

# The Impact of Cultural Traits on the Socio-Economic and Life Status of Residents in Famy, Laguna, Philippines

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**Abstract** – This study was conceptualized using descriptive-correlational research design consisting of 370 respondents which were classified as heads of the family among 20 barangays of Famy, Laguna, Philippines. It was hypothesized that the common cultural traits reflected in the area affect the socio-economic and life statuses of the residents. It also tried to figure out if there are significant differences among the extent of practicing different cultural traits of the respondents. Using descriptive and inferential statistics, it was found that residents have very high extent of regards in close family relationship by maintaining good communication and securing shelter. Likewise, heads of the family show high extent of valuing education of their children. In addition, high extent of practicing cultural values affects greatly respondent's educational status. Technology affects the members of the family to choose vocational instead of purely academics which was found to have a high impact to family's monthly income. Similarly, practicing different superstitious does not contribute to the educational status of the family. On the other hand, high extent of practicing beliefs can be resulted to low monthly family income. It was also proven that the higher the extent of practicing different cultural traits, the higher the performance of the residents in different activities. However, only social and religious activities are being affected by residents' belief which is also associated to the residents' high extent of practicing their beliefs.

**Keywords** – Cultural Traits, Socio-Economic, Family relationship

## INTRODUCTION

Low socio-economic status is one of the perennial issues across the globe. In the Famy, Laguna, Philippines, the functional relationship between cultural traits and socio-economic conditions is highly observable. There are lots of jobs and other opportunities that can be found in the municipality in terms of agriculture, industrial and business. However, despite of these, low income of families is very visible as reflected by some out of school children found in the street. Hence this study tries to relate the socio-economic status of the residents to their cultural traits.

Culture is a way of life of a group of people which can be transmitted from generation to generation. It has an impact on the lives of people living in a community sharing particular norms, values, language and beliefs. Culture in its broadest sense is cultivated behavior; this corresponds to the totality of a person's learned, accumulated experience which is socially transmitted through social learning. Many theorists believe that culture is an important shaper of man's personality. One of the general assumptions asserting the effect of

culture to personality is that people who are born and bred in the same culture share common personality traits. To this reason, culture affects many aspects on the lives of people. Cultural trait is the smallest unit of a culture. It exists and functions with the organization of other related traits. It is also conjectured that cultural trait may affect the personality and behaviour of a person belongs in a particular group. It has long been used as a unit of transmission that presumably reflect behavioral characteristics of the individuals or groups exhibiting the traits.

After they are transmitted, cultural traits serve as units of replication in that they can be modified as part of an individual's cultural repertoire through processes such as recombination, loss or partial alteration within an individual's mind [1]-[3].

People need new ideas, ways of doing things and a whole new way of approaching each other with much more empathy and understanding [1]. In the Philippines, the colorful and lively culture makes Filipino distinct [4]. Inside mixed society, Filipinos are difficult to identify. This is because Filipinos can adapt

easily to their new environment as a product of the mixed customs of the people who colonized them [5].

However, despite of this uniqueness, there were still some problems brought by the cultural traits of the Filipinos which until now are looking for exact solutions. In a specific instance, as reported by the Family Income and Expenditure Survey [6]-[7], the richest 20% of the population account for 53% of total national income while the bottom 20% get only 4.63 percent. The income of the richest 10% of households is 21 times that of the poorest 10 percent. This suggests that there is a need to study the roots causing this problem and the like by looking deeper into the perspective that cultural trait is playing a very significant role. One thing that can be associated to culture is the socio-economic status (SES). It is an economic and sociological combined total measure of a person's work experience and an individual's or family's economic and social position in relation to others, based on income, education and occupation. Socio-economic status is broken into three categories (high, middle, and low) [8]. When placing a family into these categories, income, education and occupation can be assessed.

The life status of the residents is classified into social activities, economic activities, educational activities and religious related practices. Social activities pertain to the everyday doings of the residents in the identified area. On the other hand, the economic activities are the work-related undertakings of the individuals in the setting. Educational activities are the educational routines of the residents. Finally, religious practices enumerated the list of religious gatherings present in the area. These activities were pre-identified based on the pre-survey conducted by the researchers.

With the cited ideas and observations this research is conceived with the hope of becoming basis for sustainable projects and program increase the economic status of the beneficiaries.

