

BIBLIOGRAPHY

CAWAYAN, SYLVIA B. APRIL 2012. Continuing the Life of *Kenta*: a Documentary of a Traditional Practice of Bagnen, Bauko, Mountain Province. Benguet State University, La Trinidad, Benguet.

Adviser: Michelle B. Gatab, BSc

ABSTRACT

The study was conducted to document the practice of *Kenta* of Bagnen, Bauko, Mountain Province.

Specifically, it aimed to determine the following: the processes in practicing *Kenta*; the ways on how the respondents learned the practice; the values reflected in the practice; the challenges in transferring the practice; and the current initiatives to sustain the practice in the community.

Four elders in the community served as key-informants and 20 parents were interviewed to gather the data which was consolidated and tabulated using narrative form.

Kenta was practiced when a child was born. The study determined three processes involved. These were *Kanibag*, *Kenta*, and *Kasawa*. The study was learned by the respondents through the stories of the elders, observation during performances attended, through the prayer during the practice and through actual experiences.

Many values are reflected in the practice. Unity is the major one. Others were respect, helpfulness, responsibility, hospitality and generosity.

The study found out that the onset of modernization to the natives was the general challenge faced by the natives in transferring *Kenta* to the young generations. Specifically, these were the



entering of new religious sectors in the community, migration, intermarriage, education and technological advancement. In response to these challenges, a book enumerating the cultural practices of the community was produced by professionals from the area.

It was also found out that the parents and the elders are the key players in the transfer of the practice while it was recommended that the youth also should be active in participating to the practice of *Kenta*. Related studies may also be conducted to determine the perceptions of the youth and other sectors of the community about the practice.



INTRODUCTION

Rationale

Filipinos are said to be culture rich. We have our indigenous knowledge, skills, and practices or referred to as IKSP that our forefathers had been doing and has been survived with long before even the foreigners came. The introduction of foreign cultures caused the vanishing of some local and original IKSPs of older Filipinos. But still we are grateful that many of these IKSPs are still observed especially in the remote areas. These remained in the heart of Filipinos which gives us of a unique identity from other nations.

The advance production of science and technologies caused a race on the people's living. Great changes occurred leading to the gradual diminish of the IKSPs inherited from our forefathers. Though change is an uncontrollable part of development, it is not a guarantee to assume that people who are still embracing their traditions are not developed because development depends on an individual's view point and criteria. Unfortunately, this connotation is not deniable which is often pointed to the rural or remote people.

The rural community of Cordillera Administrative Region specifically the Mountain Province, which was historically known as vainly occupied by the foreigners, until now is known to be rich in culture. IKSPs still exist and are performed by the native people (eTravelPilipinas.com, 2010).

Kenta is just one of the traditions that survived. According to the elders, it is a ritual done for a new born baby within their community. It is the first involvement of an individual in his/her community. This is just one of the practices of the people of Bagnen (Barangays Oriente and Proper), Bauko, Mountain Province. Though the area is far from



the center of trade and industry and from any other barangays of the province, modernization has its various and continuous routes. People come and go of the area endangering the pure traditions of the native people.

Kenta is practiced only by the people of Bagnen. Neighboring barangays know the practice but are unfamiliar with the processes of doing it. Communication, whatever the strategies done, is the greatest contributor of the survival of the traditions until today despite the many challenges and threats of disappearance. However, it is a mere fact that there is no assurance of the conservation of these cultures forever with just words from old folks and observation only of the younger generations.

It is a fact that today's generations rarely recognize the importance of IKSPs and the interest on these vanishes. Mostly young people are no more active in participating to cultural practices causing the deterioration of appreciation to these practices. This situation may be avoided through the help of further documentation which rationalize the conduct of this study.

Statement of the Problem

The study aimed to document the communication strategies done to transfer *Kenta* of Bagnen Proper and Bagnen Oriente, Bauko, Mountain Province.

1. What are the processes in practicing *Kenta*?
 - a. Who are the people involved?
 - b. When is it done?
 - c. Where is it done?
 - d. Why is it done?
 - e. What are the materials used?



- f. What are prayers in the practice?
2. How did the respondents learn the practice?
3. What are the values reflected in the practice?
4. What are the challenges in transferring the practice? and
5. What are the current initiatives to sustain the practice in the community?

Objectives of the Study

Generally, the study aimed to document the communication strategies done to transfer *Kenta* of Bagnen Proper and Bagnen Oriente, Bauko, Mountain Province.

It specifically aimed to:

1. Identify the processes in practicing *Kenta*;
2. Identify the ways on how the respondents learned the practice;
3. Identify the values reflected in the practice;
4. Determine the challenges in transferring the practice; and
5. Identify current initiatives to sustain the practice in the community.

Importance of the Study

This research provides a document of the practice *Kenta* to the community of Bagnen Proper and Bagnen Oriente, Bauko, Mountain Province. This provides information to those who are unaware of *Kenta* and to those who are interested to the tradition and on the backgrounds of Bagnen people such as development workers. Likewise, the documentation done may give a permanent reference of the practice for the future generations. Thus, this study may help in the preservation of the local culture. Lastly, this study serves as reference to those who will conduct further studies related to the topic.



Scope and Limitations of the Study

This research focused on the practice of *Kenta* of Bagnen Proper and Bagnen Oriente, Bauko, Mountain Province, the processes and beliefs involved. Perceptions about the practice and comparison with other places of the same practice were not included.



REVIEW OF LITERATURE

Indigenous Knowledge, Systems and Practices (IKSP)

From a blog of Gillman (2010) she quoted a statement of Datu Migketay that a science without a common sense or IKSP is like a machine without a conscience. According to her, Indigenous Knowledge involves a system and a process. It involves a systematic coordination and correlation of the human senses. Indigenous Knowledge is finally achieved as a Common Science when the coordination and interrelationships of the human senses has been constituted, verified and legitimized by peoples' traditions and experiences. IKSP is processed orally, psychologically and physically.

Peñafiel and de Guzman (1995) wrote that IKSPs vary widely among indigenous communities. This is the direct outcome of the local people learning to live in harmony with the mountain areas' extraordinary biological diversity. According to them, indigenous people though culturally diverse, however, share same general patterns of beliefs and philosophies.

The UNDP (2010) asserted that in the Philippines, Indigenous Knowledge Systems and Practices (IKSP) continue to be recognized as an integral part of many development approaches and strategies for rural development. The Philippine has at least 110 ethnic tribes and indigenous communities in different rural areas mostly found in the northern and southern parts of Luzon and in all regions in Mindanao. In the Philippines, development work, particularly in forest, upland, and coastal communities build on the strengths of IKSP in organizing communities managing natural resources and resolving conflicts among indigenous peoples and communities.



The Practice of IKSP

From the study of Dumanghi (1995), she presented many processes as done by the people of Western Mountain Province during childbirth. These are the *kaykaybo* or *kidlos*, *ib-ib-a* or *kulkulong*, *teteg* or *gobbaw*, *abusang* and *pasang*. *Kaykaybo* or *kidlos* is a ritual performed once a baby is born. The father or an old man cooks the *etag* (salted meat). After it is cooked, the *kaykaybo* prayer is said. The *ib-ib-a* or *kulkulong* is performed 3 days after the delivery. A chicken, which must be a pullet, is butchered. The *teteg* or *gobbaw* is performed when the navel chord of the baby falls off. In *teteg*, a small pig is butchered while *gobbaw* is performed to give the child a name. *Abusang* is a ritual performed when a mother, after giving birth do not stop bleeding. The native priest or priestess sprinkles water on the vagina as she prays the *abusang* prayer. *Pasang* – ceremony performed if a couple is childless.

