio broadcast much live programming in the form of big-band music from hotels, adult and children's drama, and talk or commentary shows. The Canadian Broadcasting

Corporation (CBC) carried more and more national programs: hockey broadcasts, variety shows, dance-band programs, the farm family drama and round tables and forums.



Even so, public radio was still too novel to attract large and devoted audiences, except in Québec where the appeal of its French-language programming was enormous.

However, he also cited that the war years changed the situation. Suddenly a vital instrument of propaganda, the CBC developed a balanced schedule of programs to inform, inspire and entertain the mass audience as well as more select publics. The first initiative was the creation of a special news department, which supplied eager listeners with bulletins and reports on the war effort abroad and at home. News was supplemented with talks and education. Much effort was put into developing musical programming, and feature variety broadcasts studded with American stars for the assorted Victory Loan drives. The CBC's most memorable achievements, however, were in the field of radio drama.

In Mountain Province, the listeners of the different agriculture-related programs of DWFR preferred the topics about the preparations of compost fertilizer, ginger, *kakawate* and papaya extracts, control of snails and slugs in ground vegetation, black spot, leaf molds, and early blights of crucifers; effects of illegal/rampant vegetable information and smuggling; production of banana, coffee, and short term vegetable such as *pechay*, cabbage, broccoli, cauliflower, potato, carrots, tomato, and beans; mitigating the effects of El Niño; importance of food processing; tilapia culture; chicken production and hog cholera prevention and eradication. They also prefer the use of chicken manure as fertilizer, proper use of pesticides and soil testing (Balio, 2004)

Cayabas (2012) also stated that those who planted highland vegetable in Sabangan, Mountain Province most preferred the price monitoring of vegetables, also the good agricultural practices, music, livestock and poultry are the most preferred topics in the community.



However, respondents have also their own reason for not listening to a particular program. Some respondents in Baculungan Sur, Buguias said that they do not listen to the Boses ti Farmers of DZWT because the topics discussed are not beneficial to them because those were not applicable to the kind of farming they have (Palayen, 2007). This is similar to what Bacolong (2004) said that listeners are more interested in information programs that are related to their needs and interest.

### Perceptions to the Radio Programs

*Language used.* Balio (2004) found out that almost all the respondents in Mountain Province listening to agriculture-related programs of DWFR said that the language used is simple or easy to understand but few said it is highly technical or it is too flowery.

Castro (1990) mentioned that broadcasters who use the vernacular language enjoy a greater rapport with their audience.

*Information Delivery.* Listeners of Radyo Agrikultura said that the host of the program delivers the message well. Though there are some technical terms still it is easy to understand because the host was good in translating technical terminologies into simple term through giving examples (Balio, 2004).

Moreover, Arroyo (2008) said that listeners wanted a pair of male and female hosts for a balanced representation of both genders. The respondents wanted a program host who is knowledgeable about the topic, jolly, fluent in Filipino, and with a good voice quality. Many of the respondents preferred to actively participate in the radio program through live coverage in the barangay, phone INS and the sending of comments and suggestions. Many



of the respondents suggested that the program be promoted through radio announcements, TV advertisements, and posters.

Indeed, the information delivery really affects listenership as like what Mangubat (2010) reported. One of his respondent said that some shrilling and screaming gay hosts tick him off. There's nothing wrong with being gay, he clarifies. *Pero yung iba, masyadong mahalay. Bukod sa di maintindihan ang lengguahe nila, di sila nakakatawa. Landian nanglandian sila sa ere!* He added that everything boils down to the value of good and hard work; that's their job, *kaya kailangan nilang pagbutihin; pag wala kaming napupulot sa mga sinasabi nila*, we will do either of two things: switch stations or switch off the radio completely! Another respondent also said, "If TV hosts try to look good on the screen, radio announcers have to sound good, I don't mean just projecting or modulating their beautiful voices, but they should bear in mind that they have a responsibility to their listeners; so, *kahit nagpapatawa, dapat may katuturan. Dapat may iniawan na maaaring pag-isipan ng mga tagapakinig*".

