

## **BIBLIOGRAPHY**

TOMIN, SHERRY LYNE P. APRIL 2012. Familiarity with Cordillera Folktales Among Students of Benguet State University- Elementary Laboratory School (BSU-ELS) and AlnoKadoorie Elementary School in La Trinidad, Benguet. Benguet State University, La Trinidad, Benguet.

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## **ABSTRACT**

The study was conducted to determine the familiarity of respondents to Cordillera folktales. Specific objectives were to determine the characteristics of the respondents, the folktales they could recall and relate to others, their sources of folktales, the situations when they heard folktales and their attitudes towards Cordillera folk tales.

The study was conducted in AlnoKadoorie Elementary School and BSU-ELS from January to February 2012 using survey questionnaire among 77 respondents.

The respondents were mostly Ibaloi, used Iloco at home and school, lived with their parents and siblings and have resided in La Trinidad for more than 10 years.

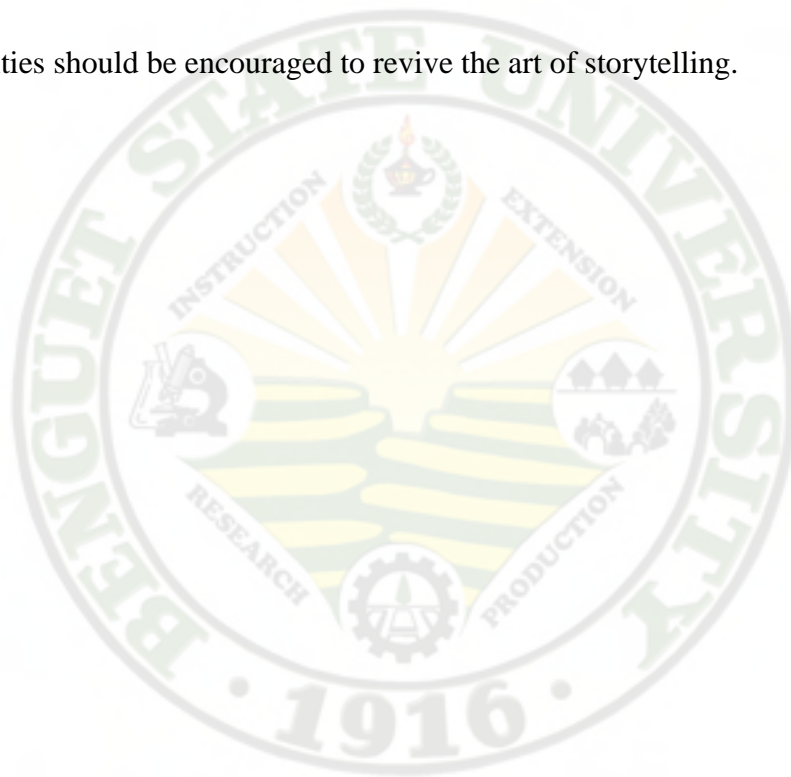
The stories recalled by the respondents were from other countries, from other parts of the Philippines and from the Cordillera. In both schools, majority of the respondents claimed that they would be able to relate to others 76-100% of recalled stories. The respondent's sources for the folktales were books then electronic media and the least was from story tellers.

More importantly, the respondents claimed to be interested in Cordillera folktales in order to learn more. Those who were not interested said they found reading boring or they could not relate with Cordillera folktales.



The study then concluded that there is confusion among students on what stories are folktales and what are not; that students are interested in Cordillera folktales; that teachers contribute to the familiarity of student to folktales; that the art of storytelling is endangered; and that going home to provinces is important to be able to listen to folktales narrated by elders.

With these conclusions, the study recommends that more information materials on Cordillera folktales should be produced; that teachers should be encouraged to use more Cordillera stories in their classes as their contribution to cultural conservation and more storytelling activities should be encouraged to revive the art of storytelling.



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## INTRODUCTION

### Rationale

Teaching children through stories is a worldwide practice that has long been proven to be effective. Lim (2007) attributed this effectiveness to five reasons—stories address a situation in a non-threatening way; they help children work through situations they are currently going through; they provide a model to follow; they are better remembered; and, they allow for critical thinking.

This phenomenon has also been observed among the indigenous peoples of the Cordilleras with their own folktales. Solis (2011) describes a folktale as a type of traditional story that features moral lessons. The parents and grandparents of today's children can still recall that whenever there were bad occurrences in the community, their elders would immediately tell stories to warn them or to remind them to be careful. When a child committed mistakes, the parents would tell stories as a form of advice. Listening to such folktales was also a source of entertainment in gatherings like wedding feasts or even during wakes. Through these situations, folktales have been passed on orally from generation to generation. This was further favored by the homogeneous nature of communities where related families or people of the same culture lived in the same neighborhood, thus making it convenient for children to be with storytellers imparting values of their respective cultures.

The influx of modernization, however, has brought so many alternatives in teaching and entertaining people -- children and adults alike. Watching television, exploring the web, listening to radio and reading printed materials and other mass media have become everyday activities that easily took the place of listening to storytellers. It is



this development that poses a threat to the loss of indigenous knowledge embedded in the folktales.

Many elders today claim that children of the present generation are not interested to listen to their folk stories. “*Sabali en ti ubbing tatta. Computer ken TV lang ti sangsanguen da.* (Children are different nowadays, they only stay in front of the computer or the television),” is a commonly heard comment from parents and grandparents. This lack of interest in traditional culture is often cited as one factor contributing to the rapid loss of indigenous knowledge.

These observations are common in the different communities of the Cordilleras like La Trinidad, Benguet. Rural and urban communities in the municipality already have access to electricity and to all the possibilities electricity brings like exposure to mass media and more. Like in other communities of the Cordilleras, therefore, there is also an impending threat of losing indigenous knowledge in La Trinidad.

The importance of indigenous knowledge to sustainable development is already recognized even at the international level, hence, any study that is concerned with factors affecting the loss or conservation of this knowledge is considered necessary.

### Statement of the Problem

An average Cordillera child is more likely able to tell the story of Naruto than that of Lumauig. Are the children really more familiar with Naruto and other stories from other countries rather than their own? If so, is this because of lack of interest in the Cordillera culture? Is it because the stories are so old that they are already detached from the realities of today? Is it because the children would rather watch TV or sit in front of the computer rather than in front of their elders to listen to their stories? Is it because the



stories are not in mass media? Is it because the elders no longer tell stories? Will they be willing to read or watch Cordillera folk stories? These were the questions that this study attempted to shed light on.

### Objectives of the Study

The general objective of this study was to determine the familiarity with Cordillera folktales among the students of Alno Kadoorie Elementary School and Benguet State University- Elementary Laboratory School.

Specifically it aimed to:

1. characterize the students in these schools;
2. determine what folktales they can recall;
3. determine what folktales they can relate to others;
4. identify their sources of folktales;
5. describe the situations when they have heard these folktales; and,
6. determine their attitude towards Cordillera folktales.

### Importance of the Study

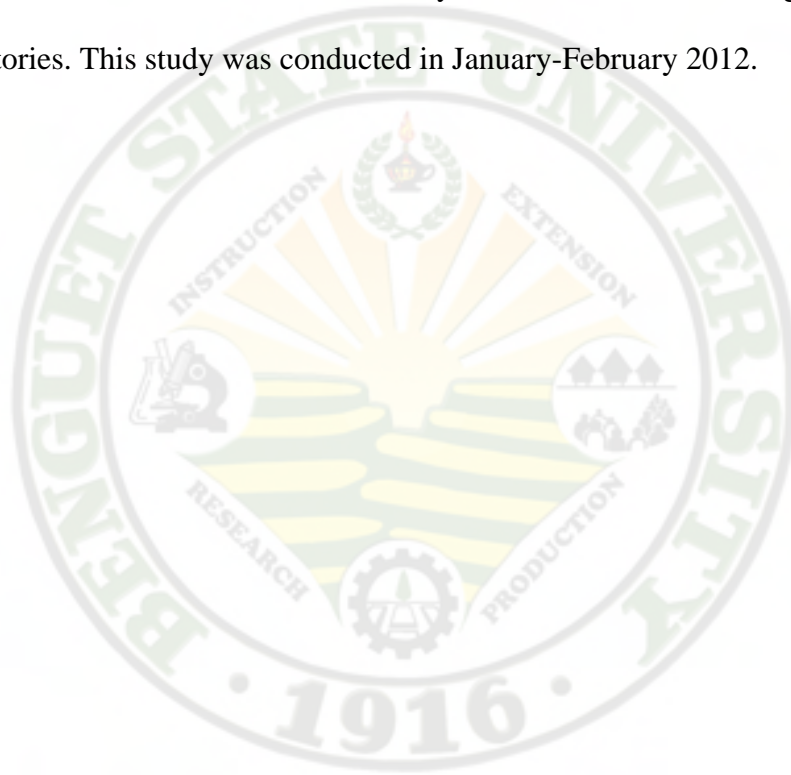
Results of this study are expected to provide insights to the ongoing effort of documenting, packaging and disseminating indigenous knowledge; hence they will be used by researchers, communication practitioners, teachers, parents, and others.