According to Wilson (1976) as cited by Dumanghi (1995), the mountain tribes offer animal sacrifices during their varied ceremonies because of their firm belief in their ancestral spirits and other spiritual entities whom they consider important and useful to guide their lives and as she also cited the study of Keesing (1976), Melanesian Kwaio of the Solomon Island offer pigs to please ancestral spirits who are expected to infuse the efforts of the living with the supernatural power when they are pleased. When displeased with the living, they send sickness and death to their descendants that can be assuaged only by sacrifices of end pigs.

Significance of IKSP

According to Warren (1991) as cited by Serrano (1995), rural people have intimate knowledge of the environment, processes and make national resource management



decisions based on such knowledge and technical expertise of rural people can bring about self-reliance and development.

In addition, indigenous knowledge systems and practices (IKSPs) contribute to sustainability of production systems. According to Serrano (1995), many investigations have validated the scientific and technical soundness of such systems. The current practice on sustainable agriculture has drawn heavily from them. Though considered traditional, these IKSPs actually have scientific explanation. Thus, they are otherwise referred to as “people science”.

Moreover, Castro (1995) expressed that indigenous knowledge systems are pathways we could try in search for ways by which human beings could live in harmony with God’s creation and not subdue or exploit nature for the sake of short-term material growth. They may be one golden key towards our finding solutions or powerful allies to minimize, retard, forestall, ward off, or even annihilate humanity’s emerging nightmares ranging from widespread famine and starvation to loss of species and biodiversity, to destruction of the ozone layer, to acid rain.

Importance of Documenting IKSP

The UNDP (2010) acknowledged the dearth of IKSP documentation vis- à-vis the wide cultural diversity of over 110 indigenous communities distributed in the Philippines archipelago of 7,101 islands and limited dissemination of whatever is available weakens the integration of IKSP into the mainstream process.

In general, according to Dumanghi (1995), the Filipinos looked up to the Whites so that they have the tendency to emulate the Caucasian culture of the foreigners. Thus, write-ups and researches should be made for the incoming generations to read and revive the



cultures which are worth promoting, even as they learn about their roots and preserve their cultural identity.

In line with this, from 2005 to 2008, NCIP has documented the indigenous knowledge systems and practices (IKSP) of 16 tribes nationwide. This is according to the website of Clearing House Mechanisms or CHM (2009). The documentation aims to better understand the norms of conduct, customs and traditions, belief systems and institutions of indigenous people. This information can help facilitate preparation of management plans and support policy formulation and legislation.

In addition, it is also important to document the practices, according to Bengwayan (1995), as these may be lost in time. The erosion of practices is eminent as views, values, perceptions, change and internal conflicts, e.g. low appreciation of DKSP among younger generations, and culture crisis may occur.

This idea of cataloguing indigenous knowledge systems and practices, as clarified by Castro (1995), is not to expose them to GATT (General Agreement on Trades and Tariffs) and scheming bioprospectors, patentseekers or plagiarists both local and foreign but rather to determine how many of them are existing, or who is bothering them and what we can do to protect them. He believes that people cannot conserve or even love what we don't know.

Death of Culture

IKSPs, according to Garuku (2006) as cited by Oloan (2009), is important in local level decision-making, natural resources management and a lot of other activities in rural communities and according to Barnett (1953) it has also a role in providing materials for further development of any study even with those that were done at the earth's early age.



But although there is a collective consciousness of these importance among the people, modernization has already set in says Dedicatorial (2010). Thus, there is a danger that IKSP would be lost due to rapid environmental, social, economic, and political changes.

We people shall continue to evolve. As the NCIP (2001) explained that whatever knowledge system or practice we develop as time passes becomes part of our IKSP. Even as we absorb the knowledge the rest of the world has to teach us, we modify these and infuse our own experience and knowledge, our belief systems, and our distinctiveness as a people. The knowledge becomes part of our people, and our distinctness becomes part of the knowledge.

Our knowledge systems and practices are often linked with our belief systems, and are inseparable from each other. With changes in belief systems like the adoption of the Christian faith, some of the processes and systems would no longer be practiced (NCIP, 2001).

Gloria (1987) further explained that changes in the culture normally have their origins in some significant alterations in the life conditions of a society. Any event with changes the situations under which collective behavior occurs so that habitual actions are discouraged and new responses favored, may lead to cultural innovations.

Within the culture itself it is possible to discern certain processes by which the culture changes: innovation, or the formation of a new habit by a single individual which is afterwards accepted and learned by the other members of the society; social acceptance, in which a new habit is accepted by a small number of individuals; selective elimination, where the innovation or the new habit is tested for survival of individual experiences; and



integration which completes the adjustments of the new habit with the rest of the shared habits to form an equilibrium (Gloria, 1987).

By then, Anima (1992) concluded in his study on the Tinguians that there was loosening or relaxation of grip resulting to the slow, gradual and tedious death of a culture. People submitted to baptism and embrace alien religions. They sanctioned the treatments of their sick by legitimate doctors, invariably marveling at the wonder of modern surgery. Many of their ways have been shed off really, and nowhere is this evident than in their clothing. The womanhood cast off the so-called *dinwa* in favor of the more elegant and fashionable Westernized gowns and had their lips reddened with lipstick and then hair curled at the beauty salon, while the menhood bid the *ba-ag* (G-string) goodbye and learned the virtue of the trousers. Their children can now be seen trooping to school to learn the four fundamental R's – reading, 'riting, 'rithmic, and religion.

Communication Strategies in Transferring IKSP

Orabuchi (2006) claimed that culture is truly a window through which we could see a people and vice versa. It's also part of who we are and it deserves to be passed on from one generation to another. It's our individual responsibility to ensure that our culture lives on.

According to Muti et. al. (2008), culture cannot be sufficiently defined but its main purpose is to give distinction to groups of people and therefore be passed on to every generation. He added that like history, culture is also passed down from generation to generation through practice, word of mouth, written text, rituals, and performances. Native literature also plays an important part on our culture as they portrayed our ancestors' lives.



They were mostly songs (*awits* or *dalits*), maxims or *sabi*, riddles or *bugtong*, prayers, proverbs or *sawikain* usually for praising their deities, *anitos*, and different kinds of gods. These were passed on through oral traditions and also by some early missionary chroniclers. These pieces were usually accompanied by music and either sung, danced, or both.

Moreover, the UNFPA (1999) presented that passing of information by “word-of-mouth” was the most effective communication channels for acquiring knowledge and promoting desired changes in behavior.

From the study of Bacagan (2011) about the practice of *Chono* in Sadanga, Mountain Province, she presented that the natives learned the hows of the practice from their old folks mostly through observation because the practice is not really being taught like what are done in school.

Oloan (2010) also presented from her study on IKSPs of *Ifontoks* on rice production that the old folks pass down their practices through allowing the youth to observe the different activities done on the various rituals performed. They also involve the youth on the different activities in the whole community. As complementary, the elders tell their stories and share their experiences to the youth.

