

# Radio Listening Practices of the Bihug of Tuaca, Basud, Camarines Norte, Philippines

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**Abstract** - *The Bihug's radio listening practices were described in this study by determining the programs and stations they most listened to. Specifically, it investigated the Bihug's radio practices and station and program preferences. Fifteen Bihug were the informants of this study, seven male informants and eight female informants whose ages ranged from ten to 73. As a family and community, they have been listening either for entertainment or information to radio stations Energy FM-NAGA DWBQ 106.3 mHz, For Life or My Only Radio (MOR) Naga DWAC FM 93.5, Bombo Radyo Naga DZNG-AM 1044 kHz and DWLB-FM 89.7 Mhz. Their radio set, which they hung on an upper corner of their dwelling, was oftentimes turned on from as early as 3am up to 10pm. Saturday and Sunday were the days looked forward to particularly by the adults for the program Harana on DWLB-FM. The young Bihug listened anytime of the day but those who were at school tuned in during weekends. Each family had a transistor radio which was given by the staff of National Commission of Indigenous Peoples (NCIP) and other lowlanders who had conducted and had been conducting extension services to the Bihug community. Since the community had no electricity, the transistor radios were battery operated. Their radio listening extended until batteries ran out, after which the Bihug waited for the time when they had extra money to buy batteries. In some cases, lowlanders provided them with batteries.*

**Keywords:** *radio, listening practices, Bihug*

## INTRODUCTION

After television usurped much of [radio's primary] role, radio became the background sound of people's lives, people most persistent and ubiquitous media companion, losing the main spotlight of prime time in the living room but keeping their company during the rest of the day in the kitchens, bedrooms, bathrooms, motor vehicles, offices, and workshops; serenading them while they walked and jogged; filling them in on local and national news, play-by-play sports reports, weather, school closings, and emergency bulletins; and generally serving as a vital, though ancillary, component of their informational and entertainment universe [1].

Radio, especially AM radio, has evolved as a major source of news and information [2]. However, Estonilo writes that nowadays, the only advantage radio has over television is its portability; that is, even without electricity, one can rely on radio for both news and entertainment.

For the past nine decades, radio, as a mass medium, has become the most accessible of all mass media. As emphasized by Tiongson in the essay on

Philippine Radio [3], 85% of Filipinos from north to south capture the latest news in politics, the hottest pop music sensation and the most recent showbiz gossip from radio. Further, radio has constantly evolved throughout the last century. It has adapted to cultural and technological change to remain a popular and distinctive medium despite the growth of television, cinema, cable and satellite services, the ubiquity of recorded music, and even the Internet [4] and despite the fact that in the Philippines, television is the primary mass medium. In addition, radio is a quintessentially cool medium, spare with its information but inclusive of the listener who actively interprets and engages with radio sound [5].

All radio is made for an audience, for the mass of listeners who, largely on their own, receive or consume the radio message [6]. For example, the music people hear which reflects the station format, be it contemporary hits radio, album oriented rock or contemporary country, and at the same time detailed playlists and careful scheduling conspire to maximize the audience and keep them listening [7].

The radio stations that reach Camarines Norte have different programs with specific formats. There are FM stations as well as AM stations. Each station follows its own style like combining music and news bits, or music and a comedy dialogue, while others are focused on news, public service and current affairs.

Constituents of Daet, Camarines Norte enjoy listening to various stations and programs over the radio, both national and local. The Bihug of Basud, a minority group, are among those who tune in to news, weather reports, current and public affairs, public service, music and drama. These programs are aired in the Tagalog and Bicol languages.

### **OBJECTIVES OF THE STUDY**

This study explored the radio listening practices of the Bihug and their most preferred radio stations and programs and those particularly listened to.

### **METHODS**

Descriptive and exploratory methods of research were used in this study. Focused interviews and focused group discussions among the 15 informants were the primary approaches employed to gather the data needed for the study. These 15 informants who were interviewed had been listening to radio. They also comprised the members of the focused group discussions.

