

**CHANGES IN COMMUNICATION PATTERNS AND LIFESTYLES
OF THE SAMA-BAJAUS IN CABANATUAN CITY**

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**Changes in Communication Patterns and Lifestyles of the Sama-Bajaus in
Cabanatuan City**

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Acceptance Page

This Thesis titled **Changes in Communication Patterns and Lifestyles of the Sama-Bajaus in Cabanatuan City** is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfillment of the requirements for the degree Master of Development Communication (MDC).

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Biographical Sketch

Ma. Alex Zandra Zablan Gamboa was born on September 19, 1991, in Malolos, Bulacan.

Her mother is Maria Theresa Ramos Zablan- Gamboa; a registered nurse, a former Clinical Instructor, Department Head, and Administrative Officer. She worked with Wesleyan University-Philippines for 10 years, the same institution where she finished her bachelor's degree. She finished her Master of Arts in Nursing at Philippine Women's University as a Meritus Awardee.

Her father, Alex Reyes Gamboa, was a former bank manager in various rural and commercial banks such as Far East Bank and Real Bank- to name a few- before he passed away.

Alex obtained the degree of Bachelor of Arts in Mass Communication from Wesleyan University-Philippines in 2012 where she was also a swimmer and a student body secretary of her college, the College of Arts and Sciences.

After college graduation, she worked various jobs in a short period until she took & passed Professional Civil Service Exam last 2014, and later on worked as a Public Relations Officer in the City Government of Cabanatuan. In 2015, she worked as a Marketing Officer at Shopping Center Management Corporation or most popularly known as SM Supermalls, and resigned in 2018. In the same year, she was hired as a Department Manager in Kareila Management Corporation or more known as S&R Membership Shopping- her present employer.

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To her father, Alex, her personal guardian angel;

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ABSTRACT

Despite living in the Philippine soil for most of their lives, the Sama-Bajaus, -like most of the indigenous groups- are still underprivileged as a Filipino community. This study entitled; “*Changes in Communication Patterns and Lifestyles of the Sama-Bajaus in Cabanatuan City*” dealt with the analysis of the interacting lifestyle of the Sama-Bajaus and Cabanatuanos using the Convergent Parallel Mixed Method by Creswell; focusing on the impact of sustainable living in the evident diversity of culture in Nueva Ecija; in comparison to the documentary made by this study of the said Sama Bajaus in Cabanatuan City, NE. This study analyzed the communication patterns and behaviors of the Sama- Bajaus as observed by 100 Cabanatuanos from the documentary video of the City Tourism Office of Cabanatuan.

Also, to substantiate the said observations, this study interviewed the head of the City Social Welfare Development Office where she was able to gather information about the recent development in the lifestyle and livelihood of the Sama-Bajaus in Brgy. Bakod Bayan, Cabanatuan City, NE.

Upon analysis, the following conclusions were drawn; (1) The Sama-Bajaus have much improved in terms of communication patterns and behaviors since they were given a place to settle in Cabanatuan; (2) Two major barriers in communication continue to remain among the Sama- Bajaus- language, and culture; (3) Several lifestyle interactions between the Sama-Bajaus and Cabanatuanos have been observed after the outbreak of the CoVid 19 pandemic; and, (4) The implication of these changes may bring both the ascension of the Sama- Bajaus as an ethnic group or their destruction.

Therefore, this study recommends that;(1) communicative competence must be the primary goal of the government to continue to diminish the barriers of communication among the Sama-Bajaus and the Cabanatuanos; (2) the local government may also encourage the Cabanatuanos to learn the mother tongue of the Sama-Bajaus so there will be a more interactive lifestyle between the two cultures; (3) the Cabanatuanos must consider and respect the difference in language and culture when speaking with the Sama-Bajaus; and, (4) the Sama-Bajaus and the Cabanatuanos must continue to learn to adapt the culture and communication patterns of each other to be able to be understood.

Keywords: *Sama-Bajau, Convergent Parallel Mixed Method, Cabanatuan, CoVid 19 pandemic, communication patterns*

Chapter 1

BACKGROUND OF THE STUDY

Introduction

The Philippines is one of the countries with the most number of indigenous inhabitants. According to De Vera (2007), there are approximately 110 major indigenous groups in the Philippines scattered around its main islands of Luzon, Visayas, and Mindanao. One of these groups of indigenous inhabitants is the Sama-Bajaus.

Sama-Bajau is a term coined to classify the Bajaus in the Philippines. It is derived from the *Sama* people who are considered nomadic. The term *Sama* or *Sinama* is a name used for at least four language groups in the Philippines which have existed even before the formation of the Sulu sultanate. The term *Bajau* or *Bajao* on the other hand is a term used to further classify the Sama people. They consist of approximately 129 000 people around the Philippine island.

The *Sama-Bajaus* are well-known as *Sama Laus* or *Sea Sama* and are found living on houseboats where they make their livelihood solely on the sea as expert fishermen, deep-sea divers, and navigators. They come ashore to barter their harvests for farmed produce such as crops, fruits, and vegetables and refill their supplies and/or repair their houseboats (Peralta, 2002).

In an article written by Matthew Constancio Maglana in 2016, the Sama-Bajaus are labeled as the most widely dispersed indigenous ethnolinguistic group not just in the Philippines but all around maritime Southeast Asia. They are traditionally known as sea nomads where they travel from one island to another; wherever the fish catch is bountiful.

Joshua Projects (2020) on the other hand theorizes that the origin of the Sama-Bajaus may have been land-based until they were pushed into the seas due to population pressure and other tribe's domination.

The armed confrontation between the Philippine government and the Moro National Liberation Front in September 2013 led to the displacement and evacuation of several ethnic groups in Mindanao- including the Sama-Bajaus. With their shelters and resources bombed and gun-fired, the Sama-Bajaus were forced to relocate to cities and provinces such as Metro Manila, Batangas, and Nueva Ecija. The Sama-Bajau community who were once known as the sea nomads have been scattered across the region for survival.

Despite living in the Philippine soil for most of their lives, the Sama-Bajaus, -like most of the indigenous groups- are still underprivileged as a Filipino community.

Yam Palma wrote an article in 2019 for the UNHCR Philippines entitled *The Plight of the Sama-Bajau*, discussing the different Filipino rights that Sama-Bajaus consider as privileges. In her article, she discussed that more than 2 000 Sama Bajaus in Vale Vista, Zamboanga City have not yet acquired their birth certificates. She emphasizes the case of Wanita Arajani, a 70- year old Sama-Bajau living in Zamboanga, who- despite her age- has not yet gotten a birth certificate. According to Wanita, acquiring a birth document when she was young was uncommon in their community. They felt that the process of acquiring one would be expensive financially and would require extra effort; but most relevantly because they are afraid that they will be discriminated against because of their ethnicity.

As a result, the Philippine government established major reforms; addressing the lack of tenure land security among the indigenous communities and locals. Since then, the Philippines pioneered the South East Asian region in using long-term agreements as a tenure land security instrument in recognition of the rights of the indigenous groups- including the Sama-Bajaus.

The City Social Welfare and Development Office of Cabanatuan City, NE, in cooperation with the Core Shelter Assistance Program (CSAP) devised a program for housing and development of the 391 Sama-Bajau families' beneficiaries in 2017. The 2.5- hectare land in Brgy. Bakod Bayan was donated by Cong. Ria Vergara, the mother of the current mayor of Cabanatuan, Mayor Myca Vergara.

The SM Foundation in 2016 wrote an article about the situation of the Sama-Bajaus who were transferred to relocation areas in Cabanatuan City, Nueva Ecija from the joined efforts of the Department of Social Welfare and Development and LGU Cabanatuan. Trinidad Beltran, the school principal of Bakod Bayan Elementary School in Cabanatuan, where the Sama-Bajaus relocated- estimated around 100 Sama-Bajau families who were transferred to Bakod Bayan, Cabanatuan City, with 59 enrollees of the said school.

Aside from providing shelter for the Sama-Bajaus, the government of Cabanatuan also trained the families for livelihood enterprises such as jewelry handcrafting, weaving, and running small-scale merchandise stores. Each Sama-Bajau family head was provided a financial aid of ten thousand pesos by the DSWD which was deposited in their bank accounts. Soon enough, the program elevated the decency of the lives of the Sama-Bajau community in Nueva Ecija.

Several years after their migration, how do the Sama-Bajaus' lifestyle interact with the lifestyle of the Cabaanatuenos?

This study entitled; “**Changes in Communication Patterns and Lifestyles of the Sama-Bajaus in Cabanatuan City**” deals with the analysis of the interacting lifestyle of the Sama-Bajaus and Cabanatuēños using the Convergent Parallel Mixed Method by Creswell; focusing on the impact of sustainable living in the evident diversity of culture in Nueva Ecija; in comparison to the documentary made by this study of the said *Sama Bajaus* in Cabanatuan City, NE.

Statement of the Problem

The present study deals with communication patterns and lifestyle Sama-Bajaus residing in Cabanatuan City, NE.

Specifically, this study seeks to answer the following:

1. What changes in communication patterns and behaviors have been observed among Sama-Bajau settlers in Cabanatuan City by Cabanatuenos since their migration?
2. What barriers of communication remain among the Sama-Bajaus even after settling in Cabanatuan?
3. How does the lifestyle of the Sama-Bajaus interact with the lifestyle of the Cabanatuēños?

4. What are the implications of these changes in their indigenous cultural values and lifestyle?

Scope and Delimitation

The scope of this study is limited to the Sama-Bajaus relocated and currently living in Brgy. Bakod Bayan, Cabanatuan City, NE, focusing on the changes in their communication patterns, behaviors, and lifestyle from the time of their migration to Brgy. Bakod Bayan to present.

Using the Convergent Parallel Mixed Method developed by Creswell (1999), this study tracks the changes in the lifestyle of the Sama-Bajaus in Cabanatuan, focusing on the changes in the communication patterns and behaviors of the Sama-Bajaus and the implication of these changes in their indigenous cultural values and lifestyle.

This study analyzed the communication patterns and behaviors of the Sama-Bajaus as observed by 100 Cabanatuëños from the documentary video of the City Tourism Office of Cabanatuan.

Also, to substantiate the said observations, this study interviewed the head of the City Social Welfare Development Office where she was able to gather information about the recent development in the lifestyle and livelihood of the Sama-Bajaus in Brgy. Bakod Bayan, Cabanatuan City, NE.

Though there is already a study about the Bajaus of Cabanatuan City, NE, written by Dator, San Pedro, and Reyes (2018), the focus of this study is not among the street children- like theirs- but on the lives of the Sama-Bajaus as a community after their migration in Brgy. Bakod Bayan, Cabanatuan City NE.

Significance of the Study

Hopefully, this study serves most beneficial to the following;

For the Philippine government- specifically, the local government of Cabanatuan, headed by Hon. Mayor Myca Vergara,- this study exposes the reel and real situations of the indigenous people in Cabanatuan, helping the government to see the life of these Sama-Bajaus in a microscope and responding to the needs of the community;

This study is also beneficial to the people of Cabanatuan, as it opens the society to the life of the Sama- Bajaus; giving them a better understanding of the culture and tradition of the ethnic group and hopefully, accept them as their own;

The Sama-Bajau community also benefits from this study as this gives them new hope for society's acceptance of their culture and traditions. Hopefully, through this study, they too can see their potential in this fast-changing environment; and,

Finally, the students and researchers taking up Social Sciences, Social Work, Development Communication, Public Administration and the like, this study serves as their foreground into digging deeper into the lives of our fellowmen and- hopefully-

raising the desire to establish research dedicated to understanding the indigenous people of the Philippines.

Theoretical Framework

Convergent Parallel Mixed Methods

Creswell (1999) defined the convergent parallel mixed method as a research design dedicated to using concurrent timing to implement both the quantitative and qualitative strands of the entire research process. Furthermore, it equally weighs and prioritizes both strands by analyzing them independently and then combining the results in the overall interpretation. This method is frequently used to gain an understanding of the culture and behavior of a community wherein in a given period, the variables may be surveyed and interviewed about the topic on hand. The researcher then analyzes the data gathered in the survey and the focus group interview independently. The results of both analyses are then merged to formulate an assessment and recommendation.

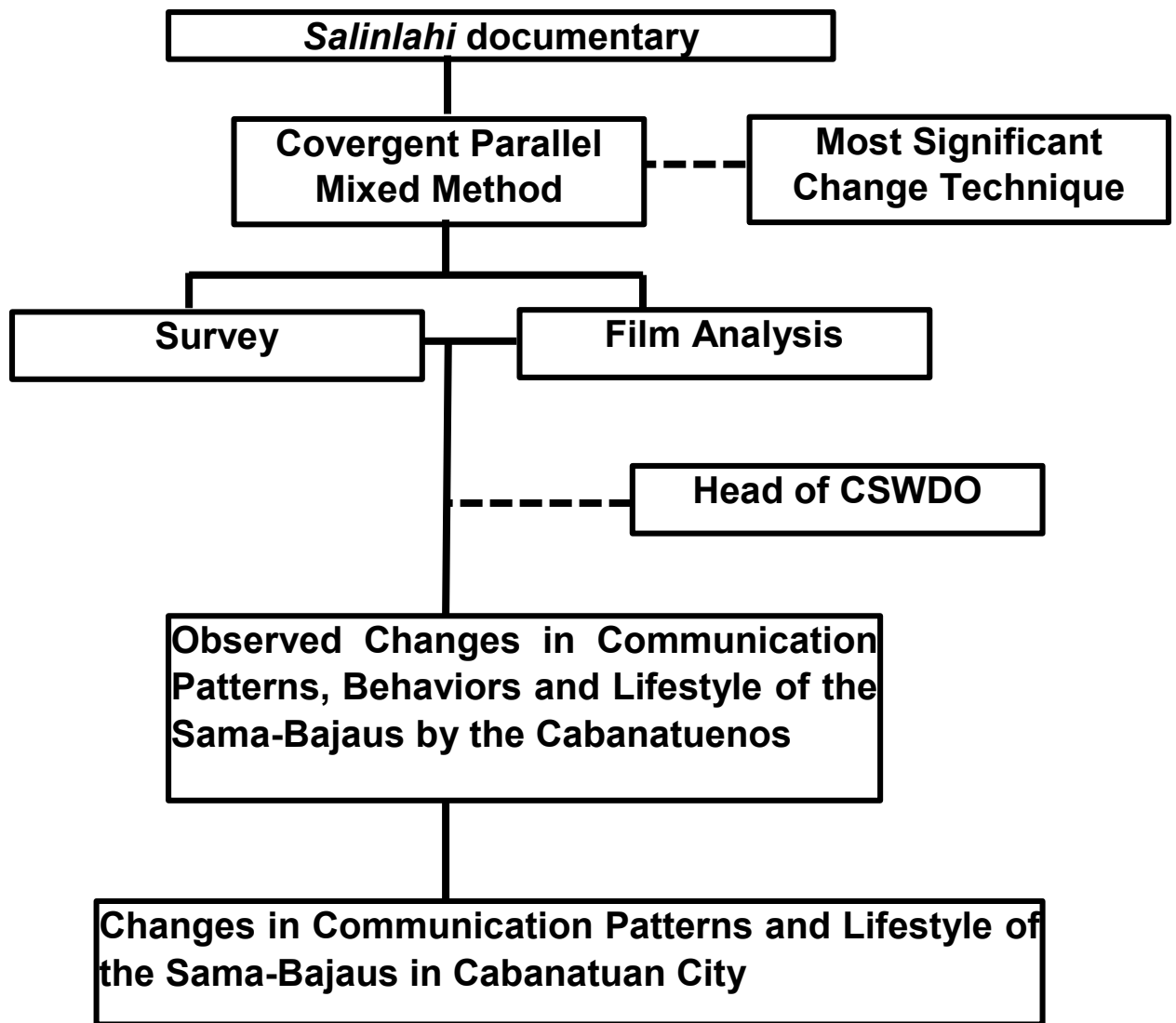
The chart below shows the theoretical framework of the study. As proposed by Creswell in 1999, the quantitative and qualitative data must be analyzed in parallel. The results of this analysis shall then be merged to come up with the assessment and recommendation.