Operational Definition of Terms

Kenta. A ritual practiced by Bagnen people during childbirth

Practice. Referring to *Kenta*

Transfer. Passing down of IKSP to the younger generation

Initiatives. Projects being carried out to sustain or preserve *Kenta* in the community



METHODOLOGY

Locale and Time of the Study

The study was conducted in two barangays namely Barangay Bagnen Proper and Barangay Bagnen Oriente, Bauko, Mountain Province (Fig. 1).

Bauko is the most populous municipality in Mountain Province. It has a total population of 29,382 according to 2007 census and it has 22 barangays. It lies on the southwestern part of Mountain Province bounded on the north by the municipalities of Besao and Sagada of the same Province; on the south by the municipality of Hungduan, Ifugao; on the east by the municipality of Sabangan, Mt. Province and on the west by the municipality of Tadian, Mt. Province. It is about 121 kilometers from Baguio City and about 34 kilometers from Bontoc, the seat of the Provincial Government.

Barangays Bagnen Proper and Bagnen Oriente are set at top of mountains. It is approximately seven kilometers away from the town. These are accessible to any kind of land transportation.

The two barangays were selected as the target area of the study because Barangays Bagnen Oriente and Bagnen Proper were observed to be the only barangays of Bauko that practice *Kenta*.

The study was conducted from December 2011 to January 2012.



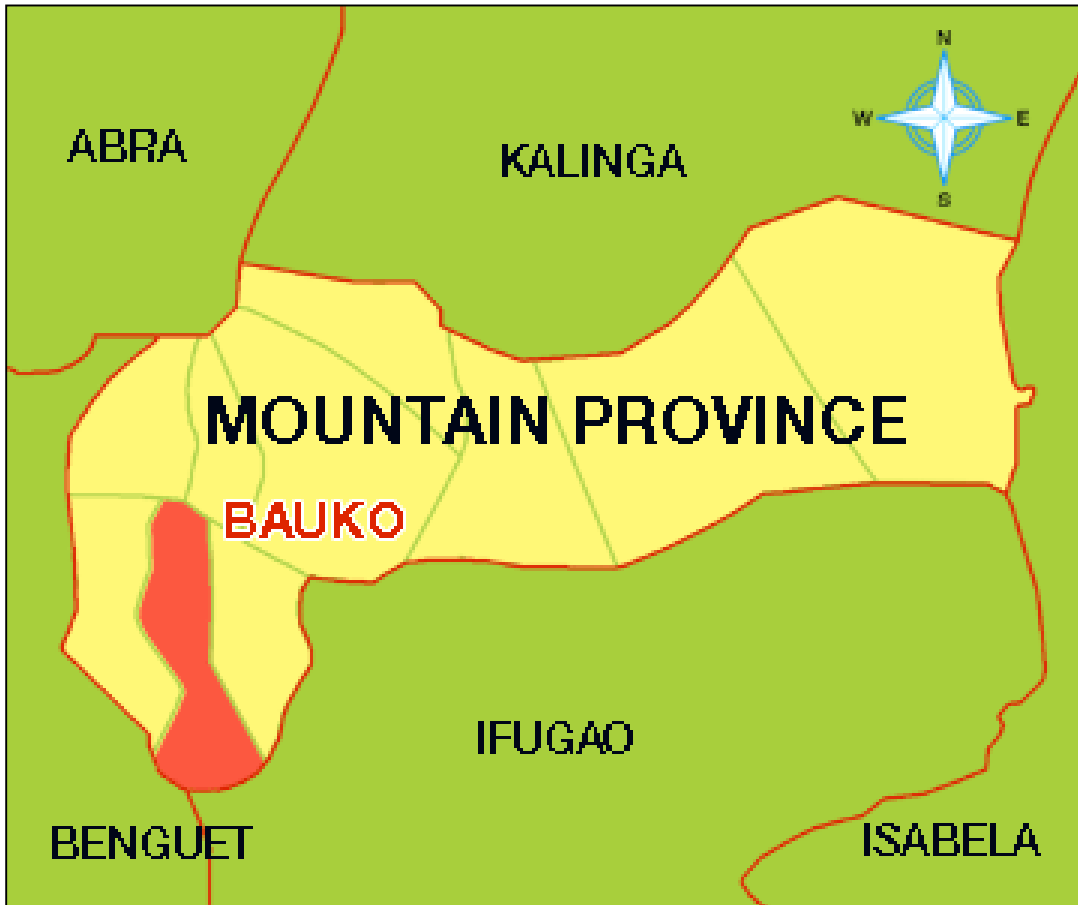


Figure 1. Map of Mountain Province showing the locale of the study

Respondents of the Study

There were four key informants interviewed about the practice of *Kenta*. They were Marcos Kimmakim, 81 years old; Onelia Calapyaw, 81 years old; Catalina Bayen Tibanban, 80 years old; and Patrick Dawey, 75 years old. They were chosen through purposive sampling with the criteria: they should have ages ranging from 60 and above; they should be well informed of the *Kenta* practice; and they should be a resident of the target area of study.

Further, 20 parent-respondents specifically 10 mothers and 10 fathers also served as respondents of the study. They were chosen through purposive sampling with the criterion that they should have at least three children whom *Kenta* was done.

Data Collection

Data were collected through key informant interview and interview schedule. Questions were translated to Kankana-ey which is the local dialect of the area for better understanding and communication.

Data Gathered

The data gathered were: the processes in practicing *Kenta*; the ways on how the respondents learned the practice; the values reflected in the practice; and the challenges faced in transferring the practice; and the current initiatives in to sustain the practice in the community.

Data Analysis

The data gathered was consolidated and tabulated using narrative form.



RESULTS AND DISCUSSION

Processes Involved in Kenta

During childbirth, there were three major rituals performed by the natives. These were *Kanibag*, *Kenta* and *Kasawa*.

Kanibag. Table 1 presents the characteristics of *Kanibag*. *Kanibag* was a ritual carried out by an elder with the parents and their newborn baby during the day of birth at the house of the family. If the delivery was during the night, *Kanibag* was done in the morning the next day. If it was in the hospital, *Kanibag* was done the day the mother and the infant get home.

This ritual was performed to stop the maternal bleeding of the mother who just gave birth. This purpose was termed by the natives as *matatyaang di maisiw*.

A match box-sized *etag* was cooked. This served as an offering to *Kabunian* while the *sapo* or *luwalo* (prayer) of *Kanibag* was said by an elder usually the grandparent. A sample prayer is shown in Table 2.

After the prayer, the placenta of the infant was buried by the elder in front of the family's house. It was believed that the baby will become shy and fearful if buried under the house or in a dark corner.

The newborn was given a bath with cold water. According to the respondents, this will build the baby's bravery and resistance to cold. On the other hand, after the day of giving birth, the mother was required to take a bath three times a day for at least five days to maintain her cleanliness.

From the day of the birth of the infant, the parents were prohibited to work such as cutting trees, building stone walls, going to wake and carrying a dead person. Also,



they were not allowed to travel. Doing these may cause the child to be sickly and even die.

This corroborates with the beliefs of Eastern Mountain Province presented by the book of Scott (1998) that the parents of newborn child are restricted to rolling anything or falling trees, crossing freshets or whip chickens to death, cutting a pig's throat and building stone walls until the child's teeth have grown or the child can walk. If they do anything of these is believed to suffer in the future.

