

BIBLIOGRAPHY

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Adviser: Maria Luz D. Fang-asan, PhD

ABSTRACT

The study was conducted to determine the acceptability of Christian vernacular movies in Taloy Sur, Tuba, Benguet. The specific objectives were to characterize the respondents of the study, identify the Christian vernacular movies they watched; determine their purposes, their perceptions on and attitudes towards Christian vernacular movies and to solicit their comments and suggestions for the improvement of Christian vernacular movies. An interview schedule was used in gathering information from 50 respondents who watched at least one Christian vernacular movie.

Majority of the respondents were 11-20 years old, female, single and Ibaloi. All had formal education and belonged to different religious groups.

There were seven vernacular movies that reached the place of study and most of these were seen by almost half of the respondents in different places in the community. The leading purpose for watching the movie was to be educated on the Word of God. Most of the respondents found all the movies entertaining, satisfying, full of lessons, easy to understand because they are in the vernaculars, and worth recommending for others to watch.

Based on the findings, the vernacular movies under study are acceptable and appealing to people in the locality with different age brackets, sexes, civil statuses, religious affiliations, occupations, educational backgrounds, and tribal affiliations. The vernacular movies have not failed in their primary purpose in the locality since most of the respondents watched in order to be educated on the Word of God. The use of vernacular languages added to the appeal of the movies as indicated by the respondents' perceptions and attitudes. But while the movies have been perceived by the respondents as entertaining and satisfying, the movies can still be improved through training of actors, among others.

It is recommended that the VVM should continue producing Christian vernacular movies and that other information campaigns for development should also consider the use of vernacular movies.

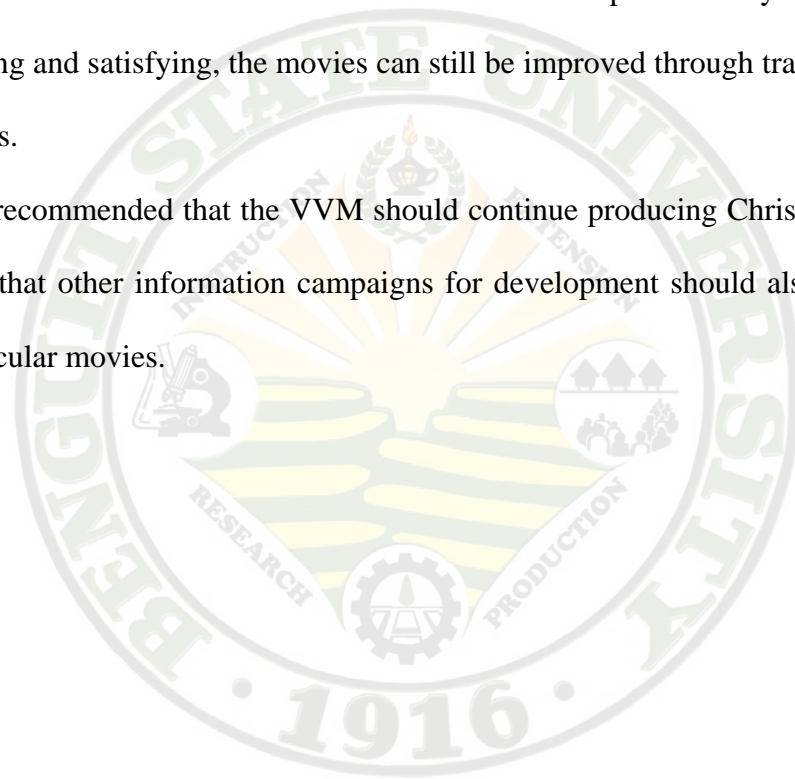


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INTRODUCTION

Rationale

Christian values must be in every person's heart. These are believed to guide people in every day living so that they will be motivated to do good to others. One-third of the world's population professes Christianity; yet, today's societies have become so complicated and beleaguered by a lot of problems. Wars just simply occur between nations, different kinds of illnesses afflict people, dirty politics is engaged in by many leaders, and crimes like kidnapping, rape and killing frequently occur anywhere anytime.

The Philippines takes pride as the only Christian country in Asia. More than 90 percent of its population is Christian distributed among several sects with the Roman Catholic Church leading at 83 percent. All these Christian groups have the same mission -- to spread the word of God which is mainly about being good to others.

However, despite its being a Christian country, mass media report that wars and crimes are happening everyday even inside churches where goodness is expected. Corruption and dirty politics have become a way of life for many leaders who are expected to pave the way to progress. All these problems contribute to the worsening development state of the country. Advocates of the values paradigm attribute this condition to our values as a people, thus, problems of underdevelopment may be solved by a change in our values.

Most religious groups apparently believe in the values paradigm too, hence, the persistent conduct of alternative evangelization activities aside from the regular church services. Some groups have house-to-house bible studies, school-based catechism,



Sunday school for children and religious concerts. Many groups have taken advantage of the capabilities of mass media and came up with religious programs aired over the radio and on television, distribution of free reading materials, and writing of column articles in local newspapers. These mass media materials are however, in English or Filipino, the official languages which are not in the heart of the majority of the Cordillerans.

The Vernacular Video Ministry (VVM), a non-denominational religious entity addressed this concern by producing movies in the Cordillera vernaculars like Kankanaey, Kalanguya, Kalinga, Ilokano, Ibaloi and Ifugao. VVM is a Filipino Christian organization founded by American Don Leonard in 1982. It produces movies about Christianity and shows these to remote villages using equipment provided by Christian sponsors in the United States.