Equally important, respondents were clear that they did not want advertisements or „fancy“ anchors to host educational broadcasts. Instead, respondents were generally looking towards programs to fulfill both personal and defined educational goals (e.g., certified vocational courses, coaching for entrance exams, current information on careers, courses, etc.), (Chandar & Sharma, 2003).

#### Suggestions for the Improvement of Radio Programs

Respondents in Mankayan suggests that radio programs must have a wider variety of music or set time for each type, air community issues every day, insert information in every hour or have news break, improve the advertisement and news delivery, air fresh



news and songs, give background on the artist or singer before or after playing a music (Anno, 2003).

Respondents in Bontoc also suggested that the host should repeat important information especially in the evening since it is their time of listening to radio; the host should talk moderately and use simple words for easy understanding. They also suggested topics about community issues and prices of goods and services should be aired (Dawigwey, 2004).

Libag (2003) also said that the ordinary listener should be encouraged to write to the broadcasters of radio announcers to express themselves so they could contribute to the problems being talked about on air.

Hence, results of communication research are needed in the planning stage of radio programs for development projects. As a radio program gets started and matures, continuing research will supply research to guide its operation or suggest ways to improve it. Positive feedback is very reassuring while negative feedback should alert us to the need for a closer look at the radio programs. Communication results should be used by radio communication producers and practitioners, including policy makers as one of the bases for the planning and decision making. In so, that's giving the rural listener what he wants, when he wants it and how he wants to hear it (Community Broadcasting Staff, 1979).





## METHODOLOGY

### Locale and Time of the Study

Bauko is the largest municipality of Mountain Province and it lies on the south western part of Mountain Province. It is bounded on the north by the municipality of Sagada; on the south by the municipalities of Hungduan, Ifugao and Buguias, Benguet; on the west by the municipality of Tadian and on the east by the municipality of Sabangan and Hungduan, Ifugao (Figure 1). It has an area of 1,782,070 hectares and a population of 29, 382 (National Statistics Office, 2007).

The topography of the municipality is generally mountainous, with rolling to very rugged terrain. The elevation of the municipality ranges from 800 meters to 3,512 meters above sea level. It has two climatic types, the western part of the municipality has Type B (humid) climate with rain evenly distributed throughout the year and at most three dry months. The eastern side has a Type C (moist) climate with rain not evenly distributed throughout the year.

Bauko is composed of 22 barangays, namely: Abatan, Bagnen Oriente, Bagnen Proper, Balintaugan, Banao, Bila, Guinzadan Central, Guinzadan Norte, Guinzadan Sur, Lagawa, Leseb, Mabaay, Mayag, Monamon Norte, Monamon Sur, Mount Data, Otucan Norte, Otucan Sur, Poblacion, Sadsadan, Sinto and Tapapan.

The study was conducted to one of these barangays which is barangay Sadsadan. Sadsadan is bounded with Barangay Maba-ay in the North, Monamon Sur in the South, Monamon Norte in the East, and Mankayan, Benguet and Sunny Side Tadian in the West.