Results may also provide insights on the conceptualization of alternative teaching strategies for curriculum development at all levels.



### Scope and Limitations

The respondents of the study were 77 Grade Six students of Alno-Kadoorie Elementary School and BSU-ELS. The respondents were from one section in both schools to ensure that their exposure in the classroom would have been more or less the same. Available and willing teachers and principals were also interviewed and the school libraries were visited for additional information. While information on stories the respondents can recall were taken, this study did not include a full length documentation of these stories. This study was conducted in January-February 2012.





## REVIEW OF LITERATURE

### Characteristics and Functions of Folktales

Different cultures have acknowledged the importance of folktales. In the Cordillera particularly in Benguet province, it has been observed that those legends and folktales are closely linked to the beliefs and concepts that the Benguet tribes conceived (Baucas, 2003). And these folktales and legends, he added, are also related to the rituals that the old inhabitants have practiced for centuries. Folktales also are origins of prayers for the rituals. This was more emphasized by Penjore (n.d.) wherein he stated that there are multi-layered meanings embedded in tales. Most folktales are trivial events, but of great importance, with experience drawn from daily life.

Furthermore, Kularb Mallikamas (1975) as cited by Priwan (n.d.) characterized folk tales as (1) a prose, not a verse told in ordinary words, (2) have been orally passed on for generations but with developed writing, folk tales may be written down based on the stories previously told by mouth, (3) have no indication of the original story teller which is usually referred that the story has been told from their precedents who were important persons in the past. (This differs from contemporary literatures which clearly indicate the authors' names. Even the folk tales with names of the authors, such as Grimms' Fairy Tales, still refer that the stories are based on the original tales, not newly composed.)

This was further explained by Jua Satawetin (1974) as cited by Priwan (n.d.) that folk tales must be old, must be told in a prose form, must be previously told orally, must present perceptions and beliefs of local folks and the true story which also includes the moral percept can be relatively deferred as folk tale.



This implies that the most important characteristic of a folk tale is the way it has been passed down to newer generations without knowing who was the composer of that story.

In addition, Penjore (n.d.) came up with the different functions of folktales. These are for educating the children, entertainment and communication, repositories of culture and history and for spiritual needs. This was seconded by Nanda and Warms (as cited by Samovar *et al.*, 2007) that folktale and storytelling have an important moral role, revealing which cultural values are approved and which are condemned. Moreover, they are reflections of the social orders and daily life or generally tell everything about a particular culture (Samovar *et al.*, 2007).

#### Challenges in Transmitting Oral Literature/ IK to the Youth

The factors that challenge the transmission of local folk stories to the youth are directed to negative notion on folk stories, cultural ethnocide, death of elders and stories, uncooperative interest among youth, poor orientation of children on oral literature as indigenous culture, advancement of technology and lack of time and interests (Dayao, 2010). And this was seconded by Sidchogan (n.d.) where she states that valuing the oral literature is no longer a responsibility and need for the youth. There is there is lesser venue where this oral literature could be passed on and the number of elders who are willing to pass the oral literature are very minimal. Nevertheless, Kendall (2002) stated that the importance of culture in a changing world make for our individual survival and communication with other people.



### Oral Tradition

The oral tradition was once the primary method for passing history and culture from one generation to the next. But eventually, it became unpopular (Jackman, 2001). These , as Jimmy Neil Smith (as cited by Jackman, 2001), director of the National Association for the Preservation and Perpetuation of Storytelling stated, are due to the books and print media, radio, television and computerization that fills the audience with images that were once the oral tradition .

### Indigenization of Curriculum

The preservation of the cultural heritage through the curriculum is crucial for the strengthening of the country's national culture and identity (Samovar, 2007). Education, therefore, can also be a venue for empowering the community with these cultural strengths. The Cordillera culture is rich and very diverse and to improve national unity to the various ethno-linguistic groups, it demands that everyone's commonality be recognized and affirmed. Many studies today express the necessity and advantages of teaching Cordillera culture. As mandated to DECS, now DepEd, should formulate an alternative educational system for indigenous people since the curriculum in CAR is lacking in cultural elements which are very rich sources for learning and development.



## **METHODOLOGY**

### Locale and Time of the Study

The study was conducted at Alno Kadoorie Elementary School and Benguet State University-Elementary Laboratory School (BSU-ELS), both in La Trinidad, Benguet. La Trinidad, the capital town of Benguet, is a first class municipality. According to the 2000 census, it has a population of 67,963 people in 13,658 households from the sixteen barangays.

La Trinidad is located three kilometers north of Baguio City and is 256 kilometers north of Manila. It is bounded on the north by the municipality of Tublay, on the south by Baguio, and on the west by Sablan and Tuba as shown in Figure 1.

BSU-ELS is located at Km 5, Balili, La Trinidad. It is along the national road traversing the central business district of the town. In fact, BSU-ELS is just a few meters away from the La Trinidad Public Market and less than a kilometer away from the big establishments in the locality like Tiong San Bazaar and Pines Supermart. Aside from the school's access to the BSU internet service, it is also surrounded by computer shops that provide internet access. Most of the students reside within the La Trinidad area which has access to all the amenities of modern civilization.

On the other hand, Alno-Kadoorie Elementary School is in the middle of the farming community of Barangay Alno which is about three (3) kilometers from the heart of La Trinidad and eight (8) kilometers from Baguio City. While it is near the central business district, public rides have less frequent trips to and from central La Trinidad or Baguio City compared to those passing by BSU-ELS. The place has access to electricity



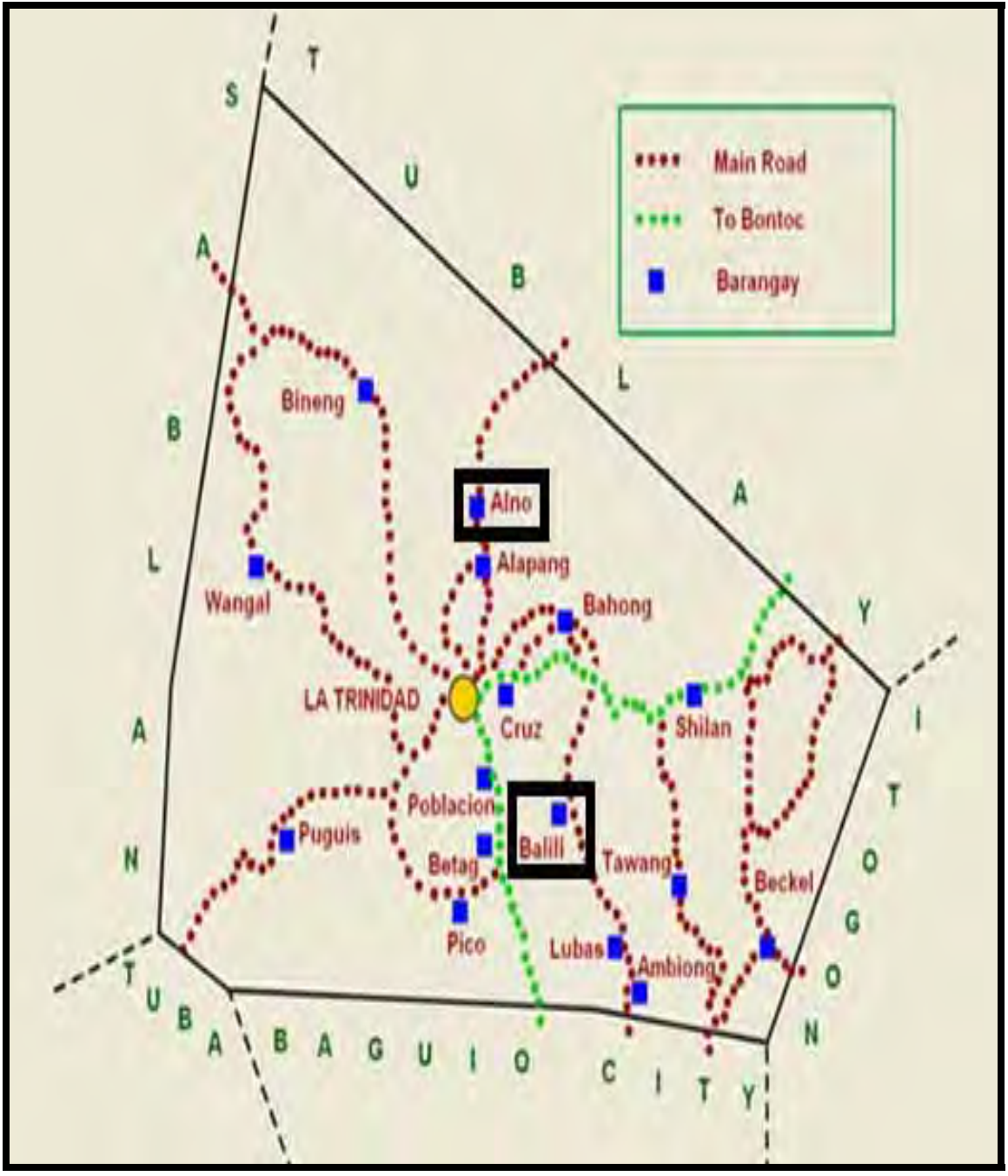


Figure 1. Map of La Trinidad, Benguet showing the surrounding provinces and 16 barangays including Alno and Balili as the location of the two elementary schools



and telephone signals, though internet access is available, it is not as easy compared to that around BSU-ELS.