Although the researcher had conducted a number of visits to the informants' community, such were not enough to observe all the activities of the Bihug particularly their radio practices like the number of hours spent listening and the number of times changing the radio station.

### **Focused Interview (FI)**

A number of interviews were conducted among the informants who were residents of Tuaca, Basud, Camarines Norte, Philippines. The researcher herself visited these informants in their home, the butukan. It is their typical shelter made of poles and leaves of banana or anahaw. Several of these butukans are built wherever they work, particularly when they process charcoal.

During the conduct of interviews, the informants willingly and voluntarily shared their experiences on radio listening, their favorite radio station and the program they most listened to. Both open ended and closed ended questions were asked from them to draw the necessary information for the study.

### **Focused Group Discussion (FGD)**

To validate the responses of the informants in the focused interviews conducted, three focused group discussions were organized. Similar questions were given during the focused interviews and focused group discussions. In the FGD, the informants had the chance to explain their ideas.

### **RESULTS AND DISCUSSIONS**

This part presents the discussion and analysis of the radio listening practices of the Bihug, their most preferred radio stations and programs and those particularly listened to.

### **Radio Listening Practices of the Bihug**

The Bihug, as a small group of indigenous people in Tuaca, Basud, had favorite radio stations and programs. They listened to the radio as one of their pastimes along with chewing nganga and drinking liquor among the adults while the younger ones play. Radio was considered a member of the family, an indispensable element of their existence. It was treated like a child, protected from any danger. 'Garo aki kong inaalagaan dyan. Ta kung mainitan, madandangang man si radyo'. (I am taking care of the radio as if it's my child. If it is heated up by the heat of the sun, it will be exposed.) As a family member, its presence created a blissful environment in the community.

The transistor radios of the Bihug were donated by the National Commission on Indigenous Peoples' (NCIP) personnel. At times, some private individuals who extended services to the community provided them with a new transistor radio. Since their place is deprived of the convenience brought by electricity, their radios are battery operated. For them to enjoy listening to their favorite radio programs, they had to use two pieces of batteries that only lasted for three weeks or less if the radio was on all day. After a week or two of continuous listening, the radio was silent until they make extra money to buy batteries. Sometimes, lowlanders brought them batteries during their visits to the Bihug.

In every butukan of the four families, a radio was found. It was oftentimes hung in an upper corner of the dwelling. It was tied with a thin cloth on both sides to ensure its safety. Each time they transferred to another place, the radio moved with them, hanging at the corner of their typical rectangular shelter made of poles and anahaw or banana leaves. Such was

observed by the researcher when she conducted the series of interviews with the Bihug. The number of times she visited her informants, which was six times, was equivalent to the number of butukan they built, hence, it was also equal to the number of times they took the radio with them. From time to time they brought the radio to where they worked. They just hung it from a branch of a tree by using a piece of straw to tie it.

Aga na naman, bitbit si radyo pasiring duman. Sige-sige man ang trabaho kayan pero sige-sige ang tanog. Maski solo yan, sige lang patanog yan. Inda ko ta mabakal man daa siyang saiya man ta ngani daang kung sain sya magduman dara-dara. (He carries the radio over there [a forested area where they live]. While he is working, the music plays. Although he is alone, he still listens to the radio and he told me that he'll buy his own radio so that he can bring it wherever he goes.)

Like other children and teenagers in the Bihug community, Bong tuned in to music. He loved listening to contemporary songs. It was his routine after dinner to bring the radio and his blanket to where he slept. He planned to buy his own transistor radio so that anytime he wanted to listen, he can do so without affecting the listening schedule of his siblings and parents.

