

Chapter V

Religious Beliefs and Family Planning Behavior

One of the objectives of the present study is to ascertain whether the family planning behavior of the respondents is significantly influenced by their religious beliefs or by their demographic and socio-economic characteristics, or by their minority groups status consciousness. For this purpose, the following hypothesis are posited:

1. Among those who know and agree with the doctrines *on value of children* or *on abortion and sterilization*, there would be significantly more respondents who perceive influence on their family planning behavior than those who do not perceive any influence.

2. Among those who know and agree with the doctrines *on value of children* or *on abortion and sterilization*:

- a) Older respondents tend to perceive the influence of the doctrines on their family planning behavior more than the younger respondents;
- b) Respondents with higher education tend to perceive the influence of the doctrines on their family planning behavior more than those with lower education;
- c) Respondents who are currently working tend to perceive the influence of the doctrines on their family planning behavior more than those who are not currently working;
- d) Respondents with higher incomes tend to perceive the influence of the doctrines on their family planning behavior more than those with lower incomes; and
- e) Urban respondents tend to perceive the influence of the doctrines on their family planning behavior more than the rural respondents.

3. Among those who know and agree with the doctrines *on value of children or on abortion and sterilization*:
- a) Respondents who agree with the statement that Christians and Muslims are treated equally by the government tend to perceive the influence of the doctrines on their family planning behavior more than those who disagree with it;
 - b) Respondents who agree with the statement that Christians and Muslims are equally benefitted by the government projects in Mindanao tend to perceive the influence of the doctrines on their family planning behavior more than those who disagree with it; and
 - c) Respondents who agree with the statement that the government has no "genocidal" policy against the Muslims tend to perceive the influence of the doctrines on their family planning behavior more than those who disagree with it.

The discussion and analysis of findings include the level of knowledge of religious doctrines and the cognitive component of attitude in terms of agreement or disagreement, and the perceived influence of the doctrines on their family planning behavior which is classified into four major aspects: *delayed marriage, contraceptive use, child spacing, and limiting number of children.*

Ten islamic doctrines related to fertility were posed to the respondents to measure their level of knowledge and their attitude towards the doctrines and their perceived influence on family planning behavior. In order to undertake a more intensive analysis of data, the ten doctrines are grouped into two major clusters: (1) doctrines related to marriage; and (2) doctrines directly related to family planning.

A. KNOWLEDGE AND ATTITUDES TOWARD DOCTRINES

Doctrines Related to Marriage

In Islam, marriage is a religious duty of every Muslim (*doctrine on marriage*). The main purpose of marriage in Islam is to have children (*doctrine on value of children*). Moreover, for the Muslims, betrothal or marriage may take place at any age but final consummation must be delayed until both parties reach the age of puberty (*doctrine on age at marriage*).

However, according to Islam, temporary celibacy may be allowed if the Muslim male is very poor, but generally Muslim males are encouraged to marry (*doctrine on celibacy*). In fact, the Holy Qur'an allows polygamy, although it is not obligatory for a Muslim male (*doctrine on polygamy*). Similarly, divorce is allowed by the Holy Qur'an but it considers divorce as the most hateful of all things permitted by Islam (*doctrine on divorce*).

Another doctrine which is indirectly related to marriage concerns the status of women in Islam which provides that in deciding whether or not to adopt family planning, the husband has to consult his wife (*doctrine on status of women*).

In terms of knowledge, the data reflected in Table 1 indicate that all the doctrines related to marriage are all well known to the respondents with the level of knowledge ranging from 81.7% for the *doctrine on status of women* to 99.4% for the *doctrine on marriage*.

TABLE 1

LEVEL OF KNOWLEDGE OF DOCTRINES
RELATED TO MARRIAGE

RESPONDENTS BY DOCTRINE	KNOWLEDGE OF DOCTRINES					
	Know : Don't Know : TOTAL					
	No. : % :	No. : % :	No. : % :			
1. Doctrine on Marriage	: 348 : 99.4 :	2 : 0.6 :	350 : 100			
2. Doctrine on Value of Children	: 346 : 98.9 :	4 : 1.1 :	350 : 100			
3. Doctrine on Polygamy	: 301 : 86.0 :	49 : 14.0 :	350 : 100			
4. Doctrine on Age at Marriage	: 344 : 98.3 :	6 : 1.7 :	350 : 100			
5. Doctrine on Divorce	: 328 : 93.7 :	22 : 6.3 :	350 : 100			
6. Doctrine on Celibacy	: 341 : 97.4 :	9 : 2.6 :	350 : 100			
7. Doctrine on Status of Women	: 286 : 81.7 :	64 : 18.3 :	350 : 100			

For the respondents who know the doctrines, positive attitude toward such doctrine is also generally high, ranging from 96% for the *doctrine on polygamy* to 100% for the *doctrine on age at marriage*.

TABLE 2

**LEVEL OF ATTITUDE OF RESPONDENTS WHO KNOW THE
DOCTRINES RELATED TO MARRIAGE**

RESPONDENTS BY DOCTRINE	ATTITUDES TOWARD DOCTRINES							

	Agree : Disagree : Neutral : TOTAL							

No. : % : No. : % : No. : % : No. : %								

1. Doctrine on Marriage	: 346	: 99.4	: 0	: 0.0	: 0	: 0.0	: 348	: 100*
2. Doctrine on Value of Children	: 342	: 98.8	: 0	: 0.0	: 2	: 0.6	: 346	: 100*
3. Doctrine on Polygamy	: 289	: 96.0	: 4	: 1.3	: 7	: 2.3	: 301	: 100*
4. Doctrine on Age at Marriage	: 344	: 100.0	: 0	: 0.0	: 0	: 0.0	: 344	: 100
5. Doctrine on Divorce	: 325	: 99.1	: 1	: 0.3	: 2	: 0.6	: 328	: 100
6. Doctrine on Celibacy	: 341	: 100.0	: 0	: 0.0	: 0	: 0.0	: 341	: 100
7. Doctrine on Status of Women	: 281	: 98.3	: 1	: 0.3	: 4	: 1.2	: 286	: 100

* Total includes "no information" category.

The data shown in Table 1 reveal that almost all respondents are highly knowledgeable about the doctrines related to marriage. This major finding can be attributed to the rigid and in-depth religious training and indoctrination obtained by the respondents from the Madrasah schools and other related sources, e.g., Friday congregations. In support of this interpretation, the background data on the educational levels of the respondents indicate that about half (50%) of all the respondents have obtained religious training.

Such observed consistency in the respondents' level of

knowledge of the doctrines related to marriage can also be accounted for by the homogenous nature of the adherents of Islam, whether they belong to the majority or minority groups. Islam as "a way of life" deeply permeates the whole material and spiritual life of a Muslim, hence, he may be expected to behave in harmony or to perceive social objects such as family planning in similar fashion with his fellow Muslims.

In particular, the data also show that *status of women* is the least known doctrine to the respondents. This can be explained by the persisting controversy regarding the real status of Muslim women in the society. For instance, the development effort to uplift the position of Muslim women in the society through higher education and more active participation in various social activities is still opposed by a considerable number of Muslims, including theologians and scholars, who think that the house is still the ideal place for a Muslim woman. Similarly, many still cling to the erroneous belief that the husband has the final say on all matters affecting the family, hence, relegating the wife to the background.

On the other hand, it has been argued that decisions on family planning should be adopted only through mutual consultation. Apparently, the position of Islam on the *status of women* is subject to diverse interpretations: thus, the low level of knowledge in this doctrine as compared with the other marriage related doctrines.

With regard to the respondent's attitudes toward the doctrines, it can be concluded that most of the respondents who know the doctrines are also in full agreement with them. Their consistent positive attitude toward the doctrines reflect the strong influence of Islam on their perception. In fact, their high positive attitude is consistent with their very high level of knowledge of the doctrines. However, be that as it may, we should not lose sight of the fact that knowing the doctrines and having positive attitude toward them should be related to the direction of such doctrines (in anti-natalist or pro-natalist direction), if we are to logically infer some action tendency as an influence of such knowledge and attitude. Toward this end, it appears that all the doctrines related to marriage are pro-natalist in content; hence,

they have negative effects to the program.

Doctrines Related to Family Planning

Islam permits its adherents to use certain acceptable methods of contraception, especially those related to withdrawal (*doctrine on family planning*). In other words, artificial methods of contraception such as pills, condoms, and rhythm may be allowed in Islam (*doctrine on contraception*). However, abortion and sterilization are strictly prohibited except when the life of the mother is at stake (*doctrine on abortion and sterilization*).

The total respondents' knowledge of the doctrines *on family planning* and *on contraception* is very poor at 24.6% and 15.1%, respectively (Table 3). This means that majority of the respondents do not know the doctrines *on family planning* and *on contraception*. On the other hand, more than 90% of the total sample are fully aware of the doctrine *on abortion and sterilization*.

Table 3

Level of Knowledge of Doctrines Related to Family Planning

RESPONDENTS BY DOCTRINE	KNOWLEDGE OF DOCTRINES					
	Know		Don't Know		TOTAL	
	No. : %	No. : %	No. : %	No. : %	No. : %	No. : %
1. Doctrine on Family Planning	: 86 : 24.6	: 264 : 75.4	: 350	: 100		
2. Doctrine on Contraception	: 53 : 15.1	: 297 : 84.9	: 350	: 100		
3. Doctrine on Abortion and Sterilization	: 338 : 96.6	: 11 : 3.1	: 350	: 100*		

* Total includes "no information" category.

Of those who know the doctrines, the data shown in Table 4 below indicate a very high agreement with the doctrines on abortion and sterilization (99.4%) and on *family planning* (87.2%), while a slight agreement is observed for the doctrine on *contraception* (56.6%).

