

BIBLIOGRAPHY

KILBAS, JOVALYN P. MAY, 2008. Stereotypes of the Ilocanos, Ibanags, and Malauegs on the Isnegs of Conner, Apayao.

Adviser: Marife D. Carpio, BSc

ABSTRACT

The study was conducted to describe the perception of other ethnic groups toward Isnegs of Conner, Apayao.

Specifically, it aimed to determine the following: socio-demographic characteristics of the Ilocano, Ibanag, and Malaueg respondents; communication exposure profile of the respondents; different stereotypes of Ilocanos, Ibanags, and Malauegs on Isnegs as to the courtship and wedding traditions, child rearing, kinship and relationship with other people, death traditions, food and drink preferences, clothing and ornaments, and production and livelihood. Further, it aimed to identify the bases of the different stereotypes; determine the socio-demographic profile of the Isneg respondents; and determine the response of the Isnegs to the stereotypes.

The researcher used interview schedule to gather the different stereotypes on Isnegs as perceived by the Malaueg, Ilocano, and Ibanag. After collating the different stereotypes, these were presented to the Isnegs through a survey questionnaire to get their response and level of agreement.

Using descriptive statistics to interpret the data, it was found that most of the stereotypes perceived by the Ilocanos, Malauegs and Ibanags are considered negative and are strongly disagreed upon by the Isnags.

It is then therefore important that educational means regarding culture should be observed to avoid the tendencies of stereotyping; negative stereotypes must be minimized or avoided as much as possible. Further, similar studies should be carried out in other communities to widen the understanding on stereotypes and their effect to the development of the community. Lastly, follow-up research should be conducted concerning the effects of stereotypes in information dissemination or the communication practices in the locality.

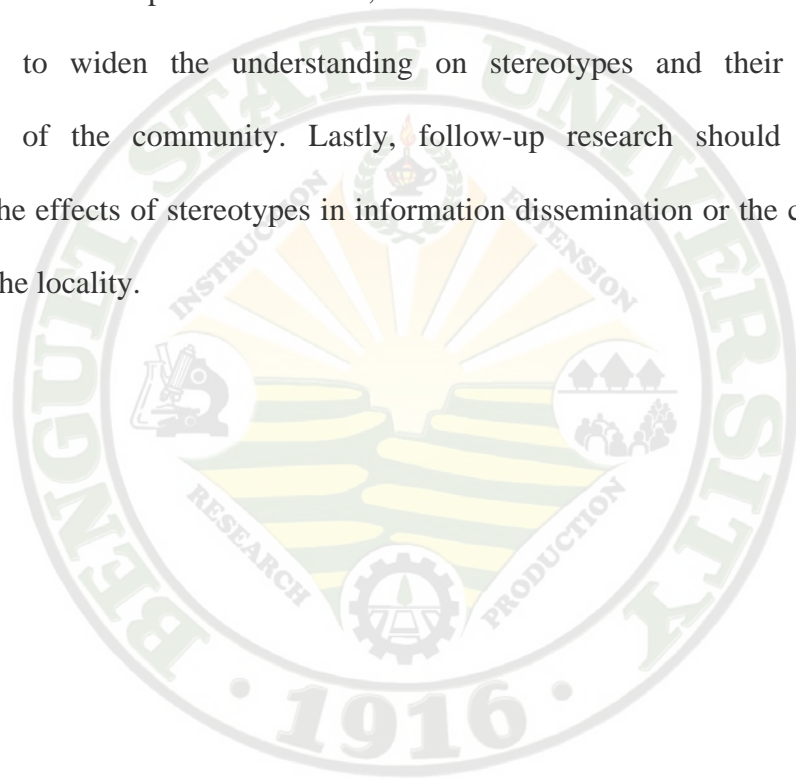


TABLE OF CONTENTS

	Page
Bibliography.....	i
Abstract	i
Table of Contents	iii
INTRODUCTION	
Rationale.....	1
Statement of the Problem	3
Objectives of the Study	4
Importance of the Study	5
Scope and Limitation	5
REVIEW OF LITERATURE	
The Isneg Tribe.....	6
The Ibanag and Malueg Tribe	7
The Ilocano Tribe	7
Perceptions	8
Culture	8
Social Relationship	9
Formation of Cultural Discrimination	10
METHODOLOGY	
Locale and Time of the Study	13

Respondents of the Study	13
Data Collection	15
Data Gathered	15
Data Analysis	15
RESULTS AND DISCUSSION	
Socio-demographic Profile of the Respondents	16
Communication Exposure Profile of the Respondents	18
Stereotypes Against the Isnegs and the Bases for These Stereotypes as Perceived by the Ilocanos, Ibanags, and Malauegs	18
Socio-demographic Profile of the Isnegs	24
Level of Agreement of the Isnegs	26
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	
Summary	30
Conclusions	31
Recommendations	31
LITERATURE CITED	33
APPENDICES	
Appendix A	35
Appendix B	37
Appendix C	39

INTRODUCTION

Rationale

Stereotypes are defined as generalized beliefs that associate whole groups of people with particular traits. It is an oversimplified standardized image of a person or group (Encarta Encyclopedia, 2006).

According to Pennington (1986) stereotypes distort reality since the over estimation between groups and under estimations within groups bear little relation to the truth.

Furthermore, Bertrand (1967) as cited by Tidang (2005) stated that different beliefs with regard to government, economic practices, family life and education have all serve to trigger culture conflict.

Thus, in 1998, Baguio Mayor Labo received a lot of negative feedbacks and threats to his post when he perceived Igorots as traitors and unworthy of respect.

In 2002, Art Bell, a radio talk show host in Nevada, stereotyped Filipinos as “trashy” people through his open e-mail. He stated that nothing good will ever happen. Since open e-mails can be browsed by billions of people connected to Internet, chances are that his downgrading statements can produce negative perceptions from people not familiar with the Philippine culture.

Apart from the stereotypes received from foreign nationals, stereotypes among Filipinos are also very much existing.

Mac Donald (2004) explained that when different peoples come to live together, some assume a dominant position and the others are relegated to a subordinate status.

Consequently, stereotyping does not only come with citizenships but with ethnic affiliations also.

In Luzon alone, many stereotyped the term Igorot. Neighboring regions call Igorots as “native”, their notion of native as uncivilized is contrary to the standard definition of the word native, which is the “original inhabitants of a place” (Webster’s Dictionary).

Isneg is a tribe living in Luzon specifically at Conner, Apayao. Wilson (1947) described them kind, hospitable and generous. They are highly aesthetic in temperament, self-reliant, and honest. They are further described as courageous and freedom-loving.

Apayao is among the earliest areas penetrated by the Spaniards in the Cordilleras, but the region remained largely outside Spanish control until late in the 19th century (Villarin, 2007).

