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REPORT NO. 79**

**FACTORS ASSOCIATED WITH THE ACCEPTANCE AND
NON-ACCEPTANCE OF FAMILY PLANNING PROGRAM
AMONG CULTURAL MINORITIES IN BUKIDNON,
PHILIPPINES**

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DEDICATION

To Merle, Aimee Joy and Jaydee, The Three Roses who provide the laughter and gaiety which keep me from being bored; and to Joe Gally whose devotion gives me the inspiration and strength, this humble work is dedicated.

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CHAPTER I

INTRODUCTION

The Problem

The Philippines today faces two most crucial problems: food and a burgeoning population. To meet these problems, the government has vigorously pursued development programs that promote the social and economic well-being of all its citizens, regardless of status and ethnic background. To add relevance to its development plans, it has given top priority to the socio-economically depressed areas and disadvantaged groups. Thus, in attempting to lower the population growth rate, the government has embarked on various socio-economic development and fertility control programs to help the populace plan their families and make them sensitive to issues dealing with population in relation to national development goals.

The Philippines, with a population of 47.9 million in 1980, is a nation composed largely of barrios or villages. The majority of the country's population (68.1 percent) live in rural areas. Hence, most of the clientele of the population and family planning programs are concentrated in rural communities. Approximately 10 percent of the population belong to different cultural minority groups who differ from the lowland Christian majority in religion, language, and land tenure rights (Ortigas and Regalado, 1978).

Bukidnon is one Philippine province which has a sizable number of settlers from minority groups. Located in the southern part of the country, the province accommodates some 79,000 people who belong to different cultural minority groups scattered throughout its 22 municipalities (Comprehensive Development Plan 1978-87, Province of Bukidnon, 1977). The majority of the cultural minorities are either Bukidnon or Manobo or a mixture of the two (Chua, 1978), who are isolated, backward, and suffering from malnutrition and the ravages of diseases. Both the lowland Christians and the cultural minorities have large families. The studies of Banaynal (1978), Briones (1978), and Yumol (1978) among the Bukidnons and Manobos,

revealed that the practice of "buya" (betrothal) among children is common, as well as marriage even before or during puberty. Thus, this early marriage pattern exposes young couples to the risk of conceiving at an early age. Maceda's (1978) finding that the majority of the Bukidnon women bear six or seven children supports this observation.

Since the middle of the 70's the government has been embarking on a massive campaign to limit family size through active extension of family planning services or outreach program, particularly in the rural areas. Undoubtedly, it takes a considerable length of time before a significant effect is produced on changing the reproductive patterns and practices of the target population. However, the success of such a program depends to a large extent on the understanding, participation, and support of its would-be clientele.

A study, therefore, of the cultural minorities can shed light on the acceptance problem of family planning, especially so since cultural minorities are generally considered to be severely more resistant to most forms of social change than other groups. On this vein, Ortigas and Regalado (1978) said:

They are usually suspicious of other groups and are generally regarded by others as backward. They alternate between attempts at withdrawal to more inaccessible areas and interaction with the lowlanders.

Thus, an understanding of the demographic, social, economic, and psychological characteristics, as well as the family planning practices of the cultural minorities could be significant in terms of understanding in general the family planning practices of other rural groups.

Objectives

The objective of the present study is threefold:

(a) to describe selected demographic, socio-economic, and psychological factors, as well as family planning practices, of major cultural communities in Bukidnon,

(b) to determine selected demographic socio-economic and psychological factors that are associated with acceptance or non-acceptance of family planning, and

(c) to determine which of the selected variables are more significantly related to acceptance of family planning than others.

Hypothesis

The above objectives may be translated more formally into the following hypothesis:

1. The acceptance or non-acceptance of family planning is not associated with the demographic, socio-economic, and psychological characteristics of respondents. These characteristics are:

Demographic Characteristics

- a) Age
- b) Number of children
- c) Age at first marriage
- d) Ideal number of children

Cultural Characteristics

- a) Religious affiliation
- b) Ethno-linguistic group

Socio-economic Factors

- a) Educational attainment
- b) Income
- c) Tenure
- d) Size of farm lot
- e) Occupation

Psychological Factors

Perception on who makes decision on the following:

- a) Family expenses
- b) Everyday expenses
- c) Farm expenses

- d) Educational expenses
- e) Family budget

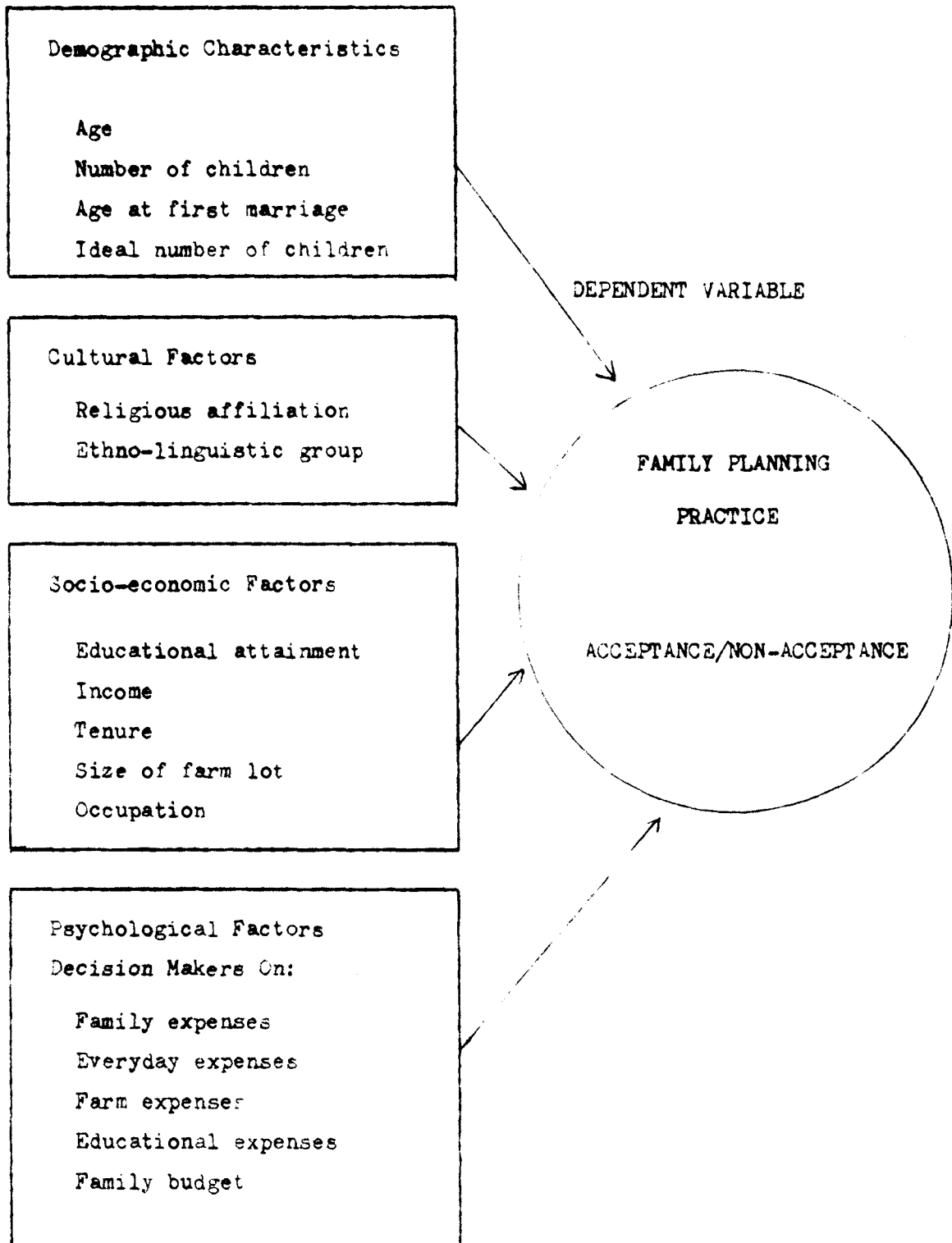
Conceptual Framework

A number of research studies have shown that there exist a positive relationship between such demographic variables as parity, birth interval, number of children, age at first marriage on one hand and acceptance of family planning program on the other hand (Rose 1966; Friedman et al., 1969; Taichen, Friedman et al. 1969; Siegel et al. 1970; McClister and Threanston 1970; Verbugge 1973); socio-economic factors, social support, communication and family planning adoption (Verbugge 1973; Michilhutte et al. 1973; Concepcion 1979) psychological variables and adoption (Michilhutte et al. 1973).

Thus with the foregoing findings, a conceptual framework is evolved in which the independent variables involving demographic, cultural, socio-economic and psychological factors are examined in terms of their individual associations with family planning practice which is the dependent variable (Figure 1). The measure of FP practice is the acceptance or non-acceptance of family planning.

Significance of the Study

The development of a viable and dynamic family planning program for the cultural communities in Bukidnon has been found wanting due to lack of information on the target audience. This study, therefore, is primarily intended not only to draw out baseline data on the cultural communities of Bukidnon, but also to ferret out information regarding their family planning knowledge, attitudes and practice to enable population policy makers, organizers and sponsors of family planning programs, as well as other change agents, to promulgate sound policies and relevant programs for this segment of the country's population.



Furthermore, the results of the present study may contribute to the modification of existing strategies and techniques of the national Family Planning Program to achieve program success.

CHAPTER II

BACKGROUND TO THE STUDY

The Philippines

The Philippines is an archipelago of some 7,000 islands lying in the southeastern coast of the Asia mainland, with an approximate total land area of 115,880 square miles (300,000 sq.km). (Notes on Philippine Population, 1978).

The archipelago is located between latitude $4^{\circ}23'N$ and $21^{\circ}E'N$ and longitude $116^{\circ}E$ and $127^{\circ}E$. It is bounded by three large bodies of water: South China Sea on the west and the north, Pacific Ocean on the east, and the Celebes Sea on the south (Figure 2) (Makalanta, 1976; Salita, 1974).

The country is 965 kms. from the southeast coast of the mainland of Asia. On its northern part are Taiwan, China, and Japan. In the west, the nearest countries are Vietnam, Laos, Cambodia, Thailand, and Malaysia. In the south, she is only a few miles away from Borneo and Indonesia. The northernmost island Y'ami, is 65 miles from Taiwan, while the southernmost, Saluag, is 30 miles east of Borneo (Makabenta, ibid.).

There are three major land mass of the Philippine archipelago: Luzon, Visayas, and Mindanao.

Mindanao Region

Mindanao is the second largest island in the Philippines. It is located in the southernmost portion of the country. It is dubbed as the "Land of Promise" because of its rich natural resources which are not yet fully tapped (Salita, ibid.).

Mindanao occupies a total land area of 36.537 sq. miles (94,630 sq. km.). Its topography is highly diverse and irregular. There are at least five major mountain ranges in the area, including Mt. Apo, the highest peak, with a 9,690 feet elevation (Makabenta, ibid.).