### Framework of the Study

This research is anchored on the socio-cultural theory of Lev Vygotsky [9] which described learning as a social process and the origination of human intelligence in society or culture. It also explained how individual mental functioning is related to cultural, institutional, and historical context; hence, the focus of the socio-cultural perspective is on the roles that participation in social interactions and culturally organized activities play in influencing psychological development.

It is also based on the Social and cultural theories which strive to explain how people relate to each other and/or the surrounding environment. Because people increasingly use technology to communicate with one another, the implication of social and cultural theories becomes more relevant in studying the impact of cultural traits on the socio-economic and life status of individuals. Technology needs to be designed in a way that supports this cooperative behavior [10].

Another relevant theory that guides the study is the Activity theory which describes relationships between a human and objects in the world. In studying the impacts of cultural traits and socio-economic status, it is necessary to emphasize on how people relate to each other and/or the surrounding environment and what is the relationship between people and their community. Thus, Social and Cultural Theories, as well as Activity theory served as the framework of the study.

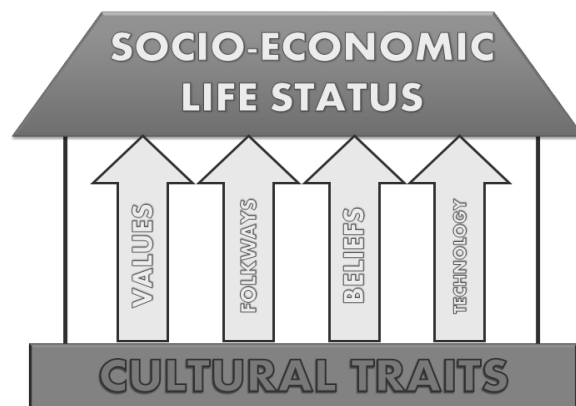


Figure 1. Conceptual Framework showing the interplay of the variables

### OBJECTIVES OF THE STUDY

This research was conducted to determine the impact of cultural traits to socio-economic and life status of the community residents in Laguna, Philippines. In particular, it tried to: (1) identify the extent of practice of different cultural traits of the respondents in terms of values; folkways; beliefs; and technology; (2) determine the socio-economic and life condition of the residents in the barangay with regards to: occupation; size of the family; educational attainment; monthly family income; other source of income; type of family; primary expense; source of water; type of toilet; and owner of the land and house; (3) explicate the life status of the residents using their social related activities; economic activities; educational activities; and religious related practices.

Additionally, this study attempted to (4) test the effect of cultural traits to socio-economic and life statuses of the residents in Famy, Laguna; (5) examine the significant differences among the extents of practicing different cultural traits; socio-economic and life status of the residents. Lastly, this study (6) spelled-out the Strengths, Weaknesses, Opportunities, and Threats in Famy, Laguna, Philippines using SWOT analysis.

## **METHODS**

This study utilized descriptive survey design of research. A descriptive study is one in which information is collected without changing the environment (i.e., nothing is manipulated). This design is found to be the suitable design to be utilized for it describes what is actually happening in the actual situation. Through survey, data gathered to measure the impact of cultural traits to the social and economic aspects of residents were described using appropriate descriptive and inferential tools.

Descriptive research is a study designed to depict the participants in an accurate way. More simply put, descriptive research is all about describing people who take part in the study. Moreover, a survey comes in different flavors, be it interviewing people face to face or handing out questionnaires to fill out. The main difference between surveys and observations is that in a survey, the researcher does not need to watch people; he asks them about themselves [11].

## **Respondents of the Study**

This study comprised 390 respondents which composed of the residents from 20 barangays of Famy, Laguna. Stratified sampling using proportional allocation was utilized as a sampling technique of the study. Based on the 2015 Philippine Standard Geographical Code, there are 15,021 people residing at Famy, Laguna in which Batuhan, Tunhac, and Bulihan are top three most populated barangays while Cuebang Bato, Minayutan, and Bacong-Sigsigan are the top three least populated barangays. Hence, using stratification considering proportionality among respondents, this research selected respondents based on the proportionality of the population. Meaning, more respondents were selected in densely populated areas. The respondents are selected based on how long they have been residing in the barangay. Five years above were used as basis in choosing the respondents since they already have the capability of giving the appropriate data for the study.

