

Utilization of Almanaque Panayanon as Source of Information

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Abstract

Almanaque Panayanon Is The Only Annual Pamphlet In Hiligaynon Which Existed From 1905 Up To The Present. The Pamphlet Contains Dates, Lunar Cycles, Tides, And So Forth, Is Still Consulted When Significant Activities Are To Be Held. This Study Was Conducted To Determine The Use Of Almanaque Panayanon To Farmers As A Source Of Information In Terms Of Subscription, The Contents Frequently Read, Purpose, And Perceived Level Of Trustworthiness. A Survey Was Administered To Respondents From Selected Communities From The Towns In Panay. The Result Shows That Respondents Seldom Purchase/Subscribe To Almanaque Panayanon. All Of The Respondents Prefer Almanaque Panayanon As A Source Of Information Related To Farming, Weather, And Religion Followed By A Calendar While Only A Few Read Newspapers And Magazines.

Keywords: Almanaque Panayanon, Farmer Calendar, Almanac

1. Introduction

Almanac Is A Yearly Publication That Contains General Information. It Contains A Calendar With Weather Predictions, Astronomical Information, Tide Tables, And Other Related Topics (Galacgac & Balisacan, 2001). It Is An Important Means In The Birth Of Professional "Men Of Letters", Were Affordable, Easily Produced And Profitable (Mojares, 2013).

In The Philippines, There Is A Local Almanac For Visayas And Mindanao Called Almanaque Panayanon Or Almanaque In Short, Published By La Panayana. The Publisher La Panayana Started Also As A Library. It Was Previously Named As Liberia La Panayana (Sanchez, Personal Communication, 10 March 2019). According To Delos Santos (2003) And Funtecha (2004), La Panayana Is The First Printing Press And The Oldest Bookstore In Visayas And Mindanao. They Also Publish The Various Corridos, Novenas, Zarzuelas, Dramas, Short Stories, And Novels And Other Pamphlets.

Mojares (2017) Stated That It Was In 1884 When The Almanaque Panayanon Was Published. It Is Published Annually And It Is The Longest Running Publication Of La Panayana. Currently, It Is Still Available In The Market. It Is Written In Hiligaynon So That It Could Be Understood By The Readers In The Visayas And Mindanao Region. La Panayana Produces 25,000 To 30,000 Copies, Which Is Their Annual Average, Of Almanaque Panayanon In 2019 And Usually Sold Out In The Market. (Sanchez, Personal Communication, 10 March 2019).

In Rural Areas Or Communities, Traditional Beliefs Are Still Rich. These Beliefs Exist In The Form Of Well-Defined Indigenous Technologies Which Are Treasured Much And Pursued In Their Farming Practice. Various Social And Religious Banned, Beliefs And Customs, Communication Patterns, Music, Ecology, Vegetation, And Climate Are Some Of The Indigenous Knowledge In Both Technical And Non-Technical Areas (Anandaraja, Rathakrishnan, Ramasubramanian, Saravanan, & S Suganthi, 2008).

Aside From Church Goers, Market Goers, Carpenters, Ordinary Households, The Fisherman And Farmers Are The Usual Users And Buyers Of The Almanaque Panayanon. Despite The Current Popular Trends And Technologies In Farming, Still Many People Practiced Traditional Beliefs In Farming. Some Of Their Beliefs Are Based On The Almanaque Panayanon. For This Reason, The Researchers Strongly Believed That The Review Of History And



Use Of Almanaque Panayanhon As A Source Of Information By Farmers Would Lead To A Deep Examination Of Historical Success In The Circulation Of Almanaque Panayanhon.

Ultimately, The Study Of Determining The Use Of Almanaque Panayanhon To Farmers As A Source Of Information Would Provide Us Knowledge In Terms Of Its Use, Content, And Purpose.

Almanaque Panayanhon. "Serves As The Guide For The Bisayan People On Matters Relating To Personalities, Dreams, Naming Of Children, Religious Celebrations, Activities And Beliefs On Birthdays, Animal Symbols, Heavenly Bodies And Planetary Influences" (Funtecha, 2004). Bisayan People Used Almanaque Panayanhon As Their Guide Affiliated To "Personalities, Dreams, Naming A Child, Religious Celebrations, Activities, And Beliefs On Birthdays, Animal Symbols, Heavenly Bodies, And Planetary Influences".

