Spiritual State of the World's Children

The Philippines

OneHope

GOD'S WORD. EVERY CHILD.

Spiritual State of the World's Children
A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

The Philippines

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ONEHOPE

OneHope is a non-profit organization with a mission to *affect destiny by providing God's eternal Word to all the children and youth of the world.* With programs in over 125 nations OneHope has reached over 500 million children and young people with a special presentation of the life of Jesus. Committed to presenting God's Word in a format that is relevant and dynamic, research is a critical step in the development of country and age specific products and programs.

METADIGM GROUP

The Metadigm Group is a non-profit research organization with the goal of equipping other organizations to conduct research and improve their efficacy. Processes necessary to achieve organizational priorities and embed research skills into day-to-day organizational operations are developed through seamless processes offered in data collection, strategic planning, market profiles, and outcomes development. For more information, visit www.metadigmgroup.com or email info@metadigmgroup.com.

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Section I: Key Issues Analysis

Key Issues

▪ Family composition
  o 84% - two parent family (includes 5% living in a two parent household where one is a step parent)
  o 77% - parents are married
  o 6% - parents are divorced (understood in the Philippines as annulment) or separated
  o 7% - live with a grandparent
  o 8% - one parent has died
  o 1% - both of their parents have died
  o 0% - do not live with an adult

▪ Perception of Family
  o Definition of family
    ▪ 38% define family as any group of people who live together
    ▪ 34% define family as any person or group whom you love or care about deeply
    ▪ 16% define family as any group of people who shares the same set of values and goals in the life
    ▪ 12% define family as those related by birth, adoption, or marriage
  o Function of family
    ▪ Place for children –
      • 48% consider an unmarried man and woman with children a family
      • 31% consider a single woman with children a family
    ▪ Relationship –
      • 16% consider an unmarried man and woman a family
      • 14% consider homosexual men a family
      • 13% consider homosexual women a family

▪ Relationship with parents
  o 56% spend less than 15 minutes a week talking with their father about things that really matter
  o 26% spend more than 60 minutes a week talking with their father about things that really matter
  o 43% spend less than 15 minutes a week talking with their mother about things that really matter
  o 36% spend more than 60 minutes a week talking with their mothers about things that really matter

▪ Safety and Security of home
  o 46% feel their home is a place where they feel safe and loved
  o 21% feel their home is a place where they sometimes feel loved
  o 16% feel their home is a place where each is trying to love each other
  o 12% feel their home is a place where they feel comfortable, but their family is not a close family
  o 5% are uncomfortable and rather be elsewhere

▪ Marriage
  o 90% believe God intended marriage to last a life time
  o 90% feel that they will be happy in their marriage
  o 54% feel the traditional family does not play a significant role in the stability of society

- o 33% approve of divorce (understood in the Philippines as annulment) even when children are involved
- o 31% admire single life
- o 24% indicate that anyone who gets married should anticipate divorce (understood in the Philippines as annulment)
- o 14% report there is too much pressure to get married, would rather live together

- Sexuality
  - o 8% have had sexual intercourse or engaged in sexual fondling
  - o Most likely to learn about sex from their classmates/friends (23%), TV/movies (20%), and sex-related magazines/books (17%)
  - o They are least likely to learn about sex from their parents (9%)

- Satisfaction with life
  - o 39% of respondents indicate they are very satisfied and 35% somewhat satisfied with their lives
  - o 26% are somewhat or very dissatisfied with their lives
  - o Over the past three months –
    - 61% report watching MTV
    - 55% admit having lied to their peers
    - 49% indicate they have lied to an adult
    - 19% admit to reading a pornographic magazine or watching a pornographic movie
    - 15% have had suicidal thoughts
    - 9% attempted suicide

- Influences (cited as having *some* or *a lot* of influence over thoughts and actions)
  - o 83% Parents
  - o 80% Teachers
  - o 75% Friends
  - o 70% Music
  - o 66% Christian faith
  - o 52% Bible