These movies contain moral and spiritual values derived from the Bible. Figure 1 shows pictures of VCDs of the movies “Ti Nangisalakan” (The One Who Saves), “Adawag Ina” (Mother’s Prayer), “Laton Pay Dedan” (It Will be Alright), “Din Sungbat” (The Answer), “Nuntala An Imbabale” (Prodigal Son) and “Sabong Di Kada” (Flower in the Forest). The movies have the local villagers as the actors using their own language. VVM insiders say the movies are a “...very effective way to communicate Christ’s message” because many come to watch the movies in the local language and also to see people they know as actors.

Taloy Sur, Tuba, Benguet is one place where these movies were shown. Residents of the barangay originated from different places in the region. They belong to different churches such as the Protestant and the Roman Catholic. The movies were shown in





Figure 1. Christian Vernacular movie in VCDs



strategic places in the barangay like in churches and in schools especially during community gatherings like weddings. Viewings are also done in residential houses for a smaller group of interested individuals.

There is a need to study the acceptability of these VVM movies in order to determine the real purpose of people for watching and also to know if it is a viable endeavor in terms of its objective to evangelize people.

Statement of the Problem

The growing popularity of VVM movies is a new phenomenon and has not been fully studied. The acceptability of these movies among residents of Taloy Sur was determined thru the following questions:

1. What are the socio-demographic characteristics of the respondents?
2. What Christian vernacular movies have the respondents watched?
3. What are the purposes of the respondents for watching Christian vernacular movies?
4. What are the respondents' perceptions on and attitudes towards Christian vernacular movies?
5. What are the comments and suggestions of the respondents for the improvement of Christian vernacular movies?

Objectives of the Study

The objectives of the study were to:

1. characterize the respondents of the study;



2. identify the Christian vernacular movies watched by the respondents;
3. determine the respondents' purposes for watching Christian vernacular movies;
4. determine the respondents' perceptions on and attitudes towards Christian vernacular movies; and,
5. solicit comments and suggestions from the respondents for the improvement of Christian vernacular movies and other similar activities.

Importance of the Study

The information generated thru the study may be used by the people who are involved in the production of Christian vernacular movies.

The generated insights may also help communication teachers and practitioners in terms of subject content and strategies. Results may also be used by communication students and researchers as reference.

Scope and Limitation

The study was conducted in Taloy Sur, Tuba, Benguet with 50 respondents chosen using purposive quota sampling. The respondents were identified from the residents of the barangay who watched at least one Christian vernacular movie. The evaluation on acceptability was for the movies that have been shown in the locality.



REVIEW OF LITERATURE

Films

Film is one of the contributions which modern science has made to humanity. It can exert a lot of influence on human life and personality. The film can be an instrument of goodness (Andres, 1987). The motion picture is and always has been more than mere entertainment. It is one of the most effective forms of communication yet devised by human kind. It is also a significant medium for the communication of ideas. However, if movies can help bring about positive changes in beliefs, lifestyles and behavior, they can also help bring about a full range of less-desirable negative changes. Sometimes, movies can actually bring out pivotal changes in people's lives (Cones, 1998).

Cones (1998) even explained that logic proves that movies influence people's conduct. Simply stated as a valid proposition, movies communicate ideas, ideas influence human behavior, therefore movies must also influence some human behavior. Surely, no one would take the position that ideas communicated through books (such as children's books, novels, the Torah, Koran or Bible), or ideas communicated through magazines, newspapers, radio, television or the internet cannot influence human behavior. Thus, it would be disingenuous indeed for anyone to pretend that ideas communicated through film would have any less potential for influence on human conduct.

The Vernacular Language

The earliest documents that are subject to vernacular studies date back as far as 1450 and mainly consist of grammars of various national languages as well as teaching materials for spoken languages. They show that in the Middle Ages, vernaculars grew



more important and were looked at from a new perspective, because previously Latin was the only language considered worth documenting and teaching.

Throughout Europe, Latin was the language that intellectuals, clergy and leading members of society spoke. It distinguished them from plain people to whom it was largely unintelligible. It was in every case a second language that served as a register for special purposes and marked members of its speech community as educated, not only because it was a language acquired through teaching in formal settings, but also because it was the only medium for academic and theological studies that were thus open to its speakers (Anonymous, n.d).

The clergy were also strong advocates of using the vernacular languages as the medium of instruction in primary education. However, one should not assume that such a position was held because of a desire to help preserve the vernacular languages and cultures of the colonized people. Instead, the use of vernaculars was seen as a more effective way to transmit Christian religious ideas and principles and concepts. Indeed, the missions used the local languages widely throughout this early colonial period. By 1936, many gospels have been translated into vernacular languages like other materials such as readers and history and geography texts (Henry, n.d.).

According to Labov (1972) as cited by Christian (1997), negative attitudes about speech start with the belief that vernacular dialects are linguistically inferior to standard versions of the language. In fact language systems of various groups of speakers may differ, but no one system is inherently better than any other. Research clearly supports the position that variation in language is a natural reflection of cultural and community differences.



Socio-Demographic Profile of the Respondents

Sagpa-ey (2006) found out in her study titled “Cultural Transformation Through Vernacular Video Ministry in Bauko, Mt. Province” that the respondents’ understanding of the movies they have watched is not affected by age, sex, occupation, educational attainment and even church affiliation.

Christian Movies Watched and the Lessons Learned

The Jesus Film. This is the most famous Christian film of all time. The complete, full-length, uncut version of the most accurate film ever made about the life of Christ and the most widely translated film in history. Missionary teams traveling on every continent have used this film to present the message of Jesus Christ. Originally released by Warner Brothers, no other film has been seen by more than 4.9 billion people, translated into 766 languages, and shown in 236 countries (Campus Crusade for Christ, n.d.).

Result of the study of Sagpa-ey (2006) shows that “Adawag Ina”, “Sabong Di Kada”, and “Ti Sungbat” are the movies mostly watched by the respondents. From these movies, the respondents learned to be strong during trials, to pray, to be faithful, to value something, to handle and value family relationship and prioritize their needs, to work harder, to have contentment, to communicate with other people, to give and forgive, to cultivate nationalism, to have determination, to be thoughtful and humble, and to help and respect one another.