Almanaque Panayanhon Is Composed Of 50-100 Pages And Contains Literary Works In Hiligaynon Language (Sigay: Wika At Panitikan, 2005). According To Some Library Catalogs Holdings, Such As The University Of Wisconsin - Madison, The Almanaque Panayanhon Had Variant Titles In The Past, Including Almanaque Con Calendario Ñga Panayanhon; Almanaque Ñga Panayanhon Con Calendario; Panayanhon, Almanaque Con Calendario; And Earlier Titles Such As Almanaque Ó Calendario De El Progreso, Almanaque Ó Calendario Panayano.

1.1 Sources Of Information Used By Farmers

Adomi, Ogbomo, And Inoni (2003) Stated That The Crop Farmer's Needs Information For Them To Improve Their Agricultural Practices/Yields. Also From The Study Of Ronald, Dulle, And Honesta (2014), It Shows That In Accessing Agricultural Information, Rice Farmers' Major Source Of Information Is Their Family/Parent. It Also Shows That The Majority Of The Rice Farmers Need Information On Weather Condition. On The Other Hand, The Preferred Source Of Information On Rice Farmers Are There Personal Experiences (Acheampong, Frimpong, Adu-Appiah, Asante, & Asante, 2017). It Shows That Few Rice Farmers Got Agricultural Information Through Television, Newspapers, And Magazines.

However, No One Of The Respondents Uses The Library And Information Center, And Internet In Accessing Their Agricultural Information. The Same Result Was Discussed In The Study Of Msoffe And Ngulube (2016) That The Internet Is Not A Preferred Source Of Information Used By Poultry Farmers. In The Study Of Elly And Silayo (2013), Interpersonal Communication Rank First Followed By Social Gathering Were The Sources That Most Rural Farmers Use In Accessing Their Agricultural Information.

It Also Shows That Information Centers And Libraries Were Rank Last. Likewise, In The Study Of Mwalukasa (2013) And Recommended An Establishing Of Agricultural Libraries And Information Centers In Rural Areas. According To Daudu, Chado, And Igbashal (2009), Most Farmers From Benue State Nigeria Depend On Their Extension Agents Followed By Their Friends For Their Agricultural Information. It Also Shows That Farmers Preferred Extension Agents As A Source Of Information Followed By Their Friends.

Ronald Et Al. (2014) And Mwalukasa (2013) Discussed Some Challenges Or Problems Encountered By Farmers In Accessing Their Agricultural Information. The Results Show That The Majority Of The Respondent Specified Lack Of Information Services And Inadequate Fund.

1.2 Other Farmers' Almanac

According To Whelan (1991), 200 Years Ago, Most Americans Work Was Farming And The Difficulty Faced By The Farmers Was The Weather. Also, Marino (2003), Stated That "Predictions And Forecasts Are Made By Using Carefully Guarded, Mathematical And Astronomical Formulas Based On Sunspots, Planetary Positions And Tidal Action Caused By The Moon". In Sowing And Harvesting, The Almanac Was Utilized In Forecasting Weather (Anandaraja Et Al., 2008). Other Tools And Old Farmers' Almanac Was Used By Farmers To Aid Their Practices, Yet It Is Not Applicable To Northern New Mexico (Morin, Quinn, Roosa, & Dowling, N.D.). The Old Farmer's Almanac Is The Oldest Farmer's Almanac In The United States (Galacgac & Balisacan, 2001). Since 1792, The Old Farmer's Almanac Is Already Present And It Is Considered As Oldest Published In North America (Krier, 2006)

And It Was Created By Robert B. Thomas As A Farmers Resources (Morin Et Al., N.D.). For Americans, It Served As Their Source Of Information And For Entertainment Purposes (Whelan, 1991).