Table 4

**Level of Attitude of Respondents Who Know the
Doctrines Related to Family Planning**

RESPONDENTS BY DOCTRINE	ATTITUDES TOWARD DOCTRINES							
	: Agree		: Disagree		: Neutral		: TOTAL	
	: No.:	%	: No.:	%	: No.:	%	: No.:	%
1. Doctrine on Family Planning	: 75	:87.2	: 9	:10.5	: 2	:2.3	: 86	: 100
2. Doctrine on Contraception	: 30	:56.6	: 20	:37.7	: 3	:1.2	: 53	: 100
3. Doctrine on Abortion and Sterilization	: 336	:99.4	: 0	:0.0	: 1	:0.3	:338	: 100*

* Total includes "no information" category.

From the above presentation of findings, it can be inferred that the respondents in general have a very poor knowledge of the doctrine *on family planning* and *on abortion and sterilization*. This observation can be explained largely by the recency of family planning in general, and of contraceptive use, in particular, both as a program of the government and as a religious issue in the Muslim world. In fact, it was only in recent times that Muslim theologians and scholars started pondering the subject by citing certain verses in the Holy Qur'an or Prophetic Traditions related to fertility, in response to the emerging population problem in many Muslim countries like Bangladesh and Pakistan.

Unfortunately, in the Philippines, family planning as an important issue in Islamic scholarship is still nascent, as evidenced by the lack of any serious religious or scholarship

discussion or research on the matter. This is further aggravated by the fact that local religious leaders or *ulamas* do not find the subject as important as other religious issues, e.g., Ramadhan fasting, status of women, etc. The problem is compounded by the total lack of program coordination in terms of consultations and dialogues between population policymakers and implementors on one hand, and the religious sector on the other.

On the other hand, the very high level of awareness shown by the respondents on the doctrine *on abortion and sterilization* can be explained by the observation that abortion in particular is generally considered, independent of religious prohibition of the act, as a human crime. Besides, the Holy Qur'an strictly forbids "infanticide," an act which is equated with abortion and sterilization by many Muslims. In short, this may suggest that the Muslim Filipinos in general are fully indoctrinated on the belief that abortion is a form of infanticide and that any means of permanently curtailing procreation (i.e., sterilization) without any serious moral reason for it is strictly prohibited.

Notwithstanding the low level of knowledge reported by the respondents in relation to the doctrines *on family planning* and *on contraception*, the general attitude toward the latter of those who know the doctrine *on abortion and sterilization* is more positive than negative. In this sense, the high agreement with the doctrine *on family planning* indicated by the respondents would be helpful in neutralizing the influence of other doctrines related to marriage and fertility which have strong pro-natalist effects on family planning behavior. Similarly, such positive attitude toward the doctrines *on family planning* and *on contraception* will be conducive to the intensification of IEC campaigns in the Muslim areas, although majority of the population are still opposed to the adoption of more effective methods like sterilization.

Significant findings on the level of knowledge and attitude toward the doctrines are summarized below:

- 1) The data indicate in general that the doctrines related to fertility are highly known to the respondents except the doctrines *on family planning* and *on contraception*, in which less

than one-fourth of all the respondents know about them.

2) Furthermore, all the doctrines including those on *family planning* and *on contraception* are positively perceived by the respondents who know the doctrines. However, it must be noted that the religious contents of these doctrines are generally pro-natalist in direction; thus, they are inconsistent with the goals of the program. The doctrines related to marriage but indirectly related to fertility emphasize the importance of marriage and procreation of many children. On the other hand, while the doctrines directly related to family planning allow the use of contraceptive methods, such permission is limited to less effective methods such as pills, rhythm and withdrawal. Abortion and sterilization are allowed only when the life of the mother is endangered.

Based on the above-indicated data on the respondents' level of knowledge and attitude toward the doctrines related to fertility, we can deduce that nearly all of the respondents know and agree with the doctrines, except the doctrines *on family planning* and *on contraception* which are not known by the majority. In line with this significant finding, the following discussion and analysis on the perceived influence of respondents' religious beliefs (knowledge and attitudes toward the doctrines) on their family planning behavior will be limited to those who know and agree with the doctrines. Needless to state, as we have already cited in Chapter 1, those who have no knowledge cannot have a reasonable evaluation of the perceived influence of the doctrines on their family planning behavior.

The succeeding discussion will be confined also to the two most influential doctrines which can judiciously represent the two major clusters of doctrines under investigation. These doctrines are chosen based on their substantive doctrinal contents in relation to fertility and the number of respondents who know and agree with them. The doctrine *on value of children* will represent the marriage cluster because it has more critical fertility-related content compared to the others. On the other hand, the doctrine *on abortion and sterilization* will represent the family planning cluster, since it is known by more than 90% of the total respondents, while the other doctrines directly related to family

planning are known only by about 20%.

The perceived family planning behavior of the respondents is categorized into four major aspects: *delayed marriage, contraceptive use, child spacing, and limiting number of children*. (Chi square values will be indicated only when they are significant).

B. PERCEIVED INFLUENCE OF RELIGIOUS BELIEFS

Knowledge of and attitude toward certain religious doctrines related to fertility are presumed to have a significant influence on family planning behavior. In concrete terms, the religious beliefs of the respondents could have certain influence on their aspects of family planning behavior such as *delayed marriage, contraceptive use, child spacing, and limiting number of children*. For this part of the study, a modest attempt will be made to see if there is any significant relationship between religious beliefs (doctrines) and perceived family planning behavior. In this regard, the following hypothesis will be tested by the present study: "that among those who know and agree with the doctrines *on value of children* or *on abortion and sterilization*, there would be significantly more respondents who perceive influence on their family planning behavior than those who do not perceive any influence."

Doctrine on Value of Children

For the perceived influence of the doctrine *on value of children* on respondents' family planning behavior, Table 5 below shows that 52.6% of the total respondents who know and agree with the doctrine claim no influence on their behavior. Hence, by percentage analysis, the data reject the hypothesis which says that among those who know and agree with the doctrine on value of children, there would be significantly more respondents who perceive certain influence on their behavior than those who do not perceive any influence.

Table 5

**Respondents' Perception of the Influence of the
Doctrine on Value of Children on Their
Family Planning Behavior**
(Based on Those Who Know and Agree with the Doctrine)

FREQUENCY AND PERCENTAGE OF RESPONDENTS	PERCEIVED INFLUENCE OF THE DOCTRINE		
	No Aspect Influenced :	With Aspect Influenced :	TOTAL
Number	: 180	: 162	: 342
Percent	: 52.6	: 47.4	: 100.0

In terms of the respondents who claim certain doctrinal influence on their behavior, *limiting number of children* (50%) and *child spacing* (38.9%) are the most influenced aspects of behavior. *Delayed marriage* ranks third with 10.4% while only one respondent (0.6%) points to *contraceptive use*. (See Table 6).

Table 6

**Respondents' Perception of the Influence of the Doctrine
on Value of Children on Their Family Planning Behavior.
By Aspect of Behavior
(Based on Those Who Know and Agree with the Doctrine)**

RESPONDENTS BY ASPECT OF BEHAVIOR	: NUMBER	: PERCENT
Delayed Marriage	: 17	: 10.4
Contraceptive Use	: 1	: 0.6
Child Spacing	: 63	: 38.9
Limiting Number of Children	: 81	: 50.0
TOTAL	: 162	: 100.0

From the above stated findings, it can be drawn that the doctrine *on value of children* does not significantly influence the perceived family planning behavior of the respondents in terms of discriminating those who claim certain doctrinal influences on their behavior from those who do not perceive any influence. The data show a very slight difference between those who have been influenced by the doctrine and those who have not.

Based on the study findings above, it can be argued that those respondents who pointed to "no aspect influenced" have perceived certain doctrinal influences on their behavior by following the pro-natalist and anti-contraceptive technology contents of the doctrines under investigation. In other words, by not pointing to certain influenced aspects of behavior, they have complied with their perception of their religion as generally against any aspect of family planning behavior, more particularly

contraceptive use. Hence, the doctrines have positive influence on the respondents' family planning behavior but have negative influence on the program. This finding can be explained further by the respondents' inadequate awareness of the four aspects of family planning behavior which the doctrines expect to influence.

In a similar manner, the respondents who claim certain doctrinal influences on their behavior also reflect the belief that Islam forbids the adoption of contraceptive methods in particular. This observation can be specifically evidenced by the fact that the most influenced aspects of behavior are *limiting number of children* and *child spacing* which are more related to family welfare and responsible parenthood. Those aspects of behavior which have more direct positive impact on the program, e.g., *contraceptive use*, are the least identified aspects of behavior.

Likewise, the *doctrine on value of children* may be perceived generally by the respondents as a pro-natalist doctrine since it does not provide any specific limit to the number of children that a Muslim Filipino couple, in particular, can have in their life time. For the Muslims in general, and the Maranao Muslim in particular, children are considered as gifts from God, as a source of financial returns, and as an index of influence in the community. Among the Maranao Muslims, a large family is necessary because power, prestige and honor among them is measured in terms of the number of followers a person has. It is a part of the Maranaos' pride or *maratabat* to beget many children in order to strengthen the clan, especially during elections. Thus, when the respondents were also asked as to what aspect of their behavior is influenced by the doctrine, a higher percentage claim *limiting number of children* and *child spacing* rather than *contraceptive use*, because the former are interpreted by the respondents as less offensive to their religion and to their moral conscience. In addition, the same aspects of behavior do not explicitly impair their desire to have more children.

Doctrine on Abortion and Sterilization

Among the respondents who know and agree with the doctrine on *abortion* and *sterilization*, 59.5% indicate no doctrinal

influence on their behavior, while 40.5% claim that their behavior is influenced by the doctrine. (See Table 7). With $X^2 = 12.2$, there is a significant difference between those who perceive certain doctrinal influences on their behavior and those who do not perceive such influence. In other words, the study hypothesis which states that among those who know and agree with the *doctrine on abortion and sterilization* there would be significantly more respondents who perceive influence on their behavior than those who do not is not confirmed by the findings of the study; hence, the alternative hypothesis is sustained.