The study was conducted in January to February 2012.

### Respondents of the Study

The respondents of the study were 43 Grade Six students of Alno-Kadoorie Elementary School and 34 from BSU-ELS for a total of 77. Alno-Kadoorie Elementary School only had one section for grade six so this was automatically chosen as the respondents while in BSU-ELS, the section recommended by the school head served as the respondents. Choosing one section in both schools ensured that the students have been exposed to more or less similar activities in the classroom.

To crosscheck data from the students, three key informants were also interviewed. Two of them were the principals or school heads, namely, Dr. Loreto M. Manuel of Alno Kadoorie Elementary School and Mr. Bryant O. Botengan of BSU-ELS. The other three were grade six teachers who were willing to be interviewed and were available during the conduct of the study.

### Data Collection

Data were collected using the survey method. A questionnaire was prepared and distributed to the students who answered the questions simultaneously in one sitting. The researcher requested for one period from the teacher. The researcher provided a background of the study to the students. This included the definition of a folktale for common reference. Each question in the instrument was read and explained and then the students wrote in their answers by turns.



The key informants were interviewed using Guide Questions. These interviews were recorded if the interviewee allowed it to. Ocular visit to the libraries were also done.

### Data Gathered

The data gathered were the socio-demographic profile of the respondents, the story/stories they recalled, the story/stories they can relate to others, the situation/s when they heard the folktales and their attitude towards Cordillera folktales.

### Data Analysis

The data were summarized and tabulated for easier presentation. Descriptive statistics using frequency counts and percentages were used to analyze the data.



## RESULTS AND DISCUSSION

### Characteristics of the Respondents

*Ethnicity.* Table 1 presents the distribution of the respondents according to their ethnicity. Ethnicity refers to cultural group affiliation. In Alno Kadoorie Elementary School, majority of the respondents (67.44%) were Ibaloi followed by Ilocano (25.58%); while in BSU-ELS majority of the respondents were Kankana-ey (58.82%) followed by Ibaloi (38.24%).

*Main language at home.* As shown in Table 2, majority of the respondents (67.44%) in Alno Kadoorie Elementary School and (67.65%) in BSU-ELS used Iloco as

Table 1. Distribution of respondents according to ethnicity

ETHNICITY	FREQUENCY					
	Alno Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	%	NO.	%	NO.	%
Ibaloi	29	67.44	13	38.24	42	54.54
Ilokano	11	25.58	4	11.76	15	19.48
Kankana-ey	5	11.63	20	58.82	25	32.47
Kalanguya	4	9.30	-----	-----	4	5.19
Ifugao	4	9.30	-----	-----	4	5.19
Panggasinense	3	9.98	-----	-----	3	3.90
Tagalog	1	2.33	3	8.82	4	5.19
Chinese	-----	-----	1	2.94	1	1.30
Unknown to the student	2	4.65	3	8.82	5	6.49

\*Multiple responses





Table 2. Distribution of respondents according to the main language used at home and in school

MAIN LANGUAGE	FREQUENCY					
	Alno Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	PERCENTAGE	NO.	PERCENTAGE	NO.	PERCENTAGE
<b>AT HOME</b>						
Iloco	29	67.44	23	67.65	52	67.53
Ibaloi	11	25.58	1	2.94	12	15.58
Filipino	6	13.95	4	11.76	10	12.99
Ifugao	2	5.88	----	----	2	2.60
Kankana-ey	2	4.65	2	5.88	4	5.19
Kalanguya	1	2.33	----	----	1	1.30
English	----	----	4	11.76	4	5.19
<b>AT SCHOOL</b>						
Iloco	35	81.40	31	91.18	66	85.71
Ibaloi	6	13.95	----	----	6	7.79
Filipino	21	48.84	14	41.18	35	44.16
English	25	58.14	19	55.88	44	57.14

\*Multiple responses

their main language at home. Iloco was followed by Ibaloi (25.58%) in Alno Kadoorie Elementary School while both English and Filipino had equal shares (11.76 %) in BSU-



ELS. Iloco is the *lingua franca* in the region so this explains why it is the main language used at home by pupils in both schools.

*Main language spoken in school.* The same trend was observed for the main language spoken in school with Iloco as the top language. The respondents used different languages in communicating with their classmates and teachers. Majority of the respondents (81.40%) used Iloco in Alno Kadoorie Elementary School followed by English (58.14%). Almost all of the respondents (91.18%) in BSU-ELS used Iloco followed also by English (55.88%). In Alno Kadoorie Elementary School, six respondents or 13.95% used Ibaloi even in school while in BSU-ELS, respondents did not use Kankana-ey even if most of them belonged to the Kankana-ey ethnic group.

*Type of household.* Majority of the respondents (67.44%) in Alno Kadoorie Elementary School lived with their parents and siblings only followed by almost 21% who lived in extended type household. It is the same with BSU-ELS respondents with 64.71% of them living with parents and siblings only and 29.41% belonging to extended family type of household.

Table 3. Distribution of respondents according to household type

HOUSEHOLD TYPE	FREQUENCY					
	Alno Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	%	NO.	%	NO.	%
Neutral	29	67.44	22	64.71	51	66.23
Extended	9	20.93	10	29.41	19	24.68
With Relatives only	5	11.63	2	5.88	7	9.09
<b>TOTAL</b>	<b>43</b>	<b>100.00</b>	<b>34</b>	<b>100.00</b>	<b>77</b>	<b>100.00</b>



*Number of years in La Trinidad.* Majority of the respondents (64.77% and 51.16%) from Alno Kadoorie Elementary School, and BSU-ELS, respectively, stayed in La Trinidad for more than 10 years.

#### Folktales Recalled by Respondents

The folktales recalled by the respondents were based on their own understanding of the term. The likes of Tom and Jerry, Mickey Mouse, Munting Heredera, Prayveyt Benjamin etc. were considered by some respondents as folktales. This may be explained by what two key informants said about the knowledge of the respondents on folktales. The informants said that the students may know folktales by definition but giving may be very difficult. This is an indication of poor comprehension of the meaning of the medium.

Table 4. Distribution of respondents according to the number of years of stay in La Trinidad

NUMBER OF YEARS OF STAY IN LA TRINIDAD	FREQUENCY					
	Alno Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	PERCENTAGE	NO.	PERCENTAGE	NO.	PERCENTAGE
Less than a year	3	6.98	2	5.88	5	6.49
1-3 years	5	11.63	2	5.88	7	9.09
4-6 years	2	4.65	3	8.82	5	6.49
7-10 years	4	9.30	5	14.70	9	11.69
More than 10 years	29	67.44	22	51.16	51	66.23
<b>TOTAL</b>	<b>43</b>	<b>100.00</b>	<b>34</b>	<b>100.00</b>	<b>77</b>	<b>100.00</b>



The stories recalled were classified according to the place of origin -- other countries, other parts of the country and the Cordillera provinces.

In Alno Kadoorie Elementary School, Table 5 shows that 23 or 53.49% of the respondents were able to recall one to three stories, followed by 10 (23.26 %) recalling four to six stories. Six respondents (13.96 %) were not able to recall any story. In BSU-ELS, almost half (44.12%) of the respondents could recall four to six stories with only one respondents not recalling any story.

Meanwhile, for stories from other parts of the Philippines, 32.56% of the respondents in Alno Kadoorie Elementary School could recall one to three stories; followed by four to six and seven to nine stories, at 30.23 % each. There is a similar trend in BSU-ELS. With 44.12 % recalling one to three stories, followed by four to six and seven to nine stories, at 20.59% each.

For both stories from other countries and from the Philippines, while there were a few who were not able to recall any, the figures show that a great majority was able to recall at least one story. This is totally reversed for Cordillera stories. An overwhelming majority of 97.67 % and 97.06 % for Alno Kadoorie Elementary School and BSU-ELS, respectively, were not able to recall any. Only two respondents, one from each school, recalled the story of Aliguyon of Ifugao. The respondent from Alno Kadoorie Elementary School claimed to have heard it from his grandfather while the one from BSU recalled reading it from a book.



Table 5. Number of folktales recalled by the respondents

NUMBER OF FOLK TALES RECALLED	FREQUENCY					
	Alno-Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	%	NO.	%	NO.	%
<b>FROM OTHER COUNTRIES</b>						
None	6	13.95	1	2.94	7	9.09
one-three	23	53.49	8	23.53	31	40.26
four-six	10	23.26	15	44.12	25	32.47
seven-nine	4	9.30	9	26.47	13	16.88
10 and above	0	0.00	1	2.94	1	1.30
<b>TOTAL</b>	<b>43</b>	<b>100.00</b>	<b>34</b>	<b>100.00</b>	<b>77</b>	<b>100.00</b>
<b>FROM THE PHILIPPINES</b>						
None	1	2.33	5	14.71	6	7.79
one-three	14	32.56	15	44.12	29	37.66
four-six	13	30.23	7	20.59	20	25.97
seven-nine	13	30.23	7	20.59	20	25.95
10 and above	2	4.65	0	0	2	2.60
<b>TOTAL</b>	<b>43</b>	<b>100.00</b>	<b>34</b>	<b>100.00</b>	<b>77</b>	<b>100.00</b>
<b>FROM CORDILLERA</b>						
None	42	97.67	33	97.06	75	97.40
one-three	1	2.33	1	2.94	2	2.60
<b>TOTAL</b>	<b>43</b>	<b>100.00</b>	<b>34</b>	<b>100.00</b>	<b>77</b>	<b>100.00</b>



### Ability to Relate Recalled Folktales to Others

As a measure of comprehension, the respondents were asked to identify which among the recalled folktales they would be able to relate to others. Respondents who were not able to recall stories were no longer asked to answer the question of whether or not they would be able to relate the stories to others.

