

Maratabat among muslims essay



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Their practice of Marital is a mark of distinction which makes them unique among all other ethnic groups. Marital is equated with "hay" or shame, honor and dignity, rank, self-esteem or "moor-priori", reputation and "face". But Marital is more than any of these. There is no single word or phrase that can clearly define Marital, for the Marinara have surrounded it with many socio-psychological concepts of their own. It is directly proportional to a person's social rank. One social scientist views it as a blind, irrational pride of clan and tribe and a deep sense of personal honor and face.

The substance of Marital lies in the symbols, shared levels, images in the collective reputation, and in public morality of the Marinara. When positively directed, it gives them unity, strength, and Identity; it serves as a driving force in Marinara everyday life, be it Social, political, or economic. To some Marinara the practice of Marital is instinctive, but to others it is a learned cultural practice picked up by the children from elders; it is learned gradually through observation from the old Marinara. L. Historical Background Marital is a Marinara's term which means "family honor" or "family pride".

It is the core of all family value system in the Muslim dominated Philippines. The practice is very strongly felt in the Philippines (Trot Languorous (from Sulk) and Misdiagnosis (from Misguidance)). For those who do not know, the Philippines has three major islands called Luzon, Visayas and Mindanao. The former is the island inhabited by Muslims. Aside from the Marinara, Tagalog and Ilocos, the Bannan and the Lamas are also natives of the island. The Bannan are users of a traditional boat known as

Vivian. Marital could also mean, “ to die for one’s honor” and this would entail the protection of the family name.

Family rides usually originate from a member of one’s amply whose actions has dishonored one marinara, taught or immunization family. Killing follows and it continues from generation to generation. To stand up for one’s family name is a birth right of every Immunization, Marinara or Taught who comes from a royal family. It is a choice between death or a good family reputation. However dishonors the family must die—this is the psychology of marital among Muslim royal communities. Titular heads of royal families would impose control over their female members to ensure that their name is protected at all times.

This could result to an arranged marriage between a male and a female who were seen together in a very questionable location. Princesses must not always be seen in public for they are always a source of rumors. Marital in other words is a war wage against anyone who would destroy a Marinara, Immunization or Tug’s family honor. To die for one’s name is common in the preservation of a family’s marital. A. Definition Marital is derived from an Arab terms meaner rank, honor, status similar to the Spanish word amorphous meaning self-love of the self-esteem.

It is often equated with technological o Yuba(pride). It is directly proportional to one’s rank and an individual behavior is a peculiar manner and marital is a manifestation and a validation of his position in the hierarchy. Marital is a loanword from the Arabic language, and it is derived from the trilateral root (art). Hans Wear in a Dictionary of modern written Arabic gives the following

meanings for the various derivatives from the root. .. ; rutabaga degree, grade, level; rank, standing, station; class, quality?α} . Rutabaga Plα-©} marital step; a step like, elevation serving as a seat; . Errata Plα*5B» tartar Pl. -at order, arrangement, array; sequence? y ... Grade, degree, rank, class succession, make-up, setup; organization; preparation, arrangement, provision, Marietta arranged; organized, set up, regulated etc. ;... The form? sys ... Measure, step that actually concerns us in this paper is the form Marietta(t), which is a verbal noun form functioning as a noun of place. B. Marital and the Marinara Marital is a trait that is considered inborn to every Marinara. It implies hay (kayak) sensitivity to personal affront/criticism (mutuality).

The awakening of the ego (self- esteem/pride) which stirs the Marinara to act in a certain manner like when one belittles him or has done something against his honor or property. Some feel that Marathon Is Tales pepper Tanat Is usually practice Day less caudate counter parts occurs when traditional law requires blood vengeance, killing or revenge (kappa's or sap's, pageantry's). Marital involves pride, hay, honor, status, Position, sensitivity to criticism or personal affront like uttering saying bad words and easily provoked to anger.