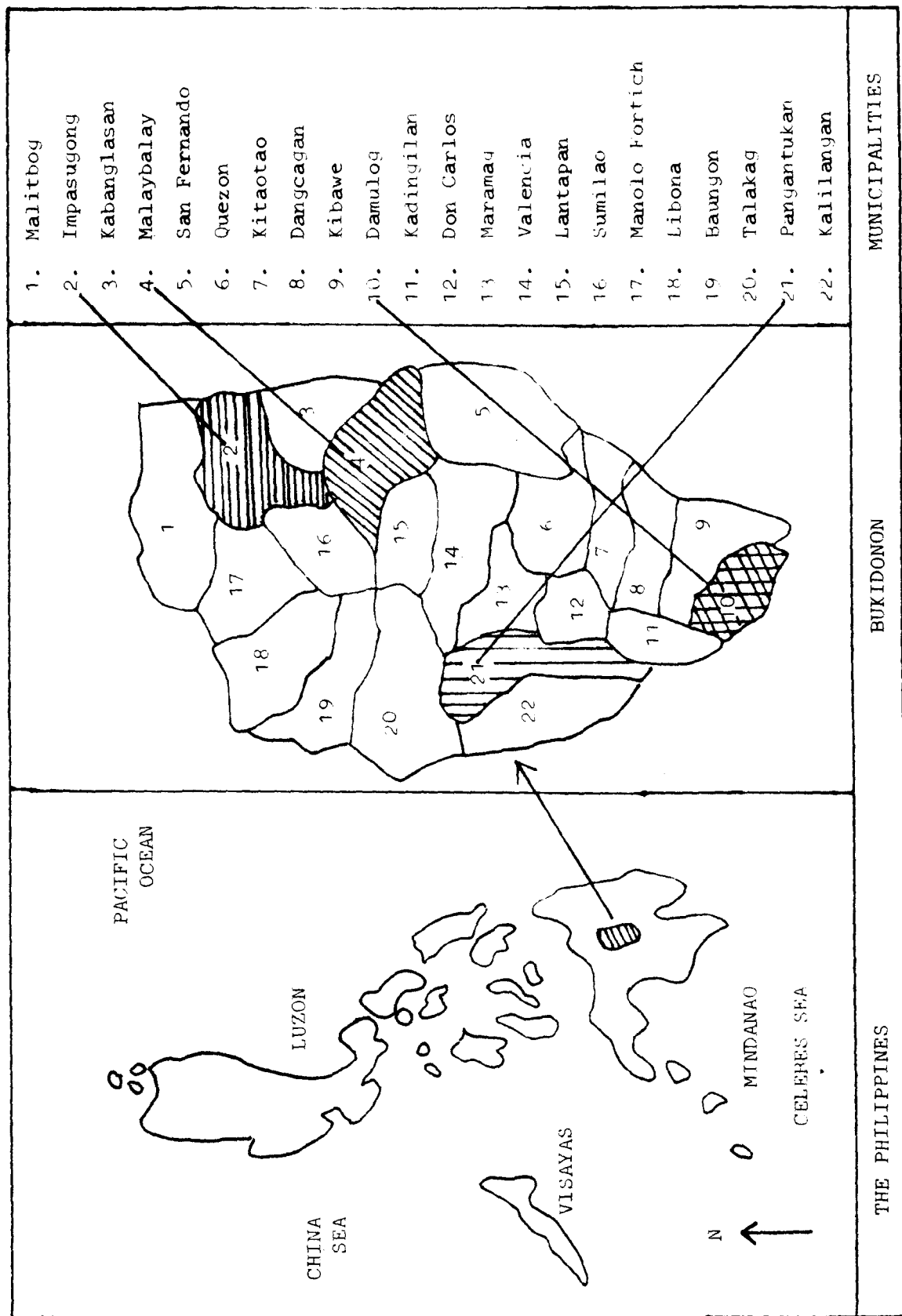


Figure 2. Map showing the locations of the places studied

The population of Mindanao is about one-third that of Luzon, the largest island in the country. Mindanao is rather culturally unique in that almost all the Muslim elements in the country are located here. The Christian Filipinos are relatively newcomers to the region, though at present they outnumber the Muslims, except in the province of Sulu, Tawi-Tawi, and Lanao del Sur (Salita, *ibid.*).

Mindanao is divided into three geographical units, namely: Western Mindanao, Central Mindanao, and Eastern Mindanao. Of the 13 regions throughout the country, it has five regions which is composed of 26 provinces (Salita, *ibid.*; PCF 1975).

Bukidnon Province

The province of Bukidnon is located in the extensive fertile plateau of North Central Mindanao. A land-locked province, it is bounded on the north and northwest by Misamis Oriental, on the east by Agusan del Sur, on the southwest by Davao del Norte, on the south and southwest by Cotabato, and on the west by the province of Lanao del Norte and Lanao del Sur (NCSO, Bukidnon 1975). Malaybalay, the capital, is about 850 kms. by air from Manila, and 104 kms. by road from Cagayan de Oro City in Misamis Oriental. Low plains alternating with rolling uplands, deep canyons, and valleys characterize the province's terrain. The topography is predominantly rolling, covered with grasses and has an average elevation of 3,000 ft. above sea level (NCSO, *ibid.*).

According to the 1975 population census, there were 21 municipalities in the province. In the 1980 preliminary census report, another municipality (Kabanglasan) was created to add up to 22 municipalities.

The province has a land area of 8,293 sq. kms. which accounts for 2.76 percent of the country's total land area. Its population of 532,818* in 1975 is a result of an increase of 28.5 percent over

* The latest census (1980) showed that Bukidnon has a population of 630,128 with a 3.41 annual growth rate since 1975.

the 1970 population or an annual growth rate of 5.14 percent. The population density has likewise increased from 50.0 to 64.2 between 1970 and 1975. Bukidnon is predominantly rural, with 82.8 percent of its population engaged in farming, fishing, hunting, and forestry; about 3.6 percent are engaged in services, 3.5 percent in manufacturing; 3.1 percent in commerce and 2.6 percent are professionals (NCSO, *ibid.*).

In 1975, the province had a dependency ratio of 101 in its urban communities. About two-thirds of its population have attended elementary education; 2.8 percent, high school; and 2.5 percent, college. Only 1.2 percent are professionals, while 17.0 percent have not completed any year of formal education. Cebuano is reported as the mother tongue, with 63.9 percent of the population speaking it. This is followed by Binukid 13.3 percent; Hilgaynon or Ilongo 8.8 percent; Manobo 3.4 percent; and Ilocano 2.8 percent (NCSO, *ibid.*).

Brief Description of the Sample Municipalities

The 227 respondents in this study who were selected by systematic sampling belong to cultural communities of the four municipalities of Bukidnon, namely: Malaybalay, Impasugong, Pangantucan and Damulog.

The Municipality of Malaybalay

Malaybalay, the capital of the province, is 103 kms. from Cagayan de Oro City by land transportation. It has a total land area of 1,291.59 sq. kms. It has 41 barangays which are political subdivisions. Per latest population count, the municipality has 60,694 persons of which 31,329 are males (NCSO, Bukidnon, 1980).

This capital town is the seat of the provincial government and offices of the national agencies are located here. It is predominantly a Bisayan town, i.e., the majority of the people speak the Cebuano dialect, although 24 percent of its populace are Bukidnons.

The Municipality of Impasugong

The municipality of Impasugong has 13 regular barangays occupying

a land area of 151.75 sq. kms. It has a population of 14,822 (NCSO, 1980), of whom about 60 percent are Bukidnon. Of the total working force, 80 percent are engaged in farming.

The municipality has several tourist spots, a couple of which are: the Cantungan Falls at barangay Impalutao, Reforestation area, and the Gakaon Spring, 3 kms. from the poblacion (Half a Century of Bukidnon 1927-1977, 1976).

The Municipality of Pangantucan

This municipality is located west of Bukidnon. It is about three hours by bus from Malaybalay and about five hours from Cagayan de Oro City.

It has a total population of 26,959 of whom 13,967 are males. The majority of the population have received at least a year of elementary education. The mother tongue is Cebuano which is spoken by about 14,110 of the total population, followed by the Ilongo. (Half a Century of Bukidnon 1927-1977, *ibid.*).

The Municipality of Damulog

Damulog is the southernmost municipality of Bukidnon. It takes about four hours to reach the place from Malaybalay by bus and seven hours from Cagayan de Oro City. This is where the Manobos coming from the nearby Cotabato and Davao provinces are concentrated.

The municipality had a total population of 12,601 in 1980 which is broken down to 6,522 males and 6,079 females.

Like most of the municipalities of the province, the majority of Damulog's population have attained at least a year of elementary education and farming is their major occupation (NCSO, *ibid.*).

CHAPTER III

THE METHODOLOGY

Place of Study and Respondents

This study was conducted in seven barangays or barrios of the province of Bukidnon. The barangays chosen were Kalasungay and Dalwangan in the municipalities of Malaybalay; Impalutao, Kapitan Bayong and Kibenton in Impasugong; Adtuyon in Pangantucan; and Laganlang in Damulog (Figure 2).

The criteria used for selecting the seven barangays were:

- a) the majority of the population are cultural minorities;
- b) the presence of family planning programs, either publicly or privately supported;
- c) accessibility of the barangay;
- d) availability of the list of married women of reproductive age, ranging from 15-54 years old; and
- e) peace and order situation.

The respondents of this study were 227 married women of reproductive age (MWRA), 15-54 years old, who belong to the cultural communities in the selected barangays. An updated master list was obtained from the barangay captains who identified the natives from the major population of the community.

The data of this study were gathered by means of an interview schedule with close and open-ended questions which were designed primarily to collect the following information:

1. Demographic characteristics of acceptors and non-acceptors of family planning in the barangays selected. The characteristics obtained include age, number of children, age at marriage, and ideal number of children.

2. Cultural characteristics, which comprise the religious and ethno-linguistic affiliation of the respondents.

3. Socio-economic traits, which include the educational and economic status of the respondents.

4. Knowledge, attitude and practice of family planning.

5. Psychological variables, which are general attitudes and beliefs of respondents about family planning.

The interview schedule which was originally prepared in English was translated into Cebuano, the dialect which is understood by most of the cultural minorities in the area. It was pretested among ten selected Bukidnons in Dologon, a barrio near Central Mindanao University in Musuan, Bukidnon after which the necessary revisions and improvements were made.

The interviewing phase started mid-September, 1980, and the analysis and write-up the following months. Three trained interviewers who were public school teachers and a college student were involved in the data gathering proper. Authority to conduct the study was secured from the provincial officer and barangay captains.

Sample

Systematic sampling was used in drawing the respondents of the study, using the following procedural steps:

1. The seven barrios were selected based on a set of criteria (see page 8).

2. The names of the respondents taken from the available lists in each barrio were arranged separately and alphabetically. The first case was randomly selected from the list and every third person was drawn thereafter corresponding to the number of married women of reproductive age who are natives in the barangay selected.

About 20.0 percent of the total number of married women population of the seven barrios were included in the study.

Table 1 shows the total population, number of respondents drawn, and the sampling percentage in each of the barangay using the proportional allocation technique.

Table 1. Distribution of Respondents by Sample Size and Percent of Total Barangay Population

BARANGAY	TOTAL POPULATION	SAMPLE TAKEN	PERCENT OF TOTAL POPULATION
Kalasungay	147	59	40.13
Dalwangan	58	23	39.65
Impalutao	83	33	39.75
Kapitan Bayong	56	22	39.28
Kibenton	113	45	39.82
Adtuyon	55	22	40.00
Langanlang	57	23	40.35
TOTAL	569	227	39.89

Methods of Analysis

Frequency-counting, percentages, ranking, means and standard deviations were used to describe and analyze the data.