Sadsadan is located 15 kilometers away from Abatan, Bauko the center of the



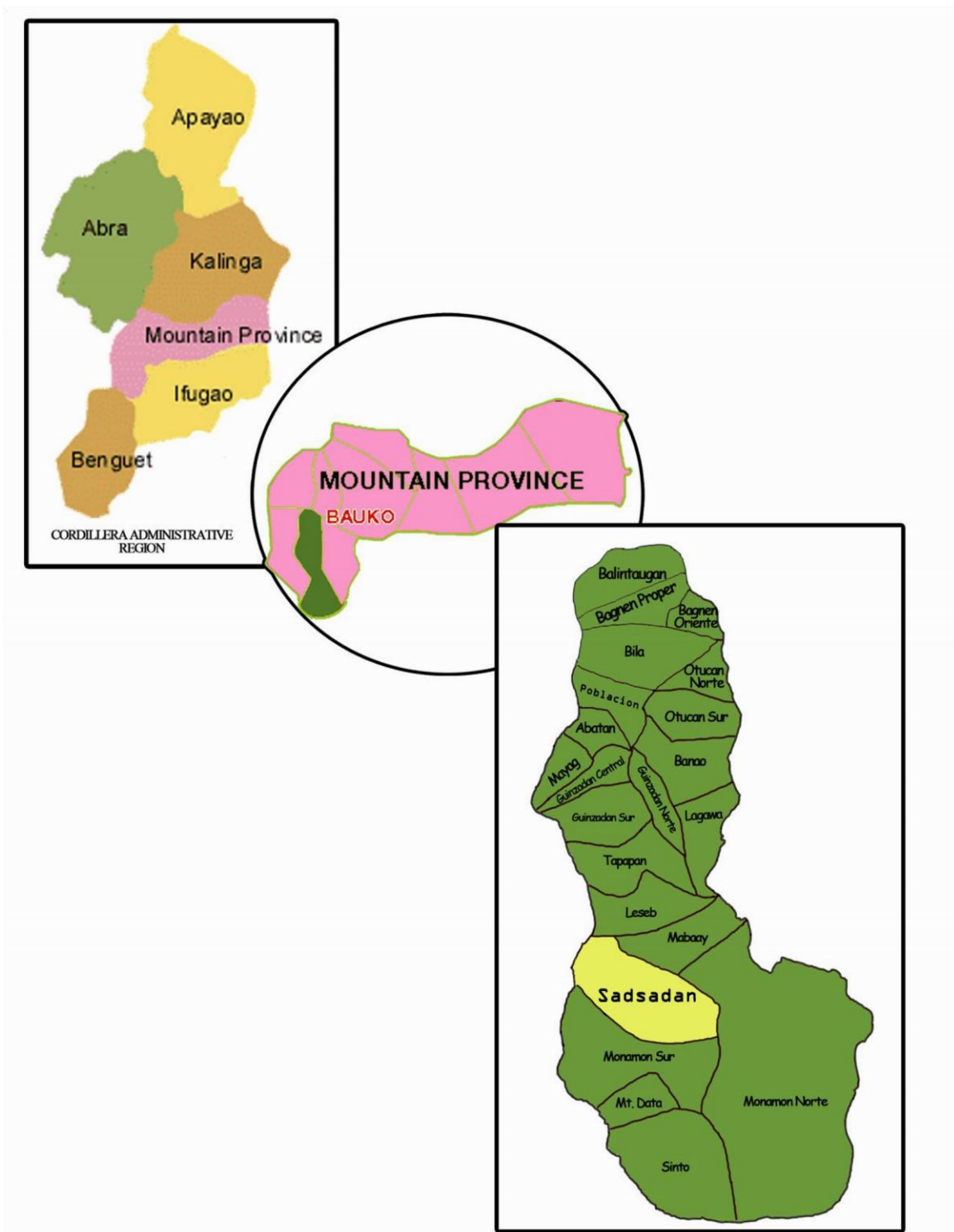


Figure 1. Map of Bauko, Mountain Province showing the locale of the study

municipality, 46 kilometers away from Bontoc, the capital of Mountain Province and 104 kilometers away from Baguio, the summer capital of the Philippines. The major ethnic group in the barangay is Kankana-ey of Mountain Province.

The place was chosen as the area of the study because it was observed that people in the village still listen to the local radio station even with the advent of television. The area is also strongly reached by the radio wave of Radyo Sagada; therefore the programs are clearly heard. The study was conducted on December 2012 to January 2013.