Table 7

Respondents' Perception of the Influence of the Doctrine on Abortion and Sterilization on Their Family Planning Behavior
(Based on Those Who Know and Agree with the Doctrine)

FREQUENCY AND PERCENTAGE OF RESPONDENTS	PERCEIVED INFLUENCE OF THE DOCTRINE		
	No Aspect Influenced	With Aspect Influenced	TOTAL
Number	: 200	: 136	: 336
Percent	: 59.5	: 40.5	: 100.0
	: $X^2 = 12.2, p < .01$		

For the respondents who claim certain doctrinal influence on their family planning behavior, *limiting number of children* (51.5%) ranks first. *Child Spacing* (30.2%) ranks second. The least influenced aspects of behavior are *delayed marriage* and *contraceptive use* in that order. (See Table 8).

Table 8

**Respondents' Perception of the Influence of the Doctrine
on Abortion and Sterilization on Their
Family Planning Behavior,
By Aspect of Behavior**
(Based on Those Who Know and Agree with the Doctrine)

RESPONDENTS BY ASPECT OF BEHAVIOR	:	NUMBER	:	PERCENT
Delayed Marriage	:	18	:	13.2
Contraceptive Use	:	7	:	5.1
Child Spacing	:	41	:	30.2
Limiting Number of Children	:	70	:	51.5
TOTAL	:	136	:	100.0

Based on the results of the above analysis, it can be argued that the *doctrine on abortion and sterilization* has a significant influence on the respondents' perceived behavior compared to the *doctrine on value of children*. The doctrine significantly distinguishes the respondents who perceived influence on their behavior from those who do not perceive any similar influence by pointing more to the "no aspect influenced" of behavior. This interesting observation can be indirectly attributed to the fact that abortion and sterilization as contraceptive methods are condemned by the Muslims except when the life of the mother is at stake. Another explanation is the prevalent belief that Islam is against contraceptive technology. Their unfamiliarity with the program, more particularly on its four major aspects of behavior, could also account for the high percentage of respondents who do not perceive any doctrinal influence on their behavior.

As corollary to the above findings, we also find that among those who are influenced by the doctrine, *limiting number of children* and *child spacing* are the most influenced aspects of behavior. As expected, the least influenced aspect of behavior is *contraceptive use*. Needless to say, this is another manifestation of the respondents' sensitiveness to the adoption of artificial contraceptive methods, more specifically abortion and sterilization. Moreover, majority of the respondents are unfamiliar with the various contraceptive methods available, not to mention the respondents' desire to limit their number of children to the desired number. In fact, the actual KAP data on contraceptive users reveal that only 13.4% (47) of the total sample (350) are contraceptive users. Of this size, only two respondents have undergone tubal ligation.

A general summary of the significant findings on the perceived influence of the *doctrine on value of children* and *abortion and sterilization* on respondents' family planning behavior is presented below:

- 1) The study hypothesis which asserts that among those who know and agree with the doctrines, there would be significantly more respondents who perceive certain doctrinal influences on their family planning behavior than those who do not perceive any influence is supported by the data. It is the reverse relationship which has been confirmed by the study findings for the *doctrine on abortion and sterilization*, which means that a significant number of respondents stated that they are not influenced by the doctrine.

On the other hand, the *doctrine on value of children* has no significant influence on respondents' perceived behavior because it does not discriminate the respondents in their perception of the doctrinal influence on their behavior.

Furthermore, it may also be claimed that those who do not perceive any doctrinal influence on their behavior say so not because they have departed from their religion but rather because they perceive Islam as against the concept of family planning, which stresses artificial contraceptive technology. In a way, the respondents are consciously or unconsciously complying with the

doctrines which emphasize procreation and at the same time discourage contraceptive use., e.g. *doctrine on the value of children*. Moreover, their strong resistance to artificial contraceptive method is evidenced by the negligible percentage of respondents who perceive *contraceptive use* as the influenced aspect of behavior. Instead, many of the respondents point to less sensitive aspects of behavior such as *limiting number of children* and *child spacing*. It can be presumed that the same respondents recognize the benefits of small family size through limiting /or spacing of children but they prefer to use other means (e.g., traditional natural methods like herbal medicines) outside of the artificial contraceptive technology made available by the government. It is significant to note that the crucial issue in Muslim fertility is not that Muslims cannot or do not plan their families, but that the families being planned are large, consisting of five or more children. Thus, the central variable in Muslim Filipino fertility can be indicated or argued as the Muslim preference or "taste" for large families.

The respondents' seeming inadequate understanding of the whole program, especially its major aspects which are expected to be influenced by the doctrine can also account for the higher percentage of respondents who claim no influence on their behavior than those who perceive certain influenced aspects of behavior. Within this constraint, many of the respondents can hardly relate the doctrines to their perceived family planning behavior.

2) The substantive contents of the two selected doctrines appear to be pro-natalist in direction, thus, their possible effects on the respondents' family planning behavior tend to be negative to the program. The *doctrine on the value of children* encourages the procreation of children as the primary purpose of marriage. Similarly, the *doctrine on abortion and sterilization* allows the adoption of sterilization method only when the life of the mother is endangered.

C. INFLUENCE OF DEMOGRAPHIC AND SOCIO-ECONOMIC CHARACTERISTICS

Demographic and Socio-Economic Profile

This part of the study will present a brief discussion of selected demographic and socio-economic characteristics of the respondents, which include *age at present, education, currently working, total annual family income, and place of residence.*

a. By Age at Present

For the purpose of this study, the sample is divided into three categories based on the proportional distribution of the actual ages reported by the respondents and not by biological classification, namely: young (15-27); average (28-34); and old (35-44). Table 9 shows the age distribution of the total respondents. On the basis of these age groups, majority of the respondents (40.9%) are found to be of ages 15-27, followed by those in the 28-34 age bracket (34%). The mean age for the total sample is 29.3 years.

Table 9

Age Distribution of Respondents

RESPONDENTS BY AGE CATEGORY	:	NUMBER	:	PERCENT
15-27	:	143	:	40.9
28-34	:	119	:	34.0
35-44	:	88	:	25.1
TOTAL	:	350	:	100.0
Mean	:	29.3	:	

b. By Education

As can be seen in Table 10, of the total respondents, more than one half (55.7%) belong to that category *with some elementary up to elementary graduate with Arabic Education* while only 10% claim that they have *no education* (nor formal education). The rest of the sample (34.3% belong to that *with some high school and over*.

Table 10

Distribution of Respondents, By Education

RESPONDENTS BY EDUCATIONAL CATEGORY	: NUMBER	: PERCENT
No Education	: 35	: 10.0
W/ Elementary up to Elementary Graduate w/ Arabic Education	: 195	: 55.7
W/ Some High School up to College Graduate	: 120	: 34.3
TOTAL	: 350	: 100.0

c. By Currently Working

Table 11 indicates that a bulk of the respondents (80%) are not currently working (i.e., husbands only working, (HO)). Only 16.6% claim that they are currently working (respondents only working, (RO)) or respondent and husband working (RH).

Table 11**Distribution of Respondents, By Currently Working**

RESPONDENTS BY CURRENTLY WORKING CATEGORY	: NUMBER	: PERCENT
Respondent and Husband Working (RH)	: 55	: 15.7
Respondents Only Working (RO)	: 3	: 0.9
Husband Only Working (HO)	: 280	: 80.0
TOTAL*	: 350	: 100.0

* Total Includes "no information" category.

d. By Total Annual Family Income

Among the total respondents, 47.4% report an annual income ranging from P10,000 to P19,999. On the other hand, 21.1% indicate a lower income of P9,000 and below, while 27.1% claim a total income of P20,000 and over. The mean income of the total sample is P16,684, which is relatively high. (See Table 12).

Table 12

Distribution of Respondents, By Total Annual Income

RESPONDENT BY TOTAL ANNUAL INCOME CATEGORY	: NUMBER	: PERCENT
₱ 0 - 9,999	: 74	: 21.1
10,000 - 19,999	: 166	: 47.4
20,000 and over	: 95	: 27.1
No Information	: 15	: 4.3
TOTAL	: 350	: 100.0
Mean	: ₱ 16,684	

e. By Place of Residence

Table 13 reveals that more than one-half (57.1%) of the total respondents live in rural areas, while less than half (42.9%) reside in urban areas.

Table 13

Distribution of Respondents, By Place of Residence

RESPONDENT BY PLACE OF RESIDENCE CATEGORY	: NUMBER	: PERCENT
Urban	: 150	: 42.9
Rural	: 200	: 57.1
TOTAL	: 350	: 100.0

2. Influence of Demographic and Socio-Economic Characteristics

As pointed out in an earlier chapter, demographic and socio-economic characteristics can have a significant influence on the fertility behavior of the population (social characteristics hypothesis). In this study, the following demographic and socio-economic variables such as *age at present* (young: 15-27; average: 28-34; and old: 35-44), *education* (low: elementary graduate and below; and high: high school and over), *currently working* (respondent working: respondent/husband and respondent only working; and respondent now working: husband only working), *total annual family income* (low: 8,999 and below; medium: 9,000-14,999; high: 15,000 and over), and *place of residence* (urban and rural) will be analyzed in terms of their influence on the nature of relationship between selected religious doctrines (religious beliefs) and perceived family planning behavior.

Similarly, only the respondents who know and agree with the *doctrines on value of children* and *on abortion and sterilization* will be included in the succeeding discussion of findings.

More particularly, the study will test the following

hypothesis:

Among those who know and agree with the *doctrines on value of children or on abortion and sterilization*:

- 1) Older respondents tend to perceive the influence of the doctrines on their family planning behavior more than the younger respondents;
- 2) Respondents with higher education tend to perceive the influence of the doctrines on their family planning behavior more than those with lower education;
- 3) Respondents who are currently working tend to perceive the influence of the doctrines on their family planning behavior more than those who are not currently working;
- 4) Respondents with higher incomes tend to perceive the influence of the doctrines on their family planning behavior more than those with lower incomes; and
- 5) Urban respondents tend to perceive the influence of the doctrines on their family planning behavior more than the rural respondents.

a. By Age at Present

For the perceived influence of the *doctrine on value of children* on the respondents' family planning behavior, the data reflected in Table 14 show that 70.9% of the older respondents claim no doctrinal influence on their behavior and 46.5% of similar claims come from the younger and average-aged respondents. With $X^2 = 14.7$, the variable *age* has a significant influence on the relation between the *doctrine on value of children* and perceived family planning behavior, or a higher percentage of the younger and average-aged respondents perceive influence of the doctrine than do older respondents. However, the data confirm the reverse hypothesis in that younger respondents tend more to perceive the influence of the doctrine than the older respondents.