The Marinara are traditional people whose rich cultural practices continue to perplex even social scientists. Their resistance to change is seen not only in their slow modernization process, but also their continued faithfulness to customs and beliefs. Their practice of the marital is a mark of distinction which makes them unique among all other ethnic groups. Marital is equated

with “ hay” or shame, honor and dignity, rank, self-esteem or “ moor-prior,” reputation and “ face. ” But marital is more than any of these.

There is no single word or phrase that can clearly define marital, for the Marinara have surrounded it with many socio- psychological concepts of their own. It is directly proportional to a person’s social rank. One social scientist views it as a blind, irrational pride of clan and tribe and a deep sense of personal honor and face. The substance of marital lies in the humbly, shared beliefs, images in the collective reputation, and in public morality of the Marinara. When positively directed, it gives them unity, strength, and identity; it serves as a driving force in Marinara everyday life, be it social, political, or economic.

To some Marinara the practice of marital is instinctive, but to others it is a learned cultural practice picked up by the children from the elders. One Marinara claimed that he never remembered being taught by his parent’s to do this or do that for it was expected of him, but rather he learned it gradually through observation from the old Marinara. To give a better understanding of the process, here is an illustrative case: The practice of marital does not bar a person with high educational attainment from killing another person once his marital has been transgressed.

There was one law practitioner who was compelled to kill the brother of his brother’s killer because of this. Vengeance for one’s sullied marital is one of the reasons why there are many army soldiers who have died in the Allan area, explained a lady informant. The soldiers were just so trusting that they did not know the fellow next to them was their enemy. They thought that

because they had not one anything (directly) to him, he was not involved.

But in Marinara society, once a member of the family is in trouble, all of the relatives are on his side to protect him.

Marinara who are enemies in Allan would temporarily forget their animosity and become friends especially when they are in a faraway place. There are several Marinara warring families in Allan who are close friends especially when they are in Manila. The common cause for this change of attitude is the necessity to group together when a Marinara is involved involve in some trouble. But a Marinara does not just kill a person without a reasonable cause. Insult or defamation could goad a person into killing another. Once this is inflicted on him, he is ready to face his enemy just to uphold his "dirtied marital. Trouble arising because of girls is a very common case. Even a wolf-whistle from a man could cause him trouble once a girl would inform her family of such things. This would set the scene for killing and counter-killing. Oftentimes, because of the desire to uphold their marital, a killing could cause a villous cycle Tort vendetta Ana counter-vendetta, one Tamely avenging tenant AT a relative until a solution is arrived at. This is where the dates play their role. Normally, marriage is one of the best solutions to the problem.

A daughter or a son of the erring party is married to the son or daughter of the other party. In this way, the series of killings would be stopped. The girl, however, may have no right of her own regarding the ceremony. In many instances, though the girl feels some resentment over the arrangement, she would finally coaxed into getting married, because it is only through her that the conflict would be settled. There are some rare cases, however, where the

girl would stand firm on her decision not to marry and would refuse to cohabit with her husband after the wedding ceremony.

In this case, the expenses incurred during the ceremony and the bride-price is returned to the groom's family. An outsider to Marinara society would be surprised to find out that to work as maids, which is very common especially among urbanize Christian groups, is unknown among the Marinara.

Household servitude among Marinara is not in accordance with the accepted mores of their society. Accordingly, financially hard-pressed individuals are prevented by well-to-do relatives from rendering household service in return for money, because it is the duty of the well-to-do relatives to extend help to their misfortune kin.

Another reason, perhaps, is the idea that working in another's house for money would, in some way, degrade an individual. This is especially true when the individual comes from a higher stratum in society. It is not surprising, therefore, that there are Marinara who are poor but acquire high education, especially in the field of medicine, engineering, and law. Some of them even study in prestigious universities in Manila. This is possible because relatives contribute to the cost of education of a member of their family who desires to study.