Few viewers of VVM movies as stated in the study of Sagpa-ey (2006) can recall the story from the beginning to the end. Most of them are applying the lessons they have learned leaving an impact to the spiritual, moral, social, and even economic part of their



lives. They do not just see it as plain stories; most of them relate their experiences with what the movie character feels. They also expect more movies to be produced to inspire them more.

Perceptions and Attitudes

Perception. It is the process by which we observe and find meaning in the objects, events, and people around us (The World Book Encyclopedia). It refers to the way in which we interpret or understand the messages our sensory systems have processed. By knowing about perception, we can better understand how people are organized to deal with their environment and, in turn, why they behave as they do (Dworetzky, 1988).

In addition, Neisser (1976) as cited by Davidoff (1987), stated that perception is a cognitive process, a way about knowing the world. While all cognitive processes are interconnected, we are beginning our survey of cognition with perception because perception is “the point where cognition and reality meet” and perhaps, the most basic cognitive activity out of which all others emerge.

Attitude. Attitude is a settled way of thinking or feeling about someone or something, typically one that is affected in a person’s behavior (The New American Oxford Dictionary, 2005).

Moreover, Stagner (1974) stated that attitude is the tendency to favor or to oppose an idea, an institution, a group or a program. An analysis of the attitude would reveal that it involves more than one belief. Attitudes are more peripheral, easier to modify, less emotion-arousing.



In addition, Fishbein and Ajzen, (1975) as cited by Fieldman, (1985), stated that attitude is a learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object. In this view, attitudes are basically evaluations of a particular person, group, action, or thing (Fieldman, 1985).

All the respondents in the study of Sagpa-ey (2006) enjoyed the movies they watched and majority of them want to watch similar movies over and over again because they do not just see it as plain stories, most of them relate their experiences with what the movie characters feel.

Comments on Christian Vernacular Movies

Some respondents of Sagpa-ey (2006) in her study observed the poor portrayal of the cast on the roles given to them.

Finally, the respondents of Sagpa-ey (2006) in her study recommend that VVM should continue producing movies catering to the different cultural groups in the Cordillera representing their ethno-linguistic groups. For more quality films, the respondent recommends that the VVM should enhance the acting capability of the role portrayal of its actors and actresses. Thus, acting workshops are necessary. Lastly, they suggested that government officials should give their support to the VVM in their film showing activities.



Definition of Terms

Christian vernacular movies. Films on Christianity using vernacular languages such as Ilocano, Ibaloi, Ifugao, Kalanguya and Kankana-ey.

Vernacular Video Ministry (VVM). A non-sectarian producer of Christian vernacular movies based in Baguio City and Buguias, Benguet, and Nueva Vizcaya.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Taloy Sur, Tuba, Benguet. The municipality of Tuba is surrounded by the provinces of La Union and Pangasinan, the city of Baguio and the municipalities of Sablan and Itogon.

Taloy Sur is 16 kilometers away from Baguio City and is situated along Marcos Highway which is one of three main routes to the City of Pines. Map of the study area is shown in Figure 2.

The place was chosen because it is one of the places where Christian vernacular movies are being shown.

The study was conducted from December 2006 to January 2007.

Respondents of the Study

Fifty respondents were chosen from among residents in the area who have watched at least one Christian vernacular movie. The respondents were chosen using purposive quota sampling and were identified using the referral technique.

Data Collection

An interview schedule was used in gathering information from the respondents of the study.



