

## **BIBLIOGRAPHY**

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## **ABSTRACT**

Communication plays a significant role in a community because every community has its own story to tell. Each of the residing individuals entails and encompasses unique characteristics. Communication is a means of promoting unity and it creates and maintains the sense of self or identity. Emergence of sharing among the community can give way to the establishment of linkages and at the same time, contribute to the promotion of the present indigenous knowledge, systems, and practices (IKSP) being observed in the community.

Community communication, on the other hand, is a process where a group of people interact and share certain things as a group. Many factors may affect the identity of the participants and their degree of adhesion such as intent, belief, resources, preferences and needs.

Some residents of Kadaclan, Barlig, Bontoc, Mt. Province flocked to Baguio City in search for a greener pasture. The migrants resided with their relatives who

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came before them. As years passed, the migrants grew in number and settled mostly in communities namely: Kadaclan Village, Loakan Proper, San Luis, Quezon Hill and Kias. But these natives in the city had been tracing their paths back to their ‘kailians’ in the city by keeping the connection with them through community communication. Communities like these had been recognizing the role of communication for years.

Given the instances, the study was conducted. The study includes the sociodemographic profile of the respondents; history of community communication among the natives of Kadaclan residing in Baguio City; purposes of community communication; the communication process; challenges encountered; and the changes in the community communication process among the respondents residing in Baguio City.

The study was conducted from December 2012-January 2013 in Baguio City. The respondents were natives of Kadaclan, Mt. Province residing in Baguio City. The data in the study were gathered through site visitations, key informant interview and personal interview with the respondents using an interview schedule.

The study concluded that the natives of Kadaclan, Barlig, Mt. Province residing in Baguio City practice community communication they call ‘ub-ufon’ for a long time and everyone can be involved in ‘ub-ufon’. Most of the involved natives in ‘ub-ufon’ were adults and elders of the community then there will be no discrimination among them since everyone can participate and carry on the said process.

Further, natives in the city preferred personal communication among any other channel since the said practice was equated as a sign of respect that should not be lost.



However, modernization has caused challenges such as the use of electronic gadgets that affects the quality of the message and changes in the community communication.

Communicating with ‘kailians’ is a living gesture of the spirit of unity and cooperation among the ‘Ifialigs’ residing in the city of Baguio. The general impact and purpose of ‘ub-ufon’ leads to creating and maintaining identity, unity and the strengthening the bond of the community.

With the above findings, the researcher recommends that the natives of Kadaclan, Barlig residing in the city should continue to strengthen the practice of ‘ub-ufon’ because it is a way of exposing themselves of the old customs and traditions of the province. At the same time, they will be able to keep the spirit of a community though they were settled in different settings in Baguio City.

Further, most of the respondents recommend that adults and elders should encourage the younger generation to participate in communicating to other ‘kailians’ situated in other communities since the next generation is more comfortable using electronic gadgets and their interest does not concern much on the practice of ‘ubufon’. While the elders recommended that the practice of ‘ub-ufon’ may be adopted and valued as a part of the traditional life since the said practice is equated as a sign of respect that should not be lost.

Lastly, further studies may be conducted to support and document the efforts implemented by the natives of Barlig residing in the city to keep the spirit of community intact though distant in terms of geographical location.



## INTRODUCTION

### Rationale

Every individual revolves in a society or a group called community where intent, belief, resources, preferences, needs, risks, and a number of other conditions may be present and common, affecting the identity of the participants and their degree of cohesiveness.

A day will not pass without people interacting with different individuals each day of their lives. Transactions and interactions have been a practice even before various breakthroughs in technology emerged for easier information exchange. Simple greetings and gestures reinforce a message. Emails, text messages and calls are convenient ways by which a person can communicate these days. But no matter how and what people use to convey their messages, communication is undeniably indispensable.

Julian (2011) stated that communication is at the core of our humanness. How we communicate with each other shapes our lives and our world. Making effort to become more effective in interacting with persons from diverse backgrounds and by working at developing relationships based on mutual respect and sense of ethical fairness will inspire our chances of leading more fulfilling personal and professional lives.

Not only does communication cater to progress through persuading and motivating people but more of educating and informing through the transfer of one's knowledge and beliefs to another individual. One gains power with knowledge generated from one's own experiences and his environment. Therefore, communication arises to address a need, one of which is to provide information.



Information is important in the community because it creates change in an individual's perception to make right decisions to fulfill goals.

In the same light, communication plays a significant role in a community because every community has its own story to tell. Each of the residing individuals entails and encompasses unique characteristics. The only way that these individuals be able to share their own wares to others is through communication.

Communication is a means of promoting unity and creates and maintains the sense of self or identity as stated by Dunn and Goodnight (2003). Emergence of sharing among the community can give way for the establishment of linkages and at the same time, contribute to the promotion of the present indigenous knowledge, systems, and practices (IKSP) being observed in the community.

Community communication is a process where a group of people interact and share certain things as a group. Many factors may affect the identity of the participants and their degree of adhesion such as intent, belief, resources, preferences and needs.

In the long run, communication can be an avenue for strengthening unity since residents will have their own way of preserving their culture- their beliefs, values, and identity.

Realizing the sense of self or identity affects the development in the individual. If one feels that he belongs to a community, he easily develops his potential and skills among the group where he belongs.



Some residents of Kadaclan, Barlig, Bontoc, Mt. Province flocked to Baguio City in search for a greener pasture. The migrants resided with their relatives who came before them. As years passed, the migrants grew in number and settled mostly in communities namely: Kadaclan Village, Loakan Proper, San Luis, Quezon Hill and Kias.

But these natives in the city had been tracing their paths back to their 'kailians' in the city by keeping the connection with them through community communication. Communities like these had been recognizing the role of communication for years.

Given the instances, there is a need to study the community communication process practiced among the natives of Kadaclan, Mt. Province residing in Baguio City as an avenue for strengthening unity.

### Statement of the Problem

This study aimed to answer the following questions:

1. What is the socio-demographic profile of the respondents?
2. How did the community communication begin among the natives of Kadaclan residing in Baguio City?
3. What are the purposes of community communication among the respondents?
4. What is the communication process among the respondents residing in Baguio City given the elements of communication?
5. What are the challenges encountered in community communication?
7. What are the changes in the community communication?



### Objectives of the Study

Generally, it aimed to study the community communication among the natives of Kadaclan, Mt. Province residing in the city as an avenue for strengthening unity.

It specifically aims to:

1. determine the socio-demographic profile of the respondents;
2. determine how community communication begin among the natives of Kadaclan residing in Baguio City;
3. determine the purposes of community communication among the respondents;
4. determine the communication process among the respondents residing in Baguio City given the elements of communication;
5. determine the challenges encountered in community communication; and
6. determine the changes in the community communication process.

