

BIBLIOGRAPHY

PALCON, EYRYL ENGNEG. APRIL 2012. *The Power of Ritual : Capturing the Communication Processes in the Practice of Mangmang for Community Development by the Bontoc Tribe in Sitio Bayabas, Pico, La Trinidad, Benguet.* Benguet State University, La Trinidad, Benguet

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ABSTRACT

The study was generally conducted to document to the communication processes in the practice of *mangmang* by the Bontoc tribe in Sitio Bayabas, Pico, La Trinidad, Benguet. Specifically, it aimed to determine the socio-demographic profile of the respondents; discuss the communication processes involved in the practice of *mangmang*; identify the communicated values involved in the practice of *mangmang*; discuss the characteristics of *mangmang* as a tool for community development; determine the perceptions of the respondents on *mangmang* as a tool for community development; discuss the changes in the practice of *mangmang* at present; discuss the communication problems involved in the practice of *mangmang*; and determine the challenges faced by elders and the community in practicing *mangmang*.

The researcher conducted the study from October 2011 to February 2012.

The key informants discussed the communication processes in the practice of *mangmang* in accordance to before, during, and after the practice.



The respondents also identified unity, respects, volunteerism, ritual protection, and generosity as the values being communicated and observed in the practice of *mangmang*.

Further, the respondents perceived *mangmang* as a contributor to community development in terms of social relationship, health, and environment.

The respondents also identified the challenges in the practice of *mangmang* which are: differences in spiritual belief, declining number of elders, inter-marriage, migration, emergence of technologies, and education.

It is then recommended that the Bontoc tribe should continue practicing *mangmang* as it shapes desirable social values to the participants and it is perceived to have contribution towards community development in which they could develop a strong will and sense of commitment which are observable to the participants who understood the significance of such ritual. Also, they should continue the practice to remember the teachings of the elders and their forefathers.

Further, as recommended by the respondents, they should employ house-to-house visit when inviting participants as they consider it as more effective.



INTRODUCTION

Rationale

Effective communication leads to understanding. Based on several definitions, communication is the interdependent process of sending, receiving, and understanding messages and effective communication between individuals depends on how effective the communication process is.

The communication process is the guide towards realizing effective communication (Sanchez, n.d.); thus, individuals that follow the communication process will have the opportunity to become more productive in every aspect of their profession.

Dunn and Goodnight (2003) explained that the components of communication process namely: encoding, medium of transmission, decoding, and feedback cannot be examined separately, rather the relationship that exists between the sender and receiver, as well as the environment of the communication venue must be viewed as a whole.

With this, the relationship between culture and communication is reciprocal; each affects and influences the other. What we talk about, how we talk about it, what we see, what we think, how we think about it are influenced by culture. In turn, what we talk about, how we talk about it and what we see help shape, define and perpetuate our culture (Samovar and Porter, 1994).

Thus, culture cannot exist without communication and one cannot change without causing change in the other.

Meanwhile, the International Institute of Rural Reconstruction (1996) as cited by Langill (1998) further emphasized the need to examine aspects of culture that may play an important role in shaping Indigenous Knowledge (IK) as a contributor for development.



Mangmang is an indigenous practice, particularly a ritual of the Bontoc *Igorots* that involves butchering of animals, mostly chickens and pigs. This is comparable to the Benguet *cañao*. It is performed on any called-for occasion to appease the anger of an ancestor or to counteract any evil or harm inflicted by a bad *anito* (Cawed, 1972).

In Bayabas, Pico, La Trinidad, Benguet, the practice of *mangmang* has always been a part of the lives of the Bontoc tribe particularly the *Can-eo* group residing in the place. As observed, this is strongly practiced as the tribe compose many elders whereas they still confirm to the traditional practices because of their belief to the Supreme Being they call *Kafunian* and to the *anitos* that they say are the ones protecting the environment. These elders are greatly respected by the community so they are the ones leading the group in any cultural practices and rituals.

However, rituals like *mangmang* and other indigenous practices in the Cordillera are faced by the threat of near extinction because of the fast pace of modernization. Not only its practice, the value of performing *mangmang* has been overlooked by the society particularly the youth and is now practiced by few as it is viewed as a superstitious act done by the ‘old people’.