Specifically, the researcher surveyed 100 randomly selected Cabanatuanos focusing on the observed changes in the communication patterns and lifestyle of the
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Sama- Bajaus after their migration in the late 2000s. Simultaneously, the researcher conducted a film analysis of the documentary *Salinlahi* focusing on the communication patterns and lifestyle of the Sama- Bajaus. All the gathered data are substantiated by the interview held with the head of the City Social Welfare and Development Office of Cabanatuan City, NE. Moreover, the survey and the documentary analysis are merged- comparing the datas' similarities and differences. Finally, the researcher analyzed the results of the analyses and come up with the necessary recommendations, focusing on the lifestyle of the Sama- Bajaus in Brgy. Bakod Bayan, Cabanatuan City, NE.

Figure 1 below shows the paradigm of the study;

Fig 1. Paradigm of the Study



Chapter 2

REVIEW OF RELATED LITERATURE AND STUDIES

Conceptual Literature

Sama-Bajaus

Sama-Badjaus is a term used for Bajaus who originated from Burma, the Malacca Straits, the Sulu Sea, and Borneo Island and Sama-speaking ethnic groups. They are originally Malays that are spread over the countries of Indonesia, Malaysia, and the Philippines. Tom Harrisson wrote in 1976;

“They [Bajaus] were under numerous names: Orang Seleter in Johor and the waters off Singapore, Orang Suku Laut in Riau and Sama-Bajau in the southern Philippine, Sabah, and Sulawesi.”

Though Bajaus come in different names, it is believed that they are best identified as *Sama-Dilaut* meaning *Sea Sama*.

In origin, the *Badjaus* are known to have no permanent residencies. They are considered *nomads* or people who move from one place to another wherever there is better food cultivation. Though their true origin remains unknown, Badjaus are believed to be the smallest group in Sulu.

The total population of Sama-Bajau spread over the three nations of Malaysia, the Philippines, and Indonesia has been estimated at almost a million. In any case, they numbered not less than 467,000 in 2000 which makes them a major sub-group (Gusni 1999).

Kemp Pallesen (1985) has proposed a model for the historical dispersion of the Sama-Bajau, based on a linguistic reconstruction that, extending over a millennium,

highlights the role of trade and political relations in the development of maritime adaptations, including boat nomadism. The ethnography of the Sama-Bajau is fully consistent with this reconstruction. Not only do boat-nomadic groups comprise only a small minority of all Sama-speakers, but everywhere they exist within a larger cultural and linguistic matrix that includes closely related shore- and land-based communities.

Bajaus are sea nomads who are said to have originated from southwestern Mindanao. However, as discussed by Gusni Saat in 2003, only a few studies are connected to finding out the identity of the *Sama-Badjaus*. He further stated that to ask who the *Sama-Badjaus* are is to seek their cultural identity. One's identity is not only a means of belongingness but also a reason for union with other members of the community especially those scattered across the region that serves as their common determining status.

In an article published by Erwin Rapiz Navarro in 2015, where he interviewed one of the leaders of the Bajaus;

“There are different types of Bajaus, but we are the original Bajaus. ‘Dilaut.’ The Bajaus of the sea but we are so few now.”

Besides, the leader of the tribe discussed that the real Bajaus are those of the first residents of the communities which are formed after a series of sedentarization. Specifically, these were the ones who consider themselves as natives of the sea; hence, *Sama Dilaut* or as we know- Sama-Bajaus. Santher (1993) emphasized that the Sama group- the major ethnicity that the Sama-Bajaus belong to identify themselves with a multitude of small, highly fragmented local groups, none of them sufficiently integrated or large enough to exist in its own right as an independent political entity. Most of these groups are distinguished by the name of an individual

island or island cluster identified by its members as their homeland or principal area of settlement.

According to Glionna (2009), Badjaus are happy and contented people who rely on fishing for a living. They do not demand anything from the government and rely on their own for survival. Their being contented and refusing to be dependent on the Philippine government held a severe impact on their well-being. Teo (1989) further discusses;

“Bajaus remain to be poor due to their lack of aspirations and indifference to education and technology.”

In the case of *Sama-Badjau*'s identity, three basic components are studied by Gusni Saat (2003). These are (1) group's terms of reference; (2) language; and, (3) religion.

In terms of reference, the identity of the *Sama-Badjaus* relies on the tribe's names “*Sama*” meaning “*kita*” or “we” in Malay, and “*Bajau*” referring to a specific community; hence, the “people of Bajau”.

Saat (2003) defines language as an essential factor in determining a group's identity. A slogan in Malaysia reads “*Bahasa Jiwa Bangsa*” which translates as “Language is the soul of the nation.” In the case of *Sama Bajau*, since they have been scattered across the Philippine archipelago, language has been their identifying factor in recognizing their tribe.

Social Mobility

According to the International Journal of Culture and History (2015), social mobility is;

“... the transcendence caused by external influences caused Sama-Bajau to shift cognition towards life.”

This diaspora rose specific socio-cultural contexts which later on contributed to the emergence of distinct notions of identity of the Sama-Bajaus. In definition, Walker Conner as cited in Sudesh (2006) referred to the diaspora as that portion of people who live outside of their homeland. Conner further discussed that the definition of diaspora may be applied to expatriate minority communities- such is the case of the Sama-Bajaus- whose members share several of the following characteristics;

- “ 1) they, or their ancestors, have been dispersed from a specific original ‘center’ to two or more peripheral,’ or foreign regions;
- 2) they retain a collective memory, vision, or myth about their original homeland --- its physical location, history, and achievements;
- 3) they believe that they are not --- and perhaps cannot be --- fully accepted by their host society and therefore feel partly alienated and insulated from it;
- 4) they regard their ancestral homeland as their true, ideal home and as the place to which they or their descendants would (or should) eventually return --- when conditions are appropriate;
- 5) they believe that they should, collectively, be committed to the maintenance or restoration of their original homeland and its safety and prosperity; and
- 6) they continue to relate, personally or vicariously, to that homeland in one way or another, and their ethnic-communal consciousness and solidarity are importantly defined by the existence of such a relationship.”

Convergent Parallel Mixed Method

Convergent Parallel Mixed Method is a research design that coincides with both the quantitative and qualitative elements of the study in the same phase of the research process. In this type of method, the researcher analyzed two components independently before interpreting the results altogether (Creswell and Pablo-Clark, 2011). Its main purpose is to establish a comprehensive analysis of the research problem by merging the quantitative and qualitative data through collecting the data at the same time but keeping the data analysis independently to combine the results in the overall interpretation.

In a research article published in 2018 by Demir and Pismek, the convergent parallel mixed methods were used to investigate how the teachers handle controversial issues under various ideologies differently. Demir and Pismek collected data through a survey, qualitative interviews, and observations. Through this method, they were able to find out that psycho-social reasons may be behind the act of bringing ideologies into class.

Udeni Salmon, on the other hand, published an article in 2016 that justifies the use of mixed-method in (1) describing the for the choice of mixed methodology; (2) the relationship of the design to the research aim and objectives; (3) the challenges of each research stage; and (4) the case of a mixed-methods research design. Through Creswell's (1999) Convergent Parallel Mixed Method, Salmon (2016) fulfills the quantitative stage by identifying the trends and correlations between innovation and family firms in the manufacturing sector using a government-commissioned dataset; whereas, the qualitative stage was fulfilled through an in-depth analysis of 27 interviews with family firms. The final stage of Creswell's (1999) method will

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compare and contrast the analysis from both stages to arrive at a fuller understanding of the phenomenon of “familiness”. Through this, Salmon was able to publish the article entitled *Making the Case for a Mixed Methods Design in a Bourdieusian Analysis of Family Firms*.

The Most Significant Change Technique

The Most Significant Change Technique or MSC is a methodology developed by Rick Davies in the late 1900s initially dedicated to monitor and evaluate a rural development program in Bangladesh. It was then termed as “The Evolutionary Approach to Organizational Learning”; and was changed to “Most Significant Change Technique” in 2000 where alongside Jess Dart, he was able to write a user guide.

This technique focuses on the systematic participatory interpretation and collection of significant change. This method of evaluation also paved the way for integrating video and online journals such as blogging and *vlogging* as a means of documenting the process and at the same time, engage with the participants. It promotes a qualitative and open way of identifying outcomes that are relevant to several heterogeneous groups. It is important to know that in using this technique, unexpected changes may be revealed and compared to initial expectations or predefined goals, and eventually, serve as a foundation for quantitative assessments.

The Most Significant Change Technique consists of a ten-step procedure. They are;

- (1) Starting and raising interest;

- (2) Defining the domains of change;
- (3) Defining the reporting period;
- (4) Collecting significant change stories;
- (5) Selecting the most significant of these stories;
- (6) Feeding back the results of the selection process;
- (7) Verification of stories; and
- (8) Quantification;
- (9) Secondary analysis and meta-monitoring; and,
- (10) Revising the system.

The main focus of the Most Significant Change Technique is the systematic selection and collection of reported changes through purposive success sampling. To facilitate this technique, the study requires the researcher/s to elicit anecdotes from stakeholders particularly looking at the changes that occur in the process or what they think occurs. The collection of these changes are determined and selected to describe a real perspective and experience among variables. Most researchers find MSCT as an enjoyable technique mainly because of the way the variables are presented which are often in the form of storytelling.

Communication Competence

Littlejohn and Jabush (1982)- as cited in the book of Alexander Flor (2006) entitled Introduction to Development Communication,- defined communication competence as the willingness and the ability of the communicator to participate in the

process of communication with a maximum outcome of shared meanings. They further determined the four basic components of communication competence which were modified by Shockley-Zalabak in 1988 as; (1) Knowledge, (2) skills, (3) sensitivity, and (4) values.

As discussed by Rothwell (1992),

- (1) Knowledge is the ability of the communicator to know what, when, and how to do it- about the communication process. Flor further explained this by saying that while others are comfortable and great in small talks that release the tension of a tight communication situation, it is important to know when it is best to start a conversation, how to begin the communication process and what is the best conversation starter. He further emphasized that knowledge is the most basic element of communication competence.
- (2) Skill is the ability of the communicator to execute his or her knowledge in the communication process. The competence of the individual in terms of communication relies on his or her skills in demonstrating the said knowledge. While it is important to know the basics of communication; it is also important to be able to develop the skill to execute this knowledge for the communication competence to take place.
- (3) Sensitivity is the ability of the communicator to be vigilant and sensitive in the choices that they make in the communication process and the consequences that come with it. In achieving communication competence, it is necessary to be aware of the different contexts that come with communication such as relationships, situations, and goals of the participants of communicators.

(4) Value is the last element of communication competence. Rothwell emphasizes that the main goal of communicators is to develop a commitment to better communication. As communicators, it is relevant that the predominant value that each must possess is the desire to find better ways to communicate and to avoid mishaps that happened in the past. To attain communication competence, individuals must develop the value of commitment.

CoVid 19 Pandemic

2019 ended indeed with a bang when specialists from Wuhan, China announced its first case of the novel coronavirus disease- now known as the CoVid 19 pandemic. According to the World Health Organization, CoVid 19 is caused by SARS-CoV 2 or the Severe Acute Respiratory Syndrome- Coronavirus 2. Philippines' first case of then Novel Coronavirus (NCov) was identified as a Chinese tourist who flew from Wuhan, China on January 30, 2020. This was followed by a 44-year-old Chinese man also from China- who died in the Philippines; making our nation the first to record a confirmed death of the case outside of China. Since then, the Philippines along with other countries in the world has been battling a fluctuating graph of recoveries, new cases, and deaths due to the now called CoVid 19 pandemic. With an invisible enemy to fight against, the government and private sectors in the country decided to postpone schools, offices, and gatherings- to somehow lessen the widespread of the virus. As a result, a lot of establishments began to function in a skeleton method, if not foreclosed. Many companies endure the loss of their investments and many Filipinos were laid off from work. While it is no secret that the

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Philippines infamously earned one of the highest poverty rates in the world, the drastic changes brought about by CoVid 19 pandemic forced these rates to climb up even more.

Inday Bagasbas, a 64-year old grandmother of Sitio San Roque in Quezon City told Rappler Philippines that she is not afraid of the virus that is CoVid 19; what frightens her more is the starvation that the Filipino people- including her family- will continue to suffer from as a result of the lockdowns in the country. With fewer job opportunities and more cost-cutting in the business sector, more and more families are joining others below the poverty line.

In an article published by The New York Times in April 2020, an estimate of 35 000 people in San Roque, Quezon City alone are living-for years; even decades- in the fringes of Philippine society.

Aira Tose, the community organizer for Community and Family Services International wrote an article in May 2020, describing the life of the Sama-Bajau learners in Zamboanga under the enhanced community quarantine due to the CoVid 19 pandemic. Aldazer, a 20-year old person with a disability beneficiary of the Sama Bajau Education Support Project of the Community and Family Services International continues to find the opportunity to learn despite the current situation of the country. Through the Alternative Learning System, he- along with 120 other Sama-Bajau learners were able to maximize the use of their social media through ALS Instructional Managers to extend learning opportunities such as accessing lectures and submitting home works. Also, the class meets three to four times a week to conduct a three-hour online discussion- putting into consideration the time most conducive for them.

Research Literature

Various pieces of research have been conducted regarding the different ethnic groups in the Philippines- specifically, the Bajaus.

Written in folklore noted by Sather (1997);

“The Bajau came originally from Johore. Once a Johore princess disappeared during a storm at the sea. The Sultan of Johore organized a group of people to search for her. However, the lost princess could not be found, and the people who were looking for her found themselves far from Johore and were unable to find their way back again, and so they settled down along the coastal areas of Borneo, Sulawesi, and in the Sulu Archipelago.”

Although myths of origin must not be taken literally; Sather points out that these myths link the Sama-Bajaus to several kingdoms- one of which in Johore, Malaysia- in an uninterrupted chain of succession from Srivijaya- a prestigious Buddhist Thalassocratic empire in Indonesia. The link that the Sama-Bajaus have with these kingdoms from the myth noted by Sather can be explained by their provided service to sultans (Saat, 2003 and Hoogervorst, 2012). Their sea orientation, knowledge of the sea currents, wind, and star patterns made the Sama-Bajaus skillful and useful not only to the sultans of several kingdoms but also as allies in trade, raiding, and even warfare.

On the other hand, Pallesen (1985) indicated using linguistic evidence the area around Basilan Strait including Zamboanga City as the central maritime habitat for the Sama-Bajaus beginning sometime in 800 AD. From there, they might have moved upwards and downwards from across the archipelago to the coasts of North Borneo and Sulawesi.

