

BIBLIOGRAPHY

BULSAO, BREVES S. APRIL 2013. Prospects of the Folk Medium “Day-eng” as a Channel for Agricultural Information Delivery in Barangay Sinacbat, Bakun, Benguet. Benguet State University, La Trinidad Benguet.

Adviser: Maria Luz D. Fang-asan, Ph.D

ABSTRACT

This study assessed the prospects of the folk medium „day-eng“ as a channel in agricultural information delivery in barangay Sinacbat, Bakun, Benguet. The specific objectives were to: characterize the key informants and farmer-respondents of the study; determine the agricultural information needs of the farmers; determine the styles of chanters in composing their „day-eng“; compose a „day-eng“ on the top four identified agricultural information needs; and, determine the performance of the „day-eng“ as a medium for messages in agriculture in terms of acceptability, comprehensibility, and retention.

The study was conducted in Sinacbat, Bakun from October 2012 to February 2013 with eight key informants and 30 survey respondents. Almost half of the respondents were 31 - 50 years old, and mostly male. All of them had formal education. Majority had been farming from 1 to 20 years and most were raising vegetables. The top agricultural information needs were tungro control in rice plants, blight control in potato, clubroot control in cabbage, and proper chemical handling and disposal.



Five styles in composing the „day-eng“ were identified: on-the-spot composition, rhyming, group singing, adding syllables, and combination of singing and speaking parts.

Four „day-eng“ were composed on the four topics identified using the different „day-eng“ styles.

The „day-eng“ compositions were delivered by the researcher after which the respondents were asked to assess the „day-eng“ in terms of acceptability, comprehensibility and retention. Most (86.67%) of the respondents found the „day-eng“ an acceptable medium for the dissemination of agricultural information. More than half of them said that the „day-eng“ was easily understood. Half of them claimed that it is a good venue for learning how to do the „day-eng“ which is a practice worth preserving. Most (86.67%) of the respondents understood the agricultural information delivered through „day-eng“. They claimed that they easily got the meaning because the local language was used and that the delivery was slow enough. This implies preference for the use of local language. After listening to the „day-eng“ on four topics delivered, the respondents were asked to list down pieces of information that they could recall. Majority of the respondents were able to recall a number of items based on a 15-item checklist. The study concludes that it is possible to put agricultural information into the form of the folk medium „day-eng“ and that there is a bright prospect for the use of „dayeng“ as a medium for delivery of agricultural information.

It is recommend that agencies promoting agricultural development like the Department of Agriculture and the Benguet State University may consider as an alternative, the use of the folk medium „day-eng“ in the dissemination of information.



The use of folk media should be encouraged not only to promote development but also to help conserve indigenous practices.



INTRODUCTION

Rationale

Indigenous peoples all over the world have their own traditional communication that helps them understand each other's ideas and thoughts. This is through different folk media which include verbal, action, aural and visual forms known and familiar to the folks in a certain community. These media are accepted and performed by them or addressed to them in order to be informed, entertained, enlightened, instructed and educated.

According to Chiovloni (2004) as cited by Daudu (2009), folk media or traditional communication systems refer to all organized processes of production and exchange of information managed by rural communities. These include traditional theatre or drama, masks and puppet performances, tales, proverbs, riddles and songs. They are cultural and indigenous responses to different community needs for information, education, social protest and entertainment.

Especially in rural communities, folk media serve as communication channels for development. For instance in Benue State, Nigeria, folk media like dances and songs were used in agricultural extension services. Folk media were also used in India by radio stations in their rural broadcasting like in a daily program narrated by conventional characters conveying a typical life and folklore of the rural areas.

In the Cordillera Administrative Region of Northern Luzon, folk media are still being used as medium in communication. These include folk songs, folk dances, storytelling,



Neighborhood, chats, indigenous symbols and signs, rituals, community meetings, house to house information and dissemination.