Several studies noted that IK is not systematically documented. It has the disadvantage of not having been captured and stored in a systematic way. The main reason for this constraint is that it is handed down orally from generation to generation. This creates an implicit danger that Indigenous Knowledge, Systems and Practices (IKSP) may become instinct (UNESCO, 2003).



To document such including the communication process involved in the practice complement what Langill (1998) noted that it could be utilized towards formation of sustainable development.

With the above premises, the need to write and document about these practices, its role in the society, and the values they carry, is of importance.

Statement of the Problem

Generally, the study aimed to document the communication process being followed in the practice of *mangmang*.

Specifically aims to answer the following questions:

1. What is the socio-demographic profile of the respondents?
2. What are the communication processes involved in the practice of *mangmang*?
3. What are the communicated values in the practice of *mangmang*?
4. What are the characteristics of *mangmang* as a tool for community development?
5. How is *mangmang* perceived by the respondents as a tool for community development?
6. What are the changes in the practice of *mangmang* at present?
7. What are the communication problems involved in the practice of *mangmang* as perceived by the respondents?
8. What are the challenges faced by elders and the community in practicing *mangmang*?



Objectives of the Study

Generally, the study aimed at documenting the communication processes in the practice of *mangmang*. Specifically, the study was able to:

1. determine the socio-demographic profile of the respondents;
 2. discuss the communication processes involved in the practice of *mangmang*;
 3. identify the communicated values involved in the practice of *mangmang*;
 4. discuss the characteristics of *mangmang* as a tool for community development;
 5. determine the perceptions of the respondents on *mangmang* as a tool for community development;
 6. discuss the changes in the practice of *mangmang* at present;
 7. discuss the communication problems involved in the practice of *mangmang*;
- and
8. determine the challenges faced by elders and the community in practicing *mangmang*.

Importance of the Study

The study may help in the preserving the culture for the elders and the younger generations through documentation. In the conduct of study, it may create community consciousness among the Bontoc *Igorots* and also the other tribes residing in Bayabas, Pico, La Trinidad, Benguet about the treat of extinction faced by these practices, rituals, beliefs, and to the culture as a whole.

In the process of data collection, it may also bring in awareness among the residents about the practice of *mangmang*, the values they carry and its role as contributor to community development.



Moreover, the documentation may be used by the indigenous groups like the National Commission on Indigenous People (NCIP) in their aim of protecting and preserving the Indigenous Knowledge, Systems, and Practices of the indigenous people to strengthen more the culture of the group. Results of the study may also be used by students or anyone who is interested to learn about the ritual.

Scope and Limitation

The study was only limited in studying one of the rituals of the Bontoc tribe which is *mangmang* and the communication processes involved in the practice. The study specifically aims to identify the contributions of *mangmang* towards community development; discuss the changes in the practice of *mangmang* at present; and to determine the challenges faced by elders and the community in practicing *mangmang*.

The documentation was limited in *mangmang* during burial as it is the most commonly performed ceremony in the locale of the study.

The study was conducted in Bayabas, Pico, La Trinidad, Benguet where *mangmang* is still practiced. It is also where the respondents will be taken from. Other information other than those stated above will not be included in the study.



REVIEW OF LITERATURE

Bontoc Tribe

The Bontoc Igorot have physical characteristics that distinguish them from lowlanders. The Bontoc men average 5'4 1/8" in heights while women average 4'9 3/8". Most have broad and flat noses (Andres, 2004).

Andres (2004) added that the Bontoc Igorot are dark brown in color, although many who rarely work in fields are fair-skinned. Most have long straight hair. Their eyes are light or dark brown and are deep set.

However, he noted that the younger generation tended to be taller and have delicately developed bodies.

Religious Beliefs and Rituals of the Bontoc Tribe

While the Greeks believe and were governed by the gods and goddesses of Mt. Olympus, the Bontoc tribe also believes in the Supreme Being they call *Kafunian* and his son *Lumawig*. According to the old religion, it was *Lumawig* who asked his father's permission to come down to earth to get married. It was *Lumawig* who taught the people of Bontoc many arts and skills and also did miraculous things. Perhaps it is for this reason that he became more popular than his father *Kafunian*. Many times, people refer to *Kafunian* as *Intutungcho* (Chaokas, 2005).