There have been a lot of stereotypes on the Isnogs. Ilocanos, Ibanags and Maluaegs are among the non-Cordilleran ethnic groups who somehow stereotyped Isnogs. These tribes migrated to Conner, Apayao and have been living with the Isnogs ever since. However, even if they are in the same geographical area, stereotyping is still evident.

Jan and Martha Kubik (2000) explained that while complete eradication of stereotypes from our thinking is perhaps impossible, it is imperative that we understand their- often unintended yet devastating- consequences. They further believed that it is easier to apply a ready-made image or description of some group of people than to invest time and energy into finding more information about who they really are.

Further, stereotyping may serve as a barrier to effective communication because of the pre-set ideas which might still be unproven.

Stereotyping can be perceived as faulty logic on either the part of the sender or the receiver. Grouping persons under one label without making exception to their individuality and uniqueness could negatively affect relationships and interactions.

Stereotyping in a way has affected the relationship among ethnic groups. It is because of these premises that it becomes necessary to study the stereotypes of one ethnic group to another, and so with the origin of these stereotypes to understand their context better. Knowing and understanding them could provide a basis for future actions, especially on forging partnerships and relationships between and among groups.

Statement of the Problem

There were several studies about the Isnegs of Apayao. However, these do not concentrate on the perceptions of other tribes toward Isnegs. Undesirable perceptions are changed through education and/or familiarization. Thus, there is a need to answer the following questions:

1. What is the socio-demographic characteristic of the Ilocano, Ibanag, and Malaueg respondents?
2. What is the communication exposure profile of the respondents?
3. What are the different stereotypes of Ilocanos, Ibanags, and Malauegs on Isnegs as to the following categories:
 - Courtship
 - Wedding traditions/marriage customs
 - Child rearing
 - Kinship and relationship with other people
 - Death traditions

- Food and drink preferences
 - Clothing and ornaments
 - Production and livelihood
4. What are the bases of the different stereotypes?
 5. What is the socio-demographic profile of the Isneg respondents;
 6. What is the response of the Isnegs to the stereotypes?

Objectives of the Study

In general, the study aimed to describe the perception of other ethnic groups toward Isnegs of Conner, Apayao.

Specifically, it aimed to:

1. determine the socio-demographic characteristics of the Ilocano, Ibanag, and Malaueg respondents;
2. determine the communication exposure profile of the respondents;
3. determine the different stereotypes of Ilocanos, Ibanags, and Malauegs on Isnegs as to the following categories:
 - Courtship
 - Wedding traditions/marriage customs
 - Child rearing
 - Kinship and relationship with other people
 - Death traditions
 - Food and drink preferences
 - Clothing and ornaments

- Production and livelihood
4. identify the bases of the different stereotypes;
 5. determine the socio-demographic profile of the Isneg respondents; and
 6. determine the response of the Isnegs to the stereotypes.

Importance of the Study

The study of the perceptions of the Ilocanos, Ibanags and Malauegs toward Isnegs will help people figure out the current status of Ilocano-Isneg, Ibanag-Isneg, Malaueg-Isneg relationship.

Communication-wise, the study can serve as reference for communicators who aim at developing IEC materials related to the study. It can be a basis for students and researchers who want to learn more about Isnegs.

This can also serve as advocacy material in promoting cross-cultural understanding and unity among Filipinos.

Scope and Limitations

The study focused mainly on the perceptions of Ilocano, Ibanag, and Malaueg people towards Isnegs of Conner, Apayao. The study did not cover other ethnic groups residing at the said place.

The respondents were composed of 12 individual from each tribal group.

REVIEW OF LITERATURE

The Isneg Tribe

The Isneg tribe (also known as *Isnag* and *Apayao*) is a tribe living in Luzon specifically in Apayao province. (Answers Corporation, 2006).

They are distinguished from other Cordillerans by the fine construction of their houses, resembling that of the lowland Filipinos, and they are particularly conspicuous about cleanliness. Their houses are airy and bigger, and they do everything to decorate it the best way they can (Mallat, 2006).

In one early account, Isneg were described as of slender and graceful stature with manners that were kindly, hospitable, and generous, possessed with the spirit of self-reliance and courage, and clearly artistic in their temperament (Villarin, n.d.)

The Isnegs compose the majority ethnic group in the municipalities of Kabugao, Calanasan, Conner, Pudtol, Luna, Flora, and Santa Marcela. The majority of Isnegs inhabit the waterways of the Apayao-Abulug River. They were the last ethnic group to be among the peoples of Cordillera region to be conquered by the American colonialist (Anonymous, n.d.).

Also, the Isneg tribe remained largely outside the Spanish control until late in the 1800s even if Apayao was among the earliest areas penetrated by the Spaniards in the Cordillera. It was in 1891 when the Spanish authorities establish the *comandancias* of Apayao but failed to bring total control and they only maintained a loose hold over the area (Wikipedia.org, 2007).

The Ibanag and Malaueg Tribe

The Malauegs are the ethno linguistic group found mainly in Rizal, Cagayan. They are dark in complexion, of medium height and with big body built. As a people, they are quiet, humble, modest, and loyal. They derive their income mainly from agriculture and fishing. They still practice the old customs in their way of courtship marriage. The Malauegs are monogamous. Dowry giving is observed. If the courtship becomes serious enough to give marriage a thought, they call this *saripit*. With respect to dowry, it has to be valuable enough to the parents of the woman (National Commission on Indigenous People, 2006).

On the other hand, Caldez (2005) reported that the Ibanags of Cagayan are among the most ardent followers of the Catholic faith. Some of them, however, observe Lenten rituals and activities that others may find bordering between deep faith and fanaticism in the crucified Christ.

The Ilocano Tribe

Akin to the Ibanags, the Ilocanos are the inhabitants of the lowlands and coastal areas of northern Luzon. Throughout the centuries of the Spanish colonial era up to the present, the Ilocano were noted for their tendency to migrate (CCP Encyclopedia, n.d.).

In addition, Carl Rubino (1998) affirmed that the original Ilocano homeland is in Northwest Luzon (the provinces of Ilocos Norte, Ilocos Sur, Abra, and La Union), but Ilocanos have populated many regions of the Philippines, and in many cases they predominate over the native ethnic group of the new lands to which they migrate. Such is the case in the provinces of Nueva Ecija, Pangasinan, Tarlac, and Benguet. There are also

sizable communities of Ilocanos throughout the United States, most notably in Hawaii and California where the language is taught in certain schools

Perceptions

World Book Encyclopedia (n.d.) defined perception as the process by which we observe and find meaning in the objects, events, and other people around us. It involves an active process of “working on” sensory data to produce objects and events. This “work” involves many physical and psychological factors. The important psychological factors that influence perceptions include our emotions, needs, expectations, and learning.

Culture

The possession of culture distinguishes human beings from lower forms of animals.

Tylor (1871) defined culture as a complex whole that includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by people as members of society.

Similarly, Mc Donald et al. (1994) stated that culture is made up of many elements, which are interrelated with each other and unified into a whole in order for all its aspects to function effectively. Its major elements are knowledge, social norms, beliefs, values and material things. It is transmitted from one generation to another through language.