According To Wilson (2003), Readers Read The Old Farmer’s Almanac With An Average Of 22 Times A Year. In Reality, 18 Million People Are Reading “The Old Farmer’s Almanac” And 3.5 Million Copies Were Sold In Canada And The United States (Seiberling, 2006). In The Study Of Anandaraja Et Al. (2008), More Than Half Of The Respondents Used Almanac In Sowing And Harvesting. The Old Farmer’s Almanac 2015 Was Listed As Number 6 Bestseller In The Category Of Nonfiction-Paperback (“Best-Sellers,” 2014) And The Old Farmer’s Almanac 2017 Was Listed As Number 10 In The Same Category (Frandsen, 2017). The Old Farmer’s Almanac 2013 Was Listed As Number Seven In The Nonfiction-Paperback Category For The Month Of November (“Bestsellers,” 2012a) While For The Month Of December It Was Listed As Number Four In The Same Category (“Bestsellers,” 2012b).

Vyavasaya Panchangam Is An Andhra Pradesh’s Farmer’s Almanac, Farm Magazine, Which Is Published Monthly (Archana, 2013). In The Study Of Devarakonda (2010) Result Shows That Respondents Had A Medium Perception Towards Understandability Of Vyavasaya Panchangam, With The Help Of Illustrations, Most Could Understand What Is Written. Vyavasaya Panchangam Was Started 2009 With A 2, 500 Copies In Telugu Language And Was Published By The Acharya N.G Ranga Agriculture University, Rajendranagar, Hyderabad (Archana, 2013).

In Peru, They Have An Almanac Called Bristol Almanac, Similar To Old Farmer’s Almanac Of The United States, That Also Predicts Seasons At The Same Time, People Used It As A Source To Distinguished The Saints Day And Shape Of The Sun And Moon (Gilles & Valdivia, 2009). Hamid (2015) Stated That Farmers Agree On What Farmer’s Almanac Tips On Planting Rice.

2. Methodology And Results

This Study Employed A Descriptive Type Of Research Which Utilizes Survey Questionnaire In Order To Determine The Use Of Almanaque Panayanhon To Farmers As A Source Of Information. In Addition, An Interview Was Conducted With The Owner Of The La Panayana, Ma. Glenda Perfecto Sanchez. The Researchers-Made Questionnaire Adopted From The Book Of Funtecha (2004).

This Study Included The Farmers From The Municipality Of Maasin, Tubungan, And Badiangan. Iloilo As Shown In Table 1. They Were Group According To Age, Sex, Educational Attainment, Income, And Farm Size To Indicate The Use/Purpose Of Almanaque Panayanhon To Farmers As A Source Of Information. The Research Also Interviewed The Owner Of La Panayana For Additional Information.

Table 1. Sample Size

Municipality	Sample Size
Maasin	10
Tubungan	10
Badiangan	10
Total	30

Table 2. Demographic Profile

Variables	Frequency	Percentage (%)
Entire Group	30	100
A. Age		
34-59 Years Old	9	30
60 Years Old & Above	21	70
B. Sex		
Male	11	36.67
Female	19	63.33
C. Educational Attainment		
Elementary Level	9	30
Elementary Graduate	7	23.33
High School Level	3	10
High School Graduate	5	16.67
College Level	1	3.33
College Graduate	5	16.67
D. Monthly Income		
5,000 Below	23	76.61
5,001-10,000	5	16.67
10,000 Above	2	6.67
E. Farm Size		
Below 1 Hectare	16	53.33
1-5 Hectares	13	43.33
Above 5 Hectares	1	3.33

Table 2 Presents The Respondents Profile. In Terms Of Age, Majority Of The Respondents Ages 60 Years Old And Above, Thus The Least Of The Respondents' Age Are Between 34-59 Years Old. In Terms Of Sexual Preference, Majority Are Female Respondents Than The Male Respondents. In Terms Of Educational Attainment, Majority Of The Respondents Are Elementary And Only One Respondent Is In A College Level. In Terms Of Monthly Income, The Data Shows That Majority Of The Respondents Earns 5, 000 Below And Only Few Respondents Earns 10, 000 Above. In Terms Of Farm Size, Majority Of The Respondents Owns Below 1 Hectare Of Farm And Very Few Owns Above 5 Hectares Of Farm.