Chaokas (2005) added that these people also believe in *anitos*, the spirits of their dead ancestors and relatives. More often than not, when a person gets sick, it is believed that the sickness was caused by the *anito/s* of his family. The Bontocs believe that there is life after death and they also believe in the existence of the soul. They further believe that



these *anitos* come to visit their living relatives from time to time especially on religious feast days.

Meanwhile, according to the collected archives of the Cordillera, the indigenous peoples of the Cordilleras invariably perform several rituals in the life cycle of an individual, from pregnancy until death, and most of the time even after death (Spirited Thoughts, 2011).

These rituals involve the slaughter of sacrificial animals, or what may be more appropriately called ritual animals. The type and number of ritual animals depends largely on the ritual itself, and the social status of the family for whom the ritual is performed. Thus a single chicken might suffice, or the ritual might involve the slaughter of several pigs. Some communities would require the slaughter of carabaos, cows or bulls, horses, or dogs. Ritual celebrations might last for a few hours, a day, or several days. And because there are several animals butchered, the entire villages, as well as friends and relatives from neighboring villages, are invited to partake of the feast (Spirited Thoughts, 2011).

Mangmang as a Practice

According to Botengan (1976), the *iBontoks* believe in the power of prescribed rituals for specific cases. All events of the Bontoc's life from birth to death have specified rituals that must be done. The general term for these rites is *mangmang*, ceremony where sacrificial animal and prayers are offered to the spirits. This, however, is further specified according to the purpose for which it is done and the sacrificial animals butchered.

Accordingly, *mangmang* is performed in different occasions and is only held in



the morning or in the evening. No *mangmang* is ever held at noon because this means that the animals to be used have to be butchered at *fagfakhut* (mid-morning) when the bad *anitu* are around.

Communication Process in Rituals

According to Carey (1992), communication has two views, first is the transmission view of communication and second is the ritual view of communication. The difference of the latter on the first view as said by Carey (1992) is that it is not directed on the extension of messages in space but toward the maintenance of society in time.

Accordingly, the ritual view was derived from the view of religion that downplays the role of the sermon, the instruction and admonition, in order to highlight the role of the prater, the chant, and the ceremony. It sees the original or highest manifestation of communication not in the transmission of intelligent information but in the construction and maintenance of an ordered, meaningful cultural world that can serve as a control and container for human action

Meanwhile in the local scenario, Fiar-od (2009) said that in rituals, where there is butchering of animals, it includes praying and chanting by individual or group. In prayers, it is often suggestive of moral or ethical values relevant to the purpose of the ritual. This then would support what Carey (1992) have explained about the ritual view of communication.

Fiar-od (2009) also gave examples which are as follows; for a bountiful harvest, stories would be how the people long ago labored to maximize whatever weeds and other organic waste, relevant to land ownership, stories of struggles in defense of the land is accounted for. Added to that, Fiar-od (2009) explained that, in church, we use to hear and



say, “All things come to thee, Oh, Lord, and of thine own have we given thee,” on the part of the Igorots, they articulate the meaning of the phrase in their customary practice of sharing whenever one performs or hosts a ritual.

Characteristics of Rituals as a Tool for Community Development

According to Fiar-od (2011), on rituals per se, they are based on four basic community development principles: being pro-Almighty, pro-life or *fiag nan takho*, pro-environment or *fatawa*, and pro-people or *ib-a ay takho*.

Fiar-od (2011) elaborated that a ritual is pro-Almighty if it does not alienate the people from the teachings of Kabunyan or not against the biblical laws. It is pro-life, if it does not bring threats of death or any other sufferings. A ritual is pro-environment if it does not pave the way for the wanton destruction of the environment. Lastly, it is pro-people if it serves the common interest of the community or the society.

In an interview with elder Fakat, he said that the indigenous culture of which people are ritualistic had been contributory to the protection of the environment (Fiar-od, 2011).

Rituals as Contributor to Community Development

According to the study of Nuval (2010) entitled “*Ba’diw* as a Communication Tool for Community development in Topdac, Atok, Benguet,” the *ba’diw* which is an *Ibaloi* ritual contributes to community development in parameters of agriculture, leadership, values, culture, environment, health, education, personal commitment, and family ties and community relations.



The conclusion of Nuval (2010) are supported by Wolin and Bennett (1984) as cited by Friesen (1990) stating that rituals reflect family traditions and are related to cultural, religious and ethnic perspectives and practices. Rituals “remind us that communication can be symbolic, that form gives meaning, that repetition promotes learning and that the past is embedded in the present.”