From being sea nomads in the islands of Sulu and Tawi-Tawi, the Sama-Bajaus are now found almost in every corner of central Luzon, begging for food and money. Stinus-Cabugon (2018) points out that the *Badjao* diaspora, lack of education and skills needed to land jobs or run businesses forced them not only to beg for food and money in the streets around the Philippines; but also, to drastically change in identity;

“During the early rise of Bajao people in Nueva Ecija, their ordinary residence was the Central Transport Terminal of Cabanatuan City and the streets of the town proper. (Dator, San Pedro, Reyes, 2018).”

Most of them have become street dwellers; transferring from one public vehicle to another; begging for money or food.

In the book of Harry Arlo Nimo entitled *Magosaha: An Ethnography of the Tawi-Tawi Sama Dilaut, after decades of Researching the “Badjao”*, he made mention of the identity of the Bajaos as a primal part of the Sama among themselves-which should be used as the term to identify them; however, when asked about their identity by other people, a Sama might willingly describe himself as a Bajau to be viewed as worthy of pity- since Bajaus are often depicted as beggars and are described by the government as depressed, deprived and underdeveloped. Labeling themselves as a Bajau offers a higher chance of receiving welfare both from begging on the streets and from government programs.

These indigenous communities rely on traditional agriculture; however, most of them hold no legal right on their lands -, their freedom in conducting livelihood activities and access to other natural resources within the area in the Philippines are limited.

David A. De Vera presented a case study of the indigenous people in the Philippines in Hanoi, Vietnam last 2007, entitled; *Indigenous Peoples in the Philippines: A Country Case Study*.

In his research, De Vera discussed how the lack of land tenure among the different ethnic groups in the Philippines has influenced their way of living. He also stated that aside from the local government, non-government organizations may also contribute to providing stability in land tenure for the ethnic groups.

On the other hand, Gutni Saat wrote an article in 2003 discussing the social mobility of the Sama-Bajau and its effect on their identity. Saat emphasized describing the cultural and social identity of the tribe, focusing on the basic components of Sama-Bajau that make them stand out from the rest. This is supported by the study of Ismail, Ahmad, and Ibrahim (2015) in their article for the International Journal of Culture and History entitled; *Influences of Regional Sama-Bajau Coastal Dwellings: Social Perspective through Identity Molding* where they discussed the evolution of the coastal dwellers or sea nomads like the Bajaus and how even up to this day, this remains a part of their identity as an ethnic tribe.

Celia Reyes, Christian Mina, and Ronina Asis, on the other hand, focused not on the identity of the Bajaus but on the opportunities that are unequally provided for them in the Philippines. In their article published in 2017, they discussed that the highest inequalities a tribe in the Philippines is unequally given are formal education and access to safe water. This is despite the narrowing percentage from 2000 to 2010.

This is supported by a study presented in De La Salle University Research Congress in 2016 entitled; *Extension Activities for Badjao Learners at Malitam*

Elementary School. This study aims to describe the Bajau learners, their learning abilities, and propose Extension Activities for Bajau Learners at Malitam Elementary School. Results showed that the majority of the intermediate Bajau learners excelled more in English subjects and found more difficulties in Science and Mathematics. Their dominant learning problem in Mathematics was getting the greatest common factor due to its complexity. In English, pronouncing words was their main problem. In Science, familiarization with the nature and use of laboratory apparatuses was the Bajau major learning need due to the apparatuses' scarcity and expensiveness. In developing their learning abilities, they agreed that sharing their ideas confidently with their classmates was their main struggle. The majority of the Bajau learners were afraid to socialize with others. They felt inferior because of their looks and status in life. In boosting their morale, they should be given learning activities during the class session where they could be given chances of active participation for them to develop their confidence and gain high grades. This study found out that there was no significant relationship between the description of the Bajau learners and their learning abilities. They recommended that the teachers should initiate learning activities where the Bajaus can participate well and be motivated to study hard. This research recommended extension activities that may help the Bajau learners grow and develop their learning abilities (Panelo et.al, 2015).

Bajau children according to Bobon (2003) are brought up by their parents to earn their living at an early age. Schooling is not their priority though they know its relevance to their lives. The parents do not know how to tutor their children in their studies because they are also uneducated.

A study about the Bajaus of Batangas City, Philippines was also conducted. Rowena Abrea submitted a study entitled; *Impact of Batstateu - College of Teacher Education Socio-Economic Extension Services to Badjao Community in Libjo, Batangas City* in 2017 that evaluated the impact of the socio-economic services rendered by the College of Teacher Education to Bajau community at Libjo, Batangas City. Based on the findings, Abrea (2017) prepared an action plan to address the weaknesses and constraints found. It was recommended that the College prepare necessary actions to resolve the constraints met and strengthen the weaknesses.

One study was conducted regarding the Bajaus in Cabanatuan City, NE. In this phenomenological research, Dator, San Pedro and Reyes (2018) examined the situation of Bajau street children specifically about their daily routines in the street and the culture-related reason for going back to the street despite the decent life which the government has planned in their newly built homes. The routines of these children, especially begging may be attributed to the poverty which their families are experiencing when they transfer to Cabanatuan City. They are used to the works of the sea and are not used to jobs which they can do on the land. They resulted in begging since they do not know other ways of finding money to spend on their food and other daily expenses. This research recommends intervention programs like livelihood training, values formations, and education.

CHAPTER 3

RESEARCH METHODOLOGY

Research Design

This study integrates both the quantitative and qualitative research designs- particularly known as the Convergent Parallel Mixed Method.

Convergent Parallel Mixed Method is a research design that coincides with both the quantitative and qualitative elements of the study in the same phase of the research process.

In this study, the quantitative strand of data consisted of the survey conducted with 100 Cabanatuenos observing the communication patterns and behaviors of the Sama-Bajaus. This was analyzed alongside the qualitative aspect of this study which is the interview with the Sama-Bajaus in a documentary film of the City Tourism Office of Cabanatuan entitled *Salinlahi* and the interview conducted with the current head of City Social Welfare Development Office of Cabanatuan. The final stage of the Convergent Parallel Mixed method includes the life of a Sama-Bajau particularly focusing on their communication patterns, behavior, and lifestyle back when the documentary was filmed and when the study was conducted. To analyze the significant changes documented and how these changes progressed, this study also used the Most Significant Change by Rick Davies as an underlying technique. These analyses are compared and contrasted to arrive at a better understanding of the communication patterns, behavior, and lifestyle of the Sama-Bajaus after they migrated to Cabanatuan.

Participants

The primary participants of this study are the Sama-Bajaus living in Brgy. Bakod Bayan, Cabanatuan City NE as filmed in the documentary entitled *Salinlahi*. This study also surveyed 100 Cabanatuenos regarding their observations towards the communication patterns, behavior, and lifestyle of the Sama-Bajaus. Finally, this study interviewed the head of the City Social Welfare Development Office of Cabanatuan to substantiate the information gathered from the documentary and at the same time, track how much they have changed since their migration in 2017.

Procedure of Analysis

Using the Convergent Parallel Mixed Method, this study entitled **Changes in Communication Patterns and Lifestyles of the Sama-Bajaus in Cabanatuan City** analyzes the following;

- (1) The communication patterns and behaviors of the Sama-Bajaus as seen in the documentary of the City Tourism Office of Cabanatuan
- (2) The barriers of the communication that remained with the Sama-Bajaus even after settling in Bakod Bayan, Cabanatuan City, NE
- (3) The interaction of the lifestyle of the Sama-Bajaus and Cabanatuños specifically during the CoVid 19 pandemic
- (4) The implications of these changes in the indigenous cultural values and lifestyle of the Sama-Bajaus.

The locale of the Study

The local of the study is in Brgy. Bakod Bayan Cabanatuan City, Nueva Ecija where the Sama-Bajaus are residing.

Research Phases

As prescribed in the Convergent Parallel Mixed Method, this study followed the following phases;

Phase I

Phase I constitutes the gathering of data. This includes the retrieving of the documentary of the City Tourism Office, and the permits necessary to conduct both the interview and the survey. In this phase, all the necessary precautions toward the COVID-19 pandemic were also followed.

Phase II

Phase II includes surveying the randomly selected 100 Cabanatuenos about their observations toward the communication patterns, behaviors, and lifestyle of the Sama-Bajaus. At the same time, this phase also includes the conducting of the interview with the head of the City Social Welfare and Development Office. Finally, this

phase includes the revisiting of the documentary *Salinlahi* focusing on the communication patterns and behavior, as well as the lifestyle of the Sama- Bajaus.

Phase III

Phase III includes the parallel analysis of the gathered data such as the survey of the 100 Cabanatuenos, the interview with the head of the City Social Welfare Development Office, and the documentary film *Salinlahi*, applying the rules prescribed in the Convergent Parallel Mixed Method.

CHAPTER 4

RESULTS AND DISCUSSION

The Sama-Bajaus are one of the ethnic groups who were forced to relocate to other parts of the country- including Nueva Ecija- after a dispute in Mindanao. The Sama-Bajaus who were relocated to Cabanatuan City used to loiter around the city begging for money to take to their makeshift homes in the city terminal.

Salinlahi is a documentary film published by the City Tourism Office of Cabanatuan City. The government of Cabanatuan narrated the hard beginnings of the Sama-Bajaus from the day they first set foot in Cabanatuan in 1994. Exhibit 1 below shows the interview of the City Tourism Office with Miss Krystal Ladia- one of the Sama-Bajau settlers in Cabanatuan.



Exhibit 1. Miss Ladia while being interviewed for *Salinlahi* as she describe the life that they had when they first decided to settle in Cabanatuan.

“Magulo po doon, may giyerahan, mahirap doon. Yung mgaa bahay naming doon, pinapasok ng mga rebelled. [It was chaotic there, there was war and life was difficult. Our private homes were being trespassed by rebels].”

Kristal Ladia- one of the Sama-Bajaus in Cabanatuan, described their life when they were in Mindanao as difficult, and chaotic as the country's rebels unwantedly enter their abodes. Being seafarers in nature, the Sama-Bajaus had a difficult time finding a stable source of income to provide for their family when they moved to Cabanatuan. Their early years in Cabanatuan revolved around loitering on the streets of the city, begging for food.

Seeing that more and more Sama-Bajaus are migrating to Cabanatuan, the city government first tried to provide transportation for them as they return home through the project *Balik Probinsya*. Exhibit 2 below shows the *Balik Probinsya* project of the city of Cabanatuan where they were sponsored to go back in Mindanao. According to the documentary;

“Hindi ka agad kinupkop ng lungsod ang mga Sama-Bajau, subalit ay tinulungan silang makauwi sa Mindanao. Ito nga ay ang *Balik Probinsya*.” [The Sama-Bajaus was not immediately adopted by the city. Instead, the government of Cabanatuan helped them go home to Mindanao through the *Balik Probinsya* project].

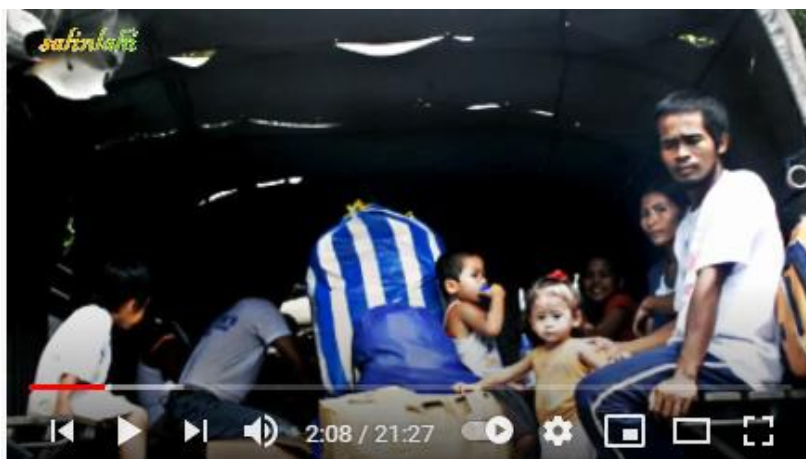


Exhibit 2. Captured picture of the City Tourism Office during the *Balik Probinsya* project of the government

Shortly after, the Sama- Bajaus returned to Cabanatuan in 1997. They tried living in the city transport terminal where they were regarded as eye-sores.

Exhibit 3 shows how even the Sama- Bajau children were exposed to pollution and danger as they too loiter around the city begging for some change.



Exhibit 3. A picture of the Sama-Bajau children begging for food and money

It was only in 1998, through the provision by then-city mayor Julius Cesar “Jay” Vergara, the project *Balik Probinsya* was demolished and the Sama-Bajau settlers were adopted by the city.

“2012 nang mapansin ng Department of Social Welfare and Development o DSWD ang pagtugon ng pamahalaan ng Cabanatuan sa mga pangangailangan ng mga Sama-Bajau. Kung kaya’t nagtulungan ang DSWD at ang lungsod para mapalawig ang mga programa para sa mga Sama-Bajau.” [It was in 2012 when the Department of Social Welfare and Development or DSWD noticed the response of the city government of Cabanatuan to the needs of the Sama-Bajau. Through the combined efforts of DSWD and the city government, more programs were established to sustain and develop the lives of the Sama-Bajaus in Cabanatuan].

In the same year, the city government purchased 19 478 sq.m of land situated at Bakod Bayan, Cabanatuan City for the relocation of the 208 Sama-Bajaus families who were then living in makeshift dwellings along with the transport terminal.

According to the president of the Sama-Bajau community in Brgy. Bakod Bayan, the relocation was a sudden shift for them;

“Malaki talaga ang pinagbago. May bahay kaming maganda, nakakatulog kami ng mahimbing. Hindi na kami kakaba-kaba kapag may bagyo dahil may mga bahay na kami.” [It was a drastic shift in our lives. We know have a decent house that we can call home. We can not sleep better without any worry during typhoons because we now have a place of our own].

Approximately 208 families were officially given homes back in 2017 when they were finally settled in. Aside from roofs over their heads, the local government unit of Cabanatuan, in coordination with the CSWDO, has since provided the Sama-Bajaus with free electricity and artesian wells to provide them with a better quality of life. Engr. Lauro Pangilinan, then department head of the City Engineering office discussed in the documentary that since Brgy. Bakod Bayan was a far-flung barangay in Cabanatuan, it will be difficult for the Sama-Bajaus to gain access to the potable water supply without artesian wells. Through his supervision and the continuous aid of the city government of Cabanatuan, Artesian wells were erected to help the Sama-Bajaus with their everyday chores.

Aside from their homes, the city government office of Cabanatuan also provided a classroom for the Sama-Bajau learner. Miss Jasmin Guerrero, a daycare worker assigned to the Sama-Bajau community told the documentary;

“Malaki po yung naitutulong nila [city government].
Nagkaroon po sila [Sama-Bajaus] ng lugar na

matuturuan; nagkaroon po sila ng lugar kung saan sila pakakainin.” [The city government really did a big help for the Sama-Bajau community. Not only did they made them a place to stay, but they also built a center for the Sama-Bajau learners where they can be taught and fed through our different programs].

In addition, the City Social Welfare and Development Office also provided a means of income through livelihood projects. This was substantiated by the head of the CSWDO, M where- according to her- the Sama-Bajaus are allowed to learn, master, and sell handcrafted jewelry.