## **Research Instrument**

The main instrument used in this research was questionnaire checklist which consisted of four parts. The first part pertains to the demographic profile of the respondents consisting of all necessary data presented in the statement of the problem. The second part of the research instrument is the extent of practice of the different elements of culture which measure the extent of respondents' cultural traits. The third part consists of questions pertaining to sociological, economical and life status of the respondents. Last part of the questionnaire focuses on the strengths; weaknesses; opportunities; and threats (SWOT) of the barangay where the respondents belong.

After the approval of the research title, the researcher secured a copy of the total population of Famy based on the Philippine Standard Geographical Code. Then, the preparation of research proposal was done as well as the construction of research instrument to be used in conducting the research. Asking help for a research consultant was also done for the appropriateness of the research proposal and research instrument to be used. Afterwards, the presentation of proposal of the research proposal was done in front of the experts in the field. After incorporating all the constructive suggestions of the panel, the dry-run of the research instrument was done to test the validity as well as the reliability of the questions with Cronbach's Alpha value of 0.903 using Statistical Package for Social Sciences (SPSS) v.16. Upon approval, letter request to the Dean of the Graduate Studies and Applied Research was secured as well as letters to the Municipal Mayor, and barangay chairmen of Famy, Laguna. Subsequently, collection of data as well as tabulation, analysis, computation, interpretation, making conclusions were done. To ensure maximum ethical consideration the respondents were asked on their willingness to be the respondents. Respondents were also informed the significance of the study and ensured that their responses would be treated confidential.

## **Statistical Tools**

To attain the objectives of the study, different descriptive and inferential statistics were used such as weighted mean, frequency, percentage, rank, Chi-Square test of Independence, Spearman Rank-Order Correlation, Kruskal-Wallis H-Test, and One-way Analysis of Variance. Test statistics were measured at 5% level of significance

**RESULTS AND DISCUSSION**

As what can be seen from the table, in terms of practicing values, the residents of Famy, have very high extent of practicing close family relationship. The rudiments of ethical standards are already learned by the children at home [12]. Spiritual, moral and desirable social values are taught to them in simple ways so that they will have some ideas about what is right and what is wrong.

The spirit of courteousness is present among residents of Famy, Laguna as it is agreed upon by the respondents that they still calling their older brother or sister as ate or kuya. It is also worthy to note that even if giving service to the family of women and serenading are not being practiced nowadays, still couples are asking blessings and approval from their parents and relatives through symbolic meeting with the parents together with groom and bride to formally talk about marriage.

In general, the traditional folkways in the culture of Famy, Laguna are still being practiced today. However, there are some folkways that have vanished little by little. Human values and folkways change, though slowly and gradually. Some years ago, kissing in the movies was considered as taboo. Now, it is a common practice. Some years ago seldom if at all could one hear about a girl being pregnant before her wedding day. Now, premarital sex and pregnancy are becoming more and more common [13].

As shown in Table 1, consulting with quack doctors (Albulario) is the most practiced belief of the residents of which is verbally analyzed as high extent of practice.

On the other hand, residents did not agree that Friday 13<sup>th</sup> is a cursed day, hence; they are no longer practicing staying at home during this day. The result conforms to what Vega et al. (2006) mentioned that beliefs accept a proposition, statement, description of fact, etc. as true [13]. Acceptance uses criteria found in knowledge systems provided by external authorities rather than from personal, direct experience. Lastly, as to utilization of modern technology, finding shows that television is the most utilized appliance at home by the residents while utilization of computer, laptop, Ipad, and table ranked last.

Since, it is established that culture is dynamic [14], the implication of material culture in the past has already changed in the 21<sup>st</sup> century. However, people still value importance of communication and being connected with one another. Without communication or ability to communicate, each human being would be locked within a private world [15]. Communication

allows people to establish commonness with one another; senders and receivers can come together through a given message. Likewise, communication and being informed or connected is an indispensable mechanism by which human beings attain social goals.