As to the protection of culture, Friesen (1990) said that rituals carry religious and cultural meaning which has been passed on through the generations. In this sense, rituals maintain the traditional forms of culture and religious experience and help people construct maps of reality which are rooted in the past but experienced in the present.

While, the last parameter which is strengthening family ties and community relations was supported by Botengan (1976) saying that neighborliness is strengthened during a practice of ritual. This is because immediate neighbors are always invited as they are considered as siblings because in times of need or immediate assistance, it is ones’ neighbor whom one approach.

Added to that, Cotde (2010) as cited by Nuval (2010) noted that development starts at home and together, the willingness of the family to adjust with their environment and their willingness to work out for harmonious relationship will result to a united community.

Cotde’s (2010) statement was also verified by Friesen (1990) saying that rituals may also be viewed as contributing to the development of a family identity. He added that rituals which coordinate family, church and community values are helpful to young people in developing their sense of personal identity.

This was also further explained by Van Gennep in his book, Rites of Passage, as cited by Friesen (1990) explaining that a family or tribe’s rituals, as rites of passage, assist



an individual family or tribal member's successful development at various stages of life by providing within the family or tribal community, a process for that individual to first, break away from an earlier developmental stage; second, to be introduced to and to learn the new information needed for the next stage of his or her development; and third, for the reintegration of that individual into his or her family or tribal community with that new information to begin the next step of his or her personal development, all toward continuing the successful life of that family or tribal community.

Another function of rituals assumed by Scheff (1979) as cited by Friesen (1990) is their provision of support during periods of mourning such as funerals. Friesen (1990) detailed that during mourning, groups of people join with each other to bear each others' burdens, share food, wear certain clothes and express certain words of comfort. The experience of mourning is time-limited and the circumstances are well defined, thus creating a feeling of safety and security for the participants. Mourning rituals are often linked to meals or visiting; consequently they may reduce isolation and loneliness, especially during periods of loss as in death. In this case, it could be related to the strengthening of community relations.

Moreover, rituals facilitate healing. Personal and relational healing is needed at various stages of human life. Rituals are an important part of the healing process. For example, losses sustained through death or divorce is in need of healing. The support of the church and the conduct of meaningful religious ceremonies are particularly important during times of loss. Family losses as in suicide, violence or unexpected death resulting from accidents and pregnancy loss may especially call for healing (Friesen, 1990).

Thus, the effective use of rituals, as stressed by Friesen (1990), is one avenue of



strengthening families and creating an environment where personal well-being is enhanced.

All of these supports what Nuval (2010) have concluded in his study about the contribution of a ritual to a particular community.

Functions of Rituals in the Community

Aside from the contributions of rituals to community development, it has also other important functions in the community. For example according to Kapuno (n.d.), in times of hardships or death in the community or in the family; in times of victory or after a good fortune – as advisers or guides, these native ritual ministers act as medicine men, harmonizers, negotiators, arbiters, and even spiritual advisers.

Kapuno (n.d.) further elaborated in his article, Insights to the Cordillera, that the main purposes why rituals are held in the Cordillera highlands, these are to protect, preserve and enhance Cordillera cultural heritage; give justice and sense of equity in the community; to preserve and protect the environment; and to harmonize and reconcile opposing forces to attain peace, balance, harmony and solidarity.

The indigenous people of the Cordillera are a living testament of a people's appreciation of the environment, caring and respecting what sustains their very existence. Their indigenous rituals celebrating life - or marching for war, or negotiating for peace and harmony, or meting out justice, or mourning in death are befitting tributes to the vigilance and rich history of these indigenous people as revealed by historical accounts and developments (Kapuno, n.d.).



Accordingly, rituals exist to resolve humanity's dilemmas going back to prehistory, and there are several archeological evidences that these activities produced effective and mysteriously accurate results.

To further explain the roles of rituals, Fiar-od (2009) also stressed the purposes of prayers in rituals which is done for a bountiful harvest, stories would be how the people long ago labored to maximize whatever weeds and other organic waste and, prayers relevant to land ownership, stories of struggles in defense of the land is accounted for. It also included the purpose of sacrificial animals during the rituals which is for good harvest, good health, fertility of couples, long and peaceful life, empower leaders or people, and send-off during burials. Thus, Fiar-od (2009), based on several studies and researches concluded that Cordillera rituals are among the factors affecting cultural and socio-economic development of the Cordillerans.