- Moral behavior
  - o 71% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it "works"
  - o 69% feel lying is sometimes a necessity
  - o 55% feel bending the rules is okay
  - o 46% feel that breaking the law is okay if it does not hurt anyone

- Factors providing future satisfaction (cited as having *a lot* of importance)
  - o 79% having a degree
  - o 76% relationship with God
  - o 73% living close to family/relatives
  - o 72% good physical health
  - o 70% having one marriage partner for life
  - o 67% close personal relationships

- Religious Practice

- o 94% religion is somewhat or very important to them
- o 58% report weekly or daily prayer
- o 34% participate in weekly or daily religious services
- o 23% participate in weekly or daily youth or scripture study group
- o 12% report weekly or daily scripture reading, including the Bible or Koran

- Christian Theology
  - o 92% have heard about Jesus and the Bible from Churches and 87% from family or relatives
  - o 85% believe if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven
  - o 82% believe the Christian faith is relevant to the way they live
  - o 80% understand the Holy Spirit to be a symbol of God's presence or power and 76% the devil to be a symbol of evil, but not a living entities
  - o 70% believe that Jesus Christ returned to life after being crucified
  - o 41% believe people who do not accept Jesus Christ as their savior can still go to Heaven
  - o 39% believe that what is done for others is more important that what they believe about Jesus Christ

Strengths & Opportunities

- Family is stable – 84% have parents and 77% of parents are married
- 46% feel their home is a place where they feel safe and loved
- 90% believe that God intended marriage to last a lifetime and that their own marriage will be a happy one
- 3 out of 4 indicate that they are very or somewhat satisfied with life
- 4 out of 5 cite parents and teachers as high influencers in their life and actions
- 66% indicate that Christian faith is an important influence
- 3 out of 4 see education, a relationship with God, and family relationships as important to future satisfaction
- 94% indicate that religion is somewhat or very important to them and 82% that Christian faith is relevant to the way they live
- 58% practice weekly or daily prayer
- 92% have heard about Jesus or the Bible from Churches and 87% from family or relatives
- More than 80% have made a commitment to Jesus Christ that is still important to them

Weaknesses & Threats

- 38% define family as any group of people living together
- 56% spend less than 15 minutes a week talking about important matters with their father and 43% with their mother
- 21% feel their home is a place where they are sometimes loved and 5% would rather live somewhere other than their home
- 54% feel the traditional family does not contribute to social stability
- 33% approve of divorce (understood in the Philippines as annulment) even when children are involved in the marriage
- 31% admire single life
- 24% expect divorce (understood in the Philippines as annulment)
- Least likely to learn about sex from their parents, only 9% indicate their parents have talked about sexual issues
- 26% are somewhat or very dissatisfied with life
- 55% have lied to peers and 49% have lied to adults in the past 90 days
- 15% have contemplated suicide and 9% have attempted suicide in the past 90 days
- 71% define morality as something that "works" in your life
- 69% feel that lying is sometimes a necessity
- Only one-third participate in daily or weekly religious services
- Less than 15% read Scriptures daily or weekly, including the Bible or Koran
- 41% believe that people can go to Heaven even if they do not accept Jesus as their Savior

Section II: Project Description

Acknowledgments

Overview

OneHope seeks to understand what children and youth deal with in their day-to-day realities. We know that children and youth face a variety of social challenges and experience psycho-social needs to which they are often left without effective responses. We do know that the needs of children vary from country to country and even regionally within countries. However, without reliable information we are unable to tailor our products and distribution programs to address needs specific to particular contexts.

While the issues and challenges facing children and youth in developed countries are researched and documented, those in developing countries are not. Without an accurate analysis of their contexts these populations are treated as though they share a common reality. An awareness of the immediate reality of children is often discovered only after ministry has begun and resources have been committed to a project.