Table 1. Extent of Practice of Different Cultural Traits of the Respondents in Terms of Values, Beliefs, Folkways and Technology

Cultural Traits	Indicators	VI	Rank
Values	1. The family remains intact and together.	VHE	First
	2. Patronizes product made from other countries.	LE	Last
	Overall	HE	
Folkways	1. Calling ate or kuya to the older sister or brother	VHP	First
	2. Serenade as sign love and courtship.	NP	Last
	Overall	HEP	
Beliefs	1. Consulting/treating with quack doctor.	HEP	First
	2. Stay at home during Friday 13 <sup>th</sup> .	MEP	Last
	Overall	LEU	
Technology	1. Television	VHEU	First
	2. Computer/Laptop/Tablet/I-Pod	NU	Last
	Overall	LEU	

*Legend: VI-Verbal Interpretation; VHE – Very High Extent; HE – High Extent; LE – Low Extent; VHP – Very High Extent of Practice; HEP – High Extent of Practice; MEP – Moderate Extent of Practice; NP – Not Practiced; VHEU – Very High Extent of Utilization; LEU – Low Extent of Utilization; NU – Not Utilized*

**Socio-Economic Status of the Residents**

Table 2 below reveals that 209 out of 354 or 59.040% of the family is consisting of 4-6 members while there are families who have 13-15 members. These families are those who belong to extended which consist of the couple, their children, and relatives. As to educational attainment of the respondents, it was found out that most of 30.833% of them are high school graduates while 21.389% finished only elementary level. These findings imply that high regards of family heads to educate their children is rooted from their educational status that they do not want their children to experience the same experienced that they have particularly in work due to low educational profile.

Table 2. Socio-Economic Status of the Residents

Indicators	Particulars	%	Rank
Size of the Family	4 to 6	59.04	First
	13 to 15	1.98	Last
Educational Attainment	High School	30.83	First
	Graduate Vocational	0.56	Last
Monthly Income of the Family (in Peso)	1,000 - 9,999	73.42	First
	40,000 – above	0.63	Last
Primary Source of Income	Agriculture (Farming)	39.13	First
	Handicraft	0.93	Last
Secondary Source of Income	Agriculture	29.27	First
	Servicing	4.88	Last
Type of Family	Nuclear	74.16	First
	Extended	25.84	Last
Rules of Residence	Patrilocal	38.14	First
	Ambilocal	3.95	Last
Decent System	Patrilineal	130.00	First
	Bilateral\Bilineal	57.00	Last
Pattern of Authority	Egalitarian	65.72	First
	Matriarchal	13.31	Last
Primary Expense	Foods	50.00	First
	Health	6.66	Last
Primary Source of Water	SIWADI	47.94	First
	Water Tank	0.88	Last
House Made of	Concrete	46.35	First
	Old Materials	1.69	Last
Water Drainage	Septic Tank	79.30	First
	Sewer	0.32	Last
Owner of the House	Personal Property	82.25	First
	Government	0.85	Last
Type of Toilet	Pour Flush	70.18	First
	None	1.51	Last
Owner of the Land the House is on	Personal Property	56.74	First
	Government	3.37	Last
Owned Vehicle	Motorcycle	46.60	First
	Truck	0.36	Last

Still in socio-economic status, majority of the residents were living at concrete and wooden house with septic tank and pour flush type of toilet. Likewise, majority of them belong to a nuclear type of family whose rules of residence is patrilocal with patrilineal descent system but have an egalitarian pattern of authority. Hence, the result contradicts the claim that matriarchal authority family type is very rare, and controversy exists about whether the balance of power actually rests with the wife in any known society [13]. Food and study were found as the primary and secondary expenses. Most of the families in Famy according to the findings rely on artesian well and water supply from SIWADI. It was also found out that

most of the residents owned already the house and lot where their house is build.

Table 3. Life Status of the Residents

Life Status	Indicators	VI	Rank
Social Activities	1. Taking Care of Children	HEP	First
	2. Reading of pocketbook/comics	NP	Last
	Overall	LEP	
Economic Activities	1. Planting of rice	MEP	First
	2. Weaving of mats/baskets	NP	Last
	Overall	LEP	
Education related practices	1. Giving school allowance to the children	HEP	First
	2. Looking for a tutor to teach the daughter/son to get high grades in school	NP	Last
	Overall	MEP	
Religious -Related Practices	1. Celebrates Christmas	VHEP	First
	2. Reading of "Pasyon"	LEP	Last
	Overall	MEP	

Table 3 shows the life status of the residents of Famy. It reveals that there is a high extent of practice of the residents in taking care of their children on the contrary; residents are not fun of playing reading pocketbooks and comics. In general, head of the families has low extent of practicing different social activities particularly in their barangays. This infers that family heads are busy persons that they do not find time to be engaged in different social gatherings such as the aforementioned. In terms of economic activities, it is observed that residents have moderate extent of practicing planting of rice while weaving of mats/baskets ranked last.