### Importance of the Study

The study may contribute to the recognition of the role of community communication and keeping such practice among the natives of Kadaclan, Mt. Province situated in Baguio City.

Since the study aims to explore the process of community communication of the natives, the challenges can be identified as well as the advantages it contributes in preserving the culture and the values carried in a community.



If popularized, the study may serve as a basis to appreciate the role of community communication within an area, especially in keeping their bond and identity among their group.

#### Scope and Limitations of the Study

The study focused on the information exchange among the specified respondents situated in Baguio City in order to know how they practice community communication in facilitating healthy information dissemination and keeping the practice among themselves.





## REVIEW OF LITERATURE

### Communication and Community

As emphasized by Dunn and Goodnight (2003) communities are more than geographic locations. Communities are also created by shared meanings for symbols. These shared meanings bind people together in support or work networks. So, someone who lives a hundred or thousands of miles from you could be a part of your social community because you share a similar language or symbol system.

Further, Adedokun et al. (2010) recognized that communication is a key component of sustainable development since daily interaction of citizens in a community is essential to collective action and that effective communication serves to stimulate and direct such interactions

Also, adequate community communication leads to effective collaborative efforts in issue of development. Communication will help engage citizens in development.

### Communication

Communication, according to Dunn and Goodnight (2008) is the interdependent process of sending, receiving and understanding messages. Although it is ongoing, dynamic process that changes from one communication setting to the next, there are certain components that are always present: people, a message, encoding, decoding, the channel, feedback, the context and the noise.



As elaborated by Martin and Nakayama (2007), communication maybe understood as a symbolic process whereby reality is produced, maintained, repaired and transformed. This definition involves several ideas.

First, communication is symbolic. This means that those words we speak and the gestures we make have an inherent meaning but rather gain their significance from an agreed-upon meaning. Thus, we use symbols to communicate; we assume the other person shares our symbol system. Also, these symbolic meanings are conveyed both verbally and nonverbally.

When we communicate, we assume that the other person takes the meaning that we intend, however, for individuals from different cultural backgrounds and experiences, this assumption maybe faulty.

Second, the process by which we negotiate meaning is dynamic. When we negotiate meaning, we are creating, maintaining, repairing or transforming reality. This implies that people are actively involved in the communication process. One person cannot communicate alone.

### Functions of Communication in the Community

The functions of communication in the society have been recognized among the cited authors. Dunn and Goodnight (2003) specified five functions of communication in the aspect of individual and community development.

*Communication creates and maintains our sense of self or our identity.* It is through communication that we learned our name and gender; we learned about love, frustration



and fear; and we learned how to be a part of the family. Specifically, communicating with others helped us to create who we are.

In 2005, Ruble mentioned that communication helps humans to define who they are. In other words, it is how we communicate with others that help us formulate the parameters of our identity. Some scholars have argued that we are most attracted to people who confirm our identity. This confirmation can come in different forms, depending on the self-image of the communicator. People with relatively high self-esteem seek out others who confirm their value and avoid those who treat them poorly. Conversely, people who regard themselves as unworthy may look for relationships in which others treat them badly.

For understanding and insight, one key function of communication is self-other understanding: insight into ourselves and others.

Through communication encounters we are able to learn by why we are trusting and untrusting, whether we can make our thoughts and feelings clear, under what conditions, we have the power to influence others and whether we can effectively make decisions and resolve conflicts and problems as was stated by Gamble and Gamble (2002).

Verderber and Verderber (2002) added that people communicate to meet needs. Because by nature as social animals, there is a need for other people just as the need for food, water, and shelter. Two people may converse for hours gossiping and chatting about consequential matters that neither remembers afterwards. Their communication served the purpose of meeting the need to simply talk with another human being.



They added that through communicating, sense of self are enhanced and maintained. Through communication, people learn who they are, what they are good at, and how others react to how they behave.

*Communication helps us create community.* Communities are more than geographic locations. Communities are also created by shared meanings for symbols. These shared meanings bind people together in support or work networks. So, someone who lives a hundred or thousands of miles from you could be a part of your social community because you share a similar language or symbol system.

The Agricultural Communicators in Education (1983) even reinforced that we spend much of our times with groups of people during work and leisure because we generally need others to fulfill our own ambitions and aspirations.

But for most part, we belong to groups because we want to. Doing so often satisfies one or more of our individual motivating forces- security, response, recognition, new experiences. Belonging to a group often becomes a very necessary way to reach some of our goals.

As a social need, Ruble (2005) stated that researchers have identified several social needs that are satisfied through communication: affection, inclusion, escape, relaxation and control. These are needs that must be filled, and only communication with others can satisfy that need. Anthropologist Walter Goldschmidt terms the communication drive as the "human career."

Moreover, Ruble added that as a physical need: studies show that social isolation is a major risk factor contributing to coronary disease, comparable to physiological factors



such as diet, smoking, obesity and lack of physical activity socially isolated people are four times more susceptible to the common cold than those who have active social networks.

*Communication forms and strengthens relationships.* Through communication, we human bonds that, in turn, form our friendships, families, and work relationships. It is through communication that we share our emotions and feelings.

It was further reinforced by Gamble and Gamble (2002) that communication contributes to meaningful relationships. Communication offers each of a the chance to satisfy needs to be with others, for social contact (inclusion); need to feel that people are capable and responsible, that they are able to deal with and manage our environment and influence others (control); and the need to express and receive love (affection).

Communication also gives us the chance to share our personal reality with people from our own culture, as well as people from different cultures.

Verderber and Verderber (2002) elaborated that individuals communicate to develop relationships. Not only do they get to know others through communication with them but more important, to develop relationships with them that grow and deepen or stagnate and wither away.

*Part of being in a relationship is the ability to influence the other person.* Communication allows us to sell products, campaign for an issue or candidate, debate a topic in class or get the television remote from our significant other. Persuasion is an integral part of our lives because we are not only the sources of persuasive communication, but also the receivers of persuasive message.



In any case, our experiences with persuasion afford each of us the chance to influence others so that we try to realize goals were also added by Gamble and Gamble (2002).

*Communication conveys and creates information.* Communication allows us to find information that will help us fulfill our needs. Also, communication helps us create information and knowledge. We learn from one another and use that information to develop new ideas and concepts.

We communicate to exchange information. Some information we get through observation, some through reading, some through television, and a great aid through direct communication with others, furthered Verderber and Verderber (2002).

Howe (1963) as cited by Matson and Montagu (1968) added that communication means life or death to persons; both the individual and the society derive their basic meaning from the relations that exist between persons. It is through dialogue that humans accomplish the miracle of personhood and community.

The unique thing about the human world is that something never happens in the animal or plant world. Humans are made humans by what happens, that special event begins by one human turning to another, seeing him or her as this particular other being and offering to communicate with the other in a mutual way, building from the individual world each person experiences to a world they share together added Buber (1965).



