

BIBLIOGRAPHY

JERALYN T. JUAN. April 2012. Perceptions of Barangay Madaymen, Kibungan, Benguet Listeners on ‘*Gangsan Di Tawid*’ Radio Program. Benguet State University, La Trinidad, Benguet.

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ABSTRACT

This study characterized the listeners of the radio program, determined the frequency of listening the radio program, identified the respondents' reasons for listening to the radio program, determined the respondents' perception to the radio program as a tool in promoting cultural awareness, determined the information acquired of the respondents from listening to the radio program and determined the suggestions and comments of the listeners about the program.

An interview schedule was used in gathering information from 20 respondents. Data gathered were illustrated in tables and analysed using descriptive statistics such as percentage, frequency counts and ranking. The data were also processed and presented in a narrative form.

The respondents who were Kankana-ey farmers and listeners of ‘*Gangsan di Tawid*’ program were from different ages, both males and females, were either married or single and had their formal education.



Respondents listened to the program because it is enjoyable, educational, and informative where they can able to learn a lot, in terms of promoting the awareness of its listeners, especially the younger generation, on customs and traditions of their ancestors.

The respondents claimed that they prefer Ilocano as a medium of communication because they can relate with and easily understands the message well.

Majority of the respondents claimed good indigenous practices as the best information they acquired from the program. Three respondents also acquired indigenous food while one gained information on different indigenous languages of Igorots.

Also, the respondents indicated that they were in need of more cultural practices which include cultural beliefs of Igorots, cultural clothing and accessories, folksongs and folk story, more indigenous knowledge, and indigenous practices. Respondents said that they want to improve their knowledge about the different culture in Benguet.

The study recommends that the station should maintain the purpose of the program in promoting the awareness of its listeners, especially the younger generation, on customs and traditions of their ancestors. In addition, the host might consider the suggestions of the respondents that business matters- economy, prices of goods and commodities; good agricultural practices; more Igorot culture- Benguet and Mt. Province; news update and anything that were developmental were included in the discussion.



INTRODUCTION

Rationale

Cordillera is known for its rich and diverse cultural heritage. It has been handed down from one generation to another. Infact, many, if not some, of the practices remained resilient in spite of the pressures from changing times.

Many concerned organizations in the region including the media practitioner, journalists, educator, elders, and others strive to relay information about indigenous practices of the *Igorots* to the younger generations to preserve the mother culture. According to Benosa (2009), Mather mentioned that IP protection is a real challenge for any print and broadcast organization because you need to protect the cultural integrity of what you are reporting.

Today, many radio stations (like DZWT) have seen their role in educating the youths of their cultural practices and values. With this, other stations use different formats like jingle, developmental plug, drama and documentaries to educate and inform the people about their culture. This function of the radio stations is what Maslog (1988) termed as “educator of the outside classrooms”.

DZWT is considered as an educator station in Cordillera that promotes culture. The station was put up in 1966 with a vision to provide a religious and educational program to the Cordillerans through a unified strategy or community-based broadcasting. To achieve this, the station created programs that would gather and broadcast significant and interesting information relevant to the local people’s concerns and aspirations for human development. One of the programs is the ‘*Gangsan di Tawid*’.



'Gangsan di Tawid' is one of the cultural programs of DZWT started and anchored by Aljhun Gigilo. The program was put up in 2006 with a purpose to enhance and share the *Igorot* culture all over the world.

The two-hour program being aired at 12:00 to 2:00 pm every Sunday (now 11:30am-12:30 pm as of February 5, 2012) had varied topic. It tackles different cultural practices of the *Igorots* being eradicated at present. *'Gangsan di Tawid'* used varied format like magazine, musical and documentary in order to get the attention of the listeners. Also, it used such technique like textline portion, greetings and request songs from the listeners for the effectiveness of the program.

According to Aljhun Gigilo, the program *'Gangsan di Tawid'* is for discovery and sharing of cultural practices among *Igorots* and also for the enhancement and richness of knowledge among younger generation.

'Gangsan di Tawid' is classified as an educational program. It educates and informs the listeners about the cultural practices and indigenous knowledge of the *Igorots*. The program aims to promote the awareness of the listeners especially the younger generation on customs and traditions of their ancestors.

Moreover, the program *'Gangsan di Tawid'* captured the interest of the people especially in Kibungan, Benguet wherein a lot of listeners participate in the discussion via telephone and cellphone.

An educational program is one of the communication tools used to develop awareness on issues affecting people's lives. Like other radio programs, it has the ability to inculcate values, educate, and at the same time to entertain.



Considering that radio is a cheap and fast medium of communication, its use in promoting development should be maximized. It is therefore necessary that radio materials be evaluated to check its effectiveness.

Statement of the Problem

The study determined the perception of the listeners to the radio program ‘*Gangsan di Tawid*’ in promoting cultural awareness. It further answered the following questions:

1. Who are the listeners of the radio program?
2. How often do they listen to the radio program?
3. Why do they listen to the radio program?
4. How do the respondents perceive the radio program as a tool in promoting cultural awareness?
5. What information are they acquiring from the radio program?
6. What are the suggestions and comments of the listeners towards ‘*Gangsan di Tawid*’?