Rogelio et al. (2005) said that culture is transmitted within a social group to succeeding generations by imitations, instructions, and example. It is not biological and has nothing to do with instinct. As members of a social group, people acquire integrated

sets of behavioral patterns, environmental perceptions, and knowledge of existing technologies.

Panopio (1989) believed that culture plays an important role in shaping and molding one's way of life. Eating habits, attitudes towards food, even taste, are culturally defined. Definitions of appropriate behavior are culturally agreed, and these differ from one group to another. Each society chooses the ways and means of behaving from a broad range of possibilities, which make up the community's way of life. The behavior of people can thus be understood in terms of their culture.

It must be noted that culture is subject to change. It may occur as a result of discoveries, inventions, and cultural borrowing. The acceptance of change depends on the exposure of the members of society to new ideas and ways through diffusion. (Panopio, 1989).

Moreover, it enables people to adjust to their physical and social environment. It also enables the members of society to develop ways of coping with the exigencies of nature as well as ways of harnessing their environment. However, the levels of participation of the members of a culture vary, depending on age, sex, occupation, or the demands of culture (Panopio, 1989).

Social Relationship

In a given society, it is observed that every part of it is continuous social relationship or interaction. Mac Donald (1994) stated that social interaction is a vital principle of society and no social life is possible without it. What affects and govern the social relationships are codes, norms, or standards.

Mac Donald (1994) further explained that the members of society are in constant social exchange and social relationship. The types of social relationships are competition, conflict, differentiation and cooperation.

Competition, as explained by Calugan (n.d.), is the process of seeking to monopolize a reward by surpassing all rivals. It is therefore a form of opposition or struggle. The aim is to surpass the opponent in achieving the goal. Mac Donald cites that when the struggles for goal become violent, in the attempt to neutralize hurt, or do away with the opponent, it becomes conflict. War is the worst form of conflict. Cooperation is the reverse of conflict when parties cooperate; they join forces, efforts, and talents to achieve their goal. Differentiation is related to the division of labor in society.

Formation of Cultural Discrimination

Eckert (2006) states that stereotypes are fixed impressions, exaggerated or preconceived ideas about particular social groups, usually based solely on physical appearance.

It is an undesirable belief that can be changed through education and/or familiarization.

There are also positive stereotypes and Tidang (2005) recommended in her research that positive stereotypes must be maintained between the Ibaloi and Kankana-ey respondents. However, Eckert (2006) believed that even positive stereotypes are harmful to those they target. Just like negative stereotypes, it results in negative self-image, stress, mental illness, pressure to conform, and ineffective intercultural interactions.

Racial stereotypes are exaggerated or oversimplified characterizations of appearances, personality and behavior of a group of people. Some cases of group

mistreated are based primarily on cultural differences but also involve prejudice based on racial stereotypes (Calvalli-Sforza, 2005).

The human tendency to form stereotypes is one cause of prejudice and racism. Prejudice is the preconceived attitudes or opinions either favorable or unfavorable about other people (Anonymous, n.d.).

One form of prejudice is racism. It is based on perceived physical difference and usually refers to unfavorable or hostile attitude toward people perceived to belong to another race. It usually results in a belief in the superiority of one's own race (Calvalli-Sforza, 2005).

Mc Donald et al., (1994) stated that when different peoples come to live together, some assume a dominant position and the others are relegated to a subordinate status.

The attitude that one's culture is best or better than the other is called ethnocentrism. Ethnocentrism contributes to the integrity of culture because it affirms people's shared beliefs and values in the face of other, often contradictory, beliefs and values held by people of other cultural backgrounds (Calugan, n.d.) If carried to extremes, it is very harmful since it may cause prejudice, automatic rejection of ideas from other cultures and even persecution of other groups (World Book Encyclopedia, 2005).

The feeling of ethnocentrism is a matter of training and socialization. It is visible among people who spent most of their lives in their own place and have little contact with their people of different culture (Mc Donald et al., 1994).

It is observed that human sufferings are due mainly from racial discriminations.

Calugan (2005) cites the World War II situation, wherein German Nazis imprisoned about seven to eight million people, mostly European Jews. By 1945, they

murdered about six million of inmates by firing squads, starvations, or experiments carried out by German doctors and scientist.

Also, in South Africa in the 20th century, a system of enforced racial segregation known as apartheid caused blacks and so-called coloured people to suffer severe mistreatment, violence, and even death of a ruling white population (Cavalli-Sforza, 2005).



METHODOLOGY

Locale and Time of the Study

The study was conducted at the Municipality of Conner, a third class municipality in the province of Apayao, Philippines. It is considered as the most populated area among the seven municipalities of the said province with a total population of 20, 420 people.

Moreover, it has a total area of 91,384.24 hectare (as of 2006 Cadastral Survey) composing of 21 barangays namely Allangingan, Buluan, Caglayan, Calafug, Cupis, Daga, Guinamgamman, Karikitan, Katablangan, Malama, Manag, Nabuangan, Paddaoan, Puguin, Ripang, Saccpil, Talifugo, Banban,Guinaang, Ili, and Mawegui. The place is populated with different tribal groups-the Ilocanos, Ibanags, Malauegs and Isnegs.

Respondents of the Study

There were 12 respondents each from the Ilocano, Ibanag, and Malueg tribes who are migrants of Conner, Apayao. The 12 respondents were further divided into two groups: six adults (3 males, 3 females) and six minors aged 13-17 (3 males, 3 females). The equal representation of sexuality is necessary to get the different perception of male and female towards their counterpart.

The communication exposure profile and educational attainment of the respondents were also taken into account given that these factors affect the acceptance or misconceptions of other's culture.



Figure 1. Map of Apayao Province showing the locale of the study

Moreover, individual variations were attributed to environmental influences like poor home background, lack of nutrition, low economic status, and low cultural level. This affects the readiness of an individual to learn (Henry, 1998).

Data Collection

The researcher used the interview schedule. The researcher guided the respondents in answering. The English version of the interview schedule was translated to the lingua franca of the tribe.

Survey on the level of agreement was conducted to corroborate the validity of the Ilocano, Ibanag and Malaueg tribe's perceptions toward the Isnegs.

Data Gathered

The data gathered include the socio-demographic and communication exposure profile of the respondents, and the different stereotypes of the Ilocano, Ibanag, and Malaueg tribes about the Isnegs of Conner, Apayao. The level of agreement of the Isnegs to these stereotypes was also gathered.

Data Analysis

The data gathered were consolidated, tabulated and analyzed using frequency counts, averages, and percentages (descriptive statistics).

RESULTS AND DISCUSSION

Socio-demographic Profile of the Respondents

The characteristics of the Malaueg, Ilocano, and Ibanag respondents are presented in Table 1. Half of the Malaueg, Ilocano, and Ibanag respondents were under the age bracket 13-19.