Table 1. Characteristics of *Kanibag*

| RITUAL | PEOPLE INVOLVED | MATER-IALS | PRAYER | SETTING | | SIGNIFI-CANCE |
|----------------|-------------------------------------|-------------|----------------------------|------------------|---------------------|---|
| | | | | TIME | PLACE | |
| <i>Kanibag</i> | The parents The newborn Elder | <i>Etag</i> | <i>Kanibag sapo/luwalo</i> | The day of birth | House of the family | <i>Matatyaang di maisiw</i> (stop the bleeding of the mother) |

Table 2. Sample prayer of *Kanibag* by Dawey

| KANKANA'AY VERSION | ENGLISH TRANSLATION |
|---|--|
| Nan Luwalon di Kanibag Tannay binmala ka ay aket/akay et mayat ta makipangan ka isnan belan di daga. Makiragsak kasnan kad-an di matago tannay binmala ka. Et nu sinossa ay kankanen inam adim ilawa tannay ay sapoen tako nan kanibag. Et sinossa ay id idwat das kanen inam, ilangtom ta isiken mo. Adikan managsakit tannay kanibagen tako nan manganan inam. Et uray saka yo en manpaspasyar et uray intoy ay-ayen yo adiyam ilawa tannay ay makanibag nan balisaang mo. Et sapay koma en Apo ta sumardeng nan doy manbalbal ay daraisnan babae ay kaaan-anak. | The Prayer in <i>Kanibag</i> It is good that you were born baby boy/girl so you can eat with the people here on earth. Have joy with the people because you were born. Whatever your mother eats, it won't harm you because we do the <i>kanibag</i> for you. Whatever food they give to your mother, it will make you grow healthy. Don't be sickly because we do the <i>kanibag</i> to your mother's food. Wherever you go, nothing will harm you because <i>kanibag</i> is done for your birth. And so we pray to God that the bleeding your mother will stop. |



From the day a baby was born, relatives and friends from the community and from other places who wished to visit and congratulate the mother and the baby brought gifts that were in cash or in kind such as rice put in a rattan-made container called as *kamuwan*, vegetables, and clothing. These gifts were termed by the natives as *ngino*. The giving of gifts usually lasts for a month.

Kenta. Table 3 presents the characteristics of *Kenta*. After three days from the birth of the baby, *Kenta* was performed. This was otherwise called as *gobgobbaw* by the natives.

Before the *Kenta*, nearby relatives and friends of the host family were informed that *Kenta* for the infant will be performed and so they were invited. This included an elder who will conduct the *sapo* or *luwalo* (prayer).

From 8:00 – 10:00 o'clock in the morning, the elders and adults butchered a *singsinggi* (5 months old chicken) and cooked with *etag*. The *singsinggi* and the rising of the sun in *Kenta* represent good growth for the newborn infant.

After cooking, a bowl of the cooked chicken with *etag*, rice and rice wine were displayed in front of the elder who will do the *sapo* or *luwalo* of *Kenta*. A sample prayer is shown in Table 4. After the praying, the family and the visitors ate. The chicken meat with *etag* was primarily served to the family members and to the elders. Additional foods such as salad, pancit, pork adobo, etc. were prepared for the visitors and friends.

Kenta was performed for the infant's good health and future and generally for the infant to grow up in an ideal way. This ritual also serves as a proper introduction and welcoming to and of the relatives and friends of the family and to the community as a whole.



Table 3. Characteristics of *Kenta*

| RITUAL | PEOPLE INVOLVED | MATERIALS | PRAYER | SETTING | | SIGNIFICANCE |
|--------------|-----------------------|--|---------------------------|-------------------------------------|---------------------|---|
| | | | | TIME | PLACE | |
| <i>Kenta</i> | The parents | <i>singsinggi</i> (5 months old chicken) | <i>Kenta sapo /luwalo</i> | The 3 rd day after birth | House of the family | For good health and future of the child |
| | The newborn | <i>Etag</i> | | | | For the child to grow up in an ideal way |
| | Elder | Rice | | 8:00 – 10:00A | | |
| | Relatives and friends | Rice wine Additional food (salad, pancit, pork adobo, etc.) | | M | | Proper introduction of and welcoming the baby |

Table 4. Sample prayer in *Kenta* by Dawey

| KANKANA-EY VERSION | ENGLISH TRANSLATION |
|--|---|
| Nan Luwalon di <i>Kenta/Gobgobbaw</i> | The Prayer in <i>Kenta /Gobgobbaw</i> |
| Sika ay apo ay kabalbala, nay ay inalak nan manok ya etag ay pangidawatak ken apo. Et sika ay engnga et adi kan managsakit. Et inagew nan ikkam ay masiken. Napigsa kas eng-enggana tannay makentaan nan ngilin nan sika ay ubing. | For you, grandchild, who was just born, I got a chicken and <i>etag</i> which I will offer to God, so that you will not become sickly as you grow. Every day, you will grow. You will always be strong because we did <i>kenta</i> for you to rest on your first days and stay here in your home. |

Kasawa or *Dukpos*. Table 5 shows the characteristics of *Kasawa* or *Dukpos*.

Kasawa was performed when the navel cord falls off from the baby or usually after eleven days from birth. It was also done in the house of the family with their relatives and friends who were informed and invited prior the ritual.



This ritual was done anytime between 8:00 to 10:00 o'clock in the morning. A *dumalaga* (1 year old chicken) was butchered and cooked with *etag*. The time of performing has the same meaning as in *Kenta* while the *dumalaga* implies the good future of the baby. After cooking, a bowl of the chicken meat with *etag*, rice and rice wine was displayed in front of the elder. He now uttered the *sapo* or *luwalo* of *Kasawa*. A sample prayer is shown in Table 6. After, the people ate. Additional foods were also prepared for the visitors.

This ritual ended all the activities that were prohibited from the birth of the child to both the parents. The general welfare of the infant was also intended in the performance of *Kasawa*.

Table 5. Characteristics of *Kasawa* or *Dukpos*

| RITUAL | PEOPLE INVOLVED | MATERIALS | PRAYER | SETTING | | SIGNIFICANCE |
|---------------|--|---|---|--|---------------------|--|
| | | | | TIME | PLACE | |
| <i>Kasawa</i> | The parents The newborn Elder Relatives and friends | <i>Dumalaga</i> (1 year old chicken which did not yet lay eggs) <i>Etag</i> Additional food (salad, pancit, pork adobo, etc.) | <i>Kenta</i> <i>sapo</i> <i>/luwalo</i> | The 11 th day after birth 8:00 – 10:00A M | House of the family | To end the prohibition of some activities to the parents For good health and future of the child For good health and future of the child |