In Alno Kadoorie Elementary School, majority (52.63%) of the respondents claimed that they would be able to relate to others 76-100% of recalled stories from other countries (Table 6). In BSU-ELS, only 39.39% of the respondents said they would be able to relate to others 76-100% of the recalled stories from other countries. However, it should be noted that BSU-ELS respondents were able to recall more stories than the Alno Kadoorie Elementary School respondents.

Also, as shown in Table 6, majority (57.14 %) of the respondents stated that they would be able to relate 76-100% of the recalled stories from other parts of the Philippines. In BSU-ELS, 41.38% of the respondents answered that they can also recall 76-100% of stories recalled.

### Sources of Folktales

Table 7 shows the different sources of folktales -- books, electronic media (TV/DVD/CD) and people. It is shown that there were more stories read from books than those watched from electronic media like TV, DVD or CD.

In Alno Kadoorie Elementary school, Ms. Marie Ann Teliao, grade VI adviser, said that during their English class she only discusses what is in the book. The stories like Macliing Dulag, Aliguyon, Biag ni Lam-ang and others were included in the DepEd-prescribed text book they are using. As for other stories from the Philippines like origin



Table 6. Percentage of folk stories recalled by the respondents that they can relate to others

PERCENTAGE OF THE STORIES THEY CAN RELATE TO OTHERS (%)	FREQUENCY					
	Alno-Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	%	NO.	%	NO.	%
<b>FROM OTHER COUNTRIES</b>						
0-25	11	28.95	8	24.24	19	24.68
26-50	5	13.16	5	15.15	10	12.99
51-75	2	5.26	7	21.21	9	11.69
76-100	20	52.63	13	39.39	33	42.86
<b>FROM PHILIPPINES</b>						
0-25	6	14.29	5	17.24	11	14.29
26-50	5	11.9	5	17.24	10	12.99
51-75	7	16.67	7	24.14	14	18.18
76-100	24	57.14	12	41.38	36	46.75
<b>FROM CORDILLERA</b>						
0-25	0	0.00	1	100.00	1	1.30
76-100	1	100.00	0	0.00	1	1.30

of things (*alamat*), she said that they are not in the prescribed textbooks so she had to get from other sources. Likewise in BSU-ELS, Ms. Yvonne Tabdi, English and MAPEH teacher, relied on the books including bible storybooks. As for Cordillera tales, both key informants acknowledged that there are very few books on them.



Table 7. Percentage of stories recalled by the respondents from different sources

PERCENTAGE OF STORIES RECALLED BY RESPONDENTS FROM DIFFERENT SOURCES	SOURCES OF FOLKTALES					
	BOOKS		TV/DVD/CD		PEOPLE	
	NO.	%	NO.	%	NO.	%
0	7	9.09	5	6.49	60	77.92
1-25	8	10.39	19	26.68	13	16.88
26-50	20	25.95	27	35.06	2	2.60
51-75	25	32.47	15	19.48	0	0
76-100	25	32.47	18	23.38	2	2.60

\*Multiple responses

The most striking finding is that only 22.08 % of all 77 respondents recall hearing the stories they recall from people. A great majority of 78 % do not recall ever hearing folk stories from storytellers.

This observation is corroborated by two key informants, Mr. Loreto M. Manuel, principal of Alno Kadoorie Elementary School, and Mrs. Terrilyn Dontogan, BSU-ELS grade VI-Rose adviser. Both said that the days when old folks tell stories to their young ones are gone. Mrs. Dontogan rationalized that the elders probably have no time to tell stories.

As the primary beneficiary of the project Stories of Alapu, BSU-ELS received 60 copies of the Mountain Province edition. The project implementers believed that giving





them those copies enough for one class will encourage the teachers to use the book as supplemental reading in their classes. But it has been noted that no respondent in this school was able to recall stories from the book. Some respondents mentioned the book *Stories of Alapu* but were not able to recall any story from the book. The librarian mentioned that the books were available only in the library and that the library in the BSU-ELS opened when the librarian-designate did not have classes. In addition, BSU-ELS Principal Prof. Bryant O. Botengan said that if only there were documented Cordillera folktales, they were considered collector's items.

#### Situations When They Heard Folktales

For the few respondents who had the privilege to listen to storytellers, Table 8 presents the different circumstances of this kind of interaction. In Alno Kadoorie Elementary School, 13.95% of the respondents were only able to listen to tales when they visited their elders or while vacationing in the provinces. For those in BSU-ELS, 38.24 % listened to folktales when there were story tellers at home or in school.

Ms. Teliao, Mr. Botengan and Mr. Manuel, however, said that one method they are using to teach morals or values to the students was storytelling. This conforms to Penjore (n.d.) who stated that folktales are for educating the children, entertainment and communication, repositories of culture and history and for spiritual needs. There is a 20-minute period *Edukasyong Pagpapakatao* where storytelling could have been used but according to Mrs. Terrilyn Dontogan and Ms. Teliao, the period was used more for current events and real-life experiences.

Among the five key informants, three said they have heard folk tales but that was a long time ago so they could not recall the folktales anymore.



Table 8. Situation when the respondents were able to listen to folk tales

SITUATION WHEN THEY HEARD FOLKTALES	FREQUENCY					
	Alno-Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	%	NO.	%	NO.	%
Not applicable	30	69.77	8	23.53	38	49.35
When going to elders/provinces	6	13.95	-----	-----	6	7.79
Storytelling at home and/or school	4	2.33	13	38.24	17	22.08
When asked	3	6.98	6	17.65	9	11.69
When nothing to do	-----	-----	2	5.88	2	2.60

\*Multiple responses

Despite the claim of the key informants about storytelling as a method of teaching values, Table 8 reflects that almost one-half (49.35 %) of the respondents claimed that they did not have any chance to listen to story tellers, thus making the question not applicable to them.

#### Attitude Towards Cordillera Folktales

When asked whether or not they were interested in Cordillera folktales, majority (88.31 %) answered in the affirmative (Table 9). The trend is the same for both schools. This is in contrast to Dayao's (2010) conclusion that one of the factors challenging the



Table 9. Interest in Cordillera folktales

INTEREST	FREQUENCY					
	Alno-Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	PERCENTAGE	NO.	PERCENTAGE	NO.	PERCENTAGE
Yes	34	79.07	24	70.59	68	88.31
No	9	20.93	10	29.41	19	24.68
TOTAL	43	100.00	34	100.00	77	100.00

transmission of local folk stories to the youth is their uncooperative interest.

Furthermore, Table 10 shows the reasons of the respondents' interest in Cordillera folk tales. In Alno Kadoorie Elementary School, 27.91% of the respondents are interested in Cordillera folktales to learn more while in BSU-ELS, the top reason is to be able to share it to others followed by wanting to learn (23.53%).

On the other hand, Table 11 indicates the reasons for some respondents' lack of interest in Cordillera folktales. In Alno Kadoorie Elementary School, four or 9.30% of the respondents are just bored to read. The others did not have any idea about Cordillera folktales. In BSU-ELS, 7 or 20.59% did not have idea on Cordillera folktales.

The interest or lack of it in Cordillera folktales among the respondents should be properly handled by teachers. The interest should be nurtured and the lack of interest should be reversed. This is considering that folktales and storytelling, according to Nanda and Warms as cited by Samovar et al (2007), have an important moral role, revealing which cultural values are approved and which are condemned. Moreover, they are



Table 10. Reasons for being interested in Cordillera folktales

REASONS	FREQUENCY					
	Alno-Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	%	NO.	%	NO.	%
To learn more	13	30.23	12	35.29	25	32.47
Tells story of Cordillera culture	10	23.26	5	2.94	15	19.48
Like to read	9	20.93	6	17.65	15	19.48
To be able to share	4	9.30	18	52.94	22	28.57
Class requirement	1	2.32	-----	-----	1	1.30
Teaches lesson	1	2.32	1	2.94	2	2.06

\*Multiple responses

Table 11. Reasons for the lack of interest in Cordillera folktales

REASONS	FREQUENCY					
	Alno- Kadoorie Elementary School (n=43)		BSU-ELS (n=34)		TOTAL (n=77)	
	NO.	%	NO.	%	NO.	%
Bored of reading	4	9.30	2	5.88	6	7.79
Lack of information about Cordillera folktales	3	6.98	7	20.59	10	12.99
Not a Cordilleran	1	2.32	-----	-----	1	1.30
Cannot relate to Cordillera folktales	1	2.32	-----	-----	1	1.30
No avenue (computer shop) for searching	-----	-----	1	2.94	1	1.30



reflections of the social orders and daily life or generally tell everything about a particular culture.