The Spiritual State of the World's Children (SSWC) project will capture the following information about children in Philippines:

- Typical family situations, relationships and parental contact
- Behaviors and moral values guiding relationships with peers of the opposite sex
- Daily occupations and pastimes
- Worldviews, influences, beliefs, future goals, and religious affiliation
- Theological perspectives and commitment

Research Methodology

The Spiritual State of the World's Children project utilizes the ABY survey, which is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Philippines. Additional strata that permit analysis are: family composition, ethnicity, and religious affiliation.

The core of the survey was constructed using the Survey of Juveniles designed by Chris Sleath of Josh McDowell Ministries. The survey was administered in secondary schools in English (4 schools) and Tagalog (16 schools). Surveys were administered in randomly selected accessible[1] schools segregated by population density (proportional to national population distribution of urban-rural residents) to students in the schools randomized by gender (proportional to the national ratio of male-female).

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[1] Schools considered inaccessible are those that are in conflict zones, areas of extremely low population or that cannot be reached by public transportation.

Project Overview

The time frame for data collection was November 2008 through March 2009. Joy Barachina-Lojo served as the local Research Coordinator for the Philippines research project. Oversight was provided by Reni John and Dr. Allen Reesor of Pompano Beach, Florida. The research followed project design instructions (see below under Logistics).

Data was entered into a web-based database, which was hosted by Philip Issa of Elite Research. The final report includes Metadigm's analysis of the data, which has been reviewed by Rene Paulson, PhD. Secondary data is provided when applicable. This report is available for use by partners supporting the utilization of collaborative research in conducting ministry to children and youth.

The final report will be made available to ministry partners who promote ministry to children and youth through collaborative research.

Logistics

Review

National leaders reviewed the survey and recommended minor edits.

Randomization

Reliability of the survey results depends upon consistent randomization of the participants. Two strata of randomization that govern participant selection employed in this project were gender and population density distributions.

 The list of schools was obtained from the website of the Department of Education.

Population density was interpreted as either urban or rural. Additionally, the study population was further segregated into one of two classes: less than one hundred thousand or between one hundred thousand and one million. This list was used to select randomly identified schools at Metadigm Group Headquarters. The list of randomized schools was returned to the local Research Coordinator for review. Schools that were inaccessible (see footnote on inaccessibility above) were replaced by following randomization procedures.

To ensure that gender participation reflects the male/female ratio of the national population, randomization by gender was finalized when students were selected for participation.

Verifying Access

Research Assistants met with the administration of each school to explain the survey and obtain school consent for participation.

Survey Printing

A master copy of the survey response form was forwarded electronically to the local Research Coordinator who received bids for the printing of 5,000 collated and stapled copies.

Quality Control

Hard copies of the survey response form were randomly assessed to evaluate survey validity. Hard copy survey response forms will be retained by the local OneHope office in the Philippines for one year to verify the accuracy of data entry if needed and as a back up to electronic data files. The surveys are kept confidential and will be turned over to a designated OneHope Headquarters representative on or about 12 months following the close of data collection. After 12 months, an OneHope representative will oversee the destruction of all hard copy surveys.

Implementation & Survey Administration

<u>Data Collection</u>

The survey was administered in the schools identified by randomization and previously contacted. The research agent will identify the number of classes in session on the day of the survey.

- If the average class size at a school was less than 30 students, 15 classes were randomly selected for inclusion in the study. 15 students from each class were randomly selected proportional to the male/female ratio for Philippines.
- If the average class size at a school was greater than 30 students, 10 classes were randomly selected for inclusion in the study. 22 students from each class were randomly selected proportional to the male/female ratio for Philippines.

Students were asked to voluntarily participate. Participants were administered the survey in groups that could be accommodated in a classroom. Approximately 200 students were surveyed at each school.

Generally, the surveys were conducted by two people. A brief scripted introduction was read aloud and students were given the opportunity to ask questions. Administrators took turns reading each question aloud to students.

The following assisted with data collection: Michelle Fernandez, Wilbert S. Lojo, Johnzel A. Mendoza, and Lina Seastres.