Values Communicated in Practicing Rituals

The old folks of the Cordilleras are profoundly obsessed with the responsibility of transplanting their traditional rituals to the younger generation, who are often made as participant-observer (Celino, 1990).

In transplanting the traditional rituals also comes the inheritance of values. As to the findings of Celino (1990), the values being transplanted in rituals includes the cultivation and development of a deep sense of community membership that when neighbors come together show oneness and unity to ease the plight of a bereaved family.

Also, Celino (1990) noted that during rituals comes the development of a strong will and sacrifice, development of desirable traits whereas the participation of the young provides opportunities for development of cooperation, patience, and obedience



Likewise, in the study of Nuval (2010), one of his conclusions claimed that rituals produce a value-laden citizens. His claim was supported by his own findings that a ritual has their own values. In the case of *ba'diw*, values are told through stories. The values include discipline, morality, relationship with others, lessons learned from experiences, shared relationship with others, emotional development, reconciliation for family members.

Meanwhile, according to Friesen (1990), rituals facilitate the transmission of values, that rituals serve as the vehicle for the passing down of values and beliefs.

Cultural Changes and Extinction

Modernization theorists from Karl Marx to Daniel Bell have argued that economic development brings pervasive cultural changes. Cultural change, however, is path dependent. The broad cultural heritage of a society leaves an imprint on values that endure despite modernization (Inglehart and Baker, 2000).

Inglehart and Baker (2000) using data from the three waves of the World Values Survey, which include 65 societies and 75% of the world's population, found evidence that of massive cultural change because of modernization.

Akullo (2007), on the other hand, noted that a lot of indigenous knowledge has been lost through deaths of elderly people since there is no formal documentation of such knowledge.

The findings of Inglehart, Baker (2000) and Akullo (2007) was explained by Langill (1998) that culture can be eroded by wider economic and social forces. Pressure on indigenous people to integrate with larger societies is often great, and as they become more integrated, the social structures which generate cultural practices can break down. The



growth of national and international markets, the imposition of educational and religious systems and the impact of various development processes are leading more and more to the homogenization of the world's cultures but consequently, indigenous beliefs, values, customs, know-how and practices may be altered.

Going to the local view, in the compiled archives of Cordillera, it was explained that there were changes in the practice of ritual nowadays. This includes the sizes of pigs butchered in an occasion, since the pigs that we have now grow to gigantic sizes, and so the meat from a single pig now would exceed the meat from five pigs of the traditional variety. The numbers of required ritual animals have however remained the same. Therefore, these ritual ceremonies truly satisfy the meaning of a "feast" in the sense that there is abundance of culinary delights. Though, with our absorption of foreign influences, these feasts now include other delicacies as cakes and salads of all kinds, pasta preparations, candy, and many other purchasable goods (Spirited Thoughts, 2011).

Meanwhile, in weddings and wakes, guests are allowed to give donations in many forms. Of course, in older times, these were in the form of rice and other food, their physical labor and presence during the festivities, ritual animals, wine, and most anything else that might be needed. It encouraged the mutual-help systems that existed in those times. Family relations also figure prominently, with relatives, no matter how far removed, chipping in whatever they can to help (Spirited Thoughts, 2011).

Accordingly, current times have not diminished the feeling of community and family relations in indigenous feasts. Rather, because we have become more affluent as we engaged in non-traditional economic endeavors, the gifts we give during these feasts have also gained affluence. Instead of the traditional rice and foodstuffs we donated to each



other, the availability of cash has many of us giving cash donations during special feasts. It is arrogant for any of us to refuse whatever help our guests give us, for these guests are merely affirming their belongingness to the community, or our relations with them, or both. It is their way of saying that they are one with us (Spirited Thoughts, 2011).

Challenges Faced by IKSP of the IP People

Indigenous People (IP), through their self organization and collective struggles have historically fought for the protection of their Indigenous Knowledge (IK) (Rovillos, 1999).