Table 6. Sample prayer in *Kasawa* by Dawey

| KANKANA-EY VERSION | ENGLISH TRANSLATION |
|---|--|
| <p data-bbox="298 321 617 352">Nan Luwalon di Kasawa</p> <p data-bbox="298 396 846 940">Apo Diyos, ilam kad datona ay sinpangabong. Tannay ay si lakay na kumpurmi nan ena man-ublaan, et mabalin kuma ay taytaynan lakay na daida. Adi isakit di engnga ay kabalbala. Et luwalo mi na ket nu sat taynan lakay na si duwa wenu tolo ay agew, adi men-im-imon nan engnga ay dakayet napigsa tay en man-anap siya is pakilagbu-ana. Kaman abe isnan kaan-anak ay babai, mabalin ay man-ubla. Man-ubla ay man-uto is kanen ya kumpurmi sisa ai ublaenas manganan da. Et siya din nan maidawat para en dakayo ay menpamilya tay maid teken si pandawatan mu baken si Apo Diyos.</p> | <p data-bbox="870 321 1156 352">The Prayer in <i>Kasawa</i></p> <p data-bbox="870 396 1419 903">Almighty God, look over this family because the husband goes anywhere for work so let it be that he will leave them safely. Don't let the newly born child get sick for his absence. We pray that if the husband will leave for two or three days, the child will not be jealous. The baby will not get sick, instead be strong for his/her father went to look for a job. So with the mother, let her be able to work. let her be strong to cook their food and do anything that will give them food. These all we pray for this family for no one else whom we could ask for, other than the Almighty God.</p> |



According to the key-informants, the prayers for the three rituals differ from each other and Kimmakim added that the prayers also vary between the pagans and the Christians. Moreover, Dawey said that both pagans and Christians pray to the same and only one God but the only difference is that the prayers said by Christians are just shorten verses of the lengthy original prayer or the *sapo* of the pagans. The Christians locally termed their prayers as *luwalo*.

Ways on How the Respondents Learned *Kenta*

According to the key-informants, in transfer of *Kenta* from generation to generation focusses on the young parents. Dawey said that though they let the youth listen and join the ritual, they believe that youth were not yet capable of understanding the relevance and consequences of the said practice since they are not yet experienced and they do not have the responsibility therefore it was not yet their time to comprehend. He added that this idea has evolved ever since their youth age until today.

Storytelling. All of the parent-respondents identified that storytelling was the strategy in passing down *Kenta* to the young generation. Kimmakim said that their various cultural practices were discussed in the *Dap-ay*. *Dap-ay* used to be a house where unmarried men get together and sleep but was now known as where the men of any age get together usually in the morning and late afternoon. This was a form of their socialization in the area. It was where men discuss current issues nationally or locally such as politics, economic situations, new ordinances, and their cultures. Accordingly, in discussing of



cultures, the elders usually explain the relevance of the practices and also the consequences of not observing to such practices and to the beliefs involved.

Tibanban added that *Kenta* and other cultural practices were also discussed after the actual performance especially to where the visitors and young people get together and usually if someone asks about it. This was to inform the visitors about the practice including the consequences if not followed which leads to advising the youth.

Actual Experience. All the parent-respondents had performed *Kenta* to their children. According to them, they have practiced *Kenta* because of the mandate and convincing of their parents or grandparents. One of them said that they practice *Kenta* because they feel somewhat responsible and pressured because the practice was traditional and therefore they should observe it. Anyway, he shared that it was how he realized what really *Kenta* is for. He said that *Kenta* was not just a practice but it is meant for the family's welfare as a whole.

According to the key-informants they really have the responsibility to pass their practices to their children. Part of their ways to pass, according to Kimmakim, was to mandate the young parents to perform such practices like *Kenta*. He said that this was the most effective way to pass down their culture because the young parents learn these through actual experiences.

Tibanban said that in *Kenta*, the mandating of folks usually happened especially if the newborn was the first child of the young couple for the reason that they were not yet experienced. She explained that the direction of the older parents during the birth of the young couple's first baby establishes to them the idea that they have to perform *Kenta* for



their next children. However, the folks keep on reminding the parents every after birth of a child to practice *Kenta*.

Elder's prayer during the ritual. As presented earlier, *Kenta* was done for the welfare of an infant. According to eleven of the parent-respondents, this purpose was best realized in the prayers uttered by the elders who do the *sapo/luwalo* of the said ritual. One of them added that she have learned the purpose of *Kenta* while listening to the prayers during a performance she attended before she had a child.

According to Dawey, any ritual has its own prayers. He said these prayers were very important because it is how the purpose of a certain ritual is said to Kabunian. Moreover, he affirmed what was said by the parent-respondent that through attentive listening to the prayers during the practice of a ritual, the listener will realize the significance of the ritual. He added that repeated and intent listening will make the listener memorize the prayers as this was how he was able to administer *Kenta* for his grandchildren.

Observation. According to ten of the parent-respondents, attending rituals gave them the chance to observe and learned what were done. According to them, as they help the elder in administering *Kenta*, they get used to the steps like slicing the chicken meat and *etag*.

This was affirmed by Kimmakim. He said that to teach the adults, the elder administering *Kenta* let them do tasks such as the slicing of chicken meat and *etag*, separating the offering and serving food. In slicing the chicken meat and *etag*, the elder do it first while saying “*Kagtona san ikkan yo* (This is the way you do it).” Also, while an adult separates a bowl of cooked chicken meat with *langeb*, rice and rice wine for offering,



the elder assists and say, “*Mabalin ulay egay napno si usto san malukong* (It is okay even if the bowl is not full).”

Values Reflected in the Practice of *Kenta*

According to Kimmakim, many values were reflected in the practice of *Kenta*. Some are obvious while many were implicit. He said that these values were best realized by an individual if he or she joins in the actual performance.

Unity. This was identified by all the respondents. According to Kimmakim, unity was the main and obvious value reflected in the practice of *Kenta*. This was affirmed ten of the parent-respondents when they said that the participation in *Kenta* was open to anyone. Calapyaw explained that though nearby friends were not really required to attend the ritual, these relatives have already their initiative to join. She added that the said ritual creates a feeling of oneness among the relatives and friends of the family of the newborn baby with their joy that they have a new member. It serves as a reunion and bonding moment of the family from the father and mother side of the infant and also with their *kailyan*.

Moreover, Kimmakim added that the practice of *Kenta* is a given chance to share stories of their lives especially how their clan survived. Furthermore, all the respondents claimed that they have never encountered conflicts during performances of *Kenta* that they have attended.

This statement is supported by Wright (2010) in her article Filipino Cultural Values which says that many Filipino cultural values reflect the desire to be together as a group like *pakikisama*. This is the ability to get along in a group, and to enjoy camaraderie and



togetherness. One who understands *pakikisama* will yield to group opinion and sacrifice individual welfare for group welfare.

Respect. According to all the parent-respondents, respect was also observed in the practice of *Kenta*. Nine of them said that respect was especially reflected by the way how the elders are treated during the ritual. As said by the key-informants, this was obviously emphasized in calling them *apong* or *lolo/lola* by the young people while those younger than them are called auntie/uncle or *manang/manong* by the youth and children. Also, seven of the parent-respondents said that the elders were prioritized and given seats where they can feel comfortable.

As shared by one of the parent-respondents, the elders were the first to be informed and called when *Kenta* is to be done. They let the elders to administer the ritual. He added that that this was another form of showing respect to the elders because through this they were recognized to be more knowledgeable and experienced.

Moreover, according to five of the parent-respondents, another way of respecting the elders was shown in the attentive listening of younger people when an elder talks. In addition, according to Tibanban, when the elders were having conversation, the younger people do not interrupt nor join unless he/she was permitted to.

Helpfulness. According to seventeen of the parent-respondents, being helpful of the community people was also reflected in the practice of *Kenta*. Five of them said that the presence of their relatives and friends during the practice was already a great help to the family. Aside from sharing with the joy of the family, their presence also showed that they support them to be a strong family.