<u>Data Entry</u>

The local Research Coordinator was responsible for accurate input of the data into the web-based survey database. The following assisted with data entry: Michelle Fernandez, Johnzel A. Mendoza, and Lina Seastres.

Section III: Profile of Youth in the Philippines

Data Qualifications

Of the total sample (4,098), 53% are rural, 31% are semi-urban, and 16% are urban; these percentages must be kept in mind when reading the data. Due to the age distribution, younger subjects will *slightly* skew towards female attitudes and older subjects to male attitudes. Similarly, evangelical responses will skew towards female attitudes. This report contains the attitudes and behaviors of "evangelical" subjects defined as those that believe you will go to Heaven when you die because you have confessed your sins and have accepted Jesus Christ as your savior.

Demographic Profile

Those surveyed were balanced by gender with a very slight weighting by age of younger students to female and older students to male with 43% of subjects 13-14 years, 38% 15-16 years, and 11% older than 17 years. The sample was collected to reflect the population density distribution of the Philippines with 53% of subjects living in rural environments, 31% in semi-urban and 16% in urban.

With 29% of subjects in secondary's 1st year, 26% in secondary's 2nd year, 23% in secondary's 4th year, and 21% in secondary's 3rd year, and with higher density populations weighted toward higher grade levels, 58% report that they are doing *average* in school, 33% *good,* and 6% *excellent.*

Forty percent of subjects report that their fathers and 20% of their mothers are employed in the *agricultural* sector. Subjects report that 60% of their mothers and 40% of their fathers are *other* employed; this could mean that they work at home, are self-employed, or unemployed. Both fathers and mothers are reported to be 6% engaged in the *industrial* and *public* sectors and 4% in the *professional* and *service* industry. Urban subjects are most likely to report that their fathers and mothers work in the *public* or *service sectors* or fall into the *other* category than rural subjects, who are more likely to report there are engaged in *agriculture*.

Most subjects (77%) report that their parents are married, 8% that one parent has died, and 6% that their parents are divorced (understood in the Philippines as annulment) or separated. Seventy-nine percent of subjects indicate that they live with their natural parents, 6% with their grandmother, and 5% with two parents (one as step-parent) and other. Urban subjects are about 5% less likely to indicate that their parents are married.

Family Relationships

Family is primarily defined as any group of people who live together by 38% and by 34% as those whom you love or care about deeply. Subjects are least likely to define family as those related by birth, adoption, or marriage. Although only 15% accept unmarried couples without children or homosexual couples as families, 48% accept cohabiting heterosexual couples with children and 31% unmarried women with children as families.

While urban subjects are most likely to accept cohabiting heterosexual couples with children and unmarried women with children as families, they are far less likely than rural subjects to accept of gay and lesbian couples as families. Non-evangelical subjects are 5% more likely to accept gay men as family than their evangelical counterparts.

While 46% of subjects feel safe and loved in their homes, 21% feel loved only sometimes, 16% indicate that family members are trying to love each other, and 5% would rather live somewhere else. Subjects report that the adults in their family demonstrate love for each other (87%), set good examples for them (86%), are interested in who they are (82%), and spend time with them (78%).   However, 66% feel that adults expect more

of them than what is fair and 57% that they are too strict. Urban and rural subjects are somewhat more positive about the security of their home situation than semi-urban subjects who are more likely to feel the adults in their families are interested in them, but expect more than what is fair of them. Younger subjects are more likely to report that the adults in their family spend time with them, and older subjects report feeling that adults expect more of them than what is fair.

Although generally relationships with mothers are closer than with fathers, subjects report a very close or somewhat close relationship with their parents, 69% with their fathers and 82% with their mothers, and younger subjects report closer relationships with both than those who are older. About 11% report that their father and 4% that their mother is unknown or has died. Eighty-five percent of subjects report that their fathers and 90% that their mothers show love for them, 82% show love for their fathers and 88% for mothers, 76% seek advice from their fathers and 73% from their mothers, and 76% feel proud of their fathers and 84% of their mothers. Male subjects are more likely to spend one-on-one time with their fathers than female subjects. Rural subjects are most likely to talk about their personal concerns with their fathers and yet question their fathers' love; urban subjects are most likely to feel proud of their fathers and spend one-on-one time with them.