For the „Ibaloy“ and „Kankanaey“ of Benguet, music is part of their folk media. Music through „day-eng“, among others, is associated with many types of ceremonial rituals performed in relation to birth, marriage, death, disputes, sickness and harvest. As defined by Sacla (1987) „day-eng“ is a chant sung by the „Kankana-ey“ and „Ibaloy“ during feasts and other occasions to express their wishes or desires. Igaldo (1989) added that, it is used as a form of communication with God, deities, „anitos“, „kabunian“ and ancestors.

„Day-eng“ is also used in storytelling and in giving advices. The words or lyrics are spontaneously composed by the chanter to fit the situation. The chanters in Bakun use the same melody all throughout but some chanters provide variations.

The Cordillera Highland Agricultural Resource Management Program (CHARMP) of the Department of Agriculture is considering in its communication strategies the use of folk media in extension. Topics on folk media or traditional communication are included in training activities for their field workers.

The use of folk media for development work in other third world countries had been acceptable and had good results (Daudu, 2004). In as much as folk media are still used in the Cordilleras, the prospects of using them for development work should be assessed, hence this study.



Statement of the Problem

The continuing search for effective communication strategies has led development workers to consider folk media. For the highlands of the Cordillera, the prospects of using folk media in imparting development messages has not been formally studied yet. Thus, this study assessed the prospects of the folk medium „day-eng“ as a channel in agricultural information delivery in barangay Sinacbat, Bakun, Benguet. It answered the following questions:

1. What are the characteristics of farmers in Sinacbat, Bakun?
2. What are the agricultural information needs of farmers in Sinacbat, Bakun?
3. What are the styles of elders in composing the „day-eng“?
4. Will the farmers find the „day-eng“ with messages in agriculture acceptable, comprehensible and easily remembered?

Objectives of the Study

With the general aim to assess the prospects of „day-eng“ as a channel in agricultural information delivery, the researcher specifically:

1. characterized the key informants and farmer-respondents of the study;
2. determined the agricultural information needs of the farmers;
3. determined the styles of chanters in composing their „day-eng“;
4. composed a „day-eng“ on the top four identified agricultural information needs; and,
5. determined the performance of the „day-eng“ as a medium for messages in agriculture in terms of acceptability, comprehensibility, and retention.



Importance of the Study

Results of this study will provide insights to development workers in choosing communication strategies for extension. Results will also be useful to researchers, students, and teachers who need information on traditional communication. Findings on the styles of composing and delivering the „day-eng“ can be a contribution to indigenous knowledge conservation.

Scope and Limitations of the Study

This study was conducted only in Sinacbat, Bakun Benguet from October 2012 to February 2013. A key informant interview was used to gather data on agricultural information needs and styles in composing the „day-eng“. A survey was done in determining the characteristics of the respondents, the acceptability, comprehensibility and retention of agricultural messages in a „day-eng“.



REVIEW OF LITERATURE

Chants as a Folk Media Among the Indigenous People

Native chants as emphasized by Baucas (2003) that Benguet inhabitants call Badiw, Day-eng, and the rhymes that are called either „Dayko“ or „tamia/tamtamia“. When rhymes are expressed in monologue they are considered „ta-tamia“. Most often the tribes express or ask their riddles in rhymes. Native travelers expressed rhymes when traveling alone.

He further added that, native chants are expressed or said during most big rituals. The ritual „Pechit“ has its own „day-eng“ or „bad-iw“ and so with the other rituals. It will mean that, the chants for „pedit“ cannot or should not be said in the wedding or „ngilin“ rituals. Each prayer formula is applied only to a certain ritual. It's very rare to apply certain prayer on two rituals even if the said rituals have the same purposes because individual native priest has his/her own style and presentation. An individual native priest can supplement the prayer formula with his own words that can be serving as enrichment of the prayer ritual.

Chanting in the „Igorot“ practices also were noted by Rivera (1989) that, chants in them are commonly and predominantly prayers of petition and have a materialistic ring. Also, the texts of the prayers also give an insight into „Igorot“ values, and many of this has moral implications.