## Communication and Culture

Culture is one factor that affects communication within a community. Culture is an integral part of each of us and determines many of our individual characteristics.

Culture identifies us as members of a particular group and shapes our values and biases. Much cultural influences occur with our realizing it; typically, we are not conscious of the fact that much of our behavior is conditioned by our culture.

The connection between culture and communication is crucial to understanding communication. In fact, it is because of culture that we learn to communicate.

For purpose, culture maybe best defined as learned behaviors that are communicated from one generation to another to promote individual and social survival.

A culture evolves through communication, beliefs, artifacts and a style of living that is shared among people. A group's culture usually includes similarities in religion, language, thinking, social rules, laws, perceptions, communicative style and attitudes, all of which contribute to a group's identity as being different from other people as was explained by Seller and Beall (2008).

Slocum and Hellriegel (2007) added that culture is the dominant pattern of living and believing that is developed and transmitted by people, consciously or unconsciously to subsequent generations.

For culture to exist, it must be: shared by the vast majority of the members of a major group or entire society; passed on from generation to generation and it must shape behavior, decisions and perceptions of the world.



A key feature of culture is its cultural values-those consciously or unconsciously deeply held beliefs that specify general preferences and behaviors, and define what is right or wrong. Cultural values are reflected in a society's morals, customs and established practices.

Martin and Nakayama (2007) emphasized that cultural values can be used to show how culture influences communication or to explain how communication reinforces cultural values.

They added that researchers emphasized the centrality of cultural values in understanding cultural groups. Values are the most deeply felt beliefs shared by the cultural group for they reflect a shared perception of what ought to be, and not what is.

The relationship between culture and communication is complex. Culture influences communication, and vice versa. However, we might say that communication helps create the culture reality of a community, they concluded.

The relationship of culture and communication was furthered by Wood (2006). She added that communication is closely linked to culture because communication expresses, sustains, and alters culture. We acquire attitudes as we interact with others and we reflect cultural teachings in the way we communicate.

Culture is a way of life. It is a system of ideas, values, beliefs, customs, and language passed from one generation to the next and that sustains a particular way of life. To gain deeper understanding of how culture and communication influence each other, here are some central relationships between culture and communication that she cited:





*“We learn communication in the process of communicating.* In learning a language, we learn the values of our culture. Children aren’t born knowing everything. They don’t enter the world thinking to themselves as individuals or members of a group. We learn cultural values and norms in the process of communicating with others. From the moment of birth, we begin to learn the beliefs, values, and norms of the society.

Both unconscious and conscious learning are continuous processes through which we learn language and internalize culture so that it is seamlessly part of who we are and how we see the world. As we learn language, we learn cultural values that are encoded in language.

*Language is a primary indicator of culture.* One of the best indicators that a social community exists is communication. Because we learn to communicate in the process of interacting with others, people from different cultures use communication in different meanings to communicative acts. Research by intercultural communication scholars show one way to distinguish cultures is by extent to which they value individualism or collectivism.

Individualistic cultures regard each person as distinct from other person, groups, and organizations. They value personal freedom, individual rights, and independence. Communication in individualistic cultures tends to be assertive and often competitive.

Collectivist cultures regard people as deeply connected to one another and to their families, groups, and communities. They value intergroup order and harmony,



group welfare and interdependence. Within their culture, communication tends to be other-oriented and cooperative accomplishments are more valued than personal ones.

Communication reflects and expresses the individualistic or collectivist values of cultures.

*Communication expresses and sustains cultures.*

Communication simultaneously reflects and sustains cultural values. Each time we express cultural values, we also perpetuate them.

Communication then is a mirror of a culture's values and primary means of keeping them woven into the fabric of everyday life.

*Communication is a source of cultural change.* A primary way in which communication propels change is by naming things in ways that shapes how we understand them.

As a primary tool of social movements, communication prompts changes in cultural life. Communication accompanies other kinds of cultural change. Ideas and practices borrowed from one culture must be translated into other culture. Culture use communication to define what change means and implies for social life.

Both an overall culture and particular social communities shape how we perceive and communicate. Yet we learn to appreciate different cultural systems and the diverse forms of communication they foster, as well as the ways in which multiple social identities shape our communication. Doing so enables us to adapt our communication effectively in response to the diverse people with whom we interact.”



## Functions of Interpersonal Communication in the Community

Interpersonal communication, as a form of communication is referred as the direct, face-to-face communication occurring between two persons. It is essentially a dialogue or a conversation between two or more people. It is personal, direct, as well as intimate and permits maximum interaction through words and gestures.

There is the need to study interpersonal communication since human is said to be a social animal and there is a direct link between the qualities of communication and life. If humans are social beings, then communication is where humanness happens. Although communication is definitely a way to express ideas, get things done, and entertain, convince, and persuade others, it is also more than that. It is the process that defines who we are. That's how the quality of your life affects the quality of your life as stated by Stewart and Logan (1993).

With regards to the direct way of communication, oral communication was emphasized by Little John and Foss (2008). They added that stated that as media change, so does the ways in which we think, manage information and relate to one another. There are sharp differences among oral, written and electronic media, each with different effects in terms of how we interact with each medium.

Oral communication is highly malleable and organic. Oral messages are immediate and ephemeral, so that individuals and groups must keep information in their minds and pass it on through speech. Because everyday experience cannot really be separated from the oral medium of transmission, life and knowledge cannot be separated.



Group identification and cohesiveness are high when oral media predominate.

DeVito (1995) specified the functions of interpersonal communication which are: to learn, acquire knowledge of oneself, others and the world; to acquire skills.

The role of information according to Jamias (1991) as cited by Dumapis (2005), information is a necessary ingredient in the development process to enable people to improve their quality of life; they must have information about the need to change, events and issues affecting their lives and the range of choices available to them. He further stated that an informed populace can participate intelligently in decision making process towards development by relating, establishing and maintaining interpersonal relationship; influencing through control, manipulate and direct; and to play, escape from work and to enjoy one's self.

### Community Development

Community Development as elaborated by Cary (1970) is about the active involvement of people in the issues which affect their lives. It is a process based on the sharing of power, skills, knowledge and experience that takes place both in neighborhoods and within communities of interest, as people identify what is relevant to them.

Further, it is about developing the power, skills, knowledge and experience of people as individuals and in groups, thus enabling them to undertake initiatives of their own to combat social, economic, political and environmental problems, and enabling them to fully participate in a truly democratic process while seeking to develop structures which enable the active involvement of people from disadvantaged groups, and in particular people from Minority Ethnic groups.



## Operational Definition of Terms

Kailians. Term used to address the people coming from Kadaclan, Mt. Province.

Native/Umili. People from Kadaclan, Barlig, Mt. Province who migrated to Baguio City.