As to educational activities, heads of the family have high extent of practicing educational investment as it is found that they practice giving school allowance to the children with a high extent, family heads are the ones who also responsible in buying school materials most especially during class opening for their children. High extent of practice is also about ensuring that children go to school early among family head. On the contrary, family heads said that they do not look for a tutor to make their children's grade higher. Celebrating Christmas is found to have the highest mean value among other religious activities practiced by the residents of Famy in which it is verbally interpreted as very high extent which signifies that the residents value the essence of Christmas than any other religious activities/celebration on the other hand, reading of the

sacred Passion of Jesus Christ in a form of poem is observed to be least in rank.

Table 4. Effect of Cultural Traits to Socio-Economic Status of the Residents.

Socio-Economic Status	Cultural Traits			
	V	F	B	T
1. Size of the Family	NS	NS	NS	NS
2. Family Members who already finished College	NS	NS	NS	NS
3. Family Members who are currently studying College	S	NS	NS	NS
4. Family Members who already finished High School	NS	NS	NS	NS
5. Family Members who are currently studying High School	NS	NS	NS	NS
6. Family Members who already finished Elementary	NS	NS	NS	NS
7. Family Members who are currently studying Elementary	NS	NS	NS	NS
8. Family Members who already finished Vocational	S	NS	S	NS
9. Family Members who are currently studying Vocational	S	S	NS	S
10.No Formal Schooling	S	NS	NS	NS
11.Highest Educational Attainment	NS	NS	NS	S
12.Monthly Income	NS	NS	S	S
13.Primary Source of Income	S	NS	NS	NS
14.Secondary Source of Income	NS	NS	NS	NS
15.Types of Family	NS	NS	NS	NS
16.Rules of Residence	NS	NS	NS	NS
17.Descent System	NS	NS	NS	S
18.Pattern of Authority	NS	NS	NS	NS
19.Primary Expenses	NS	NS	NS	NS
20.Source of Water at Home	NS	S	S	S
21.House made of...	NS	NS	NS	S
22. Water Drainage	NS	NS	NS	NS
23.Ownership of the House	S	NS	NS	NS
24.Types of Toilet	NS	NS	NS	S
25.Ownership of the Land	S	NS	S	S
26.Owned Vehicles	NS	NS	NS	S

V-Values, F-Folkways, B-Beliefs, T-Technology; NS-Not Significant, S-Significant

Data presented in Table 4 show the significant effect of cultural traits to socio-economic status of the residents. It is shown that the high extent of cultural practices with respect to values, folkways, beliefs, and technology do not affect the size of the family of the

residents. Hence, regardless of high extent of practicing values, folkways, beliefs, and utilization of modern technology, residents can still have large or small size of family. These findings imply that when it comes to family matters; it is not the values, folkways, beliefs and technology that affect the decision of the residents. It is the decision coming from the family who really affects.

In terms of educational status of the family, values show large impact on family's educational attainment which infers that high extent of practicing cultural values among the residents affects greatly their educational status. In addition, correlation values view that the higher the extent of getting together in the family, the higher the possibility of having highly educated family members. Likewise, in terms of family members who are currently studying vocational, high extent of technology is found to have a significant relationship. This proves that technology affects the members of the family to choose vocational instead of purely academics.

Meanwhile, as to the effects of technology to family members' choice of education, high extent of values and folkways found to have concomitant positive effects as revealed by the positive r-values and p-values which are all less than 0.05. This means, that residents' high extent of practicing values and folkways have significant contribution to the residents' choice of vocational education. On the other hand, no significant relationship is found between high extent of practicing beliefs and the educational attainment of the family. This implies that whether they believe in different superstitious, this practice does not contribute to the educational status of the family.

Table 4 also shows that respondents' highest education attainment has a significant relationship to the high extent of utilization of technology which reveals that those who graduated in high school have low extent of utilization of technology while those who graduate in college have high extent of utilizing modern technology.