Igualdo (1989) also explained that chanting of the „Day-eng“, „Bal-iw“, „Aya-ey“, „Liw-liwa“ and storytelling are being done by the elders and another relatives, friends and visitors in certain ceremonies.



On the other hand, the chanting ways of the indigenous „negritos“ was noted by Medina (2000) that, chants in the „Negritos“ organized a nocturnal prayer ceremonies. It always took inside the house only at night sometimes one night or two nights consecutively, performed after marriage, burial, when somebody was dangerously ill and other times when the thought it fit hold it. This is called „agboda“ that means to say, to pray. As he cited the statement of Vanoverbergh who visited the „Negritos“ saying “the tone, emotional coloring of the chant and gestures so impress at first that I myself was truck with awe and respect. No doubt could possibly exist but that they feel deeply the sense of communication with the supernatural world. No one could pre-present in such ceremony in the dead of night this solemn chant and see the strikingly reverent bearing of the participants without being forced to the conclusion the treads on sacred ground”.

Ranganath (1976) as cited by Lent (1978) described folk media as being intimate with the masses, rich in variety, readily available at low cost, relished by different age, groups and by both sexes, theme carriers traditionally and having greater potential for persuasive communication, face-to-face communication and instant feedback. He added that, some folk media can carry modern messages effectively.

Dissanayake (1977) said, as cited by Lent (1978) stating “it is important to remind ourselves that folk media are not mere quaint relics of the past, but vigorously active and highly functional cultural institutions performing functions vital to the well-being of society: they provide entertainment, disseminate information, inculcate socially accepted norms and values, and perform a general socializing function.”



Folk Media as a Channel in Development

Lent (1978) noted that, folk media are used in communicating to the rural audiences in the other parts of the third world. The „Bematneh“ and puppet are employed to encourage family planning in Iran; folk tunes convey instructional information on change of currency and changeover to the right hand drive in Nigeria, and the „Kakaku“

(comic play) is a developmental instrument in Ghana. „Chamsoun“ (ballad) and „Karakhouz“ (shadow puppet) in Egypt, calypso in Trinidad and folk theater in Jamaica have been found to be adaptable for social message transmission.

Folk media used in developmental information as noted by (Lent,1978) citing the study conducted by Verghese and Bhandari (1977) that, in India traditional media was used to assessed the comparative effectiveness of „Munadi“ and the public address system in creating awareness about an event in a rural Indian setting. Two villages in India were selected for the study. The message was conveyed by the village „chowkidar“ (watchman) over the „Munadi“; in the other, the same information was disseminated through a public address system. The message dealt with an exhibition which was to be organized in each village by the Primary Health Centre. The authors found that both media were effective (Munadi) more so with respondents over 30 years of age; public address system more so with literate persons). However, as far as understanding was concerned, Respondents preferred the folk medium.

Revival and preservation of folk media have occurred in other parts of the Third World. In Southeast Asia, most governments especially Indonesia, Malaysia and the Philippines have increased emphasis on resuscitation of folk media. In Indonesia, studies



and inventories are being made on indigenous communication forms such as „Beber“ „Wayang Orang“ (traditional opera of masked characters in live performance), „Wayang

Kulit“ (leather shadow play), „Wayang Golek“ (wooden-puppet show), „Ketopra“ (Javanese operetta), „Lobruk“ (operetta of men) and „Reog“ .All of these forms are being used in developmental projects Lent (1978).

In Malaysia, Lent (1978) noted that, authorities have recognized the value of employing folk media to communicate development messages to rural audiences. The Ministry of Information and Broadcasting since the early 1990s has used troupes to present the classic Ramayana figures of „Wayang Kulit“ (shadow play) to rural people with themes of anti-Communism, the advantages of the New Economic Policy, Second Malaysia Plan, the national ideology and birth control.

In the Philippines, according to Patron (1976) as cited by Lent (1978), „drama“ forms, such as „Duplo“, „Zarzuela“ and „Comedia“, can be used to disseminate social information to the public, but the potential of folk media for developmental communications is yet untapped.