The chi-square for K independent samples was used to determine the statistical significance of the relationships between:

1. Acceptance/non-acceptance and such demographic characteristics of respondents as:
 - 1.1 Age
 - 1.2 Number of Children
 - 1.3 Age at marriage
2. Acceptance/non-acceptance and such cultural factors as:
 - 2.1 Religious affiliation
 - 2.2 Ethno-linguistic group

3. Acceptance/non-acceptance and such socio-economic indicators as:

- 3.1 Educational Attainment
- 3.2 Income
- 3.3 Tenure
- 3.4 Size of farm lot
- 3.5 Occupation

4. Acceptance/non-acceptance and such psychological factors as:
Decision-making on the following

- 4.1 Family expenses
- 4.2 Everyday expenses
- 4.3 Farm expenses
- 4.4 Educational expenses
- 4.5 Family budget

The significance level for all tests of relationship of variables was set at .05.

The contingency coefficient C was used to examine the strength of relationship between each of the selected variables and family planning practices.

CHAPTER IV

REVIEW OF LITERATURE

The often forgotten segment of the country's population are the six million* Filipinos who belong to the "cultural minority groups", or in recent usage are "the cultural communities" (Book of the Philippines, 1976). These are the Filipinos who retained their traditional lifestyles while the rest of the population evolved the culture which is dominant in the country.

Most of them are found in the hinterlands of the Philippines. The largest concentration is in Northern Luzon where six major groups settle: the Inega, Kalingas, Bontocs, Ifugaos, Kankanaï, and Ibaloi. Their neighboring groups are the Gadangs to the east, Ilongots to the southwest, Tingguians to the west, and Ikalahan to the south. Together they compose more than half a million people. Other smaller groups in Luzon are the Aetas of Zambales and the Dumagats of Quezon Province, Camarines Norte, and Polillo Island (Gorospe and Deats, *ibid.*).

The Visayas and Mindanao, the two other big regions of the country have their own distinct cultural groups. In the mountains of Panay, Negros, and Palawan are found the Tagbanuas, Batoks, Keney and the Negritos. Mangyans are located in Mindoro. In Mindanao, there are the Manobos, Bukidnons, Subanons, Muslims, Bilaans, Tasadays and many others (Gorospe and Deate, *ibid.*).

Bukidnon, a province in the heart of Mindanao, has fourteen cultural communities. They are widely scattered on the mountain periphery of the province. The Bukidnon and the Manobos are the major cultural groups. The former number about 59,068, while the latter number 14,260 (BCSO, 1970; Integrated Census of the Population Its Economic Activities for 1975).

Bukidnon and Manobo: Ethno-History

The name of the ethnic group "Bukidnon" comes from the Bisayan word "Bukid" which means mountain and "non" denoting people. Hence,

* This is only an estimate because at present there is no clear-cut criteria to determine their exact number (Gorospe and Deats, 1973).

Bukidnon means people of the mountain. They speak the Binukid language and refer to themselves as "sikoy sa mga Bukidnon" (we, the Bukidnon). They come from the northern coastal places of the province of Misamis Oriental. This is supported by the fact that the names of some coastal towns of Misamis Oriental are of Bukidnon origin, e.g., "Hasaan (sharpening stone), Salay (necklace), Gusa (noise), Kagayhaan (Cagayan), place of shame (Opeña, 1975; see also Blair and Robertson, 1906).

On the other hand, the Manobos are located in the western and southern portions of Bukidnon. The survey made by the Summer Institute of Linguistics, indicated that there are at least nineteen Manobo subgroups scattered throughout Mindanao (Philippine Quarterly of Culture and Society 1977, 5:1-2).

Opeña (1975) contends that "Manobo" is a generic term applied to all people who still exist at subsistence level economically and practise swidden (slash-and-burn) agriculture. Manobo is a term connoting various meanings such as "hillman" or "unbaptized" (Maceda, 1978), backward, uncivilized, rough and lawless. It can also mean a "magdul", who is a slave, or a person destined to do all menial jobs in the house and farm (Opeña, *ibid.*).

Physical Characteristics

The Bukidnons belong to the Indonesian breed characterized by straight black hair, brown skin, and stand at an average height of five feet. Their eyes are close enough to each other and their nose bridge is not flat (Opeña, *ibid.*). They have intermarried with the lowlanders resulting in some changes in their physical characteristics (Opeña, *ibid.*). They have intermarried with the lowlanders resulting in some changes in their physical characteristics.

The Manobos are generally fair in complexion, five feet or so in height, eyes set close to each other with an average height of nose bridge. The cheekbones are predominant. As a group, they are a proud and reserved people (Opeña, *ibid.*).

Marriage

Marriage among the Bukidnons is either endogamous* or exogamous** and is made through parental arrangement (Cadelina 1977). Polygamy*** is also practised but is not very common among the affluent. The first spouse is the headwife who runs the house or the family. All the wives and their children share equally the property in case of death of the husband.

Cases of infidelity are referred to the head and the council who demand in the settlement the return of the bride price. Separation is allowed but the pressure against it is strong (Maceda, *ibid.*).

Among the Manobos, polygamy is practised. Liverate**** and sororate***** marriages are also allowed (Maceda, *ibid.*).

Like the Bukidnons, a requisite to marriage is the bride price. It can be given in installments to enable the couples to start living together.

Divorce is allowed. A man can divorce his wife easily but not the wife, especially so since he has to return the bride price according to the agreements arrived at by the same persons involved in her marriage (Maceda, *ibid.*).

Socio-economic Characteristics

The Bukidnons are typed according to the degree of cultural influences that they have been exposed to in relation to the migrants (Opeña, *ibid.*). The first degree are the group who had been pushed further to the hinterlands by the migrants. They are those who have a subsistence level of economy and practise indigenous customs and

* Endogamous - marriage taking place within one's group.

** Exogamous - marriage taking place outside of one's group.

*** Polygamy - plurality of wives.

**** Levirate marriage - a practice whereby a widow automatically becomes wife to her deceased husband's brother.

***** Sororate - a practice whereby a widowed husband automatically becomes husband to his deceased wife's sister.

rituals. Most of them are found in the hinterlands and are swidden farmers. Their knowledge of land ownership and taxation is almost nil.

The second degree are the natives who settle in places vacated by the first group. Educationwise, many of them have attended a year in the elementary grades and very few have attended high school. They are the ones who are usually exploited and are known by the "Dumagats" (people along the sea) as "second class citizens".

The third degree natives are those who are highly acculturated and have fully assimilated themselves to the mainstream of life. Many of them occupy positions in the provincial and municipal offices.

The fourth degree Bukidnons are those who have fully assimilated urban lifestyles. These are professionals and skilled workers who have given up their old ways and ethnic background.

Agriculture is the main livelihood of the Manobos. They are called shifting cultivators whose economy is based on the primitive family system.

At present, however, Manobo farm practices are changing because of the influx of migrants into their areas and a change from subsistence rice economy to a cash-crop economy.

Three factors are given as to why the Manobos lack interest in land ownership (Hires and Headland 1977).

First, vast tracts of lands were still virgin rain forests.

Secondly, since their agricultural economy is mainly slash-and-burn, land ownership is not important.

The third factor was, without the use of a plow or a carabao, it is hard to control the grasses and weeds in the farm. Consequently, when a piece of land becomes grassy, it loses its value as good crop-growing land. Even this value was lost with the coming of corn, a carrier of a disease (arkihiris) which destroyed the local abaca industry which was an important source of income.

These factors made the Manobo move constantly from the lower flatlands to the steeper areas which are still virgin forest. At

present, we find the Manobo generally situated on the more elevated and very limited area of the land. There they make the best use of it, using carabao to plow the steep terrain because little land is available for swidden farming.

Religious Practices

To insure a safe delivery of newborn babies, bountiful harvest and a fruitful marriage, sacrifices are made to the spirits. For both the Manobo and Bukidnon groups, religion is a way of life which impinges on all their activities in the farm as well as the familial and social relationships.

While most of them still practise their traditional religion, many of those who are exposed to the migrants have embraced the Christian religion. However, the practice is still one which Lynch (1979) called "folk Catholicism". This is a religious practice in which the ritual and belief of folk religion and Catholicism are blended together.

Practice of Family Planning

Studies by Gorospe (1970), Lynch and Makil (1969), and Guerero (1976) among the major cultural groups in the country pointed to the importance of church and religion in influencing FP acceptance or rejection.

In this vein, in October 1966, in a speech to the Italian Society of Obstetrics and Gynaecology, Pope VI said that the "only licit means of birth control for Catholics is the rhythm method" (O'Brien 1968). What the church officially banned is the use of pill and the intra-uterine coil and other artificial devices on the grounds that these are unnatural birth-control agents.

Lynch and Makil (1968) rejected the widely accepted view that the Roman Catholic Church is largely to be blamed for the population explosion in the Philippines. They conceptualized that the high birth rate of the country may be due to a "still operative, culturally

induced attitude which provide a solution to a problem that no longer exist". In other words, they are saying that the cultural traditions of the people may have a stronger influence on population growth rather than the official position of the church.

Other religious groups outside the Philippines, like the Protestant churches and Jewish organization officially and wholeheartedly supported the morality of contraception.

Among the Muslim Maranaos, however, Guerero (1976) observed that there are social as well as religious factors that run counter to the acceptance of family planning and encourage the growth of large families. The Maranaos have strong clan loyalties especially for security and protection in case of conflicts. On the religious level, a large majority of the Maranaos believe that the Koran (Muslim Bible) is against family planning and population control. This belief is also reinforced by their influential imams (local religious leaders) who are strongly against the national population program. Today the Filipino Muslims still believe in having many children as security or protection in cases of tribal or inter-family feuds.

Values, Attitudes and the Desire for Children

More often than not, an innovation is accepted by the people not because of its being novel but because it fits into their system of values and practices.

Thus, FP programs have to contend with the values and practices of the intended clientele in relation to bearing children. Undoubtedly, this aspect of life is difficult to change because it is tied up with vital factors in a person, his children, and his relationship with his wife. Dr Benjamin White described this dilemma aptly when he made the following observation in a Javanese village while doing his Ph.D. research (Guerero, *ibid.*).

Conditions of severe shortage and maldistribution of land and other productive resources impose on the household economy, a condition of low returns to labour, both inside and outside agriculture; consequently, long daily working hours throughout the year for all household members, and sparked

occupations multiplicity within household members. Under these conditions the economic advantages of high fertility lies not only in the provision of old-age security to parents but also the inputs of productive and useful work by children from an early age.

No doubt, people therefore have a variety of reasons for having children. The literature show that there are a number of such values (e.g.) Pohlman, 1969; Fawcett, 1970; Berelson, 1973) and a taxonomy has been formulated by Hoffman and Hoffman (Bulatao, ed., 1976). They identified a number of basic values, which include:

1. Adult status and social identity
2. Expansion of the self (immortality)
3. Morality, religion, altruism
4. Primary group ties, affiliation
5. Stimulation, novelty, fun
6. Creativity, accomplishment, competence
7. Economic utility

Similarly, Filipino parents have a number of reasons for having children. Neither urban residence nor education has led to substantial diminishment of these values. These values include the following: children as a sign of God's blessing; source of pleasure to parents, of siblings, and older relatives; essential for old age; and others (Guthrie 1968; Concepcion 1973; Jocano and Jocano 1974).