For those young ones who are in their elementary grades like Nelly and Judy Ann, during weekends, they tuned in to the radio the whole day. They enjoyed listening to songs and music. 'Si Nelly ito ang mahilig magdangog radyo, itong Energy. Pagmayong laog sa iskul, yan maghapon. Dai nahali sa harong, sige-sige dangog kang Energy hanggang dai magluya ang battery'. (Nelly is fond of listening to the radio particularly to Energy FM. If she's free from school activities, she stays at home and listens to the radio the whole day until the batteries last). Sometimes, Nelly listened to Bombo Radyo for its drama productions.

Their radio was oftentimes turned on as early as 3am up to 10pm. While listening, everyone was attentive and ready to respond to the program either through dancing, singing and making remarks. If they were listening to music, all were elated. Adults usually enjoyed watching their children dancing to the songs' rhythm. Listening to music then became an event not only to those tuning in to the program but of the family members as well. In some instances, adults listened to news and current affairs aired between songs. As they listened, they also exchanged views

and made comments especially if it concerned their tribal members like those Bihug who asked for money from lowlanders for medication, and those who suffered from malaria.

Listening to music did not only provide them with entertainment where they laughed together and enjoyed the songs. Their interest in music made them watchful and alert to the song lyrics. They noticed errors or departures from some of the songs played in their favorite radio programs. These songs were those in the program Harana where a few songs played use Manide, their native language. However, there were times when they cannot listen to the radio when they had to work to earn a living.

The heads of the family like Noel, Joel, Bodoy and Luis seldom listened to the radio for their time was spent earning a living. They needed to work to send their children to school and buy food and other needs. Although their weekdays were spent in the wooded area for the kaingin and copra making, Saturdays and Sundays were allotted to enjoying the songs on their much loved radio program, which started at 6 pm and ended at 10pm, a four-hour non-stop program of music.

Mothers like Naning, Joan and Haide helped their husbands augment the income of the family. They helped with the kaingin and sometimes assisted in copra making. Their work, aside from attending to the needs of their children and the family as a whole, affected their radio listening. Work was their priority; nonetheless, getting pleasure from the songs listened to over the radio gave them relief.

Sige-sige and dangog ko pagharani ang gawa ko digdi sa harong, maghapon yan. Pagmayo man digdi ang gawa ko, nasa mga aki ang radyo, sinda ang sige darangog nagbabantay. Pag-abot ko, ako naman ang madangog, hapon nayan hanggang alas 10 ning banggi. Mabukas man ako kayan alas 4. Pakakakan ko alas 6, trabaho naman. Dinadara ko pati yan sa haraharani. (When my work is near the house, I continuously listen the whole day. But if not, my children are listening to the radio. After working, that's already afternoon, I listen until 10 in the evening. I turn it on again at 4 in the morning. After eating at 6, I start working. I even bring that [radio] closer to me.)

Kami ni Joel ang magkaibahan magdangog habang nag-iistoryahan kang tungkol sa nadadangog na harana. Nagpapahingalo habang sige ang dangog-dangog. Minsan pagna-abot itong agom ko turog na

ako. (I and Joel listen together while conversing about the songs heard in Harana. We are relaxing while listening. Sometimes, I am already asleep when he arrives.)

Some of the songs which provide them relief as identified by the mothers were *Dungawin mo Sana*, *I'm in your Life*, and *Ako'y Bigo*, and some contemporary songs and the hits of Willie Garte like *Kay Lupit ng Tadhana*, *Nasaan Ang Liwanag*, *Una't Huling Pag-ibig*, *Nasaan Ka*, *Ang Iyong Dangal Sayang*, *Hain Ang Utlanan*, *Lorena* and *Miss na Miss Kita*.

Primarily, the role of radio in the Bihug's life was for entertainment. The absence of other forms of media, which may have provided a different kind of recreation, made them rely on their transistor radio. Listening to music gave them happiness and relaxation.

Yaon dyan ang sakong kaogmahan. (My happiness is there.)

Ito kayang bata pag may tugtugan, sige ang bayle kayan. (The child keeps on dancing when there is music.)