Ifialig. They are the natives who came from Barlig, Mt. Province.



## **METHODOLOGY**

### Locale and Time of the Study

The study was conducted in four barangays of Baguio City namely: Kadaclan Village, Loakan Proper; San Luis, Marigold Subdivision; Quezon Hill Extension; and Kias from December 2012- January 2013 (Figure 1). The areas were the identified populated settlements of most natives in the city.

Kadaclan Village is situated among the city's well-known industrial sites namely: National Food Authority (NFA), PEZA, SITEL, MOOG, TESDA-CAR, Texas Instruments and Camp John Hay Log Homes (Figure 2).

As specified by Allidem, et.al. (2010), Kadaclan Village, Purok 4 of Barangay Apugan, Baguio City is situated north of Texas Instrument, west of Spring Hills, south of US Ambassador's Residence, Camp John Hay and northwest of the National Food

Authority. It is the smallest area compared to the other puroks namely: Apugan Proper, Tapinao and Spring Hills. Two-hundred four (204) natives were currently settled in Kadaclan area.

Kias can be found just beside Kadaclan Village right after passing the Philippine Military Academy with an estimated 50 natives.

Quezon Hill Extension is located between Paraan, Victoria and M. Ponce after passing through the first or second road of Naguilian Road that house an estimated 60 natives (see Figure 3).

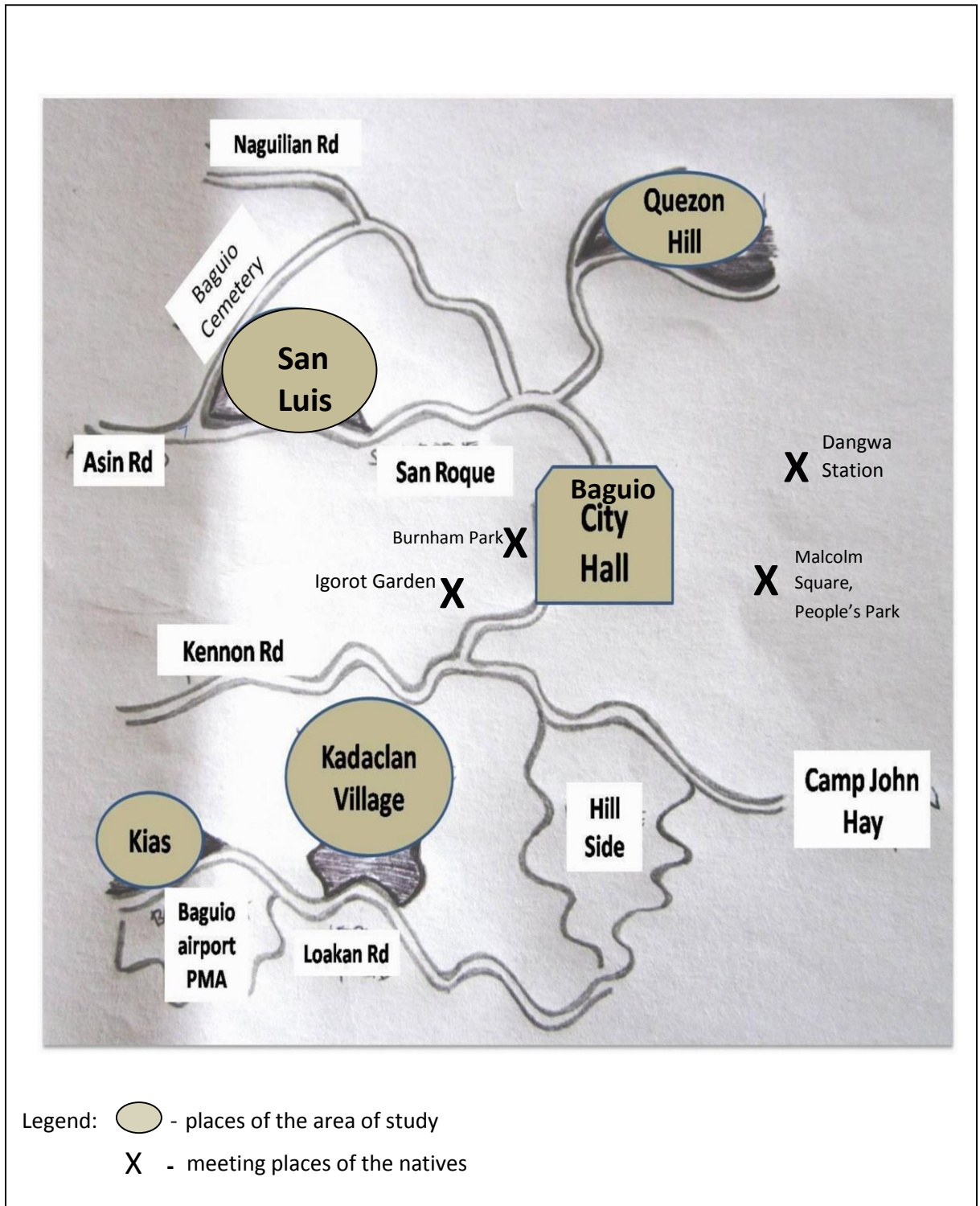


Figure 2. Map of the Area of the Study





Figure 2. Barangay Kadaclan Village, Loakan Proper



Figure 3. Barangay Extension Quezon Hill

San Luis, Marigold Subdivision, on the other hand, cover an estimation of 100 natives, is situated along with San Roque, in between Naguilian and Asin Road adjacent to the Baguio Cemetery (see Figure 4).

For years, the Kadaclan natives migrated to these barangays and chose to stay in the city for good. They maintained their access among each other to get and share information.



Figure 4. Barangay San Luis, Marigold Subdivision

### Respondents of the Study

Respondents of the study were chosen from the specified areas namely: Kadaclan Village, Loakan Proper, San Luis, Quezon Hill and Kias that were covered in the duration of the conduct of the study.

Six key informants were included and were chosen given the following criteria: a community elder who had been actively communicating with the other 'kailians' and knowledgeable about the history of the community communication practiced until today.

Four key informants were from the Kadaclan Village, Loakan Proper and two from San Luis, Marigold Subdivision.



Figure 5. The researcher with the respondents A and B, namely Junior and Caridad



Figure 6. The researcher with Primo Panot, one of the key informants



Figure 7. Some of the elders of San Luis Barangay who were respondents of the study A total of forty (40) natives, 10 from each area from the identified barangays were drawn

through purposive sampling. The respondents of the study were chosen given the criteria: a native of Kadaclan; resided in Baguio City for almost three years; and lastly, is actively communicating with the other natives in the city.

### Data Collection

The data in the study were collected through site visitations, key informant interview and personal interview with the respondents using an interview schedule.