Among the Bukidnon natives, children are wanted and well taken care of by their immediate kins. They are accepted as full members of the group by the time they become teenagers. The male is brought to the jungle and taught the rudiments of hunting while the female stays at home to learn the skills of women's life (Maceda, *ibid.*).

After puberty, if one is not yet married, the son becomes a right hand man of the father in the field while the daughter is a potential bride who would bring prestige articles to the family (Maceda, *ibid.*).

Thus, the notion that children are economic assets is well founded. This attitude towards children is also true among the major groups of Philippine society (Bulatao, 1976).

CHAPTER V

FINDINGS

It is evident that the readiness, ability and the willingness of an individual to accept or not to accept an innovation are influenced by personal factors, socio-economic and psycho-cultural forces. These forces combine to determine what opportunities there will be for the person to participate in any program of the government.

A big part of the clientele of the provincial family planning program are the cultural communities spread out all over the place. Attempts to reach them and make them adopt family planning practices will somehow have to contend with their behavior, attitudes, beliefs, and values.

Thus, four major areas were examined in the present study to collect data on the demographic characteristics, psycho-cultural factors, socio-economic and family planning practices of the respondents. Furthermore, selected factors of the variables mentioned above were tested for their independent relations to acceptance and non-acceptance of family planning. The contingency coefficient C was used to analyze the statistical association between the variables.

Demographic Characteristics of Minority Groups

Age

The distribution of couples by age is shown in Table 2. On the whole, the couples were in their prime working ages and the ages of greatest fertility (25-44 years).

The mean age of the wives was 33.6 years with a standard deviation of 10.1 years. Their husbands, on the other hand, were slightly older with a mean age of 38.3 years and a standard deviation of 9.44 years.

Table 2. Number and Percent Distribution of Couples by Age

AGE	WIFE		HUSBAND		TOTAL	
	N	%	N	%	N	%
15-24	43	18.9	18	7.9	61	13.4
25-34	92	40.5	83	36.6	175	38.6
35-44	52	22.9	65	28.6	117	25.8
45-54	40	17.7	61	26.9	101	22.2
Total	227	100.0	227	100.0	454	100.0
Mean	33.6		38.3			
S.D.	10.1		9.4			

Number of Children

With a mean number of five children per family, the respondents' families were higher than the 1980 national average, which is 4.4 children per family (Republic of the Philippines Fertility Survey, 1978). Slightly more than three-fourths of the respondents (76 percent) had borne between 1-6 children, and about one-fifth, 7-9 children. Only six respondents (2.7 percent) had borne between 10-12 children, while two respondents had borne more than 12 children per family.

Age at First Marriage of Wife

Another important factor which affects fertility level is age at first marriage. It has been generally observed that the younger the age of marriage, the greater one is exposed to the risk of childbearing, thus, the higher the probability of having children.

Table 4 shows that most of the respondents (96.0 percent) married at an early age of 15 to 24 years old. The mean age at first marriage was 20 years old. This is lower than the national average which was 24.4 in 1978 (Republic of the Philippines Fertility Survey, 1978).

Table 3. Number and Percent Distribution of Respondents
by Number of Children Ever Born

NUMBER OF CHILDREN	N	%
3 and below	83	37.6
4 - 6	87	39.3
7 - 9	43	19.5
10 - 12	6	2.7
13 and above	2	0.9
Total	221 ^a	100.0
Mean	5	
S.D.	2.6	

^aSix respondents had no children

Table 4. Distribution of Respondents by Age at First
Marriage

AGE	N	%
15 - 24	218	96.0
25 - 34	5	2.2
35 - 44	2	0.9
45 - 54	2	0.9
Total	227	100.0
Mean	20.0	
S.D.	2.9	

It is therefore expected that the clientele would have more children due to early marriage.

Ideal Number of Children

The government's policy of limiting the number of children to four

may have indirectly influenced the respondents' ideal number of children. It is observed from Table 5 that a discrepancy exists between the actual and the ideal number of children per family. As seen earlier (Table 3) the mean actual number of children was 5 children per family, while the mean ideal number of children was 3 per family. Most of the respondents (66.0 percent) wanted to have from three to four children as their ideal number which is generally in consonance with the ideal number of the average Filipino family which is four children.

Table 5. Ideal Number of Children Among Married Women of Reproductive Age

NUMBER	N	%
1 - 2	44	19.4
3 - 4	150	66.0
5 - 6	28	12.4
7 - 8	5	2.2
9 - 10	-	-
11 - 12	-	-
Total	227	100.0
Mean	3.0	

Children Born Alive But Died

A high incidence of infant (0 - 4 years) deaths (77.4 percent) can be observed among the children of the respondents as shown in Table 6.

Mortality differential by sex shows that the male children had a slightly higher (78.7 percent) percentage of deaths at younger ages 0-4. However, the reverse was generally true for older ages (11 and above).

The mean age for male children when they died was four years with a standard deviation of 4.7 years. The female on the other hand, had a mean age of 5.0 years when they died with a standard deviation of 5.8 years (Table 6).

Table 6. Number and Percent Distribution of Children Born Alive but Died by Age and Sex

AGE	MALE		FEMALE		TOTAL	
	N	%	N	%	N	%
0 - 4	48	78.7	24	75.0	72	77.4
5 - 10	6	9.8	3	9.4	9	9.7
11 - 15	5	8.2	3	9.4	8	8.6
16 and above	2	3.3	2	6.2	4	4.3
Total	61	100.0	32	100.0	93	100.0
Mean	4.0		5.0			
S.D.	4.7		5.8			

Number of Miscarriages

Among the 227 respondents, slightly more than one-fourth (26.4 percent) cited that they had had a miscarriage. In turn, nearly three-fourths (73.6 percent) had not had any miscarriage.

Of those who reported a miscarriage, a little more than half (56.6 percent) had experienced miscarriage once; 30 percent, twice; and, 10 percent, thrice (Table 7)

Cultural Characteristics

Religious Affiliation

The distribution of respondents by religious affiliation

Table 7. Distribution of Respondents by Number of Miscarriages

NUMBER OF MISCARRIAGE	N	%
Once	34	56.6
Twice	18	30.0
Thrice	6	10.0
Fourth	1	1.7
Fifth	-	-
Sixth	-	-
Seventh	1	1.7
Total	60	100.0

reflects the dominant religious groups of the country as shown in Table 8. The majority (82.4 percent) of the respondents are Roman Catholics. Less than one-fifth (15.4 percent) are Protestants (Baptists, Methodists, and United Church of Christ). Moreover, the data show that the couples in general embraced the same religion.

Ethno-Linguistic Group

Table 9 shows that most of the respondents including their husbands (75.10 percent) belonged to the Bukidnon tribe. Almost one-fifth (18.1 percent) were of the Manobo tribes which were concentrated mostly in the barrios of Adtuyon and Laganlang. Slightly more than five percent (6.8 percent) were a mixture of either Visayan or Iloago (both lowland groups).

Table 8. Number and Distribution of Couples by Religion

RELIGIOUS AFFILIATION	WIFE		HUSBAND		TOTAL	
	N	%	N	%	N	%
Catholics	185	81.5	189	83.3	374	82.4
Protestants	37	16.3	33	14.5	70	15.4
Others ^b	5	2.2	5	2.2	10	2.2
Total	227	100.0	227	100.0	454	100.0

^bNon-Christian religion

Table 9. Distribution of couples by Ethnic Origin

ETHNO-LINGUISTIC GROUP	WIFE		HUSBAND		TOTAL	
	N	%	N	%	N	%
Manobo	43	18.9	39	17.2	82	18.1
Bukidnon	181	79.8	160	70.5	341	75.1
Others ^c	3	1.3	28	12.3	31	6.8
Total	227	100.0	227	100.0	454	100.0

^cThe wives were either Manobo or Bukidnon, while the husbands were either Visayan or Ilongo.

Socio-economic Status

The variables used in measuring the socio-economic background of the respondents were: educational attainment, income, tenure, status, size of farm lot, and occupation.

Educational Attainment

Table 10 shows that most (68.5 percent) of the respondents, along with their husbands, tended to group around the intermediate and primary grades. More than one-third (44.9 percent) of the couples had attended intermediate grades or had attained 5-6 years of schooling, and a little more than one-fifth (23.6 percent) had been in the primary grades (1-4 years). Only 32 (7.1 percent) had attended college, while about one-fifth had reached high school level.

There were more wife-respondents (47.2 percent) who had been in the intermediate grades than the husbands (42.7 percent). In the secondary years, however, it was the husbands (19.0 percent) who had a slight edge over the wives (18.0 percent). Quite a few (7.1 percent) of both sexes had attended college.

In terms of the average number of years in school, the wives (5.6 years) had a slight edge over their husbands (5.5 years).

Table 10. Number and Percent Distribution of Couples by Educational Attainment

EDUCATIONAL LEVEL	WIFE		HUSBAND		TOTAL	
	N	%	N	%	N	%
No formal education	14	6.2	9	4.0	23	5.0
Primary grades (1-4)	47	20.7	60	26.5	107	23.6
Intermediate grades (5-6)	107	47.2	97	42.7	204	44.9
High school (7-10)	43	18.9	45	19.8	88	19.4
College (11-14)	16	7.0	16	7.0	32	7.1
Total	227	100.0	227	100.0	454	100.0
Mean	5.6		5.5			
S.D.	3.1		2.9			

Income

Family income as used in this study refers to annual gross income of the whole family derived from all cash-earning sources. The figures in Table 11 show that more than half (59.3 percent) of the respondents' families had an annual average gross income of ₱2,000 - ₱3,999. Nearly one-fourth (23.0 percent) had an income of ₱4,000 and above, while less than 5.0 percent had an income of ₱1,999 and below. The computed mean annual income for all families was ₱4,150. The present finding suggests that most of the respondents' families in this study are below the poverty line if one uses the poverty standard set by the Development Academy of the Philippines which is ₱5,538.24 annually in 1975 (DAP 1975).

Table 11. Annual Cash Earnings Derived from All Sources

INCOME	N	%
₱ 1,999 and below	8	3.5
2,000 - 3,999	134	59.3
4,000 - 5,999	52	23.0
6,000 - 7,999	18	8.0
8,000 - 9,999	6	2.7
10,000 and above	8	3.5
Total	226 ^d	100.0
Mean	₱4,305	
S.D.	2,573	

^dOne did not make any response.

Tenure Status

Table 12 shows that out of 227 respondents only 162 were land tillers. Among the land tillers, three-fourths (82.7 percent) were owners of the land they tilled; about 14.0 percent were tenants, and the rest were lessees. The non-farmers were either professionals, entrepreneurs, and common laborers.

Table 12. Distribution of Respondents by Tenure Status

TENURE STATUS	N	%
Owner Cultivator	134	82.7
Amortizing owner	2	1.2
Tenant	24	14.9
Lessee	2	1.2
Total	162 ^e	100.0

^e65 respondents were non-farmers.

Size of the Farm Cultivated

While the majority of the couples are land tillers and are full-time farmers, the land areas cultivated by most of them (80.9 percent) are relatively small (1.0 to 3.0 ha.).