Helpfulness in *Kenta* was affirmed by the elders when they said that administering *Kenta* was not just because of their responsibility but at the same time also to help the family. Dawey said that their *sapo* or *luwalo* was of great impact in the provision of good health and future of the newborn child and of the whole family.

Furthermore, as explained seventeen of the parent-respondents, women including the youth helped each other in preparing and cooking food for the visitors as well as washing the dishes used.

Responsibility. According to ten of the parent-respondents, it was their responsibility as parents to do *Kenta* for their baby. According to the one of them, the practice of *Kenta* was challenge to them as parents to prove their being responsible to their child. He related that aside from the activities prohibited to the parents, they will have to conform to the practices and beliefs of their community such as *Kenta* willing all what were good for their child.

It was also explained by Tibanban and Kimmakim that it was the responsibility of the elders and adult relatives and friends to give advices on good parenting during the practice of *Kenta*. This was done especially for the parents who just had their first baby.

Moreover, Dawey claimed that as elders, it was also their responsibility to administer and do the *sapo/luwalo* of the rituals. He said that the duty was passed to them by their ancestors and now was their time to initiate. “*Nu adi mi alaen nan Kenta, et nu pay et wada lawa maikkan isnan engnga* (If we do not perform *Kenta*, we are afraid that something bad might happen to the infant),” he said.

Hospitality. According to eleven of the parent-respondents, hospitality was also viewed in the practice of *Kenta*. According to them, during the first weeks of a baby, the



family was always busy entertaining visitors. As a host, they always prepared foods to offer to their guests. Kimmakim added that all performance of *Kenta* he attended, the host families were very cordial to him and to every visitor. “*Sumawangak et wada nan ina wenu si lakay na ay mangabet dat kanan en “Mayat tanay inmali kayo ay apong”*. *Dat pay mangpasgep ed abong da* (When I arrive at the house of the host, the mother or the father will meet me and greets me “It is good that you came)”, he shared.

One of the parents shared that though sometimes the family also feel tire in facing visitors, their kindness, generosity and being friendly to the visitors will never fade. Another parent-respondent added that the visiting and giving of gifts showed the relatives’ and friends’ love and warm welcome to the newborn as part of their race.

Generosity. This was identified by Kimmakim and fifteen of the parent-respondents. Kimmakim related what was discussed earlier that relatives and friends who visit the infant brought gifts to the newly born. He said that these gifts were never asked for. Also as added by the fifteen parent-respondents, the quantity or quality of the gifts depended on how many or how much the giver willingly shares. He said, “*Indawat nan Apo Diyos nan muyang ya nana pit mi isunga ibinglay mi ay nan parabor en siyana ta wada idakdake na*. (God gave us the child and also our harvest so we share the blessings for his growth).”

Love of culture. As said by Kimmakim, a family who practiced *Kenta* to their children showed that its members and visitors love and treasure their culture. This was affirmed by one of the parnt-respondents who said that mere practicing the ritual proves that one individual or family is not ashamed of his/her roots or culture.



Furthermore, Dawey said that the elders administer *Kenta* not just because of responsibility but they also love and enjoy doing it. According to three of the parent-respondents, *Kenta* was practiced by previous generations and they believe that it was the reason why they have reached today's generation. Therefore, it should be kept.

Challenges in Transferring *Kenta*

According to the key-informants, the natives will never cease practicing *Kenta*. As explained by Kimmakim, nothing is bad in the said practice. Consequently, *Kenta* will never be lost because this is a part of their culture and they believe that it has significance to one's life.

New religious sectors. In the area, Anglican Church was the only established church. All respondents asserted that this church did not criticize the practice of *Kenta* and other cultural practices. Though, they admitted that this religious sect influenced some changes in the practice such as what was discussed earlier that the lengthy *sapo* in the rituals was changed by the Christians to *luwalo* was only shortened.

Kimmakim said that there is only one God whom the pagans and the Christians worship but with the entrance of new religious sectors in their community this thought was questioned.

He said, "*Umali da nan karismatic et aped da pay iadi nan nay da dati ay ik-ikkan di umili ay matago. Pag da pay kanan en datona et amag ay pinapagano. Kaman isnan maiadi isnan sin-asawa nu kabel-bela nan anak da et kanan da en maid pay di kinatet-ewana.* (The Charismatic sectors are entering and they prohibit the people from doing those old practices of living. They say that these are practices of Pagans. Those activities banned to a couple who had just a newly born, they say that these do not have any truth behind)."



Dawey added, “*Datona kanu ay aramid, kaneg nan Kenta, et baken umno ay amag di esa ay Kristiyano. Adi tako ammo tay baka et begew isna ay ibagbaga day an si mabangon et maid et nan sigud ay kultura sina Bagnen. Way ay duan et adi dumnge nan nay da mumuyang.* (These practices, according to the religious sectors, do not confirm to being a Christian beliefs. We do not know if because of this idea, the old practices here in Bagnen will vanish for the next days and the young people might even not listen to us).”

Migration. According to the parents-respondents, many of their *kailyan* moved out from their community. This was mostly due to employment and opportunities of better living offered in the urban areas where most of them transferred to.

Dawey said, “*Ado nan kumakkkaan isnan kad-an mi ay en makilagbo. Da pay itakin da nan anan-ak da isnan siyudad ay inmeyan da. Ammu tako met nan siyudad, nanlalaok san ipugao, memnlalaok san ug-ugali da pay kayet malilngling san dati ay ug-ugali. Sapay ed siyudad, siping nan ma-an-anap et wada da nan mangwani en gastos nan ug-ugali ay Kaman nan Kenta.* (Many are moving away from our community to find job. Afterwards, they take with them their children to the city where they settled. We know that in the city there are different people and there is a mixture of various cultures and ideas. Soon, the old practices (of the migrants) will be forgotten. Also, in the city, money is all that matters so there are those (migrants) who treat these cultural practices like Kenta as waste of money).”

Tibanban added, “*Sannay da kumakkaan, itakin danan anan-ak da ay mang-adal kuma isnan nay da ug-ugali mi. et nu umadawi da, adi da ett ay maitdoan tay maid pangilan da. Teken et nan mail-ila da et siye di nan ikkan da et.* (Those who are going away, from our community, they took with them their children who supposed to learn our cultural



practices. When they went away, they will never learn these because they will not be exposed to these practices but are exposed to other (cultures or practices) which they will learn and adapt).”

Intermarriage. The respondents also identified intermarriage as a challenge in transferring *Kenta*. As explained by one of the parent-respondents, this happens especially when the natives intermarry with those who are influenced with modern ideas and religious beliefs.

This was affirmed by Dawey when he shared the experience of his daughter who married a man who was raised in the city. According to him, his daughter tried to convince her husband to perform *Kenta* for their baby but he and his family opposed. They just convinced her to have the dedication or Christening of the baby in the church. Dawey concluded that her daughter took difficulty in practicing *Kenta* for her new family and may gradually lead her to forget the said practice. He added, “*Nu ennggay nalingling nan anak ko nan amag di Kenta ya san odom ay ug-ugali mi isnan kad-an lakay na, nan ay anan-ak na et adi da et ammu nan ug-ugali mi ay apong da.* (If my daughter finally forgets *kenta* and our other cultural practices while living with his husband, her children will be ignorant in the practices of their old folks).”