In addition, as observed by the key informants, the most common past time of the respondents, in Alno Kadoorie is to play and read while in BSU-ELS it is to play in the ground or computer and there are only a few who read.



## **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### Summary

The familiarity with Cordillera folktales among the students of Alno-Kadoorie Elementary School and Benguet State University- Elementary Laboratory School was conducted to characterize the students in these schools, determine what folktales they can remember, determine what folktales they can relate to others, identify their sources of folktales, describe the situations where they have heard folktales, and determine their attitudes towards Cordillera folktales. The study was conducted from January-February 2012.

There were 77 respondents, 43 from Alno Kadoorie Elementary School and 34 in BSU-ELS. The respondents answered the questionnaires simultaneously during one class period. To strengthen the student respondents' answers, the teachers and school principal/head in both schools were also interviewed.

The respondents in Alno Kadoorie Elementary School were mostly Ibaloi and in BSU-ELS, they were mostly Kankana-ey. The main language used by the respondents at home was Iloco which was also the same language mainly used in school. Majority of the respondents in both schools lived with their parents and siblings and have resided in La Trinidad for more than 10 years.

The stories recalled by the respondents were classified according to the place or origin. These were from other countries, from other parts of the Philippines and from the Cordillera. In Alno Kadoorie Elementary School, most of the respondents could recall one to three stories and in BSU-ELS, most could recall four to six stories from other countries. For the folktales recalled from the other parts of the Philippines, most of the



respondents in both schools could recall one to three stories. While for the Cordillera tale, almost all of the respondents could not recall any. Only two respondents, one from each school, recalled the story of Aliguyon of Ifugao. In both schools, majority of the respondents claimed that they would be able to relate to others 76-100% of recalled stories from other countries and from other parts of the Philippines.

The respondent's sources for the folktales were books then electronic media and the least is from story tellers. There were some respondents who were able to listen to story tellers. In Alno Kadoorie Elementary School, they were only able to listen to tales when they visited their elders or while vacationing in the provinces. Those in BSU-ELS listened to story tellers at home and in school.

More importantly, majority of the respondents claimed to be interested in Cordillera folktales in order to learn more. Those who were not interested said they found reading boring or they could not relate with Cordillera folktales.

### Conclusions

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

1. There is confusion among students on what stories are folktales and what are not.
2. Students are interested in Cordillera folktales.
3. Teachers contribute to the familiarity of student to folktales.
4. The art of storytelling is endangered.
5. Going home to provinces is important to be able to listen to folktales narrated by elders.



### Recommendations

Based on the conclusions, the following recommendations are forwarded:

1. More information materials on Cordillera folktales should be produced to educate the Cordillera people and others, young and adults alike, about their origin, practices and tradition embedded in folktales.
2. Teachers should be encouraged to use more Cordillera stories in their classes as their contribution to cultural conservation.
3. More storytelling activities should be encouraged to revive the art of storytelling.





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APPENDIX A

Survey Questionnaire

FAMILIARITY WITH CORDILLERA FOLKTALES AMONG STUDENTS OF  
BENGUET STATE UNIVERSITY- ELEMENTARY LABORATORY  
SCHOOL (BSU-ELS) AND ALNO-KADOORIE ELEMENTARY  
SCHOOL IN LA TRINIDAD, BENGUET

Respondent No. \_\_\_\_\_

I. GENERAL INFORMATION

1. Age: \_\_\_\_\_

2. Sex:  female  male

3. Address: \_\_\_\_\_

4. Ethnicity: \_\_\_\_\_

5. What language do you use mainly in communicating with your parents and siblings at home? \_\_\_\_\_

6. What language do you use mainly in communicating with your teachers and classmates in school? \_\_\_\_\_

7. Who are living with you in your household?

parents and/or siblings

aunt, uncle and/or immediate family relatives

parents, siblings and uncles/aunties/grandparents

others, please specify, \_\_\_\_\_

8. How long have you been residing in La Trinidad?

Less than a year

1-3 years

4-6 years

7-10 years

More than 10 years





6. Do you look for/ search for/ read Cordillera folktales?

If yes, why?

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If no, why not?

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7. If you heard any folktales, at what situation did you hear it?

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APPENDIX B

Guide Questions for the Key Informants

FAMILIARITY WITH CORDILLERA FOLKTALES AMONG STUDENTS OF  
BENGUET STATE UNIVERSITY- ELEMENTARY LABORATORY  
SCHOOL (BSU-ELS) AND ALNO-KADOORIE ELEMENTARY  
SCHOOL IN LA TRINIDAD, BENGUET

I. General Information

Name: \_\_\_\_\_

Sex:  female  male

Address: \_\_\_\_\_

Ethnicity: \_\_\_\_\_

Place of Origin: \_\_\_\_\_

Native Dialect/Language: \_\_\_\_\_

Main language spoken at home: \_\_\_\_\_

at school: \_\_\_\_\_

Subject taught: \_\_\_\_\_

No. of years in teaching: \_\_\_\_\_

1. Do you inculcate values/morals in you subject? How? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Do you do storytelling in your class? What are these stories? Does it include folktales? What folktales? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_



- 
- 
3. Is there no instance when you tell folktales to the students? \_\_\_\_\_
  4. What do you observe is the most common past time of the students? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  5. What do you think about Cordillera folktales? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  6. Were you educated with folktales? By whom? How? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  7. Are you aware of the indigenization of curriculum? What do you know about this program? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  8. What do you do about this program? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



## APPENDIX C

Summary Table for the Characteristics of the Respondents

Resp .#	Ehtnicity	Communication Language		Household type	Residency in LT
		Home	School		
1	ibaloi/iloco	Iloco	Iloco, English	Extended	>10 years
2	Unknown	Iloco	Iloco, English	Neutral	>10 years
3	Ibaloi	Iloco	Iloco, English	Immediate Family	1-3 years
4	ifuago	Ifuao, Iloco	Iloco, English	Neutral	7-10 years
5	ibaloi/iloco	Iloco	Iloco, Filipino, English	Extended	>10 years
6	Pangalatok	Iloco	Iloco, Filipino	Neutral	4-6 years
7	Ibaloi	Iloco	Iloco	Neutral	>10 years
8	Ibaloi	Iloco	Iloco	Neutral	>10 years
9	Ibaloi and Ifugao	Iloco, Ibaloi	iloco, Filipino	Neutral	>10 years
10	ibaloi	Ibaloi	Ibaloi, English	Neutral	>10 years
11	Ibaloi	Ibaloi	Iloco, Filipino, English	Neutral	>10 years
12	Ibaloi, Kalanguya	Iloco	Iloco, Filipino	Neutral	7-10 years
13	Iloco, Ibaloi	Iloco	Iloco	Neutral	>10 years
14	Kankana-ey	Kankana-ey, Filipino	Iloco, Filipino	Neutral	1-3 years
15	Iloco, Ibaloi	Iloco	Iloco, Filipino	Neutral	>10 years
16	Iloco, Kalanguya	Iloco, Ibaloi	Iloco, Filipino	Extended	>10 years
17	Kalanguya, Kankana-ey	Kankana-ey, Kalanguya	Ibaloi, English	Immediate Family	1-3 years
18	Ibaoi	Ibaloi	Ibaloi	Iloco, English	>10 years
19	ibaloi, Iloco	Ibaloi	Ibaloi, English	Neutral	>10 years
20	Ibaloi, Kankana-ey	Iloco, Filipino	Iloco, Filipino, English	Extended	>10 years
21	Pangalatok	Iloco, Filipino	Iloco, Filipino, English	Neutral	1-3 years
22	Tagalog	Filipino	Filipino, English	Neutral	1-3 years
23	Ilocano	Iloco	Iloco, English	Neutral	>10 years s
24	Ibaloi	Ibaloi	English	Neutral	>10 years
25	Ibaloi,	Iloco	Filipino,	Neutral	>10 years