The landholdings tilled by the farmers range from 0.5 to 25 ha. with an average land area of 2.9 ha. (Table 13). This average number of hectares tilled is generally similar to the number of hectares tilled by farmers who belong to the major cultural group.

Occupation

The majority of the wives were solely homemakers. Close to 93.0 percent of them were not engaged in gainful employment. However,

Table 13. Distribution of Respondents by Size of Farm Cultivated

SIZE OF FARM (HA.)	N	%
Below 1	5	3.1
1 - 3	131	80.9
4 - 6	18	11.1
7 - 10	3	1.9
11 - 13	1	0.6
14 - 16	1	0.6
17 - 20	1	0.6
21 and above	2	1.2
Total	162	100.0
Mean	2.9	
S.D.	3.3	

about 3.0 percent were professionals (teachers and government workers) and another 3 percent were engaged in vocational and farm occupations.

The husbands, on the other hand, were mostly farmers (78 percent). A noticeable number (8.0 percent) worked as carpenters, plumbers and furniture makers, while another 5.0 percent were engaged in professional occupations as teachers and government employees (Table 14).

Contraceptive Knowledge, Attitude and Practice

Family Planning Knowledge and Attitude

In determining the respondents' knowledge of family planning, they were asked to answer either "yes" or "no" to the question: "Do you know

of any family planning method?". This was followed up with an attitudinal question: "Do you approve of the use of family planning?".

Table 14. Distribution of couples by Occupation

TYPES OF OCCUPATION	WIFE		HUSBAND	
	N	%	N	%
Farmers	3	1.3	159	77.8
Professional	6	2.6	10	4.5
Vocational (dressmaker, carpenter, furniture makers, plumbers)	4	1.8	16	7.7
Housewife	210	92.5	-	-
Business	2	9	1	0.5
Others (vendor, casual workers)	2	9	34	15.5
Total	227	100.0	220 ^e	100.0

^eSeven did not give any response.

of any family planning method?". This was followed up with an attitudinal question: "Do you approve of the use of family planning?".

Table 15 shows that the majority (70.5 percent) of the respondents knew of at least one method of family planning and the same number approved of family planning (Table 16). There were about 30.0 percent who had no knowledge and did not approve of the use of contraceptives.

Specific Contraceptive Methods Known

The respondents were also asked to specify the family planning methods they know. Among the various contraceptive methods mentioned, the pill (65.6 percent) ranked first, followed by IUD (61.3 percent) and

Table 15. Number and Percent Distribution of Family Planning Knowledge

KNOWLEDGE	N	%
Know of one or more methods	160	70.5
Know of the method	67	29.5
TOTAL	227	100.0

Table 16. Number and Percent Distribution of Respondents by Approval of Family Planning

RESPONSE	N	%
Approve	160*	100.0
Disapprove	-	-
TOTAL	160	100.0

*Include only women with knowledge of Family Planning

condom (51.3 percent). This is not surprising because these methods are conscientiously promoted by the government family planning personnel in the barrios. The calendar rhythm (23.8 percent) ranked fifth. The last mentioned method was abstinence (2.5 percent). A number of the respondents (40.6 percent) indicated that they know of some methods in preventing conception. They mentioned the use of herbs, barks and roots of trees (Table 17).

FP Users and Non-Users

Table 18 shows that among those who approved of the use of family

Table 17. Knowledge of Specific Contraceptive Methods

METHOD	N=160	% OF RESPONDENTS WITH KNOWLEDGE OF SPECIFIC METHODS	RANK
Pill	105	65.6	1
IUD	98	61.3	2
Condom	82	51.3	3
Native	65	40.6	4
Calendar Rhythm	38	23.8	5
Female Sterilization	11	6.9	6
Male Sterilization	8	0.5	7
Withdrawal	6	3.7	8
Temperature Rhythm	6	3.7	9
Injection	5	3.1	10
Abstinence	4	2.5	11

Table 18. Number and Percent Distribution of Respondents With Knowledge and Approval of Family Planning by Use of Family Planning Method

RESPONSE	N	%
Using	106	66.3
Not Using	54	33.7
TOTAL	160	100.0

planning method, about two-thirds had actually used some form of contraceptive and another third had not. The latter may need more information and motivation before they can be convinced to become acceptors, for knowledge and awareness are only the initial steps in the adoption process.

Among those who had not been practising family planning, more than fifty percent responded that their husbands disapproved of the use of any form of contraceptive (Table 19). Thus, the contention that the FP program should reach out to the husbands rather than concentrating on the wives only is worth examining. It might be that the family planning program of the government is only reaching out to the wives and ignoring the husbands in its motivational effort.

There were 13 respondents or about 24.0 percent who mentioned "cultural beliefs" as its reason for not practising family planning. Another 15.0 percent cited "old age" and wanting more children as reasons for not using a contraceptive.

Table 19. Reasons for not practising Family Planning

REASON	N	%
Husband disliked	31	57.4
Old Age	4	7.4
Want more children	4	7.4
Cultural beliefs	13	24.1
No response	2	3.7
Total	54	100.0

Reasons for Using Contraceptives

Those who were using contraceptives at one time or another cited a number of reasons for acceptance. Approximately 47.0 percent claimed that they already had the number of children they wanted while about 43.0 percent stated that they wanted to be free from childrearing responsibilities. Less than 10.0 percent indicated health reasons and advice of the doctor (Table 20).

Decision-maker on Contraceptive Use and Securer of Supplies

A follow-up question was asked among the users to determine the extent to which they and their husbands were involved in deciding what family planning method to use.

Table 20. Reasons for Using Contraceptives

REASONS	N	%
Have enough number of children already	50	47.2
Stop for a while in having children	46	43.4
Health reasons	6	5.7
Advised by the doctor	3	2.8
Others	1	9
TOTAL	106	100.0

Table 21 shows that of those who were using contraceptives at one time or another, a large majority (95.3 percent) indicated that the decision to practise family planning was jointly agreed upon by the husband and the wife. Only 4 respondents (3.8 percent) said that they were solely responsible for the decision, while less than 1.0 percent attributed the decision to the husband.

Contado's study (1978) among the wives in one of the Samar barrios also supported the finding that joint decision-making was the predominant pattern in family planning decisions.

Table 21. Decision Maker in Contraceptive Use and Securer of Supplies

PERSON	DECISION MAKER		BUYS OR SECURE SUPPLIES	
	N	%	N	%
Husband	1	0.9	7	6.7
Wife	4	3.8	93	89.5
Both	101	95.3	4	3.8
TOTAL	106	100.0	104 ^f	100.0

^fTwo did not answer.

Table 21 also shows that most of the respondents (89.6 percent) were themselves responsible in buying/securing contraceptive supplies. Only about 7.0 percent indicated that it was their husbands.

Type of Family Planning Acceptors:
Current Users and Dropouts

Among the family planning acceptors, more than three-fourths (78.3 percent) were either current users or had been continuously using FP method when interviewed. There were less than one-fourth (21.7 percent) who dropped out or who had stopped using the same during the interview (Table 22).

Table 22. Number and Percent Distribution of FP Acceptors by Type of User

TYPE OF USER	A C C E P T O R S	
	N	%
Current User	83	78.3
Dropouts	23	21.7
TOTAL	106	100.0

Method Distribution of Users:
First Method Used and Current Method Used

Table 23 shows the first method used and current method used. First method used refers to the methods the respondents accepted when they first used a contraceptive. Current method, on the other hand, refers to the method the respondents were using at the time of interview. Of the various first methods used, about 35 percent accepted IUD as the first method, followed by the pill (31.3 percent), calendar rhythm (25.7 percent), native/traditional method (3.6 percent), and male and female sterilization (4.8 percent).

However, among the current users, the pill (33.7 percent) came out first, followed by the IDU (21.7 percent), calendar rhythm (16.9 percent), and female sterilization (10.9 percent).

Table 23. Distribution of Married Women of Reproductive Age by First Method Used and Current Method Used and Percent Difference

METHOD	FIRST METHOD USED		CURRENT METHOD USED		PERCENT DIFFERENCE
	N	%	N	%	%
IUD	29	34.9	18	21.7	13.2
Pills	26	31.3	28	33.7	-2.4
Condom	3	3.6	3	3.6	0.0
Calendar Rhythm	13	15.7	14	16.9	-1.2
Withdrawal	2	2.4	1	1.2	1.2
Abstinence	1	1.3	3	3.6	-2.3
Temperature	2	2.4	1	1.2	1.2
Male Sterilization	2	2.4	3	3.6	-1.2
Female Sterilization	2	2.4	9	10.9	-8.5
Native/Traditional	3	3.6	3	3.6	0.0
T O T A L	83	100.0	83	100.0	100.0

In terms of percent difference between the two methods, a number of users (8.5 percent) shifted to female sterilization. This was followed by the pills (-2.4 percent) and abstinence (-2.3 percent). There was a mark difference in the use of IUD with 13.2 percent of the respondents shifting to other methods.

Number of Years Using First Method

Table 24 shows the number of years the acceptors had been using the first FP method accepted.

Of the 32 IUD users, about 50.0 percent had continued using the method for less than 2.6 years, while another 15.0 percent had used it between 2.6 years and 3.5 years. Nine percent had used their IUD's between 8.6 years and above. The mean number of years IUD had been used was 3.5 years.

Table 24. Number of years using first method

NUMBER OF YEARS	METHODS USED											
	IUD N %	PILLS N %	CONDOM N %	CAL RHYTHM N %	WITHDRAWAL N %	ABSTINENCE N %	TEMP THY N %	M-STERIL'N N %	F-STERIL'N N %	NATIVE N %		
Below 1 year	8 25.0	9 32.2	2 50	2 10.5					1 16.6	1 12.5		
1 - 2.5	8 25.0	5 17.9	2 50	4 21.1		2 100		1 50				
2.6 - 3.5	5 15.6	2 7.1										
3.6 - 4.5	1 3.1	3 10.7		2 10.5				1 50				
4.6 - 5.5	2 6.3	3 10.7		2 10.5						1 12.5		
5.6 - 6.5	2 6.3	3 10.7			1 33.33				2 38.3			
6.6 - 7.5	1 3.1	1 3.6		2 10.5					1 16.6	1 12.5		
7.6 - 8.5	2 6.3	2 7.1		4 21.1	1 33.33				1 16.6			
8.6 and Above	3 9.3			3 15.7	1 33.33		2 100		1 16.6	4 50.0		
T O T A L	32 100	28 100	4 100	19 100	3 100	2 100	2 100	2 100	6 100	8 100		
MEAN (YRS.)	3.45	3.13	1.13	5.28	7.8	1.75	9.3	2.9	6.17	6.44		

Among the pill users, about 48.0 percent had used the method for less than 2.6 years, while about 40.0 percent had used it between 2.6 years and 6.5 years. The rest (10.0 percent) had used it for more than 6.5 years. The average number of years the pill had been used was 3.0.

Of 19 calendar rhythm users, about one-fifth had used it between 1 year and 2.5 years. The same number had used it between 7.6 years to 8.5 years. About 15.0 percent had used it from 8.6 years and above. The mean number of years the method had been used was 5 years.

Among the eight users of the native method of family planning, fifty percent used it between 8.6 years and above.