With the combined effort of the City Social Welfare Development Office and the local government unit of Cabanatuan, the Sama-Bajaus who used to loiter around the city- specifically in the city terminal- to beg for money and food were given a *barangay* where they can settle in and can no longer be an eyesore in the transport terminal.

Several years after they migrated to Cabanatuan, how have the Sama-Bajaus adapted to the communication patterns, behavior, and lifestyle of the Cabanatuëños? Over 100 Cabanatuëños were surveyed focusing on the communication competence of the Sama-Bajaus as compared to the communication competence of the Cabanatuëños.

Specifically, the survey was conducted to answer the following the Likert scale of **strictly observed (SO), observed (O), Rarely Observed (RO), or Not Observed (NO)**;

(1) The knowledge of the language spoken by the Cabanatuëños;

(2) The communication skills of the Cabanatuëños;

(3) The sensitivity of the communication skills used; and,

(4) The communication values of the Cabanatuños.

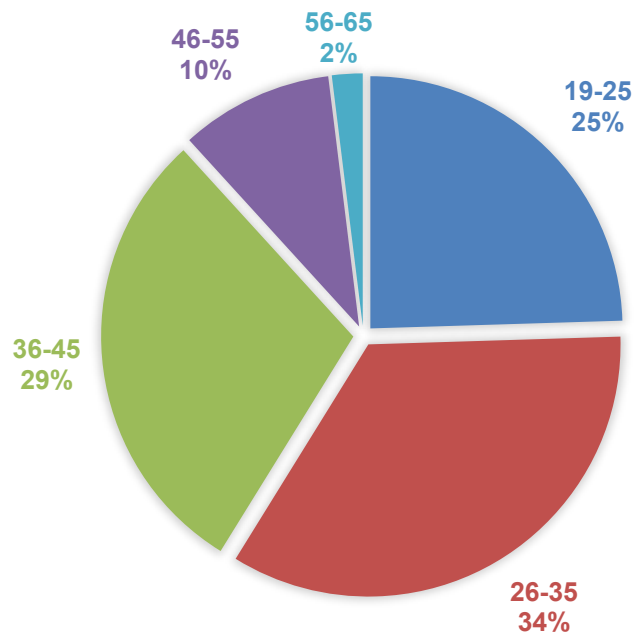
This chapter focuses on the presentation, interpretation, and analyses of the gathered data, concepts, and theories, studies, research, and articles about and about the study entitled; **Changes in Communication Patterns and Lifestyles of the Sama-Bajaus in Cabanatuan City.**

Demographic Profile

Age Profile

This study surveyed a total of 102 respondents; all are residents of Cabanatuan City, NE. The majority of the surveyed Cabanatuños are in the 26-35 age range with 34 percent of the total respondents. This is followed by the 36-45 age range with 29 %. Next is 25 % of the remaining respondents from the 19-25 age range. Finally, 10% of the total respondents are from the 46-55 age range and only 2 % are from the 56-65 age range. The figure below shows the age profile of the respondents;

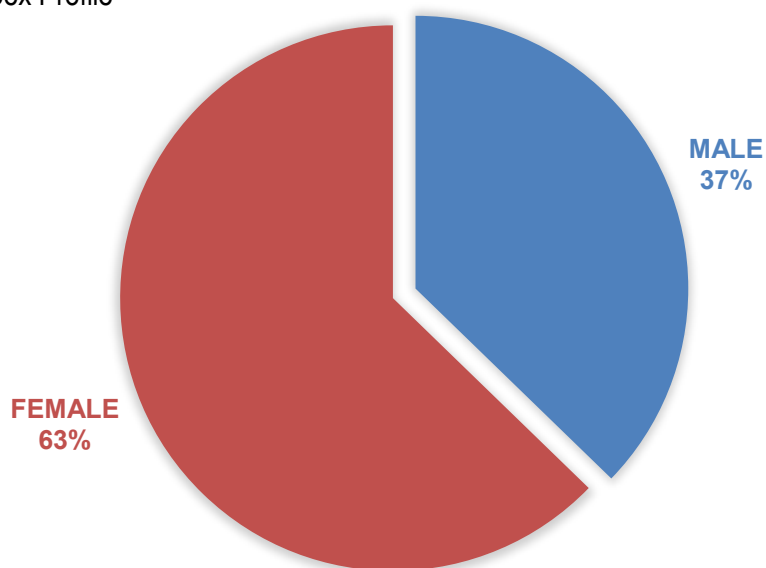
Figure 2. Age Profile



Sex Profile

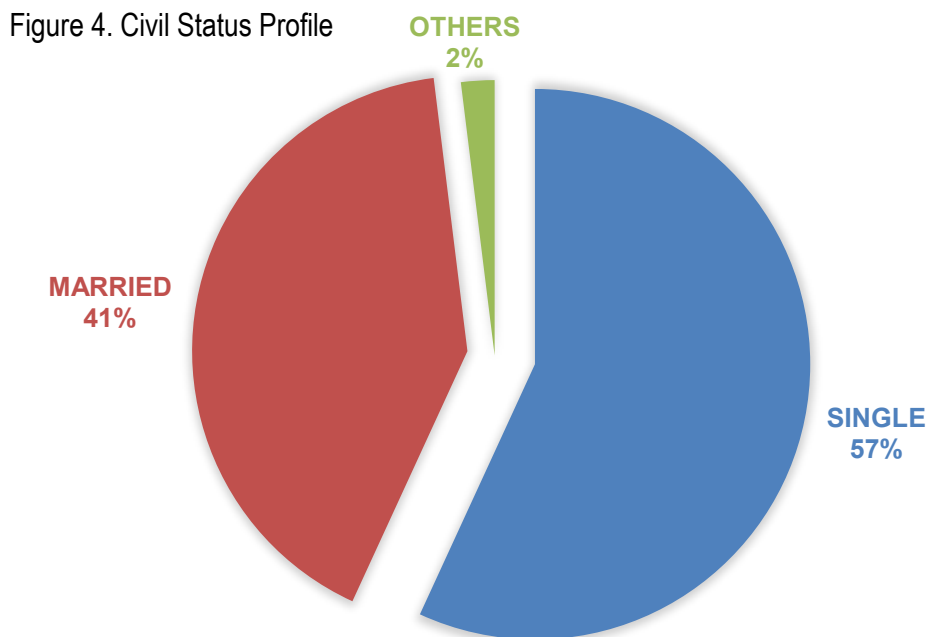
63 % out of 102 respondents are female while 37% are male. This indicates that the majority of the Cabanatuenos surveyed are female. The figure below shows the graph of the sex profile;

Figure 3. Sex Profile



Civil Status Profile

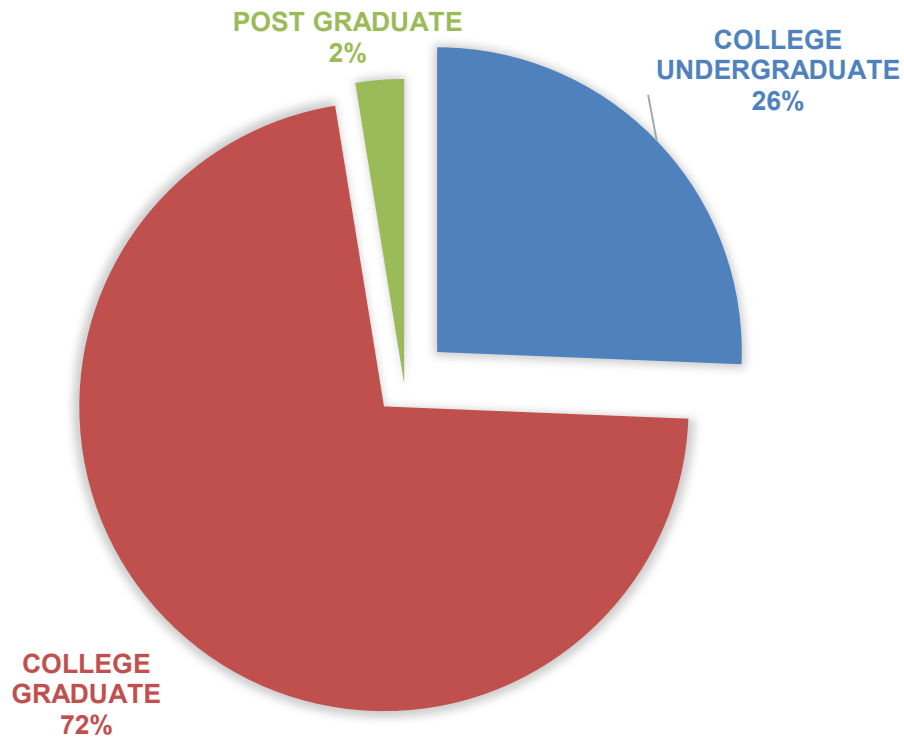
Out of the 102 Cabanatuenos surveyed, 57% are single, 41% are married and 2% are neither. The graph below shows the civil status profile of the respondents;



Educational Attainment

72 % of the total respondents are at least college graduates. On the other hand, 25% are college undergraduates and only 26% are post-graduates. The figure below shows the graph of the educational attainment profile of the respondents;

Figure 5. Educational Attainment Profile



Observed changes in the communication patterns and behaviors of the Sama-Bajau settlers in Cabanatuan city by the observers after their migration

Working with the City Social Welfare Development Office of Cabanatuan, the key informant had a fair share of a personal encounter with the Sama-Bajaus. She is a registered social worker who has been working as an LGU officer in Cabanatuan from the year 2000 to the present.



Exhibit 4. CSWDO head during an interview in the *Salinlahi* documentary film

The picture below shows the researcher and the head of CSWDO taking a picture after the interview;



Exhibit 5. The picture of the researcher with the head of the CSWDO-Cabanatuan during an interview seven years after the relocation of the Sama-Bajaus in Brgy. Bakod Bayan

The following are the different changes in the behaviors that the Sama-Bajaus observed after they migrated to Brgy. Bakod Bayan, Cabanatuan City NE;

(1) The Use of Technology.

Being usually near a body of water, the Sama-Bajaus are used to getting water from the sea or river to accommodate their daily chores. Since Nueva Ecija- the province that Cabanatuan City belongs to- is a land-locked province, the Sama-Bajaus were provided with artesian wells by the local government instead. The picture below shows how the artesian well helps the Sama-Bajaus with their everyday living.



Exhibit 6. A Sama-bajau using an artesian well as their source of water in taking a bath

According to the head of CSWDO, one prominent change in the behaviors of the Sama-Bajaus after settling in Cabanatuan is their use of technology. She further emphasized that during the pre-pandemic, the Sama-Bajaus would save a portion of their income from selling ornaments and accessories to buy a cellphone to contact either the CSWDO or their family

members. However, she also pointed out that the Sama-Bajaus would still prefer to make contact through phone calls and not through text messages.

(2) **The Adaptation of the Tagalog Dialect.** Coming from the island of Mindanao- particularly Sulu and Zamboanga,- it is not surprising that the Sama-Bajaus used to communicate in a different language when they first arrived in Nueva Ecija. However, as time goes by, they were able to adapt- though not yet proficient and not yet fluent- to the Tagalog dialect, which is the dialect used in Cabanatuan. The head of the CSWDO emphasized that most of the time, the younger generation of the Sama-Bajaus would interact with one another using the Tagalog dialect.

The picture below shows an interview with Mr. Beloy Lawasani, the elected President of the Sama-Bajau community when *Salinlahi* was filmed answering the questions using the *Tagalog* dialect.

According to Mr. Lawasani, it was a relief to not worry about the welfare of your family and community during storms. This was seconded by Miss Ladia who also answered using the Tagalog dialect.



Exhibit 7. Mr. Beloy Lawasani, the president of the Sama-Bajau community when the *Salinlahi* documentary was filmed

(3) The Interaction during Festivals and other Gatherings Pre-pandemic.

Before the break out of the CoVid 19 pandemic, the Sama-Bajaus were able to mingle with the Cabanatuanos during festivals- specifically the Banatu Festival – and Women’s month. They were able to showcase their culture through dance performances with costumes handmade by the women of their community. However, since social gatherings such as festivals are prohibited to be conducted during the CoVid 19 pandemic, the Sama-Bajaus were no longer able to mingle with the Cabanatuanos to express their culture and life. Although there was progress in terms of the interaction between Sama-Bajaus and Cabanatuanos, such progress was put on hold.

Rothwell (1992) as cited in Flor and Ongkiko (1998) emphasized that to coin the term competence is almost improbable as there is no one concrete definition that would fit all its elements. However, it is safe to say that there are at least three points common to communicators who are considered competent. They are;

- (1) Having a We-not-Me Orientation; meaning a competent communicator must view communication as a relationship of one with others;
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(2) Understanding communication effectiveness; meaning as a competent communicator, one must understand the changes in communication behavior and adapt towards its progress; and,

(3) Having a sense of appropriateness; meaning, being a competent communicator requires one's ability to communicate in context.

Rothwell further discussed communicative competence as the result of Shockley-Zalabak's four elements such as (1) knowledge, (2) skills, (3) sensitivity, and (4) values.

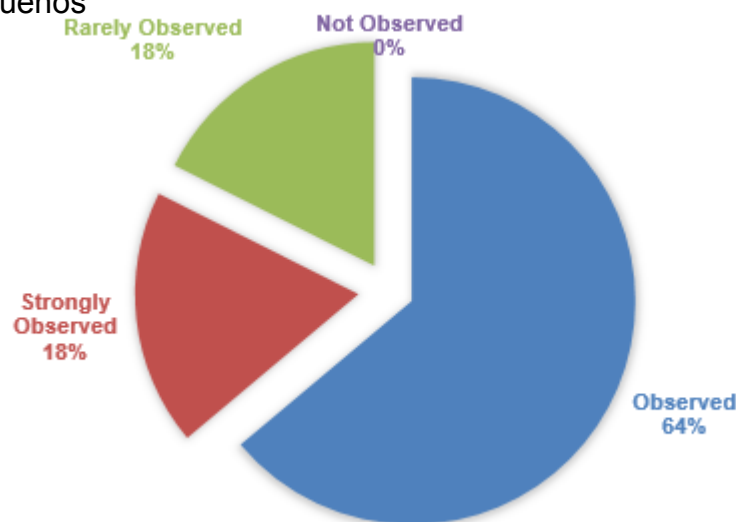
Knowledge

One of the basic elements of communicative competence according to Flor and Ongkiko (1998) is the ability to know when to speak up and to keep quiet. In the case of the Sama-Bajaus or any other ethnicities, for example, having the sensitivity to start a small talk enables the communicator to break through any psychological-cultural barriers of communication.