Objectives of the Study

Generally, this study determined the perception of the listeners to the radio program ‘*Gangsan di Tawid*’ in promoting cultural awareness.

Specifically, it answered the following:

1. characterized the listeners of the radio program;
2. determined the frequency of listening the radio program;
3. identified the respondents' reasons for listening to the radio program;
4. determined the respondents' perception to the radio program as a tool in



promoting cultural awareness;

5. determined the information acquired of the respondents from listening to the radio program; and

6. determined the suggestions and comments of the listeners about the program.

Importance of the Study

The result of the study provided insights to the production of '*Gangsan di Tawid*' for the improvement of the radio program that will be relevant to the needs of people in the community. It served as additional information to the listeners about their own cultural practices.

Furthermore, this became a tool so that the practices of the *Igorots* will not be lost. It is also be used by communication practitioners and researchers as reference.

Scope and Limitation

The study was conducted to see if '*Gangsan di Tawid*' is effective in disseminating information on cultural concerns by interviewing 20 respondents from Madaymen, Kibungan, Benguet. The respondents were chosen purposively with listenership to the program as the main criterion.



REVIEW OF LITERATURE

Characteristics of Radio

The high potential coverage of radio also often masks the inhibiting effect on transmission signals of mountainous terrain, weak transmitter, geographical location, and other physical barriers. It is dismaying how often they crop up as problems in evaluations of educational and pilot broadcasts beamed to the rural areas. Also, in terms of possible reach, radio outstrips the extension worker. Because of its rural nature and the relative cheapness of receiving sets, radio has been touted as the rural medium, and it has performed in many ways (Quebral, 1988).

According to Barker and Gaut (2002), during the 1930s and 1940s, radio was the television of today, with situation comedies, musicals, political addresses, and game shows. The success of radio often has been attributed to its mobility. We can carry portable radios in our pockets and bring them anywhere, from houses to fields. Radio is most reliable form of communication during emergencies because it can use batteries instead of electricity is an easily portable.

Jamias (1975) stated that radio continuously attracted considerable attention from national development planners because of its potential in helping solve some of the problems of developing countries. Not only does radio possess the intrinsic characteristics of speed, extensiveness, portability, and flexibility that give it a comparative advantage over the other mass media; it also performs with great efficiency the information, educational and entertainment functions.



Characteristics of the Respondents

In a study, Community Broadcasting Staff (1979) pointed out that there is no single homogenized station audience. Any station has different times throughout the broadcast day. At one time, the audience maybe composed mainly of children; sometimes it may consist of large audience may have had very little formal schooling. Some audiences are made up mostly of farmers; other audiences are mostly high school students. In other words, the radio audience is composed of audiences with different demographic characteristics.

According to Anno (2003) almost all of the respondents in Mankayan, Benguet had formal education with 46.67 percent reaching secondary level; 34.67 percent, college level; and 17.33 percent, elementary level. There was only one (1.33 percent) who did not have any formal education. Even though, this is not the reason for not listening to the radio because some radio station broadcast in Ilocano, which is widely understood in the locality. There are thirty two percent of the respondents derived their income from farming. Some obtained their income from small scale-business or government employment.

Paulino (2003) reported that thirty-four (34%) percent of the respondents in Kibungan, Benguet belonged to the age bracket of 31-40, and 30% between 21-30 years old. Majority (52%) of the respondents were males. The finding indicates that there is a slight difference between males and females.



Frequency of Listening to the Radio Program

According to Safawil (2005), more than half of the respondents in Atok, Benguet listened to ‘Salaknib ti Nakaparsuan’ once a week only. Considering that each story runs for six days in a week, listening once a week implies that the listeners missed parts of the whole message. Only 17 of the respondents (28.33) listened to the radio drama daily or regularly. There was one who listened once a month only during the whole period under the study.

Reasons for Listening

Merril (1978) as cited by Anno (2003) consider three motivational factors that lead to the media; loneliness, curiosity and self-aggrandizement. These three factors and numerous others that might be cited are covered under the various functions. For example, the media's creation of a tie of union satisfies loneliness; the educational function deals with curiosity and the reinforcement and educational functions on the self-aggrandizement motive.

According to Paulino (2003) most respondents in Kibungan, Benguet (40%) listen to radio because it provides current vegetable prices. This is important for them since most of them are vegetable growers. Other reasons for listening are: gives farm information, increases knowledge, informs on current issues, and provides entertainment and relaxation. This was supported in the study of Catano (2010) where majority (77.78) said that the program ‘BSU-on-the-air’ introduced new technologies in farming and more than one-half said it helps them increase their farm productivity.

According to the study of Palayen (2007), majority (84%) of the respondents in Baculongan Sur claimed that they listen to the program ‘Boses Ti Farmers’ because of the



clarity of signal in their place and 60 % of them listened to know current vegetable prices announcement. Few (22%) of the respondents found that the program is entertaining because the host was witty and humorous according to them.

Palayen (2007) on her study Perceptions of Baculongan Sur Vegetable farmers on ‘Boses ti Farmers’ program that majority (94%) of the respondents claimed that the topics discussed were beneficial to them. Only two or 4% of them said that topics discussed are not beneficial to them because those were not applicable to the kind of farming they have. Examples were the discussion on expensive cost of proper packaging of crops to maintain its quality and the time-consuming (according to them) organic farming. Still one listener claimed that topic that tackles about the importation of vegetable was not beneficial because it lessened farmers’ motivation to work and said that it was not their fault to be competitive because they did their part while the government seems to have forgotten about them.