A matrix was used for the results of the communication process while messages were categorized as was given by the respondents.

### Data Gathered

The data gathered were the socio-demographic profile of respondents; how community communication began among the natives of Kadaclan residing in Baguio City; the purposes of community communication among the respondents; the communication process between respondents residing in Baguio City given the elements of communication; the challenges encountered in community communication; the changes and challenges in the community communication process.

## Data Analysis

The collected data were written as a narrative for the history of community communication; frequency counts for the socio-demographic profile of the respondents and character description were used for key informants and descriptive analysis for the purposes of community communication, the communication process, the changes the challenges encountered by the communicating respondents. Tables were also used to present the elements of the communication process within the community.

## RESULTS AND DISCUSSION

### Socio-demographic Profile of the Respondents

There were 40 respondents and six key informants of the study who were purposively selected from four communities, namely: San Luis, Marigold Subdivision; Kias; Quezon Hill Extension and Kadaclan Village, Loakan Proper.

Table 1 shows that among the 40 respondents, there were 12 males and 18 females and 26 are married. The oldest respondent was 80 years old while the youngest was 20. Most of them had finished their secondary and tertiary education, working for government and private agencies while some settled for businesses.

In terms of years of stay in the city, the respondents stayed ranging from 3-50 years.

Meanwhile, the six key informants were from the communities of Kadaclan Village, Loakan Proper and San Luis, Marigold Subdivision. Their ages ranged from 50-70 years old, identified as community elders. They have stayed in the city from 26-50 years. The key informants were four males and two female, most were married and are retirees/senior citizens engaged into business and housekeeping.

Four key informants were from the Kadaclan Village, Loakan Proper, two from San Luis, Marigold Subdivision and none from Quezon Hill Extension and Kias. Based on the results of the socio-demographic profile of the respondents, it can be derived that most of the natives involved in 'ub-ufon' were elders and adults.



Table 1. Socio-demographic profile of the respondents

CHARACTERISTICS	FREQUENCY (N=40)
<b>Age</b>	
20-30	9
30-40	14
40-50	7
50-60	4
60-70	1
70-80	5
<b>Gender</b>	
Male	12
Female	28
<b>Civil Status</b>	
Single	14
Married	26
<b>Educational Attainment</b>	
Elementary	7
High school	15
College	15
N/A	3
<b>Occupation</b>	
Government	6
Private	6
Business	7
Self-employed	5
N/A	16
<b>Years of stay in Baguio City</b>	
3-10	7
11-18	4
19-25	13
26-33	9
34-41	4
42-50	3





## Character Description of the Key Informants

Six natives were taken as key informants of the study. They were elders identified by the community. Their ages ranged from 50-90 years old.

Four elders came from Kadaclan Village, Loakan Proper. The youngest among them was Julian Siddayao who is 54 years old, married, high school graduate and had been staying in Baguio City for 28 years working as a security guard. Another key informant was Primo Panot who is 59 years old, married, high school graduate, a retired soldier and currently a spiritual counselor who stayed in the city for 33 years. The third key informant was Christina Coliwan who is 61 years old, married, high school graduate and a store owner who had been staying in the city for 44 years. The oldest among the four key informants from the village was Lorenzo Pan-oy who is 81 years old, college graduate and a retired teacher who has been staying in the city for 28 years.

The elders from San Luis, Marigold Subdivision were ChufilaOnsat who is 75 years old and had been staying in the city for 33 years while Zacharias Fiaching who is 81 years old, widowed and had been staying in the city for 42 years. Both are senior citizens and elementary graduates.

## History of 'Ub-ufon' among the Natives of Kadaclan

As was stated by the key informants, some residents of Kadaclan, Barlig, Bontoc, Mt. Province flocked to Baguio City in search for a greener pasture. The migrants resided with their relatives who came before them. As years passed, the migrants grew in number



and settled mostly in communities namely: Kadaclan Village, Loakan Proper, San Luis, Quezon Hill and Kias.

The key informants have said that the practice can be traced way back 1945 1980. It was started by the Balatoc Miners in Itogon and by the natives settling at Acupan, Loakan until such time that individual community organizations were formed to facilitate healthy exchange of information among the natives in the city.

But these natives in the city had been tracing their paths back to their 'kailians' in the province and in Baguio City by keeping the connection with them by actively participating in the 'ub-ufon'.

'Ub-ufon', was explained by respondents as a meeting place where the 'umili' (townfolk) gather together to talk about serious issues like counseling and resolving problems of married couples and sometimes, amount needed to raise to help a fellow 'kailian'. It is said to have started since time immemorial when people came to Baguio City and stay for good, stated Panot while Pan-oy added that it has been a customary tradition, an innate nature or a lifestyle in every individual. Pan-oy added that 'ub-ufon' takes place anytime, wherever you are.

Siddayao, one of the key informants, explained that the organizations from each community were established and headed by Citas Pulik-ew both for San Luis, Marigold Subdivision and Quezon Hill Extension; Abraham Banaag for Kias while Ben Luggame, Rogelio Anilong and Luis Gamungan led Kadaclan Village, Loakan Proper. The number



of officials was determined by the number of the first settlers and the area of settlement covered.

The first settlers adopted their own ‘ator’. In its context, ‘ator’ is more than just a meeting place since it carries with it a political system. But then, the respondents of the study explained it as a meeting place where they tackle serious issues or even just casual talks about each one’s status in life as they were situated in Baguio City.

The ‘ator’ or ‘dap-ayan’ that they adopted were: Dangwa Station, Malcolm Square, People’s Park and in Burnham Park extending to houses, barangay halls, and in venues of the celebration. But the famous Igorot Garden was dubbed by the ‘Ifialigs’(from Barlig) as their modern-day ‘ator’ since they can relate with its local name and most of them preferred to gather in the said place for quite sometime.

The organizations from each community continued to embody the practice, not only as a body but as individuals who are part of the community.

### Purposes of ‘Ub-ufon’

The following purposes were identified by the respondents.

*For social gathering.* Jeffrey Benjamin, one of the respondents stated, “*Daytoy ket maysa nga way nga maipaam-amum ti sarilim it idaduma*” (“It is one way of introducing yourself to others”). Another stated that through ‘ub-ufon’, “*maawatan nu anya ti nagapuam ken nalaklaka makisao ti kakailian compared ijay haan*” (one will understand his/her roots and it is easier to communicate with ‘kailians’ compared to those who are not). It was furthered by another stating that it is one way of knowing one’s self. The



statements given by the respondents strengthen what Stewart and Logan (1993) stated “Community Communication is the process that defines who we are”.

*For ‘tugtukon’.* Further, according to Panot, it is through ‘ub-ufon’ that elders are able to incorporate ‘tugtukon’ or the teaching about customs, discipline and training to be passed on the next generation. Thus, the role and respect for elders are instilled to their young minds. They share about the importance of the native dances, instruments, songs, wears, and even the practice of being sensitive to other people’s needs when one is capable of helping.

