

**MARRIAGE PRACTICES OF THE *AMBALA* TRIBE OF AETAS  
IN DINALUPIHAN, BATAAN AND THEIR IMPLICATIONS  
FOR RELIGIOUS EDUCATION**

A Master's Thesis  
Presented to  
the Faculty of the  
College of Education Graduate Studies  
De La Salle University - Dasmariñas  
Dasmariñas, Cavite

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Education  
Major in Religious and Values Education

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May 2009

## ABSTRACT

Title: **MARRIAGE PRACTICES OF THE *AMBALA* TRIBE OF AETAS IN DINALUPIHAN, BATAAN AND THEIR IMPLICATIONS FOR RELIGIOUS EDUCATION**

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Degree: **Master of Arts in Education**

Major: **Religious and Values Education**

Date Completed: **May 2009**

This is an ethnographic study conducted in Dinalupihan, Bataan with the *Ambala* tribe of Aetas of Bayan-Bayanan and Tubu-Tubu. It describes the marriage practices of the *Ambala* tribe of Aetas before, during and after the marriage rite.

The major source of data came from individual interviews, focus group discussions, and limited participant-observations in the community. Other information gathered from school libraries such as De La Salle University-Manila, De La Salle University-Dasmariñas, La Salette University–Silang Campus, Divine Word Seminary, Tagaytay City, and Somascan Seminary, Lubao, Pampanga and Tagaytay City.

The conceptual framework shows the marriage practices of the *Ambala* tribe of Aetas before, during and after the marriage rite; it seeks confirmation if these indigenous marriage practices are still active up to this day. It shows also the factors that influence the change of Aetas' primitive

marriage practices. The respondents of the study were limited to elders, middle age, and youth/young, a total of 30 respondents.

Findings show that the indigenous marriage practices of the *Ambala* tribe of Aetas are gradually fading because of lack of importance on the part of the present generation of the *Ambala* tribe of Aetas. The study further reveals that the *Ambala* tribe of Aetas looks at Catholic marriage rite with greater importance, with deeper meaning and with much sense than their *hulambi*.

The study concludes that nobody from the present generation of the *Ambala* tribe of Aetas want to take the risk of the *hulambi* and the burden of *bandi*. Therefore, the study shows that the indigenous marriage practices of the *Ambala* tribe of Aetas are gradually banishing.

This study hereby recommends that the national and local government must help preserve the dying marriage tradition of the *Ambala* Aetas by creating agencies that will look into how the tradition and culture of indigenous people will be preserved. The local Catholic Church should include the inculturated paraliturgical and liturgical celebrations so that the Aetas may feel their importance and part of the Catholic Church. Moreover, the religious education program of the school should promote the beauty of marriage including the indigenous marriage practices, traditions and culture of the Aetas. Future researcher may take the same field of interest but with another tribe of Aetas so that different marriage practices of different Aeta tribes may be revealed and preserved.

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## LISTS OF ABRREVIATIONS

AG	–	Ad Gentes
CBCP	–	Catholic Bishops' Conference of the Philippines
CFC	–	Catechism for Filipino Catholics
CT	–	Catechesi Tradendae
EN	–	Evangelii Nuntiandi
GDC	–	General Directory for Catechesis
GS	–	Gaudium Et Spes
IPRA	–	Indigenous People Right Act
NCCA	–	National Commission for Culture and Arts
NCDP	–	National Catechetical Directory for the Philippines
NGO	–	Non-Governmental Organization
PCP II	–	Plenary Council of the Philippines II
SLT	–	Schools of Living Traditions

