



Preserving Traditional Wedding Practices in Sadanga: Challenges and Changes

Grace Minger

Teacher 3, Belwang National High School, Philippines

Abstract

The people of Sadanga, a locality in the Philippines, have a long-standing history of rich and well-preserved customs and traditions that have stood the test of time. These practices serve as the foundation for their society building and civilization, and among them, the wedding practices in Sadanga are particularly elaborate and extravagant. These practices have been observed to bring the community together and reinforce their ethnic identity. However, external factors such as formal education, religion, and intermarriage have influenced their culture and traditions, leading to changes in their wedding practices.

While the traditional marriage rituals were originally intended to make the marriage legal, share the blessings from the fruits of work, and enhance family and community ties through lending hands and helping one another, these practices have evolved. Today, marriage rituals in Sadanga emphasize the families' social status and living standards due to various economic, social, and cultural factors. These changes pose an increasing threat to the community's cultural heritage and put many of the traditional marriage customs at risk of disappearing.

In the past, parents in Sadanga arranged marriages based on wealth and social status. However, as in-depth and true Christian teachings and modernization have penetrated the community, this practice has become less common, although it has not been completely disregarded. The unique peculiarities and appealing features of Sadanga's wedding practices continue to bind the people of Sadanga, and it is essential to preserve these traditions while also adapting to modern times.

Thus, it is important to understand the inevitable conditions where changes happen due to various influences while balancing the need to pass down cultural heritage to future generations. By doing so, the community can continue to celebrate and reinforce its ethnic identity, build a strong sense of community, and preserve its cultural heritage.

Keywords: Traditional marriage, purposes, folks, wedding rituals, Sadanga

1. Introduction:

Marriage is a social phenomenon that is interpreted differently by different people. Both the older and new generations have their feelings, thoughts, and viewpoints regarding the meaning and importance of

the marriage ceremony. Traditionally, marriage was primarily structured as an economic arrangement where the husband used the marriage as a place to organize his activities in the public world, while the wife focused on children and the home.

Marriage, also known as matrimony or wedlock, is a socially or ritually recognized union or legal contract between spouses that establishes rights and obligations between them, between them and their children, and between them and their in-laws. Its definition varies according to different cultures but is mainly an institution in which interpersonal relationships, usually sexual, are acknowledged.

In traditional marriages, parents or elders of the family usually arranged the marriage, and there was no choice of girl and boy, nor was making love before marriage allowed. Marriages were held at a young age when boys and girls didn't know the meaning of marriage. But in modern times, such customs are more relaxed, and a couple can decide whom to marry and let their parents arrange the union.

Culture grows as years go by, new ideas and techniques are added, and old ways are constantly modified and discarded, mostly because of the influence of technology. Change is rapid in a contemporary industrialized society and slows in a primitive isolated community. Nonetheless, nowhere will the culture of the group remain static. The value derived from this study can be estimated by remembering the saying: "Only by studying the past can one understand the whole," as the discussions above emphasize.

1.1 Conceptual Framework:

According to Roces (2009), our genes are made up of our cultural and natural environment. It is difficult for us to know our destination if we don't know where we came from. The loss of our heritage would be like amnesia: the loss of the past and our bearings. The threats to our intangible heritage are numerous and include ignorance, pollution, war, uncontrolled urbanism, poverty, and irresponsibility. Our intangible heritage comprises fragile practices and presentations encompassing oral traditions and expressions, social practices, rituals, and festive events. Safeguarding such heritage includes identification, documentation, research, preservation, protection, promotion, enhancement, and transmission, particularly through formal and non-formal education.

Traditional Marriage is the marriage conducted by customs and traditions of Sadanga, Mountain Province. It is the oldest form of marriage in the Cordilleran people before the modern influence of marriage saturated the area's culture. This is still where modern marriage is patterned.

In modern times, with the impact of globalization, some deviation has occurred in the perception of marriage. People have the opinion that love and understanding are necessary for a relationship. The boy and girl can be of the same clan, with not too much age difference. People have become educated, and they are influenced by western cultures, and they try to adopt other cultures. The most important aspect is love, and there is no boundary between rich and poor or upper and lower caste. People migrate to different countries, perceive other cultures, and apply positive things to their culture and religious activities.