For the *doctrine on abortion and sterilization*, the data

shown in Table 14 also indicate the same pattern of influence with more of the *old* respondents (70.2%) perceiving no doctrinal influence on their behavior than the *young* (56.1%) and *averaged aged* (55.7%) respondents. The computed $X^2 = 13.2$ indicates the significant difference in the respondents' perception of doctrinal influence on their behavior by age category. Apparently, the data reject the hypothesis which states that older respondents tend more to perceive the influence of the *doctrine on abortion and sterilization* than the younger respondents.

The significant finding of the study which shows that younger respondents tend more to perceive the influence of the doctrines on their behavior than the older respondents can be explained by the observation that the former have a clear understanding of the doctrines as a consequence of their recent religious training and education in the Madrasah schools. The young respondents may be expected also to have more exposure to family planning information and services. Thus, they can easily relate the doctrines with the aspects of family planning behavior they are supposed to influence. On the other hand, old respondents have not only been away from the Madrasah schools for some period of time but also have been less exposed to the whole family planning program of the government.

Table 14

Respondents' Perception of Influence of the Doctrines on Their Family Planning Behavior, By Age at Present (Based on Those Who Know and Agree with the Doctrines)

RESPONDENTS BY AGE CATEGORY	Doctrine on Value of Children			Doctrine on Abortion and Sterilization		
	No.	With Aspect Influence	TOTAL	No.	With Aspect Influence	TOTAL
	No. : %	No. : %	No. : %	No. : %	No. : %	No. : %
Young	65 : 46.4	75 : 53.6	140 : 100.0	78 : 56.1	61 : 43.9	139 : 100.0

Table 14 continued...

Average	: 54 : 46.6: 62 : 53.4: 116 :100.0: 63 : 55.7: 50 : 44.3 :113: 100.0
Old	: 61 : 70.9: 25 : 29.1: 86 :100.0: 59 : 70.2: 25 : 29.8 : 84: 100.0
Sub-Total	: 180 : 52.6: 162 : 47.4: 342 :100.0: 200 : 59.5: 136 : 40.5 :336: 100.0
	: $X^2 = 14.7, p < .0006$: $X^2 = 13.2, p < .001$

• Respondents not reflected in the total provided "no information" on their actual ages.

For the individual aspect of behavior identified by the respondents, Table 15 shows *limiting number of children* as the most influenced aspect of behavior for the two doctrines under study, followed by *child spacing*. The data find no significant differences among respondents belonging to the three age groups in perceiving these two aspects of behavior. In fact, for the aspect *limiting number of children*, respondents who perceive this aspect of behavior range from 48% to 52.5% for both doctrines. For *child spacing*, respondents range from 36% to 41.9%.

On the other hand, a negligible number of respondents perceive *delayed marriage* and *contraceptive use* as the influenced aspects of behavior.

Table 15

Respondents' Perception of the Aspect of Family Planning Behavior Influenced by the Doctrines, By Age at Present (Based on Those Who Know and Agree with the Doctrines)

RESPONDENTS BY DOCTRINE AND BY AGE AT PRESENT	ASPECTS OF FP BEHAVIOR INFLUENCED BY THE DOCTRINES									
	Delayed Marriage		Contraceptive Use		Child Spacing		Limiting No. of Children		TOTAL	
	No.	%	No.	%	No.	%	No.	%	No.	%
1. Value of Children	:	:	:	:	:	:	:	:	:	:
Young	11	14.7	0	0.0	27	36.0	37	49.3	75	100.0
Average	3	14.8	1	1.6	26	41.9	32	51.6	62	100.0
Old	3	12.0	0	0.0	10	40.0	12	48.0	25	100.0
Sub-Total	17	10.5	1	0.6	63	38.9	81	50.0	162	100.0
2. Abortion and Sterilization	:	:	:	:	:	:	:	:	:	:
Young	11	18.0	4	6.6	14	23.0	32	52.5	61	100.0
Average	4	8.0	2	4.0	18	36.0	26	52.0	50	100.0
Old	3	12.0	1	4.0	9	36.0	12	48.0	25	100.0
Sub-Total	18	13.2	7	5.1	41	30.1	70	51.5	136	100.0

By and large, the variable *age* has a significant influence on the relation between the doctrines and the respondents' perceived family planning behavior by discriminating older respondents from younger respondents in their perception of the influence of the doctrines on their behavior. Specifically, the data show that younger respondents tend more to perceive the influence of the doctrines on their family planning behavior than the older respondents.

However, the variable *age* does not significantly influence the relationship between the doctrines and the individual aspect of family planning behavior of the respondents.

b. By Education

Table 16 indicates that by education there is a significant difference in the respondents perception of the doctrinal influence on their family planning behavior. With $\chi^2 = 12.3$ for the *doctrine on value of children*, the data disclose that 61% of those with *higher education* claim certain doctrinal influence on their family planning behavior compared to only 39.9% of those with *lower education*. Table 16 also shows that for the *doctrine on abortion and sterilization*, a similar pattern of influence with 57.5% of the respondents with *high education* pointing to certain influenced aspects of behavior compared to 31.8% of those with low education. The observed χ^2 is equal to 18.9; hence, it is statistically significant.

The above findings can be attributed to the observation that those with *higher education* are not only expected to be more acquainted with the doctrines but also with the four major aspects of family planning behavior to which the doctrines are being related. On the other hand, those with *low education* are expected to be less knowledgeable about the aspects of family planning behavior that they are supposed to identify because they are generally ignorant about the program, besides strongly resisted to the same.

Table 16

**Respondents' Perception of Influence of the Doctrines
on Their Family Planning Behavior,
By Education**
(Based on Those Who Know and Agree with the Doctrines)

RESPONDENTS BY EDUCATION CATEGORY	PERCEIVED INFLUENCE OF THE DOCTRINES											
	Doctrine on Value of Children					Doctrine on Abortion and Sterilization						
	No.	%	No.	%	TOTAL	No.	%	No.	%	TOTAL		
	Aspect Influenced	With Influenced	Aspect Influenced	With Influenced	Aspect Influenced	Aspect Influenced	With Influenced	Aspect Influenced	With Influenced	Aspect Influenced		
Low	134	60.1	89	39.9	223	100.0	152	68.2	71	31.8	223	100.0
High	46	39.0	72	61.0	118	100.0	48	42.9	65	57.5	113	100.0
Sub-Total	180	52.7	162	47.5	341	100.0	200	59.5	136	40.5	336	100.0
	$\chi^2 = 12.3, p < .0005$					$\chi^2 = 18.9, p < .0001$						

As to the particular aspect of behavior that is influenced by the doctrines, the study reveals that *limiting number of children* is most influenced for respondents with *high* or *low* education and who know and agree with the doctrines, ranging from 45.8% to 52.8%. This finding suggests that those who claim *limiting number of children* as the influenced aspect of behavior do not significantly vary according to education. (See Table 17).

The second most influenced aspect of behavior is *child spacing* with respondents ranging from 26.2% to 41.7% perceiving this aspect of behavior. However, by educational category, no significant variance is observed with respondents who point to this aspect of behavior.

For the other aspects of behavior, less than 15% have perceived *delayed marriage* and *contraceptive use* in that order.

On the whole, *education* is found to have no significant influence on the relation between the doctrines and the individual aspect of behavior mentioned by the respondents.

Table 17

Respondents' Perception of the Aspect of Family Planning Behavior Influenced by the Doctrines, By Education
(Based on Those Who Know and Agree with the Doctrines)

RESPONDENTS BY DOCTRINE AND BY EDUCATION	ASPECTS OF FP BEHAVIOR INFLUENCED BY THE DOCTRINES									
	: Delayed		: Contracep-		: Child		: Limiting No.:		: TOTAL	
	: Marriage:		: tive Use		: Spacing		: of Children		:	
	:No.:	%	:No.:	%	: No.:	%	: No.:	%	: No.:	%
1. Value of Children	:	:	:	:	:	:	:	:	:	:
Low	: 9:	10.1:	0:	0.0 :	33 :	37.1:	47 :	52.8 :	89 :	100.0
High	: 8:	11.1:	1:	1.4 :	30 :	41.7:	33 :	45.8 :	72 :	100.0
Sub-Total	: 17:	10.6:	1:	0.6 :	63 :	38.9:	80 :	50.0 :	161 :	100.0
2. Abortion and Sterilization	:	:	:	:	:	:	:	:	:	:
Low	: 9:	12.7:	2:	2.8 :	24 :	33.8:	36 :	50.7 :	71 :	100.0
High	: 9:	13.8:	5:	7.7 :	17 :	26.2:	34 :	52.3 :	65 :	100.0
Sub-Total	: 18:	13.2:	7:	5.1 :	41 :	30.1:	70 :	51.5 :	136 :	100.0

c. By Currently Working

There is no significant variance between respondents who are *currently working* and those who are *not currently working* in their perception of doctrinal influence on their family planning behavior. (See Table 18). For the *doctrine on value of children*, the study findings show that 61.4% of respondents currently working claim no doctrinal influence on their behavior, compared to 50.2% for those who are *not currently*

working. Of those who know and agree with the *doctrine on abortion and sterilization*, a similar trend of doctrinal influence is shown, with 65.5% of the respondents *currently working* saying that they are not influenced by the doctrines compared to 58% who are *not currently working*.