The age of the respondents was considered since it may affect their perception/knowledge on the culture of the other tribe.

There was an equal number of female and male respondents. This is in consonance with Tidang's (2005) study that males could stereotype female and vice versa regardless of cultural affiliation.

Through education, undesirable perceptions are changed. Thus, the educational attainment of the respondents was considered in the study.

The table presents that almost all of the respondents had formal education. Eight (66.66%) Malaueg, five (41.66%) Ibanag and six (50%) Ilocano respondents reached at least college education. Among all of the respondents, only two got as far as the elementary level.

As to the respondents' occupation, 33.3% of the Malaueg respondents were government employees (DAR, barangay health workers), 8.3% from the Ilocano tribe and 25% from the Ibanag tribe. Half of the respondents were minors. Further, 58.3% of the Malaueg, and 50% of the Ilocano and Ibanag respondents were currently studying when this study was conducted.

Table 1. Socio-demographic profile of the Malaueg, Ilocano, and Ibanag respondents

CHARACTERISTIC	MALAUEG		ILOCANO		IBANAG	
	N=12	%	N=12	%	N=12	%
Age bracket						
13-19	6	50	6	50	6	50
20-26	1	8	3	25	1	8.3
27-33	2	1	2	17	2	16.7
34-40	1	8	1	8	-	-
41-47	2	17	-	-	1	8.3
48-54	-	-	-	-	2	16.7
Sex						
Female	6	50	6	50	6	50
Male	6	50	6	50	6	50
Educational Attainment						
Elementary Level/ Graduate	1	8.33	-	-	1	8.33
High School Level/ Graduate	2	16.66	7	58.33	5	41.6
College Level/ Graduate	8	66.66	5	41.66	6	50
Vocational Course	1	8.33	-	-	-	-
Occupation						
Government employee	4	33.3	1	8.3	3	25
Private	1	8.3	4	33.3	3	25
Student	7	58.3	6	50	6	50
Unemployed	-	-	1	8.3	-	-

Communication Exposure Profile of the Respondents

Table 2 shows the communication profile of respondents. Newspapers, books, and magazines are among the top three printed materials that the respondents read. Almost half of the Ilocano (6) and the Malaueg (7) respondents read weekly while majority of the Ibanag (11) respondents read on a daily basis.

News ranks first among the television programs viewed by Malauegs and Ibanags. In contrast, drama program ranks first for the Ilocano tribe. Half of the Malauegs watched daily and nine of Ibanags practice the same. There were three of the Ilocano respondents who watched daily, half (6) of them watched weekly.

The table further shows that news was the most preferred radio program of all the respondents and majority of the respondents (6 from the Malaueg, 10 from the Ilocano and another 10 from the Ibanag respondents) listen to news everyday.

Communication exposure can affect the perception of the respondents. The cultivation theory explains that mass media cultivate a perception of reality, so people who consume the mass media extensively share those views more than mild or moderate media users (Whitaker, 2002).

Stereotypes Against the Isnags and the Bases for These Stereotypes as Perceived by the Ilocanos, Ibanags, and Malauegs

The stereotypes on Isnags as perceived by the Ilocano, Ibanag and Malaueg tribes are taken through personal interviews. It is categorized into: courtship, wedding traditions/marriage customs, child rearing, kinship and relationship with other people, death traditions, food and drink preferences, and livelihood activities. These were presented in table 3.

Table 2. Communication exposure profile of the Malaueg, Ilocano, and Ibanag respondents

CHARACTERISTIC	MALAUEG (12)	ILOCANO (12)	IBANAG (12)	TOTAL
PRINTED MATERIALS (Preferences*)				
Newspaper	10	6	10	26
Books	9	9	4	22
Magazine	8	6	4	18
Comics	4	2	4	10
Others (booklet, leaflet)	1	4	2	8
Frequency of reading				
Everyday	4	4	11	19
Weekly	7	6	1	14
Monthly	1	1	-	2
Never	-	1	-	1
TELEVISION (Segment preferences*)				
News	9	6	1	16
Drama/telenovela	8	8	2	18
Science programs	5	4	3	12
Others	-	-	4	4
Frequency of watching				
Everyday	6	3	9	18
Weekly	4	6	3	13
Monthly	-	-	-	-
Never	2	3	-	5
RADIO (Segment preferences)				
News	10	10	9	20
Drama	7	7	4	18
Science programs	6	4	5	14
Others(music)	5	1	0	6
Frequency of watching				
Everyday	6	10	10	26
Weekly	5	0	2	7
Monthly	-	1	-	1
Never	1	1	-	2

Multiple response *

Courtship and Marriage. The respondents considered the Isnegs' courting and wedding ceremonies to be expensive. The respondents claim that courting an Isneg requires presents and dowries are compulsory. In addition, the statement "Ada gusi yu?" (Do you own "gusi") is asked by Isnegs when they are courted. *Gusi* is an antique jar that signifies high social status. The mentioned statement is counterpart of "Ay waday elf mo?" (Do you own an elf?), which is a stereotype for Kankana-eyes as found by Tidang (2005). Moreover, intimidation is visible and it is also believed that the Isnegs use their social status in courting (I'm richer than you are).

They further view Isnegs to be fond of fines since marrying an Isneg with unmarried older siblings requires payment. Indemnity is also imposed when an Isneg student gets married. It is because the student's future is ruined. It is also believed that the bride's relatives would ask for cash or things from the future in-laws as compensation for raising the bride. This tradition is called "pinagsusuan", "pinag-ubaa". The money however, will not be given to the couple, instead it will go to the relatives of the bride. Some Malauegs perceive this to be unethical, saying that it is the responsibility of every parent to raise their own children, and that they should not expect any payment for doing their responsibility.

The respondents say that female Isnegs insist on wearing gowns, adding further to the expense for the marriage.

Respondents also say that Isnegs get married at very young age and they (Isnegs) do not think of their future.

Child Rearing. The two stereotypes on this category are contradictory to each other. Some (27%) describe Isnegs as responsible parents and some (63.89%) think they

are irresponsible.

Malauog respondents perceived that many of the Isneg children are malnourished. At age 3, the child must help their parents in household chores. They also assumed that Isneg parents cannot sustain the needs of their children. They think that parents do not send their children to college, and they do not go to medical doctor for check-up or medical needs. Instead, they go to the quack doctors.

The Ilocano respondents believed that Isneg parents and their children are not well-educated so they prefer living in the remote areas.

In like manner, the Ibanag respondents think that Isnogs cannot guide their children, they do not help them in their assignments and they do not encourage them to go to school. The Isnogs are also perceived to be lazy in terms of schooling since they do not look for scholarship programs and they even drop or fail their subjects even if they are already scholars.

Kinship and Relationship with Other People. Three stereotypes arouse from this category. Isnogs are assumed to be revengeful, envious and secluded.