Education. According to nine of the respondents, education was one of the challenges in the adherence of young people to the cultural practices of their community.

All of the respondents agreed that education is important for their children’s future. However, the scientific ideas or modern ideas introduced in the school poses a threat in passing the practice of *Kenta* and other cultural practices. One of them said that in the school especially in the science subjects, their children learn to find for connections and



reasons. He added that maybe the elementary pupils do not think of the scientific explanations of the cultural practices and beliefs they were exposed to in their community. However, the high school students start to ask questions about the truthfulness of the beliefs. According to him, these young people do not usually ask their questions directly but it was just because they respect and they were afraid to be scolded especially by the elders. The parent-respondent related these to what his child told him once.

Kimmakim affirmed, “*Nan mumuyang ed wani, am-amed nan en men-iskwela is siyudad, natured da. Wada nan pammati da en ‘kita ko, patiko.’ Adida mamati enggana ay mapadas da. Kaman nan maiparit, nu ikkan da ket maid di lawa si maikkan, adi da et patiyen nan maiparit adey.* (The youth today, especially those who get to study in the city are adventurous. They have the idea of ‘to see is to believe.’ They do not believe until they experienced it. Like those that are prohibited, if they do these and nothing bad has happened, as it was believed to be the consequence, they will no longer believe in it).”

Moreover, Dawey shared his observation that there were those who finished their studies in the city that no longer engage themselves anymore to the cultural practices in their community.

Technological advancement. The emergence of various technologies in the community was also a challenge in continuing the practice of *Kenta* as identified by eleven of the parent-respondents.

According to them, the availability of modern technologies such as cell phones and computers in their community was helpful to them. However, these technologies took most of the time of the young people nowadays. They compared that during their younger days, their vacant times were spent in participating to the different cultural practices of their



community. One of the parents shared his observation that nowadays, the children and youth rather spend their time in watching television or movies or playing their favorite computer games instead of joining the practice of *Kenta*. He added that instead of thorough listening to the stories of the elders, young people wear their earphones.

This corroborates to the study of the book of Simon (2006) as cited by Nuval (2010) that native's use of cell phones, mp3's, computers, social networking systems and other modern gadgets are of great factor in the continuing disappearance of cultural practices. The utilization of these devices serves as channels of the transfer of western ideas that deteriorates people's values and culture alike.

According to Kimmakim, though intervention of modernization in the locality was non-stoppable ensuing to the change of everything, these changes bring back what are from the old times yet unconsciously to the people. An example he gave was the case of organic farming which now is widely campaigned. With this, he concluded that cultural practices will never totally vanish.

Current Initiative to Sustain Kenta in the Community

Narrative documentation. According to one of the parent-respondents, a written documentation of their various cultural practices gives them a permanent record of these practices. Though most of those who documented their practices are outsiders of their community, he said that the natives are cooperative enough to share what they know. He added that though the documentaries are usually published outside their community, their children who are able to study soon will learn and know about their cultural practices by reading these.



Moreover, a book compiling the indigenous practices of Bagnen like *Kenta* (Plate 1) was produced by some professionals from the area. This is entitled, “Indigenous Practices and Local Scenes Integrated in HeKaSi Through TV Assisted Lessons for Grade IV.” This was authored by Mrs. Beulah Baungot, Mrs. Benigna A. Bantasan and Mrs. Margarita S. Mapangdol through the School Improvement and Innovative Facility (SIIF) of the Third Elementary Education Project (TEEP) of the Department of Education (DepEd) with the assistance of World Bank of OECF of Japan. The book is written in Filipino. It serves as an additional reference of teachers in teaching HeKaSi subject aside from the books made by TEEP and DepEd.

The book was in softbound (Plate 2). It has 114 pages. It has Acknowledgement (Plate 3), *Paunang Salita* (Foreword) (Plate 4), *Mga Nilalaman* (Table of Contents) (Plate 5), *Banghay ng mga Aralin* (Outline of the Lessons) (Plate 6) at *Talasalitaan* (Glossary) (Plate 7). The book also has evaluation questions (Plate 9) every after one lesson. It has also drawn images (Plate 8) depicting some of the contents. Two copies of the book were



produced in 2000 and have been used in Bagnen Proper Elementary School since then until the time of the study.

Plate 1. The *Kenta* described in the book

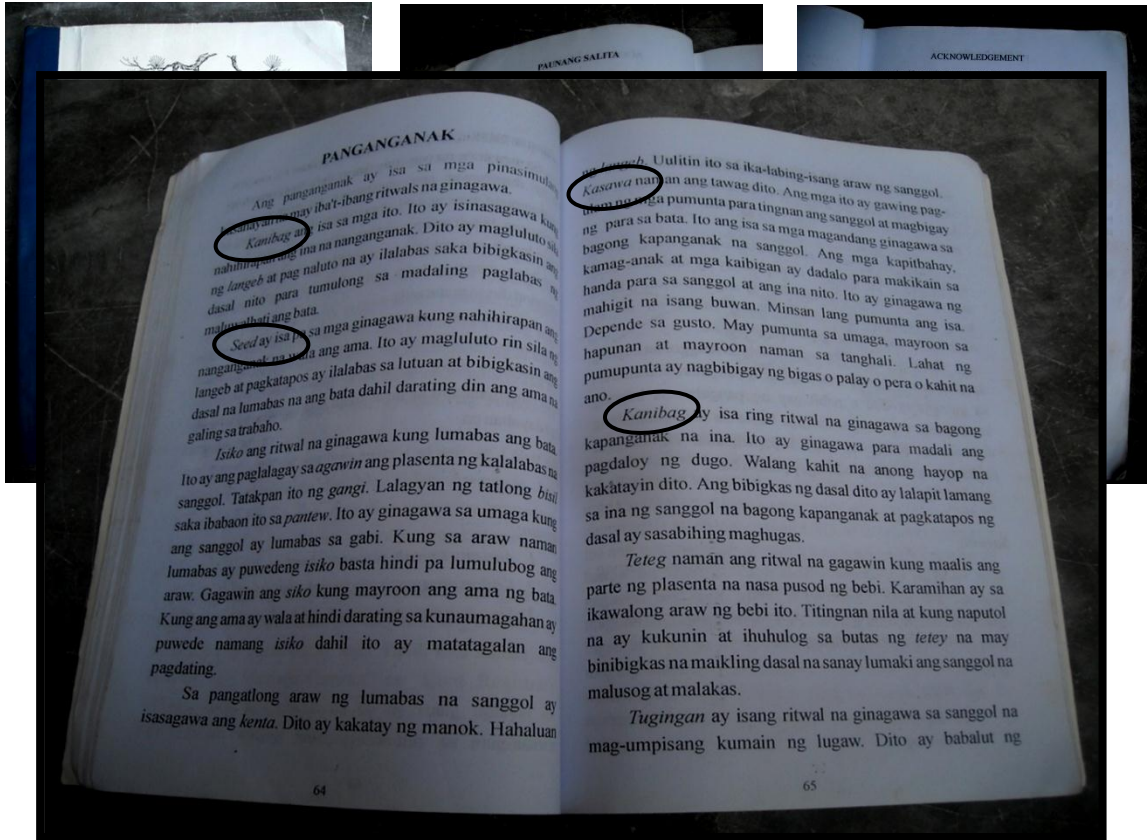


Plate 2. The book cover

Plate 3. Foreword

Plate 4. Acknowledgement

Plate 5. Table of contents

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Plate 6. Summary of the

BANGHAY ARLIN SA PANGANGANAK

1. Nasañ ang mga ginagawa sa oras ng panganganak?
2. apalawang kung paano nakakatulong ang kaugaliang rito sa panganganak?