### Respondents of the Study

The information needed in the study was gathered from 65 respondents. They were chosen through purposive quota sampling with five respondents coming from each of the nine sitios including the three sub-sitios of barangay Sadsadan. The criteria in choosing the respondents include owning a radio and atleast 15 years old and above.

### Data Collection

A guided survey questionnaire was used in gathering the needed information from the respondents. On the actual survey, the researcher translated the questions into Kankana-ey and or Iloco to facilitate understanding between the respondents who have comprehension difficulty.



### Data Gathered

The data gathered were the profile of the respondents, frequency of listening to the radio station, reasons for listening, preferred programs, and the respondent's perceptions to the radio programs in terms of language used and information delivery. The researcher also gathered the comments and suggestions of the respondents for the improvement of the radio programs.

### Data Analysis

All the information gathered were tabulated, analyzed and interpreted using descriptive statistics such as frequency counts and percentages and ranks. The data was also processed and presented in narrative form.



## RESULTS AND DISCUSSION

### Socio-Demographic Characteristics of the Respondents

Table 1 shows the socio-demographic profile of the respondents. The profile includes the age, sex, civil status, language used, educational attainment, sources of income and the number of years living in Sadsadan.

*Age.* Table 1 shows that many of the respondents age ranged from 15-27 (45%), followed by respondents with the age ranged 26-35 (35%). The rest were 36-45 (13.33%) and 46-55 (5%) years old, and only one respondent at the bracket of 60 (1.67%) and above.

*Sex.* Out of the 60 respondents, 43 (71.67%) were males and only 17 (28.33%) were females.

*Civil status.* As to the civil status of the respondents, more than half (53.33%) of them were single, 27 (45%) married and only 1 (1.67%) separated respondent. *Language.* Majority (76.67) of them were Kankana-ey and are native residents of Sadsadan followed by the Iloco speaking and only one Kalanguya and Kiangan respondents who went to the place for gardening purposes. Some Ilocano said that listening to Radyo Sagada is still fun because they can still understand the language. Michael Acosta, an Ilokano residing at Balicanao, Sadsadan said that Kankana-ey is not far to Iloco so at least they can grasp the meaning of the Kankana-ey terms. He added that they can also learn Kankana-ey that way.

*Educational attainment.* All the respondents had formal education. Twenty-seven (45%) of them attended high school while only one respondent finished vocational course.



Table 1. Socio-demographic characteristics of the respondents

CHARACTERISTICS	FREQUENCY n=60	PERCENTAGES (%)
<b>Age Bracket</b>		
15-25	27	45
26-35	21	35
36-45	8	13.33
46-55	3	5
56 and above	1	1.67
<b>Total</b>	<b>60</b>	<b>100</b>
<b>Sex</b>		
Female	17	28.33
Male	43	71.67
<b>Total</b>	<b>60</b>	<b>100</b>
<b>Civil Status</b>		
Single	32	53.33
Married	27	45
Separated	1	1.67
<b>Total</b>	<b>60</b>	<b>100</b>
<b>Language used/Native Language</b>		
Kankana-ey	46	76.67
Iloko	12	20
Kalanguya	1	1.67
Kiangan	1	1.67
<b>Total</b>	<b>60</b>	<b>100</b>
<b>Number of Years Living in Sadsadan</b>		
1-10	24	40
11-20	8	13.33
21 and above	28	46.67
<b>Total</b>	<b>60</b>	<b>100</b>
<b>Educational Attainment</b>		
Elementary	17	28.33
Secondary	27	45
Vocational	1	1.67
College	15	25



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Total	60	100
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\* Sources of Income

Farming 55 91.67

Grocery/Sari-sari store 5 8.33

Animal Production 2 3.33

Auto Repair Services 1 1.67

Government Employee 1 1.67

Tailoring 1.67

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\*Multiple Responses

The rest went to college and elementary. Respondents revealed that those who have reached college, vocational and secondary level can easily understand information aired in English. On the other hand, respondents who have reached elementary only had difficulty in the comprehension of English terms.