These significant findings can be explained by the negative attitude developed by the respondents toward family planning, especially contraceptive use; their unfamiliarity with the program and its specific components; and most importantly, their doctrinal compliance with the doctrines which are not only pro-natalist but also very anti-contraceptive in content.

Table 18

Respondents' Perception of Influence of the Doctrines on Their Family Planning Behavior, by Currently Working (Based on Those Who Know and Agree with the Doctrines)

RESPONDENTS BY CURRENTLY WORKING CATEGORY	PERCEIVED INFLUENCE OF THE DOCTRINES									
	Doctrine on Value of Children					Doctrine on Abortion and Sterilization				
	No. : Aspect : Influenced :	With : Aspect : Influenced :	TOTAL :	No. : Aspect : Influenced :	With : Aspect : Influenced :	TOTAL :	No. : Aspect : Influenced :	With : Aspect : Influenced :	TOTAL :	No. : Aspect : Influenced :
	:No.: %	:No.: %	:No.: %	:No.: %	:No.: %	:No.: %	:No.: %	:No.: %	:No.: %	:No.: %
Respondent Currently Working	: 35: 61.4: 22: 38.6: 57:100.0:	: 36: 65.5: 19: 34.5: 55:100.0:								
Respondent Not Currently Working	: 137: 50.2: 136: 49.8: 273:100.0:	: 156: 58.0: 113: 42.0: 269:100.0:								
Sub-Total	: 172: 52.1: 158: 47.9: 330:100.0:	: 192: 59.3: 132: 40.7: 324:100.0:								

As to the particular aspect of behavior that was influenced by the doctrines, Table 19 shows that the most influenced aspects of respondents' working category are *limiting number of children*

and *child spacing*. For the aspect *limiting number of children*, there is a significant variance between those who are *currently working* (31.8% and 26.3% for the *doctrines on value of children* and *on abortion and sterilization*, respectively) who claim this aspect of behavior and those who are *not currently working* (52.2% and 54.9% for the *doctrines on value of children*, and *on abortion and sterilization*, respectively).

For the aspect *child spacing*, only a slight variance is observed between respondents who are *currently working* (47.4%) and who perceive this aspect of behavior and those who are *not currently working* (26.5%). This observation holds true for the *doctrine on abortion and sterilization*.

Table 19

**Respondents' Perception of the Aspect of Family Planning
Behavior Influenced by the Doctrines,
By Currently Working
(Based on Those Who Know and Agree with the Doctrines)**

RESPONDENTS BY DOCTRINE AND BY CURRENTLY WORKING	ASPECTS OF FP BEHAVIOR INFLUENCED BY THE DOCTRINES									
	Delayed Marriage		Contracep- tive Use		Child Spacing		Limiting No. of Children		TOTAL	
	No.	%	No.	%	No.	%	No.	%	No.	%
1. Value of Children	:	:	:	:	:	:	:	:	:	:
Resp. Currently Working	4	18.2	0	0.0	11	50.0	7	31.8	22	100.0
Respondent Not Currently Working	13	9.6	1	0.7	51	37.5	71	52.2	136	100.0
Sub-Total	17	10.8	1	0.6	62	39.2	78	49.4	158	100.0
2. Abortion and Sterilization	:	:	:	:	:	:	:	:	:	:
Resp. Currently Working	5	26.3	0	0.0	9	47.4	5	26.3	19	100.0

Table 19 continued...

Respondent Not	:	:	:	:	:	:	:	:	:
Currently	:	:	:	:	:	:	:	:	:
Working	:	14	: 12.4:	7	: 6.2 :	30:	26.5:	62	: 54.9: 113:100.0
Sub-Total	:	19	: 14.4:	7	: 5.3 :	39:	29.5:	67	: 50.8: 132:100.0

From the above findings, it can be concluded that the variable *currently working* has no significant influence on the relation between the doctrines and perceived family planning behavior, as well as the relationship between the doctrines and the individual aspect of behavior cited by the respondents. The study hypothesis which states that respondents who are *currently working* tend to perceive the influence of the doctrines on their family planning behavior more than do respondents who are *not currently working* is not sustained by the data.

d. By Total Annual Income

With regard to whether the doctrines have influenced the respondents' perceived family planning behavior, the data reveal that there is a slight variance between respondents with *high income* (50.3% and 56.2% for the *doctrines on value of children* and *on abortion and sterilization*, respectively) and *medium income* (50.4% and 59.2% for the *doctrines on value of children* and *on abortion and sterilization*, respectively) and those respondents with *low income* (70.6% and 72.2% for the *doctrines on value of children* and *on abortion and sterilization*, respectively). (See Table 20). The Table shows that the difference between those who perceive certain doctrinal influences on their behavior and those who do perceive any influence is more pronounced among the *low-income* group than in the *high* or *medium income* group. These findings could infer the rejection of the hypothesis which says that respondents with higher incomes tend to perceive the influence of the doctrines on their behavior more than those with lower incomes.

Table 20

Respondents' Perception of Influence of the Doctrines on Family Planning Behavior, By Total Annual Income
(Based on Those Who Know and Agree with the Doctrines)

		PERCEIVED INFLUENCE OF THE DOCTRINES											
		Doctrine on Value of Children					Doctrine on Abortion and Sterilization						
RESPONDENTS BY TOTAL ANNUAL INCOME CATEGORY		No.	%	With Aspect Influenced	%	TOTAL	No.	%	With Aspect Influenced	%	TOTAL		
	Low	:	24	70.6	10	29.4	34	100.0	26	72.2	10	27.8	36
Medium	:	65	50.4	64	49.6	129	100.0	74	59.2	51	40.8	125	100.0
High	:	83	50.3	82	49.7	165	100.0	91	56.2	71	43.8	162	100.0
Sub-Total	:	172	52.4	156	47.6	328	100.0	191	59.1	132	40.9	323	100.0

* Respondents not reflected in the total provided "no information" on their total annual incomes.

In terms of the individual aspect of behavior which respondents perceived to be influenced by the doctrines, there is a significant difference among the three income groups of respondents in perceiving *limiting number of children* and *child spacing*, in that order, as the most influenced aspects of behavior. (Table 21). Likewise, for this aspect *limiting number of children*, those who perceive this aspect of behavior range from 46.3% to 60% for the two doctrines. Similarly, for *child spacing*, the respondents range from 23.5% to 33.8% for the *doctrine on abortion and sterilization*, and from 30% to 41.5% for the *doctrine on value of children*. The least influenced aspect is *contraceptive use*.

Table 21

Respondents' Perception of the Aspect of Family Planning Behavior Influenced by the Doctrines, By Total Annual Income (Based on Those Who Know and Agree with the Doctrines)

RESPONDENTS BY DOCTRINE AND BY TOTAL ANNUAL INCOME CATEGORY	ASPECTS OF FP BEHAVIOR INFLUENCED BY THE DOCTRINES									
	Delayed Marriage		Contraceptive Use		Child Spacing		Limiting No. of Children		TOTAL	
	No.:	%	No.:	%	No.:	%	No.:	%	No.:	%
1. Value of Children	:	:	:	:	:	:	:	:	:	:
Low	1	10.1	0	0.0	3	30.0	6	60.0	10	100.0
Medium	6	9.4	0	0.0	22	34.4	36	56.3	64	100.0
High	10	12.2	0	0.0	34	41.5	38	46.3	82	100.0
Sub-Total	17	10.0	0	0.0	59	37.8	80	51.3	156	100.0
2. Abortion and Sterilization	:	:	:	:	:	:	:	:	:	:
Low	1	10.0	1	10.0	3	30.0	5	50.0	10	100.0
Medium	5	9.8	4	7.8	12	23.5	30	58.8	51	100.0
High	12	16.9	2	2.8	24	33.8	33	46.5	71	100.0
Sub-Total	18	13.6	7	5.3	39	29.5	68	51.5	132	100.0

To conclude the discussion, it can be stated that the variable *total annual income* does not significantly influence the relation between the doctrines on one hand, and the perceived family planning behavior and the individual aspect of behavior identified by the respondents, on the other hand. As observed, the pattern of doctrinal influence for the three income groups tends toward less perception of the aspects of behavior expected to be influenced by the doctrines. Again, this phenomenon can be explained by the fact that the respondents merely complied with the pro-natalist contents of the doctrines and that most of the

respondents have insufficient knowledge of the four aspects of family planning behavior.

e. By Place of Residence

As shown in Table 22, there is a significant variance between urban and rural respondents in their perception of influence of the doctrines on their family planning behavior with $X^2 = 39.9$ and $X^2 = 15.4$ for the *doctrines on value of children* and *on abortion and sterilization*, respectively. In particular, the data show a higher percentage of urban respondents who perceive certain doctrinal influence on their behavior than rural respondents. This specific finding can be accounted for partly by the fact that urban respondents are more exposed to family planning information and services than the rural respondents.

Table 22

Respondents' Perception of Influence of the Doctrines on Their Family Planning Behavior, By Place of Residence (Based on Those Who Know and Agree with the Doctrines)

RESPONDENTS BY PLACE OF RESIDENCE CATEGORY	PERCEIVED INFLUENCE OF THE DOCTRINES											
	Doctrine on Value of Children					Doctrine on Abortion and Sterilization						
	No.	With Aspect	With Aspect	TOTAL	No.	With Aspect	With Aspect	TOTAL				
	Influenced	Influenced	Influenced	Influenced	Influenced	Influenced	Influenced	Influenced				
	No.:	%	No.:	%	No.:	%	No.:	%	No.:	%		
Urban	47	32.4	98	67.6	145	100.0	66	46.8	75	53.2	141	100.0
Rural	133	67.5	64	32.5	197	100.0	134	68.7	61	31.3	195	100.0
Sub-Total	180	52.6	162	47.4	342	100.0	200	59.5	136	40.5	336	100.0
	$\chi^2 = 39.9, p < .0001$					$\chi^2 = 15.4, p < .0001$						

Table 23 continued...