Nine percent of subjects report spending more than 4 hours a week in meaningful conversation with their fathers and 14% with their mothers. Of more concern, they report spending less than 15 minutes a week in meaningful conversation with parents, 37% with fathers and 53% with mothers. Urban subjects spend more time in meaningful conversation with both parents than rural subjects.

Attitudes towards Marriage & Relationships with Members of the Opposite Sex

Ninety percent of subjects believe that God intended marriage to last a lifetime and as many feel that they will be happy in their own marriage. Seventy-seven percent reports feeling their family experience has been positive and 70% that marriage problems have been exaggerated and that couples are generally happy. Seventy-two percent of subjects desire to remain virgins until marriage and almost an equal number (74%) would regain their virginity if it were possible.

Female subjects are more likely to value virginity and traditional family than males, who are 8% more likely to want to live together as a couple without marriage, as they feel there is too pressure to get married than female subjects. While rural subjects are most likely to desire a marriage like their parents they doubt the benefit of the traditional family to society, that God intended marriage to last a lifetime, and value virginity less than their urban counterparts.   Semi-urban subjects are most likely to disagree with divorce (understood in the Philippines as annulment) and to want to remain a virgin until marriage. Urban subjects are most likely to believe that successful marriages are hard, but that most marriage problems have been exaggerated; they are also most likely to admire single life or desire to live together (instead of getting married).

Subjects are most likely to learn about sex from their classmates/friends (23%), TV/movies (20%), and sex-related magazines/books (17%); they are least likely to learn about sex from their parents (9%). Male and older subjects are far more likely to learn about sex from TV/movies, internet, sex-related magazines/books, classmates/friends, and textbooks; urban subjects are most likely to have learned about sex from the internet, TV/movies, and their classmates/friends.

Though more than half (54%) report holding hands, subjects report little engagement in more intense sexual activities, with 8% reporting that they have engaged in sexual intercourse or sexual fondling. The most likely reason for subjects to have sexual intercourse is the intent to marry (28%); approximately 21% of subjects feel that, for unmarried couples who are "in love," sexual intercourse and sexual fondling are always or sometimes acceptable.

Male and older subjects are more likely to find sex and fondling sometimes or always acceptable. Male subjects, at 13% for sexual intercourse, are 10% more likely than females to engage in all activities (except hand-holding).

Older subjects report that 14% have had sexual intercourse. Older subjects are more likely than younger subjects to have sex if there was an intention to marry.

Beliefs and Perspectives on Daily Life

Seventy-four percent of subjects indicate being very (39%) or somewhat (35%) satisfied with their lives, although 15% report having had suicidal thoughts and 9% has attempted suicide during the previous ninety days. Semi-urban subjects are most likely to report life satisfaction. Subjects believe that a relationship with God (92%), earning a degree (90%), living close to family/relatives (90%), having good physical health (90%), close personal friendships (90%), and one marriage partner for life (81%) are sources of satisfaction. Female subjects are more likely to desire a high-paying job and to live close to family/relatives, whereas male subjects are more likely to desire a fulfilling sex-life in marriage and having children (as are older subjects). Good physical health, having a clear purpose for living, and living with a high-degree of integrity tends to increase as priorities as population density increases.

Electronic media (MP3, cell phone, laptop computer) is an interest and influence for 83% of subjects who report weekly or daily usage; 61% report watching MTV weekly. Generally, in a typical week, subjects report spending the most of their free time listening to music, watching TV, and SMS/internet chatting. Older subjects are more likely than younger subjects to listen to music and SMS/internet chat. Subjects report that watching television, listening to music, and web-surfing is more likely as population density increases.