In addition, other counties as noted by Lent (1978) practiced traditional media for rural developments, in Thailand, the folk art form most successfully adapted to radio and television has been „Mau Lum“ a folk opera or folk story drawn from the pool of northeastern Thai tales and myths. The rhyming songs of „Mau Lum“ allowed for improvisation.

In Senegal, praise singers (Gnot) who sing of lineages and history and act as chroniclers of an oral tradition, are a regular part of radio television programming. In



Japan and Iran, traditional story telling techniques have been applied to broadcasting.

„Kamishibai“, the traditional Japanese story telling technique which normally uses 12 pictures with a dramatic script read by a narrator, and which depends upon repetition of message, has been used on television to teach Bible stories

Information Needs

According to Balanggoy (2003) that, farmers in Pandayan, Tadian, Mountain Province claimed that they needed information on controlling pest and diseases and vegetable production.

Apilado (1981) as cited by Balanggoy (2003) noted that, farmers in La Trinidad had particular choices, they desired the following subject matters to be emphasized: vegetable production, 44%; orchard production, 22%; animal production, 19%; population education, health and nutrition, 18%; and marketing cooperatives, 13%. Thus, farmers and their families needed agricultural development in order that they may be having a better life. (Mosher, 1996) as cited by Balanggoy (2003).

Bakun Values

According to Andres (2004) the most important to be stressed in Bakun, is the natives strong attachment to land and the kinship group and their reverent disposition toward the ancestry ways. Land is of value to the natives because they are primarily agricultural communities. Land which had been handed down to the people from remote ancestors is their main source of sustenance. He added that, attachment to the kinship



groups is also of much value to the Bakun people. The best examples are the group cooperative projects, mutual elders and the meat gift exchange between kinsmen during certain occasions. Kinsmen are valued primarily because they symbolize the unity of the kinship group and its origin.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Bakun, one of the thirteen municipalities in the province of Benguet (Figure 1). It is bounded on the north by the municipalities of

Cervantes, Ilocos Sur and Mankayan, Benguet; on the south by the municipality of Kibungan; on the east by the municipalities of Buguias and Mankayan; and on the west by the municipalities of Sugpon and Alilem, both of Ilocos Sur. It has seven Barangays: Ampusongan, Bakun Central or Poblacion, Sinacbat, Bagu, Dalipey, Gambang and Kayapa.

Two entries to the municipality are at the Sinipsip junction along Halsema Highway (Km 70) or at the Acop Tollgate via Kapangan and Kibungan, Benguet. Bakun is 86 km or four hours by land from Baguio City.

The specific site of the study was at Sinacbat which is easily accessible through land transportation with regular daily trips traveling to and from Baguio City. Sinacbat was chosen as the study area because majority of the residents are farmers and there are still several elders who still do the „day-eng“.

The study was conducted in October 2012 to February 2013.





Figure 1. Map of Benguet showing the locale of the study and the surrounding provinces

Respondents of the Study

Providing information to the study were key informants and survey respondents. For agricultural information needs, key informants were the barangay chairman, barangay secretary and the municipal agriculture officer. For „day-eng“ composing styles, five elders who were known as good chanters in the barangay were chosen.

In determining acceptability, comprehensibility and retention, 30 respondents were chosen using purposive sampling. Respondents in the survey were all farmers who spoke the local language „Kankanaey“.

Data Collection

Key informants were interviewed using Guide Questions in determining agricultural information needs and „day-eng“ composing styles. Four major agricultural information needs were selected as the subject of the „day-eng“. These subjects were further researched on to determine which specific information to include in the „day-eng“.

The „day-eng“ composing styles of elders were also used as guide in the production of information materials. Interview schedule was used to gather data from the survey respondents.

The „day-eng“ was delivered by the researcher through house to house visitation. After the „day-eng“ were sang, the interview followed immediately in order to assess its acceptability, comprehensibility and its retention rate.

The researcher personally conducted the interviews.