The statement above was explained by Langill (1998) that with the rapid environmental, social, economic and political changes occurring in many areas inhabited by indigenous people comes the danger that the Indigenous Knowledge (IK) they possess will be overwhelmed and lost forever. Younger generations are acquiring different values and lifestyles as a result of exposure to global and national influences, and traditional communication networks are breaking down, meaning that elders are dying without passing their knowledge on to children. In some cases, the actual existence of indigenous people themselves is threatened.

Rovillos (1999) added that global diversity is rapidly deteriorating. Indigenous people's sustainable management practices and knowledge are eroding. The cause of these problems is many and complex.

In the Philippines, Malanes and Abner (1998) compared IK to the Philippine eagle and Africa's rhinoceros and with the indigenous people as becoming endangered species. Their distinct race and culture, along with their secrets in sustaining the biodiversity and ecosystem in their land, are now threatened more than ever. The indigenous people have



remained powerless before the major actors of the new global system- transnational corporations, the rich nations, powerful governments and international banks and lending institutions. These key players have adopted and promoted policies friendly to transnational corporate interests but disastrous to the indigenous people and the environment.

The rights of indigenous people and local communities over biodiversity and their cultural knowledge, that go along with its conservation, developments, and use, are not acknowledged. Also, the indigenous people could not find redress for the injustices and oppression they suffered as distinct collectivities and even individuals in their countries. Thus, it becomes imperative for them to seek spaces where they could air their issues, aspirations, and demands (Malanes and Abner, 1998).

In the local perspective, according to Fiar-od (2009), among the Igorots, the erosion of values in relation to indigenous resource management, customary laws for sustainability are highly affected by migration, modernization, education and technologies.

Operational Definition of Terms

Mangmang. This is a Bontoc ritual usually done with the butchering of pig/s and prayers are offered to the spirits.

Community development. This is the ability of the people to act together to strengthen their community and to influence the social, economic, political and environmental issues which affect them. It seeks to enable individuals and communities to grow and change according to their own needs and priorities.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Bayabas, Pico, La Trinidad, Benguet (Figure 1). As to the barangay profile, Pico stands out among the 16 barangays of La Trinidad being number one in terms of revenue. It is an urban municipality bounded to the north by Barangay Betag; to the south by Baguio City; to the east by Barangay Balili and to the west by Barangay Puguis.

Barangay Pico has an estimated land area of 329.3567 hectares which comprise of the 4.08% of the municipality land area. The barangay is generally flat on the eastern part. It has high terrain and steep mountains towards the north-western portion leading to sitio Bayabas. Slope ranges from 9 to 30%. Elevation ranges from 1,400 to 1,600 meters above sea level.

The barangay has a temperate climate. It has an average temperature of 26 degrees centigrade at minimum. It has two pronounced seasons: dry from November to April and wet during the rest of the year.

Pico was chosen as the locale of study particularly Sitio Bayabas because the place is mostly inhabited by people from Mountain Province that includes the Bontoc tribe who still practice the ritual of *mangmang*.

The study was conducted from October 2011 to February 2012.