*To connect to their community.* The natives of the communities recognize ‘ubufon’ as a way to connect back to the culture by similarities of dialect and customs contributing to the sense of belongingness and self-development among the natives.

They also remember the past and are able to preserve the culture in this simple way of communicating to their ‘kailians’.

The responses supported what Ruble (2005) mentioned that it is how we communicate with others that help us formulate the parameters of our identity. Dunn and Goodnight (2003) added that it is through communication that we learn our name and gender; we learned to be part of a family and communicating with others helps us create who we are.

*For sharing information.* Another function emphasized by the respondents was that getting information could help them a lot. Not only do they gain information from elders and other ‘kailians’, but they also benefit from the information that they get. They simply check on each other’s status in life as updates to share with other ‘kailians’.



*“Han malipatan ti kailiam, nu ada rigat ket ada ka met ijay nga makirig-rigat”*

(“We do not forget our fellow ‘kailians’, we are there suffering with them in times of hardship”), explained Dionisio Longchason, one of the respondents.

At times, they even fetch the ‘kailians’ coming from the province to update themselves from the things that they missed while in the city. Onsat supported, “When I get to see my fellow ‘kailian’, I feel like I have been there too since I am informed of the updates on the status of my other ‘kailian’.”

A respondent explained, *“Maikkat ti iliw nu makita ken makatungtung mo ti kailiam nga dim nakitkita ti nabayag”* (“Whenever I communicate and see my ‘kailian’ after a long time, I already felt like home”). Caridad Cag-awa, one of the respondents added, *“sabali nu agkikinnita gamin”* (It is really different when we get to see each other). They emphasized that simple gathering with town mates after a long time would mean a lot to them.

*Helping ‘kailians’*. Through ‘ub-ufon’, they were able to help other ‘kailians’ in any way they can once they knew their misfortunes such as hospitalization, death of a town mate, accidents and others in dire need. Some information also shared were job opportunities, schedule of birthdays, weddings, graduation, christening and other invitations to share their ‘pagsayaatan’ or blessings among their ‘kailians’. As furthered by most of the respondents, it is trough ‘ub-ufon’ that they were given the opportunity to help.



The result agree with Howe's (1963) statement that communication means life or death to persons and it is through dialogue that humans accomplish the miracle of personhood and community.

*For unity.* In their practice of unity, the members of the community make sure to support their town mates running for the election through funds, campaigns and votes. Fiaching added that the natives keep respect for their elders by forming a 'lupon' composed of the community elders who will settle the issues once the barangay or the municipal officials cannot resolve the cases given.

Most of the respondents observed that organized events such as the Kadaclan Barlig Reunion and other practices like the 'fiachang' or help extended to 'kailians' encourage them to continue the customs and traditions further.

These are some of the elaboration of what Gamble and Gamble (2002) stated: in any case, our experiences with persuasion afford each of us the chance to influence others so that we try to realize our goal.

*To support town mates.* "It is really hard for someone who can't avail help. For us, one's hardship will be the hardship of the community's hardship too," stated one respondent. The respondents supported that 'ub-ufon' plays a big role in the community since they were still able to practice the spirit of unity in 'bayanihan'(helping) system. For instance, they show their support among their 'kailians' in extending their 'fiachang' or help in terms of 'to-or' (voluntary financial aid) for a bereaved family, hospitalized 'kailians' and other needs. They even show their support by visiting in the burial of the bereaved family or any hospitalized 'kailian'.



In politics, natives also help in encouraging other 'kailians' to vote and help their political town mates in any way they can.

If not in monetary forms, natives of every community help in labor forces to reconstruct houses of their 'kailians' during calamities, house-building and in every community project.

Most of the respondents added that by living the spirit of unity, they show that they don't forget their fellow men in times of celebration and most especially, in times of need.

The Agricultural Communicators in Education (1983) reinforced that belonging to a group satisfies one or more of our individual motivating forces-security, response, recognition and new experiences. Belonging to a group often becomes a very necessary way to reach some of our goals.

*Strengthening relationships.* One key informant shared that 'ub-ufon' (bonding or fellowship) then was carried by elders every night as they tell folk stories, family ties and herbal healing. They would invite to share their 'tapey'(rice wine) for a gathering or at times; they would give away 'chaw-it' or 'watwat'(meat). But as the time pass by, the fellowship was done through reunions to revive the bond and relationship to kin and town mates.

An annual reunion, KADLIBAR (covering Kadaclan, Lias and Barlig), among 'Ifialigs' living within Baguio and suburb was founded to keep the culture of Kadaclan, Barlig intact. It has long been celebrated for almost 31 years now every first Sunday of January each year.



Participants and witnesses in the said celebration are expected to acquaint themselves with the native customs such as: the community spirit or ‘bayanihan’; playing



of the native gongs and dances; singing of native songs; meeting and knowing lost friends and relationships and specially, building up new friendship.

The natives gather not only during reunions, but often that they make sure to visit their ‘kailians’ intentionally or by chance because it’s the only way to know each other, an opportunity to introduce self to others, meet new individuals and especially, reunite with them.

Figure 8 . Participants during the Annual Barlig Family Reunion on January 6, 2013 at the Tower of Peace, Lion’s Club.

‘Ub-ufon’ is one way of strengthening the relationship-building among the natives. It is through reunions that they are able to update themselves of the status of their town mates and trace the root that connects them from each other (‘uchok’).

Gamble and Gamble (2002) reinforces the discussion by stating that communication gives us the chance to share our personality with people from our own culture.

*‘Ub-ufon’: Community Communication among the Natives of Kadaclan, Mt. Province residing in Baguio City as an avenue for Strengthening Unity.* / POTECTAN, CHERRY V.

APRIL 2013





Verderber and Verderber (2002) even elaborated that not only that they get to know each other through communication with them but more important, to develop a relationships that grow and deepen.

### The 'Ub-ufon' Process

Table 2 shows the 'ub-ufon' process given the following:

*Communicators.* The source and receiver of information in 'ub-ufon' can be anyone. The people specified are relatives, friends, community elders and officials. There is no hierarchy or superiority in terms of the source of information.



Table 2. The 'Ub-ufon' Process Table 2 continued...