Data Gathered

The data gathered were the top four agricultural information needs of the farmers, characteristics of farmers in Sinacbat, Bakun and styles of elders in composing the „dayeng“; acceptability, comprehensibility and retention of agricultural messages through „day-eng“.

Data Analysis

The data gathered from the respondents were tabulated and analyzed using frequency counts and percentage. Data from key informants were presented in narrative form.



RESULTS AND DISCUSSION

Characteristics of the Farmer- Respondents

Table 1 shows that almost half of the respondents were 31 -50 years old while one third were 15-30 years old. Majority (73.33%) were male. Almost all of them had formal

Table 1. Characteristics of the farmer-respondents

CHARACTERISTIC	FREQUENCY	PERCENTAGE (%)
<u>Age</u>		
15-30	10	33.33
31-50	14	46.67
51-60	6	20.00
TOTAL	30	100.00
<u>Sex</u>		
Male	22	73.33
Female	8	26.67
TOTAL	30	100.00
<u>Educational Attainment</u>		
Elementary	9	30.00
High School	15	50.00
College	3	10.00
No Formal Education	3	10.00
TOTAL	30	100.00



education, half having reached high school and almost one third having reached elementary. Most of the respondents did not know how to sing „day-eng“.

Table 2 shows that majority (63.33%) of them had been farming from 1 to 20 years. The rest had a longer experience of 21 to 40 years for 20% of the respondents; and 41 to 55 years for almost 17%.

Most (83.33%) of them were raising vegetables and more than a half (56.67%) engaged in rice production. The multiple responses indicate that some of the farmers raised a combination of vegetables and rice.

Table 2. Farming experience of the farmer-respondents

PARTICULAR	FREQUENCY	PERCENTAGE (%)
<u>Years in Farming</u>		
1 - 20	19	63.33
21 - 40	6	20.00
41 - 55	5	16.67
TOTAL	30	100.00
<u>Crops Raised*</u>		
Vegetables	25	83.33
Rice	17	56.67

*Multiple responses



Characteristics of Key Informants

Agricultural information needs. Key informants for the agricultural information needs of the farmers were those who were directly involved in the periodic exercise of such mandate by the Municipal Agricultural Office (MAO). Grace Calama was an administrative aide at the MAO and since it was part of her job to consolidate field information, she was updated with the information needs of the farmers. The same is true with the Barangay Chairman and Barangay Secretary. It was part of their responsibility to keep tab of the needs of the barangay people.

Table 3 shows a summary of their characteristics. All of them were college graduates at the time of the study.

Day-eng styles. Key informants for the „day-eng“ styles were identified by the local officials as the known chanters in the barangay. The five key informants were asked to describe their own styles in doing the „day-eng“.

Table 4 shows that the oldest chanter was 80 years old and she was the only female of the five key informants. They have all been doing the „day-eng“ for at least

Table 3. Characteristics of key informants for agricultural information needs

NAME	SEX	CIVIL STATUS	EDUCATIONAL ATTAINMENT	POSITION
Grace Calama	Female	Single	College graduate	Administrative Aide, Municipal Agricultural Office
Bernard Alicay	Male	Married	College graduate	Barangay Chairman
Rodney Benny	Male	Single	College graduate	Barangay Secretary



Table 4. Characteristics of key informants for „day-eng“ styles

NAME	AGE	SEX	CIVIL STATUS	SITIO	NUMBER OF YEARS DOING THE „DAY-ENG“
Dora Banglig	80	Female	Married	Luponan	40
Benitez Acbayaan	73	Male	Married	Dalingoan	52
Delfin Paloa	70	Male	Married	Dalingoan	10
Joseph Cayapes	62	Male	Married	Dalingoan	22
Ruben Apolonio	58	Male	Married	Luponan	18

10 years, the longest of which was for 52 years for Lakay Benitez Acbayaan. At 73 years old, that means he started doing the „day-eng“ since he was 21 years old. Lakay Delfin Paloa had the shortest experience at 10 years which means that he only started doing the

„day-eng“ when he turned 60 years old. The other three key informants started doing the „day-eng“ at 40 years of age. The key informants vary in the length of doing the „dayeng“ and in the age when they started doing so. Nevertheless, doing the „day-eng“ for at least 10 years is deemed enough for them to have developed their own style.