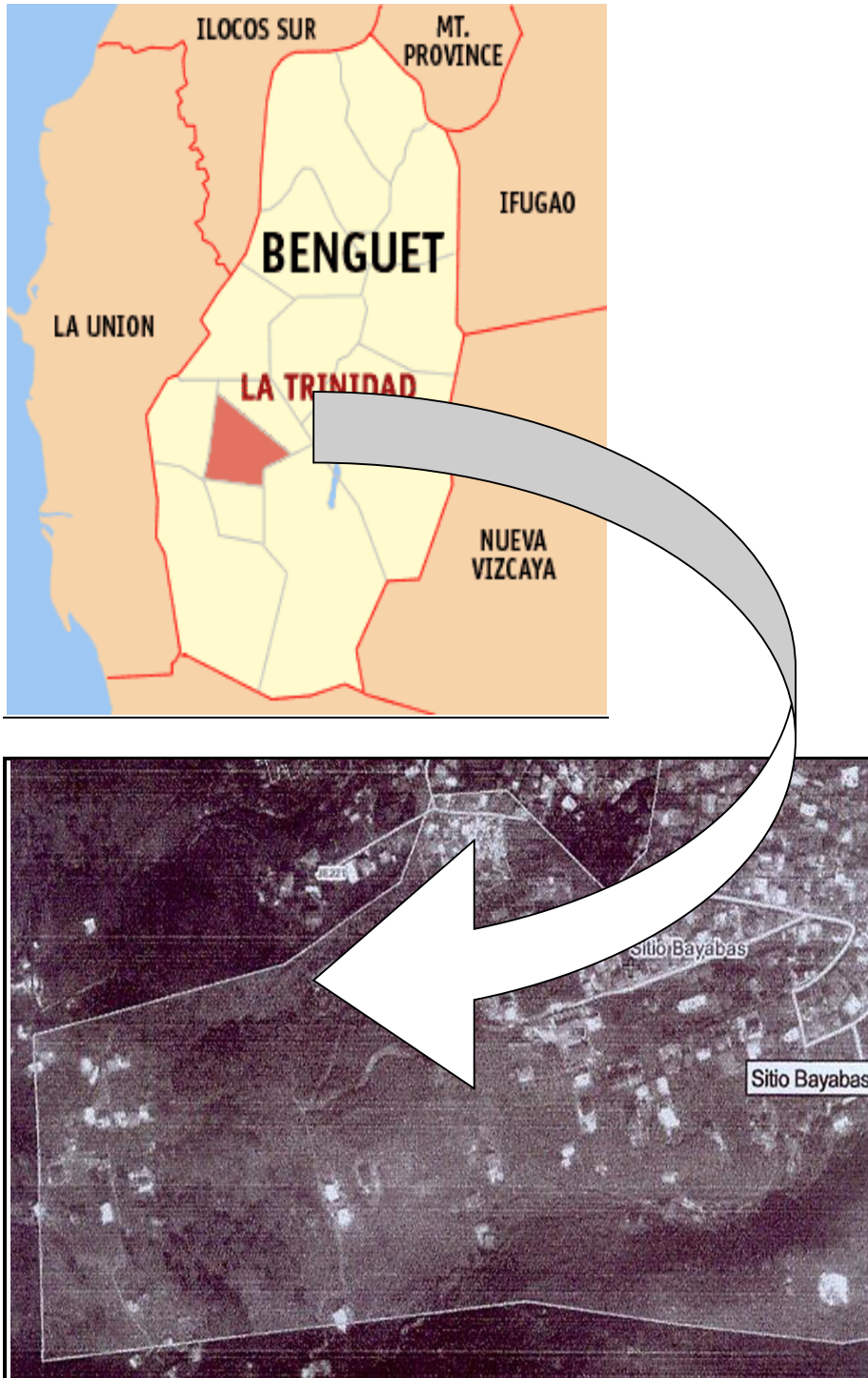


Figure 1. Map showing the locale of the study

Respondents of the Study

Twenty respondents were purposively selected for the study with the following as the criteria: must be a resident of Bayabas and belongs to Bontoc tribe; must be knowledgeable of *mangmang*; witnessed the practice of *mangmang*; and participated in the practice of *mangmang*.

Five key informants were also identified from the respondents as source of deeper knowledge about the practice.

Data Collection

The data from all the respondents were collected through personal interview using guide questions for the key informants.

Data Gathered

The data gathered focused primarily on the communication processes involved on the practice of *mangmang* particularly after the burial. It also include the values being communicated in the practice of *mangmang*, perceptions of respondents on *mangmang* as contributor to community development, changes in the practice of *mangmang* at present, what are the challenges faced by elders and the community in practicing *mangmang*, and what communication problems exist in the practice of *mangmang*.

Data Analysis

The data gathered were consolidated, tabulated and were analyzed through descriptive statistics using frequency counts, percentage and average. The data were also processed and presented in a narrative form.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

Generally, the study was conducted to document the communication processes involved in the practice of *mangmang* as practiced by the Bontoc tribe residing in Bayabas Pico, La Trinidad, Benguet. Specifically, it aimed to determine the socio-demographic profile of the respondents; discuss the communication processes involved in the practice of *mangmang*; identify the communicated values involved in the practice of *mangmang*; discuss the characteristics of *mangmang* as a tool for community development; determine the perceptions of the respondents on *mangmang* as a tool for community development; discuss the changes in the practice of *mangmang* at present; discuss the communication problems involved in the practice of *mangmang*; and determine the challenges faced by elders and the community in practicing *mangmang*.

There were twenty respondents and five key informants were identified from them. They were chosen from the following criteria; must be knowledgeable of *mangmang*; witnessed the practice of *mangmang*; and participated in the practice of *mangmang*.