As seen on the graph below, out of the 102 respondents, 69 Cabanatuenos or 64% of the total respondents' percentage observed changes in communication and behaviors in the Sama-Bajau's settlers after their migration in Cabanatuan City after watching the documentary. 20 respondents or 18% on the other hand believed that the Sama-Bajau settlers in Cabanatuan strongly observed the changes in the Sama-Bajaus' knowledge of communication patterns and behaviors after their migration and

thirteen or 18% believed that the Sama-Bajau settlers rarely observed the communication patterns and behaviors changes after their migration in Cabanatuan City. None of the respondents believed that the Sama-Bajaus settlers have not observed communication patterns and behaviors after their migration. The graph below shows the observed changes in the communication patterns and behaviors of the Sama-Bajau settlers in Cabanatuan city by the observers after their migration;

Figure 6. Knowledge of the Sama-Bajaus in the Language Spoken by Cabanatuenos



As presented, the majority of the Cabanatuenos surveyed believed that although the Sama-Bajaus have not fully embraced their freedom in speaking in Tagalog- the dialect spoken by the Cabanatuenos- they have observed the knowledge of being able to communicate by starting a small talk or by keeping quiet. In the documentary, the interviewer has interviewed them using the Tagalog dialect- a dialect that is far from their mother tongue; however, the interviewed Sama-Bajaus were able to answer eloquently. Again, this is not to say that the Sama-Bajaus may consider

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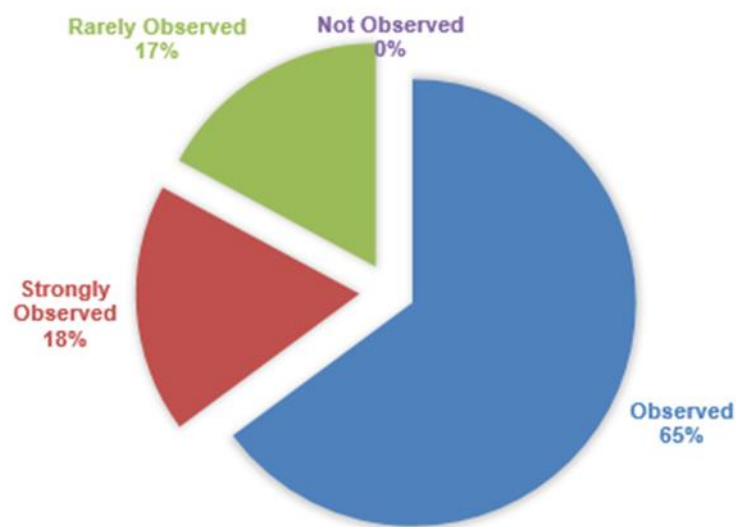
Tagalog as their first language- especially to those who were not born in Brgy. Bakod Bayan, - but knowing the language of the Cabanatuenos and being able to adapt not only the language but also the tone and accent may still be considered as signs of progress in the communication and lifestyle of the Sama-Bajaus.

Skills

Rothwell (1992) defined skills as the communicators' ability to use one's knowledge of the language and communication into action. Flor and Ongkiko (1998) used employment as an example. According to them, graduates with better interpersonal communication skills end up with higher-paying jobs not because they graduated with honors but because they used the said skills to their advantage.

The figure below shows how the Sama-Bajaus have adapted the communication skills of the Cabanatuenos such as their intonation, grammar, gesture, and accent since their migration. As seen on the graph below, 11 out of 102 Cabanatuenos or 18% of the total respondents believed that the Sama-Bajaus have strongly observed the communication skills of the Cabanatuenos. 72 or 65% of what remains, however, believed that they have adapted the some of the communication skills of the Cabanatuenos but not all; 19 or 17% of the respondents believed that only a few of the communication skills of the Cabanatuenos were observed by the Sama-Bajaus; and, zero or no Cabanatuenos believed that the Sama-Bajaus have not completely adopted the communication skills of the Cabanatuenos.

Figure 7. Communication Skills Adapted by the Sama-Bajaus



As presented, according to 102 Cabanatuenos, the majority of the Sama-Bajaus have observed the necessary communication skills while being interviewed in the documentary. Carmina Abraham who was then a grade V Sama-Bajau learner has shown great skill in communication while being interviewed about how she was able to finance her learning expenses;

“Namamalimos po, kapag walang baon, namamalimos” [We beg for people to give us some change so we can have lunch money].

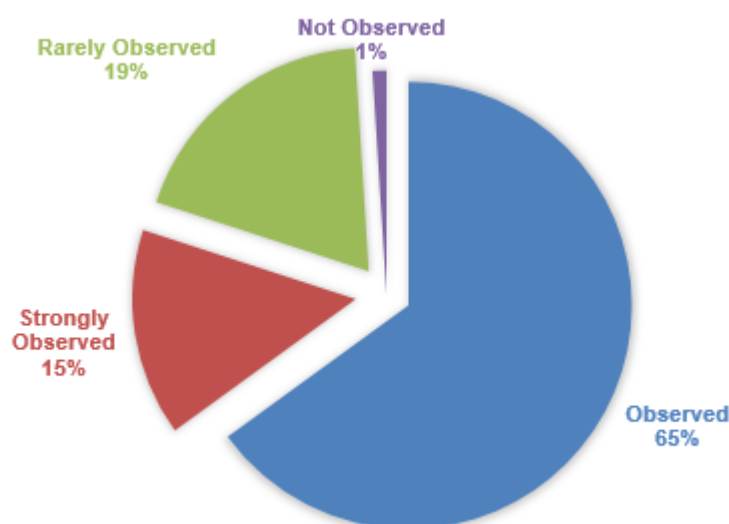
As mentioned above, Tagalog may not be considered as the first language of the Sama-Bajaus. Only those who were born in Brgy. Bakod Bayan may consider Tagalog as their first language. However, seeing how the Sama-Bajaus were able to express their knowledge and skills in articulating the Tagalog dialect as spoken by the Cabanatuenos proves their continuous desire to learn more and to adapt more to their new abode.

Sensitivity

Rothwell (1992) discussed the definition of sensitivity as one's ability to realize the consequences of their communication choices such as their relationships toward others, their goals in the light of the goal of the group, and the requirement of the choices that they have to make.

As seen in the figure below, 17 out of the 102 Cabanatuenos have strongly observed sensitivity from the Sama-Bajaus in their communication choices; 65 of the remaining respondents have observed sensitivity; 19 of the Cabanatuenos believe that they have rarely observed sensitivity in communication choices among the Sama-Bajaus; one respondent believed that the Sama-Bajaus have not observed sensitivity in their communication choices. This makes up 15%, 65%, 19%, and 1% of the entire percentage respectively.

Figure 8. Sensitivity of the Communication Choices of the Sama-Bajaus



As presented, most of the Cabanatuenos believe that the Sama-Bajaus have observed sensitivity in communicating using the dialect spoken by the Cabanatuenos.

As migrants, it is their responsibility to know the language spoken by the Cabanatuenos and to practice communicating the said language. However, it is also equally important to ensure that the Sama-Bajaus were careful in speaking the Tagalog dialect and to be aware of the miscommunication that may arise as a consequence if they are not sensitive enough towards their language use. Moreover, the Sama-Bajaus- based on the perspective of the surveyed Cabanatuenos- have observed the proper intonation of the Tagalog dialect. They were also sensitive enough to use the Tagalog Dialect to accommodate not only the interviewer but the audience as well despite the Tagalog not being their first language. As seen in the interview, despite their little struggles, all of the interviewed Sama-Bajaus tried their hardest to speak the Tagalog dialect so they may be understood by the interviewer and eventually the audience. This,-of course- results from their sensitivity in communication.

Values

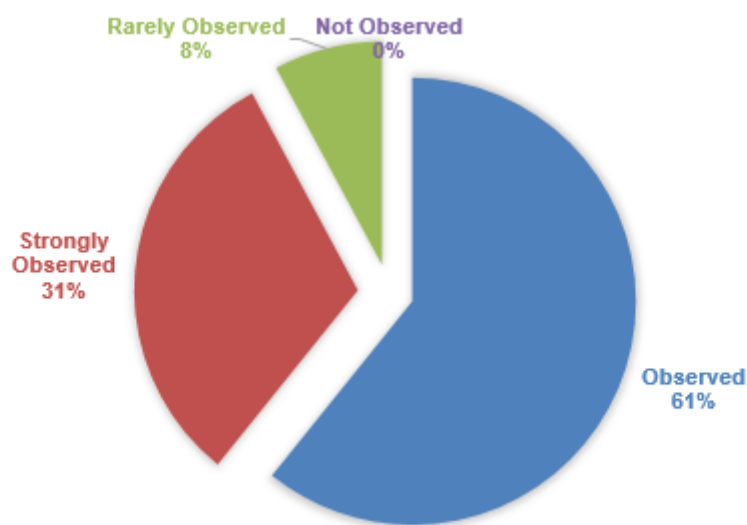
Being competent in communication also requires one's desire to avoid mistakes from the past- a predominant value that according to Rothwell (1992), everyone must possess. Flor and Ongkiko (1998) emphasized this value as one's shared commitment to better communicate with others.

The figure below described how the Cabanatuenos have observed the values among the Sama-Bajaus in communication. 32 respondents believe that the Sama-Bajaus have strongly observed the values in communication; 62 observed these

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values among the Sama-Bajaus however not strongly; eight Cabanatuenos observed that the Sama-Bajaus have rarely observed the values in communication and zero or no respondents believe that the Sama-Bajaus have not observed the values in communication. This constitutes 31%, 61%, and 8% of the total percentage.

Figure 9. Communication Values adapted by the Sama-Bajaus as Observed by the Cabanatuenos



Finally, values are presented as the interview was conducted between the interviewer and the Sama-Bajaus. For the Cabanatuenos surveyed, the Sama-Bajaus have observed and adopted the values of communication and each other's culture. It was implied in the documentary how despite their difficulty in speaking the Tagalog Dialect of the Cabanatuenos, there is still the commitment among the Sama-Bajaus to adapt not only to the language of the Cabanatuenos but also to their behavior, culture, and lifestyle. In the same manner, as seen in the documentary- the interviewer may be heard speaking non-highfalutin words and sentences to accommodate the learning phase of the Sama-Bajaus in the Tagalog dialect. Through this, it is evident that the

Cabanatuenos and the Sama-Bajaus both commit to value communication as part of their progress as one community.

All in all, it may be observed that despite not being 100% accurate in communication competence, Shockley-Zalabak's four elements of communicative competence have pointed out that there is still hope in communicating with the Sama-Bajaus. The four elements stated that the Sama-Bajaus have observed the knowledge, skills, sensitivity, and the values of communication; and although they have not fully mastered communicating with the Cabanatuanos yet, the Sama-Bajaus have exceeded the expectations not only of the city government of Cabanatuan but also of the Cabanatuanos. It is a rising light indicating that with the continuous support from the government, the Cabanatuanos, and the Sama-Bajaus, -in due time- they may be able to suffice the necessary elements of communicative competence according to Shockley-Zalabak proficiently and eloquently.

Barriers of communication that remained among the Sama-Bajaus even after settling in Cabanatuan City

According to Chandler (n.d.), the barriers of communication-also known as noise- are also an integral part of the communication process. Chandler further emphasizes;

“Noise is any interference with the message traveling along the channel...which may lead to the signal received being different from that sent”

Shannon and Weaver (1948) devised a communication model that introduced the different elements of communication and at the same time emphasizes that barriers of communication may tend to disrupt the communication process, it is also an integral part of communication.

Barriers or noises in the communication process vary but may be categorized as (1) External barriers or (2) Internal barriers.

External barriers consist of an outside hindrance that intercepts the communication process. For example, in a conversation between a mother and her child, external noise may be the noise coming from the television, a ringing phone from the living room, or a neighbor knocking at the door. Anything that is not initially included but hinders in the communication process is considered an external barrier.

On the other hand, internal barriers are hindrances within oneself that intercept the communication process. From the example above, internal barriers may be the feeling of hunger from the child as her mother speaks or the feeling of annoyance from the mother as she sees her child not listening to what she is saying. Prejudices, beliefs, culture, and traditions are some of the examples of internal barriers.

According to Shannon and Weaver (1948), there are three levels of barriers in communication. They are;

- (1) Technical problems;
- (2) Semantic problems; and,
- (3) Effectiveness problems.

Technical problems are problems relating to how accurately the message can be transmitted.

Semantic problems, on the other hand, are problems dealing with how the meaning was precisely conveyed.

Finally, effectiveness problems are barriers that determine how effectively the message received affects the behavior of the receiver.

In the case of the Sama-Bajaus, there are two major barriers in communication; **(1) Language**; and **(2) Culture**.

Language

A Malaysian slogan once said; *Bahasa Jiwa Bangsa* or “language is the soul of the nation.” Language is more than just a means of communication; it is a form of identity in an ethnicity.

According to Saat (2003);

“Language served as a sign of ethnic affiliation for the far-flung Sama-Bajau when the Europeans first arrived in the 16th century.”

Language distinguishes people from one another; the same is the case of the Sama-Bajau settlers in Cabanatuan. Although they were able to adopt some of the cultures of the Cabanatuños, the difference in the language spoken is still evident. From the video presented to the Cabanatuños, it is evident that despite settling in Cabanatuan, the Sama-Bajaus have not completely adopted the language of the

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Cabanatueños- there is still a strong accent of their native language despite trying to speak the dialect of the Cabanatueños.

In the interview with the head of CSWDO, she mentioned that although the Sama-Bajaus were able to adapt to the Tagalog dialect of the Cabanatueños, it is still evident that language remains the primary barrier in communication.

Not that the Sama-Bajaus are unable to communicate and convey the meaning of a text in Tagalog; just that during the documentary, -a few years after their migration- there is still a hint of their mother tongue in their communication process. One that is inevitable especially since Tagalog is not their first language. Flor and Ongkiko (1998) described this phenomenon as the *problem of effectiveness* which often occurs during the translation of a text to another language.

The problem of effectiveness is that;

“We can never know definitely whether our purpose in communicating is achieved (Flor and Ongkiko, 1998).”

One good example of this barrier happened during the outbreak of the CoVid 19 pandemic in the Philippines. The LGU of Cabanatuan had to explain the necessary health and sanitation protocols to follow to the Sama-Bajaus. For them to understand the situation, the government- along with the CSWDO- had to break down the health and sanitation information to them on its basic sentence construction.

To make sure that the Sama-Bajaus understood the risks and protocols of the new normal during a pandemic like the CoVid-19, the government just mentioned that CoVid-19 is “*deadly*”. The city government no longer detailed the risks and widespread of the virus and any other medical jargon that may seem to be difficult to be understood

by the Sama-Bajaus. By using a simple word; “*deadly*” the Sama-Bajaus understood that they had to ensure cleanliness in their homes.

Aside from that, the LGU hired Mrs. Yolly Tabahonda –a proficient speaker of the language of the Sama-Bajaus- as a translator to fill the language gap between the LGU officials and the Sama-Bajaus.

The use of a translator who is both proficient in the language spoken by the Sama-Bajaus and the Cabanatuenos and avoiding highfalutin words when speaking with the Sama-Bajaus minimizes the risks of misunderstanding caused by the problem of effectiveness. Through the two compromises made by the City government, the message was received with fewer barriers than by explaining using medical jargon and without a translator.

The barrier in language among the Sama-Bajaus may be considered as a combination of the three barriers of communication according to Shannon and Weaver (1948).

As mentioned, it is an effective problem in the sense that there is no guarantee that the translation of the message from the Tagalog to the language spoke by the Sama-Bajaus would still convey the same meaning.

On the other hand, it is a semantic problem in a sense that to decrease miscommunication upon the translation, the sender of communication- in this case, the city government of Cabanatuan and the translator- used a simpler language and avoided medical jargons affecting the sentence structure and the preciseness of the meaning of the message.

Finally, it is a technical problem in the sense that although the translator is proficient in both languages, there is no guarantee that the way she translated the message was in the same definition as it was in the original language as there are no direct and perfect translations. In the middle of translating the message, there might occur a difference in the meaning of the message.