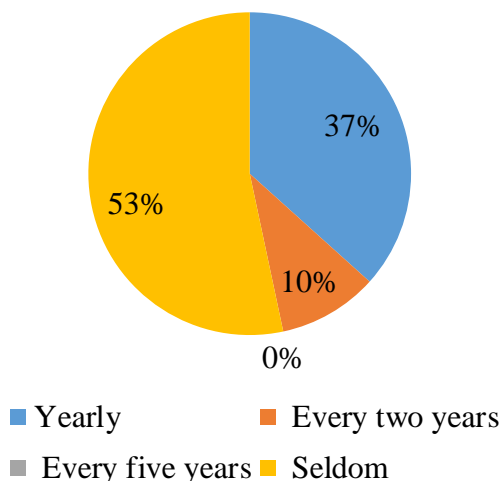


Figure 1. Purchased/Subscription Of Almanaque Panayanhon

Figure 1 Shows That The Majority Of The Respondents Seldom Purchased/Subscribed The Almanaque Panayanhon. Also, Very Few Respondents Purchase/Subscribe Every Two Years. Based From The Testimony Of The Respondents, They Seldom Purchase/Subscribe The Almanaque Panayanhon Because They Were Away From Their Town And No One Sells From Their Barangays. Thus, According To Wilson (2003), Readers Read The Old Farmer’s Almanac With An Average Of 22 Times A Year.

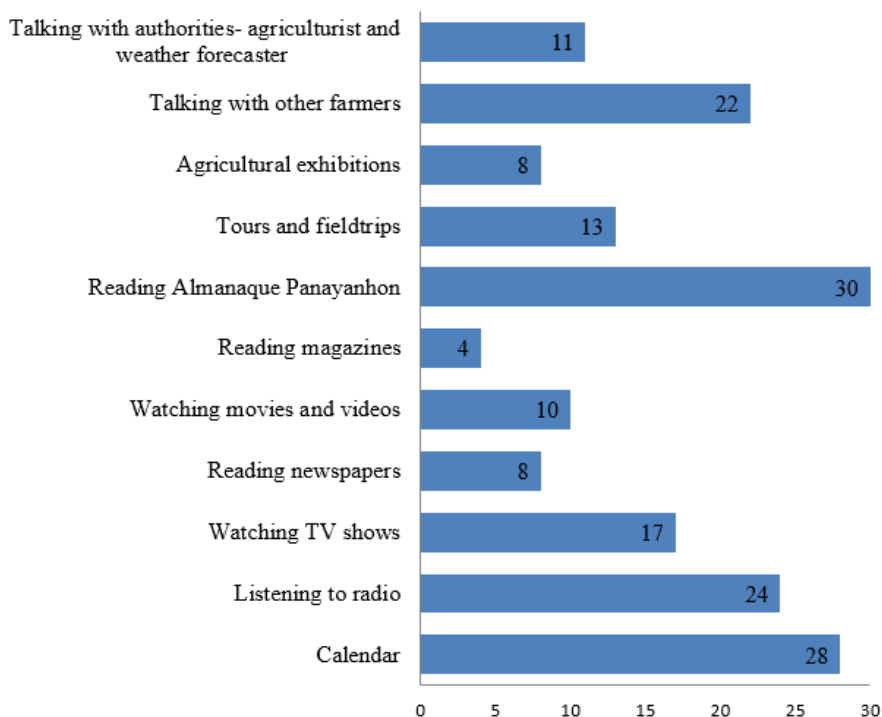


Figure 2. Sources Of Information Related To Farming, Weather, And Religion

Figure 2 Reveals That Majority Of The Respondents’ Source Of Their Information Is From The Reading Of Almanaque Panayanhon And The Least Is Reading Magazines. Thus, It Is An Indication That The Respondents’ Beliefs Are Traditional. Hence, According To Funtecha (2004), Bisayan People Used Almanaque Panayanhon As Their Guide Affiliated To “Personalities, Dreams, Naming A Child, Religious Celebrations, Activities, And Beliefs On Birthdays, Animal Symbols, Heavenly Bodies, And Planetary Influences”.