According to Catano (2010) on her study on Attitude Towards and Perceptions on BSU-on-The-Air of Kalanguya Farmers in Tinoc, Ifugao that majority said topics aired were beneficial to them since the topics aired were informative (88.89%) and the rest said topics aired can be practiced in the locality. Farmers said that some of the topics aired were not applicable in their locality and in their farms like topics about strawberry, lowland/dry land growing of rice and other topics. But they claimed they gained knowledge anyway.



Perception of the Respondents to the Radio Program

McPhail (2009) pointed out that development communication, particularly radio, was viewed as being central to improving the economic and social lot of the poor in the Southern Hemisphere.

According to Community Broadcasting Staff (1979), educational radio station (like DZLB) that offers programs relevant to its specific target audience, the difficulty of getting people to listen to the program is minimized. The primary purpose of educational program is to develop appreciation, improve behavior or shape conditions. Educational programs are those that have clearly laid out objectives that either follow the entire process of learning or attain one of the steps in the adoption process, namely, awareness, interest, evaluation and decision, testing and adoption.

Catano (2010) on her study that majority said topics aired on BSU-on-the-air were beneficial to them since the topics aired were informative (88.89%) and the rest said topics aired can be practiced in the locality. Farmers said that some of the topics aired were not applicable in their locality and in their farms like topics about strawberry, lowland/dry land growing of rice and other topics. But they claimed they gained knowledge anyway.

This was supported on the study of Palayen (2007) that majority (94%) of her respondents in Baculongan Sur claimed that the topics discussed on 'Boses ti Farmers' were beneficial to them. Only two or 4% of them said that topics discussed are not beneficial to them because those were not applicable to the kind of farming they have. Examples were the discussion on expensive cost of proper packaging of crops to maintain its quality and the time-consuming (according to them) organic farming. Still one listener claimed that topic that tackles about the importation of vegetable was not beneficial



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Information Needs

According to Apilado (1981), as cited by Balanggoy (2003), vegetable farmers in La Trinidad had particular choices; they desired the following subject matters to be emphasized: vegetable production, animal production, population education, health and nutrition marketing and cooperatives. Some were also interested in ecology, forestry and environmental topics.

The environmental concerns were mining, sanitation, proper waste disposal and management and flash floods as emphasized in the study of Safawil (2003). The stories depicted real-life situations and the role of people in aggravating or improving the situations.

According to the study of Palayen (2007) on Perceptions of Baculongan Sur Vegetable farmers on 'Boses ti Farmers' program that majority (82%) of the respondents claimed that they need further information in general agriculture to be discussed in the program. This includes the proper treatment for a particular disease (biological control and chemical control), cross cropping, and planting of seasonal crop. Few (40%) still claimed that they need of topic to be tackled in swine production since some of the vegetable growers are engaged in backyard piggery as a part of their source of income. Few (26%) said that they need information on health and nutrition in connection with the proper handling of pesticides in order to protect their selves, also some listeners need topics about



family planning. Some of the female listeners were interested on ornamental production especially on cut flower production.

Comments and Suggestions

Catano (2010) on her study that the Attitude Towards and Perceptions on BSU-on-The-Air of Kalanguya Farmers in Tinoc, Ifugao, most respondents requested that the program be at least 30 minutes or 1 hour if possible to accommodate more topics and questions. On her study, she has recommended that Benguet State University should continue airing its airing of BSU-on-The-Air and look into the possibility of extending the length of the program.

According to the study of Palayen (2007), majority (82%) of her respondents in Baculongan Sur claimed that they need further information in general agriculture to be discussed in the program 'Boses Ti Farmers'. This includes the proper treatment for a particular disease (biological control and chemical control), cross cropping, and planting of seasonal crop. Few (40%) still claimed that they need of topic to be tackled in swine production since some of the vegetable growers are engaged in backyard piggery as a part of their source of income. Few (26%) said that they need information on health and nutrition in connection with the proper handling of pesticides in order to protect their selves, also some listeners need topics about family planning. Some of the female listeners were interested on ornamental production especially on cut flower production.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Madaymen, Kibungan, Benguet (Fig. 1 and 2). Kibungan is bounded on the north by the municipality of Bakun; on the east by the municipality of Buguias; on the south by the municipalities of Atok and Kapangan; on the west by the province of Ilocos Sur. Kibungan is a 4th class municipality in the province of Benguet, Philippines. According to the latest census, it has a population of 15,700 people in 2,949 households. There are seven barangays in the municipality namely: Badeo; Lubo; Madaymen; Palina; Poblacion; Sagpat and Tacadang. About 97% of the inhabitants of Kibungan are Kankana-eyes, but other tribes like Ibalois, Bontocs, Pangasinan, Tagalogs etc. are now found in the municipality.

The people of Kibungan still celebrate the “cañao” or the butchering of animals for the tribal feasting with songs and dances. This was practiced long before and even after the American Regime started formal education in the country.