2. Research Design and Methodology

The study was conducted in Sadanga, Mountain Province, and focused on the traditional marriage rites of the Sadanga people. The research aimed to determine the degree of acceptability of traditional marriage practices among respondents grouped according to age, sex, and educational attainment.

Using the descriptive-survey method of research, the researcher identified seven key informants who were elderly members of the community with at least ten years of experience in practicing traditional marriage rituals. These informants were chosen for a focus group interview to document the traditional marriage practices. In addition, seventy-five young adults were randomly selected from each cluster, regardless of their barangay of residence, to answer questionnaires about the acceptability of traditional marriage practices in Sadanga.

The young adults who participated in the study included married couples who had already undergone the traditional marriage process, parents, and individuals who had completed all stages of traditional marriages. The sample group consisted of males and females aged between twenty to fifty (20-50) who may be professionals, high school graduates/level, elementary level/graduates, or illiterate.

The research included a quantitative element to obtain comprehensive and representative data on the respondent's profile and the degree of acceptability of traditional marriage practices in Sadanga. The primary method of data collection was through the administration of a questionnaire.

3. Results and Discussion

3.1 Traditional Practices and Marriage Rites of the Sadanga People

Traditional marriage refers to marriage and its customs and practices in a particular culture. To determine the practices done by the Sadanga people, the respondents were asked.

However, each barangay performs several similarities in process of rituals in each stage of the traditional marriage though there are some differences, some omitted and some added in a particular stage. Traditional Marriage Practices are the *karang*, *lopis*, and *chono*.

Karang. Each cluster of barangays in Sadanga has similarities and differences in terms of the steps and processes they perform in this stage. Some of the differences are highlighted in the following:

In Riverside Sadanga, when a man or woman agrees to get married, the parents of the woman send a man whom they trust to arrange with the parents of the groom.





The groom escorted to the girl's house by trusted men

The intercessor must be good, married, and known in the community to have begotten healthy, living children because according to their belief, their characteristics can be carried by the new couple. The intercessor asks for the consent of the parents of the man for marriage. If they agree, preparation for the first stage of the wedding will be considered. This is the “karang”, the first stage of marriage which is done in the evening. Elders, together with the groom and a man who is his neighbor take a gallon of wine and a bunch of tobacco leaves to the house of the bride. The accumulated gifts like tobacco and others will be distributed by the groom to the men who are already gathered in the bride's house. The wine is served to them too. During this stage, the bride's friends bring *fedfed* (red beads) which they tie around the left wrists of the couple and of their parents. Putting beads is important as it shows that the couple is legally married. These beads can be removed and kept after the ceremony but can be put again when the couple dies or one of the couple dies.



Tying of bead on the hand of the bride



Couple with the beads tied on their hands

During this period, food is also served. When food is ready, cooked meat is placed on a *takad*, a large wooden or woven plate. A plate of meat will be set aside to be used for the prayer. Before, the food is served to the elders, the engaged couple, and the parents who are present inside the house, an old man or *mangapia* pray for the well-being of the couple. The prayer focuses on the blessings and prosperity of the couple and their future family. The plate of meat will be kept to be eaten the next morning by the couple's families.



During this stage, one carabao or cow with a pig or pigs may be butchered depending on the decision of the family. For those who cannot afford it, salted meat which they gathered can be served. The carabao or cow is butchered in the daytime and another pig or pigs in the evening. The butchering of cows is done during the daytime for this stage and is a one-day event only. The butchering of pig in the evening is done for the last proper meal of the wedding. The expenses are largely shouldered by the bride's parents.



In the Upland areas, "Karang" to them is a Uniting Rite. This is the first stage of the wedding celebration of the couple. Before this wedding rite is the pre-courtship of the man and a woman that starts usually at the *pangis*, a place where ladies sleep. During the pre-courtship, the lady is accompanied by her *pangismates* to get *finga*, rice field shells. At night time, with an old woman accompanying her, the lady brings the *finga* to the house of the man she loves. This is done three times and for the third time, the *finga* should be accompanied with salt. Salt signifies that the man and woman agree to marry. The woman can't go to the man's house after the *finga* with salt is brought to the man's house.