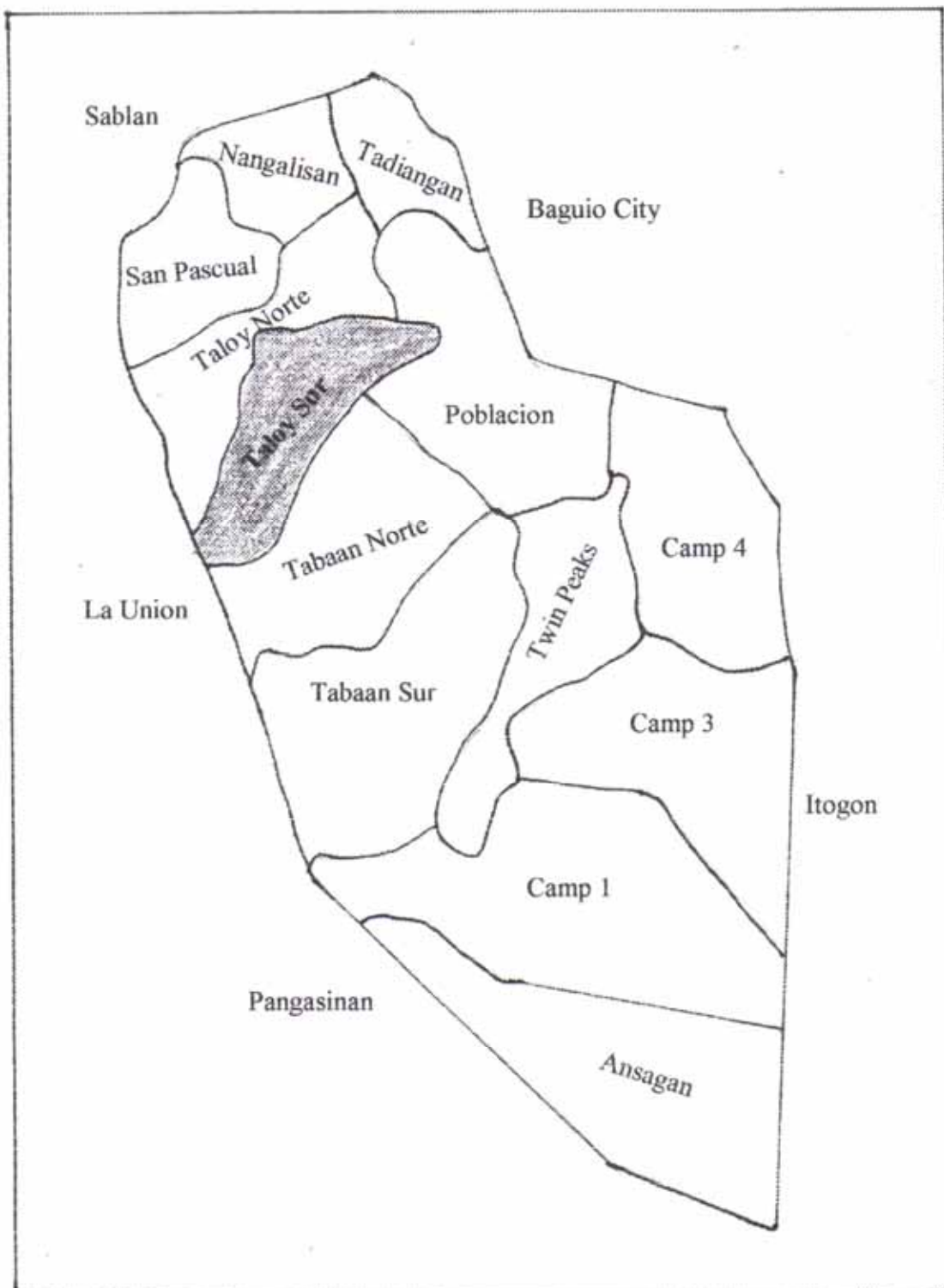


Figure 2. Map of Tuba, Benguet showing the locale of the study

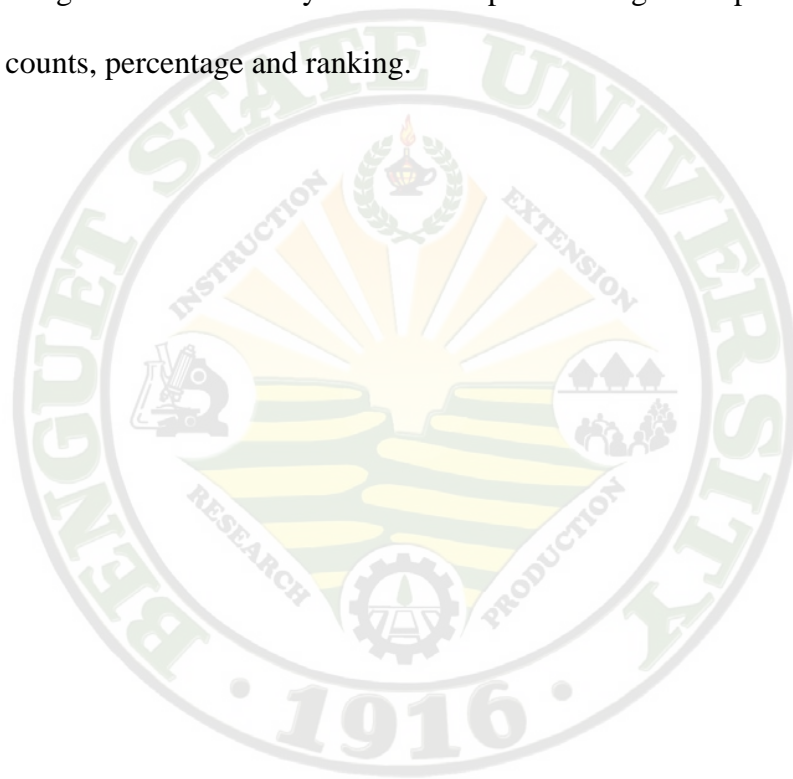


Data Gathered

The data gathered were the socio-demographic characteristics of the respondents, the Christian vernacular movies they watched and purposes for watching, their perceptions on and attitudes towards the movies and their comments and suggestions.

Data Analysis

The data gathered were analyzed and interpreted using descriptive statistics such as frequency counts, percentage and ranking.



RESULTS AND DISCUSSION

Socio-Demographic Profile of the Respondents

Table 1 shows the profile of the respondents of the study where majority (62 %) belonged to age bracket 11-20 years with 56 years old as the oldest. This shows that vernacular movies are being watched mostly by young people. The respondents were mostly female at 72 % which shows that more women are watching Christian vernacular movies as compared to men (28 %). Majority of them were single (76 %) and only 24 % were married.

More than half or 60% were students and 40 % were housewives, farmers, tutor, Christian work and a weaver. It shows that Christian vernacular movies are being watched by people from various fields and status in life.

All of the respondents have gone to formal school with 64% reaching high school only. Others have gone to college (32%).

Majority belonged to the Ibaloi tribe (78%) as the locale of the study was dominated by the Ibalois. The respondents belonged to different religious sects with the Roman Catholic having the largest percentage (36 %) while others belonged to other denominations.

The results show that respondents watched Christian vernacular movies regardless of their age, sex, civil status, occupation, educational attainment, tribal affiliation and religion. These are similar to Sagpaey's (2006) findings on the characteristics of Christian vernacular movies in Bauko, Mountain Province.



Table 1. Socio-demographic profile of the respondents

CHARACTERISTICS	FREQUENCY (n=50)	PERCENTAGE (%)
Age Bracket		
20 and below	31	62
21 and above	19	38
TOTAL	50	100
Sex		
Male	14	28
Female	36	72
TOTAL	50	100
Civil Status		
Single	38	76
Married	12	24
TOTAL	50	100
Occupation		
Student	30	60
Employed	20	40
TOTAL	50	100
Educational Attainment		
Elementary level/graduate	2	4
College level/graduate	32	64
High School level/graduate	6	32
TOTAL	50	100
Tribal Affiliation*		
Ibaloi	39	78
Kankana-ey	19	38
Ilocano	6	12
Tagalog	1	2
Ifugao	1	2



Table 1. continued...