Elements of communication	
COMMUNICATORS	<p>Community Officials                      Relatives                      Elders                      Friends                      Other 'kailian'(everyone)</p>
MESSAGES/ INFORMATION	<ol style="list-style-type: none"> <li>1. Misfortunes of other 'kailian'                          - accident, illness and sickness (hospitalized ones)                          - funeral</li> <li>2. Occasions: wedding, graduation, reunion and birthday</li> <li>3. Job opportunities</li> <li>4. Bayanihan System (fiachang)                          - solicitation/ to-or for those who need help                          - 'kailians' running for political positions</li> <li>5. Status of life/ normal conversations                          - greetings, updates about their life</li> <li>6. People who came from the ili</li> <li>7. Business</li> <li>8. customs and tradition                          (<i>tugtukon</i>)</li> <li>9. cases to resolve (<i>puchon</i>)</li> </ol>
CHANNELS USED	<p>Written, oral and electronic</p>
PLACE OF GATHERING	<p>Dangwa Station,                      Malcolm Square, People's Park                      and in Burn Ham Park extending to houses,                      barangay halls, and in venues of the                      celebration</p>



Elements of Communication	
<b>EFFECTS</b>	<ol style="list-style-type: none"> <li>1. Showing their moral support and sympathy by helping their other town mates</li> <li>2. Reuniting with the 'kailians', reviving bond, building relationships, strengthening linkages, tracing the roots and living spirit of unity.</li> <li>3. Sense of belongingness</li> <li>4. Transmission of knowledge to the next generation</li> <li>5. Exchange of information</li> <li>6. The ease of communicating and proving</li> </ol> <p>sincerity and truth on the relayed information</p>

*Messages shared.* The messages shared during 'ub-ufon' are categorized in nine groups. The groups of information shared were arranged in ascending order of importance: 1. Misfortunes of other 'kailians' that covers the accidents, illnesses, sicknesses that caused hospitalization and the funeral of their fellow town mate; 2.

Occasions: wedding, graduation, reunion and birthday; 3. Job opportunities;



4. 'Fiachang'/help in action through the 'bayanihan' system in terms of moral and monetary support (to-or) to in need 'kailians' and even the support for other running for political positions; 5. Customs and Traditions ('tugtukon'); 6. The natives coming from the province; 7. Business; 8. Normal conversations/ status in life of the communicating individuals and 9. The cases to resolve. All of the information shared among them is for the welfare and development of the whole community.

*Channel used.* The channels were grouped into three, namely: oral, written and electronic. The most preferred channel by the respondents was still the oral/personal form of communication since Racquel Gofing, one of the respondents elaborated that personal communication is a sign of respect to their 'kailians'. Storytelling and gathering is mostly preferred since it is only through this way that they were able to pose unity and concern to fellow 'kailians'.

Electronic gadgets were used when one cannot be available to meet with 'kailians' personally while written information or notices comes the least choice used.

Communication gadgets for call, text and internet sending were used by the respondents who have access to these especially the younger generation while most of the elders in community who don't use the gadgets preferred face to face communication.

*Place of gathering.* Places where they usually meet were as follows: Dangwa Station, Malcolm Square, People's Park and in Burnham Park extending to houses, barangay halls, and in venues of the celebration. It can be implied that the place of their gathering affects the mood and ease of communication. They added that they can communicate freely to familiar places.



*Effect.* Natives appreciate the practice of ‘ub-ufon’ in general since it is the only way that they were able to establish their community though they settle in separate communities.

The respondents elaborated personal impacts of ‘ub-ufon’ such as:

*“Rigat ti maysa, rigat ti amin nga umili; ragsak ti maysa, ragsak ti amin. Kaasi met ti tao nga awan katulungan na”* (“Hardship of one will be the hardship of the community; the joy of one will be the joy of all. It is really hard to expect no one to help in times of need”). They show their moral support and sympathy by helping them. They don’t forget their culture by simply being there for all their ‘kailians’. This was strongly defended by their answer:

*“Ta ti mangkitaam ken makisarakan ti kakailian ket makaikat ti iliw mu nga awan ti ili ken nai-adayu ti daduma nga kakailian”* (“Meeting and seeing our ‘kailians’ after a long time drives away the confinement of missing home”), was shared by another respondent. Through reunion and simple gatherings that an individual revives the bond, build relationships by knowing other people, strengthening linkages, tracing the roots and living the spirit of unity.

The sense of belongingness is also uplifted. They added that they are connected back to their culture. Communicating individuals find similarities of dialect, culture, practice, thus, aid in the expression of true self. It’s when they gather together that they feel the acceptance and prioritization among their kin and town mates.

The respondents also recognize the role of ‘ub-ufon’ in the transmission of knowledge to the next generation. “Knowing your roots is also knowing yourself. We are



alive so we communicate. We only pass once the purpose of life is to update self of the outside world. You cannot go with the trend of life without communicating, so take the chance,” stated Pan-oy.

One gets to know when feed with information that he needs to know. Through ‘ub-ufon’ that learning is more explained and elaborated. Additional knowledge in the local dialect, roots and culture adds to the exposure, awareness and valuing of everything that we have. Informed citizens strengthen their socialization among their ‘kailians’ and culture.

Siddayao stated that “*nu nalpas, nalpas tungtungan, awan nayun na. Awan metlang rigat na makisao*” (“once the discussion was over, it was really meant to be done. It is easy to talk personally”). He added therefore that it is easier to process information. The respondents agreed that ‘ub-ufon’ affects the full expression of self or feeling and that the information is also firsthand so the quality of message is still retained.

Through personal communication that one justifies the truth or to quote Siddayao, “*paniknikan nu agpayso ti ibaga da*” (“prove the truth out of the information received”).

### Challenges Encountered in ‘Ub-ufon’

The challenges that were identified were on the communicators and the channel.

*Communicators.* Some are shy to communicate and even the occurrences of conflict cannot be avoided due to difference in educational attainment, age gap, upbringing, belief and exposure. “There are some who would insist what they know that sometimes lead to misunderstanding,” commented Coliwan. Due to the identified differences, miscommunication and misunderstanding are challenges that occur.

*‘Ub-ufon’: Community Communication among the Natives of Kadaclan, Mt. Province residing in Baguio City as an avenue for Strengthening Unity.* / POTECTAN, CHERRY V.

APRIL 2013



*Channel.* Channel preferences also affect the ease of communication. Personal communication results to minimal challenges while text messaging and calls limit the capacity of communication among the natives. Freddie Benjamin, one of the respondents stated, “We send the shortest possible text message through the cell phone while call, though better, is dependent upon the load that one has.” Another respondent explained, “When it comes to text messaging, others will not reply immediately. It is even worse during emergency situations.”

Unlike in the province that people can stop to talk for a longer time, the city offers a busy schedule so the time is limited for the natives to talk. The quality of message is compromised in this situation.

#### Changes in the ‘Ub-ufon’ Process

The natives involved in ‘ub-ufon’ have been affected by changes as years passed by. *Communicators.* The people then were gathered through house-to-house information dissemination. But nowadays, some officials or concerned natives can text or post information to everyone.

Other than the earlier observations identified, some changes during ‘ub-ufon’ were enumerated by the respondents of the study.