The man, on the other, should not bring wood to the woman's house as a symbol of wanting to be married to the woman. If he brings wood, that is considered *shuger* or disagreement with the proposed marriage. The *karang* will not push through as the man does not like to be married to the woman. If he does not bring wood, the parents of the couple will then secure meat or pig for the *karang*.

Before the *karang*, the man and the woman sleep at the *pangis*. Before the rooster crows, an old man sent by the couple's parents calls the couple and brings them to where the *kiwid*, the first butchering pig, is

held. A woman and a man (friends of the girl and the boy), called *in-amoot* are appointed for the preparation of the *karang*.

In the morning, pigs are butchered and only the celebrants' family and the *in-amoot* eat until lunchtime. One carabao, cow, or pig is enough for the celebration. At dawn, the couple with elderly women or the woman's *pangismates* pound rice while the man's friends also prepare firewood.

In the late afternoon, men gather and start drinking. They invite all the people in the community to eat and join the distribution of meat or the *watwat*. This is also to inform **you** that the couple is getting married. During the *iwatwat* or meat distribution and preparation of food, no distractions should occur. No things should fall because accordingly, the falling of objects means bad luck. If this happens, the couple should temporarily separate especially when eating. They cannot eat together but can sleep together at night time. This consequence happens for a month.



In the evening, the parents of the man, in the presence of the elders give or point out a parcel of rice field to the girl called *bigay-kaya* or "*kedaw*". It is also during this time when anybody can give presents to the couple either cash or in kind without anything in return.



The collected gifts in kind are distributed immediately to those who are gathered during the event while the couple keeps the cash.



Distribution of accumulated gifts during karang

At present, there is a new part of the *karang* called the “*toattutto*”, a very interesting part of the night affair. During this time, sharing of bits of advice or *toattutto* most especially by old folks who have good records of marriage is most appreciated. One sample of “*toattutto*” goes “*Anna ken ay in asawa kayo, masapor ay ilan yo ta maid chaschasigen yo ha insinumbanger ay ama ya ina yo. No inmarket kayo, masapor ay paparehasen yo na iyated yo ha chakchaker yo. Ya ages iwasan na in imo-imon ta tay hiya na esay aped mabukaran*”. This means that now that they are married, the couple should not show favoritism or unequal treatment to both of their parents. If they buy goods for their parents, they should share the same.



Tod-todo time during the karang

At midnight, the cooked meat is distributed to the people present and gathered. This is called *renas*.



Renas, last midnight meal during the karang

The following morning, only the couple's families and the *in-amoot* will eat together. After the *karang*, the couple will rest for one day before they have the *vagvago*. This is when the man gets firewood and the woman goes to the nearest rice field and then returns immediately.

As to the traditional marriage practices of Lower or Main Sadanga, the *karang* is the formal declaration and acceptance of the couple as husband and wife in the community. It is a one-night meal celebration in the house of the female or male party depending on their arrangement. In this celebration, one carabao or cow, a pig plus some dried meat are cooked.



Kiwid, butchering of pig during the karang

Then, a chicken is given by the parents of the couple to the celebrant. This offering is called *finawar*. Both parties exchange *paranga* or an axe from the man and *sanggap* or a trowel from the woman. These symbolize their marriage contract. Just like in other parts of Sadanga, the people of the whole town are free to partake in the meal. *Fayas* or *basi* are served to the men, while tobacco is distributed to both men and women after the meal. *Ay-yeng* or debatory song is not sung by the "*amam-a*" or old folks and no *surwe-ey* is done.

"Patay" or the giving of the cooked chicken leg to the girl's parents is done if the *karang* will be held at the house of the boy. If the couple is having their *karang* at the house of the girl, the *patay* is given to the house of the boy. Both the couple's parents have three days of rest for the "*pu dong*" or safeguarding of the marriage. During what they call "*miyamongan*" wherein they will butcher the chicken, the members of the family must be present to eat.