The municipality is chosen as the study area because Kibungan can be reached by the radio wavelength of DZWT and a lot of Kibungan listeners participate from the discussion. Barangay Madaymen is the selected locale of the study.

The study was conducted from November 2011 to January 2012.

Respondents of the Study

The study had 20 respondents from Madaymen, Kibungan, Benguet. Respondents were chosen through purposive sampling.

The criteria in choosing the respondents were: residence of Kibungan, Benguet and listeners of the radio program ‘*Gangsan di Tawid*’.





Figure 1. Map of Benguet showing the location of Kibungan

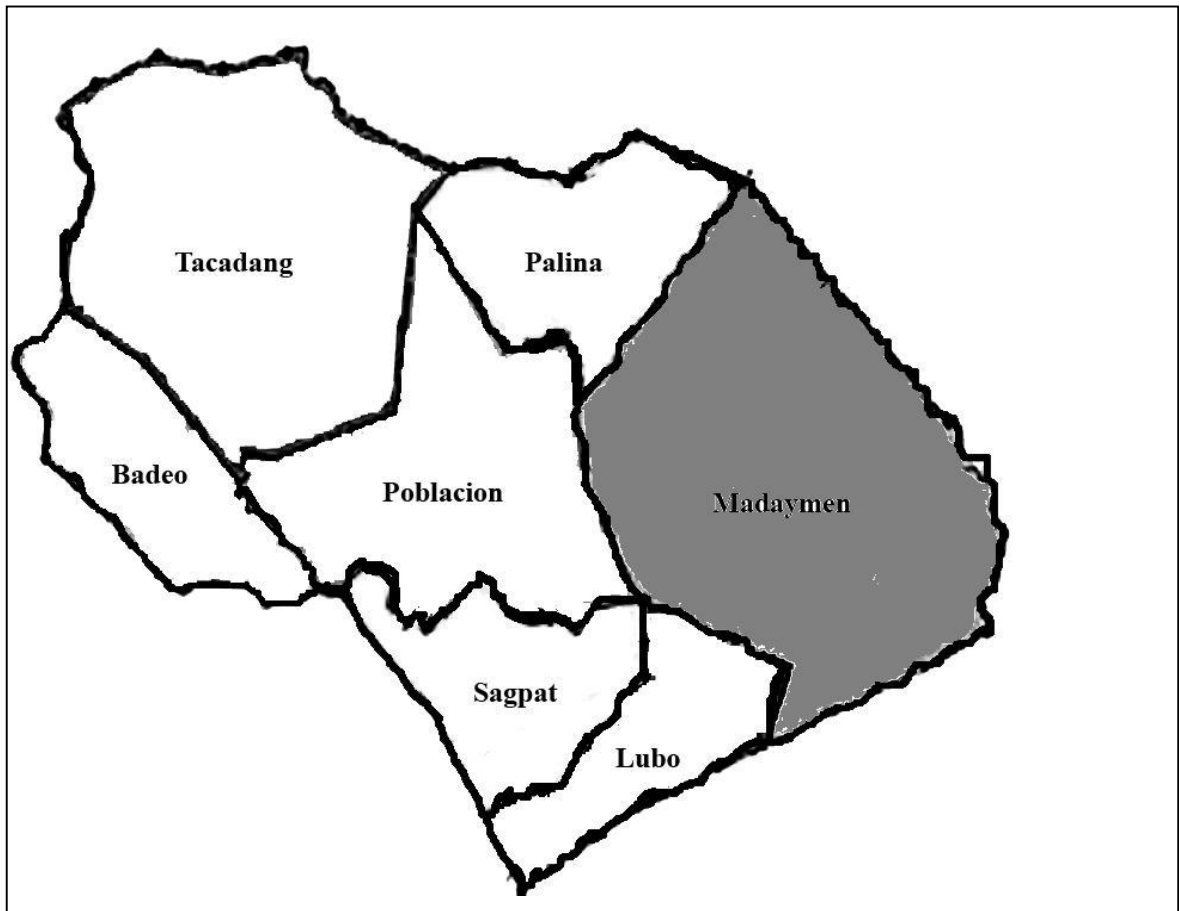


Figure 2. Map of Kibungan, Benguet showing the specific location of the study

Subject of the Study

'Gangsan di Tawid' is one of the cultural programs of DZWT. The program started in 2006 with a purpose to enhance and share the *Igorot* culture all over the world.

The two-hour program being aired at 11:30am-12:30 pm every Sunday had varied topic. It tackles different cultural practices of the *Igorots* being eradicated at present. *'Gangsan di Tawid'* used varied format like magazine, musical and documentary in order to get the attention of the listeners. Also, it used such technique like textline portion, greetings and request songs from the listeners for the effectiveness of the program.

Aljhun Gigilo was the facilitative anchor of the program '*Gangsan di Tawid*' wherein he is the one who operates the program. He was the one who read the idea of the listeners to the topics being discussed.

Data Collection

An interview schedule was used in data gathering. The researcher personally conducted interviews and the questions were translated to Kankana-ey in order to facilitate understanding between the researcher and the respondents.

Data Gathered

The data gathered were the benefits of the radio program, characteristics of the respondents, frequency of listening to '*Gangsan di Tawid*', reasons for listening to the radio program, perception to the radio program, acquired information from '*Gangsan di Tawid*', and the listeners comments and suggestions.