*Sources of income.* Great majority (91.67%) of the respondents were farmers. Very few of them were engaged to grocery or sari-sari store and others were engaged in animal production, auto repair services, tailoring and one was government employee.

This result attests that radio has really become a farmer's friend in the rural area claiming its entertainment and informative value.

These findings show that the respondents vary in terms of socio-demographic characteristics. It implies that the program caters not only to a specific group of listeners.



### Respondents Frequency of Listening to the Radio Station

Table 2 presents the respondents frequency of listening to the radio station. More than half (55%) of the respondents claimed that they were listening to the radio station daily while almost one-fourth of the respondents are listening four times a week. Others listened to the radio station at least thrice (3.33%), twice (8.33%) and once a week (8.33%) and only two respondents said that they only listened if they have free time. The respondents explanations for not listening regularly were because of work and sometimes they preferred to sleep when they were tired. Others said they shift from radio to television and because some of them used electronic radios which could not be brought to the farm. Other reasons as stated by the respondent's include the shift to other stations after drama whilst others listened only to a particular program like music and news and Table 2. Respondent's frequency of listening to the programs

CHARACTERISTICS	FREQUENCY n=60	PERCENTAGES (%)
Frequency of Listeneing		
Daily	33	55
Four times a week	13	21.67
Thrice	2	3.33
Twice	5	8.33
Once a week	5	8.33
Others (occasionally)	2	3.33
Total	60	100





they just turn it off if the programs were not interesting. For the daily listeners of Radyo Sagada from opening to closing, they said that they listen to the radio station until the battery will run out.

This is similar to the study of Anno (2003) where most respondents in Mankayan listened to the radio every day.

### Respondents Reasons for Listening to Radyo Sagada

Table 3 shows the respondents' reasons for listening to Radyo Sagada. The respondents gave multiple responses which imply that they listened not only for a single purpose. Given the fact that most of the respondents are farmers, fifty (83.33%) of them claimed that they listened to Radyo Sagada mainly for entertainment and relaxation. Almost half (46.67%) of them also listened to educate themselves and the rest listened to agricultural information. Respondents also reasoned that they listened for request of favorite songs, dedications, for greeting friends and family circle, to listen to religious programs, for information update on issues about the local community, listened and to learn Igorot composed songs and to get text mates being plugged on air. They also claimed that the music entertains them thus making their work lighter and helps relieve their body pains especially at their lonely times.

Moreover, a retired teacher in Sadsadan also said that the Igorot songs encouraged those who have talents in singing as it inspires and therefore urge them to create their own. Furthermore, she said that *babaros* (young single men) preferred to listen to the music played by Radyo Sagada over other stations. It is because Radyo Sagada plays local songs especially Kankana-ey which they could understand easily and therefore they could relate



more, she explained. This was proven in the study since most of the respondents were youth so they preferred to listened to what is appropriate to their age. This was supported by the statement of Mary Carling, station manager of Radyo Sagada that among the younger generation, several music programs such as request and dedication programs are a favorite.

Table 3. Respondent's reasons for listening to the programs

REASONS FOR LISTENING	FREQUENCY PERCENTAGES	
	n=60	(%)
For entertainment and relaxation	50	83.33
For educational purposes	28	46.67
For agricultural information	23	38.33

\* Multiple Responses

This result corroborate the seven reasons listed by Greenberg (1978) for watching television that would also apply to other forms of media such as radio: for pastime, for enjoyment, for companionship, for arousal, for learning, for relaxation and as a source of refuge.

#### Preferred Radio Programs of the Respondents

Table 4 presents the respondents preferred radio programs of Radyo Sagada. Most or 43 (71.67%) of them claimed that they listened to „Day-eng di Cordillera“ followed by „Basta Love Songs“ wherein both were musical programs. This indicates that the respondents loved listening because of the songs, greetings and dedications which entertain and help



them relax and not for agriculture because they said that agricultural programs of Radyo Sagada are minimal.