The respondents (55.56%) said that they require payment (of some sort) from the people who hurt them. Once they get hurt, they will exact revenge immediately. Contradicting one of them means contradicting the whole tribe. Respondents said that killing is easy for Isnogs.

Regarding kinship, Reynolds and Grant (1973) stated that members of the same kinship group rally to support for a kin in almost any situation at any cost.

Respondents (25%) claimed that they do not socialize with other groups. This is because they are envious of what other people have. This is often times the start of a lot of disagreements which may lead to killing incidents.

Death traditions. According to the Maluaeg and Ibanag respondents, Isnegs are superstitious when it comes to death ceremonies. Isnegs do the “besnag” (slapping of legs during funeral because they believed that it will bring good luck to the bereaved family and whatever good luck that shall fall on to the family will compensate their loss.

They also cry profusely during the wake to call on the spirit of the dead and ask for forgiveness for any wrongdoing they have done while the dead was still living.

Food and Drink Preferences. All of the respondents thought that the Isnegs love chili or spicy foods. Chili is always present during meal time. Ilocanos thought that Isnegs know little in cooking since they simply boil all of their viands.

The Malauegs considered Isnegs as people who were fond of eating delicious foods and they go to the city just to buy meat. In addition, some of the respondents said that Isnegs love foul-smelling foods.

Clothing and Ornaments. The respondents thought that Isnegs were materialistic. This is because they imitate the latest fashion and they are selective of clothes they wear.

Production and Livelihood. Generally, the respondents had negative stereotypes against Isnegs on the livelihood category. Malaueg and Ilocano respondents assumed that most of the Isnegs are lazy. The Isnegs do not cultivate their lands and they prefer living in the mountains. The Isnegs were also known to practice “mamaya na” habit and crab mentality. Malaueg respondents mentioned that their laziness cause many male Isnegs to stay single because they cannot provide dowries.

Isnegs do not have concern for mothers who just gave birth because they let them do heavy works like pounding of rice.

Table 3. Stereotypes against Isnegs

STEREOTYPES	MALAUEG		ILOCANO		IBANAG		TOTAL	
	N=12	%	N=12	%	N=12	%	N=36	%
Courtship and Marriage								
Courting/marriage are expensive.	12	33.3	9	25	7	19.44	28	77.78
Intimidation is visible.	-	-	-	-	6	16.67	6	16.67
Marriage occurs at a young age.	1	2.78	1	2.78	6	16.67	8	22.22
Child Rearing								
Isnegs work hard to support their family.	4	11.11	3	8.33	3	8.33	10	27.78
Isneg parents are irresponsible.	8	22.22	8	22.22	6	16.66	22	61.11
Kinship and Relationship with Other People								
Isnegs are revengeful.	8	22.2	3	8.33	9	25	20	55.56
They are envious	2	5.56	3	8.33	1	2.78	6	16.67
They don't socialize with other groups.	-	-	3	8.33	6	16.66	6	16.67
Death Traditions								
Isnegs are superstitious.	6	16.67	5	13.89	5	13.89	11	30.55
Their death ceremony is expensive and laborious	4	11.11	1	2.78	1	2.78	6	16.67
Food and Drink Preferences								
Isnegs love spicy foods	12	33.33	8	22.22	8	22.22	28	77.78
Isnegs are fond of delicious foods.	5	3.89	1	2.78	1	2.78	7	19.44
Isnegs know a little in cooking.	-	-	3	8.33	-	-	3	8.33
Isnegs love foul-smelling foods.	6	16.67	-	-	1	2.78	7	19.44
Clothing and Ornaments								
Isnegs are materialistic.	2	5.56	3	8.33	-	-	5	13.89
Production and Livelihood								
Isnegs are lazy.	11	30.56	7	19.44	7	19.44	25	69.44
Isnegs don't aim high. They are not ambitious	4	11.1	3	8.33	11	30.56	18	50.00

On one hand, the Ibanags presumed that Isnegs prioritized their vices more than anything else; they do not aim high so they stay poor, and they produce just enough food for their family. Lastly, they thought that the Isnegs depend much on their pensions. If an Isneg is receiving a pension, he/she will no longer work at anything that would alleviate his living condition.

Socio-demographic Profile of the Isnegs

Twenty five Isneg respondents participated in a survey questionnaire to validate the gathered stereotypes/perception and to rate their level of agreeability. Table 4 presents the socio-demographic profile of the respondents. As shown in the table, 32% is clustered under 20-26 years old followed by age brackets 24-32 (28 %), 33-41 (24 %), 42-50 (8 %), 51-59 (4%) and 60-68 (4%).

Moreover, among the respondents, majority (64%) is females and 36 % are males. Unlike the Ilocano, Ibanag, and Malaueg respondents, the Isneg's gender is not controlled.

It was observed that more than half (52%) of the Isneg respondents are vocational graduates and 8% reached college. Twenty percent (20%) are elementary level/graduate and another 20% are high school level/graduate. Only two (8%) did not finish elementary education.

Further, 16% are students, 32% are unemployed and 28% are government employees and 24 % are self-employed or privately employed as shop/retail store owner, farmers, carpenters, etc.

Table 4. Socio-demographic profile of the Isnegs.

CHARACTERISTICS	NUMBER (N=25)	PERCENTAGE (%)
Age Bracket		
15-23	8	32
24-32	7	28
33-41	6	24
42-50	2	8
51-59	1	4
60-68	1	4
Sex		
Female	16	64
Male	9	36
Educational Attainment		
Elementary Level/Graduate	5	20
High School Level/Graduate	5	20
College Level/Graduate	2	8
Vocational Course	13	52
Occupation		
Government Employee	7	28
Private	6	24
Student	4	16
Unemployed	8	32

Level of Agreement of the Isnegs

Tables 5 and 6 explain the stand of the Isnegs regarding the stereotypes received from other group.

Table 5 shows the level of agreeability on the different stereotypes perceived by the Ilocano, Ibanag, and Malauog respondents. The stereotypes having the greater mean are agreed to a mean of 1.0-1.79 is strongly disagreed; 1.80-2.59 indicates that the perceived stereotype is slightly disagreed; 2.60-3.39 is undecided upon; 3.40-4.19 is slightly agreed and stereotype with a mean of 4.20-5.0 is strongly agreed.

The category of the stereotypes whether negative, neutral, or positive is presented in Table 6. The categorization is based on the Isnegs' responses. It is accepted as positive if the mean is 2.34-3.0, neutral if the mean is 1.67-2.33, and negative if the mean is 1.0-1.66.

Courtship and marriage. As to courtship and marriage, Isnegs slightly agreed on the issue that their traditions are expensive. This is said to be a neutral stereotype. Isnegs are undecided of the other two stereotypes: intimidations are visible, marriage occurs are young age. Both are negative stereotypes

Child rearing. One of the stereotypes on this category is considered to be positive and the other is negative. Isnegs strongly agree (4.50) that they work hard to support their families. On the contrary, they strongly disagree (1.52) on the stereotype that they are irresponsible when it comes to child rearing. The first stereotype was considered positive while the latter is negative.