Culture

Another barrier in communication among the Sama-Bajaus is the difference in culture. The Sama-Bajaus are known for being seafarers while the Cabanatuanos, - living in the land-lock province of Nueva Ecija- are known for being farmers and are more inclined in agriculture. Being nomads, the Sama-Bajaus is also known for moving from one place to another- where the fresh catch is- whereas Cabanatuanos often inherit the houses of their ancestors from one generation to the next.

One major cultural barrier between the Sama-Bajaus and the Cabanatuanos is the disbelief of the Sama-Bajaus to vaccines and newborn shots. For them, it is unlawful to put anything in your body- whether for aesthetic or health purposes. Because of this, many Sama-Bajaus have not undergone Newborn screenings and vaccines. As a result, even before the spread of CoVid 19 in the Philippines, the Sama-Bajaus were being monitored by the LGU-Cabanatuan because of a polio outbreak. Now that vaccines are offered around the country against CoVid-19, it will be as difficult for the CSWDO to convince the Sama-Bajaus in getting a vaccine shot.

This constitutes a higher risk of CoVid-19 among the Sama-Bajaus which later on may also affect the Cabanatuenos.

Another cultural barrier between the Sama-Bajaus and the Cabanatuēños is the begging of alms along the main roads and outside of the establishments in Cabanatuan. This study has always been emphasizing the nomadic nature of the Sama-Bajaus. Being a land-locked province, it is difficult for the Sama-Bajaus to regain their livelihood- especially since most of them used to rely on fishing as their main source of income. After the MNLF-AFP confrontation in 2013, many Sama-Bajaus were forced to leave the shore and settle on land-locked areas like Nueva Ecija. Seeing that they knew nothing about any other profession aside from fishing, the Sama-Bajaus were forced to beg for alms along with the transport terminal and outside public establishments in Cabanatuan- even before LGU of Cabanatuan was able to gather and transfer them to Brgy. Bakod Bayan. With this, the elders of the tribe have gotten used to begging for alms and food scraps that seemed to be a profession to them.

The head of CSWDO discussed how the other local government units around Cabanatuan City would call to ask her to pick up the elderly Sama-Bajaus who was asking for alms in their municipalities. Despite being provided with a sustainable livelihood, it seemed to have been a part of the elderly culture to beg for alms as a source of income. Since the outbreak of the CoVid 19, one could only expect that the elders of the tribe would stop begging for food and money. However, this is the opposite of the case. Because of this pandemic, more elderly were forced to beg for scraps on public vehicles and other public areas- disregarding the safety and sanitation protocols of the LGU- to provide food on their plates. It is not until she put

an ultimatum to these elderly that the begging for alms stopped. She also warned the elderly community of the Sama-Bajaus that anyone caught begging for alms during lockdown shall be exiled to Mindanao once more; a strategy that seemed to be very effective, since afterward, no elderly were seen loitering around the city, begging for alms. However, as many Cabanatuenos may have seen, after Nueva Ecija was placed on a General Community Quarantine, the elders are again on the streets of Cabanatuan and nearby municipalities and cities begging for alms.

Finally, a cultural difference in religious affiliation also takes a toll on the communication process of the Sama-Bajaus. Despite not exclusively belonging to the Islam religion, the Sama-Bajaus have still not fully adapted to the Catholic religion of the majority of the Cabanatuēños. Among the cultural barriers of communication, the difference in religious affiliation poses the lowest threat towards miscommunication and misunderstanding. There is mutual respect regarding religion in Cabanatuan. The only problem that the Sama-Bajaus encounter may be the lack of shops and stores of raw meat sealed with Halal. Muslims believe that farm animals are sacred and only those who have undergone the proper way butchery may be eaten. To ensure this, a Halal seal must be present not only in raw meat but also in other basic goods such as biscuits and milk to ensure that no farm animal is butchered without the proper ritual.

Although there are several products in the several groceries in Cabanatuan, the Sama-Bajaus, living a below the poverty line life- cannot afford to buy meat from these shops. Their resort is to buy in public markets where meat is cheaper. However, there is no Halal assurance. Hence, it is difficult to find stores that cater to both affordability and Halal assurance for the Sama-Bajaus.

The Sama-Bajaus have always aimed to reach for higher dreams and for a better community which was improbable during the times that they were still loitering in the streets of Cabanatuan.



Exhibit 8. A picture of Carmina Abraham- one of the Sama-Bajau students in Bakod Bayan Elementary School

Carmina Abraham- who was in the fifth grade at the time- shared that her dream was to become a teacher to help her community.

The Sama-Bajau children were also more eager to learn more- still coming from their dream of helping the future generation of their community. The picture below shows how the Sama-Bajau learners were eager to finish the activities provided by their teachers in Bakod Bayan Elementary School.



Exhibit 9. A Sama-Bajau learner as she posts her finished activity on the wall alongside her classmates’.

From the interview with the key informant, there have been several interactions in the lifestyle of the Sama-Bajaus and Cabanatuan, especially after the CoVid 19 pandemic outbreak. Some of them are;

- (1) The education system in Brgy. Bakod Bayan, Cabanatuan is distinguished as a school for the people of Brgy. Bakod Bayan and its nearby towns and not as a school for Sama-Bajaus. The children of the Sama-Bajaus can interact with the children of the Cabanatuan since there are mixed in a class in Bakod Bayan Elementary School. They are not categorized as locals and ethnic groups but as Cabanatuan.

(2) After the outbreak of the CoVid 19 pandemic, both the Sama-Bajaus and the Cabanatuanos received food and financial assistance.

The pictures below show the distribution of food assistance to the Sama-Bajau community in Brgy. Bakod Bayan by the local government unit of Cabanatuan;



Exhibit 10. Food assistance received by the Sama-Bajau community from CSWDO



Exhibit 11. Financial assistance received by the Sama-Bajau community from CSWDO and LGU-Cabanatuan

- (3) The communication gap in the language among the younger generation of the Sama-Bajaus is smaller compared to the communication gap among the Sama-Bajau elders.
- (4) Despite being used to seafaring and fishing, the Sama-Bajaus have adapted to the new means of income provided by the LGU of Cabanatuan through livelihood projects such as ornaments and accessories' making and vending of general merchandise.
- (5) Amid the CoVid 19 pandemic, and despite being against their belief, the Sama-Bajaus have learned the proper handwashing, sanitation, and wearing of face masks.

The following pictures show how the Sama-Bajau community follow the health and sanitation protocols of LGU-Cabanatuan mandated by the Department of Health;



Exhibit 12. The Sama-Bajaus wear their face masks and practice social distancing during a meeting with the LGU-Cabanatuan.

- (6) The Cabanatuños- according to the head of CSWDO- have completely adopted the Sama-Bajaus as part of their community.
- (7) There is no longer a great distinction between the Sama-Bajaus and the Cabanatuños.

The picture below shows how the Sama-Bajaus have received the same food assistance as that of any other local in Cabanatuan during the lockdown;



Exhibit 13. Food assistance received by the Sama-Bajau community from the local government of Cabanatuan.



Exhibit 14. Food assistance received by the Cabanatuenos from the local government of Cabanatuan.

(8) Finally, some Sama-Bajau leaders- including women- were provided with job-ordered jobs to help sustain the community.

Implications of the changes in the indigenous cultural values and lifestyle of the Sama-Bajaus

Using the Most Significant Change Method, several implications of the changes were found in their indigenous cultural values and lifestyle. Despite settling in Cabanatuan for some time now, it is evident that the Sama-Bajaus have not yet completely adopted the lifestyle of the Cabanatuños. Because of this, their culture remains intact- for now- despite being able to adapt a few lifestyles from the Cabanatuños. These changes- no matter how little- constitute an impact on the values of the indigenous culture and lifestyle of the Sama-Bajaus.

Knowing the relevance of the communication values of the Cabanatuños has changed the means of the interaction of the Sama-Bajaus with one another.

Moreover, throughout the years of settling in Cabanatuan, the Sama-Bajaus have learned the language of the Cabanatuños; and although they have not fully adopted the language, there is an increase in their language over the years.

Although there is a need for the Sama-Bajaus to be more sensitive in the communication skills used by the Cabanatuños, it is without a doubt that they are a work in progress. However, this low sensitivity rate in the communication skills adapted from the Cabanatuños may also result in miscommunications among the Sama-Bajaus and the Cabanatuños; hence, the language and culture barriers.

In the interview, the head of CSWDO laid out the plans of the LGU of Cabanatuan in partnership with the different private sectors for the further development of the Sama-Bajaus in Brgy. Bakod Bayan, Cabanatuan City, NE.

One of the major plans for the Sama-Bajau community is the granting of 10 000 worth of funds for a chosen livelihood project. This will not only motivate them to come

up with relevant livelihood projects but also inspire them to work harder so they can achieve more. This livelihood project grant shall be supported by the Department of Social Welfare and Development.



Exhibit 15. A Sama-Bajau presenting his handmade jewelry to the interviewers in the *Salinlahi* documentary.

The livelihood projects that the Sama-Bajau community train for shall progress and be provided with more options other than jewelry making, merchandise vending, or transporting the public using tricycles.

Aside from the livelihood grant, the LGU of Cabanatuan, along with the CSWDO shall sponsor Sama-Bajau learners in their education. This is to ensure that they will be provided with the same privilege as that of the native Cabanatuños.

Another plan is the continuous training and seminars of the Sama-Bajau community not only relating to livelihood projects but also on financial stability, and language adaptability.

Finally, despite several pieces of evidence that point to the interaction of the lifestyle of the Sama-Bajaus and Cabanatuanos, health and sanitation services must continue to progress in the Sama-Bajau community especially in this time of the pandemic.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Recapitulation

The major purpose of this study is to analyze the interaction of the lifestyle of the Cabanatuanos and the Sama-Bajaus after settling in Cabanatuan.

Specifically, this study seeks to identify;

- (1) The changes in the communication patterns and behaviors of the Sama-Bajaus;
- (2) The barriers of communication that remained among the Sama- Bajaus after settling in Cabanatuan;
- (3) The interaction of the lifestyle of the Cabanatuanos and Sama-Bajaus; and,
- (4) The implications of these changes in their indigenous cultural values and lifestyle.

This study uses the Convergent Parallel Mixed Method where the quantitative aspect of the study – the survey with 100 Cabanatuenos- and the qualitative aspect of the study- the analysis of the documentary film entitled *Salinlahi* and the interview with the present head of CSWDO- were compared and contrasted to arrive at a better understanding in the communication patterns, behaviors and lifestyle of the Sama-

Bajaus after they migrated in Cabanatuan. Moreover, this study uses some stages in the Most Significant Change Technique by Rick Davies where the study is based on the observation, interview, document analysis, or a combination of these, to provide an in-depth understanding of the study. Its focus is on the significant change that happened in the communication patterns, behaviors, and lifestyle of the Sama-Bajaus since they relocate to Brgy. Bakod Bayan, Cabanatuan City, NE.

This research has undergone a three-phased procedure;

Phase I constitutes the gathering of data. This includes the retrieving of the documentary of the City Tourism Office, and the permits necessary to conduct both the interview and the survey. In this phase, all the necessary precautions toward the COVID-19 pandemic were also followed;

Phase II includes surveying the randomly selected 100 Cabanatuenos about their observations toward the communication patterns, behaviors, and lifestyle of the Sama-Bajaus. At the same time, this phase also includes the conducting of the interview with the head of the City Social Welfare and Development Office. Finally, this phase includes the revisiting of the documentary *Salinlahi* focusing on the communication patterns and behavior, as well as the lifestyle of the Sama- Bajaus; and,

Phase III includes the parallel analysis of the gathered data such as the survey of the 100 Cabanatuenos, the interview with the head of the City Social Welfare Development Office, and the documentary film *Salinlahi*, applying the rules prescribed in the Convergent Parallel Mixed Method.

Summary of Findings

Upon analysis, the study entitled, *Interactive Lifestyle of the Sama-Bajaus in Cabanatuan City* has yielded the following findings;

The head of CSWDO noticed many improvements in the communication patterns and behaviors of the Sama-Bajaus that have been observed after they migrated to Brgy. Bakod Bayan, Cabanatuan City NE such as;

- (1) The Use of Technology;
- (2) The Adaptation of the Tagalog Dialect; and,
- (3) The Interaction during Festivals and other Gatherings Pre-pandemic.

102 surveyed Cabanatuenos believe that the Sama-Bajaus have observed the four elements of communicative competence according to Shockley-Zalabak (1988) as;

- (1) Knowledge;
- (2) Skill;
- (3) Sensitivity; and,
- (4) Values

The two major barriers of communication that remained among the Sama-Bajaus even after settling in Cabanatuan are;

- (1) Language; and
- (3) Culture.

The language barrier of communication among the Sama-Bajaus is a problem of effectiveness as described by Flor and Ongkiko (1998). Furthermore, according to Shannon and Weaver (1948), the language barrier of communication among the Sama-Bajaus is a combination of the;

- (1) Technical problem;
- (2) Semantic problem; and,
- (3) Effectiveness problem

The interaction in the lifestyle of the Sama-Bajaus and Cabanatuños became more evident amidst the CoVid 19 pandemic such as;

- (1) Common education system for both Sama-Bajaus and Cabanatuños;
- (2) Equal distribution of food and financial assistance during the lockdown;
- (3) Smaller communication gap in the language among the younger generation between the Sama-Bajaus and the Cabanatuños;
- (4) Have adapted to the livelihood projects of the government- far from the seafaring, nomadic nature of the Sama-Bajaus;

(5) Learned proper handwashing, sanitation, and the wearing of facemasks like the Cabanatuanos;

(6) Cabanatuanos completely adopting the Sama-Bajaus as part of their community;

(7) No more distinction between a Sama-Bajau and a Cabanatueno; and,

(8) Job-ordered jobs for the Sama-Bajau leaders- including women- to help sustain the community.

Some implications of these changes in the communication patterns and behaviors among the Sama-Bajaus and Cabanatuanos

Miscommunication and the difficulty in interaction resulting from the language and cultural barriers are some of the implications of these changes in the communication patterns and behaviors among the Sama-Bajaus and Cabanatuanos. At the same time, these changes also indicate development in the communication patterns, behaviors, and processes of the Sama-Bajaus. It is evident that with the help of the LGU of Cabanatuan, the Sama-Bajaus can only be expected to progress more as a community.

Conclusions

In the light of these findings, the following conclusions are drawn;

The Sama-Bajaus have much improved in terms of communication patterns and behaviors since they were given a place to settle in Cabanatuan.

Although much is yet to learn for the Sama-Bajaus, their improvement in communication patterns and behaviors are commendable; much especially, their desire to learn, practice, and use the language of the Cabanatuños in their everyday life.

Two major barriers in communication continue to remain among the Sama-Bajaus- language, and culture.

Learning a new language is difficult even for those who have the privilege to learn them. For the Sama-Bajaus, although it is evident that they try their best to learn the language of the locals, language and culture remain as their two biggest hindrances in being holistic Cabanatuños.

Several lifestyle interactions between the Sama-Bajaus and Cabanatuanos have been observed after the outbreak of the CoVid 19 pandemic.

There is almost no distinction or discrimination between the Sama-Bajaus and the Cabanatuanos.