Figure 3. Contents Of Almanaque Panayanhon

Figure 3 Shows That “Mga Fiestas Religiosas” And “Mga Eclipses” Dominants The Contents Of The Almanaque Panayanhon. The Least However, Is The “Kronologia Ukon Pagkitan”.

According To Sanchez (Personal Communication, 2019), Information Related To Eclipses Are Astronomical Data Came From Philippine Atmospheric, Geophysical And Astronomical Services Administration (PAGASA) While “Kronologia Ukon Pagkitan” Is A Historical Part Of Almanaque Panayanhon.

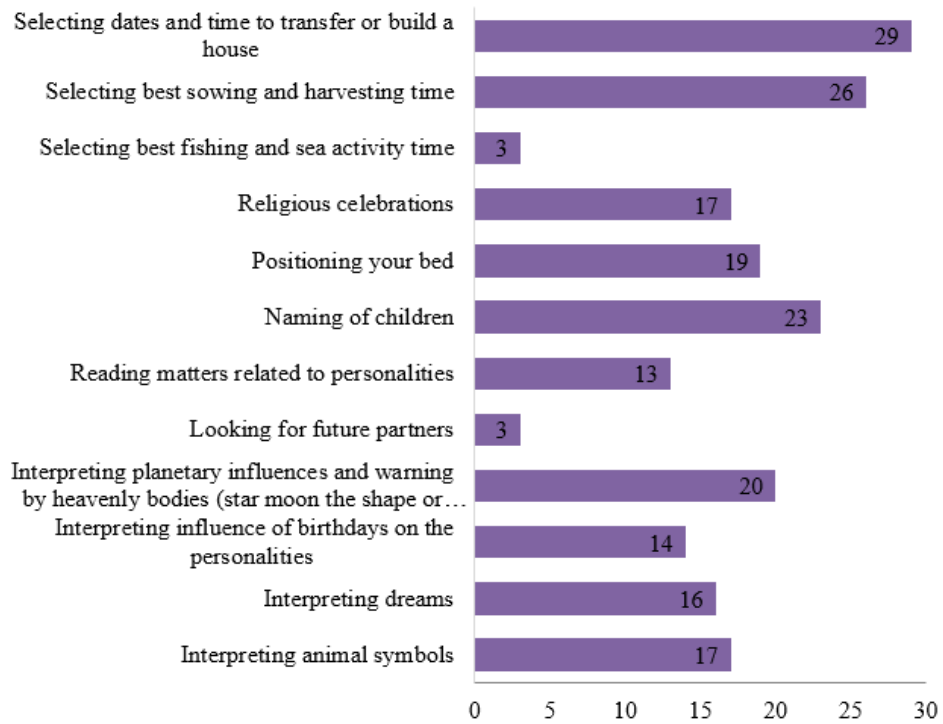


Figure 4. Use/Purpose Of Almanaque Panayanhon

Figure 4 Indicates That Majority Of The Result Shows That Selecting Dates And Time To Transfer Or Build A House Is The Use/Purpose Of The Almanaque Panayanhon, While The Least Are Selecting The Best Fishing And Sea Activity Time, And Looking For Future Partners.

In Fact, In The Almanaque Panayanhon, The Months And Dates To Transfer And Build A House Is Indicated. Only A Few Answered In Selecting Best Fishing And Sea Activity Time Because Almost Of The Respondents Are Farmers But The Almanaque Panayanhon Also Indicates The Dates And Months In Fishing.