Kinship and relationship with other people. In like manner, the respondent of this study viewed that every Isneg is involved in their occasions. The table shows that this

perception is undecided upon by Isnegs and is regarded as neutral.

There are three negative stereotypes. The statement 'killing is easy' is slightly disagreed and is deemed to be neutral by Isnegs. Keesing (1962) said that leadership in the Isneg society is attained by virtue of one's bravery, wisdom and skill as a warrior. The more heads a warrior takes, the more his influence grows. In like manner, an Isneg respondent mentioned that killing is part of the traditional culture which had been abolished long ago because of the cross-cultural exchange.

Furthermore, the stereotypes that they are envious, secluded or they do not socialize with other groups are slightly disagreed and these are regarded as negative.

Death traditions. The stereotypes that Isnegs are superstitious are slightly agreed. It is characterized as neutral since it has a mean of 2.00. The stereotype that their death ceremony is expensive and laborious has a mean of 2.00 and it is slightly disagreed upon.

Food and drink preferences. Only one out of four stereotypes is positive however, Isnegs are undecided yet whether to agree or disagree. The neutral stereotypes include: Isnegs are fond of delicious foods; they know a little in cooking; and Isnegs loves foul-smelling foods.

Clothing and ornaments. This category has the least stereotype. There is only one stereotype which is Isnegs are materialistic. As to its characteristics, it has a mean of 1.50 which means it is a negative stereotype. This is slightly disagreed upon by Isnegs.

Production and livelihood. All of the stereotypes on the livelihood activities have negative means like 1.31 and 1.41 which are strongly opposed by Isnegs.

Table 5. Level of agreement of the Isneg respondents on the stereotypes

STEREOTYPES	5	4	3	2	1	N	MEAN	DESCRIPTION
Courtship and Marriage								
Courtship and marriage are expensive.	4	12	6	2	1	25	3.64	Slightly agreed
Intimidation is visible.	1	6	9	2	2	20	3.10	Undecided
Marriage occurs at a young age.	4	3	3	4	7	21	2.67	Undecided
They are fond of indemnities.	3	2	10	5	5	25	2.72	Undecided
Child Rearing								
Isnegs work hard to support their family.	18	3	1	1	1	24	4.50	Strongly agreed
Isneg parents are irresponsible.	0	0	5	2	16	23	1.52	Strongly disagreed
Kinship and Relationship With Other People								
Isnegs are revengeful	3	4	5	4	8	24	2.58	Slightly disagreed
They do not socialize with other tribal groups.	5	1	2	1	14	23	2.17	Slightly disagreed
They are envious	3	1	1	4	11	20	2.05	Slightly disagreed
Death Traditions								
Isnegs are superstitious	11	4	4	3	1	23	3.91	Slightly agreed
Their death ceremony is expensive and laborious	2	3	1	6	11	23	2.09	Slightly disagreed
Food and Drink Preference								
Isnegs loves spicy foods.								
They are fond of delicious foods.	8	4	1	6	5	24	3.17	Undecided
They know a little in cooking	5	4	5	4	5	24	3.00	Undecided
Isnegs loves foul-smelling foods	1	2	7	7	6	23	2.35	Slightly disagreed
	5	2	6	4	7	24	2.75	Undecided
Clothing and Ornaments								
Isnegs are materialistic.	1	3	3	4	10	21	2.10	Slightly disagreed
Livelihood Activities								
Isnegs are lazy	1	1	2	4	16	24	1.63	Strongly disagreed
They do not aim high	0	1	6	1	16	24	1.67	Strongly disagreed

Table 6. Characteristics of the stereotype as perceived by the Isneg respondents.

STEREOTYPES	3	2	1	N	MEAN	DESCRIPTION
Courtship and marriage						
Courtship and marriage are expensive.	5	9	8	22	1.86	Neutral
Intimidation is visible.	4	3	14	21	1.52	Negative
Marriage occurs at a young age.	3	7	11	21	1.62	Negative
Child rearing						
Isnegs work hard to support their family.	18	2	2	22	2.73	Positive
Isneg parents are irresponsible.	0	8	14	22	1.36	Negative
Kinship and Relationship with Other People						
Isnegs are revengeful	3	8	10	21	1.67	Neutral
They don't socialize with other tribal groups.	2	3	17	22	1.32	Negative
They are envious.	1	4	14	19	1.42	Negative
Death traditions						
Isnegs are superstitious	6	10	6	22	2.00	Neutral
Their death ceremony is expensive and laborious.	5	12	5	22	2.00	Neutral
Food and drink preference						
Isnegs loves spicy foods.	15	5	2	22	2.60	Positive
They are fond of delicious foods.	7	9	6	22	2.05	Neutral
They know a little in cooking	3	13	6	22	1.86	Neutral
Isnegs love foul-smelling foods	4	8	10	22	1.73	Neutral
Clothing and ornaments						
Isnegs are materialistic.	2	6	12	20	1.50	Negative
Production and Livelihood						
Isnegs are lazy	2	3	17	22	1.31	Negative
They don't aim high	2	5	15	22	1.41	Negative

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted to gather the perceptions of other tribes toward the Isneg group. The perceptions/stereotypes were gathered from Maluaegs, Ilocanos, and Ibanags who are residing in Conner, Apayao at the time of the study. The data were gathered through personal interviews. Isnegs were then asked to rate their level of agreement to the stereotypes.

The stereotypes were classified into: courtship, wedding traditions/marriage customs, child rearing, kinship, death traditions, food and drink preferences, clothing and ornaments and livelihood activities.

Three stereotypes were obtained from the courtship category, eight from the wedding traditions/marriage customs category, six from the child rearing category, seven from the kinship category, four from death traditions category, six from the food and drink preferences, three from clothing and ornaments and nine from the livelihood category.

Most of the stereotypes from the Ilocano, Ibanag and Maluaeg group are negative and these are strongly opposed by the Isneg participants. Only one stereotype was agreed upon under courtship/wedding, child rearing, and under the food and drink categories

The Isnegs disagreed to all stereotype on the clothing and ornaments, and livelihood, but they agreed to the two stereotypes on death traditions.

Conclusions

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

1. most of the respondents had formal education or had reached at least secondary level and most are employed;
2. the gathered stereotypes on Isnegs from the different tribal groups have similarities;
3. usually, the negative stereotypes perceived by the Malaueg, Ilocano, Ibanag respondents were strongly disagreed upon by the Isnegs; and
4. some of the stereotypes are based mainly from past events, or past practices and observations.

Recommendations

The researcher recommends the following:

1. Cultural presentations (stage plays, dances), forums and other educational means regarding the culture of any tribe should be observed to educate people further about their origin, practices and personality, so as to avoid stereotyping.
2. Negative stereotyping must be minimized or avoided if not totally eradicated.
3. A similar study should be carried out in other tribal communities to widen the understandings on the stereotypes and its effect to the development of a community.