Figure 9. The modern-day ‘ator’ of the natives in Baguio City  
 The diminished respect when the natives communicate is a dilemma faced by the community. One of the elders stated, *“Idi ket nabakbaked ti respeto uray nu narigat ti transportasyon ken ikasta makisao, han kasla tadta nga naluklukay. Ta ti napansin ko ket bastos nga makisao ti tadtao tadta* (“Way back then, high degree of respect is valued even if transportation and communication is not as easy today. I observed that most people today are rude when communicating”).

The diminished respect brings disappointment especially among the elders.

*Channel.*As was stated earlier, people in the city are busy so time communicating can sometimes be impossible. So some natives avail of the ease provided by the electronic gadgets.

Ruby Jabutay, one of the respondents, stated that “I envy those who are able to meet other ‘kakailians’, though how much I want to join them, I am confined at home to check on our business and my kid. I update myself through text messaging and internet.”





Before, one needs to travel for long hours just to share information with other ‘kailians’ but it is more convenient to communicate today because of the highly improved gadgets like the cell phone, telephone and internet. The introduction of the communication devices affects the quality of message that is passed on.

One respondent explained, “It is not recommendable to use text messaging since people at times lie so it is still better to talk personally and to prove the truth of what they say.”

*Language.* Another threat faced by the natives is the loss of the practices and the use of the local dialect since most of the children are not taught by their parents. Further, the use of Filipino, English and Ilocano medium are mostly observed among the natives today. It has been said that only the elders make use of the local dialect when communicating.

*The process.* The ‘ub-ufon’ process was conducted to gather as an ‘umili’ to settle serious issues and to make agreements to address such. But as years passed, ‘ub-ufon’ was also used to refer to simple gatherings like that of a reunion other than gathering to resolve community issues.



## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### Summary

The research was conducted to study ‘Ub-ufon’ among the natives of Kadaclan, Mt. Province residing in Baguio City as an avenue for community development.

Specifically, it aimed to determine the socio-demographic profile of the respondents, how community communication (‘ub-ufon’) began among the natives residing in Baguio City, the purposes of community communication among the respondents, the communication process between the respondents residing in Kadaclan and Baguio City given the elements of communication: source of message; messages conveyed; categories of message according to the functions of communication; channels used; receivers and effect; the challenges encountered in community communication; and the changes in the community communication process.

The data were gathered through site visitations, key informant interview and personal interviews with the respondents using an interview schedule as well as photo documentations. The data gathering was conducted from December 2012 to January 2013.

The practice of ‘ub-ufon’ existed way back 1945-1980 and was initiated by the first migrants in Baguio City to facilitate healthy exchange of information among themselves though they resettled in different settings in the city. They adopted their ‘ator’ (meeting place) like the Dangwa Station, Malcolm Square, and in Burnham Park extending to houses and barangay halls. Today, they have adopted Igorot Garden as their modern-day ‘ator’



(meeting place) in relation to its local name and most of the natives preferred to gather in the said place for quite sometime.

The respondent identified the following purpose of 'ub-ufon' in the community. Purposes were recognized such as: one way of introducing yourself to others; way of understanding the roots; through 'ub-ufon' that elders are able to incorporate 'tugtukon' or the teaching about customs, discipline and training to be passed on the next generation; remembering the past that enables to preserve the culture- way to connect back to the culture; getting information and being able to help and support others that fosters unity within the community;and, one way of strengthening the relationshipbuilding.

Elements of communication were discussed in relation to the 'ub-ufon' process. It is noted that there is no hierarchy in terms of choosing both the source and receiver of the information.

Messages shared were categorized in groups namely: 1. Misfortunes of other 'kailians'; 2. Occasions; 3. Job opportunities; 4. *Fiachang*/help extended to in need 'kailians'and even the support for other running for political positions; 5. Customs and Traditions (*tugtukon*); 6. The natives coming from the province; 7.Business; 8.Normal conversations/ status in life of the communicating individuals and 9.The cases to resolve. All of the information shared among them is for the welfare and development of the whole community.

Channel preference of natives relies mostly on interpersonal communication compared to the written and use of electronic devices. They prefer interpersonal



communication because through this way they continue to strengthen their ties, traditions and customs.

Encountered challenges in 'ub-ufon' were preoccupation of communicators; shyness to communicate, occurrences of conflict due to given factors that result to miscommunication and misunderstanding. Channels used also affect the ease of communication and even in the quality of the message.

There are also changes noted by the natives. The 'ub-ufon' process was conducted to gather as an 'umili' to settle serious issues and to make agreements to address such.

But as years passed, 'ub-ufon' was also used to refer to simple gatherings like that of a reunion other than gathering to resolve community issues.

The people then were gathered through house-to-house information dissemination. But nowadays, some officials or concerned natives can text or post information to everyone.

Some changes were also identified such as the following: diminished respect when communicating and loss of the practices and use of local dialect. The mode of communication becomes easier because of the highly improved gadgets like the cell phone, telephone and the internet.

The elders want the practice of 'ub-ufon' to be adopted and valued as a part of the traditional life. The said practice was equated as a sign of respect that should not be lost.



## Conclusions

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

1. The natives of Kadaclan, Barlig, Mt. Province residing in Baguio City practice community communication they call 'ub-ufon' for a long time because it is through this process that they personally communicate with other 'kailians'.
2. Everyone can be involved in 'ub-ufon'. Most of the involved natives in 'ub-ufon' were adults and elders of the community then there will be no discrimination among them since everyone can participate in the said process. Therefore, the practice will be carried on.
3. Natives in the city preferred personal communication among any other channel since the said practice was equated as a sign of respect that should not be lost.
4. Modernization has caused challenges such as the use of electronic gadgets that affects the quality of the message and changes in the community communication.
5. Communicating with 'kailians' is a living gesture of the spirit of unity and cooperation among the 'Ifialigs' residing in the city of Baguio.
6. The general impact and purpose of 'ub-ufon' leads to creating and maintaining identity, unity and the strengthening the bond of the community.

## Recommendations

Based on the study, the following recommendations were derived:

1. The natives of Kadaclan, Barlig residing in the city should continue to strengthen the practice of 'ub-ufon' because it's one way exposing themselves of the old customs and



traditions of the province. At the same time, they will be able to keep the spirit of a community though they were settled into different settings in Baguio City.

2. According to most of the respondents, adults and elders should encourage the younger generation to participate in communicating to other 'kailians' situated in other communities since the next generation is more comfortable using the electronic gadgets and their interest doesn't concern much of the practice of 'ub-ufon'.

3. The elders recommended that the practice of 'ub-ufon' be adopted and valued as a part of the traditional life since the said practice was equated as a sign of respect that should not be lost.

4. Further study can be conducted to support and document the efforts implemented by the natives of Barlig residing in the city to keep the spirit of community intact though distant in terms of geographical location.



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