Though respondents mainly listened to be entertained, still nearly half or 27 (45%) of them were listening to morning news and slightly one-fourth or 14 (23.33%) of them were listening to the environmental radio magazine. This indicates that the respondents are also interested to issues and events happening in and outside the locality. Some of the respondents claimed that they love listening to the news broadcast if there is good news and of course to have a glimpse on issues and happenings in the community because issues in the locality are not being broadcast on television.

This is similar to Paulino (2003), findings where respondent's reasons for listening to radio programs were because it gives information, it increases knowledge, it informs on current issues, and it provides entertainment and relaxation.

Table 4. Preferred radio programs of the respondents

TOP 10 RADIO PROGRAMS	FREQUENCY	PERCENTAGES	RANK
Day-eng di Cordillera	43	71.67	1
Basta Love Songs	32	53.33	2
Morning News	27	45	3
Opening: 10 Bags Signature	25	41.67	4
Samiweng	24	40	5
Midday News	23	38.33	6
Folk and Rock Music	20	33.33	7



OPM	18	30	8
MP LGU	17	28.33	9
Environmental Radio Mag	14	23.33	10.5
Dance Party on Air	14	23.33	10.5

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\* Multiple Responses

Furthermore, it was observed by the researcher that although many of the respondents were farmers, programs regarding farming did not come out in the top ten programs. Result shows that farmer respondents were much interested to entertainment programs rather than the agricultural programs because they found it relaxing thus relieving and lessens their body pains. Likewise, since majority of the respondents were youth they prefer musical programs which is appropriate to them. As what Carling said that among the younger generation, several music programs such as requests and dedications are a favorite.

This is similar to what Bacolong (2004) said that listeners are more interested in information programs that are related to their needs and interest.

#### Perceptions of Respondents on the Different Programs of Radyo Sagada

As shown in Table 5, great majority of the respondents said that the language being used to the different programs of Radyo Sagada were appropriate. They reasoned that it is because these different programs were using mixed Kankana-ey and Iloko except for the two programs; the morning and midday news which were broadcasted in English. However, it was also found out that respondents who reached elementary levels only have



comprehension difficulty on the information broadcasted in English so they suggested that such information may be translated to Tagalog or Iloco for easier understanding. This is similar to the study of Cayabas that 25 % of her respondents who have not attended school experienced difficulty in understanding some terms being used in the program. Moreover for the other programs of Radyo Sagada, respondents conveyed that they cannot understand other deep Sagada terms especially for talk programs so if possible, anchor's and or DJ's should translate it to Iloco. As one respondents said, "ulay koman man-usal da sin maawatan amin adi ay kaman din Iloco tan baken amin metlang met ay kali et maawatan di mandenge" (not all language used are applicable to all listeners, in general use universal language for the province like Iloco).

Nevertheless, Mary Carling, the station manager of Radyo Sagada explained that in terms of language, the station is using multi-lingual but uses a commonly understood language which is Iloco but without losing the vernacular. That is to cater all the listeners.

Table 5. Perceptions on the different programs of Radyo Sagada.

RADIO PROGRAMS	LANGUAGE USED		
	<u>INAPPROPRIATE</u>	<u>APPROPRIATE</u>	
Percentage	Number	Percentage	Number
Day-eng di Cordillera	43	71.67	-
Basta Love Songs	32	53.33	-
Opening: 10 Bags Signature	25	41.67	-
Samiweng	24	40	-
Morning News	22	36.67	5 8.33
Folk and Rock Music	20	33.33	-
Midday News	19	31.67	4 6.67
OPM	18	30	
MP LGU	17	28.33	



Dance Party on Air		14	23.33
Environmental	Radio	14	23.33
Mag			

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RADIO PROGRAMS INFORMATION DELIVERY  
EASY TO UNDERSTAND      DIFFICULT TO UNDERSTAND