The data were gathered through an interview schedule which was conducted from October 2011 to February 2012.

Bontocs have many religious beliefs and practices which include the practice of *mangmang* which is a ritual done in any occasion.

The communication process involved before the practice of *mangmang* focuses on the invitation of the participants done by a family member or anyone who is commanded by the elder or the family to do the task; the recitation of the prayer done by the elder or



the person commanded to do the task and; on sending the meat to those who were not able to attend the practice.

Mangmang, just like the other rituals, also carry values which are imparted to the people who participate in the practice. Unity, respect, helpfulness, ritual protection and charity are among the identified values by the respondents which they observe in the performance of *mangmang*.

The characteristics of *mangmang* as a tool for community development also follows the values being communicated in the practice. The characteristics fall under the principles of Fiar-od (2011) as being pro-Almighty, pro-life, pro-environment, and pro-people.

Furthermore, *mangmang* also has its own contribution towards community development. It is seen as very important in maintaining and creating social relationships, *mangmang* also helps facilitate healing of a person or a family especially when they lost someone and, it also helps in preserving and protecting the environment. This is because the Bontocs believe that the earth, mountains and the bodies of water are sacred places where the spirits and *anitos* dwell who are also act as their guardians.

Over the years, changes also occurred in the practice of *mangmang*. Today, only few elders could recite the *kapyá* and most often they use a prayer taught by the church or the derived from the Bible. Also, the type of the animal to be butchered no longer need to be native. The way of inviting participants also changed, before they employ purely house-to-house invitation and now because of technologies like cell phones and other communication device, messages could just be sent through a text message or through a call. However, since all does not own a phone, they still employ house-to-house invitation.



The factors contributed to such changes were the influence of the church, the declining number of elders, inter-marriage, migration, emergence of technologies and education.

Communication problems were also observed in the practice of *mangmang* like the usage of phone was not convenient to all as it can undergo technical problems, instances where messages are delayed or are not sent and when there is signal interruption. Other than the usage of phone, the words and terminologies spoken by the elders are hardly understood by the young ones or by the people not belonging to the tribe. The reason was that they were not exposed to their own dialect and they did not learn to speak their own local dialect or when they did not grow up in the province.

The challenge then lies on the younger generation to either acquire or not to acquire their own culture, to either maintain or break the practice. The elders have already done their part imparting this practice to the younger generation and they hope they would continue practicing it.

Conclusions

The following conclusions were drawn based on the findings of the study:

1. The communication processes involved in the practice of *mangmang* varies in accordance to before, during, and after the practice.
2. The practice of *mangmang* develops and shares desirable social values to the participants.
3. Performance of *mangmang* carries significant personal, spiritual and social characteristics that could be treated as a tool towards community development.



4. *Mangmang* could be an effective tool for community development in terms of social relationship, health, and environment as perceived by the respondents.

5. Modernization and the emergence of technologies are still seen as factors to the change of some indigenous practice like the *mangmang*.

6. Challenges in the practice of *mangmang* lies within the community that holds and nurtures the practice influenced by modernization.

Recommendations

Based on the findings, the following are then recommended:

1. As recommended by the respondents, the invitation of participants to attend *mangmang* should still be house-to-house visit as they consider it more effective than using cell phones.

2. The Bontoc community should continue practicing *mangmang* as it shapes desirable social values to the participants and it is perceived to have contribution towards community development in which they could develop a strong will and sense of commitment which are observable to the participants who understood the significance of such ritual.

3. The changes in the practice should not hinder the community in practicing the *mangmang* rather it could be taken positively and correct the wrong notions towards *mangmang* and other rituals in the Cordillera as being ‘paganistic’.

4. The Bontoc community in Bayabas should continue practicing *mangmang* to remember the teachings of the elders, their forefathers and to maintain their relationships as proven by the strengthened relationship among family members and the community as a whole.



5. The parents should persuade their children to attend such practice for the child to be exposed in his own culture and at the same time so that they could adhere to the practice and help in protecting it from totally vanishing.

6. Modernization and technological advancement should not be seen as threat but more of a challenge for these cultural practices to be conserved or preserved. The advancement of technology could be an opportunity for those practices to be preserved. With this, a continuous documentation with the aid of the technologies should be promoted.



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