Thus, it can be observed that there was the tendency for the users to practise a particular method for a number of years more than is necessary. This is especially true of the use of the pill and IUD. For health reasons, the number of years that IUD or the pill is used is only about two years. Beyond this, the user is usually advised to shift to another method.

Number of Children When First Method was Used

The FP users were asked to indicate when they started using a specific contraceptive method. Table 25 shows the method used and the number of children respondents had borne when they first used the contraceptive. One-fourth of the users (25.6 percent) started using a contraceptive after their second child. More than one-fifth (22.6 percent) indicated they had used a contraceptive "after the third" child. As a whole most of the users tended to group from "after the second child" to "after the fifth" child.

Reasons for Discontinuance of Contraceptive Use

Table 26 reflects the various reasons for discontinuance in the use of contraceptives. Of the 23 respondents who discontinued using contraceptives, more than one-third (43.4 percent) mentioned they "got

pregnant"; about 25.0 percent said because of "old age" or "side effects", while the rest mentioned inaccessibility, expensive, etc.

Table 26. Reasons for Discontinuance of Contraceptive use

REASONS	N	%
Expensive	1	4.4
Inaccessibility of FP supply	2	8.7
Husband disagrees	1	4.3
Got pregnant	10	43.4
Old age	4	17.4
Side effects	4	17.4
No response	1	4.4
Total	23	100.0

Got Pregnant Despite Being FP User

Among the 10 users who indicated that they became pregnant despite their use of contraceptives, six were either using the pill, calendar or temperature rhythm, while the rest were either using condom, IUD, abstinence or withdrawal.

The two users who became pregnant despite their use of the pill indicated an "accident" and "forgot to take the pills" as reasons for the pregnancy. Calendar rhythm and temperature rhythm users said that they had "irregular menstruation" and "insufficient knowledge", respectively.

The rest those who were using IUD, condom, abstinence, and withdrawal indicated "accident" as the main reason for the pregnancy (Table 27).

Table 27. Became pregnant despite being FP user

REASONS	M E T H O D S U S E D																		
	IUD		PILLS		CONDOM		ABSTINENCE		WITHDRAWAL		CAL RHYTHM		TEMP. RHYTHM		FEMALE VASECTOMY		TOTAL		
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	
1. Irregular Menstruation												2	20.0					2	20.0
2. Forgot to take the pills			1	10.0														1	10.0
3. Accident	1	10.0	1	10.0	1	10.0	1	10.0	1	10.0	1	10.0						5	10.0
4. Insufficient Knowledge																2	20.0		
TOTAL	1	10.0	2	20.0	1	10.0	1	10.0	1	10.0	1	10.0	2	20.0				10	100.0

Family Planning Information
and Communication Resource

To ascertain where, whom, and what FP information and communication channels the respondents were exposed to, questions were formulated to elicit information on these aspects.

Person Who Influenced Use of FP Method

Table 28 shows that out of the 106 ever users, more than 50.0 percent reported that they themselves selected the contraceptive method. Eleven percent declared that their husbands influenced them while about 10 percent mentioned that the physician influenced their choices; this is followed by the nurses (7.55 percent) and the barrio supply point officer (5.3 percent).

Table 28. Person who influenced use of specific FP method

PERSONS	N	%
Husband	12	11.3
Self	61	57.6
Physician	11	10.4
Nurse	8	7.5
BSPO	6	5.3
Others ^g	8	7.5
TOTAL	106	100.0

^gIncludes friends and relatives

Source of Contraceptive Supply

The respondents indicated the following sources of contraceptive supplies: 32.0 percent claimed that their main source of contraceptive supply was the barangay clinic; 16 percent, The Rural Health Unit; 11 percent got it from neighboring barangay clinics; 10 percent from

the BSPOs; about 9 percent from sari-sari stores and almost 18 percent from hospital, friends and relatives and the forests for those who were using traditional contraceptive (Table 29).

Table 29. Source of contraceptive supply

SOURCE	N	%
Barangay Clinic	34	32.1
Neighboring Barangay Clinics	12	11.3
Rural Health Units	17	16.1
Drug Store	3	2.8
Sari-sari Store	10	9.4
BSPO	11	10.4
Others (Hospitals, forests, friends and relatives)	10	17.9
TOTAL	106	100.0

Exposure and Reaction to FP Communication
from Selected Sources

There were six possible sources of communication about family planning which the respondents could have been exposed to and they were asked to state the source and whether the communication coming from that source had encouraged them to practise family planning. Table 30 shows the results.

The most frequently mentioned medium of FP information was print media, which include newspapers, comics, magazines and written materials produced by the family planning program. Of those who mentioned the print medium, about 71.0 percent were encouraged and less than one-third (29.1 percent) were not encouraged by it. (Friends, relatives, and neighbors were cited next as being frequently mentioned by the respondents but most (69.2 percent) were not encouraged by this medium and about 31.0 percent were encouraged.) (Radio came fourth as a source of information but it was the least encouraging medium, for a large majority (42.3 percent) were not encouraged and only less

Table 30. Exposure and Reactions to FP Communications from Selected Sources

SOURCE OF FP INFORMATION	PERCENTAGE OF RESPONDENTS WHO RECEIVED FP COMMUNICATIONS FROM THE SOURCE	PERCENTAGE OF RESPONDENTS WHO WERE ENCOURAGED AS A RESULT	PERCENTAGE OF THOSE EXPOSED TO THE SOURCE WHO WERE NOT ENCOURAGED
FP Materials (News-papers, Comics, Magazines, written materials, etc.)	64.4	70.9	29.1
Friends/Relatives/Neighbors	56.9	30.8	69.2
Motivators/BSPO	48.8	62.8	37.2
Radio	40.6	7.7	42.3
Doctor/Physician	30.6	38.8	61.2
Religious Leader	3.7	66.7	33.3
Community Leader	1.2	100.0	-

than 10.0 percent were encouraged.) (The BSPO motivator was third in the frequency mentioned as a source of FP information and only a little more than two-thirds (37.2 percent) of the respondents claimed that they were encouraged.) The physician as a medium was mentioned by 49 respondents and 61.2 percent denied their influence on them.

Thus, the data show that among the six media of FP communications, the FP materials through the print media was the most encouraging source of information and the least encouraging was the radio. The BSPO motivator also played an important role in encouraging would-be users. While religious and community leaders were not very commonly mentioned, it appears that the respondents have also been exposed to them as a source of FP communication.

Distance of Residence from
Sources of Family Planning Services

The distance of the respondents' residence from the nearest family planning source ranged from zero to 12 kilometers. About 43 percent lived from zero to one kilometer from the family planning services. Almost one-fourth reported that their residences were between 2-4 kilometers away from where family planning services were located. The farthest distance which was reported by almost 9 percent of the respondents was between 9.1 km. and 12 km. away from the source of family planning supply. The mean distance of the home residences from the nearest family planning supply was 5.21 kms. (Table 31).

Table 31. Distance of Residence of Respondents from Nearest Family Planning Services

DISTANCE OF RESIDENCE (KM.)	N	%
1 and below	99	93.7
1.1 - 2	10	4.4
2.1 - 3	28	12.3
3.1 - 4	23	10.2
4.1 - 5	6	2.6
5.1 - 6	8	3.5
6.1 - 7	16	7.0
7.1 - 8	13	5.8
8.1 - 9	4	1.8
9.1 and above	20	8.7
TOTAL	227	100.0
MEAN	5.2 km.	

Beliefs, Values and Practices

This section discusses the family decision-making and the task-role-allocation patterns. Moreover, it delves into the attitudes and sexual practices of the couples and the families' interaction as

regards family planning. Finally, it explores the values attached to children by the respondents.

Family Decision-Making

Eleven sets of questions, ranging from "Who is the head of the family" to "Who decides on farm expenses" were put to respondents to ascertain the decision-making process in the family.

Like the major cultural groups in Philippine society, the natives of Bukidnon considered the husband as the head of the family. This was indicated by almost all of the respondents (97.4 percent) as shown in Table 32. On the task of "Who plans and/or decides on family expenses", while more wives (88.0 percent) take the initiative in decision-making than the husbands (11.0 percent), there was a strong tendency toward joint decision-making between the spouses. The same holds true as regards the person making the decision on the educational expenses of the family (86.4 percent). However, this pattern does not hold when it comes to the person who decides on the day-to-day family expense. Although the joint decision-making was still strong (46.3 percent), more than 50 percent declared that the wives themselves made the decisions. It was in budgeting where the wives (52.9 percent) lord it over their husbands (4.4 percent). Decision on farm expenses was more the husband's responsibility (83.3 percent) than the wives' (3.7 percent). It can be said therefore, that there is a strong tendency towards joint decision-making among couples, except in areas involving farm expenses where the decision of the husband still predominates.

Task Allocation Pattern and Family Attitudes Toward Sex

On the question of who usually suggests the frequency of marital intercourse, most of the respondents (74.0 percent) indicated that it was their husbands, while about 25.0 percent pointed out that both agreed on the frequency of the intercourse (Table 33).

Table 32. Percent of Respondents for each Problem Decision

PROBLEM DECISION	HUSBAND		WIFE		BOTH		TOTAL	
	N	%	N	%	N	%	N	%
Head of the family	221	97.4	6	2.6	-	-	227	100.0
Plans family expenses	19	8.4	82	36.1	126	55.5	227	100.0
Decides children educational expenses	1	0.4	30	13.2	196	86.4	227	100.0
Makes and decides the budget	10	4.4	120	52.9	97	42.7	227	100.0
Decides daily expenses	6	2.6	116	51.1	105	46.3	227	100.0
Decides farm expenses	35	83.3	6	3.7	21	13.0	162 ^h	100.0

^hSixty-five respondents have no farms

Table 33. Task Allocation Patterns and Family Attitudes on Sex

PERSON PERFORMING TASKS	HUSBAND		WIFE		BOTH		NO RESPONSE		TOTAL	
	N	%	N	%	N	%	N	%	N	%
Spouse suggesting frequency of sexual intercourse	169	74.4	5	2.2	47	20.7	6	2.7	227	100.0
Who discusses information about sex with children	-	-	7	3.1	28	12.3	192	84.6	227	100.0
Who tells the daughter information on sex	-	-	30	13.2	5	2.2	192	84.6	227	100.0
Who tells the son information on sex	23	10.1	7	3.1	5	2.2	192	84.6	227	100.0

Whether parents made their children understand the functions of sex, very few (12.3 percent) said that both spouses did it, while more than 80.0 percent chose not to answer. While there was a tendency for the wives to inform their daughters and sons on sex, many preferred to remain silent on the topic. This indicates that sex is a tabooed subject among the Bukidnon and Manobo, as it is with the larger ethnic groups in the barrios.

Motivations for Having Children

Motivations, as used in this study, refer to the variety of reasons for both the respondent and her husband for having children.

Data in Table 34 show the following as strong motivational forces for having children: children are a blessing and give meaning to married life; they are a source of happiness, give old age security, and are a means of extending the name of the family, especially that of the father. They are also a help to the family and a motivation for the parents to work more for the family's benefit.

It can be observed that when the motivations is more of a social responsibility in having children, there is a tendency for the respondents to de-emphasize them. Thus, only 39.0 percent and about 79.0 percent indicated respectively that "it is a social responsibility to have children" and "children are a source of all good in society".