CHARACTERISTICS	FREQUENCY (n=50)	PERCENTAGE (%)
Religion		
Roman Catholic	18	26
Pentecost	11	22
Born Again	7	14
Baptist	6	12
Jehovah's Witnesses	3	6
Anglican	3	6
Iglesia ni Cristo	1	2
UCCP	1	2
TOTAL	50	100

*Multiple responses

Christian Vernacular Movies Watched by the Respondents

Adawag Ina. This is a story of a mother who married an irresponsible man through the old Igorot marriage practice. He spent most of his time drinking liquor and gambling. He had forgotten his responsibilities as a father. The mother managed to feed their two children on her own. When their children grew up, their father still did not change. The daughter went to the city to find a job but she got pregnant when she returned home while the son had stolen sacks of potatoes that led him to prison. Their mother kept praying and remained strong hoping the problem will end soon. Meanwhile, the father was hospitalized due to an illness. In the end, the son was released from the jail and he promised not to repeat what had he done while the father was brought out from the hospital. Realizing his mistakes, he vowed to change and be responsible.



Ti Nangisalakan. This is a story about the culture and tradition of the Igorots when Christianity was not yet introduced to them. It includes their worship of things in their environment like the sun. Another is the tribal war, which still exists in some parts of the Cordillera. After realizing its bad effects, the two tribes agreed to end it on certain conditions. Any member that will kill anyone from the other tribe must be found dead also. Someone committed this crime and following the agreement, he was sentenced to death. However, his older brother volunteered to take his place. When the older brother was executed, the younger one went on to live a guilt-ridden life for years until he was enlightened with the help of a missionary who went to their place.

Ti Sungbat. This is a story of a broken family caused by the irresponsible father. Aside from drinking liquor and gambling, he also had an extramarital affair that pushed his wife to leave her husband with their two children. The father still did not change and the son became the breadwinner. After some time, their children left their father too and asked help from a “ninong”. With this, the father brought home his mistress. After knowing that their children left their home, the mother went to look for them. Meanwhile, the mistress left him after discovering that he was married. The father then realized his mistakes and went back to his family who accepted him despite all that he had done.

Laton Pay Dedan. This is a story of three students who followed different paths in life. Their parents tried their best to provide their needs in studying but the three focused more on other things like drinking liquor and quarrelling. Years passed, one became a teacher, and the other became a pastor as he dreamed to be. The third one got married without finishing his studies. He worked with his wife in the garden to raise their family. But his wife got sick and died. After some time, he too got sick and was brought to the



hospital. There he met a nurse, the girl whom he has not given attention before in school. In the end, they got married.

Sabong Di Kada. This is a story of a mother and her daughter living together in their “kubo”. They lived a very simple life. On occasions, Rosa used to collect flowers from the forest or in the field and gave them to her mother as a present. Her mother managed to provide her daughter’s needs until she finished college. She went abroad to raise them from poverty and give her mother valuable things aside from the flowers she used to give her. During the first years, Rosa sends her mother many things including money and wrote letters to communicate with her. But when she got married to a citizen in that country, she forgot her mother. She did not even know when her mother got sick and passed away. When her husband died in a car accident, she decided to come home to the Philippines and learned that her mother died. She was so guilty but had to accept what happened. As she usually did before, she collected flowers for her mother’s grave. She decided to go back abroad to manage the business of her late husband.

Table 2 shows that half of the respondents have watched the movie *Adawag Ina* in Kankanaey. It was followed by the movie *Ti Nangisalakan* (48 %), which used the vernacular Ilocano. Ilocano is the *lingua franca* in the Cordilleras. Almost all people in the region can speak and understand it. Only one respondent each watched the movies *Nuntala An Imbabale*, which used the Ifugao vernacular language and *Shawat nen Nanang* in Ibaloi.



Table 2. Christian vernacular movies watched by the respondents

MOVIES	FREQUENCY (n=50)	PERCENTAGE (%)
Adawag Ina (Mother's Prayer)	25	50
Ti Nangisalakan (The One Who Saves)	24	48
Din Sungbat (The Answer)	22	44
Laton Pay Dedan (It Will be Alright)	22	44
Sabong Di Kada (Flower in the Forest)	20	40
Nuntala An Imbabale (The Prodigal Son)	1	2
Shawat nen Nanang (Mother's Prayer)	1	2

*Multiple responses

Places Where the Respondents Watched Christian Vernacular Movies

Table 3 shows the different places where the respondents have watched Christian vernacular movies. More than half of them (66%) have watched these in their home after buying or borrowing from a relative or friends. Copies of these movies are available in the market where interested people can buy. Vernacular movies were also viewed in school through a film showing done by a certain religious group. It is where 40% of the respondents watched it. Aside from these, the church is also active in promoting Christian vernacular movies especially to its members. Twenty six percent of the respondents watched them in their own churches. Moreover, 8% of them viewed it in wedding receptions. It is one of the occasions where it was shown as part or after the program. Others viewed vernacular movies in their friend's home, in computer shop and boarding



house. The results show that Christian vernacular movies were viewed in various places aside from churches.

Table 3. Places where the respondents watched Christian vernacular movies

PLACE	FREQUENCY (n=50)	PERCENTAGE (%)
Home	33	66
School	20	40
Church	13	26
Wedding Receptions	4	8
Computer Shop	1	2
Friends Home	1	2
Boarding House	1	2

*Multiple responses

Respondents' Purposes for Watching Christian Vernacular Movies

Table 4 shows that most of the respondents are watching Christian vernacular movies to be educated on the word of God. This purpose garnered the highest overall rating of 150 points accumulated from 21 who identified it as the first purpose, 13 who identified it as the second purpose and six who identified it as the third purpose for watching. This shows that the production of these movies serves its purpose of spiritual uplifting and nurturing.