		Number	Percentage	Number
	Percentage			
Day-eng di Cordillera		43	71.67	-
Basta Love Songs		32	53.33	-
Morning News		27	45	-
Opening: Signature	10	Bags	25	41.67
Samiweng		24	40	-
Midday News		21	35	2      3.33
Folk and Rock Music		20	33.33	-
OPM		18	30	-
MP LGU		17	28.33	-
Dance Party on Air		14	23.33	-
Environmental	Radio	14	23.33	-
Mag				

\*Multiple Responses

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For the programs broadcasted in English, Carling explained that there is difficulty in translating the news into the local language, but this time more of the news is in Iloco and Filipino and the main news program in the evening is 90% Iloco, the Midday News was also in Iloco or Filipino and rarely in English. “We also do Kankaney for community news at times she added.” These were the major changes since January 2013 with the staffs recruited.

Other programs such as Day-eng id Cordillera, Community Report, Evening news, Ilaw ni Kristo and others, respondents rated it “appropriate” because they use Kankana-ey as a the language in information delivery. Thus, they can easily understand the information because it is the language of the village. This corroborates to what Castro (1990) said that broadcasters who use the vernacular language enjoys a greater rapport with their audience.



As to information delivery, only two respondents said that the way of delivering information in the midday news was difficult to understand because the anchor just reads the English news and they don't even understand what it means. However, respondents also commend the DJ's of the different musical programs saying that they were very inspiring (*makapainganyo*) in reading text messages like greetings and dedications because they read it good and clear, but sometimes they stutter. Since some of the respondents were listening to get „text mates“, they also suggested that DJ's should read the numbers slowly for them to be able to catch up.

In general, all the respondents also commend Radyo Sagada for bringing information, entertainment and education through radio broadcasting. According to them, they love hearing programs of Radyo Sagada as it entertains them at work in the garden or at home unlike TV that you should give time in front of it. As Michael Acosta of Sadsadan said, “*isu denggen mi uray nangina ti batterya*” (we listen to Radyo Sagada even if the battery is expensive).

#### Suggestions and Recommendations to Radyo Sagada

*For the news program.* Respondents said that the news programs of Radyo Sagada are good; timeslot matches with their free time, and is good that they have a weather forecast. However, they suggested that if possible anchors will use Iloco or Kankan-ey for the listeners to grasp the points of what they're saying. Though some understand English there are who cannot. One respondent even said that why not use the language understood by most of the listeners?

*For the musical program.* Respondents suggest longer time in musical programs such as the Day-eng id Cordillera and Basta Love songs to accommodate more greetings,



dedications and request. They may include more local songs such as Ilocano songs from the different artists. Also read the message slowly especially the numbers of text mates being announced. If possible, extend the time of broadcast in the evening and play songs even until 9 pm just for entertainment.

Furthermore for Radyo Sagada, they are trying 60% music and 40% news, information and or development programs. According to Carling, this is the internationally recommended time allotment for community radio which they are following. She added that entertainment is not the only program and it is not the primary objective of the radio. “It is enough that we devote about 60-65% of the time to music,” she further explained. Radyo Sagada also said that they were playing Iloco songs however they lack collections so they play it rarely.

*For the Talk Program.* Respondents suggested that there should be translations to some deep Sagada terms, for some anchors try to lessen mannerisms like “eh” and other expressions that will destruct listeners. To grasp the main points, talk smoothly and avoid stuttering. Nevertheless, respondents appreciated the talk programs because it is very informational. It teaches them the cultures of ancestors that do no longer exist or diminishing today. It teaches language and environmental preservations. Other suggestions include: earlier signing in than 6:00 since some listeners wake up earlier, also extend air time in the evening, announce program schedules and select programs for daily broadcast. Nonetheless respondents said that their public service announcements are helpful.