Data Analysis

The data gathered from the respondents were tabulated, illustrated in tables and using descriptive statistics such as percentage, frequency counts and ranking. The data were also processed and presented in a narrative form.



RESULTS AND DISCUSSION

This portion presents the quantitative and qualitative analysis of data gathered from the 20 respondents of Madaymen, Kibungan, Benguet. The responses included the socio-demographic profile of the respondents, frequency of listening, reasons for listening the program, perceptions of the respondents to the program, information acquired, suggestions of the respondents and information needs of the respondents.

Socio-demographic Profile of the Respondents

The study had 20 respondents who were purposively chosen.

Table 1 presents the socio-demographic characteristics of the respondents according to age, sex, civil status, educational attainment, social characteristics, and sources of livelihood.

Age. Among the 20 respondents, five (25%) belonged to the age bracket 10-20, 11 (55%) belonged to the age bracket 21-30, two (10%) belonged to the age bracket 31-40 while two (10%) fell within the age bracket 41-50. Twelve years old was the youngest and 50 years old was the oldest.

Civil status and sex. In terms of sex, 70% of the respondents were male while 30% were female. As to civil status, majority (60%) of the respondents was single and (40%) were married. The results show that there is a slight difference in the number of female and male in the study.

Educational attainment. Results show that 40% among the respondents reached high school level, 30% have been to College level, 25% went to elementary level while



Table 1. Profile of the respondents

CHARACTERISTICS	NO. OF RESPONDENTS n=20	PERCENTAGE (%)
Age		
20 and below	5	25
21-30	11	55
31-40	2	10
41-50	2	10
TOTAL	20	100
Sex		
Male	14	70
Female	6	30
TOTAL	20	100
Civil Status		
Single	12	60
Married	8	40
TOTAL	20	100
Educational Attainment		
No Formal Education	1	5
Elementary Level	5	25
Secondary Level	8	40
College Level	6	30
TOTAL	20	100



Table 1. Continued...

Social Characteristics		
Ilocano	1	5
Kankana-ey	19	95
TOTAL	20	100
Sources of Farming		
Farming	9	45
Students	6	30
Laborers	5	25
TOTAL	20	100

5% said to have non formal education. Generally, almost all of the respondents have reached a certain educational level. The findings show that majority of the respondents had formal education while some of them had low educational attainment but literate enough to understand the radio program.

Social characteristics. Finding shows that 19 among the 20 respondents were Kankana-ey with only one Ilocano. The result implies that most of the respondents were Kankana-ey.

Sources of livelihood. Majority (45%) of the respondents were farmers and 25 percent were paid laborers. On the other hand, there were 30 % respondents who were students during the time of the study.



Over all, the findings imply that the “*Gangsan di Tawid*” program was listened to by both males and females who belong to different age brackets, either single or married, who had different educational attainment, and were engaged in farming activities.

Frequency of Listening

Frequency. In terms of frequency of listening, eight out of 20 respondents claimed that they listened to the program twice a month; seven said that they listened every Sunday and five said once a month.

Jayson Sacpa, one respondent from sitio Kagam-is, claimed that he listened to the program twice a month. He said that he was busy, especially when somebody invites him to make a labor in that day wherein he cannot listen well to the program. Despite that, he said that he was trying to catch up with the discussions he missed.

The same was the case for by Drilon Besli, a respondent from sitio Balangsayan. According to him, he listened to the program twice a month because of the kind of work he has. However, he said that the program was very wonderful where he learn a lot of his own culture.

Radio ownership. In terms of the respondents’ means in listening to the program, 13 respondents claimed that they listened to their own radio while five said that they listened to their neighbor’s radio. Only two said that they listened to their friend’s radio.

Sacpa claimed that he listened ‘*Gangsan di Tawid*’ program with his own radio and sometimes with his friend’s radio, especially when they invite him to make a labor for them. However, he frankly said that he preferred listening to his own radio for clear understanding.



Respondent's preferred medium of communication. Majority (16) of the respondents preferred Iloco as the language they want to listen to while four preferred Kankana-ey.

Chensing Ceriaco, a respondent from sitio Kagam-is, Madaymen prefer Ilocano as medium of communication wherein she is able to relate with and easily understand the discussion. She added that there were a lot of listeners who listened to the program '*Gangsan di Tawid*' because they can understand the language.

Sacpa added that Ilocano is easily understood by the listeners especially those who do not attend formal education. He said that Ilocano language is mostly used by people in the area for better communication and better understanding.

This result was supported by the study of Paulino (2003) where 76% respondents in Palina, Kibungan, Benguet prefer Ilocano as the language in broadcasting for them to easily understand the message being conveyed.

The findings that majority of the respondents listened to the program twice a month with their own radio and preferred Ilocano as the medium of communication.

Reasons for Listening

Enjoyable. Half (10) of the respondents claimed that the program was enjoyable; thus, they are interested to listen. Also, aside from enjoyable, the topics were also interesting and hosts were enjoyable to listen to. Five respondents said that the program gives additional knowledge about cultural practices and another five said that the topics were amazing because wherein the listeners were able to laugh and smiled because of the new knowledge they learned sent through used of text messaging.