Entertainment, which is one of the primary purposes of other commercial movies, came in second with 118 points. Moreover, many of them wanted to see a movie that



used their own language. This shows that vernacular language is effective in reaching people because it arouses their curiosity to watch it.

The results show that people watched vernacular movies for different reasons. At the same time, they corroborate Henry (n. d.) who stated that the use of vernaculars was seen as a more effective way to transmit Christian religious ideas, principles and concepts.

Perceptions on Vernacular Movies Watched

Table 5 shows the respondents' perceptions on Christian vernacular movies. All of them said that they were entertained except for the movie *Ti Nangisalakan* where six respondents said that they were not. According to them, the movie involves killing that is not entertaining. Another two respondents said that the movie *Laton Pay Dedan* was not easy to understand compared with the other movies. They said that some scenes are not clear to them while some of the characters spoke very fast. Some of the respondents said that the movie *Adawag Ina* did not give moral values because of the bad scenes that were shown in the movie.

Majority of them did not know if the movies were based purely on the Bible. According to Mr. Samuel Dangpa, VVM-Philippines Founder, one of the purposes of VVM is to put the Bible into videos by lifting a Christian message and making a script out of it. Majority of the respondents said that the movies they watched did not show purely goodness but they said that the violent scenes in the movies helped the movie put across its message.



Table 4. Respondents' purposes for watching Christian vernacular movies

PURPOSES	FIRST PURPOSE	POINTS (x5)	SECOND PURPOSE	POINTS (x3)	THIRD PURPOSE	POINTS (x1)	OVERALL RATING
To be educated by the word of God	21	105	13	39	6	6	150
To be entertained	14	70	13	39	9	9	118
To see a movie in the vernacular language	13	65	9	27	16	16	108
To see a movie made locally	2	10	8	24	10	10	44
To see if I know the actors	-	-	4	12	1	1	13

*Multiple responses

Table 5. Respondents' perceptions on Christian vernacular movies

PERCEPTIONS	ADAWAG INA						TI NANGISALAKAN					
	YES		NO		NO IDEA		YES		NO		NO IDEA	
	F	%	F	%	F	%	F	%	F	%	F	%
They are entertaining	22	100.00	-	-	-	-	18	75	6	25.00	-	-
Easy to understand	22	100.00	-	-	-	-	24	100.00	-	-	-	-
It gives moral values	19	86.37	3	13.63	-	-	24	100.00	-	-	-	-
The story is based purely on the Bible	4	18.19	6	27.28	12	54.54	7	29.17	8	38.33	9	37.50
Helps understand more Christianity	20	90.90	-	-	2	9.10	17	70.83	-	-	7	29.17
All scenes shows purely goodness	-	-	22	100.00	-	-	-	-	24	100.00	-	-
The violent scenes is important to understand the movie	19	86.37	-	-	3	13.63	24	100.00	-	-	-	-

Table 5. continued...

PERCEPTIONS	DIN SUNGBAT						SABONG DI KADA					
	YES		NO		NO IDEA		YES		NO		NO IDEA	
	F	%	F	%	F	%	F	%	F	%	F	%
They are entertaining	20	100.00	-	-	-	-	18	100.00	-	-	-	-
Easy to understand	20	100.00	-	-	-	-	18	100.00	-	-	-	-
It gives moral values	20	100.00	-	-	-	-	18	100.00	-	-	-	-
The story is based purely on the Bible	6	30.00	4	20.00	10	50.00	4	22.00	6	33.00	8	44.44
Helps understand more Christianity	13	65.00	3	15.00	4	20.00	5	27.78	7	38.86	6	33.33
All scenes shows purely goodness	-	-	17	85.00	3	15.00	10	55.56	3	16.67	5	27.78
The violent scenes is important to understand the movie	19	95.00	-	-	1	5.00	10	55.56	6	33.33	-	11.11

Table 5. continued...

SABONG DI KADA						
PERCEPTIONS	YES		NO		NO IDEA	
	F	%	F	%	F	%
They are entertaining	17	100.00	-	-	-	-
Easy to understand	15	88.23	2	11.17	-	-
It gives moral values	17	100.00	-	-	-	-
The story is based purely on the Bible	5	29.41	1	5.89	11	64.70
Helps understand more Christianity	9	52.94	2	11.17	6	35.30
All scenes shows purely goodness	-	-	17	100.00	-	-
The violent scenes is important to understand the movie	15	88.23	-	-	2	5.00

*Multiple Responses

Lessons Learned From Christian Vernacular Movies

Table 6 shows the lessons learned by the respondents from the movies they watched. They learned to have faith in God especially when one encounters a problem through the movies Adawag Ina, Ti Nangisalakan and Din Sungbat. Changing of bad attitudes are some of the lessons the respondents learned from the movies Adawag Ina and Ti Nangisalakan. Asking forgiveness was learned by the respondents from the movies Sabong di Kada and Adawag Ina and Din Sungbat. The movie Sabong di Kada and Laton Pay Dedan gave them the lesson to respect and obey our parents. They also learned to be industrious through the movie Din Sungbat and Laton Pay Dedan.

The results show that Christian vernacular movies are not produced merely for entertainment but for the viewers to learn lessons also.