	Kankana-ey		English		
26	Ibaloi	Iloco	Iloco, Filipino, English	Neutral	>10 years
27	ibaloi, ilocano	Iloco	Iloco, English	Immediate Family	less than a year
28	ibaloi, ilocano	Iloco	Iloco, English	Neutral	less than a year
29	Ibaloi	Filipino	Iloco, Filipino	Extended	>10 years
30	Ilocano	Iloco	Filipino, English	Extended	more than 10 years
31	Ibaloi	Ibaloi	Iloco, English	Neutral	>10 years
32	Ifugao	Ifugao	Iloco, Filipino, English	Neutral	>10 years
33	Ibaloi	Iloco	Iloco	Neutral	7-10 years
34	Kalanguya	Filipino	Iloco, Filipino	Neutral	4-6 years
35	Ibaloi	Ibaloi	Ibaloi, iloco	Neutral	>10 years
36	Ilocano, Ifugao	Iloco	iloco	Neutral	>10 years
37	Ibaloi	Iloco	Iloco, Filipino	Neutral	>10 years
38	ibaloi	Ibaloi	iloco, Filipin, English	Extended	less than a year
39	Ibaloi, Ifugao	Iloco	Iloco, Filipino, English	Neutral	7-10 years
40	Ibaloi	Iloco	Ibaloi, iloco	Extended	>10 years
41	Ilocano	iloco	ilocano, Filipino	Neutral	>10 years
42	Ibaloi, Kanakana-ey	Iloco, Ibaloi	Iloco, English	Extended	>10 years
43	Ibaloi	Iloco	Iloco, English	Extended	>10 years
50	Iloco, Tagalog	Iloco, English	Iloco, English	Extended	>10 years
51	Kankana-ey	iloco	Iloco, Filipino	Neutral	>10 years
52	Kankana-ey	Iloco	Iloco, English	Neutral	>10 years
53	Kankana-ey	Iloco	Iloco	Neutral	>10 years
54	Kankana-ey, Ibaloi	iloco	Iloco, English	Neutral	>10 years
55	Ibaloi, Kankana-ey	English	Iloco, English	Extended	>10 years
56	Ibaloi	Filipino	Iloco	Neutral	>10 years
57	Taglog	Filipino	iloco, Filipin, English	Extended	>10 years
58	Kankana-ey, ilocano	Kankana-ey	Iloco, Filipino, English	Extended	>10 years
59	Ibaloi	iloco	Filipino, English	Neutral	>10 years
60	Kankana-ey	English	Iloco, English	Neutral	>10 years





61	Ibaloi	Ibaloi	iloco	Extended	>10 years
62	Kankana-ey	iloco	Iloco	Neutral	>10 years
62	Kankana-ey	Iloco	iloco	Extended	>10 years
64	Kankana-ey	Iloco	iloco	Neutral	>10 years
65	Unknown	Iloco	Iloco, Filipino, English	Neutral	>10 years
66	Kankana-ey	English	Iloco, English	Neutral	4-6 years
67	Ibaloi, Kankana-ey	iloco	Iloco, Filipino, English	Extended	1-3 years
68	Ibaloi, Kankana-ey	Iloco	Iloco, Filipino, English	Neutral	>10 years
69	Ibaloi	iloco	Iloco, English	Neutral	less than a year
70	Ibaloi and Kankana-ey	iloco	iloco, english	Neutral	less than a year
71	Unknown	Filipino	iloco, Filipino	Immediate Family	>10 years
72	unknown	Filipino	Iloco, English	Neutral	>10 years
73	Ilocano	Filipino	iloco, Filipino	Extended	7-10 years
74	Kankana-ey, Chinese	Iloco	Iloco, English	Immediate Family	>10 years
76	Ibaloi, Tagalog	Iloco	Iloco, English	Extended	7-10 years
77	kankana-ey	iloco	Iloco, English	Neutral	7-10 years
78	Ibaloi	Kankana-ey	Filipino	Extended	>10 years
79	Kankana-ey	Iloco	Iloco, Filipino, English	Neutral	>10 years
80	ilokano, Kankana-ey	Iloco	Iloco, Filipino	Neutral	>10 years
81	ibaloi, kankana-ey	Iloco	iloco, Filipino	Neutral	>10 years
82	Ibaloi	iloco	iloco	Neutral	>10 years
83	Kankana-ey	iloco	iloco	Neutral	7-10 years
84	Ibaloi	Iloco	Filipino	Neutral	>10 years



## APPENDIX D

### List of Folktales Recalled











APPENDIX E

Summary Tables for Classification of Stories Recalled , Ability to Relate and Sources

RES P. No.	Classification			Relating to others			Sources		
	other Countri es	Philipp ines	Cordil lera	other Count ires	Philipp ines	Cordil lera	Boo ks	TV/DVD /CD	Relat ive
1	1	9	none	0	0	N/A	100	0	0
2	1	6	none	100	100	N/A	57.14	28.57	14.29
3	3	7	none	33.33	71.43	N/A	70	30	0
4	2	7	none	100	100	N/A	22	77.78	0
5	6	3	none	16.67	100	N/A	30	50	0
6	3	7	none	100	100	N/A	90	10	0
7	3	8	none	100	50	N/A	90.91	9.09	0
8	4	4	none	0	0	N/A	0	100	0
9	4	6	none	100	100	N/A	40	40	20
10	2	4	none	0	100	N/A	83.33	16.67	0
11	3	7	none	66.67	71.43	N/A	80	10	10
12	3	7	none	100	66.67	N/A	20	90	0
13	2	5	none	50	25	N/A	71.43	14.29	38
14	2	7	none	100	71.43	N/A	77.78	22.22	0
15	1	8	none	0	62.5	N/A	0	20	80
16	4	6	none	100	66.67	N/A	40	50	10
17	1	9	none	0	0	N/A	0	80	20
18	none	4	none	N/A	25	N/A	50	50	0
19	none	10	none	N/A	80	N/A	100		0
20	2	4	none	100	100	N/A	66.67	33.33	0
21	8	2	none	50	100	N/A	20	80	0
22	1	9	none	0	77.78	N/A	90	10	0
23	9	none	none	100	N/A	N/A	0	100	0
24	5	5	none	100	100	N/A	60	40	0
25	8	2	none	100	50	N/A	40	40	20
26	none	5	none	N/A	100	N/A	40	60	0
27	none	3	none	N/A	100	N/A	100		0
28	1	3	none	100	100	N/A	75	25	0



29	3	7	none	100	85.71	N/A	70	20	10
30	2	2	none	50	100	N/A	50	75	0
31	6	3	none	100	100	N/A	20	80	0
32	5	5	none	100	100	N/A	30	70	0
33	2	6	none	100	100	N/A	100	12.5	0
34	1	3	none	0	33.33	N/A	75	25	0
35	6	4	none	66.67	50	N/A	50	50	0
36	9	1	none	11.11	0	N/A	60	30	10
37	6	3	none	16.67	100	N/A	44.4 4	55.56	0
38	2	4	none	100	100	N/A	57.1 4	28.57	14.29
39	1	9	none	0	55.56	N/A	90	10	0
40	3	2	1/1/19 00	100	100	100	33.3 3	16.67	50
41	3	2	none	33.33	100	N/A	60	40	0
42	5	2	none	80	50	N/A	42.8 6	57.14	0
43	none	10	none	N/A	100	N/A	0		100
50	6	2	none	100	100	N/A	25	75	0
51	7	none	none	71.43	N/A	N/A	0	100	0
52	7	none	none	28.57	N/A	N/A	0	100	0
53	4	none	none	0	N/A	N/A	25	75	0
54	5	none	none	40	N/A	N/A	20	80	0
55	10	none	none	40	N/A	N/A	100		0
56	8	1	none	22.22	100	N/A	80	20	0
57	4	5	none	100	100	N/A	44.4 4	55.56	0
58	5	1	none	0	0	N/A	66.6 7	33.33	0
59	7	3	none	85.71	33.33	N/A	40	50	10
60	5	4	none	60	100	N/A	55.5 5	55.55	0
61	7	2	none	100	100	N/A	66.6 7	33.33	0
62	7	3	none	85.71	100	N/A	20	60	20
63	6	4	none	16.67	75	N/A	60	40	0
64	7	3	none	16.67	66.67	N/A	40	60	0
65	6	4	none	100	66.67	N/A	100		0
66	4	3	none	100	66.67	N/A	85.7 1	28.57	0
67	2	8	none	100	100	N/A	70	20	10
68	7	3	none	71.43	33.33	N/A	30	70	10





69	5	2	none	100	100	N/A	75	57.14	0
70	2	2	none	100	100	N/A	50	50	0
71	3	7	none	100	28.57	N/A	70	30	0
72	1	3	none	0	66.67	N/A	75	25	0
73	3	7	none	66.67	0	N/A	50	50	0
74	3	7	none	33.33	71.43	N/A	60	40	0
76	3	7	none	100	85.71	N/A	70	30	0
77	1	9	none	100	100	N/A	100	20	0
78	4	6	none	75	50	N/A	60	40	0
79	6	2	none	50	0	N/A	37.5	62.5	0
80	5	2	none	60	0	N/A	42.2 9	57.14	0
81	4	5	none	75	100	N/A	66.6 7	33.33	0
82	none	9	1	N/A	55.56	0	80	20	0
83	4	6	none	0	33.33	N/A	70	30	0
84	4	2	none	0	0	N/A	66.6 7	33.33	0



## APPENDIX F

Summary Table for the Situations When They Heard Folktales, Attitude and Reasons

Respondent #	Situation	Interested in Folktales	Reason	Situation	Interested in Folktales	Reason	Situation
1	not heard	yes	learn to read	35	when asked	Yes	to know more
2	not heard	yes	to learn more	36	not heard	Yes	to know Cordi tales
3	not heard	yes	use at school	37	not heard	yes	to know Cordi tales
4	not heard	yes	want folktales	38	not heard	yes	to know more
5	not heard	yes	to know Cordi tales	39	not heard	yes	like reading Cordi tales
6	not heard	yes	nakakasabikala min	40	not heard	yes	like to read Cordi tales
7	not heard	no	not reading folktales	41	when with relatives	yes	like to read Cordi tales
8	not heard	no	not interested	42	not heard	yes	good to read Cordi tales