It only needs a little coaxing on the part of the individual concerned for there elates to chip in for his education. Every now and then, regular help would be given until that person finishes his degree. Another reason why relatives are willing to help other relatives to finance their education is the fact that extending help to these people is like an investment: financially, socially and

politically, their success means raising the family marital. It is not uncommon to hear some Marinara worry because a relative is getting married. Sometimes even a close friend would show this concern.

The explanation for this kind of attitude may be gleaned from the practice of marital. Occasions like these serve as a channel for a Marinara to assert his marital in the community. As such, the relative concerned is expected to contribute his share of the expenses during the ceremony. Actually, not only do these relatives extend their help on such occasions but indeed whenever the situation requires it. The Marinara's desire for larger family groupings works not only in the traditional context, but even in the modern legal political structure.

Having a large family would give one ten chance to run for an elective position in a modern legal political system because the more the followers, the better the chances of winning the race. This is achieved in the usually large Marinara family group that places importance not only on the consanguine relationship, but also on the final line as well. Through inter-marriage, a Marinara family could become a big political group that gives it the chance to wield political power and therefore dominate any political election. Relatives contribute not only their energy but also their wealth.

Furthermore, these bigwigs in local politics are also the leading social figures in the society. This is because they have the basic social economic roots that support their political careers on the local level. With economic and political influence in society, they are able to control the people, using them to advance their ambition, while the common people in turn receive help in the

form of employment. Employment is the most common way to help.

However is in power usually sees to it that most of his supporters, who are his relatives, get employed.

In fact, a Marinara would expect an administrator who is his relative, to have him employed, whenever this is possible, regardless of his qualifications for the Job. Extending help to an unfortunate relative in terms of employment is normal in Marinara society. This, after al, is part of the marital of the clan. C. Illustration of Marital At this point a collection of illustration of marital may be helpful to further clarify various aspects of the concept. Tomato Saber and Warring tell a long story about Sarong and Patrolman.

It begins in 1898 when Sarong offered Batsman's kin group by kissing the sister of Patrolman. The story ends in 1942 with the grandson of Sarong massacring the family of Batsman's grandson the story illustrates how difference in status ranking affect marital. There is no time limit in Marital: it can cross generation gaps. It also shows how the really clever defender of marital will find a way to revenge in such a manner that there can be no counter revenge. II. Areas Related to Marital A.

Law Law is the traditional value of Marital, as held by the Marinara, legalizes the law of revenges sanctioned by the Curran within certain limitations, and while revenge was legal under the traditional, pre-lilacs, communal system, it is illegal under the legal democratic system of the Republic of the Philippines. The matter of revenge thus illustrates the conflict that the Marinara find themselves in at present. Saber's marks in " Some

Observations on Marinara and Social and Cultural Transition” give a good general background to the problem. B.

Integration It has been intimated several times already that Marital affects Marinara attitude toward the Republic of the Philippines (at present still under martial law), which is a national, centralized government that has been superimposed on the traditional, multicultural, communal system AT political organization. In Tact Marathon Is a challenge to the government’s policy of national integration, and in threatens the unity of the nation. III.

Factor thetinflurnceMaratabat A. Psycho-Socio Religious- Economic

Something to do with socio religious economic and interpersonal relationship e. G. Kappa may indiscriminatingly the whole family/clan condoles in the our of bereavement they come one troop. ” Social status, wealth, loss of the face strengthens Marital. “ Social standing” (I. E. Wealth, profession, lineage (bangs) title (e. G. Sultan, Official, etc.) and Marinara beliefs, Practices, customs and traditional all influence Marital” Another factor also is the problem of the administration of Justice. And if all people think that they can be treated equally before the eyes of the law or if there s a strict enforcement of law, they will not pomegranate for they will refer this to the authority.

B. Socio- Cultural Everyone tries to do his/her best. The success of one is the success of all; the defeat of one, defeats of all; “ There will come a time when we’re no longer unique or closed culture. It is because of intermarriages. You can’t stop change”, reveals a Finance Officer. C. Political Political factor e. G. Leadership factors. During elections, Marinara contribute

or give full support to their candidates running for certain electoral positions in term of money, time, and efforts in campaigning.