There is no playing of gongs and no singing of chants during this occasion. From the presentation above of the *karang* practices of the three barangay clusters of Sadanga, the following differences are observed:

First, the riverside people give and put beads to the parent's and couple's hands during the "karang". This is done during the "ropis" among the Uplanders. Second, there is what they call "paranga", and "pudong" among the people of Lower Sadanga. Third, in the uplands, there is what they called "bigay-kaya" or "Kedaw" which is not present in the other barangays. At present, among the upland people, there is an interesting part added which is the "tod-todo". As to expenses, there is sharing between two parties, however, among the riverside people, it is the girl who should take care of the greater amount during the *karang*. On the hand, in the upland and lower areas of Sadanga, whoever among the two parties has more available resources to be used during the *karang* will unconditionally have a greater share in the expenses.

The Ropis. The second stage of marriage for the Sadanga people is the *ropis*. This is more expensive than the *karang*. This is celebrated after the *karang* when both parents are already ready to perform it. This *ropis* a two-day celebration where two to five carabaos or cows and two pigs are butchered. There is no required number of carabaos to be butchered but two to five is the usual number of carabaos butchered.

Before the celebration, the *palay*, *firewood*, *bayas* or wine, and *tapey* or rice wine should be prepared at the house of the celebrant. In preparation, two ladies and two single males serve as "mabaar" or servants. Among the upland people, they are the "in-amoot". The ladies will pound the rice, and the single males split the wood in preparation for the occasion. They are also responsible for the getting and fixing of "daratey" or pinewood used for cooking the meat and the "ratawan" or two pine trees used for hanging the chicken.



Daratey during Ropis



Erected is a edag, a pine tree trunk where the chicken is hanged

If the *ropis* is done alone or enjoined with the *chono* celebration, the *kedag* (butchering of carabaos) is done the day before the celebration or in the early morning of the celebration proper. During the "kedag", only experts in slicing are authorized to hold and slice the meat of the carabao. They were appointed by

the parents or are relatives of the *inropis*. Usually, the relatives of the *inropis* are also the ones who assist and watch for any misbehavior of the meat slicers.



Accordingly, men in the community are those who have undergone “*se-eb*”, one practice that allows men to butcher during celebrations in the community. There have been changes to this practice because today, all men are already allowed to attend and distribute portions of meat. Women are not allowed to join the *kedag*, but in some cases when a woman accidentally witnesses the distribution of meat during the *kedag*, they will include her in the distribution of meat during the *kedag*. However, women can also be included in the giving of meat even in their absence when the men choose to. Also during the *kedag*, those appointed men who are experts in slicing and measuring meat will slice and prepare the meat into pieces for distribution. Those are also the men who are trusted by the relatives of the couple because they are supposed to know how to economize the slicing and distribution of meat. In case the meat becomes insufficient, it is they who are blamed.

Only the four legs, the head, and the chest portion of the carabao will be brought to the house of the *inropis* because the other parts are those distributed to the people during the *kedag*. To make the distribution of the meat easy, the men in charge will prepare the “*Tevek*”, a barbecue stick for the counted meat pieces or *watwat*. After which, anybody can distribute or pick their choice.

men

Preparing the "Tevek" for gathered for the kedag



Men carrying the butchered carabao meet going to the celebrant's house

On the morning of the celebration, the people partake of the "apid", a meal exclusive for the people inside the community. During the apid, the visitors should not join but if they came early, they can also join the meal.



PreDuring the "Apid"

After the meals, the visitors can then give their presents to the celebrators. Those who offer gifts to the engaged couple get a piece of meat called "ata" in return. Their names are listed down for easy accounting and easy checking of gifts after the occasion and also for the checking and distribution of meat.



In the *ropis* rite, everybody attends one big meal, the rest of the meals are usually for the workers and neighbors only. In the evening, the male folks chant the *ayyeng*. There is no playing of gongs or any kind of music during the duration of this event.