In terms of the effects of cultural traits to family monthly income, it is shown that high extent of practicing beliefs is resulting to low monthly family income implying that those who believe frequently in superstitious and are found to have low monthly income. This signifies that believing in superstitious has a negative impact to monthly income of the residents. On the contrary, high extent of utilization of modern technology shows positive effect to residents' monthly income which implies that the higher the

extent of utilization of technology, the higher the possibility that they will have high family income since there are lots of opportunities given using advanced technology.

High extent of values as reflected in the table is found to be significantly related to respondents' primary source of income which is agriculture (0.035).

Descent system is found to have significantly related to high extent of technology utilization among residents. In connection with this, the relationship existed showed that the family whose descent system is patrilineal has low extent of utilization of technology.

Table also shows that high extent of values has an effect to respondent's ownership of house and land where their houses are built. This connection implies that high extent of family relationship makes head of the family ensure that their family future is secured since it was already established that most of the respondents owned the house and land where their house is built. High extent of beliefs has a significant relationship with respondents' sources of water at home and ownership of the land with the p-values of 0.039 and 0.030 respectively. Lastly, high extent of technology has something to do with residents' socio-economic status particularly in family's source of water at home, house made of, types of toilet, ownership of land and vehicles.

Table 5. Effect of Cultural Traits to the Life Status of the Residents.

Life Status	V	F	B	T
Social Activities	0.009	0.029	0.011	0.000
Economic Activities	0.016	0.045	0.125	0.000
Educational Activities	0.004	0.019	0.509	0.000
Religious Activities	0.000	0.000	0.000	0.000

The significant effect of cultural traits to the life status of the residents as reflected in table 26 reveals that values folkways, and technology greatly affect every aspect of life of the respondents as revealed by the p-values which are all less than 0.05.

Correspondingly, all r-values are positive which signify that every aspect of cultural traits greatly influence the respondents' social, economic, educational, and religious activities. This further proves that the higher the extent of practicing different cultural traits, the higher the performance of the residents in different activities. However, only social and religious activities are being affected by residents' beliefs. This reveals that social interaction with other people and event every day routines of the residents are

being affected by their superstitious beliefs. Likewise, revealing by the p-value of 0.000, religious activities have high significant relationship. This insinuates that high extent of religious activities is associated to the residents' high extent of practicing their beliefs.

On the contrary, respondents' extent of practicing beliefs has no significant relationship to their economic and educational activities. This finding attests absence of connection between respondents' cultural beliefs to the high extent of their regards to education and economic endeavours. Although folkways are less likely to formalize by the society, still, it needs to be practiced for it has an impact to how people live. Folkways also play an importance role in shaping the daily behaviour of members of a culture [16].

Table 6. Differences among the Extent of Practice of Different Cultural Traits among Residents of the Barangays in Famy

Factor	Cultural Traits	H-Value	P-value	Difference
Barangays	Values	45.79	0.0009	Significant
	Folkways	62.94	0.0000	Significant
	Beliefs	35.58	0.0172	Significant
	Technology	74.09	0.0000	Significant

The results show that in terms of values, folkways, beliefs, and technology, highly significant differences exist. This indicates that each barangay has its own unique characteristic of practicing values, folkways, beliefs, and technology. This result supports the claim that the members of the society do not uniformly share its values. Values influence people's behavior and serve as criteria for evaluating the actions of others. The values, norms, and sanctions of a culture are often directly related [16].

In particular, with respect to practicing values, barangay in Poblacion has the highest extent of practicing values among other barangays. However, no significant difference exists among the extent of practicing values among the residents of different barangays except for the barangay where a lot of new faces were seen which found to have the least extent of practicing cultural values. This significant finding implies that the values which are being practiced in the community are almost the same; however, due to mixing of culture, there are some values that deviate from what has been practiced. As to practicing folkways, it is found that the extent of practicing folkways among residents of one of the barangays in Poblacion is significantly different from the extent of practicing folkways in barangay in far flung area and in

the barangay where a lot of new faces were reported. Considering extent of practicing beliefs, it is found out that those who live in upland areas have high extent of practicing their beliefs than those who live in the mainstream. Lastly, when it comes to utilization of modern technology, most of the residents living in the mainstream are found to have high extent of utilization of modern technology. However, there are some residents in upland barangays who found to have moderate extent of utilizing modern technology.