Agricultural Information Needs

As expressed by the key informants on agricultural information needs, on top of the list were tungro control in rice plants, blight control in potato, clubroot control in cabbage, and proper chemical handling and disposal. These are similar to the needs of farmers in Pandayan, Tadian, Mountain Province (Balangoy, 2003) where most of the



respondents indicated that they needed information on controlling pest and diseases, vegetable production, environmental issues, animal production, and orchard production.

To ensure that the „day-eng“ to be developed for this study would bear messages that will answer the needs of the farmers in Bakun, these became the topics that the researcher composed „day-eng“ for.

Styles in Composing the „Day-eng“

Five styles in composing the „day-eng“ are identified in this section. These were the styles of the key informants as applied in various occasions like „sida“ or „lang-ay“ and wake of a dead person.

On the spot composition. Chanters of „day-eng“, do on- the -spot composition.

The message depends on the occasion. This means that chanters compose their „day-eng“ as they express their wishes. It requires that the chanter should be a quick thinker of words and thoughts that ought to be spoken in relation to the purpose of the events.

When giving information and pieces of advice to an individual or to the public through „day-eng“ in a certain activity, chanters usually sang of their own knowledge, wishes and experiences in life, what they have seen and have heard from their ancestors.

They compose the „day-eng“ as they chant like they were just talking but in a chanting manner. This is the same in expressing their grief, sorrow and happiness and when praying.

This is also noted in the study of Rivera (1989) that chants in „Igorot“ practices are commonly and predominantly prayers of petition. Such prayers give an important



insight into „Igorot“ values because people would normally ask for things or blessings that are of value to them.

Lakay Benetiz Acbayaan said that, in chanting the „day-eng“, chanters can actually prepare beforehand because they already know the theme or reason for the occasion. When they are called upon to deliver a „day-eng“ on the spot, the chanters will just put their thoughts together.

Rhyming. Chanters of „day-eng“ have the ability of composing their „day-eng“ on the spot and also the association of words which rhyme at the end of each line. This means that chanting, involves fast ability of the brain in composing words that rhyme at the end of the lines.

Here is an excerpt of a „day-eng“ composed for this study which followed with a rhyming style:

Putuan abe san ga-it dat ma-ango,

*Et pu-uwam agan-o Sin
benget di payew mo*

San galami ay natunglo.

Tan manwalas mu ipagtay mo,

Isunga say nemnemen taga-a-ak-o

This is from the „day-eng“ developed for tungro in rice plants. The English translations are included in the subsequent parts. All the last syllables of each line ended in “o” for the rhyming effect.



“It is not necessary that all throughout the song, ending of lines should be in rhyming style,” Mr. Ruben Cayapes said. This point outs that, there are some instances in singing the „day-eng“ when one need not make all lines rhyme.

Group singing. Generally the „day-eng“ is done individually but it may also be through group singing. Lakay Ruben Apolonio explains that a „day-eng“ can be sung by any individual as long as he knows it. However, are instances when more chanters are needed so that they can support each other“s voice and also supplement important ideas that need to be told.

Additional syllables. Some words or syllables in the end of the stanzas may be added by the chanters in order to fill the musical measure of the „day-eng“. Chanters add a syllable or syllables at the end of the stanza by inserting it mostly in the middle of the last word in the last line. Syllables inserted vary from one chanter to another.

Here is an excerpt of a „day-eng“ composed for this study which added syllables it the middle of the last word in the stanza.

Ta eyak aben kanan , blight di patatas ed niman.