The greatest influences reported in descending order of importance are: parents (83%), teachers (80%), friends (75%), music (70%), and the Christian faith (66%); the least influential sources were Buddhism, New Age, Islam, and Hinduism. As population density increases, so does the influence of television and the Bible, while Hinduism and other religious faiths decrease with influence. Younger subjects are more likely to cite Buddhism as a source of influence, and older subjects, information from the internet.

About 80% believe the Bible provides a clear description of moral truth and that these truths are the same for all people, and 75% can recall a time when their religious beliefs changed their behavior. However, about 70% believe an act is moral if it works, lying is okay, truth is uncertain, and that all religions teach essentially the same truths. This is reflected in reported behavior over past three months: 55% having lied to friends/peers, 49% having lied to an adult, 39% having intentionally tried to hurt someone emotionally, and 32% having cheated on an exam.

Female subjects are more likely than male subjects to believe truth means different things to different people and that lying is sometimes necessary, and are more likely to lie. Male subjects are more likely than female subjects to believe that people can lead satisfying lives without pursuing spiritual maturity, God is no longer relevant to people's lives, and that anyone who relies upon the Bible for moral guidance is foolish, and are far more likely to watch pornography, gamble, read pornographic magazines, get drunk, and smoke.

When analyzed by age, older subjects are more likely than their younger counterparts to believe that law-breaking is permissible so long as it does not hurt anyone, people may define truth in contradictory ways but still be correct, lying is sometimes required, that rule-bending is sometimes necessary, and that something is ethically right if it works in your life; they are also more likely by over 10% to get drunk, cheat, watch, and smoke. Older subjects also report somewhat higher levels of lying to peers/friends, reading pornographic magazines, and intentionally try to hurt someone emotionally.

Rural subjects are most likely to feel that people can define truth in contradictory ways but still be correct, that the Bible/Koran does not provide people with practical standards for living, that law-breaking is permissible, that spiritual development is not necessary for life satisfaction, and that God is no longer personally involved in people's lives; they are least likely to believe that the Bible provides moral truths that are the same for everyone. Urban subjects are most likely to believe that the Bible provides an indisputable description of moral

truth and that the universe was created by God; they are least likely to believe that all religions teach equally valid truths and that anyone who looks to the Bible for moral guidance is foolish. However, urban subjects are most likely to cheat on exams and lie to their peers. As population density increases, so does the likelihood of lying to adults, drinking enough to be legally drunk, intentionally attempting to hurt someone physically and emotionally, having suicidal thoughts, and watching MTV on a weekly basis.

Religious Background and Practice

In this sample set 77% are Roman Catholic, 6% Islamic, 5% Protestant and 15% totaled are Buddhist, Hindu, Jewish or practice an indigenous or personal religion. Semi-urban subjects are 12% Islamic. Ninety-four percent of subjects indicate that their religion is very (81%) or somewhat (13%) important. Exposure to information about the Bible or Jesus varies from 92% learning at church, 87% from family/relatives, and 72% through *other* (possibly media); least likely mode of exposure is western literature (51%).

Most subjects believe in the existence of God (87%), while 10% are uncertain as to the existence of God. Among the subjects responding, 88% describe God as the omniscient, omnipotent Creator who rules the world today and 5% consider God to be the total realization of human potential. Ninety percent of subjects believe the universe was created by God, 80% that God is still personally involved in people's lives, 89% that their faith is very important to them, and 85% that church membership is essential. Eighty-seven percent of subjects believe that prayer changes what happens in life, 86% that the Bible is totally accurate, 84% that Biblical miracles actually took place, 83% that angels exist and influence life, 82% that they are responsible to tell others about their faith, 82% that the Christian faith is relevant to their lives, 78% that there is a final judgment by God, and 76% that forgiveness of sins comes only through Jesus Christ.