Maganda бага na dangugon ang pagharana na iyan kaya iyo pigdadangog ko, pagbabangi man lang saka 'Energy'. (It feels good to hear the serenade that's why I listen to it in the evening especially on 'Energy'.)

Listening to the radio had become an object of pleasure for the Bihug. The mood of the music affects their own mood. Singing to the tune of the music on the air and dancing were the responses to the songs heard. Hearing each other's voices contributed to their happiness. Their life in the forested area was brightened up by how some, particularly their children, responded to the music and the feeling of lightness they experienced while listening.

On the other hand, as Andrea Hargrave's research into listening habits shows (2000), as mentioned by [8], radio was also used as a friend to provide company or relaxation when one was feeling down, tired and tense. This role of radio was proven in some of the informants' responses to questions about their reason for listening, 'para mahali ang pagal' (to relieve exhaustion or to feel relaxed). To feel complete relaxation, every song heard was enjoyed as they hummed, sang and danced. The tune of the music offered relief from the day's work. The pleasure they get from radio excites them when they see their children merrily dancing to the music.

As to the specific days the Bihug listened to radio, Saturday and Sunday were the days looked forward to particularly by the adults. It was every Saturday and Sunday afternoon when the program *Harana* on DWLB-FM 89.7 Mhz was aired, the favorite station of the adults for its old songs, to which they can relate. Listening to the songs created not only a feeling of delightfulness but also gave them the opportunity to reminisce the cherished old days with their ancestors and loved ones. Musing over an unforgettable past through the *harana* became possible because of what they heard on the program *Harana*. As they related their story, their facial expressions, the glow of their eyes and the joy in their face unveiled the truth of how they truly valued those moments when they had the *harana*, when lowlanders had rendered songs through *harana* and when a spouse expressed his love through *harana*.

Mulat sapul kang binata ako walang gab-i na dai ako naharana. Naharana ako kang kabinataan. (Since I was a teenager, I didn't let an evening pass without serenading. I serenaded during my teenage years.)

Ano naogmahan ko man ta ito bagang mga babaye ay nakaranta, itong nasa radyo nagkakaranta. Magaganda бага. Mga suanoy pating kanta, pigkakanta. Iyo ta iyo man ang mga naabot kong kanta kaito. Iyo ito ang kantahon kaitong agom ko pagnaharana kang pigharana ako kaidto. (I feel happy because women are singing over the radio. They are beautiful. They sing old songs. Yes because they are the songs of my time. Those were the songs which my husband sang when he was courting me.)

The type of songs played on *Harana* inspired them, too, for some of these songs were the favorite songs of their loved ones and other members of the tribe. In addition, what constitute the Bihug's fondness for songs were not only the rhythm and lyrics but the soothing voices of the singers which enticed them to learn and master the songs, especially the young ones. They chanted their memorized songs while resting and while the songs were played on the air. Among the adults, they are motivated to sing through the accompaniment of videoke in the barangay site during some occasions like fiestas and when they were drunk. However, unlike the younger ones and the middle aged, Rosie did not want to learn the songs because of her age. She said, if she were still young, she would take time in memorizing the songs. Age then may be a factor not in listening and appreciating music but in learning songs.

### **Most Preferred Radio Stations and Programs and those particularly Listened to**

The Bihug of Tuaca, Basud tuned in to three different radio stations. Adults tuned in to Harana, a program on DWLB, a local station in Labo, Camarines Norte, while the young ones and some female adults listened to ENERGY FM-NAGA DWBQ 106.3 mHz and For Life or My Only Radio (MOR) Naga DWAC FM 93.5 MHz. Their choice of programs was based on the station format and at the same time the detailed playlists.

Magandang magpatugtog ang Energy. (Energy plays beautiful songs.)

...magandang pakinggan ang tugtugan sa MOR. (...it's nice to listen to the music of MOR.)