Tan mabalin ay ma-agasan ,tan wada nan sintomas na

Sin damo di bulongna, et manbaliw yan madang

Lawlaw si igil-igil-ilan

The example shows the prolonging of „il-ilan“ to „igil-igil-ilan“. The syllables „i-gil“ were added into the middle of the word „il-ilan“ which means „to see.



Combination of singing and speaking parts. Chanters of „day-eng“ use a combination of singing and speaking parts. The speaking part is used to segue from one situation to another or to introduce one story after the other. It is also used as a chance to rest their voices from a higher pitch to a lower one.

Aside from providing variation to the „day-eng“, spoken parts also shorten the delivery of the message because they are said in plain style without minding so much about rhyming or keeping within the musical measure of each line. Here is an example of a speaking part inserted just after singing:

Sung part:

Din blight abe sin galdin, ilan ta mu mankalis, patatas ud adi

Yan adi maiwalas, tan kalkalu mu timpun di udan

Laylayad blight ay mangan, mulas katengni-gin-iginan.

Spoken part:

Asak pay aben kanan, en waday contolol na ud adi, nan blight di patatas ya gagait na ay mula ed wani. Mansama si adi na-apiktalan ay similya manual si fungicide ay maibumba nu engay magay lumidyona. Esten abe ay saladua-an, legaman din nabe-es adi, ta mabawasan din panbebeeyan nan blight ay lawlawa.

„Day-eng“ Composed for the Information Needs

After the top agricultural information needs were identified, details were gathered from books and online sources. These were assembled by the researcher into „day-eng“ form. The contents were validated by Professor Andres Basalong, a Kankana-ey plant pathologist of Benguet State University.



The English translation is for the benefit of those who could not read nor understand the language used which is Kankanaey. It was done in plain contextual translation without any attempt to carry the prose and poetry of the „day-eng“ composed for this study.

Kankana-ey Maiday-eng:

English Translation To
be sung:

Kankanak ay mangmangwani,
ay kakailyan mi

I have something to tell you, fellow villagers
in this gathering. Let me sing to you what I
gathered with the hope that I can impart a
lesson.

Tan nay natupog takud wani

Ta ikantak nan eyak nasadak,

Baleng way adal si ibagak,

En dakayo ay kakagad-adaw-ak.

Ta ilogik sinan tungro,ay kankanano tako

Sakit di pagey ay nakalo

Isnan plipinas ay ba-ey taku

Namses kapagepagey ed tawen dosmil otso.

Et inyalidan begas,

To begin with, I can say that „Tungro“ is a
rice disease that has become worst in the
Philippines. In 2008, this disease has killed
thousands of hectares of rice, causing the
importation of rice in our country.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The continuing search for effective communication strategies has led development workers to consider folk media. This study, therefore, assessed the prospects of the folk medium „day-eng“ as a channel in agricultural information delivery in barangay Sinacbat, Bakun, Benguet. The specific objectives were to: characterize the key informants and farmer-respondents of the study; determine the agricultural information needs of the farmers; determine the styles of chanters in composing their

„day-eng“; compose a „day-eng“ on the top four identified agricultural information needs; and, determine the performance of the „day-eng“ as a medium for messages in agriculture in terms of acceptability, comprehensibility, and retention.

The study was conducted in Sinacbat, Bakun from October 2012 to February 2013. Providing information to the study were eight key informants and 30 survey respondents.

Almost half of the respondents were 31 -50 years old, and mostly male. All of them had formal education. Majority (63.33%) of them had been farming from 1 to 20 years and most (83.33%) of them were raising vegetables. Key informants were those who were directly involved in determining information needs. Key informants for the

„day-eng“ portion were those who did the chanting for at least 10 years already. They were asked to describe their own styles in doing the „day-eng“.

The top agricultural information needs were „tungro“ control in rice plants, blight control in potato, clubroot control in cabbage, and proper chemical handling and disposal.



To ensure that the „day-eng“ developed for this study would bear messages that will answer the needs of the farmers in Bakun, these top information needs became the topics that the researcher composed „day-eng“ for.