4. A follow-up research should be conducted regarding the effects of the perceived stereotypes in information dissemination or the communication practices in the locality.



LITERATURE CITED

- ANONYMOUS.n.d. Historical Background: Ethnography of the Major Ethnolinguistic Groups in the Cordillera
- ANONYMOUS.n.d.Racial Discrimination. Retrieved on October 22, 2007 from <http://www.obh.hu/nekh/en/cases/oktat2.htm>.
- ANSWERS COPORATION, 2006. Ethnic Groups of Insular Southeast Asia: Philippines and Formosa. Retrieved on September 20, 2006 from http://literalno4.tripod.com/isneg_frame.html.
- AXELSON, R. 1998. General Anthropology, Society, in Relation to Human Behavior. New York: Ronald Press Company.
- BADUEL, C.M. 1992. Social Philosophy. Angeles University Foundation Printing Press
- BRAID, F. R. 1993. Social Responsibility in Communication Media. Katha Publishing Co., Inc.
- CALDEZ, E. 2005. Fanaticism or Faith in Crucified Christ? Inquirer Northern Luzon. Retrieved on September 29, 2006 from http://news.inq7.net/regions/index.Php?index=2&story_id=31400&col=36
- CALUGAN.n.d. Social Science 12 Student Handbook: Society and Culture with Family Planning. BSU, La Trinidad, Benguet
- CCP Encyclopedia, 2006. Peoples of the Philippines. Retrieved on September 20, 2006 from <http://www.answers.com/topic/tribal-groups-of-the-phillipines>.
- FININ, G. 2005. The Making of the Igorot: Ramut ti Panagkaykaysa Dagiti taga Cordillera.
- MAC DONALD, F. et al. 1995. Sociology Focus on the Philippines (3rd ed.) Quezon City Philippines: Ken Incorporated.
- MAGUIGAD, P. et al. 2005. Fundamentals of Sociology and Anthropology with Introduction to Family Studies.
- RUBINO, CARL. 1998. Ilocano Phrasebook and Dictionary. New York: Hippocrene Books. Pp. 7-8.
- RUBINO, CARL. 2000. Ilocano Grammar and Dictionary. Honolulu: University of Hawaii Press. Retrieved on March 19, 2008 from <http://iloko.tripod.com/Ilocano.html>

TIDANG, A. 2004. Participatory Message Development as Strategy in Gathering Information. BS Thesis. BSU, La Trinidad, Benguet.

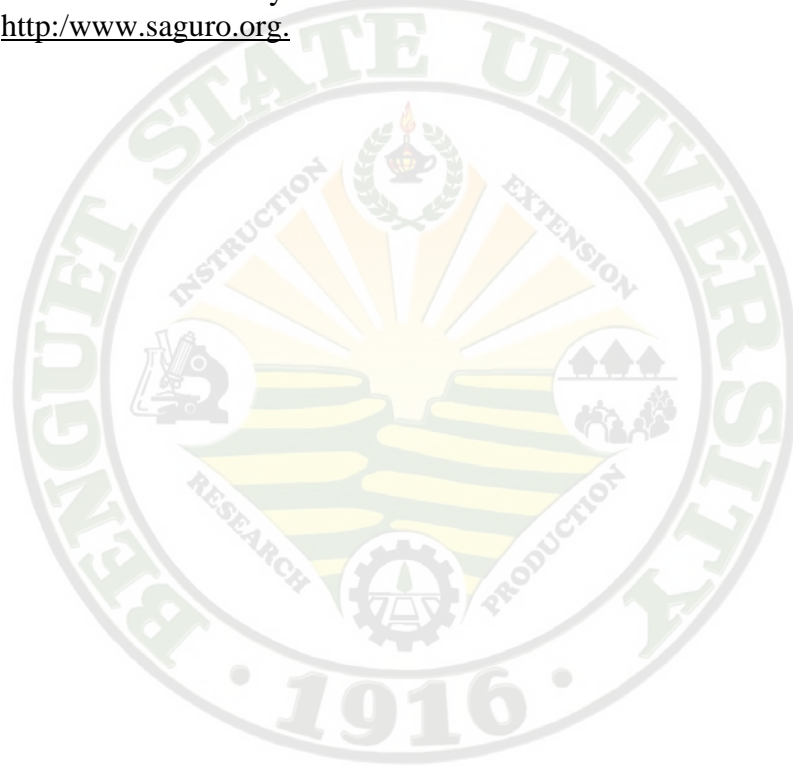
WIKIPEDIA.n.d. The Ilocano People. Retrieved from http://en.wikipedia.org/wiki/Ilocano_people

WIKIPEDIA.n.d. Perception and Reality. Retrieved October 16, 2007, from <http://en.wikipedia.org/wiki/Perception>

WILSON, L. 1947. Apayao Life and Legends. Baguio Southeast Asia Institute.

WORLD BOOK ENCYCLOPEDIA. 2005. Culture and Society.

ZAPATA. 2004. Cultural Identity and Discrimination. Retrieved on October 25, 2007 from <http://www.saguro.org>.



APPENDIX A

INTERVIEW SCHEDULE FOR THE ILOCANO, IBANAG, AND MALAUEG TRIBE

I. Socio-demographic Profile

Name: _____

Age: _____

Sex: _____

Educational Attainment:

_____ Elementary Level

_____ Elementary Graduate

_____ High School Level

_____ High School Graduate

_____ College Level

_____ College Graduate

_____ Finished Vocational Course

Occupation: _____

Tribal Affiliation of Mother: _____

Tribal Affiliation of Father: _____

II. Communication Exposure Profile

1. I love reading

_____ Newspaper	_____ Comics
_____ Magazines	_____ Not reading at all
_____ Books	_____ Others

I read

_____ Everyday	_____ Monthly
_____ Weekly	_____ Not reading at all

2. I love watching

_____ Science programs	_____ Drama/Telenovelas
_____ News	_____ Others

I watch

_____ Everyday	_____ Monthly
_____ Weekly	_____ Not watching at all

3. I love listening to

_____ Science programs	_____ Drama/Telenovelas
_____ News	_____ Others

I listened to radio

_____ Everyday	_____ Monthly
_____ Weekly	_____ Not listening at all

III. Questions

1. What are your stereotypes against Isnegs as to the following categories?

- Courtship

- Wedding traditions/marriage customs

- Child rearing

- Kinship

- Death traditions

- Food and drink preferences

- Clothing and ornaments

- Livelihood activities

2. How did you come up with those stereotypes?

APPENDIX B

SURVEY QUESTIONNAIRE FOR ISNEGS

I. Socio-demographic Profile

Name: _____

Age: _____

Sex: _____

Educational Attainment:

_____ Elementary Level _____ Elementary Graduate

_____ High School Level _____ High School Graduate

_____ College Level _____ College Graduate

_____ Finished Vocational Course

Occupation: _____

Tribal Affiliation of Mother: _____

Tribal Affiliation of Father: _____

II. Agreement Level on the Perceived Stereotypes

5- I strongly agree (absolute)

4- I slightly agree (case-to-case basis)

3- I am undecided (cannot determine if I agree or not)

2- I slightly disagree (case-to-case basis)

1- I strongly disagree (absolute)

The following are perceptions of some individuals from the Ilocano, Ibanag, and Malaueg tribes. If you belong to the Isneg tribe please check the box using the code above.