9	when with relatives	yes	to know Cordi tales	43	not heard	no	not interested
10	not heard	yes	likes to read and write	50	not heard	yes	to know more
11	not heard	yes	to know Cordi tales, interested	51	not heard	yes	to know more of the tradition
12	before bedtime	yes	interesting	52	when gathered together	yes	to learn more
13	not heard	yes	to share it to others	53	not heard	no	more interested in others
14	not heard	yes	fun, teaches lesson, full of myteries	54	when nothing to do	no	don't like
15	not heard	yes	maramingnatutunan, good to learn	55	when nothing to do	yes	entertaining and amusing
16	not heard	yes	like reading	56	when at school and when sotry telling time	no	prefers to play
17	not heard	yes	like reading Cordi tales and share to others	57	not heard	no	not interested



18	when with relatives	yes	like reading	58	not heard	no	not interested
19	when with relatives and going home	yes	beautiful to read	59	before bedtime and when with relatives	yes	folktales are interesting
20	not heard	yes	important to know to solve conflict	60	before sleeping	yes	more interesting to read
21	when asked	no	not a Cordilleran	61	before sleeping	yes	to know more
22	not heard	no	no avenue for searching (Com. Shop)	62	when evangelist visits	yes	to know more Cordi tales
23	not heard	yes	like to read	62	when asked	yes	to know more Cordi tales
24	not heard	yes	nice to read	64	when asked	yes	to know more Cordi tales
25	when asked	yes	to know Cordi tales	65	during Filipino class	no	interested in online games
26	not	no	bored to read	66	not	no	boring and not



	heard				heard		intereste d
27	not heard	no	bored to read	67	when they all gathere d	yes	like reading
28	not heard	no	bored to read	68	when asked	yes	like folktales
29	before bedtim e	yes	to know more	69	not heard	yes	to know more Cordi tales
30	not heard	yes	to know more	70	not heard	yes	entertain ing
31	when with relativ es	yes	to know more	71	when with relative s	yes	intereste d
32	when with relativ es	no	not interested	72	when with relative s	yes	intereste d
33	when at school and when with relativ es	yes	like reading	73	not heard	no	knows nothing about Cordiller a
34	not heard	yes	to be able to share to others	74	not heard	yes	tells story of Cordiller a





## II. FAMILIARITY WITH FOLKTALES

1. What are the folk stories that you can recall now? (from other countries) (from the Philippines) (from the Cordilleras)	2. Will you be able to relate this story to others?(Yes or No)	3. From whom did you hear this story? If read, from what material. If you watched, was it on TV, moviehouse or DVD?
e.g Cinderella	Yes	TV
Alamat ng Pinya	Yes	Aunt
Bugan and Wigan	Yes	Book
a.		
b.		
c.		
d.		
e.		
f.		
g.		
h.		
i.		
j.		
k.		
l.		

(use other sheet if necessary)

Res p. No.	List of Folktales									
1	Alamat ng Mangga	Alamat ng Santol	Alamat ng Makahiya	Kwento ni Rosas	Kwento ng Kalabaw	Kwento ng Kabayo	Kwento ng Pusa at Rabbit	Kwento ni God	Kwento ng Lapu-lapu	
2	Frog Prince	Alamat ng Makahiya	Alamat ng Makiling	Alamat ng Saging	Alamat ng Kalabasa	Alamat ng Luya	Alamat ng Unggoy at Pagong			
3	Alamat ng ng Ahas	Alamat ng Saging	Alamat ng Ampalaya	Alamat ng Sampalok	Alamat ng Mangga	Alamat ng Bayabas	Alamat ng Uwak	Tom and Jerry	Cinderella	Sleeping Beauty
4	Mutya	Panday	Pedro Pendoko	Tom and Jerry	Madagascar	Alamat ng Ahas	Alamat ng Pinya	Patayin sa Sindak si Barbara	Agua Bendita	
5	Sleeping Beauty	Alamat ng Pakwan	the Three Musketers	The Three Litte Pigs	Rapunzel	Pinnocchio	Peter Pan	Alamat ng Mangga	Alamat ng Saging	Alamat ng Sampaguita
6	Toy Stories	The Three Little Pigs	Alamat ng Pinya	Alamat ng unggoy	Alamat ng Ahas	Alamat ng Saging	Alamat ng Pakwan	Pinnocchio	Alamat ng Bato	Alamat ng Kabayo
7	Alamat ng Saging	Alamat ng Makopa	Alamat ng Buwaya	Snow White and Cinderella	The Shoe Maker and The Elf	Alamat ng Pating	Ang Aso at Pusa	Sina Matsing at Unggoy	Ang Alamat ng Luya	Ang Lawin at Manok
8	Rambo I	ang pagong at matsing	Haay Biag	Karaw	Terminator III	Pacific War	McArthur War	Apoy		
9	Cinderella	Alamat ng Pinya	Alamat ng Mangga	Snow White	Little Mermaid	Pinnocchio	Alamat ng Unang Ahas	Alamat ng Ilang-ilang	Sina Matsing at Unggoy	Sina kuneho at Pagong
10	Alamat ng Sampalok	Alamat ng Pinya	Alamat ng Mangga	The Three Litte Pigs	Alamat ng Bayabas	Baby's Day Out				
11	Alamat ng Kabayo	Alamat ng mg Bulaklak	Alamat ng mga Prutas	Alis in Wonderland	Prayveyt Benjamin	Alamat ng Sampalok	Alamat ng Uwak	Alamat ng Ilog	The Intelligent Rooster	The tiger and the rat
12	Aswang	Alamat ng Atis	Shake Rattle and Roll	The Nun	Texas Chainsaw massacre	Amaya	Bangis	The Saw	Passion of Christ	Praybeyt Benjamin
13	Alamat ng Saging	Sina Matsing at Unggoy	Alamat ng Mangga	Ang Sekreto ni Kokoy Unggoy	Cain and Abel	Noah and the Big Fish	Alamat ng Sampaguita			
14	Sina unggoy at	Alamat ng Sampaguita	Alamat ng Luya	Alamat ng Dam de	Alamat ng Bahaghari	Sisa	Noah's Ark	Alamat ng LuzViMind	Jack and the Beanstalk	



	Pagong			Noche				a		
15	Alamat ng Ibon	Sina Unggoy at Pagong	Alamat ng Salamin	Sina Pagong at kuneho	Alamat ng Kwago	Alamat ng Papaya	Alamat ng Bayabas	Rapunzel	Alamat ng Langka	
16	Sina Pagong at Tipaklong	Alamat ng Saging	Alamat ng Ampalaya	Alamat ng Luya	Alamat ng Papaya	The pincess and the Puaper	Mariposa	Rapunzel	Snow White	Cinderella
17	Alamat ng Saging	Alamat ng Papaya	Alamat ng Kabayo	Little Mermaid	Si Juan Tamad	Alamat ng Niyog	Alamat ng ibon	Alamat ng Manok	Alamat ng Baboy	Alamat ng Ahas
18	Alamat ng Saging	Ang pagong at matsing	Alamat ng Kabayo	Si Juan tamad						
19	Alamat ng Upo	Bakit lumiit ang Bulkang Taal?	Alamay ng Apoy	Alamat ng Atis	Alamat ng Pating	Alamat ng Ampalaya	Alamat ng Papaya	Almat ng Lindol	Bakit Limiit ang butil ng Bigas?	Alamat ng Labanos
20	Cinderella	Alamat ng Kwento	Alamat ng Upo	Alamat ng Pating	Snow Bear	Alamat ng Pagong				
21	Snow White	Pinochio	Alamat ng Pakwan	Alamat ng Makahiya	12 Dancing Princess	Swan Lake	Lassie, the Dog	King Kong	Toy Story	Tommy's Adventre
22	Alamat ng Makati	Barbie	Alamat ng Makopa	Alamat ng Saging	Alamat ng Pinya	Alamat ng Bayabas	Alamat ng Sampalok	Alamat ng Pakwan	Biag ni Lam-ang	Alamat ng Ampalaya
23	Beauty and the Beast	Snow White	Tom and Jerry	Barbie	The Three Little Pigs	Peter Pan	Tinker Bell	Aladin	Pinochio	
24	Sarimano k	Snow White	Pag-ibig	Heart	Alamat ng Kalabasa	Alamat ng Kasoy	Alamat ng Niyog	The Lion and the rat	Monkey and the turtle	
25	A Fairy Secret	Mariposa	Alamat ng Saging	Garden of Eden	Tarzan	Snow White	Red Riding Hood	Alice in the Wonderland	Toy Story	Pinochio
26	Alamat ng Pinya	Alamat ng Saging	Alamat ng Ahas	Alamat ng Pakwan	Alamat ng uwak					
27	Ang Ibong Adarna	Alamat ng Ahas	Alamat ng Bayabas							
28	Alamay ng Pinya	Alamat ng Saging	Ang ibong Adarna	Tarzan						
29	Alamat ng Ampalaya	Alamat ng Saging	Alamat ng Luya	Magic pot	Snow White	Jack and The Beanstalk	Alamat ng Papaya	Alamt ng Hayop	Tungkol sa Panahon Noon	Beauty and the Beast
30	Ang Ibong Adarna	Aladin	Sina Pagong at matsing	The Fox and the Hound						
31	Alamat ng Saging	Sina Pagong at Matsing	Little Mermaid	Tarzan	the jungle Book	Aladin	Beauty and the beast	IronMan	Lastikman	