Five styles in composing the „day-eng“ are identified: on-the-spot composition, rhyming, group singing, adding syllables, and combination of singing and speaking parts. After the top agricultural information needs were identified, details were gathered from books and online sources. These were assembled by the researcher into „day-eng“ form. The contents were validated by Professor Andres Basalong, a Kankana-ey plant pathologist of Benguet State University. The English translation is included for the benefit of those who could not read nor understand the language used which is Kankanaey. It was done in plain contextual translation without any attempt to carry the prose and poetry of the „day-eng“ composed for this study. One feature of the „day-eng“ that is shown in these compositions is the repetition of messages for emphasis and better retention.

The „day-eng“ compositions were delivered by the researcher after which the respondents were asked to assess the „day-eng“ in terms of acceptability, comprehensibility and retention. Most (86.67%) of the respondents found the „day-eng“ an acceptable medium for the dissemination of agricultural information. More than half of them said that the „day-eng“ was easily understood. Half of them claimed that it is a good venue for learning how to do the „day-eng“ which is a practice worth preserving.

Most (86.67%) of the respondents understood the agricultural information delivered through „day-eng“. They claimed that they easily got the meaning because the local language was used and that the delivery was slow enough. This implies preference for the use of local language. After listening to the „day-eng“ on four topics delivered, the



respondents were asked to list down pieces of information that they could recall. Majority of the respondents were able to recall a number of items based on a 15-item checklist.

Conclusions

Based on the findings of the study, the following conclusions are drawn:

1. It is possible to put agricultural information into the form of the folk medium „day-eng“; and
2. There is a bright prospect for the use of „day-eng“ as a medium for delivery of agricultural information.

Recommendations

Based on the conclusions of the study, the following recommendations are forwarded:

1. Agencies promoting agricultural development like the Department of Agriculture and the Benguet State University may consider as an alternative, the use of the folk medium „day-eng“ in the dissemination of information; and
2. The use of folk media should be encouraged not only to promote development but also to help conserve indigenous practices.



LITERATURE CITED

- ANDRES, A.D. 2004. Understanding of the Bontocs and the Bakun Igorots. # 7 Visayas Avenue Cor.DANR St. 1128 Quezon, City, Philippines. Pp.40-61.
- BALANGGOY, M.L. 2003. Radio Programs and Stations Preferences of AM Band listeners in Pandayan,Tadian,Mountain Province. Undergraduate thesis. Benguet State University, La Trinidad Benguet Philippines. Pp.4-5 ,20-22.
- BAUCAS, L. B. 2003. Traditional Beliefs and Agricultural Practices in Benguet. New Baguio Offset Press J. C. 148 Central Pico, Km5 La Trinidad Benguet2601,Philippines. Pp. 1-10.
- DAUDU, S. 2009. Problems And Prospects Of Folk Media Usage For Agricultural Extension Service In Benue State, Nigeria Journal Of Human Ecology (2009) Retrieved September 19, 2012 from www.krepublishers.com/...Journals/.../JHE-00-0-000-000-1990-1- Co.
- IGUALDO, L. 1989. The Social Worlds of Kankana-eyes in Benguet CAR. PhD.Thesis, Baguio Central University, Philippines. Pp. 140-160.
- LENT, J. A.Grassroots Renaissance: The Increasing Importance of Folk Media in Third World Nations World Nations, Temple University. Retrieved September 19, 2012 from <http://nirc.nanzanu.ac.jp/publications/afs/pdf/a363.pdf>.
- MEDINA C.R.PhD.2000.CICM Missionaries and Indigenous Filipinos. Saint Luis University, Cordillera Research and Development Inc. P.O Box 71, Baguio City. Pp. 1-15.
- RIVERA, E. G. 1989. The Rituals of the Ibaloyos: Their Implication to Education. Msc Thesis, Baguio Central University, Philippines. Pp. 25-40.
- SACLA, W. 1987. Treasury and Beliefs and Home Rituals of Benguet. BCF Printing Press, Baguio City, Philippines. Pp. 72, 169.