The pattern of the respondents' fertility motives are observed to be similar to their husbands'. A large majority of the husbands were in concert with their wives as to the motives for having children and tended to give a low priority to reasons which de-emphasize the relationship between children and themselves and emphasize their responsibility towards society in having children.

Ranking of Motives for Having Children

The couples were then asked to rank the thirteen motives for having children in terms of their relative importance. The scoring system used involved giving a score for 1 for the motive which ranked

Table 34. Motivations of having children

R E A S O N S	W I F E				H U S B A N D			
	Y E S		N O		Y E S		N O	
	N O.	%	N O.	%	N O.	%	N O.	%
1. The family lives through the children	225	99.1	2	.8	219	99.55	1	.45
2. Family name of the husband continues	226	99.5	1	.44	219	99.55	1	.45
3. The whole meaning of marriage is to have children	227	100	-	-	220	100.00	-	-
4. Children are a blessing to married life	227	100	-	-	220	100.00	-	-
5. A social responsibility to have children	89	39.2	138	60.79	104	49.27	116	52.73
6. Children the source of all good in society	179	78.86	48	21.14	152	69.09	68	30.91
7. Security for old age	227	100			216	98.19	4	1.81
8. Source of happiness for members of the family	227	100			219	99.55	1	.45
9. Reasons for immortality	214	94.28	13	5.72	154	70.00	66	30.00
10. Society upholds family with children	219	96.48	8	3.52	202	91.82	18	8.18
11. Increase family income	223	98.24	4	1.76	213	96.82	7	3.18
12. Help in household chores	226	99.56	1	.44	219	99.55	1	.45
13. Encourage parents to work more to improve family situation	226	99.56	1	.44	218	99.09	2	.91

first by its respondent, the second, a score of 2, the third, a score of 3, the fourth, a score of 4, the fifth, a score of 5, and so on.

The scores of the first five choices of the respondents were added and ranked accordingly. The motive that got the lowest score was ranked first, the next to the lowest, second, the third to the lowest, third, and so on up to the fifth motive that was scored as number 5 among the lowest scores of the respondents. Similar procedures were adapted also in terms of the husbands' responses.

Among the wives, the value that "children encourage parents to work more to improve family situation" was ranked first, followed by the value, "security for old age". On the other hand, among the husbands, "source of happiness" ranked first and "family name of the husband continues", as second. Except for the fifth, sixth, seventh, ninth, and tenth ranks, where the spouses were similar in their rankings, all the rest differed (Table 35).

Measure of Relationship

One of the objectives of the study was to determine the relationship between selected demographic characteristics, socio-economic factors, and psycho-cultural variables with acceptance or non-acceptance of family planning. The contingency coefficient was used to measure the strength of individual relationships, and the chi-square was used to test the significance of the observed relationships.

Demographic Characteristics and Family Planning Practice

Table 36 summarizes the results of the test of relationships between the selected demographic characteristics of respondents and acceptance or non-acceptance of family planning. The selected demographic variables considered were age, number of children, age at first marriage, and ideal number of children.

Age was categorized into young adults (15-24 years), early adolescence (25-34 years), late adolescence (35-44 years), and mid-age

Table 35. Ranking of motives for having children

R E A S O N S	WIFE RANK	HUSBAND RANK
Encourage parents to work more to improve family situation	1	3
Security for old age	2	4
Source of happiness of the members of the family	3	1
Family name of the husband continues	4	2
Help household chores	5	5
The whole meaning of marriage is to have children	6	6
The family lives through the children	7	7
Children are the blessings of married life	8	8
Increase family income	9	9
Reasons for immortality	10	10
Society upholds family with children	11	11
Children the source of all good in society	12	12
A social responsibility to have children	13	13

Table 36. Summary Table Showing the Relationships Between Selected Demographic Characteristics of the Respondents and Family Planning Practice

INDEPENDENT VARIABLES	DEPENDENT VARIABLE			
	Family Planning Practice			
	d.f.	C Value	Rank	X ² Value
Demographic Characteristics				
<u>Age</u>				
Wife	3	.31	2	24.24 S.
Husband	3	.35	1	31.41 S.
<u>Number of children</u>	1	.11	4	2.48 N.S.
<u>Age at first marriage</u>	3	.07	5	1.31 N.S.
Ideal number of children	1	.15	3	5.26 S.

N.S. - Not significant at .05 level of probability

S. - Significant at .05 level of probability

(45-54 years). The indicators used in measuring number of children was "less" for those below the mean number of children of the respondents and "more" for equal or above the mean. "Age at marriage" was categorized into the following: young adults (15-24 years), early adolescence (25-34 years), late adolescence (35-44 years), and mid-age (45-54 years). Finally, "ideal number of children" was categorized into "low" for couples with four children and "high" for those with 5 children or more.

Age and Family Planning Practice

The contingency coefficient C values show that there is a relationship existing between age of the couples and FP practice, and ideal number of children and FP practice. However, the same text found no correlation between number of children and FP practice as well as between age at first marriage and FP practice.

The chi-square test showed that there is a high relationship between age of both spouses and family planning practice. Thus, the hypothesis, "age is not associated with the acceptance or non-acceptance of family planning" is rejected. The chi-square values of 24.24 and 31.41 for the wife and husband, respectively, were found statistically significant at .05 (Tables 37 and 38).

A big proportion of the couples (52.8 percent, wife and 47.2 percent, husband) who were FP acceptors were in the "early adolescence" (25-34 years) category. Most of the non-acceptors, on the other hand, were in the mid-age category.

The target clientele for family planning is usually those whose ages range from 15-35 years, the so-called prolific age of a woman. Since the biggest proportion of the acceptors were in the age range of 25-34, they should be the primary clientele of the family planning program among the natives of the province. This is so because it is at this level where the FP potential acceptors may be highly adoptive to the family planning program. Those who belong to the 15-24 range may be difficult to convince because there are two strong undercurrents which are working against them. First, at this age, they are quite healthy and vigorous and want to produce their offsprings immediately. Secondly, the community provides security and reward for the couple to have children, considering their closeness to each other as a community. But it is all the more that the family planning personnel should work at this stage.

Ideal Number of Children and FP Acceptance

The contingency coefficient C value shows that there is an association existing between ideal number of children and FP practice. This relationship was found to be significant with a chi-square value of 5.26 at .05 level of probability (Table 39).

The cultural communities in this study tended to have a small family. The majority of both acceptors (79.2 percent) and non-acceptors (90.9 percent) declared that their ideal number of children was four and below.

Table 37. Relationship between wife's age and family planning practice

CATEGORY	FAMILY PLANNING PRACTICE					
	Acceptor		Non-Acceptor		Total	
	N	%	N	%	N	%
Young (15-24)	17	16.1	36	21.5	43	18.9
Early adolescence (25-34)	56	52.8	36	29.8	92	40.6
Late adolescence (35-44)	25	23.6	22	18.1	47	20.7
Mid-age (45-54)	8	7.5	37	30.6	45	19.8
TOTAL	106	100.0	121	100.0	227	100.0

$$\chi^2 = 24.24 \text{ S.}$$

d.f.

$$P < .05$$

$$C = .31$$

Table 38. Relationship between husband's age and family planning practice

CATEGORY	FAMILY PLANNING PRACTICE					
	Acceptor		Non-Acceptor		Total	
	N	%	N	%	N	%
Young (15-24)	9	8.5	9	7.43	18	7.9
Early adolescence (25-34)	50	47.2	33	27.27	83	36.6
Late adolescence (35-44)	37	34.9	28	23.14	65	28.7
Mid-age (45-54)	10	9.4	51	42.14	61	28.8
TOTAL	106	100.0	121	99.98	227	100.0

$$\chi^2 = 31.41 \text{ S.}$$

d.f. = 3

$$P < .05$$

$$C = .35$$

Table 39. Relationship Between Ideal Number of Children and Family Planning Practice

CATEGORY	FAMILY PLANNING PRACTICE					
	Acceptor		Non-Acceptor		Total	
	N	%	N	%	N	%
Less (4 and below)	84	79.2	110	90.0	194	85.5
More (5 and above)	22	20.8	11	9.1	33	14.5
TOTAL	196	100.0	121	100.0	227	100.0

$$\chi^2 = 5.26 \text{ S.}$$

$$\text{d.f.} = 1$$

$$P < .05$$

$$C = .15$$

Cultural Characteristics and Family Planning Practice

The variables used to measure cultural characteristics of the respondents were "religious affiliation" and "ethno-linguistic group". Table 40 shows the relationship between these selected cultural variables and fertility practice.

Table 40. Summary Table of the Relationship Between Selected Cultural Characteristics and Family Planning Practice

CATEGORY	DEPENDENT VARIABLES		
	Family Planning Practice		
	d.f.	C Value	χ^2 Value
Religious Affiliation			
Wife	3	.05	.78 N.S.
Husband	3	.05	.78 N.S.
Ethno-linguistic Group			
Wife	2	.14	4.77 N.S.
Husband	2	.25	15.55 S.

N.S. = Not significant at .05 level of probability

S. = Significant at .05 level of probability

With a contingency coefficient of .14 (wife) and .25 (husband), the ethno-linguistic groups of both the wife and the husband had a bearing on the fertility practice of the couples, while their religious affiliation was not related to it at all. The chi-square test of significance of relationship found the ethno-linguistic group of the husband highly significant. However, the same test did not find it true with wife's ethno-linguistic group.

As shown in Table 40, the religious affiliation of the couples had no bearing on fertility practice. Thus, the hypothesis that religious affiliation is not related with fertility practice is accepted.

Ethno-linguistic Group

The contingency coefficient C value shows a relationship existing between the ethno-linguistic affiliation of the husband and family planning practice. This relationship was found to be significant at .05 level. Hence, the hypothesis of no relation is rejected in the case of the husband's cultural group in relation to family planning practice (Table 41).

Among the respondents' husbands, about 20.0 percent were either Visayans or Ilongos. Perhaps, this difference is the one that tips the balance for making the cultural group of the husband a source of influence on the FP practice of the wife.

Table 41. Relationship Between the Ethno-linguistic Affiliation of Husband and Family Planning Practice

ETHNO-LINGUISTIC AFFILIATION	FAMILY PLANNING PRACTICE					
	Acceptor		Non-Acceptor		Total	
	N	%	N	%	N	%
Manobo	10	9.4	29	23.9	39	17.1
Bukidnon	77	72.7	86	71.1	163	71.8
Others	19	17.9	6	4.9	25	11.0
TOTAL	106	100.0	121	100.0	227	100.0

$$\chi^2 = 15.55 \text{ S.}$$

$$\text{d.f.} = 2$$

$$P < .05$$

$$C = .25$$

Socio-economic Characteristics

Table 42 shows the relationship between the selected socio-economic characteristics and acceptance or non-acceptance of family planning program. The selected variables were educational attainment, income, land tenure, size of farm lot and occupation.

Educational attainment was categorized into "low" (1-6) and "high" (7-14). The indicator for income was based on the mean income, "low" for income below the mean, "high" for income above the mean. Land tenure, on the other hand, was measured in the following categories: owner-cultivator, amortizing owner, leasee, and tenant. Size of farm lot was categorized into "small" for those equal and below the mean and "big" for size of farm above the mean. The wife's occupation was categorized into farmer, professional, vocational, employed, small business and housewife while the husband's has the same categories except the last category. Lastly, "distance of residence from nearest source of FP supply" was gauged in terms of "far" for residence equal or greater than the mean and "near" for those that are below the mean.