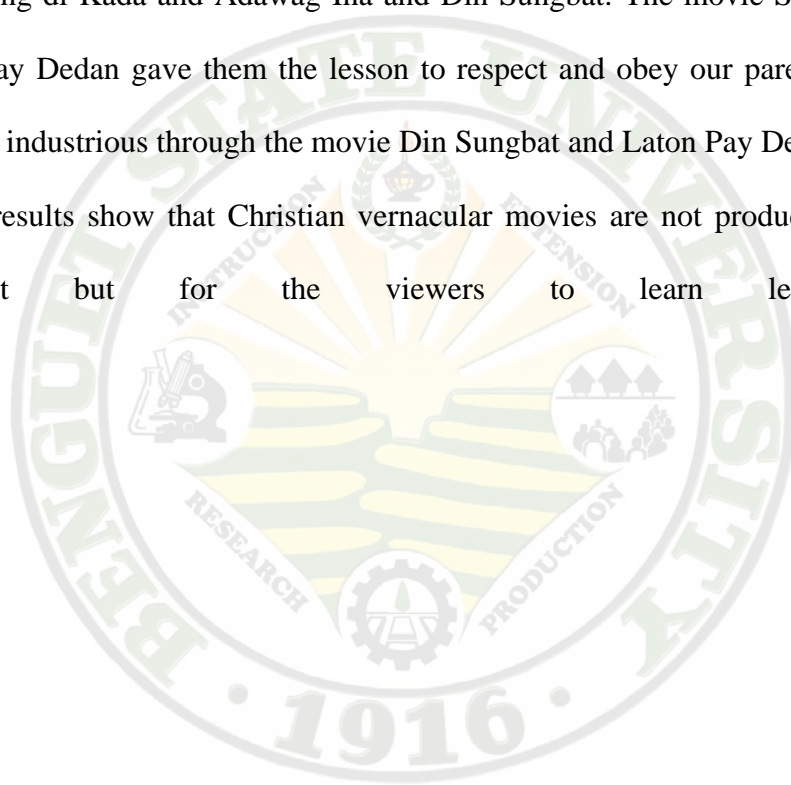


Table 6. Lessons learned by the respondents from the movie

MOVIES	LESSONS LEARNED	NUMBER	PERCENTAGE (%)
Adawag Ina	- Belief in God	15	68.19
	- Being strong during trials	5	22.72
	- Valuing our family	5	22.72
	- Asking forgiveness	4	18.19
	- Changing bad attitude	3	13.63
Ti Nangisalikan	- Changing bad attitude	16	66.67
	- Having faith in God	8	33.33
	- Loving our siblings	2	8.33
	- Facing the consequence of your actions	2	8.33
	- Culture / tradition of the Cordillerans before Christianity was developed	2	8.33
Din Sungbat	- Disciplining ourselves	8	40
	- Having faith in God	6	30
	- Prioritizing the family	5	25
	- Asking forgiveness and forgiving	3	15
	- Being industrious	1	5
	- Teaching our children by being an example	1	5
	- Not losing our hope	1	5
Sabong di Kada	- Doing good to others	6	33.33
	- Loving and obeying our parents	4	22.22
	- Asking forgiveness	4	22.22
	- Having contentment	4	22.22
	- Having determination	2	11.11
Laton Pay Dedan	- Studying hard	5	29.41
	- Having patience	4	23.52
	- Respecting and obeying our parents	3	17.64
	- Being industrious	3	17.64
	- Giving comfort	3	17.64
	- Avoiding too much liquor	3	17.64
	- True love waits	1	5.89
	- Avoiding trouble	1	5.89

*Multiple responses



Respondents' Perceptions on the Vernacular Language

All of the respondents claimed that the use of vernacular language is effective in putting across Christian messages. Majority of them said that it makes the movie easier to understand especially to those who hardly understand the English language and even Filipino. It also arouses the viewers' curiosity and interest to watch a movie that uses their own vernacular language.

Respondents' Attitude Towards Christian Vernacular Movies

All of the respondents of the study enjoyed the movies they watched and they want to watch more movies where they can learn moral and spiritual values. Others said they wanted to see more Igorots acting in the movie despite observation of the poor acting of some characters. This supports the statement of Dangpa that vernacular language had a different impact. Even a person under the influence of alcohol watches it. They appreciate the movie because it uses their own language. Film showing also disregards religions, tribe and culture because they understand it.

Respondents' Level of Satisfaction from the Movies Watched

Table 7 shows how satisfied the respondents were with the movies they watched. More than half or 62 % of them were satisfied with the movies they watched because they understood them aside from being entertained. The stories portrayed had a great impact to them. They learned moral and spiritual values. Most of them could relate their own experiences with the movie. Some were also able to acquire additional information



about the culture and tradition of the early Cordilleran people through the movie *Ti Nangisalakan*.

Some were not quite satisfied (16 %) due to the differences they observed in the movie. Some scenes were not very clear to them. They said that they were not contented because the story was not fully finished and some actors did not exert much effort in acting that made the movie less convincing

Twenty-two percent of the respondents said that the values they learned from the movies among others made them very satisfied with it. They are proud that these movies were produced showcasing Bible-based stories with their fellow Igorots as actors.

These results indicate that while there were some negative comments, no one of the respondents was not satisfied with all the movies they watched because they were more focused on the content and the message of the movie.

Table 7. Movie satisfaction of the respondents

ATTITUDE	FREQUENCY (n=50)	PERCENTAGE (%)
Satisfied	31	62
Very satisfied	11	22
Not quite satisfied	8	16
TOTAL	50	100



Recommendation for Others to Watch

Table 8 presents the people to whom the respondents recommended the movies they watched. Most of them had recommended the movie to students (48%) and to mothers (38%), and others. The results also show that the respondents believed the Christian vernacular movies are for all people with different status in life and in the community as well, hence their recommendation for others to watch also. Most of the stories portrayed in the movie are actually happening in our society like the issues on family problems.

Meanwhile, 14 % of the respondents did not recommend the movie to anybody after watching.