32	Alamat ng Kalabasa	Superman	Sina Pagong at matsing	Batman	Alamat ng Papaya	Lastikman	Panday	IronMan	Peter Pan	The Hook
33	Alamat ng bayabas	Alamat ng Makopa	Alamat ng Makiling	Tarzan	Alamat ng Papaya	Alamat ng Saging	Sina pagong at matsing	Sleeping Beauty		
34	Alamat ng Bulaklak	Alamat ng mga Prutas	Micky Mouse	Alamat ng saging						
35	Alamat ng Ahas	Snow White	Kung Paano Nag-away ang Aso at Pusa	Peter Pan	Aladin	Legacy	Munting Hiredera	Love You	Pure love	Dong Yi
36	Beauty and the Beast	Hansel and Gretel	Alamat ng Ahas	Snow White	Tom and Jerry	Rapunzel	Lion King	David and Goliath	Alice in Wonderland	Little Mermaid
37	Alamat ng Ahas	Lion King	Snow White	Alamat ng Mangga	David and Goliath	Tom and Jerry	Alice in Wonderland	Alamat ng Ilang-ilang	Prince of Persia	
38	Pinnocchio	Alamat ng Saging	Juan Tamad	alamat ng Ahas	Sina Pagong at Matsing	mickey mouse				
39	Alamat ng Pinya	Alamat ng ilang-ilang	Alamat ng Aopy	Alamat ng Makahiya	Bakit aalat ang dagat?	Alice in the Wonderlan d	Alamat ng Paru-paro	Alamat ng Bulkang Mayon	Alamat ng Unggoy	Biag ni Lam-ang
40	Cinderella	Alamat ng Pinya	Alamat ng Lindol	Alice in the Wonderland	Aliguyon	Peter Pan				
41	Alamat ng saging	Alamat ng Ahas	Lion King	Snow White	Sleeping Beauty					
42	Pinnocchio	Naruto	Alamat ng Papaya	Alice in the Wonderland	Dragon Ball Z	Fushigi Yugi	Alaat ng Ahas			
43	Alamat ng bayabas	Alamat ng Mangga	Alamat ng Saging	Alamat ng Santol	Alamat ng Upuan	Alamat ng Manok	Alamat ng Papaya	Alamat ng Bolpen	Alamat ng Palayok	Alamat ng Baul
50	Sleeping Beauty	Beauty and the Beast	Snow White	Aladin	The Princess and the Pauper	Forg Prince	Biag ni Lam-ang	Salidum_ay		
51	Aladin	Beauty and the Beast	Snow White	Sleeping Beauty	Rapunzel	Princess and the Frog	Diamond Castle			
52	Snow White	Beauty and the Beast	Cinderella	Mickey Mouse	Rapunzel	12 Dancing Princess	Frog Prince			
53	Swan	Rapunzel	Mulan	The						

	Lake			Labyrinth						
54	Pinochio	Smurf	The Fox and Dog	The Old Demon	Mulan					
55	Paul Bunyan	Paethon	King Thrushbeard	How Odin Lost his Eye	The Force of Luck	The old Demon	Pecos Bill	Percipone	Hammerman	Narcisus
56	Snow White	Sleeping Beauty	Rapunzel	Beauty and the Beast	The Frog Prince	Mulan	Kung Fu Panda	Biag ni Lam-ang	Salidum-ay	
57	Snow White	Frog Prince	Mulan	Kung Fu Panda	Biag Ni Lam-ang	Hukuman ni Sinikuan	Tangled (Rapunzel)	Ang Ibong Adarna	Salidum-ay	
58	Frog Prince	The Beauty and the Beast	Mulan	Woodman Spare the Trees	Snow White	Ang Ibong Adarna				
59	Alamat ng Pinya	Snow White	Beauty and the Beast	Little Mermaid	Frog Prince	Cinderella	Si Juan Tamad	Rapunzel	Amg Ibong Adarna	Mulan
60	Alamat ng Pinya	Cinderella	Beauty and the Beast	Little Mermaid	Snow White	Si Juan Tamad	Rapunzel	Biag ni Lam-ang	Salidum-ay	
61	Snow White	Beauty and the Beast	Sleeping Beauty	Barbie	Teletabies	Alamat ng Mangga	Frog Prince	Si Juan Tamad	Rapunzel	
62	Snow White	Beauty and the Beast	Sleeping Beauty	Pinochio	Little Mermaid	Alamat ng Saging	Frog Prince	Biag ni Lam-ang	Juan Tamad	Rapunzel
63	Snow White	Biag ni Lam-ang	Frog Prince	Juan Tamad	Sleeping Beauty	Pocahontas	Pinochio	Rapunzel	Alamat ng Rosas	Alaamt ng Unggoy
64	Snow White	Barbie	Rapunzel	Beauty and the Beast	Frog Prince	Sleeping Beauty	Biag ni Lam-ang	Juan Tamad	Pinochio	Alamat ng Rosas
65	Beauty and the Beast	Sleeping Beauty	Rapunzel	Frog Prince	Snow White	Alamat ng pinya	Biag ni Lam-ang	Juan Tamad	Pinochio	Alamat ng Rosas
66	Mulan	Pride Goes Before a Fall	Aladin	Alamat ng Ahas	Snow White	Alamat ng Rosas	Alamat ng Lansones			
67	Alamat ng Ampalaya	Alamat ng Upo	Saan Nanggaling ang Apoy	Alamat ng Pating	Beauty and the Beast	Snow White	Alamat ng maria cristina Falls	Alamat ng Lawa ng Sampalok	Alamat ng Makahiya	Alamat ng Rosas
68	Beauty and the Beast	Alamat ng Unggoy	Sleeping Beauty	Rapunzel	Snow White	Little Mermaid	Frog Prince	Cinderella	Alamat ng Rosas	Sina Pagong at Matsing
69	Mulan	Ang Ibong Adarna	Sleeping Beauty	Beauty and the Beast	Snow White	Simbahan ng Taal	tarzan			

70	Biag ni Lam-ang	mulan	Ang ibong Adarna	Snow White						
71	Mulan	Snow White	Beauty and the Beast	Salidumay	Biag Ni Lam-ang	Ang Bulag at ang Pilay	Alamat ng Rosas	Alamat ng Ahas	Alamat ng Aso	Ang Ibong Adarna
72	Mulan	juan tamad	Alamat ng Mangga	Ang Ibong Adarna						
73	Si Bluag at Pilay	Alamat ng Lansones	Salidumay	Biag ni Lam-ang	Mulan	Tarzan	ang Ibong Adarna	Alamat ng Rosas	Alamat ng Sibuyas	Lion king
74	Si Bluag at Pilay	Salidumay	Florante at Laura	Mulan	Biag Ni Lam-ang	Tarzan	Alamat ng Sibuyas	Alamat ng Rosas	Ang Ibong Adarna	Lion king
76	Si Bluag at Pilay	Salidumay	Florante at Laura	Mulan	Biag Ni Lam-ang	Tarzan	Alamat ng Sibuyas	Alamat ng Rosas	Ang Ibong Adarna	Lion king
77	Si Bluag at Pilay	Biag ni Lam-ang	Alamat ng Rosas	Si Esperanza sa Ibang Daigdig	Ang alamat ng Ampalaya	Mulan	ang Ibong Adarna	Alamat ng sibuyas	Alamat ng Lawa ng Sampalok	Alamat ng Ubas
78	Florane at Laura	Lion King	Alamat ng Bayabas	Alamat ng Sibuyas	Kung Fu Panda	Biag ni Lam-ang	Barbie	Tarzan	Si Bulag at Pilay	Alamat ng Rosas
79	Aladin	Sleeping Beauty	Mulan	Beauty and the Beast	Rapunzel	Tangled (Rapunzel)	Snow White	Salidum_ay	Alamat ng Rosas	
80	Snow White	mulan	Alamat ng Saging	Rapunzel	Joy's toys	trina's triplets	Alamat ng Mansanas			
81	mulan	Snow White	Aladin	Alamat ng Niyog	Alamat ng Lawa ng Sampalok		Biag ni Lam-ang	Salidumay	Sleeping Beauty	Ibong Adarna
82	Alamat ng Saging	Alamat ng Maria Makiling	Biag ni Lam-ang	Salidumay	Alamat ng Apo Aluno	Alamat ng Pinya	Alamat ng Niyog	Alamat ng Bahaghari	Aliguyon	Alamat ng Ahas
83	Biag ni Lam-ang	ang hukuman ni Sinukuan	Salidumay	Snow White	Beauty and the Beast	Tarzan	Alamat ng Kawayan	Frog Prince	Ang Ibong Adarna	Alamat ng Maria Makiling
84	Darna	Tangled (Rapunzel)		Kung Fu Panda		Snow White		Biag Ni Lam-ang		Mulan