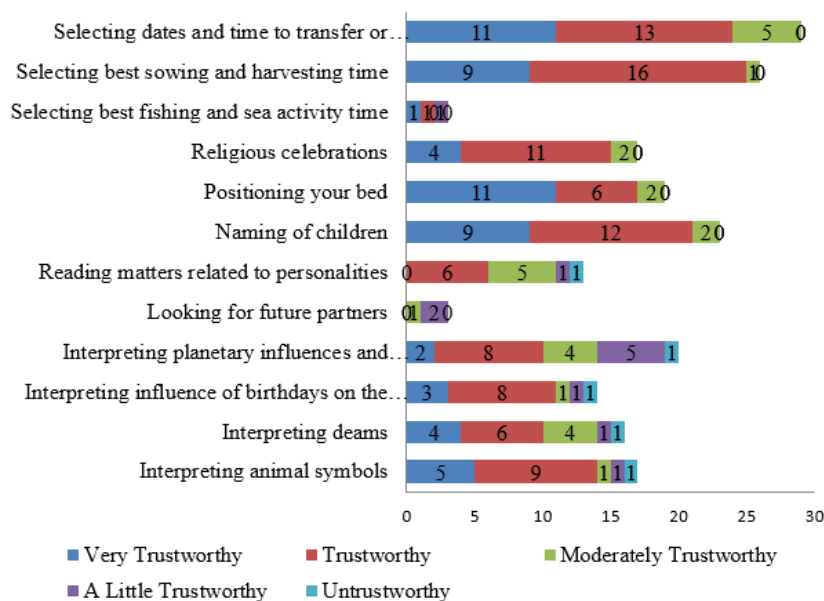


Figure 5. Trustworthiness Of Almanaque Panayanhon

Figure 5 Presents That In Terms Of Trustworthiness Of Almanaque Panayanhon, Majority Of The Respondents Stated That Selecting Best Sowing And Harvesting Time Is Trusted Through The Use Of Almanaque Panayanhon.

While Selecting Best Fishing And Sea Activity Time Shows The Least Trusted Means Using The Almanaque Panayanhon. In The Study Of Anandaraja Et Al. (2008), Most Of The Respondents Used Almanac In Sowing And Harvesting.

3. Results And Discussions

This Study Employed A Descriptive Type Of Research Which Utilizes Survey Questionnaire In Order To Determine The Use Of Almanaque Panayanhon To Farmers As A Source Of Information. In Addition, An Interview Was Conducted With The Owner Of The La Panayana, Ma. Glenda Perfecto Sanchez. The Researcher-Made Questionnaire Adopted From The Book Of Funtecha (2004).

The Findings Revealed That Majority Of The Respondents Frequently Read "Mga Fiestas Religiosas" And "Mga Eclipses". The Findings Also Show That Selecting Dates And Time To Transfer Or Build A House Is The Majority Of The Respondents To The Use/Purpose Of Almanaque Panayanhon. For The Trustworthiness Of Almanaque Panayanhon As A Source Of Information, The Findings Revealed That The Level Of Trustworthiness Of Almanaque Panayanhon In Terms Of Events/Situations, The Majority Perceive Almanaque Panayanhon As "Very Trustworthy" For "Selecting Best Sowing And Harvesting Time".

The Results Shows That Selecting Dates And Time To Transfer Or Build A House Is The Majority Of The Respondents To The Use/Purpose Of Almanaque Panayanhon. It Also Revealed That The Level Of Trustworthiness Of Almanaque Panayanhon In Terms Of Events/Situations, The Majority Perceive Almanaque Panayanhon As "Very Trustworthy" For "Selecting Best Sowing And Harvesting Time". Based On The Findings Of The Study, The Researchers Have Come To Realize That Despite The Modern Ways Of Farming, The Traditional Belief Are Still Being Practiced By The Filipino Farmers Particularly In The Municipalities Of Maasin, Tubungan, And Badiangan. The Needs For Information May Vary From Person To Person But Regardless Of The Format And Purpose/Use Of Information Source, Farmers And Other Users Considered Almanaque Panayanhon As An Important Information Source.

Based On The Findings And Conclusions Drawn From The Study, The Following Recommendations Are Presented:

1. That The Local Government Unit Of The Three Municipalities Should Consider The Establishment Of A Community Reading Center That Will In-House Collections Related To Farming And Weather, Almanaque, Likewise Manuals In Farming, Newspapers, And Other Magazines That Would Be Useful For The Community.
2. That The Publisher May Wish To Consider Improving The Format And Text Of The Almanaque Panayanhon.
3. That Farmers May Continue To Purchase/Subscribe And Consult Other Resources That Would Be Beneficial And Useful To Them.

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