During the celebration, the men chant an *ayyeng* while the women listen or sing the *suwe-ey*. The *ayyeng* and the *suwe-ey* are about prosperity, bearing children, producing and raising animals, and harvesting crops. One sample from actual observation goes “*Idawat mi kika Kabunyan ta na suwerte ya hika manapi, ta na ayam da ya matago ya umado. Iyadayom na sakit, ta no madaker na ungun-a ya matatago da ya gumawis na biag da. Makaadar da ya umando na biag da*”. In these lines of their *ayyeng*, they are asking for Kabunyan, their God to give good luck so that their animals will multiply and survive long, that Kabunyan will keep them away from sickness, and that the siblings will live long in prosperity. *Ayyeng* and *suwe-ey* during the *ropis* and *chono* have the same contents.

The day after the visitors’ departure is the giving of donations in kind or cash to the celebrant by the people in the respective barangay. This is also called *sorpon* or *adang*. There is a piece of meat given to them in exchange for the gifts. This *ropis* is the butchering of a native chicken and mixing it with pork. This is the culminating portion also known as the *paskep*, which is attended by close relatives only.

There are no differences in the process and beliefs associated with the *ropis* among the barangay clusters.

The Chono, to the people of Sadanga, is the grandest rite. The *chono* is the mass celebration for the couple who already performed the *karang* and *ropis*. According to old folks, the marriage of the couple will be successful if the three stages are completed. In the *chono*, everybody is invited to attend the mass blessing. This stage can’t be done without doing the *karang* and *ropis* first.

Chono should be discussed seriously and once discussed, the process should be done immediately so as not to suffer the consequences of not doing it. Discussions of matters about the *chono* are done by having the traditional party t called “*senga*”. In the *senga*, the “*sumikchat*” (leader of the *chono*) will butcher pigs in their house and the “*kumadwa*” (second leader) and all the supporters who will participate will come together. During the party, a big one is butchered and sliced into equal parts. Those who will get slices of meat signify their participation in the *chono*. The number of sliced meat taken will determine the number of participants in the *chono* and it is they who will discuss it. The execution of the *chono* means life to the family members of the couple. On the other hand, it means the death of a family member when it is discussed but not implemented. Accordingly, there were instances from long ago which prove these consequences. Elders interviewed mentioned that there was a family member who died and met an accident when they prolonged the conduct of the *chono*. Others also died because of not pushing through with the plan. It is also believed that *ropis* and “*kasar*” (modern wedding) mean life and death like *chono*. This is why, in the *chono*, support from the community led by *sumikchat*, a couple who comes from the upper class and are considered leaders of the *chono*, or *sumuknob*, a *chono* leader, is needed.

The chono is performed following a series of events: Firstly, the *sumikchat* has to do the *senga* where a pig is butchered to determine who will support and will join the *chono*.

Secondly, to determine how many days, *te-er* on *feder* (community rest day) is done before the *chono*. This *te-er* is done for three days considering there are no distractions like the entering of visitors, the appearance of a rainbow, etc. If there are distractions, the *te-er* will start all over again even with several repetitions when needed. If the *te-er* is successful, then *pumatay* is done where the elders butcher another pig and offer it to the *anitos* at the *papatta*, a sacred place for their gods.



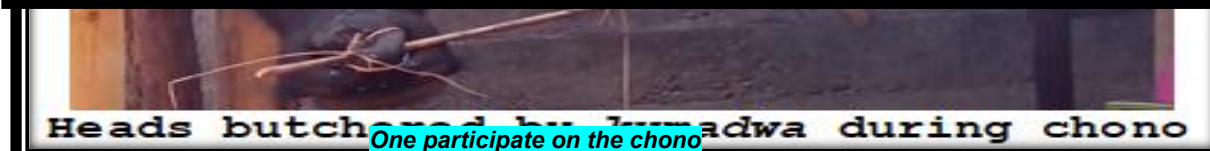


Papatayan (sacred place for Betwagan gods)