However, Radyo Sagada explained that since December, they have started to sign in at 6 am and sign off at 8pm. Extending the time beyond 8 pm will require more personnel





to man the station and also if it will only for music alone they have already devoted 60% of music daily.

Respondents also suggest airing commercials, but with the case of Radyo Sagada, it is not prioritized since the station is a community radio. The station manager, Mary Carling

explained that they accept paid programs and plugs but not really the commercials of products like those in other radio and television since Radyo Sagada is not a commercial station. She said that they raise money to sustain operations through donations. They also take advantage of the election period by accepting political ads from candidates.

This is similar to what Girard (2005) said that community radios are a community-based, independent, not-for-profit, pro-community, and participatory. Independence does not mean that they do not have relations with government institutions and advertising companies or that they cannot receive funding from them, but the nature of their relations must be transparent and cannot compromise their independence. It is independent from market-driven commercial and mainstream media outlets.



## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### Summary

This study dealt with the listenership of 104.7 FM Radyo Sagada in Sadsadan, Bauko, Mountain Province. It was conducted in order to: identify the socio-demographic profiles of the respondents; determine the respondents frequency of listening to the radio station; to determine the respondents reasons for listening to the radio station; identify the preferred radio programs of the respondents; determine the perceptions of the listeners to the radio programs in terms of the language used and information delivery and to gather suggestions and recommendations from the respondents for the improvement of Radyo Sagada.

A guided survey questionnaire was used in gathering the needed information from the 60 respondents. For those who cannot understand the English language easily, the researcher translated the questions to Iloko and or Kankana-ey. The study was conducted on December 2012 to January 2013. Data gathered were analyzed, tabulated and interpreted using descriptive statistics such as frequencies, percentages and ranks.

Almost half of the respondents are clustered under the age bracket of 15-25; slightly three-fourths or 43 of them are males; majority or 32 of them are single; most of them are Kankana-ey and lived more than 21 years in Sadsadan. All of them had formal education. Many reached high school and almost all of them were farmers.

As to frequency of listening to Radyo Sagada, many or 33 of the respondents listened daily; most or 50 respondents claimed that they listened mainly for entertainment and



relaxation and not for agricultural information given the fact that most of them were farmers.

As to preferred programs, out of the 54 programs of Radyo Sagada, Dayeng di Cordillera was ranked as number one. Although great majority of the respondents were farmers, agricultural program did not come out to the top 10 preferred programs.

Meanwhile, the respondent's also suggested the translation of the English news to Iloco, extended hours of airing and more songs from different artists. They also suggested that if possible anchors will use Iloco or Kankan-ey for the listeners to grasp the points of what they're saying. Though some understand English there are who cannot. Respondents also suggest airing commercials, but with the case of Radyo Sagada, it is not prioritized since the station is a community radio.

### Conclusions

In the view of the foregoing findings, the following conclusions were derived:

1. In terms of listenership of Radyo Sagada, the listenership is high because they found the station entertaining and informational;
2. The listeners of Radyo Sagada have different characteristics. Therefore, the radio station is catering not only to a specific group in terms of socio-demographic characteristics;
3. The appropriate language use, the higher the chance listeners could appreciate the program;
4. If the language used to the programs is close to the heart of the listeners, the more people listen to the program; and



5. Radyo Sagada as a community radio is satisfying the three purposes of broadcasting: to inform, entertain, and to educate.

### Recommendations

Based on the conclusions, the following recommendations were drawn:

1. Radyo Sagada may be maintained and continue to air Cordilleran songs to cater the needs and interests of the listeners;
2. More listenership study for Radyo Sagada in other localities may be done to gather more insights for the improvement of the different programs;
3. Content analysis and evaluation study may be conducted to assess the programs of Radyo Sagada which will help improve program planning; and
4. The radio station may consider the suggestions and recommendations of the respondents in planning their program.



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