In other areas of religious belief there is a great deal of uncertainty, 77% indicate that all major religions pray to the same God but use different names. They are split on whether or not there are benefits to be gained from other religions, with 42% indicating that other religious practices are helpful and 45% are certain Heaven and Hell are real places (45% are uncertain). Although 85% indicate that good works can earn a place in Heaven, this includes 40% that accept that people must confess their sins and accept Jesus Christ in order to go to Heaven, 21% who do not know what happens after death, 13% believe that being a good person gains access to Heaven, and 12% that religious rites grant access to Heaven; 30% indicate that the whole idea of sin is outdated. Regarding Jesus, 82% accept the virgin birth, 72% that he was a real person, but 51% agrees with the statement that he committed sins like other people and 30% that he did not rise from the dead.

Overall, female subjects are more likely to adhere to the fundamentals of Christian doctrine than male subjects. Rural subjects are more likely to accept the existence of ghosts and the value of indigenous religions than those in more urban populations and less likely to certain of the existence of God, Heaven or Hell and souls exist after death, while urban subjects are more likely to hold Christian teachings. Older subjects are more likely to be skeptical of the Christian teachings than their younger counterparts.

Thirty-six report weekly or daily attendance at religious services by their mothers, 34% for themselves, and 33% for their siblings. Rural subjects are least likely to report themselves or their siblings' regular attendance. As population density increases, subjects report their parents' more frequent attendance. After leaving home or finishing school, of those responding, 84% reports that they are somewhat or very likely to regularly attend religious services.

Prayer was the most frequently reported religious activity with 58% indicating a weekly or daily practice of prayer, followed by 23% attending a weekly or daily religious scripture study group and 18% weekly or daily attending a religious youth group. Only 12% read scripture weekly or daily. While 30% indicates that they do not attend any type of religious youth group, of those who do, 19% of subjects attend groups of 1-9 people, 17%

groups of 10-19 people, and 13% groups of 20-29 people.   Semi-urban subjects are 5% more likely to attend groups of 30-39 people; urban subjects are most likely to report this question not applying to them (by 4-7%).

Females are far more likely to report the practice of prayer and males to lead small religious group, and as population density increases, subjects report increasing prayer habits and less frequent small religious group discussion. Younger subjects are more likely than their older counterparts to report prayer, attendance at a religious scripture study group attendance, and religious training class attendance.

Ninety-two percent of the total sample responded to the question of whether they had made a commitment to Jesus that was still meaningful today. Of these, 87% indicate having made such a commitment (rural subjects are least likely to have made a personal commitment to Christ). Of these, 34% made this commitment between the ages of 9-12, 26% between 5-8 years of age, and 23% between 13-15 years of age. Females are 6% more likely than males to have made the decision for Christ between the ages of 9-12.

"Evangelical" Profile

An evangelical is defined as one who believes that they will go to Heaven after they die because they have confessed their sins and accepted Jesus as savior. Of the 4,098 subjects surveyed, 1640 responded to this question. A disproportionate number of males did not respond to the question. Of those included in this evangelical category, 82% are Catholic, 7% Protestant, 3% practice indigenous faith and 3% are Islamic. Also in this category, 58% (948 subjects) are female and 42% (692 subjects) are male demonstrating that female subjects are more likely than males to hold this view and to respond to this question. This population is also slightly more likely to be in higher grades by comparison; based on this distribution, evangelical responses will skew towards female attitudes. Generally, evangelical students conform to the demographic profile of the general population with no significant variance.

While evangelicals are likely to define families in the same way as the general population, they are about 5% less likely (at 11%) to accept homosexual couples as family than the general population. Evangelical subjects are 6% more likely to state they feel safe and loved in their homes than the general population. However, they report no closer relationships with parents than the general population.

Evangelical subjects, reflecting the priorities of female subjects, are about 6% more likely to wish to regain their virginity if it were possible, to disapprove of divorce (understood in the Philippines as annulment), value the role of the traditional family in society, and express the desire to remain a virgin until marriage. Evangelicals are slightly less likely to feel that sexual intercourse is justified by love or the intent to marry than their peers; however, there is little difference in the sexual behaviors of this group compared to other populations.