Thirdly, the *sumikchat* butchers were the first carabao or the *darag*. Three days are used for the *sumikchat* to butcher all the carabaos. On the third and fourth days, the couple also butchers carabaos. They call this the *give*. The *chomno* is given five days to complete the *kedag* (butchering of carabaos). The last day is called the *dawis* where one carabao is for the close relatives of the *indunos* or *sumuna who will come*. The *sumikchat* has to butcher seven or more carabaos and the *kumadwa* has to butcher two or three. The *kumadwa* should not over number the carabaos that the *sumikchat* will butcher. Carabaos butchered by the *kumadwa* should be lesser but if this is violated, the *sumikchat* who is supposed to butcher a greater number of carabaos should give way and no longer be considered as *sumikchat*.



Carabaos' heads are butchered by the *kumadwa* and being prepared by the *in-amoot*



Heads butchered by *kumadwa* during *chono*
One participate on the chono





For the preparation of the *induno*, two men are chosen as *in-amoot*. These men are responsible for the getting of *idag* and *charatey*, a pine tree trunk to be used as *dalikan*. Women are tasked to pound the rice and men are responsible for the preparation of meat, fetching water, and securing the safety of the visitors.

After the *dawis* is the best day for celebrating the *chono*. All visitors are coming from different places. However, before they enter the community, *arawig*, a ritual believed to ensure the safety and security of all visitors, is performed. The playing of gongs in the *arawig* is a sign that all visitors can enter. While waiting for the *arawig* to finish, foods and meat are cooked and prepared for the visitors.





Cooked meat ready for food

During the celebration, the *maniwag*, a group of old men who were the *sumikchat* during the previous *chono* plays the *pattong* which will symbolize that they can now play the gongs. Then, they are also given some meat in return. The *pattong* means that guests can now join the celebration.



Maniwag saying his chants before starting the playing of gongs



Halfway through the occasion, men are gathered at the *induno* where they perform *ayyeng* and *patpong*. The women pound rice while singing the *sherwe-ey*. Eating and drinking wine are also done during this celebration.

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For the visitors, they congratulate and give their gifts to the *induno*. To some, after they give their gifts, the *adang* will sing chants or an *ayyeng*. After this, they will get one carabao's head hung in the *fangsar* and divide it among themselves once they return home.



The following day, all visitors may go back to their homes. The next day after the visitors have left, the people in the community give their presents to the *induno*. In the afternoon, carabaos brain mixed with rice is cooked for the community to partake in and to avoid the carabao parts from spoiling. People are all invited to join us and eat. The *idag* is also removed from the *fangsar*.

The following day, *te-er* or community rest day is automatically declared for three consecutive days. On the third day of the *te-er*, the *sumebfat* and the *sumuknob* continue to celebrate the last portion of the *chono* called *ruwad*. In this stage, the *sumikchat* will again put up the *fangsar*. The *chinomno* will do the same the following day. Gongs are played again in the morning until midnight then the *fangsar* will be put down again.



After the removal of the carabaos' heads, an elder pours sugarcane wine or *basi* where the carabao heads were removed. This is done to wash away bad spirits that may hinder the couple or *induno* to have many children and a happy family. The following day, the *induno* cooks *diket* for the whole community to eat.

A week after, the *piswid* is performed. This is when the *idag* and *fansar* are put up with a butchered chicken hung on it. The people will eat again during this day. The following day, the *idag* and *fansar* are removed signifying the end of the *duno*.

The *induno* then decides whether they will participate or not in the next *chono* while the *pumango* or *sumikchat* will have to participate in the next three *chono*. One distinction in the celebration of *chono* in Sadanga is manifested among the upland people whom they consider economic and financial difficulties, in the performance of the *chono*. According to the beliefs of upland folks, once the 'sumikchat' had their first term as "sumikchat", they should complete it up to the fourth (4th) term to avoid having mental disorders. The next term when the *sumikchat* joins the *chono* is called the "maki-ayayam" and the third term is called the "se-eb or sabray". During this term, the performer butchers pigs and prepares 35-40 cans of rice and meat which will be distributed to the community, especially to those who already have undergone the "se-eb" (native tradition). The very last one if they still want to join is called the "manginaruyan".