II. Panganganak
Kagamitan: Alit

III. A. Pamtulang Kaalaman

1. Sino sa inyo ang may nakakabatang kapatid?
2. Nagkakatay ba ng manok kapag bagong panganganak?
3. Ano ang dimadala ng mga taong bumibisita sa bagong panganak na sanggo?

B. Paglalathala
Bukan ang aklat at basahin ang tungkol sa panganganak.

C. Pagtatalakay:

1. Anu-ano ang mga tinasagawa kung nahirapan ang ita na nanganganak?
2. Sabihin ang mga ritwal ng ginagawa sa panganganak?
3. Ano ang tawag sa paglalagay ng simulid sa pan ng batang matagal bago lumakad?

D. Paglalathala:

1. Anu-ano ang mga ginagawa sa oras ng panganganak?
2. Paano nakakatulong ang kaugaliang rito sa panganganak?

Plate 7. Glossary

TALAHULUGANAN

Adang - Pagkakatay ng dalawang baboy at isang manok sa babay ng mga magulang pakatapos na kinatay ang kinagising kaugaliang.

Aganid - ginagawa para ang nabiling dadag sa mga arisan ay hindi masawala hanggang sa maipamana sa mga anak.

Agwin - mainit na basket sa pinaglalagan ng ano mang bagay na madagay. Ito ay may tali na tinatala a baywang kung pupunta sa bukid.

Ap-apa - palatuntunan na ginagawa sa gabi ng sengas. Lilitwa ang tawag sa musika na binibigkas ng bawat isa dito.

Ar-ayag - pagtawag sa kaluluwa ng isang taong nawalan ang kaluluwa sa aling lugar na karambang ginantahan sa nakaraan.

Bakley - pinasasim na halo-halong mais o bigas, almango, buto, kabute, at iba pa. Ito ay ginagamit na parang bago-ong.

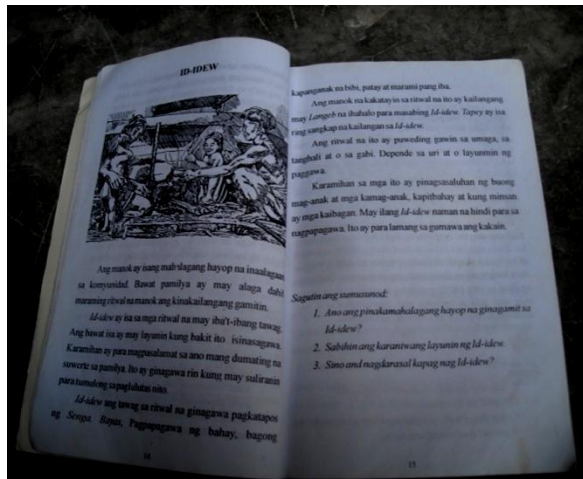
Baas - binibigkas na masasakit o masasamang salit laban sa isang kaaway o kagalit.

Begnas - ritwal na ginagawa sa Dap-ay bilang pasasalamat paglilinis ng komunidad. May sayaw dito.

Bekyang - ginagawa para aralan ang sakit na di kaya ng manggagamot.

Bika - itang na kawayan na nililinis at ginagamit na

Plate 8. A part of the book with images
Plate 9. Evaluation questions



Aside from the contents of the book, videos were also produced for some of the indigenous practices to facilitate learning to the pupils. Unfortunately, there was no video of *Kenta* produced.

During the time of the study, Mrs, Baungot was working on producing an English version of the book after which she plans to process the patenting of the book.

Furthermore, seven of the parent-respondents acknowledged the help of technology in transferring any of their cultural practices specifically the camera. According to them, it will preserve the culture for future generations. Accordingly, captured images during *Kenta* served as a link between an individual and his/her roots as these show his/her pasts.

According to one of the parents, though the pictures do not really show the processes or the steps during *Kenta*, when the child grew and asks what is in the pictures,



this will lead to storytelling about the practice when the picture was taken. Therefore, he or she is informed about the said practice.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted to document the practice of *Kenta* of Bagnen, Bauko, Mountain Province. Specifically, it aimed to identify the processes in practicing *Kenta*; identify how the respondents learned the practice; identify the values reflected in the practice; determine the challenges faced in transferring the practice; and identify current initiatives to sustain the practice in the community.

The data were gathered through key informant interview and interview schedule. Data gathering was conducted on December 2011- January 2012.

When a child is born, *Kenta* is performed. Just after birth, a ritual called *Kanibag* is performed. This is to stop the bleeding of the mother. *Etag* is offered to Kabunian or God while saying the prayer of the ritual.

Starting from the day of childbirth, some activities are taboo for the father and the mother. On the other hand, relatives and friends visits and offer their gifts to the infant.

The *Kenta/Gobgobbaw* is performed during the third day of a newborn baby around 8:00 – 10:00am. This is for an ideal growing of the baby. Friends and relatives get together at the house of the family. A *singsinggi* chicken and *etag* is offered to *Kabunian* or God while saying the prayer of the ritual.

On the eleventh day of the newborn, *Kanibag* is performed. This frees the parents from their prohibited activities. A *dumalaga* chicken is butchered with *etag* and offered to Kabunian or God while saying the prayer of the ritual.

The respondents learned the practice of *Kenta* through, storytelling of the elders, observation, elder's prayer during the practice, and actual experiences.



In the performance of *Kenta* many values are depicted. These are unity which is the major and obvious; respect shown by the younger people to the elders; helpfulness exposed by the relatives and friends of the family; responsibility of the parents to their child; hospitality and generosity of the family to their visitors and vice versa; and love of culture reflected by simply performing the practice.

On the other hand, there are great challenges faced by natives in transferring the practice of *Kenta* to the younger generations. Such challenges are the entry of new religious sectors, migration, intermarriage, education and technological advancement.

With this challenges, some professionals from the community did a narrative documentation of their cultural practices. This is entitled Indigenous Practices and Local Scenes Integrated in HeKaSi Through TV Assisted Lessons.

Conclusions

Based on the findings of the study, the following conclusions were drawn:

1. *Kenta* has three processes.
2. The Christian natives also practice *Kenta*.
3. *Kenta* plays a role in the community's peace and order and the development of the natives' social life.
4. The elders and old parents have a significant role in transferring *Kenta* to the young generation.
5. The adherence of young generation to the practice is crucial in the conservation of the practice.
6. The onset of modernization to the natives is the general challenge to the transferring of *Kenta*.



Recommendations

Based from the findings, the following are recommended:

1. The youth should be more active participating during the performance of *Kenta*.
2. Natives of Bagnen should conduct annual clan reunions for their relatives away from their homeland to recognize their roots and original cultural practices.
3. An audio-visual documentary of *Kenta* should be produced by concerned agencies or individuals for a complete reference about the practice.
4. Related studies focusing on the perceptions of the youth and other sectors of the community about *Kenta* may also be conducted.
5. Related study may also be conducted in other areas or municipality of Mountain Province and in the Cordillera.



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