

# DE LA SALLE UNIVERSITY

"COURTSHIP AND MARRIAGE FOLKWAYS OF BARRIO AMGANAD,  
BANAWE, IFUGAO, MOUNTAIN PROVINCE IN RELATION TO  
AGE, EDUCATION AND OCCUPATION"

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## CHAPTER V

## SUMMARY, CONCLUSIONS, RECOMMENDATIONS

The main objective of this study is to present the folkways related to courtship and marriage among the Ifugaos of Barrio Amganad, Banaue. Data was gathered thru an open-ended questionnaire and supplemented by semi-structured interviews by trained interviewers. Subjects (N = 233) were chosen thru random sampling with alternate samples and in accordance with the subjects' availability and their desire to give the necessary information needed. Secondly, this paper attempts to find out the relationship of three variables, namely age, education and occupation to the Ifugaos' courtship and marriage folkways. Based on the descriptive study, a total of 17 questions: 9 questions for courtship folkways and 8 questions for marriage folkways, were fitted into an interview schedule (Block B). The questionnaire also contained demographic questions on ages, education and nature of occupation. The traditionalism (non-adherence or non-conformity to traditional folkways) are correlated with the factors of age, educational attainment, and occupation. Thus this paper assumes that (1) the older



the person, the more traditional he is in courtship and marriage folkways; (2) the more educated a person, the less traditional he is in courtship and marriage folkways, and (3) couples where husbands are engaged in farming are more traditional in courtship and marriage than couples whose husbands are engaged in non-farming occupation.

Courtship scores were analyzed by individuals in as much as the couples did not have the same courtship experience. Marriage scores, however, were analyzed by mean scores of couples, because both couples have similar married experiences. Moreover, the husband's occupation and highest educational attainment were considered for the factors on occupation and education.

Results reveal that the relationship between age and courtship folkways is positive yet relatively low, while age and marriage practices are negatively correlated.

Analyzing further the factor of age, one-way analysis of variance was used. The group was divided into three age groups (below 31 years old, 31-45 years old, and 46 years old and above). It was concluded that the differences between the means of the three groups do not vary significantly, thus, the old group was found to be as traditional as the young and middle-aged groups.

On the factor on education, the computed Pearson  $r$  revealed that educational attainment of either husband or





wife was negatively correlated, hence, there exists a converse relationship between the variables of education of courtship and marriage practices.

Also, the factor on occupation was found to be unrelated to both courtship and marriage folkways. The T-test between two means was used to compare traditional courtship practices between males with farming occupations and males with non-farming occupations and also to compare the traditional marriage practices between males with farming occupations and males with non-farming occupations.

The results reveal no significant difference between the means of the courtship scores of non-farming males and the farming males. Similarly, no significant difference between means of the marriage scores of non-farming males and farming males. This could be attributed to the criteria of stratification of occupations notwithstanding that farming is the major occupation of Amganad Ifugaos.

### Conclusion

This paper described some of the Amganad Ifugao's traditional courtship and marriage practices and the people's adherence to or deviation from such traditional practices in relation to age, education and occupation.

The results of this paper revealed that age, education, and occupations are factors that are significant



but lowly and negatively related to the people's conformity with or adherence to courtship and marriage folkways. Differences between group means, while results had a significance level of .01, do not warrant significant deviations from these established folkways. The young, the more educated, and the non-farming group, while expected to deviate due to their openness to alternative practices did not show a good degree of deviation. The Amganad Ifugaos do seem to change lifestyles thru years and generations, as evidenced by the non-discarding or adherence to their own marriage and courtship practices. Urbanization and modernization may be a slow process, possibly due to geographical constraint, that is, the remote location of the place from the nearest modernization influence and, also, due to the strong attachment of the Ifugaos as a group to their established practices. While one or two of the selected practices showed a decline of adherence or popularity, it is still evident that as a group, they could maintain their uniqueness and authenticity of culture, thereby, leading to the preservation of the values and cultural heritage truly treasured. Both, young and old continue to manifest close family ties, respect for elders and religiousness. While parents expressed their openness of allowing their children to decide as regards to adherence to these folkways, yet,



they (parents) shall be truly pleased if their children will follow the same practices undergone by them (parents) during courtship-marriage stages.

This confirmed that the Ifugao's cultural practices remain intact, the same, untouched and practically uninfluenced by civilization or other change-bearing factors from the outside. It can be noted from the study that people tend to maintain their practices and may display some kind of resistance to change-bearing agents from outside, hence their deeply rooted culture may not change easily thereby bringing about a slow cultural revolution that may even run thru generations.

#### Recommendation

This study is expected to contribute to the invaluable reservoir of information and literature about Ifugao courtship and marriage practices. Simple as it may be, it might serve as a motivation and guide for other researchers to undertake further studies about other cultural folkways or practices other than courtship and marriage.

Based on the results of this study, the student-researcher recommends that:

1. A similar study involving other social groups be conducted to compare if results obtain in this study are of parallel degree.





2. A study of similar nature involving the same (Ifugao) cultural group be done on a wider and larger scale to determine the extent of internal commonalities and variations.
3. A comparative study on the degree of cultural adherence by groups that are geographically situated (e.g. various cultural groups of the Mountain Province).
4. An extensive study on the impact of modernization on the political system and ideology of the Ifugaos.
5. A comparative and analytical study on the impact of the various government programs on health and sanitation, population, and religious practices aimed at presenting a wholistic perspective of the country's modernization process.