Traditional marriage practices in the different barangays of Sadanga have similarities but have differences in the terms used.

According to folks, they have observed that these practices are no longer implemented as they were during the old days. Couples no longer practice the old wedding practices because they prefer the practical or modernized way of the marriage process, which is called "kasar" instead of performing the traditional rites which are costly. Some are already contented with civil rites. These changes are caused by different reasons like education, economic and social conditions, and influences of global traditions. According to some, instead of investing their money in these practices, they put attention to the education of their children. Life is more difficult today considering also the population compared to the early times. In the earlier days, performing rituals were easier due to the lesser population and lesser activities like work required by jobs. Now, considering the demands of the time and the rapid growth of population, the way people live and think as well as how people invest their efforts in those who are affected. This does not exclude the practice of traditions like wedding rituals and practices. As people go out and widen their horizons, their knowledge and insights are influenced by technology and modernization thus making

them wise about life choices. With all of these, decisions and choices of the later generations in connection to traditional marriage practices are differently affected.

These traditional marriage practices had shaped and influenced the lives of many Sadanga people culturally, socially, and economically through the values and beliefs associated with them and continue to. Through the values of “*bayanihan*”, solidarity, and giving importance to the family, the social foundation of the community is strengthened and because of the beliefs associated with these practices, Sadanga people are still closely intact socially.

At present, changes are obvious. These traditional marriages are deviating. Nowadays, these traditional marriages are no anymore strictly implemented in other barangays of Sadanga. Many are doing now the modern civil wedding, which they called “*kasar*” because of some reasons. Instead of having the three stages of marriage (*karang*, *ropis*, and *chono*), they prefer to have the “*kasar*” which they considered as the shortcut. Another traditional marriage is risky because of the beliefs associated with it, which should be followed conditionally. These are expensive and extravagant which demands a lot from the performers that can also lead them to economic difficulties. Moreover, these long processes can give more delays. Some, are looking at these practices as the reason why some cannot finish their studies for there are some parents who prioritize these. In times that their children need financial needs for schooling, their parents find difficulty in giving it out but if it is for buying cows and carabaos it is easier for them to have them.

Kottak (2009) and Callisen (2011) nevertheless affirm the overall findings; they stated that today’s parents were yesterday’s children. If they grew up in a certain culture, they perceived certain values and beliefs transmitted over the centuries. People become agents in the enculturation of their children, just as their parents were for them. Although culture constantly changes, certain fundamental beliefs, values worldviews and practices endure.

Some traditions may gain importance, especially among non-western societies mostly because of the need to restore the cultural practices that identify the people in question. For instance, African countries have distinct cultures that are attractive to many other ethnic communities including the western countries who come to observe as tourists (Gyekye, 1997). While these practices are observed as distinct measures, they are also used to boost economic values in these communities. On the other hand, most non-western countries have realized that their cultural practices have impacted the relationships with other nations who share and connect with their different ideologies for social, economic, and political growth. [Source: <https://studybounty.com/traditional-and-modern-cultures-essay>]

4. Conclusions

"Marriage rituals require the same amount of things to complete" is not universally applicable and lacks acceptability. This is because different social and economic classes in the community may not be able to afford the extravagance and burden of performing certain traditional marriage practices, such as the *Chono*, which often manifest the economic status of those practicing. In contrast, other practices like the *karang* and *ropis* are more universal, regardless of one's social status.

While there are changes in the traditional marriage practices being practiced by the Sadanga people, these practices are still intact and have a significant impact on their lives. The degree of acceptability of these practices differs according to sex, age, and educational attainment. Older generations perceive that as younger people expand their knowledge through education, they become more critical of the effects of traditional marriage practices. Professionals, college graduates, high school graduates, basic education graduates, and even those who did not enter schooling show differences in their perceptions of the acceptability of marriage practices. It is important to note that while many people still value and hold on

to these practices for social respect and prestige, different levels of education and exposure to modern thinking may affect how individuals perceive and prioritize traditional marriage practices.

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