Stereotypes against Isnegs as perceived by other tribes					
	5	4	3	2	1
COURTSHIP AND MARRIAGE					
Courting/marriage are expensive.					
Intimidation is visible					
Marriage occurs at a young age					
CHILD REARING	5	4	3	2	1
Isnegs work hard to support their family					
Isneg parents are irresponsible					
KINSHIP AND RELATIONSHIP WITH OTHER PEOPLE	5	4	3	2	1
Isnegs are revengeful					
They are envious					

They don't socialize with other tribal groups					
DEATH TRADITIONS	5	4	3	2	1
Isnegs are superstitious					
Their death ceremony is expensive and laborious					
FOOD AND DRINK PREFERENCES	5	4	3	2	1
Isnegs love spicy foods					
Isnegs are fond of delicious foods					
Isnegs know a little in cooking					
Isnegs love foul-smelling foods					
CLOTHING AND ORNAMENTS	5	4	3	2	1
Isnegs are materialistic.					
PRODUCTION AND LIVELIHOOD	5	4	3	2	1
Isnegs are lazy					
Isnegs don't aim high. They are not ambitious					

Please indicate by checking the box if you think the perceptions are positive, negative, or neutral.

Stereotypes as perceived by Ilocano, Ibanag, Malaueg			
	positive	neutral	negative
COURTSHIP AND MARRIAGE			
Courting/marriage are expensive.			
Intimidations are visible			
Marriage occurs at young age			
CHILD REARING			
Isnegs work hard to support their family			
Isneg parents are irresponsible			
KINSHIP AND RELATIONSHIP WITH OTHER PEOPLE			
Isnegs are revengeful			
They are envious			
They don't socialize with other tribal groups			
DEATH TRADITIONS			
Isnegs are superstitious			
Their death ceremony is expensive and laborious			
FOOD AND DRINK PREFERENCES			
Isnegs love spicy foods			
Isnegs are fond of delicious foods			
Isnegs know a little in cooking			
Isnegs love foul-smelling foods			
CLOTHING AND ORNAMENTS			
Isnegs are materialistic.			
PRODUCTION AND LIVELIHOOD			
Isnegs are lazy			
Isnegs don't aim high. They are not ambitious			

APPENDIX C

STEREOTYPES AGAINST ISNEGS AND ITS BASES

STEREOTYPES	BASES
Courtship and Marriage	
Courting/marriage are expensive.	<p>The statement <i>Ada gusi yu?</i> is asked when Isnegs are courted.</p> <p>Females insist on wearing wedding gown.</p> <p>Isnegs are not contented in simple means of wedding celebration.</p> <p>Dowries/gifts are compulsory</p> <p>Isnegs claim for anything intended for the relatives instead of the couple.</p> <p>Their effort in raising their daughter is compensated by payment.</p>
Intimidation is visible.	They use their social status in courting
Marriage occurs at a young age.	
Child Rearing	
Isnegs work hard to support their family.	
Isneg parents are irresponsible.	<p>Isneg children are malnourished.</p> <p>Isneg parents don't help in the assignments of their children. They don't encourage them to go to school.</p> <p>The needs of the children are not sustained.</p> <p>Isneg parents and their children are not educated.</p> <p>They don't let there sick child be checked by medical doctors.</p> <p>Upon reaching high school, most of them drink liquor and are not prohibited of it.</p>
Kinship and Relationship with Other People	
Isnegs are revengeful.	<p>Most of their misunderstandings are due to their crab mentality.</p> <p>Killing is easy for them.</p> <p>Payment is required if they get hurt.</p> <p>Contradicting one of them means contradicting all of them.</p> <p>The offender of his family will get hurt when indemnities are not paid.</p>

They are envious	They envy an individual, or a family that is financially superior than they are.
They don't socialize with other groups.	
Death Traditions	
Isnegs are superstitious.	Isnegs overact in crying. They perform <i>besnag</i> (hard slapping of legs) which will give them good luck.
Their death ceremony is expensive and laborious.	
Food and Drink Preferences	
Isnegs love spicy foods	Isnegs are fond of eating chili even if it causes gastritis
Isnegs are fond of delicious foods.	Isnegs go the city only to buy meat.
Isnegs know a little in cooking.	
Isnegs love foul-smelling foods.	
CLOTHING AND ORNAMENTS	
Isnegs are materialistic.	
Isnegs imitate the latest fashion.	
They are vain and selective with clothes they wear.	
Production and Livelihood	
Isnegs are lazy.	Isnegs are industrious but most of them are indolent. Isnegs don't cultivate their lands. The Isnegs depend on their pensions. Males don't wash clothes and females do heavy task. Isnegs prioritize their vices. Isneg pensioners depend much on their pensions. Due to their laziness, males stayed single because they can't offer dowries.
Isnegs don't aim high. They are not ambitious	They prefer living in rural areas. They don't give value to education and they drop their schooling even if they are grantees and scholars Isnegs produce just enough food for their family.

CA-UR Form 9

Benguet State University
COLLEGE OF AGRICULTURE
La Trinidad, Benguet

March 24, 2008

Date

APPLICATION FOR MANUSCRIPT ORAL DEFENSE

Name: Jovalyn P. Kilbas

Degree: (Major Field): Bachelor of Science in Development Communication
(Development Journalism)

Title of Research: Stereotypes of the Ilocanos, Ibanags, and Malauegs on the Isnegs of
Conner, Apayao

Date and Time of Defense: January 30, 2008; 10:15 am

Place of Defense: AC 209, CA Theater, College of Agriculture

Endorsed: Marife D. Carpio
Adviser and Chairperson, Advisory Committee
(Printed Name & Signature)

Approved: Anna Liza B. Wakat Maria Luz D. Fang-asan
Member, Advisory Committee Member, Advisory Committee
(Printed Name & Signature) and Department Chairperson
(Printed Name & Signature)

RESULT OF ORAL DEFENSE

Name and Signature	Remarks (Passed or Failed)
--------------------	----------------------------

<u>Marife D. Carpio</u> Adviser and Chairperson, Advisory Committee	
--	--

<u>Anna Liza B. Wakat</u> Member, Advisory Committee	
---	--

<u>Filmore Y. Awas</u> Member, Advisory Committee	
--	--

<u>Maria Luz D. Fang-asan</u> Member, Advisory Committee and Department Chairperson	
---	--

Copy Furnished:

Adviser
Members of Advisory Committee
Department Chairperson
College Secretary