Urban	:	7:	9.3:	7	:	9.3:	14:	18.7:	47	:	62.7	:	75	:	100.0
Rural	:	11:	18.0:	0	:	0.0:	27:	44.3:	23	:	37.7	:	61	:	100.0
Sub-Total	:	18:	13.2:	7	:	5.1:	41:	30.1:	70	:	51.5	:	136	:	100.0

Moreover, the less influenced aspects of behavior are *delayed marriage* and *contraceptive use*, in that order. For the aspect *contraceptive use*, only one respondent (of those who know and agree with the *doctrine on value of children*) claims this influenced aspect of behavior; while seven respondents (of those who know and agree with the *doctrine on abortion and sterilization*) identify the same aspect of behavior.

In general, the variable *place of residence* does not significantly influence the relation between the doctrines and the individual aspect of family planning behavior cited by the respondents except for the aspect of *limiting number of children*.

A brief summary of the significant findings on the influence of selected demographic and socio-economic variables on the relation between the doctrines and perceived family planning behavior is presented below:

1) Among the five demographic and socio-economic variables postulated to influence the relation between the selected doctrines and the respondents' perceived family planning behavior, only three (3): *Age at Present*, *education*, and *place of residence* are found to have significant influence on behavior.

The hypothesis which says that urban respondents or those with higher education tend to perceive the influence of the doctrines on their family planning behavior more than rural respondents or those with lower education, respectively, is supported by the study findings. On the other hand, the other hypothesis which states that older respondents tend to perceive the doctrinal influence on their behavior more than younger respondents is rejected by the data, but the alternative hypothesis is confirmed by the study findings.

2) The five variables mentioned are also generally shown to have no significant influence on the respondents in discriminating the individual aspect of behavior influence by the doctrine.

3) The most influenced aspect of behavior are *child spacing* and *limiting number of children*, while the least influenced aspects of behavior are *delayed marriage* and *contraceptive use*, in that order. Again these results can be attributed to the respondents' opposition to contraceptive technology, which stems from their "folk" religious belief that Islam totally disallows contraceptive use and their inadequate exposure to the available contraceptive methods of the government like condoms, pills, IUDs and the like. On the other hand, in relation to the doctrines under study, *limiting number of children* and *child spacing* are not only less offensive to the moral convictions of the respondents but also more comprehensible to them.

D. INFLUENCE OF MINORITY GROUP STATUS

Minority Group Status Background of Respondents

It has been claimed in the demographic literature that aside from the religion and demographic and socio-economic characteristics of the Muslim population, their minority group status or consciousness can also have a significant influence on their fertility behavior (minority group status hypothesis). Toward this end, the respondents were asked to agree or disagree with ten statements aimed at measuring their degree of minority consciousness. On the whole, these statements reflect the current government policies and programs that seriously affect the political and socio-economic affairs of the Muslim Filipinos. They also include certain issues which are related to the demographic condition of the Muslims in the Philippines.

For a clearer presentation and better appreciation of the study findings, these minority-related statements are clustered into three major groups based on the nature and relatedness of their substantive contents: (1) General policies of the government

towards Christians and Muslims; (2) Special government policies/programs for the Muslims; and (3) Government population-related policies/programs and issues on the Muslim demographic condition.

a. General Government Policies

It is the constitutional policy of the Philippine Government to uphold the civil and political rights of Filipino citizens regardless of whether they are Christians or Muslims. As reflected in Table 24, 56.3% of the total respondents (350) agree with the preceding statement while only 32.3% are in disagreement with it. This finding implies that a slight majority of the respondents still feel that the government upholds equally the rights of Filipino citizens regardless of whether they are Muslims or Christians.

Furthermore, it has also been the policy of the government to give equal employment opportunities in the public service to both Christians and Muslims. As shown in the table, 49.1% of the total respondents agree with the policy, 39.7% disagree and the remaining 11.2% are neutral. This suggests that more respondents tend to feel that Muslims are given equal employment opportunities in the government.

For the other policy of the government, that is, to treat both Christians and Muslims without discrimination, 52.3% of the respondents disagree with the statement, and 35.4% agree. This could mean that there are more respondents who believe that the government generally discriminates against the Muslims in favor of the Christian majority.

Table 24

Distribution of Respondents' Attitudes Toward the Related Statements on Government Policies Towards Christians and Muslims

(Based on the Total Respondents)

RESPONDENTS BY STATEMENT	ATTITUDES TOWARD STATEMENTS							
	Agree		Disagree		Neutral		TOTAL	
	No. :	% :	No.:	% :	No.:	% :	No.:	% :
1.The Philippine Government upholds the political and civil rights of all Filipino citizens regardless of whether they are Christians or Muslims	: 197	: 56.3	: 113	: 32.3	: 40	: 11.4	: 350	: 100.0
2.The Christian and Muslim Filipinos are treated equally by the government	: 124	: 35.4	: 183	: 52.3	: 43	: 12.2	: 350	: 100.0
3.The Philippine Government gives equal employment opportunities to both Christians & Muslims in the public service	: 172	: 49.1	: 139	: 39.7	: 39	: 11.2	: 350	: 100.0

b. Special Government Policies/Programs

The Philippine Government claims that the development projects in Mindanao as a whole have brought equal development benefits to both Christians and Muslims in the area. To this statement, 58.3% of the total respondents disagree, 29.5% agree, and 12.3% are neutral. (See Table 25). This finding suggests that, in general, the respondents are not convinced that they receive equally with the Christians the development benefits from government projects in Mindanao.

Pursuant to the Tripoli Agreement, the Philippine Government granted local autonomy to the Muslims in Mindanao. In regard to this policy statement, the data reflected in Table 25 show that 61.7% of the total respondents disagree with the statement while only 18.6% agree with it. In short, majority of the respondents view the so-called local autonomy granted to the Muslims in Southern Philippines as a farce, a mere palliative to calm down temporarily the unstable peace and order conditions in Mindanao.

It is also a stated economic policy of the government to provide equal opportunities to Muslims in securing bank loans or credit facilities not only from the Amanah Bank, but also from other lending institutions. As indicated in Table 25, there is almost equal percentage of total respondents in agreement and disagreement with this statement with 39.4% and 37.4%, respectively. This finding suggests that the respondents are not very much affected or concerned about this policy because of their general ignorance of bank procedures.

Table 25

Distribution of Respondents' Attitudes Toward Related Statements on Government Special Policies/Programs for the Muslims
(Based on the Total Respondents)

RESPONDENTS BY STATEMENT	ATTITUDES TOWARD STATEMENTS							
	Agree		Disagree		Neutral		TOTAL	
	No. :	% :	No.:	% :	No.:	% :	No.:	% :
1.The government projects in Mindanao have brought equal benefits to both Christians & Muslims in the area	: 103	: 29.5	: 204	: 58.3	: 43	: 12.3	: 350	: 100.0
2.The Regional government was created to give real autonomy to the Muslims in Mindanao	: 63	: 18.6	: 216	: 61.7	: 71	: 20.3	: 350	: 100.0
3.Aside from Amanah Bank, the Muslims could also easily get credits/loans from other government/private institutions	: 138	: 39.4	: 131	: 37.4	: 81	: 23.1	: 350	: 100.0

C. Population Policy and Related Issues on Muslims' Demographic Condition

The family planning program of the government is designed to give equal benefits to all Filipino citizens, irrespective of whether they belong to the majority or minority groups. In this connection, the data reflected in Table 26 indicate that 59.4% of all the respondents disagree with the statement, while only 26.3% are in agreement. This means that majority of the respondents are opposed to family planning because they feel that it does not give them any benefit, not to mention their religious belief that Islam is against family planning.

The Philippine Government has also persistently denied any alleged "genocidal" policy against the Muslims in the Philippines through the coercive reduction of their population. As shown in Table 26, only 38.6% of all the respondents agree with the statement that there is no "genocidal" policy against the Muslims. On the other hand, 50.3% disagree with the statement which means that a slight majority believe that there is a "genocidal" policy designed to sap the strength of the Muslim Filipinos.

As a further response to the perceived attempt by the government to reduce the Muslim population growth, it is believed by many respondents that to strengthen their majority group status, the Muslim population in the Philippines must increase its number; and to this policy statement, 98.2% of the total respondents express strong agreement. In other words, all the respondents feel that increasing the numbers of Muslims in the Philippines is mandatory for the development and survival of Islam in the Philippines

However, in spite of the importance attached on their present population and homeland by the Muslim Filipinos, majority of the respondents (69.1%) disagree that they do not feel threatened or made insecure by the influx of Christian settlers in their respective areas, compared to 26.3% of the total respondents who agree with the same. (Table 26).

In analyzing the foregoing minority-group related

statements the study notes, in general, that the respondents have a strong minority consciousness as evidenced by the higher percentages of respondents who disagree with most of the statements than those who agree with them. A higher percentage of agreement is observed only with regard to the policies of the government which uphold the political and civil rights of all Filipino citizens and the other one which provides equal employment opportunities to both Christians and Muslims in the public service.