The CoVid 19 pandemic took a toll on everyone; much so on those who are still trying to build a secure future for their community like the Sama-Bajaus. However, this did not stop them from abiding by the health and sanitation protocols of the LGU-Cabanatuan as is every Cabanatuño. In the same manner, the Sama-Bajaus were given the same food and financial assistance that the locals of Cabanatuan receive during the lockdown.

The implication of these changes may bring both the ascension of the Sama-Bajaus as an ethnic group or their destruction.

Being able to adapt to a different culture always carries two perspectives; (1) your growth as an individual and as a community; and, (2) eventually forgetting your own culture. Although there is nothing wrong with the improvement and adaptation of a new culture; it is important to note that one's roots and origin must never be forgotten.

In the case of the Sama-Bajaus, although they are no longer discriminated against as different from the locals of Cabanatuan, the CSWDO may also pay tribute to the heritage of the Sama-Bajaus by highlighting them in a new tradition through an event dedicated to them- for example.

Recommendations

This study recommends the following;

Communicative competence must be the primary goal of the government to continue to diminish the barriers of communication among the Sama-Bajaus and the Cabanatuenos;

The local government may also encourage the Cabanatuenos to learn the mother tongue of the Sama-Bajaus so there will be a more interactive lifestyle between the two cultures;

The Cabanatuños must consider and respect the difference in language and culture when speaking with the Sama-Bajaus; and,

The Sama-Bajaus and the Cabanatuenos must continue to learn to adapt the culture and communication patterns of each other to be able to be understood.

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APPENDICES

APPENDIX A.
Survey Questionnaire

Dear Respondent:
Greetings!

I am currently conducting my thesis entitled “**CHANGES IN COMMUNICATION PATTERNS AND LIFESTYLES OF THE SAMA-BAJAUS IN CABANATUAN CITY**” in partial fulfillment of the requirements for the degree Master of Development Communication Program, which I am pursuing at the University of the Philippines- Open University. Part of the objective of the study is to know how the communication patterns and behavior of the Cabanatuenos have influenced the lifestyle of the Sama-Bajaus.

In this regard, I would like to request your participation by answering the attached questionnaire honestly.

Rest assured that any information given will be treated with the utmost confidentiality and will be used for research purposes only.

Thank you and God bless!

MA. ALEX ZANDRA GAMBOA
Researcher

Survey Questionnaire

PART I. Socio-Demographic Characteristics

- 1.Pangalan (Name) : _____
- 2.Edad (Age): _____
- 3.Kasarian (Sex): Lalaki Babae
- 4.Katayuang Sibil (Civil Status):
 Walang Asawa (Single) May Asawa (Married) Others (please Specify):

- 5.Antas ng Edukasyon na Nakamit: _____

PART II. Communication Patterns and Behavior

Direction: Upon watching the video, kindly rate how the following communication patterns and behaviors of the Cabanatuenos were observed by the Sama-Bajaus by putting a checkmark (/) on the items that correspond to your answer using the scale below:

- (1) **SO** Strongly Observed
- (2) **O** Observed
- (3) **RO** Rarely Observed
- (4) **NO** Not Observed

	SO (1)	O (2)	RO (3)	NO (4)
1. Knowledge of the language spoken by the Cabanatuenos (How well do you think the Sama-Bajaus know about the language of the Cabanatuenos?)				
2. Communication skills of the Cabanatuenos How do you think the Sama-Bajaus have adapted the communication skills of the Cabanatuenos? <i>e.g grammar, gestures, tone, accent</i>				
3. Sensitivity of the communication skills used (How sensitive do you think are the Sama-Bajaus in using the appropriate communication skills adapted from the Cabanatuenos?)				
4. Communication Values of the Cabanatuenos (How do you think the Sama-Bajaus have observed the relevance of the value of communication in interacting with the interviewer and one another?)				

**APPENDIX B.
TRANSCRIPTION OF THE DOCUMENTARY**

- NARRATOR** Ang mga batang dati’y namamalimos lamang sa ilalim ng init ng araw; ngayo’y masayang nakapaglalaro at nakapag aaral. Ang mga magulang na dati’y hindi mawari ang araw-araw nilang pagkukunan, ngayo’y matyagang naghahanap buhay.
- KRISTAL LADIA** Doon sa palengke, namamalimos kami. humihingi ng mga pagkain. Buong araw kaming hindi kakain kung wala kaming malimusan
- NARRATOR** Halina’t magbalik-tanaw at ating tunghayan kung saan nga ba nagsimula ang mga Sama-Bajau sa kanilang Salinlahi.
- NARRATOR** 1994, nang unang dumating ang mga Sama-Bajau sa lungsod ng Cabanatuan, Sinasabing galling sila sa iba’t-ibang probinsya at lungsod sa Region III matapos ang kanilang mga karanasn sa Mindanao.
- KRISTAL LADIA** Magulo po doon. May giyera-han. Mahirap doon. Tapos ang mga bahay naming doon pinapasok ng mga rebelde.
- NARRATOR** Hindi kaagad kinupkop ng lungsod ang mga Sama-Bajau; subalit ay tinulungan silang makauwi sa Mindanao. Ito nga ay ang Balik-Probinsya. 1997 nang unti-unting bumabalik ang mga Sama-Bajau sa lungsod kung saan sila ay naninirahan sa city terminal at karamihan sa kanila ay namamalimos. 1998, sa panukala ng Punong Lungsod Julius Cesar [Jay] Vergara ay tuluyang itinigil ang paghahatid ng mga Sama-Bajau sa Mindanao at sa halip ay kinupkop ang mga ito. 2012 nang mapansin ng Department of Social Welfare [and Development] o DSWD ang pagtugon ng local na pamahalaan ng Cabanatuan sa pangangailangan ng mga Sama-Bajau. Kung kaya’t nagtulungan ang DSWD at ang lungsod upang mapalawig ang mga programa para sa mga Sama-Bajau.
- HELEN BAGASAO** Dahil dun sa nakita ng DSWD na yun na may effort talaga yung local government of Cabanatuan, nagbuhos din ng tulong ang DSWD.

NARRATOR

November 2012 nang bilhin ng pamahalaang lungsod ng Cabanatuan ang 19 478 sq. meters o halos dalawang hektaryang lupa sa Brgy. Bakod Bayan para sa relokasyon nang 208 na pamilya ng Sama-Bajau. November 2013 nang unti-unting nilipat ang mga Sama-Bajau mula sa city terminal patungong Brgy. Bakod Bayan.

**BELOY
LAWASANI**

Malaki talaga ang pinagbago. May bahay kaming maganda, natutulog kami nang mahimbing, hindi na kami kaba ng kaba kapag may bagyo gawa nang may mga bahay na kami.

NARRATOR

Sa kasalukuyan, October 2014, labing-anim nang mga bahay ang naipagawa ng lungsod at tatlumpo pa ang kasalukuyang ginagawa.

**KRISTAL
LADIA**

Mas maganda po dito kaysa doon. Kasi doon, kapag may bagyo, lumilikas kami sa terminal pero dito, hindi na.

NARRATOR

Bukod sa tahanang ipinagkaloob ay siniguro rin ng pamahalaang lungsod na matutugunan ang mga pangunahing pangangailangan ng mga Sama-Bajau.

**HELEN
BAGASAO**

They [city government of Cabanatuan] helped us provide yung kanilang main electricity for the community. Wala pa silang kani-kaniyang kuntador pero yung pinaka community electricity nila [provided] ng CELCOR (Cabanatuan Electric Corporation). Libre ang kanilang kuryente and yung poste na pinaglagyan ng kuryente kasi medyo liblib yung lugar so hindi pa pwedeng basta lagyan ng maraming poste

**ENGR.
LAURO
PANGILINAN**

Sa pagpa-plano kasi kailangan may tubig. Walang ikabubuhay yung area na iyon. Napakalayo nung pagkukunan nila, pupunta pa sila sa Barrio site para makakuha ng tubig. Kaya si Mayor Jay [Vergara] din ang nagsabi na patayuan sila ng mga Artesian well para maging maginahawa yung mga tao doon kaya iyon ang ginawa ng [City Engineering Office] doon. Nagtayo kami ng apat na poso. Sa pailaw naman, ang pagkakaalam ko, may dalawang bahay na kami na na-issue-han ng electrical permit para mayroon na silang sariling ilaw. Karamihan kasi [sa kanila] hindi pa nag-

apply [ng electrical permit] sa [City Engineering Office] kaya ganoon ang sistema. Hindi sabay-sabay na malalagyan yan dahil kung mapapansin ninyo, yung mga bahay, puro single- detached [type] kaya by individual na pamilya ang lalapit sa amin para malagyan ng ilaw.

**JASMIN
GUERRERO**

Malaki po ang naitutulong nila [city government of Cabanatuan]. Nagkaroon po sila nang lugar kung saan [sila] matuturuan; nagkaroon po sila ng lugar kung saan sila pakakainin. Dito po naming ginaganap yung feeding [program] naming sa mga bata tapos dito din sila nag- aaral. Lalo na kapag natapos itong center, lalo nang gaganda yung lugar na kanilang pag-aaralan.

**ENGR.
LAURO
PANGILINAN**

Yung activity center kasi, hindi lang ito isang building na para sa isang opisina lang. Ito ay kinapapalooban ng day care center- pwedeng doon ganapin kung may aktibidades doon sa lugar na iyon.

NARRATOR

September 2014 nang pormal na buksan at pabasbasan ang Core Shelter at Activity Center para sa mga Sama-Bajau na dinaluhan ng DSWD Undersecretary.

**CARMINA
ABRAHAM**

Namamalimos po. Kapag wala pong baon, mamamalimos.

**KRISTAL
LADIA**

Hindi kami makakain nang buong araw kung wala kaming malimusan.

NARRATOR

Maging ang pagkukunan ng ikabubuhay ay binigyang pansin na rin nang pamahalaang lungsod.

**BELOY
LAWASANI**

Dalawang libo, Isang libo, depende po sa customer sir. Minsan umaabot ng 50 [US] Dollars.

**HELEN
BAGASAO**

Nagkaroon sila [Sama-Bajau] ng needs assessment at skills assessment so most of them, aside from begging- which we wanted na matanggal na- most of them ay may capabilities sa vending or selling ng mga accessories. Yun ang nakikita naming common sa kanila. Marami sa kanila, inapply nila ang kanila vending skills for capital assistance kaya nabigyan sila.

ZENAIDA BILOY	Tinitutulongan po nila [city government and DSWD] kami, tapos pinapahiram po nang pangpuhunan; mga pambili po naming ng mga pang tinda, para umangat ang kabuhatan namin.
NARRATOR	Bukod sa nakagawian ay pinag-aaralan pa ng pamahalaan kung paano mapapalawig ang kanilang [Sama- Bajaus] kasanayang pangkabuhatan.
HELEN BAGASAO	Nakita namin, base doon sa sinabi ni [DSWD undersecretary] Taraji noong nakaraang bumisita sya rito na magagaling pala [ang mga Sama-Bajau] sa weaving so, that's why we went to Anda, Pangasinan with the help of Usec Taraji and saw the project of basket weaving doon sa Pangasinan; kung paano ginagawa doon at yung mga materials. Medyo malayo lang but we plan to go to other areas like Baler [Aurora] kasi mas malapit sya sa Cabanatuan para tumingin kung may mga available materials for weaving.
NARRATOR	Talagang malalim ang pagtulong ng pamahalaang lungsod ng Cabanatuan, lalo na sa mga kabataang Sama-Bajau.
CARMINA ABRAHAM	Maging teacher po para makatulong po ako sa kapwa ko na hindi nag-aaral; para po kahit na paano ay may matutunan sila.
JASMIN GUERRERO	Natuto Silang makilala yung shapes, letters, at colors
NARRATOR	Maraming Sama-Bajau rin ang nasa Brgy. Bakod Bayan Elementary School
EUFROCINA MACAYA	Ang unang batch po ng Sama-Bajau dito sa Brgy. Bakod Bayan Elementary School ay noong school year 2012-2013. Sa kabuuan, mayroon kaming 36 na batang mag-aaral [na Sama-Bajau]. Makikita natin yung interes sa mga estudyante sa pamamagitan ng kanilang aktibong pakikilahok sa discussion sa classroom at sa kanilang araw- araw na pagpupursige sa pagpasok kahit na sila ay walang baon, makikita mo na sila ay purisgidong pumasok sa kanilang mga klase.

NARRATOR

Lalo pang nararamdaman ang pagtanggap ng lungsod sa mga Sama-Bajau sapagkat ngayon, sila ay lehitimo nang mamamayan ng Cabanatuan.

**SUSAN
DALLO
SANTOS**

Noong taong 2012, nagsagawa kami [Local Civil Registry of Cabanatuan] ng mobile registration para sa mga kapatid nating Sama- Bajau. Sa kabila ng mga pagsubok na aming naranasan noong unang isinagawa ang mobile registration, para sa mga Sama-Bajau, naging matatag ang aming mga personnel sa kanilang mga pagtatanong sa mga kapatid nating mga Sama-Bajau. Ang naging kasagutan ay base lamang sa panahon. Sinasabi nila na ang kanilang mga anak ay ipinanganak noong panahon ng tag-lamig, tag-init, tag-araw, tag-ulan, tag-hangin, kabilugan ng buwan, o hindi.

**PATRICIO
BUENAVENTU
RA JR**

Sa una, noong ipinaregister namin [Civil Registry] sila [Sama-Bajau], medyo nahirapan kami sa pagtatanong, sa pagbibigkas ng pangalan nila- minsanmahirap sa pandinig. Ang ginawa namin, sa pangalan nila, kung ano ang pagkakadinig namin, iyon ang isinusulat naming sa Tagalog.

NARRATOR

Isang pagsubok ang gawaing ito, mula sa pagsulat ng kanilang pangalan, hanggang sa pagtunton ng petsa nang kanilang kapanganakan.

**SUSAN
DALLO
SANTOS**

Patuloy na pagususmikap ng ating pamahalaan na sila ay mabigyan nang Social Services dahil alam natin na kung wala kang birth certificate o marriage certificate, malayo sayo ang social services na ibinibigay nang pamahalaan.

**LITA
MARTINEZ**

Sa ngayon po, yung birth [certificate] naming, nadagdagan na ng isa, naging 76 na. sa marriage [certificate] po, ganon pa rin, 25 pa rin.

NARRATOR

Sapagkat ang layunin nang pamahalaang lungsod ng Cabanatuan ay ang matulungan ang mga Sama-Bajau sa iba't-ibang aspeto nang kanilang pamumuhay ay nararapat lamang na pagmalasakitan ang kanilang kalusugan.

**DR. GILBERT
EMBUSCADO**

As sanitation sa Sama-Bajau gaya nang nabanggit ko noon, ay hindi maganda dahil hindi sila masyadong concern sa sanitation sa kanilang paligid dahil nga sila ay mga sea gypsies at hindi sila sanay sa lupa. Noong una ko silang nakita sa central terminal, medyo madumi talaga ang kanilang paligid. Kaya nga pinuntahan natin yan noong kababagyo dahil maraming nagkasakit dahil marumi talaga ang kanilang kapaligiran.

**JASMIN
GUERRERO**

Ang maipapayo ko po sa mga batang Sama-Bajau na tinuturuan ko ay matuto silang maging malinis. Lyon po ang kauna-unahang dapat nilang matutunan

NARRATOR

Tulad nating mga Pilipino, sila ay may sarili ring mga nakasanayan noong sila ay naninirahan pa malapit sa karagatan.