This population reports no higher satisfaction with life than their peers, but is more likely than non-evangelical subjects to desire a high-paying job, to want to make a difference in the world, and to have children. Evangelical subjects interact with media at the same level as others, but are more likely to cite the Christian faith, the Bible, parents, and teachers as sources of influence in their lives (and non-evangelicals, Islam). Evangelical subjects are also about 5% more likely to feel church membership is important, think lying is sometimes necessary, believe the Bible provides an accurate description of moral truth and these truths are the same for all people, and recall when their beliefs affected their behavior; yet, they are also more likely to believe truth to mean different things to different people. Non-evangelical subjects, on the other hand, are about 5% more likely to believe that anyone who relies on the Bible for moral guidance is foolish, spiritual development is not necessary for leading a satisfying life, and God is no longer personally involved in humans' lives. There is little difference between evangelical subjects' behaviors and their peers other than that they are about 5% more likely than non-evangelical subjects to lie and to intentionally try to hurt someone emotionally.

Evangelical subjects are more likely to believe to be certain that God exists and that Biblical miracles took place(by 8%), that people who do not accept Christ will go to Hell (by 7%), that Heaven and Hell are real places

by (7%), that they have a responsibility to share their beliefs with others (by 6%), that prayer can change things (by 6%), that their faith is relevant to their lives (by 5%), that the Bible is accurate (by 5%), and to accept the eternal nature of the human soul (by 5%). Non-evangelicals are more likely to believe that there are unforgiveable sins (by 11%), that what they do for others is more important than what they believe about Christ (by 6%), that Christ committed sins while on earth (by 5%), and that the idea of sin is outdated (by 5%).

While Evangelical subjects are more likely to report prayer than non-evangelical subjects, they report no more frequent attendance at religious services or any other statistically significant differences in religious practice than the general population.

Section IV: The Philippines Secondary Data

Secondary Research Profile
Philippines

DEMOGRAPHICS & POPULATION	
Population	90,317,981
Population (under 15 yrs)	35.4%
Life Expectancy	71 yrs
Birth Rate (per 1,000 people)	24.16
Infant Mortality (per 1,000 live births)	23.51
Estimated Urban / Rural Population	52,769,300 / 31,557,302
Largest City / Population	Manila / 10,993,374
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	92.6%
Primary Enrollment	94%
Literacy Rate – Males	92.5%
Literacy Rate – Females	92.7%
ECONOMICS	
GDP (purchasing power parity) (per capita)	$3,295.00
GDP (official exchange rate) (per capita)	$1582.17
Poverty Rate (% below poverty line)	30%

SOCIAL			
Human Development Index[2] (out of 177)	102	Prisoners (per capita)	94/100,000
Divorce Rate *as percent of Marriages*	Not Available	Adult prevalence rate 15-49 with HIV/AIDS	0.1
Unemployment Rate	7.4%	All registered NGOs	Not Available
Murder committed by youths (per capita)	12.2	Homelessness	Not Available
Rapes reported (2008)	2,585	Teen Pregnancy (15-19 yrs)	Not Available
Thefts reported (2008)	8,273	Child Prostitution (1997)	75,000 – 100,000
Children Orphaned *due to all causes (0-17yrs)* 2007, estimate (thousands)	1800	Child/Teen Soldiers	Not Available
ETHNIC GROUPS & RELIGIONS			
Christian Malay	92%	Roman Catholic	83%
Muslim Malay	4%	Protestant	9%
Other	3%	Muslim	5%
Chinese	1%	Buddhist and other	3%
LANGUAGES			
Filipino (official, based on Tagalog) English (official)			

This data is drawn from CountryWatch.com, World Health Organization, and public domain data. Statistics are generally from 2005 but may be earlier if none more recent are available.

[2] Human Development Index (HDI) is a composite index that measures the level of well-being in 177 nations in the world. It uses factors such as poverty, literacy, life expectancy, education, gross domestic product, and purchasing power parity to assess the average achievements in each nation. It has been used in the UN's Human Development Report since 1993.