Table 8. Movie recommendation

PEOPLE TO WHOM THE MOVIES WERE RECOMMENDED	FREQUENCY (n=50)	PERCENTAGE (%)
Students	24	48
Mothers	23	46
Adult	23	46
Children	22	44
Fathers	21	42
Cousins	5	10
All family Members	3	6
Non-believers	2	4
Out of School Youth	1	2

*Multiple responses



Respondents' Comments and Suggestions
on Christian Vernacular Movies

Table 9 summarizes the comments and suggestions of the respondents on Christian vernacular movies that they watched. More than half or 54 % suggested the actors to have more training to improve their acting capabilities. More than one-third or 38 % of them suggested the production of more vernacular movies. Other suggestions were as follows: translation of the movies to other vernaculars and also to English (12 %); wearing of appropriate attire/costume and doing the scene in an appropriate setting (8 %); basing the stories purely on the Bible (6 %). Other comments were: some dialogues were not clearly understood because of the increased volume of the sound effects used; some were not quite satisfied because the story had a hanging ending. Others suggested showing the movies in many more places and reducing the violent scenes.

Table 9. Respondents' comments and suggestion on the Christian vernacular movies

COMMENTS / SUGGESTIONS	FREQUENCY (n=50)	PERCENTAGE (%)
Some actors are not convincing, should have more training	27	54
Produce more vernacular movies	19	38
No comment	13	26
Improve more the quality of produced film	11	22
Most of the movies are in Kankana-ey, should translate to other vernacular language including English	6	12
Make purely bible based movies	3	6
Show the movie in many more places	2	4
Feature some people who changed	1	2
1	2	

*Multiple responses



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted at Taloy Sur Tuba, Benguet to characterize the respondents of the study, identify the Christian vernacular movies they watched; determine their purposes, their perceptions on and attitudes towards Christian vernacular movies and to solicit their comments and suggestions for the improvement of Christian vernacular movies.

An interview schedule was used in gathering information from 50 respondents who were chosen using purposive quota sampling and identified through referral technique. Each respondent watched at least one Christian vernacular movie. The data gathered were analyzed and interpreted using descriptive statistics such as frequency counts, percentage and ranking.

Majority of the respondents were 11-20 years old, female, single and Ibaloi. All had formal education and were mostly students at the time of the interviews. They belonged to different religions with the Roman Catholic having the largest percentage.

There were seven vernacular movies that reached the place of study but only Adawag Ina was seen by half of the respondents. All the rest were seen by less than half of the respondents. The movies were seen in different places like at home, in school and in churches. The leading purpose for watching the movie was to be educated on the Word of God, followed by entertainment. Most of the respondents found all the movies entertaining, satisfying, full of lessons, easy to understand because they are in the vernaculars, and worth recommending for others to watch.



Conclusions

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

1. The vernacular movies under study are acceptable to people in the locality with different age brackets, sexes, civil statuses, religious affiliations, occupations, educational backgrounds, and tribal affiliations.
2. The watching of more than one vernacular movie by the respondents indicates that these movies appeal to the respondents in the locality.
3. The vernacular movies have not failed in their primary purpose in the locality since most of the respondents watched in order to be educated on the Word of God.
4. The use of vernacular languages in the movies added to the appeal of the movies as indicated by the respondent's perceptions and attitudes.
5. While the movies have been perceived by the respondents as entertaining and satisfying, there are still some points for improvement.

Recommendations

From the conclusions, the following are recommended:

1. The VVM should continue producing Christian vernacular movies.
2. The suggestions of the respondents for the improvement of Christian vernacular movies should be considered.
3. Other information campaigns for development should also consider the use of vernacular movies.



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Appendix: Interview Schedule

Personal Information

Respondent No. _____ Age: _____

Sex: _____ Civil Status: _____

Occupation: _____

Educational attainment: _____

Tribal affiliation: _____

Religion: _____

I. What Christian vernacular movies have you watched?

_____ Din Nangisalakan

_____ Ugan Di Ina

_____ Din Sungbat

_____ Sabong Shi Bahong

_____ Laton Pay Dedan

_____ Adawag Ama

_____ Sabong Di Cada

_____ Adawag Ina

_____ Nan Sungbatan

_____ Others (Please specify) _____

II. What are your purposes for watching the movies under study? (Rank your answers with one as the highest.)

_____ to be entertained

_____ to be educated on the Word of God

_____ to see people I know as actors

_____ to pass the time away

_____ to see a movie in the vernacular language

_____ to see a movie made locally

_____ others (Please specify) _____



III. PERCEPTIONS AND ATTITUDES

A. Perceptions

1. What can you say about the Christian vernacular movie/s under study? (Please check)

PERCEPTIONS	YES	NO	NO IDEA
They are entertaining			
Easy to understand			
It give moral values			
Helps understand more Christianity			
The story is based purely on the Bible			
It tells about being a Christian			
All scenes shows purely goodness			
Some scenes shows violence			
- If yes, is the showcased violence needed to understand the movie?			

2. What are the good things you learned from the movie that you think will improve your life?

3. Where have you watched Christian vernacular movie/s?

home wedding receptions
 school others (please specify)
 church

When? _____



4. Is the use of vernacular language effective in making Christian vernacular movies?

_____yes, Why?

_____No, Why?

B. Attitude

1. Did you enjoy the movie you have watched?

_____Yes

_____No, Why?

2. Did you recommend the movie you have watched?

_____ Yes, to whom?

_____adult

_____students

_____fathers

_____children

_____mothers

_____others (Pls Specify)

_____No, Why?



3. Did you want to watch similar movie more?

_____ Yes, why?

_____ No, why?

4. How satisfied are you with the movie/s you have watched?

_____ unsatisfied _____ quite satisfied _____ very satisfied

_____ not quite satisfied _____ satisfied

Why?

IV. COMMENTS AND SUGGESTIONS

1. What can you suggest for the improvement of Christian vernacular movies based on the one you watched?

2. What are your comments (positive or negative) on the vernacular movie/s you watched?

3. What can you suggest to the makers of Christian vernacular movies?