**ZENAIDA
BILOY**

Alam nyo kasi, ugali naming mga Sama-Bajau, maagang nakapag asawa- [edad] 14- pwede nang ikasal.

NARRATOR

Hindi naging hadlang ang pagkakaiba nang kultura upang patuloy na tulungan ang mga Sama-Bajau.

**YOLANDA
EUGENIO**

Pagpasok namin sa community, kinausap muna naming ang Brgy Council tapos, nagkaroon sila nang pag-uusap kasama ang mga myembro nang kanilang Brgy [Bakod Bayan]. Iginayak sila [ang mga tao] kung ano ba ang mga Sama-Bajau. Nagkaroon rin kami ng pakikipag usap sa mga schools at teachers [tungkol sa mga Sama-Bajau] kasi sila ang direktang bababaan ng mga bata.

NARRATOR

Maraming benepisyong pangmedikal at nutrisyon ang patuloy na tinatanggap ng mga Sama-Bajau tulad ng Cabanatuan City Health Card, at ang pagiging myembro ng PhilHealth.

**DR. GILBERT
EMBUSCADO**

Actually, Sa nutrisyon ng mga bata, marami sa kanila ay mga malnourished at hindi nabibigyan nang mga bakuna kasi may mga paniniwala na baka makasama sa kanilang mga anak ang mga bakuna na ibinibigay ng City Health Office.

NARRATOR

Tulad nang ibang suliraning kinaharap,ay hindi naman nauubusan ng paraan ang pamahalaang lungsod ng Cabanatuan.

**DR. GILBERT
EMBUSCADO**

Itong vaccine natin sa Measles nitong nakaraang Setyembre, mayroon namang mga nagpabakuna na mga batang Sama-Bajau dahil itong resettlement na ito ng mga Sama-Bajau ay pinupuntahan nang ating mga health care workers. Sila ay mayroon nang Brgy. Captain na Brgy. Health Care Worker dati nang Cty Health Care Office kaya naiintindihan niya ang importansya nang bakuna at sila karaniwan ay nakikinig lamang sa mga lider nila na nakikita nilang nakikipag usap sa atin nang Tagalog na ipinapaliwanag sa kanila ang kahalagahan nang pagbibigay natin ng bakuna at mga gamut.

NARRATOR

Masasabing malayo na nga ang narrating nang proyektong dating mistulang pangarap lamang.

**HELEN
BAGASAO**

Iyong future plan pa rin para sa kanila ay madevelop ang kanilang community into an independent and productive community. We plan to go further sa kanilang livelihood kasi doon sila eventually magiging self-reliant. At the same time, gusto nating ipreserve ang kanilang cultural practices and identity na worth sustaining.

**COUN. JEAN
YASMIN CRUZ**

Ninanais po natin na alamin ang nangyayari sa kabuuan ng lungsod ng Cabanatuan upang malaman natin ang mga pangangailangan na ngating mga mamamayan. Nakikita po natin na ang ating mga Sama-Bajau ay nagnanais na mamuhay sa isang tahimik na pamayanan. Binibigyan natin sila ng pagkakataon na mamuhay nang payapa ditto sa lungsod ng Cabanatuan.

NARRATOR

Sa pagbabago at progreso sa buhay nang mga Sama-Bajau ay labis naman ang kanilang pasasalamat sa pamahalaang lungsod ng Cabanatuan.

**BELOY
LAWASANI**

Tulong nang Diyos din po sa amin ito; sa kabuhayan namin, kung paano kami nagbabago ng buhay dito. Gusto po naming magpasalamat sa mga tumutulong sa amin. Si Mayor Jay Vergara, DSWD, unang-una po, hindi sila [nag-alinlangan] talaga. Tinuring nila kami na parang kapwa rin nila. Malaking pasasalamat naming sa Cabanatuan po.

**MAYOR JAY
VERGARA**

Hindi na natin pwedeng sabihin na itong mga Sama-Bajau ay tiga-ibang lugar pa. Ito pong mga Sama-Bajau ay talagang taga-Cabanatuan na dahil they were adopted ng Cabanatuan and ginugulan sila ng panahon ng Cabanatuan at tumulong na rin ngayon ang national government. Isa ang hindi nila matatawaran; ang aking pagmamahal sa ating lungsod at walang iba po ito kung hindi ang lungsod nang Cabanatuan.

**APPENDIX C.
PEOPLE IN THE DOCUMENTARY**

MAYOR JAY VERGARA	Former mayor of Cabanatuan
COUN. JEAN YASMIN CRUZ	Head, Committee on Social Welfare, Women and Family
DR. GILBERT EMBUSCADO	Department Head, City Health Office
ENGR. LAURO PANGILINAN	Department Head, City Engineering Office
HELEN BAGASAO	Department Head, City Social Welfare and Development Office
YOLANDA EUGENIO	Officer II, City Social Welfare and Development Office
EUFROCINA MACAYA	Principal, Bakod Bayan Elementary School
SUSAN DALLO SANTOS	Assistant, Local Civil Registry
PATRICIO BUENAVENTURA JR	Staff, Local Civil Registry
LITA MARTINEZ	Staff, Local Civil Registry
JASMIN GUERRERO	Day Care Worker
BELOY LAWASANI	President, Sama-Bajau Panglima
ZENAIDA BILOY	Sama-Bajau Leader
KRISTAL LADIA	Sama-Bajau
CARMINA ABRAHAM	Grade V Sama-Bajau
MA. ALEX ZANDRA GAMBOA	Narrator

APPENDIX D.

QUESTIONS FOR CSWDO

- (1) Were the Sama-Bajaus qualified for the financial and food assistance by the LGU? If yes, by how many? If no, why not?
- (2) Were there any positive cases among the Sama-Bajaus reported by the local health unit of Cabanatuan? If yes, by how many?
- (3) Was the LGU of Cabanatuan able to teach the Sama-Bajau community health and sanitation during this pandemic?
- (4) How is the government providing support for the Sama-Bajau community food and financial assistance aside?
- (5) From the perspective of cswdo, is there a difference in the treatment of the LGU of Cabanatuan between the locals and the Sama-Bajaus?
- (6) What were the occupations of the Sama-Bajaus before the pandemic and what are their occupations now?
- (7) How similar or different were the Sama-Bajau community and the cabanatuños affected by this pandemic?
- (8) What are the plans of the LGU of Cabanatuan in terms of providing livelihood and occupation for the Sama-Bajaus during and after this pandemic?
- (9) Before the pandemic occurred, what were the barriers of communication that remained among the Sama-Bajaus after settling in Cabanatuan?
- (10) How has the lifestyle of the Sama-Bajaus interacted with the lifestyle of the Cabanatuños before and during the covid 19 pandemic?
- (11) As a CSWDO officer, how do you think these changes in the indigenous cultural values and lifestyle affect the Sama-Bajaus and their ethnicity?

- (12) What changes in the communication patterns and behaviors have been observed among the Sama-Bajaus since their migration?

APPENDIX E.
FINAL COMMENTS AND SUGGESTIONS

C#	Comments	Comments are made by:	Remarks
1	Use Convergent-Parallel Mixed Method as the method	Ma'am Benjie Flor	
2	Use the most significant change as an underlying technique for the method	Ma'am Benjie Flor	
3	Add MSCT in the review of related literature	Ma'am Benjie Flor	
4	Explain further the interactions during festivals and other gatherings pre-pandemic as part of the observed changes in the communication patterns and behaviors of the Sama-Bajau settlers in Cabanatuan city by the observers after their migration	Sir Alexander Flor	
5	Insert the survey results in the study and use requisite descriptions before the table.	Ma'am Benjie Flor	
6	Put snippets of the documentary in the study alongside the discussion of the survey results.	Ma'am Grace Alfonso	
7	Clarify the methodology to be used.	Ma'am Benjie Flor	
8	Remove the mentions of the name of the head of CSWDO-Cabanatuan and replace them with either "key informant" or "CSWDO head"	Sir Alexander Flor	
9	Analysis should be thickened	Ma'am Grace Alfonso	
10	Distribute the results of the survey accordingly	Sir Alex Flor	
11	Include the definition made by Creswell of Convergent Parallel Mix Method	Sir Alex Flor	
12	Put descriptions before table or charts	Sir Alex Flor	

13	Revise your theoretical framework	Ma'am Benjie Flor	
14	Describe how the head of the CSWDO is the most qualified informant	Sir Alex Flor	
15	Substantiate data from the interview with the key informant	Sir Alex Flor	
16	Change the title to " <i>Changes in Communication Patterns and Lifestyles of the Sama-Bajaus in Cabanatuan City</i> "	Sir Alex Flor	
17	The first part of the results and discussion must be a synopsis of the documentary	Sir Alex Flor	
18	Write the script indicated in the snippets of the video presented	Sir Alex Flor	

**APPENDIX F
RAW SURVEY RESULTS**

	Q1.	Age:	Sex	CS	EA	Q2	Q3	Q4	Q5
1	Yes	22	F	S	CU	O	SO	SO	SO
2	Yes	22	M	S	CG	RO	O	O	O
3	Yes	22	F	S	CG	O	O	RO	O
4	Yes	21	M	S	CG	O	O	O	O
5	Yes	21	F	S	CG	O	O	O	RO
6	Yes	32	F	M	CG	O	RO	RO	O
7	Yes	37	M	S	CG	O	O	O	O
8	Yes	53	F	M	CG	SO	O	O	O
9	Yes	42	M	M	CU	O	O	O	O
10	Yes	45	M	M	PG	O	RO	O	O
11	Yes	22	M	S	CG	O	O	RO	RO
12	Yes	21	M	S	CG	O	O	O	O
13	Yes	24	M	S	CU	O	RO	RO	O
14	Yes	25	F	M	CG	O	RO	O	O
15	Yes	43	F	M	PG	O	O	RO	RO
16	Yes	35	M	M	PG	O	O	O	SO
17	Yes	31	F	O	CG	O	O	O	O

18	Yes	29	F	S	CU	SO	SO	SO	SO
19	Yes	31	F	S	CG	O	O	SO	SO
20	Yes	35	M	S	CG	O	RO	O	O
21	Yes	37	F	S	CG	O	O	O	SO
22	Yes	21	F	S	CU	RO	RO	O	O
23	Yes	38	M	S	PG	O	O	O	SO
24	Yes	28	M	S	CG	RO	O	O	SO
25	Yes	27	F	S	PG	O	RO	RO	O
26	Yes	19	F	S	CU	SO	O	O	SO
27	Yes	53	F	M	PG	O	O	O	SO
28	Yes	35	F	S	CG	O	O	O	O
29	Yes	41	F	S	CG	O	O	O	O
30	Yes	26	F	S	CU	RO	RO	O	O
31	Yes	53	F	M	PG	O	O	O	O
32	Yes	21	M	S	CG	O	O	O	SO
33	Yes	23	M	S	CG	O	RO	O	O
34	Yes	29	F	S	PG	SO	O	SO	SO
35	Yes	20	M	S	CU	O	O	SO	SO
36	Yes	51	F	M	PG	O	O	O	SO

37	Yes	48	M	M	CU	S O	O	O	S O
38	Yes	25	F	S	CG	O	O	O	O
39	Yes	24	F	S	CU	O	O	O	R O
40	Yes	28	F	S	PG	O	R O	R O	O
41	Yes	29	M	S	PG	R O	O	R O	O
42	Yes	24	F	S	PG	O	R O	R O	O
43	Yes	36	F	S	PG	O	O	O	O
44	Yes	34	F	M	CG	O	O	O	O
45	Yes	46	F	M	PG	O	R O	O	O
46	Yes	36	F	M	CG	O	O	O	O
47	Yes	63	F	O	CG	O	O	O	O
48	Yes	37	M	M	CU	O	O	O	O
49	Yes	33	M	S	CG	O	O	O	O
50	Yes	27	F	S	CU	O	O	O	O
51	Yes	37	M	M	CG	O	O	O	O
52	Yes	45	F	M	CU	O	O	O	O
53	Yes	34	M	S	CG	O	O	O	S O
54	Yes	38	F	S	CG	O	O	O	S O
55	Yes	38	F	S	CG	O	O	O	S O

56	Yes	30	F	M	CG	SO	O	O	SO
57	Yes	38	F	M	CG	RO	RO	NO	RO
58	Yes	37	M	S	CG	O	RO	RO	O
59	Yes	21	M	S	CU	O	RO	RO	O
60	Yes	35	F	M	CG	SO	O	O	O
61	Yes	26	F	M	CG	O	O	O	O
62	Yes	38	F	M	CG	O	RO	O	SO
63	Yes	28	M	S	CU	O	O	O	O
64	Yes	45	F	M	CG	O	O	O	O
65	Yes	50	M	M	CU	O	O	O	O
66	Yes	34	F	M	PG	O	O	O	SO
67	Yes	30	F	M	CG	O	O	O	O
68	Yes	23	M	S	CG	O	O	O	O
69	Yes	63	M	M	CG	O	O	SO	O
70	Yes	34	M	M	PG	O	O	O	O
71	Yes	42	M	M	CG	O	O	O	O
72	Yes	44	M	S	PG	SO	SO	O	O
73	Yes	32	F	S	CU	O	O	O	O
74	Yes	23	F	S	PG	SO	O	SO	SO

75	Yes	22	M	S	CU	RO	O	RO	O
76	Yes	19	F	S	CU	RO	O	RO	O
77	Yes	29	F	M	CG	O	O	O	O
78	Yes	28	M	S	PG	SO	O	O	SO
79	Yes	28	F	S	CG	SO	O	SO	SO
80	Yes	27	F	S	CG	RO	RO	RO	O
81	Yes	27	M	S	CG	RO	RO	RO	RO
82	Yes	44	M	S	PG	SO	SO	SO	SO
83	Yes	38	F	M	CG	O	O	RO	SO
84	Yes	39	F	M	CG	O	RO	RO	RO
85	Yes	27	F	M	CG	SO	O	SO	SO
86	Yes	36	M	S	CG	O	O	O	O
87	Yes	41	M	M	CG	O	O	O	O
88	Yes	47	F	M	PG	O	SO	O	O
89	Yes	47	F	M	CG	SO	SO	SO	SO
90	Yes	44	F	M	CU	RO	O	O	O
91`	Yes	40	M	S	PG	O	O	SO	SO
92	Yes	26	F	M	CG	SO	SO	O	SO
93	Yes	38	F	M	PG	SO	SO	SO	SO

94	Yes	25	F	S	PG	SO	SO	SO	SO
95	Yes	22	F	S	CG	SO	SO	SO	SO
96	Yes	29	F	S	CG	SO	O	O	O
97	Yes	52	F	M	PG	SO	O	RO	O
98	Yes	26	F	S	CG	O	O	SO	O
99	Yes	24	F	S	CG	RO	O	RO	O
100	Yes	27	M	S	CG	SO	SO	SO	SO
101	Yes	42	F	M	CG	RO	O	O	O
102	Yes	37	F	M	PG	O	O	O	O

LEGEND:

Sex:

F- Female

M- Male

Civil Status:

S- Single

M- Married

O- Others

Educational Attainment:

CG- College Graduate

CU- College Undergraduate

PG- Post Graduate

Likert Scale:

RO- Rarely Observed

O-Observed

SO- Strongly Observed

NO- Not Observed