Table 26

Distribution of Respondents' Attitudes Toward Related Statements on Government Population Policy and Related Issues on Muslims' Demographic Condition
(Based on the Total Respondents)

RESPONDENTS BY STATEMENT	:ATTITUDES TOWARD STATEMENTS							
	: Agree		: Disagree		: Neutral		: TOTAL	
	: no. :	% :	No.:	% :	No.:	% :	No.:	% :
1.The family planning program of the government will bring equal benefits to all Filipinos whether they belong to the majority or minority group	: 92 :	26.3 :	208 :	59.4 :	50 :	14.3 :	350 :	100.0
2.The Phil. Govt. has no plan of adopting "genocidal" policy against the Muslims thru	: 135 :	38.6 :	176 :	50.3 :	39 :	11.1 :	350 :	100.0

Table 26 continued...

the reduction of	:	:	:	:	:	:	:	:	:
their number or	:	:	:	:	:	:	:	:	:
population to	:	:	:	:	:	:	:	:	:
minimum	:	:	:	:	:	:	:	:	:

3.The Muslims in the	:	:	:	:	:	:	:	:	:
Phil. must increase	:	:	:	:	:	:	:	:	:
their number in	:	:	:	:	:	:	:	:	:
order to strengthen	: 342	: 98.2:	1:	0.3:	7	: 2.0:	350:	100.0	
their minority	:	:	:	:	:	:	:	:	:
status	:	:	:	:	:	:	:	:	:

4.The Muslims in	:	:	:	:	:	:	:	:	:
Mindanao do not	:	:	:	:	:	:	:	:	:
feel threatened	:	:	:	:	:	:	:	:	:
or insecure by	: 92	: 26.3:	242:	69.1:	16	: 4.6:	350:	100.0	
the influx of	:	:	:	:	:	:	:	:	:
Christian settlers	:	:	:	:	:	:	:	:	:
in their areas	:	:	:	:	:	:	:	:	:

On the other hand, a higher percentage of disagreement is noted for the statements which assert that the Christians and Muslims are treated equally by the government; that the Regional Government was created to give real autonomy to the Muslims; that the government projects in Mindanao are equally beneficial to Christians and Muslims; that there is no "genocidal" policy against the Muslims; that the Muslims are not threatened by the Christian influx in their areas; and that family planning is designed for the benefit of both Christians and Muslims. In addition, almost all the respondents strongly agree with the statement that the Muslims should increase their population if they want to improve their minority group status.

Influence of Minority Group Status

At this point, the study looks into the influence of the

minority group status of the respondents on the relation between religious beliefs (or doctrines) and perceived family planning behavior. For this purpose, the following specific hypothesis will be treated in this section of the study, that is, among those who know and agree with the *doctrines on value of children or on abortion and sterilization*:

1. Respondents who agree with the statement that Christians and Muslims are treated equally by the government tend to perceive the influence of the doctrines on their family planning behavior more than those who disagree with it;
2. Respondents who agree with the statement that Christians and Muslims are equally benefitted by the government projects in Mindanao tend to perceive the influence of the doctrines on their family planning behavior more than those who disagree with it; and
3. Respondents who agree with the statement that the government has no "genocide" policy against the Muslims tend to perceive the influence of the doctrines on their family planning behavior more than those who disagree with it.

Based on the above-stated hypothesis, it can be drawn that only three of the ten minority-related statements posed to the respondents are considered by the study for further analysis. As mentioned earlier, the trimming down of the statements to three can be strongly justified by the observed similarity in the substantive contents of the statements belonging to each of the three clusters of minority statements. Hence, the first cluster will be represented by the statement that Christians and Muslims are treated equally by the government. The second cluster will be represented by the statement which declares that Christians and Muslims are equally benefitted by the government projects in Mindanao. Finally, the last cluster will be logically represented by the statement which asserts that the government has no "genocidal" policy against the Muslim Filipinos.

As in the previous sections of the present chapter, the category of respondents included in the discussion below is still limited to those who know and agree with the doctrines *on the*

value of children and on abortion and sterilization. It should be mentioned also that contraceptive use as a perceived aspect of behavior will not be included in the succeeding analysis because only a very negligible percentage of the respondents have claimed this aspect of behavior. (See Tables 6 and 8).

a. Equal Treatment of Christians and Muslims

For the perceived influence of the doctrines on respondents' family planning behavior, the data reflected in Table 27 show that the pattern of doctrinal influence on respondents' behavior does not significantly vary between respondents who agree with the statement that Christians and Muslims are treated equally by the government and those who disagree with it. For instance, of those who know and agree with the *doctrine on the value of children*, 42.9% claim certain doctrinal influence on their behavior (of those who agree also with the statement) compared to with 46.9% (of those who disagree with the same statement). Similar doctrinal trend of influence is observed for the *doctrine on abortion and sterilization*.

As clearly indicated by the data, more than half of the respondents who know and agree with the doctrines (irrespective of their attitudes toward the statement) claim no influence on their behavior. This can be attributed to the respondents' negative attitude toward family planning, more specifically, towards artificial contraceptive methods and to their inadequate understanding of the different aspects of family planning behavior which they identified as being influenced by the doctrine.

When asked as to what individual aspect of their behavior was influenced by the doctrines, the study findings reveal that *limiting number of children and child spacing* are the two most influenced. For these two aspects of behavior, no significant variance is found between respondents who agree and those who disagree with the statement in identifying them. (Table 28). *Delayed marriage* is the least influenced aspect of behavior ranging from 9.5% to 18.2%.

From the foregoing data, it can be inferred that agreement or disagreement with the statement that Christians and Muslims are treated equally by the government has no significant influence on the relation between the doctrines, on one hand, and the perceived aspects of family planning behavior mentioned by the respondents, on the other hand. Hence, the related hypothesis tested in this section is not confirmed by the data.

b. Equal Development Benefits for Christians and Muslims in Mindanao

Furthermore, a similar trend is observed of doctrinal influence on the perceived family planning behavior of respondents who agree or disagree with the statement that Christians and Muslims are equally benefitted by the government projects in Mindanao (Table 27). Specifically, for the *doctrine on value of children*, the data indicate only a slight variance between respondents who agree (39.2%) with the statement and those who disagree (52.6%) with it in not perceiving the influence of the doctrine on their behavior. The same observation holds true for the *doctrine on abortion and sterilization* although a slightly higher percentage of those who agree with the statement claim certain doctrinal influence on their behavior than those who disagree with it. Again, these findings can be accounted for by the strong influence of religion on the respondents' perception of family planning.

In terms of the individual aspect of behavior claimed by the respondents to have been influenced by the doctrines, Table 28 reveals *limiting number of children* and *child spacing* (ranging from 34.5% to 52.4% for the two doctrines). In this connection, no significant difference is found between respondents who agree with the statement and those who disagree with it, in pointing to *limiting number of children* and *child spacing* as the most influenced aspects of behavior.

Delayed marriage is the least influenced aspect of behavior with respondents ranging from six to eleven only.

In conclusion, the data reject the hypothesis which states

that agreement or disagreement with the above statement has a significant influence on the relation between the doctrines and perceived behavior.

c. On the No "Genocidal" Policy

With regard to respondents' perception of the doctrinal influence on their behavior and for both doctrines under examination, the data reflected in Table 27 show no significant variance between those who agree with the statement that there is no "genocidal" policy against the Muslims and those who disagree with it. For instance, for the *doctrine on value of children*, 47.3% of those who agree with the statement claim the doctrine to have influenced their behavior compared to 45% who disagree with the statement.

Similarly, as shown in Table 28, it is indicated that respondents who agree with the statement do not significantly differ in perceiving *delayed marriage* as the influenced aspect of behavior. In fact, less than 25% of the respondents (regardless of whether in agreement or disagreement with the statement) claim *delayed marriage* as the perceived aspect of behavior.

Of those who identify *child spacing* as the influenced aspect of behavior, a slight variance is noted between those who know and agree with the two doctrines under study, but no significant variance is observed between those who agree or disagree with the statement.

On *limiting number of children*, no significant difference is found among those who agree or disagree with the statement on this particular aspect of behavior. *Limiting number of children* is also the most influenced aspect of behavior.

Table 27

Respondents' Perception of the Influence of the Doctrines on Their Family Planning Behavior, by Attitude Towards Certain Minority Group Statements
 (Based on Those Who Know and Agree With Doctrines)

RESPONDENTS BY AGREEMENT OR DISAGREEMENT WITH MINORITY STATEMENTS	PERCEIVED INFLUENCE OF THE DOCTRINES															
	Doctrine on Value of Children				Doctrine on Abortion and Sterilization											
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%		
	Aspect Influenced	With Aspect Influenced	TOTAL		Aspect Influenced	No Aspect Influenced	TOTAL		Aspect Influenced	With Aspect Influenced	TOTAL		Aspect Influenced	With Aspect Influenced	TOTAL	
1. Equal Treatment of Christians & Muslims by the government	68	57.1	51	42.9	119	100.0	68	60.7	44	39.3	112	100.0	68	60.7	112	100.0
Agree	68	57.1	51	42.9	119	100.0	68	60.7	44	39.3	112	100.0	68	60.7	112	100.0
Disagree	95	53.1	84	46.9	179	100.0	111	63.8	63	36.2	174	100.0	95	53.1	174	100.0
2. Equal Development Benefits for Christians & Muslims	62	60.8	40	39.2	102	100.0	65	67.7	31	32.2	96	100.0	62	60.8	96	100.0
Agree	62	60.8	40	39.2	102	100.0	65	67.7	31	32.2	96	100.0	62	60.8	96	100.0
Disagree	92	47.4	102	52.6	194	100.0	108	56.3	84	43.8	192	100.0	92	47.4	192	100.0
3. No Govt. "Genocidal" Policy Against the Muslims	68	52.7	61	47.3	129	100.0	72	58.1	52	41.9	124	100.0	68	52.7	124	100.0
Agree	68	52.7	61	47.3	129	100.0	72	58.1	52	41.9	124	100.0	68	52.7	124	100.0
Disagree	94	55.0	77	45.0	171	100.0	111	66.5	56	33.5	167	100.0	94	55.0	167	100.0

Table 28

Respondents' Perception of the Aspect of Family Planning Behavior Influenced by the Doctrines, by Agreement or Disagreement with Certain Minority Related Statements (Based on Those Who Know and Agree With the Doctrines)

		ASPECTS OF FAMILY PLANNING BEHAVIOR INFLUENCED BY THE DOCTRINES															
RESPONDENTS BY AGREEMENT OR DISAGREEMENT WITH MINORITY STATEMENT		Doctrine on Value of Children				Doctrine on Abortion and Sterilization											
		Delayed	Child Spacing	Limiting No. Child.	TOTAL	Delayed	Child Spacing	Limiting No. Child.	TOTAL								
		No. %	No. %	No. %	No. %	No. %	No. %	No. %	No. %	No.	%	No.	%				
1.	Equal Treatment of Christians and Muslims by Govt.	7	13.7	19	37.3	25	49.0	51	100	8	18.2	16	36.4	20	45.6	44	100
	Agree																
	Disagree	8	9.5	33	39.3	43	51.2	84	100	7	11.1	19	30.2	37	58.7	63	100
2.	Equal Devt. Benefits for Christians & Muslims																
	Agree	6	15.0	15	37.5	19	47.5	40	100	6	19.4	11	35.5	14	45.2	31	100
	Disagree	10	9.8	41	40.2	51	50.0	102	100	11	13.1	29	34.5	44	52.4	84	100
3.	No Government "Genocidal" Policy Against the Muslims																
	Agree	9	14.8	26	42.6	26	42.6	61	100	11	21.2	20	38.5	21	40.4	52	100
	Disagree	5	6.5	29	37.7	43	55.8	77	100	6	10.7	15	26.8	35	62.5	56	100

The study hypothesis which states that respondents who agree that there is no government "genocidal" policy against the Muslims tend more to perceive the influence of the doctrines on their behavior than those who disagree with it is completely rejected by the data. It is also indicated by the data that, in general, agreement or disagreement with the statement has no significant influence on the relation between the doctrines and the individual aspect of behavior identified by the respondents.