Victor Lubida, a respondent from sitio Kagam-is, Madaymen said that the program was enjoyable making him feel relaxed and at ease. He added that some of the topics being discussed were used of local dialects that are enjoyable to listen to.

Results show that respondents had various reasons for claiming that '*Gangsan di Tawid*' program was enjoyable.

A finding of Palayen (2007) supports the results of this study in her study about perceptions of Baculongan Sur Vegetable Farmers on 'Boses Ti Farmers'. Her study showed that 22% of the respondents in Baculongan Sur found the program entertaining and enjoyable because the host was witty and humorous.

Educational and informative. Respondents claimed during the interview that the topics were educational and informative. Eight of the respondents said they gained knowledge for listening to the program, while five said they learned some indigenous practices they were not aware of. Same number said that they were informed well while the other two said the program provided answers to their questions about a certain culture that they do not understand.

Karen Altaki, one of the respondents from sitio Balangsayan, said that as a youth today, it is very important to listen to the program '*Gangsan di Tawid*' in order to learn more about the culture of our great ancestors especially that the advent of technology or modernization affect the behavior and values of the new generation today. "I admit that I am also affected by the advent of technology but my parents and the program of DZWT helped me to build up and expand my knowledge and learn more new culture of our great grandparents," she added.



Also, Lubida claimed that the program ‘*Gangsan di Tawid*’ were educational and informative. “*Mayat eman, ad-ado di maad-adal ko no mandenge-dengge ak sen programa ay ‘Gangsan di Tawid’ ya mataptapean den amok ay am-amag ya pamati den nanakay ya nanabakes ed nabaon*”. (The program is good. I learn a lot whenever I listen to the program ‘*Gangsan di Tawid*’ and my knowledge on culture like the belief of our ancestors is being added).

According to the study of Safawil (2005), the reasons of respondents for listening to *Salaknib ti Nakaparsuan* were the program is informative, entertaining, and realistic; thus, relates to the result of this study.

Respondents claimed that they were educated to the topics because most of the cultural practices were applicable to their life. All of the respondents also claimed they were applying the practices in their daily life and their reasons for applying the practices were: it was what they grew up; it improved their quality of life; is a way for their cultural practices not to die; and it was being practiced by their family.

Results indicate that respondents had many reasons for applying cultural practices they heard from ‘*Gangsan di Tawid*’ in their daily life.

This corroborates the study on Indigenous Knowledge for Development a Framework for Action of World Bank (1998) stating that adapting practices to the local setting can help improve the impact and sustainability of development assistance. The study of World Bank furthered stressed that sharing indigenous knowledge within and across communities can help enhance cross-cultural understanding and promote the cultural dimension of development.



Results imply that the program was therefore educational and informative where the listeners were able to learn a lot in terms of promoting the awareness of its listeners, especially the younger generation, on customs and traditions of their ancestors.

Support to the program. All of the respondents were willing to support ‘*Gangsan di Tawid*’ program. Eight of the respondents said they will participate in the discussion through texting, while seven said another way of showing their support is through continues listening to the program.

Meanwhile, three of them said that they will recommend the program to others while the two respondents said they will practice the knowledge and ideas they learned from the program.

Altaki said that one way of showing her support to the program is through texting wherein she is participating from the topics being discussed. She added that she was sharing and expressing her idea on what was being discussed by the host. And also, she said that while participating with the discussion, she learned new ideas and concept about Igorot culture.

One way of supporting ‘*Gangsan di Tawid*’ program is through recommending to others. Among the 20 respondents, there were three who recommended the program to others.

As to their reasons for recommending ‘*Gangsan di Tawid*’, the six respondents who noted they had recommended the program to others said the program is very educational, helpful to younger generation, and it is important in improving the quality of life.

Olivia Fernandez, one of the respondents of sitio Kagam-is, said that recommending the program ‘*Gangsan di Tawid*’ to her neighbors and friends was very



much important in order for them also to learn their origin as well as their culture and traditions. “I know that in listening to this program the listeners will be able to learn and understand their own origin,” she added.

Results of this study corroborate to the result of the study Attitude Towards and Perceptions on BSU-on-the-Air of Kalanguya Farmers in Tinoc, Ifugao by Catano (2010) on the ways on how the farmers in Tinoc, Ifugao would support the program.

Great majority of her respondents said they would support the program by continuously listening to the program, and by practicing the knowledge and skills learned. Some of her respondents said they will also recommend it to others.

Perceptions of the Respondents about the Topics being Aired

As to the perception of respondents towards the topics being aired, all of them said the topics were beneficial to them since the topics aired were informative and educational. This was attested by 18 of the respondents. As emphasized in the previous result, through the topics being tackled, the respondents claimed that they gained knowledge for listening, they learned some indigenous practices they were not aware of and the program provided answers to their questions that they do not understand. The remaining two said the topics were able to help the future generation to know and learn their own culture and tradition.

Respondents said that some of the topics help the future generation to know and learn their own culture and traditions because nowadays, as explained by one respondent, some of the cultural practices are being lost.



As stated in a report from Forestry Development Center (1997), people uprooted from their original environment and from their knowledge systems and practices are people who have lost their identity.