Table 7. Differences among the Socio-Economic Conditions of the Residents in different Barangays of Famy

Socio-Economic Status	p-Value	Remarks
1. Size of the Family	0.042	S
2. Family Members who already finished College	0.091	NS
3. Family Members who are currently studying College	0.006	S
4. Family Members who already finished High School	0.056	NS
5. Family Members who are currently studying High School	0.429	NS
6. Family Members who already finished Elementary	0.704	NS
7. Family Members who are currently studying Elementary	0.665	NS
8. Family Members who already finished Vocational	0.017	S
9. Family Members who are currently Studying Vocational	1.000	NS
10. No Formal Schooling	0.046	S
11. Highest Educational Attainment	<0.001	S
12. Monthly Income	0.012	S
13. Primary Source of Income	0.210	NS
14. Secondary Source of Income	0.047	S
15. Types of Family	0.594	NS
16. Rules of Residence	0.656	NS
17. Descent System	0.926	NS
18. Pattern of Authority	0.835	NS
19. Primary Expenses	0.079	NS
20. Source of Water at Home	<0.001	S
21. House made of...	<0.001	S
22. Water Drainage	0.178	NS
23. Owner of the House	<0.001	S
24. Types of Toilet	<0.001	S
25. Owner of the Land	<0.001	S
26. Owned Vehicles	<0.001	S

As it is shown in Table 7, size of the family in every barangays of Famy differs significantly (0.042). Likewise, significant difference is also seen among

number of family members who currently studying college (0.006), number of family members who have finished vocational (0.017), no formal schooling (0.046), monthly income (0.012), secondary source of income (0.047), source of water at home (<0.001), house made of (<0.001), types of toilet, ownership of house, land and vehicles (<0.001). In particular, when it comes to size of the family, the largest size is found in the upland barangays with an average number of 6-7 members per family in which at 2 among them are currently studying college or vocational courses. These findings implied that residents do not only rely of their ascribed status rather, they are making things to uplift their ways of living (achieved status) through studying.

Table 8. Differences among the Life Statuses of Residents in different Barangays of Famy

Factor	Life Status	P-value	Remarks
Barangay	Social Activities	0.0061	Significant
	Economic Activities	0.0002	Significant
	Educational Activities	0.0050	Significant
	Religious Activities	0.0000	Significant

Table 8 shows that significant differences among the life statuses of the residents in different barangays of Famy. As is reflected in the table, highly significant differences exist among the different activities of the residents in every barangays of Famy as revealed by the probability values of 0.0061, 0.0002, 0.0050, and 0.0000 for social, economic, education, and religious activities consecutively. This finding implies that the activities done in one barangay is different from the activities of the residents in other barangays.

In particular, when it comes to social activities, the highest extent of playing cards, and having conversations with neighbours during vacant time is seen among the residents in upland areas. However, this does not infer that residents in upland have high extent of negative social activities since it was previously found out that there is a low extent of performing social activities among the residents.

With respect to economic activities, it is found out that residents in the upland barangays have high extent of doing economic activities that those who live in the lowland barangays. In addition, as educational activities, it is found out those residents in barangay which can be found in the upland area, have higher regards to education than the residents of other barangays. Conversely, the least extent of doing



educational related practices were found in the barangay located in the literally far flung upland area. Lastly, as to religious activities, it is found that those residents residing near the churches have higher extent of religious activities than those who live far away from the church.

**SWOT Analysis of Famy, Laguna**

Table 9 presents the strengths, weaknesses, opportunities and threats among residents of Famy, Laguna. Based on the data provided in the table, residents, particularly heads of the family perceived their place as peaceful in which people are found be friendly, cooperative and have unity among each other. In addition, residents found themselves happy to the place where they currently live since they feel the smooth social relationship with their neighbours, and they live near their family.