The highlights of the above mentioned findings are summarized below:

- 1) The study generally rejects all the three hypotheses which have been tested in this particular section. Instead, the study finds that among those who know and agree with the doctrines, agreement or disagreement with the statements that Christians and Muslims are equally treated by the government; that Christians and Muslims are equally benefitted by the government projects in Mindanao; and that there is no "genocide" policy against the Muslims, have no significant influence on the relation between the doctrines on one hand, and the respondents' perceived family planning behavior and the individual aspect of behavior mentioned by the respondent, on the other hand.

For the population program, these findings seem to suggest that minority group status or consciousness is not as significant a policy input as that of religion and the demographic and socio-economic characteristics of the respondents in the formulation and implementation of government fertility control policies which are intended to influence the fertility attitudes and behavior of the target Muslim population. It can be inferred further from the data that even if the Muslim Filipino minorities, in general, and the Maranao Muslims, in particular, are fully integrated into the mainstream of society, they may still opt for a higher fertility level to conform with their "folk" religious beliefs (like their mistaken notion that Islam totally forbids family planning) or to be consistent with their low socio-economic background.

However, it is important to stress that the feeling of minority consciousness can be found not only among Muslim minority groups like those found in Russia, India, and the

Philippines but also even among Muslim countries where, generally, they feel that they are minorities in a Christian-dominated world. This particular observation seems to imply that minority consciousness can be an integral part of Islam, which reinforces the Islamic pro-natalist doctrines on family planning. To a certain extent, Muslim minority consciousness can also partly explain the high fertility rates observed in many Muslim countries. This can be substantiated or strengthened by our earlier theoretical contention that even a sovereign people can have the feeling of minority consciousness or be politically insecure relative to other groups, especially the majority group, a perception which can stir high natality levels.

Hence, in the ultimate analysis, the influence of minority group status characteristics on the Muslim Filipinos like the Maranaos cannot be underestimated, although the findings of the present study do not confirm such contention. In this connection, the study has the suspicion that the actual influence of minority consciousness on the family planning behavior of the respondents might have been overwhelmed by the strong influence of Islam on the respondents' perceived family planning behavior.

2) The data also indicate that the most influenced aspect of behavior are *limiting number of children* and *child spacing*, in that order. On the other hand, *delayed marriage* and *contraceptive use* are the least influenced aspects of behavior, in that order. In fact, contraceptive use is negligible so that it was not included in the above discussion and analysis of findings. In summary, these significant findings may be accounted for by the respondents' negative attitude toward contraceptive use and their seeming preference for early marriage.

E. SUMMARY AND CONCLUSION

In this particular chapter, the study discusses and analyzes the significant findings on the following areas of concern:

- 1) Knowledge and attitudes toward religious doctrines;
- 2) Perceived influence of selected doctrines on family

- planning behavior;
- 3) Influence of selected demographic and socio-economic characteristics on the nature of relationship between religious beliefs (doctrines) and perceived family planning behavior; and
 - 4) Influence of selected minority group status statements on the nature of relationship between religious beliefs and perceived family planning behavior.

In terms of knowledge of the doctrines, the data generally show that the respondents are very highly knowledgeable about the doctrines related to fertility, except for the *doctrines on family planning*, of which less than one-fourth of all the respondents show awareness. This finding is not surprising in the light of the fact that family planning is a relatively new concept to the Muslim world, more specifically to Muslim Filipinos, both as a program of the government and as a religious issue in Islamic scholarship. However, a very high level of awareness of most of the doctrines can be greatly explained by the rigid religious indoctrination and training obtained by the respondents from the Madrasah schools and other related sources.

The attitudes towards the same doctrines are also consistently high in agreement, especially among those who know such doctrines, except for the *doctrine on contraception*, with which only a fair agreement has been indicated by the data. This latter finding can be accounted for by the strong negative attitude of the respondents toward the contraceptive technology of the government. Since the *doctrine on contraception* is partly consistent with the contraceptive thrust of the program, some of the respondents who know the doctrine can perceive the doctrine as less agreeable than the other doctrines.

Based on the reported data on the respondents' level of knowledge and attitude toward the doctrines, and the doctrinal substantive contents, the study has selected the doctrines on *the value of children* and *on abortion and sterilization* for further analysis by ascertaining their perceived influence on the respondents' family planning behavior. The perceived family planning behavior is divided into four major aspects: *delayed*

marriage, contraceptive use, child spacing, and limiting number of children.

For the perceived influence of the doctrines on family planning behavior, the study rejects the hypothesis which states that among those who know and agree with the doctrines *on value of children* or *on abortion and sterilization*, there would be significantly more respondents who perceived doctrinal influence on their family planning behavior than those who did not perceive any influence. However, the alternative hypothesis is supported by the data for the *doctrine on abortion and sterilization*. In other words, among those who know and agree with the *doctrine on abortion and sterilization*, there are significantly more respondents who perceive no influence on their behavior than those who perceive certain doctrinal influences. These significant findings do not suggest that the respondents' perceived behavior has not been influenced by their religion through the doctrines. On the contrary, it is felt that the respondents still comply with their religious doctrines, like those *on value of children*, by not pointing to any influenced aspect of behavior, specifically, *contraceptive use*. Their responses have been strongly influenced by their "folk" religious belief (their own interpretations of the Holy Qur'an and Prophetic Traditions) that Islam is opposed to family planning. Hence, in consonance with this belief, a slightly higher percentage of the respondents did not point to any influenced aspect of behavior.

For the individual aspect of behavior mentioned by the respondents, the data show that the most influenced aspects of behavior are *limiting number of children* and *child spacing*. On the other hand, *delayed marriage* and *contraceptive use* are the least influenced aspects. This finding indicates the respondents' strong resistance to the adoption of artificial contraceptive technology and their preference for early marriage. Another explanation can stem from their own understanding and interpretations of family planning as a program designed for family welfare and responsible parenthood rather than as a program technique.

As for the influence of selected demographic and socio-economic characteristics on the nature of relationship between

selected religious doctrines and perceived family planning behavior, only the variables *education*, *place of residence*, and *age at present* are found to have significant influence on such relationship. In other words, the data support the hypothesis which states that respondents with higher education or those living in urban areas tend more to perceive the influence of the doctrines on their behavior than those with lower education or those living in rural areas. This particular finding can be attributed to the fact that those with high education are expected to be more knowledgeable than those with low education with regard to the doctrines and the program, more particularly, in terms of the four major aspects of behavior. On the same token, those respondents living in urban areas are more exposed to family information and services than those in the rural areas, thus, the former have a more rational understanding in relating the doctrines with any of the major aspects of behavior that these doctrines may have influenced.

For the variable *age at present*, the data reveal that younger respondents tend to perceive the influence of the doctrines on their behavior more than the older respondents. In brief, it is the alternative hypothesis which has been confirmed by the data for the *age at present*.

The most influenced aspect of behavior for most of the respondents regardless of their demographic and socio-economic characteristics are *child spacing* and *limiting number of children*. As expected, the least influenced aspect of behavior is *contraceptive use*.

Aside from the influence of demographic and socio-economic characteristics on perceived behavior, the study also tried to test the influence of minority group status on the relation between religious beliefs and perceived family planning behavior. By and large, the findings of the study indicate that the respondents have a high minority consciousness, which simply suggests that the integration program of the government still leaves much to be desired in as far as the Muslims are concerned.

None of the statements enumerated below which represents the three clusters of minority group status have been found

significant in influencing the nature of relationship between religious beliefs (doctrines) and perceived family planning behavior: (a) the equal treatment of Christians and Muslims by the government; (b) the equal development benefits for the Christians and Muslims in Mindanao; and (c) the "no genocide" policy against the Muslims. In other words, agreement or disagreement with the selected minority related statements does not significantly discriminate those who perceive certain doctrinal influences on their behavior from those who do not perceive any similar influence. Such finding can mean that even if the government can successfully integrate the Muslims into the mainstream of Philippine society, they may still opt for high fertility levels in conformity with their religious doctrines or in harmony with their very low socio-economic background.

For respondents who perceive certain influenced aspects of behavior (irrespective of their attitudes toward the statements), *limiting number of children* and *child spacing* are consistently the most influenced aspects of behavior.

In conclusion, the significant findings in this chapter partially confirm the *particularized theology and social characteristics* hypothesis in the study of human fertility while seemingly rejecting the *minority group status* hypothesis. A word of caution, however, should be made, that the influence of Islam religion cannot be totally isolated from minority consciousness since the latter seems to be part of Islamic consciousness. Moreover, in spite of their worldwide population, Muslims in general still feel that they are a minority in a Western/Christian-dominated world. Hence, minority consciousness can be a typical characteristic of any Muslim who truly considers himself a member of the Muslim *ummah* (Homeland of Islam).