One zero one point nine (101.9) For Life or DWRR-FM, branded as Tambayan 101.9, is the flagship FM station of the ABS-CBN Corporation in the Philippines. Originally founded in 1960 and acquired by ABS-CBN in 1986, it broadcasts live throughout the Philippine archipelago as well as throughout the world via The Filipino Channel (TFC). My Only Radio (MOR) 93.5 (DWAC FM 93.5 MHz Naga City) is a local FM station of ABS-CBN in Naga City. MOR 93.5 Naga airs OPM hits and Foreign Pop Music 24 hours a day. The station was ranked as the overall number one FM station by the Kapisanan ng mga Brodkaster ng Pilipinas (KBP) Survey in October 2005. It also dominated the region wide radio survey conducted by Geo-Visual Philippines in May 2007. On July 12, 2009, in time for MOR's 8th Anniversary, the station adapted the tag 'Bespren 101.9 For Life!' and launched a series of new radio shows and program features [9].

On the other hand, ENERGY FM began in 1996 when Ultrasonic Broadcasting System, Incorporated, a Manila-based broadcasting network, established its first FM Radio Station in Davao, the ENERGY FM-Davao 88.3 mHz. It became overall number one in several listenership surveys in the next ten years conducted by the Radio Research Council, Kapisanan ng mga Brodkaster ng Pilipinas and Nielsen Media Research. The success of ENERGY FM in the country's key cities such as Davao and Cebu was impressive. In 1999, ENERGY FM-NAGA DWBQ 106.3 mHz was opened. It is now the overall top-rated radio station in Naga.

The network saw the promise of the future with its stations rolling with success one after another. So, it decided to establish ENERGY FM in Manila. It was

launched in 2003 with its studio and office at the Sysu Centre, Panay Avenue, Quezon City. The crowning glory of the network, ENERGY FM-Manila DWKY 91.5 mHz indeed made headway and soared high to become the overall number two radio station in Mega Manila in terms of audience share according to the 2009 Nielsen Media Research First Wave Survey. In that same year, ENERGY FM-Manila together with all the network's stations (Davao, Cebu, Dagupan and Naga) made history when it made a Grand Slam for Best FM Station during the KBP GOLDEN DOVE People's Choice Awards [10].

On these two FM stations, ENERGY FM-NAGA DWBQ 106.3 mHz and For Life or My Only Radio (MOR) Naga DWAC FM 93.5 MHz, some contemporary songs heard and remembered by the informants were I'm in Your Life, Love is All I Need, Larawang Kupas, Every time I See You Smile, and Muling Ibalik. These songs were also sung by the Bihug when the researcher visited their community.

Another favorite station of the Bihug is DWLB-FM 89.7 in Labo, Camarines Norte, which features harana in the radio program Musika Noon at Ngayon, Hiyas ng Lahi, and Kultura at Sining. The station is branded as 'Radyo Lingkod Bayan' as a community radio. It caters to the youth and adults through its cultural, environmental and educational programs as well as to senior citizens. It features harana and kundiman songs like Dungawin mo Sana, 'Ako'y Bigo, Irog Ko'y Pakinggan, Awit Ko'y Dinggin, O, Ilaw, Neneng, Ang Tangi Kong Pag-ibig, Lihim na Pag-ibig, Ikaw ay Akin, Madilim ang Gabi, Luksa ang Puso Ko, Salamat sa Ala-ala, Inday ng Buhay Ko, Sa Isang Hagdanan, Bulung-Bulungan, Di Ko Kasalanan and Isang Lunday.

Apart from the songs listened to on DWLB, the Bihug have also learned about some national issues and events from the news reports aired. These issues and events ranged from information about the death of known personalities, accidents, economic issues and environmental problem such as:

Balita sa pagpatay kay Dr. Gerry Ortega, isang commentator ng RMN Palawan. Pinatay daw dahil sa pambabatikos ni Dr. Ortega sa malawakang pagmimina sa Palawan. (News about the killing of Dr. Gerry Ortega, a commentator of RMN Palawan. He was killed for condemning the massive mining in Palawan.)