Table 9. SWOT Analysis of Famy, Laguna

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> <li>• Peaceful</li> <li>• People are united</li> <li>• Friendly and cooperative neighbors</li> <li>• Good governance</li> <li>• Living near the family</li> <li>• Social sympathy</li> <li>• Smooth Social Relation</li> <li>• Clean and Green Environment</li> <li>• Free water</li> <li>• Fresh air</li> <li>• Beautiful sceneries</li> <li>• Rich in natural resources</li> <li>• Easy to find job for men (farming)</li> <li>• Farm to market roads</li> </ul>	<ul style="list-style-type: none"> <li>• Vices</li> <li>• Strife</li> <li>• Theft</li> <li>• Gossips</li> <li>• Lack of other source of income</li> <li>• Improper waste segregation</li> <li>• Lack of work opportunity for women</li> <li>• Out of School Youths</li> <li>• Water difficulties in upland areas</li> <li>• Seasonal jobs</li> <li>• Difficulty of transportation in upland areas</li> </ul>
OPPORTUNITY	THREATS
<ul style="list-style-type: none"> <li>• A lot of NGOs that are willing to extend assistance</li> <li>• Job Fair</li> <li>• Microfinance</li> </ul>	<ul style="list-style-type: none"> <li>• Flood</li> <li>• Land Conversion</li> </ul>

One of the most important aspects of social living is to have a clean and green environment. Based on the findings, residents found their environment as clean and green particularly those who live in upland barangay. Another important finding to note with is that there is water reservoir near their area specifically those who live in barangays Bulihan and Kataypuanan. In

addition, some of the respondents said that it is easy to find local job in their places. There is also a presence of NGO and Microfinance which lends money to the residents. In general, most of the opportunities in Famy can be found in their environment.

On the other hand, vices, strife and incidence of stealing are found to be the top 3 weaknesses of the barangays which is followed by gossips, lack of other source of income, improper waste segregation, and lack of work opportunity for women. Flood particularly those who live nearby river is frequently experienced by the residents and agricultural land which is converted into an industrial area are the threats identified by the residents.

**CONCLUSION**

The residents of Famy have very high extent of regards in close family relationship by maintaining good communication and securing their shelter. Likewise, heads of the family show high extent of valuing education of their children which is rooted from their educational status that they do not want their children to experience the same experienced that they have particularly in work due to low educational profile. In addition, high extent of practicing cultural values among the residents affects greatly their educational status. Technology affects the members of the family to choose vocational instead of purely academics which was found to have a high impact to family’s monthly income. It was also concluded that even though respondents believe in different superstitious, this practice does not contribute to the educational status of the family. On the other hand, it has a negative effect to family monthly income thus; high extent of practicing beliefs may result to low monthly family income. With respect to significant effect of cultural traits to the life status of the residents, it was proven that the higher the extent of practicing different cultural traits, the higher the performance of the residents in different activities. However, only social and religious activities are being affected by residents’ beliefs. This reveals that social interaction with other people and event every day routines of the residents are being affected by their superstitious beliefs. This insinuates that high extent of religious activities is associated to the residents’ high extent of practicing their beliefs. On the other hand, findings attested the absence of connection between respondents’ cultural beliefs to the high extent of their regards to education and economic endeavours.

In terms of significant differences among the

extents of practice of different cultural traits among residents, it was concluded that every resident in the area has its own unique characteristic of practicing values, folkways, beliefs, and technology. It was also concluded that those who live in upland areas have high extent of practicing their beliefs than those who live in the mainstream. As to the significant difference of socio-economic conditions of the residents in different barangays, size of the family, the largest size is found in the upland barangays with an average number of 6-7 members per family in which at 2 among them are currently studying college or vocational courses. Finally, it residents in the upland barangays have high extent of economic activities that those who live in the lowland barangays.

In the area of investigation, it was concluded that the Filipino traditional culture is still present but gradually diminishing. It was also concluded that there are lots of opportunities present that if given priority, would help residents increase their way of living. Finally, the weaknesses and threats identified in the SWOT analysis call for action as these hinder the sustainable livelihood development in the area. The result of the study agrees to the socio-cultural theories presented on how mental functioning is related to cultural, institutional and historical context. The present study is found related in the sense that socio-cultural aspects affect the way of living of the people. The activities/practices of the people are the results of their beliefs, social, economic, and cultural traits. The study focuses only on the impact of cultural traits on the socio-economic and life status of the residents in particular area in the Philippines where the traditional way of Filipino living is still evident. Though this study was able to bridge some gaps on the variables, results are limited to the area of the study. Hence, it is recommended to conduct parallel studies in wider range including other variables to further determine the impact of culture to the lives of the people.

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