And also like if not given importance, a clan member of friend will align with the opposing party. " Political power or position strengthens Marital. Family size- the bigger the size of the family; the more people will support you", maintains a Finance Director. D. Religious Religious factor e. G. Having separate mosque in every community. Fear of God tempers a Mortarboard's. Marital shows itself during fasting month example especially when not allowed to pray or to practice one's own faith or during fasting month someone serves food in a social gathering (this is an insult).

Violation of freedom to exercise religion or faith provokes negative marital.

E. Educational " Education serves to temper the Mortarboard's. So with Islamic beliefs and principles. In piccalilli (courting), media open nonagenarian society', observes a Finance Officer. Illiteracy is another factor that influences the expression of marital. The more educated a Marinara, the more tempered is his marital; the less educated, the more prone to irrational outbursts of marital. IV conceptual Framework AT Marietta A.

Components of Marital 1. A Question of Social Role and Status In Marinara society, the concept of one's social role, and which is often identified with the concept of one's honor and integrity, and it must be defended whenever it is questioned, challenged, attacked or debased. When it is threatened its defense becomes of paramount importance, more important than life itself, and when it is left undefended it is socially deemed to be lost or surrendered, resulting in the painful emotion of shame in the one who has lost it. 2.

Social Coercion In small rural societies or in primary group settings, the individual's activities are easily seen by the larger social group than just his family. The individual is quite openly exposed to observations and eventually his actions, if they include anything unusual or interesting, becomes the topic of local talk. The situation may give rise to popularity and may be the foundation for local legend. But as the talk may be favorable to the reputation of the subject, it could also be unfavorable, depending on the communal attitude.

It is indeed unfavorable gossip that is the constant and real concern among rural dwellers. Thus, gossip becomes an effective device of social erasure or coercion among them, that is, people in this setting are coerced into conformity by their fear of being talked about unfavorably. Rural societies or extended primary group communities are the common social settings of marital because there are the places where social pressure is most effectively exerted. B. Process of Marital Valuation 1 .

Display of Conformity to Social Expectation Here is the necessity for an acceptable overt reaction is presented as one of the main features of the reaction to an attack on one's social role or status of Display of Conformity to Social Expectation. And vengeance must be displayed for all to see, or generosity must be exhibited in the same fashion in a show of extravagance. A man who has no means to marry, once challenged, has to demonstrate that he can afford a marriage. A family with no means to make a cash donation for the construction of a mosque is compelled or pressured to do so.

A kinsman who becomes a beggar and threatens the honor of his family or kindred is publicly punished by his relatives to show the community that their honor has been held intact. These are the socially approved and accepted ways reacting toward attacks on one's Marital. . Society Evaluation of a Person's/ Group's Marital It is the society that monitors how a party meets the challenge, its final stage of Judgment is its conferment of honor upon the challenged party: if the displays generosity, if he avenges the death of his father, etc. He is acknowledged to have big marital, which is then conferred upon him by means of gossip or word of mouth. Those, however, who fail to meet the attack or challenge as expected, are said to have no marital.

Conclusion The concept of Marital is very important for an understanding of the Marinara people, some of the problems they face, and how they try to solve their problems. Marital of the Marinara may be Advantageous or disadvantageous in Marinara's life.

Based on the studied stories, this is advantageous if the Marital attitude causes advantages to a Marinara and if it helps to a Marinara's success. On the other hand, this is disadvantageous if this is misused and sometimes this leads to Rid. This Marital plays a big role in Marinara lives and that should be preserved because this serves as an identity of the Marinara. This Marital of the Marinara may be a violent or not a violent marital. It will be violent if it causes bad effects too Marinara such as when one has to kill violently and unreasonably just because of Marital.

And it is not violent if it has no bad effects such as when good results are obtained like in times of marriages, enthronement, and illness. The whole clan out of Marital provides financial and moral support.