Sa Baguio ngani daa, kang sarong aldaw may nahulog na byahe. Byahe, ano jeep. Siguro ang

hinulugan kang jeep halangkaw pa dyan sa niyog, 15 ang gadan. (There was a vehicular accident in Baguio the other day. I think the jeepney fell from an elevation higher than that coconut tree. Fifteen individuals died.)

Balita tungkol sa ekonomiya ng bansa tulad daw ng mga pangunahing produkto ng ating bansa mga bigas, gulay, palayan at iba pa. Lumalaki ang populasyon, umuunti naman ang ani ng mga magsasaka. Paano pa daw kung lumaki at dumami ang tao. (News about the economic condition of the country like the chief commodity of the country, rice, vegetables and etc. The population is growing however, there is a decrease in the harvest of farmers. What will happen if the population will continue to increase?)

Balita sa baha sa Jolo, Sulu. Noong nakaraan lang maraming nawalan ng tirahan dahil sa matinding pagbaha dahil sa kawalan ng mga punong kahoy daw ang naging sanhi. (News on flood in Jolo, Sulu. Just the other week, lots of people lost their dwellings because of flood caused by not having trees.)

Aside from the music and some news reports heard on from Energy and For Life, they were also entertained by the jokes aired along with the songs. These jokes engendered a feeling of happiness among them. Asked if they could relate a joke or two from what they have heard, none was retained. What they remembered was the laughter brought by the comic stories. However, Joan explained to this researcher that she could remember the characters.

As the researcher listened to the program, the jokes ranged from relationships to casual topics which enthralled the Bihug to listen. Their laughter was brought by how the jokes were framed and constructed. As emphasized by [11], the simply narrated jokes on radio were based on strong and familiar characters and a good script. These were reflected on those aired on the radio station Energy. These characters were easily recognized by the Bihug for they were present in their own community like pare (friend), nobya or GF (girlfriend), misis (wife), kuya (elder brother), and asawa (spouse). Aside from using known characters, the topics were common that understanding them did not require the Bihug to think profoundly. These jokes were on relationships with family, friend, neighbor, loved ones and pet.

Malungkot ka ata pare?

Eh!! Pano kasi natuklasan kong di tapat ang nobya ko sa akin

Eh!! Pano mo naman nasabing di sya tapat sayo?

Eh!! Kasi bumalik na sya sa asawa nya...

(Dude, it seems that you're sad)

It's because I found out that my girlfriend is not honest with me

What made you say so?

Because she went back to her husband)

Uy Pangga, saan ka ba galing?

Nakita mo ba yong imbornal don?

Oo, yong malaki?

Pwes!! Ako hindi ko nakita.

(Where have you been, honey?)

Have you seen the canal there?

Yes, the big one?

Well!! I did not see it.)

Although they understood the topics, these did not reflect the way they live their lives particularly in terms of dealing with their partners. Laughing was the only pleasure they wanted from listening. They laughed as an immediate reaction to the jokes even if they did not see visual effects like facial expressions, gestures, postures and other physical cues. Despite the absence of radio's visual dimension, it had succeeded in entertaining listeners. The Bihug were moved by how the jokes are framed, and it was the linguistic mode of humor which made them laugh. As explained by [12], by arriving at the paradox that, with fewer materials to work with – its characters present only as voices and in other respects immaterial – radio was able to convey a reality both more complex in itself and richer in comic possibilities that the visual media can.

The Bihug also listened to a religious program every Saturday and Sunday. This program was hosted by an uncle who preached the teachings of Born Again Christians.