According to the finding of Agence India Press (2011) on 'Rich' cultural heritage, fading moral values and 'Incredible India', nowadays Indian culture is facing a serious threat as western culture is fast spreading in India and the essence of Indian culture is slowly fading away.

The impact of western culture eating the very vitals of the rich cultural heritage in metro cities and is now slowly spreading to other parts of nation. It is sad to know that today's generation is bending more towards the west and moving away from its own cultural values. Today's youth get confused with modernization and westernization.

Also, respondents claimed that the program was important to them. As for their reason in saying so, almost one-half of them said that it informed them and they were able to gain more knowledge on the different cultural practices. Other respondents (10) agreed that the program help to spread the indigenous knowledge especially to younger generation and that they were able to appreciate their own culture.

This finding supported the purpose of the program, which is to enhance and share the Igorot culture all over the world. From the result, it can be said that the objective of the program was achieved.

All the respondents also said that the program was helpful to them. Based on their answers, 15 said that the program introduced different cultural practices of Igorots life. The remaining five said it helped to appreciate their own culture and increase awareness of the listeners on indigenous knowledge.



Results imply that the topics being aired by the program increased awareness of the respondents on ‘*Gangsan di Tawid*’ and helped introduce different cultural practices of Igorots.

The respondents perceived several effects of ‘*Gangsan di Tawid*’ program in their community. Majority (nine) said that the program helped them to understand well their own culture; five said that community people were informed different cultural practices; three said that the program helped them to appreciate and improved their knowledge about their own culture.

Results imply that ‘*Gangsan di Tawid*’ program disseminates good cultural information which helps the listeners understand well their own culture.

Time of airing. Majority (17) of the respondents said that the time of airing of ‘*Gangsan di Tawid*’ which is 11:30-12:30pm (before 12:00-2:00 pm) is appropriate while three claimed the time to be too early. Respondents who claimed the time was too early reasoned that they are still in church.

Sacpa claimed that the time is appropriate for the listeners to listen with. “*Usto lang den oras tan penangan ya penag enana et duwan da pay didan mandengdengge sen programa ya den magapu pay dedan ed simbaan ase da pay en sumamsambot ay mandengge*” (The time is appropriate since it is lunch time where farmers usually listen. Even those who went to church can listen to the program).

Length of program. In terms of the perceptions of respondents on the length of program which is one hour and thirty minutes, 15 respondents claimed the length of the program was appropriate and five said it was too short. Majority of the respondents



answered that one hour and thirty minutes is appropriate for the program since according to them, almost all the topics were enjoyable and interesting.

This corroborates to the study of Palayen (2007) on Perceptions of Baculongan Sur Vegetable Farmers on ‘Boses Ti Farmers’ program that some listeners said that length of the program is too short when they find the topic interesting being discussed by the host.

Program host. In terms of the respondents’ perceptions on the program host (Mr. Aljhun Gigilo), all of them agreed that the host was appropriate since he was able to deliver the message clearly and appropriately.

This implies that the performance of the host affects the program rating in general. This corroborates the study of Palayen (2007) that listeners in Buguias tend to listen to radio program since the hosts is good in delivering his topic in a witty and humorous way. Also, Palayen added the host used local dialects making the program appreciated more.

The study of Catano (2010) also noted that the host’s delivery of message and knowledge in adds to the credibility of the program as perceived by her respondents.

Findings imply that the topics being aired to ‘*Gangsan di Tawid*’ program were beneficial, important to the society, helpful, and appropriate.

Information Acquired

Majority of the respondents (16) claimed knowledge on good indigenous practices as the best information they acquired from the program. Three respondents also acquired indigenous food while one respondent gained information on different indigenous languages of Igorots.

Ceriaco claimed that she acquired good indigenous practices from the program. “My knowledge on cañao practices was being added by the information being discussed



on the program. Cañao was the well-known practices of the Igorots however; the younger generation like me did not know yet the concept of Cañao so I am very thankful that ‘*Gangsan di Tawid*’ was produced for the learning of the younger generation,” she said.

This was supported by Sacpa adding that he learned some indigenous foods not only indigenous practices. He admitted that the food that he only sees was not audible to eat according to him but when he listened to the program ‘*Gangsan di Tawid*’, he learned that it was the food of our ancestors long time ago. Examples of indigenous foods discussed in the program were: “*ay-ayosep*” (blueberry), “*lokto*” (sweet potato), and “*pinit*” (wild strawberry). These were all presents in the forest.

Fernandez also said that she was able to learn indigenous languages of Igorots like Ibaloy because she was Kankana-ey eager to learn Ibaloi. She said that little by little, she learned Ibaloi word through listening to the program. However, she admitted that speaking Ibaloi was not easy. “Learning the different languages/dialects of Igorot was not easy to do so because of different environment I grew with having different language so I had difficult at first,” she added.

The findings suggest that ‘*Gangsan di Tawid*’ program is truly needed in this contemporary era in disseminating cultural information.

Suggestions of the Respondents to the Program

Since majority of the respondents favored the topics aired, including the appropriateness of the time and the anchorman, only few gave specific suggestions for its improvement.



Instead, some respondents expressed their heartfelt thanks to the program it was able to serve as a reminder for them not to forget their culture. Their appreciations to the program were noted in the previous results of this study.