Nadadangog ko din itong tiyuan kong Born Again, nabati. Binabati kami digdi, kinukumusta kami. Nagtataram sya sa radyo. Napaniwala kami sa Panginoon. Ginagaya namin yong taram nya, itong pagpanalangin, ito lang. Nasabay kami sa panalangin. Tungkol yan sa mga inumon nayan 'gin', binabawal yan ta iyo daa ang nakakasida ning kalusugan. (I also hear my uncle who is a Born Again; he greets. He greets us here. He preaches over the radio. We believe in the Lord. We also pray as he prays. That's all. We do pray as the prayers are aired. [He preached] about

those drinks, the 'gin'. Such has been banned for its bad effect on one's health.)

The Bihug listened to radio to get information about their other members' situation and condition and how they managed their lives especially when they were experiencing trials like suffering from disease or illness. One of their solutions in order to sustain the medication was to ask for financial support through public service in a local radio station in Daet.

Pirmi akong nakakadangog kaito, itong mga Bihug na naghahagad tabang. Pighapot ko ngani sa aki ko kung siisay pangaran. Dai man pigtukdo si pangaran sabi kang aki ko. Naghahagad tabang ta may helang ta pighiwa daa si tulak, pig-opera. (I always hear about that, those Bihug asking for help. I even asked my children about their names. My child said, their names were not mentioned. They asked for help because they were sick; they underwent operation.)

Radio also made them aware of the activities of SPACFI.

Ang sinasabi dyan sa radyo, kami daa magduman sa Panganiban ta may okasyon. Natao ning bagas, sardinas, yang mga dilata nayan. Pagdakul ang aki, sarong sakong bagas arog kayang ka Joan. Kami ta mga balo na, kalahati lang na sako. Hali yan sa SPACFI. (It was announced in the radio that we should go to Panganiban for an occasion. They give rice, sardines and other canned goods. If you have lots of children, they give one sack of rice just like Joan. For us widowers, we are given half sack. Those are from SPACFI.)

A radio station in Daet aired public service announcements which were helpful not only to the organizer but more so to the recipients of the service/s. Such notice of distribution of supplies and other goods from SPACFI was significant to the Bihug of Tuaca.

Furthermore, weather forecasts became available to the Bihug through radio.

Yan ngani sa bagyo. Napakarhay na ning turugan pagnakakadangog na may bagyo. Yan ang gusto ko na may radyo ta harayo kami. Ta kung may bagyo, dai kami nag-aaram. (Because of typhoon.. We fix our house whenever we hear about typhoon. That's what I like about having a radio because our place is far. We do not know whenever there's a typhoon.)

Weather reports provided the Bihug with information that instructed them on what to do when typhoons were approaching.

## CONCLUSION AND RECOMMENDATION

The Bihug listened to radio after finishing their work for the day, with some tuning in to their favorite stations and programs even while working and performing their activity. Others listened only every Saturday and Sunday, specifically the heads of the families. In the Bihug community, the radio is oftentimes seen hanging in the upper corner of the butukan, or hanging from a branch of a tree with a piece of straw to tie it.

The Bihug's radio listening habit was not usually an individual pastime but a family activity where everyone felt relaxed, with some, especially the children, dancing to the music. The Bihug allotted time to radio listening, which was an indispensable part of their relaxation. The radio stations they listened to the most were ENERGY FM-NAGA DWBQ 106.3 MHz, and For Life or My Only Radio (MOR) Naga DWAC FM 93.5 MHz for the young ones and some female adults, while DWLB-FM 89.7 for adults, both male and female. On the first two stations, they enjoyed listening to contemporary songs while on DWLB, they enjoyed the Harana in particular which played kundiman, tribal and other old songs. The other station heard is Bombo Radyo Naga DZNG-AM 1044 kHz which two young informants listened to drama productions. The songs were the favorite although news reports were also interesting to the Bihug. Some of the news heard by the Bihug were about the death of known personalities, accidents, economic issues, environmental problems, and health conditions of other Bihug in the province. In some instances, they purposely tuned in to news reports, particularly during the rainy season when typhoons hit the country.

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