All of the respondents suggest that the program should continue to be aired.

For the suggestions to the topics being aired, respondents requested that the program should include business matters like the present economy, prices of goods and commodities; good agricultural practices; more Igorot culture-Benguet and Mt. Province; news update and local stories or stories of the community.

Information Needs of Respondents

Majority of the respondents indicated that they were in need of more cultural practices which include cultural beliefs of Igorots, cultural clothing and accessories, folksongs and folk story, more indigenous knowledge, and indigenous practices. Respondents said that they want to improve their knowledge about the different culture in Benguet.

One respondent (Lubida) emphasized that he needs more information about the practices of the Cordillerans which he could still adopt and apply in the future. He said that learning the cultural belief is not bad instead they could help the people to avoid any untoward events to happen. “Some cultural beliefs help me improve my agricultural crops; however, I also have to do my part so that my crops would be better. There’s no harm in practicing these traditional practices,” he added. Also, he said that cultural belief of the Igorot was very much strong in the society like the belief in “tenmengaw”, one of the spirits that could not be seen, protecting their crops.



The respondents' responses show their interest in learning more about culture. Claver (1992) as cited by Maguen (2005) stated that various traditions define what is good, and people seek and aspire for the ideals they pursue making it important to learn and understand.

Their interest to learn their own culture, as stated in the study of Forestry Development Center (1997) means that the indigenous people themselves are the key participants in any application of indigenous knowledge, whether they are at the giving or receiving end.

It can be noted here that the respondents are willing to learn more about culture as indicated in their needs and as shown in other results of the study.

According to the study of Forestry Development Center (1997) on the Application of Indigenous Knowledge systems in sustainable upland development, the indigenized knowledge has to be worked out by the people themselves through a long period of time to become culturally appropriate and acceptable elements of the local culture.

The findings imply the increasing interest of the community, especially the youth, to learn their culture which is also evident in different literature and researches.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted at Madaymen, Kibungan, Benguet to characterized the listeners of the radio program, determined the frequency of listening the radio program, identified the respondents' reasons for listening to the radio program, determined the respondents' perception to the radio program as a tool in promoting cultural awareness, determined the information acquired of the respondents from listening to the radio program and determined the suggestions and comments of the listeners about the program.

Interview schedule was used to gather the needed information from the 20 respondents who listen to the '*Gangsan di Tawid*' program. Purposive sampling was used in choosing the respondents.

Majority of the listeners' belonged to the age bracket of 21-30 and most of them are males who are singles. The respondents had their formal education and most of them were farmers. Kankana-ey was the leading tribal affiliation of the respondents.

Majority of the respondents listened to the program twice a month and listened with their own radio. The respondents claimed that they prefer Iloco as a medium of communication because they can relate with and easily understands the message well.

Findings showed that listeners listened to the program because it is enjoyable, educational, and informative where they can able to learn a lot, in terms of promoting the awareness of its listeners, especially the younger generation, on customs and traditions of their ancestors.



Most of the respondents said that the topics being tackled are beneficial to them since the topics aired were informative and educational (18) and the rest said topics were able to help the future generation to know and learn their own culture and tradition.

Most of the listeners said that the time of airing, length of the program, and the program host was appropriate.

Majority of the respondents claimed good indigenous practices as the best information they acquired from the program. Three respondents also acquired indigenous food while one gained information on different indigenous languages of Igorots.

The respondents requested that the program include business matters- economy, prices of goods and commodities; good agricultural practices; more Igorot culture-Benguet and Mt. Province; news update and anything that were developmental were included in the discussion.

Majority of the respondents indicated that they were in need of more cultural practices which include cultural beliefs of Igorots, cultural clothing and accessories, folksongs and folk story, more indigenous knowledge, and indigenous practices. Respondents said that they want to improve their knowledge about the different culture in Benguet.

Conclusions

Based on the findings of the study, the following conclusions are derived;

1. Respondent's socio-demographic profiles vary from one aspect to another.
2. There are still community members who do not have their personal radio especially in remote areas of Madaymen, Kibungan, Benguet.
3. '*Gangsan di Tawid*' is appreciated by the listeners because of the nature of its



segment which is focus on culture.

4. Ilocano is still the language mostly preferred by many radio listeners in the municipality.

5. There is an increasing interest of the community in learning their culture.

Recommendations

Based on the conclusions, the following recommendations were formulated.

1. Since the result shows that respondents prefer Ilocano as medium of communication, the station must continually use Ilocano for discussion.

2. The station should maintain the purpose of the program in promoting the awareness of its listeners, especially the younger generation, on customs and traditions of their ancestors.

3. Since the respondents claimed that the program is beneficial, proponents might continually air their program in terms of airing time and length of the program.

4. The program must continually air good indigenous practices and information on different indigenous languages of Igorots.

5. The host might consider the suggestions of the respondents that business matters- economy, prices of goods and commodities; good agricultural practices; more Igorot culture-Benguet and Mt. Province; news update and anything that were developmental were included in the discussion.

6. The program continually discuss more practices which include cultural beliefs of Igorots, cultural clothing and accessories, folksongs and folk story, more indigenous knowledge, and indigenous practices.



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