Table 42. Summary Table for Relationship Between Selected Socio-economic Factors and Family Planning Practice

SOCIO-ECONOMIC FACTORS	DEPENDENT VARIABLES		
	Family Planning Practice		
	d.f.	C Value	X ² Value
Educational Attainment			
Wife	1	.14	4.18 S.
Husband	1	.09	2.24 N.S.
Income	2	.23	12.43 S.
Tenure status	3	.06	.96 N.S.
Size of farm lot	1	.11	2.94 N.S.
Occupation			
Wife	5	.07	1.31 N.S.
Husband	5	.23	12.12 S.
Distance of residence from nearest source of family	1	.02	.19 N.S.

N.S. = Not significant at .05 level of probability
S. = Significant at .05 level of probability

The contingency coefficient C established that the wife's educational attainment, family income, size of farm lot, and occupation of husband were related to family planning practice while the variables the husband's educational attainment, tenure status, wife's occupation, and distance of residence from nearest supply were not related at all to fertility practice.

The chi-square test of significance revealed that the selected socio-economic factors had no relation at all except for the following variables: wife's educational attainment, income, and occupation of husband. With these significantly related variables, the hypothesis of no relation is rejected.

Educational Attainment

As shown in Table 43, the contingency coefficient C value of .14 found that a relationship existed between the wife's educational attainment and family planning practice. This relationship is found to be significant with the chi-square value of 4.18 at .05 level of probability. Thus, the findings reject the null hypothesis that the wife's educational attainment is not related to family planning practice. Table 43 show further that among the respondents who had low educational attainment, there were more non-acceptors (78.9 percent) than acceptors of FP. On the other hand, among those who were categorized as having a high education, the acceptors (34.6 percent) were more in number than the non-acceptors (21.1 percent).

Table 43. Relationship Between Educational Attainment of Wife and Family Planning Practice

EDUCATIONAL ATTAINMENT	FAMILY PLANNING PRACTICE					
	Acceptor		Non-Acceptor		Total	
	N	%	N	%	N	%
Low (1-6)	68	65.4	86	78.9	154	72.4
High (7-14)	36	34.6	23	21.1	59	27.6

$$\chi^2 = 4.18 \text{ S.}$$

$$\text{d.f.} = 1$$

$$P < .05$$

$$C = .14$$

Income

The contingency coefficient value of .23 establish that income and family planning practice are related to each other. This relationship was found to be highly significant at .05 level of probability with a chi-square value of 12.4 (Table 44).

The household income, which is an estimate of all the cash-earnings of the members of the household, is noticeably low. Most of the income of the respondents was below ₦4,000. However, this is as far as cash-earnings are concerned and most respondents did not keep a record of their earnings.

The findings showed that those who belonged to the low income group tended to practise family planning more than the other groups. About 41 percent of the acceptors were in the high income category.

Table 44. Income and Family Planning Practice

CATEGORY	FAMILY PLANNING PRACTICE					
	Acceptor		Non-Acceptor		Total	
	N	%	N	%	N	%
Low (Below ₦4,000)	52	50.0	85	70.8	137	61.2
Average (₦4,000 - ₦4,500)	9	8.7	11	9.2	20	8.9
High (Above ₦5,000)	43	41.3	24	20.0	67	29.9
TOTAL	104	100.0	120	100.0	224	100.0

$$\chi^2 = 12.4 \text{ S.}$$

$$\text{d.f.} = 2$$

$$C = .23$$

Occupation of the Husband

The husband's occupation and family planning practice were found to be associated with each other to a contingency coefficient value of .23 (Table 45).

Table 45. Relationship Between Occupation of Husbands and Family Planning Practice

OCCUPATION	FAMILY PLANNING PRACTICE					
	Acceptor		Non-Acceptor		Total	
	N	%	N	%	N	%
Farmer	63	60.6	96	82.8	159	72.3
Professional	7	6.7	3	2.6	10	4.5
Vocational	11	10.6	5	4.3	16	7.3
Business	1	.9	2	1.7	3	1.4
Employee	22	21.2	10	8.6	32	14.4
TOTAL	104	100.0	116	100.0	220	100.0

$$\chi^2 = 12.1 \text{ N.S.}$$

$$\text{d.f.} = 4$$

$$P < .05$$

$$C = .23$$

The chi-square value of 12.1 revealed that the association between the husband's occupation and family planning practice was significant at .05 probability level. Table 45 shows that the majority of the respondents' husbands were farmers. Almost two-thirds of the respondent's FP users had husbands who were farmers. Among the respondents in this study, therefore, it is not true that farmers usually opted for more children to help them in the farm.

Psychological Variables

Table 46 summarizes the test of relationship between selected psychological variables and family planning practice. The selected variables were the decision-makers on the following family activities: family expenses, day-to-day needs of families, farm expenses, educational expenses and family budget.

The contingency coefficient C found decision maker on family expenses, on educational expenses, and on family budget related to

Table 46. Summary Table of Relationship Between Selected Psychological Variables and Family Planning Practice

PSYCHOLOGICAL VARIABLES	d.f.	<u>DEPENDENT VARIABLES</u>	
		<u>Family Planning Practice</u>	
		<u>Acceptance/Non-Acceptance</u>	
		C Value	X ² Value
Decision maker on family expenses	2	.16	5.73 N.S.
Decision maker on every-day expenses	2	.01	.02 N.S.
Decision maker on farm expenses	2	.06	4.94 N.S.
Decision maker on educational expenses	2	.15	1.0 N.S.
Decision maker on family	2	.14	5.0 N.S.

N.S. = Not significant at .05 level of probability

family planning practices. However, the chi-square test revealed that this relationship was insignificant. Thus, the hypothesis of no relation is accepted.

A Summary of the Relationship Between Selected Variables And Family Planning Practice

A summary of the relationships between the variables selected are given in Table 47. Only variables that were found to be significantly related to FP were elaborated. Variables whose individual associations with FP acceptance were not statistically significant are placed in the appendix.

Of the four demographic variables considered -- age of wife and husband, number of children, age at first marriage, and ideal number of children, only the age and ideal number of children showed a significant association with FP acceptance. The contingency coefficient

Table 47. Summary Table of Individual Relationship Between
Selected Variables and Family Planning Practice

DEPENDENT VARIABLE	DEPENDENT VARIABLES FAMILY PLANNING PRACTICES				
	df	C-VALUE	RANK	X ² VALUE	
Demographic Characteristics					
<u>Age</u>					
Wife	3	.31	2	24.24	S.
Husband	3	.35	1	31.41	S.
<u>Number of children</u>	1	.11	8	2.98	N.S.
<u>Age at first marriage</u>	3	.07	10	1.31	N.S.
Cultural Characteristics					
<u>Religious Affiliation</u>					
Wife	3	.05	12	.78	N.S.
Husband	3	.05	12	.78	N.S.
<u>Ethno-linguistic Group</u>					
Wife	3	.14	7	4.77	N.S.
Husband	3	.25	3	15.55	N.S.
Socio-economic Factors					
<u>Educational Attainment</u>					
Wife	1	.14	7	4.85	S.
Husband	1	.09	9	2.24	N.S.
<u>Income</u>	2	.23	4	12.43	S.
<u>Tenure Status</u>	2	.06	11	.96	N.S.
<u>Size of Farm Lot</u>	1	.11	8	2.94	N.S.
<u>Occupation</u>					
Wife	5	.07	10	1.31	N.S.
Husband	5	.23	4	12.12	N.S.
<u>Distance of Residence from Nearest Source of Supply</u>	1	.02	13	.19	N.S.
Psychological Variables					
<u>Decision Maker on Family Expenses</u>	2	.16	5	.73	N.S.
<u>Decision Maker on Everyday Expenses</u>	2	.01	14	.02	N.S.
<u>Decision Maker on Eduoa- tional Expenses</u>	2	.06	11	1.00	N.S.
<u>Decision Maker on Family Budget</u>	2	.15	6	5.00	N.S.
<u>Decision Maker on Farm Expenses</u>	2	.14	7	4.94	N.S.

N.S. = Not significant at .05 level of probability

S. = Significant at .05 level of probability

C value of .31 for age of wife and FP acceptance and .35 for age of husband and FP acceptance, and .15 for ideal number of children and FP acceptance indicated that practice of family planning generally increases as age of husband and wife rises, and when the ideal number of children among the respondents is less.

The rest of the variables (number of children, and age at first marriage) failed to exhibit strong individual correlations with FP acceptance. These C values ranged between .07 and .11 which were found to be not statistically significant ($P > .05$).

In relation to the cultural characteristic variables which are religious affiliation of wife and husband, and ethno-linguistic group of wife and husband, and ethno-linguistic group of wife and husband, only the ethno-linguistic group of the husband had a significant relation with FP acceptance. The contingency coefficient C value of .25 for the ethno-linguistic group of the husband and FP showed that the cultural group of the husband had a bearing on the acceptance of FP.

Among the socio-economic factors which are educational attainment of wife and husband, income, tenure status, size of farm lot, occupation of wife and husband, and distance of residence from nearest source of FP supply, only educational attainment of wife, income, and husband's occupation showed a significant relation with FP acceptance. The contingency coefficient C value of .14 for education of wife and FP acceptance, .23 for income and FP acceptance, and .23 for occupation of husband and FP acceptance indicated that the educational attainment of wife, income, and the occupation of the husband tended to influence FP practice.

The rest of the variables which are educational attainment of husband, tenure status, size of farm lot, occupation of wife, and distance of residence from nearest source of FP supply did not show any strong individual correlations with FP acceptance. Their C values ranged between .02 and .09 which were not statistically significant ($P > .05$).

All the psychological variables were found to be individually insignificant in relation to FP acceptance at .05 statistical level.

CHAPTER VI

SUMMARY, IMPLICATIONS, AND CONCLUSIONS

The objectives of the study were: 1) to present a descriptive profile of selected demographic characteristics, socio-economic and psycho-cultural factors as well as family planning practices of the major cultural communities in Bukidnon; 2) to determine whether some selected variables, i.e., demographic characteristics, cultural variables, socio-economic factors, and psychological variables may be associated with the acceptance and non-acceptance of family planning; and 3) to determine the significance of these selected variables with family planning practice.

A sample of 227 married women of reproductive age (MWRA) who were Bukidnons and Manobos in seven selected barrios of Bukidnon were respondents for the study.

The data were gathered by means of an interview schedule. Percentages, means, frequency counts, ranks, and standard deviations were used for descriptive analysis of the data. The contingency coefficient C value was used to test the relationship between the independent and dependent variables while the chi-square was used to test the significance of this relationship.

Summary of Findings

A. Characteristics of the Subjects

The age of the respondents ranged from 15-54 years with a mean age of 33.6 years. Their husbands were older, with a mean age of 38.3 years. Most of the respondents were in their early adolescent years (25-34 years). Both spouses tended to group around the age range of 25-44 years.

As regards their religious grouping, a large majority of the couples were Roman Catholics. The Protestants were relatively few. In terms of ethnic affiliation, 75.1 percent were Bukidnons, while

almost one-fifth were Manobos. The rest were a mixture of natives and other lowland Christian groups.

The natives tended to have a big family. The mean number of children per family was found to be 5 which is bigger than the national average of 4.4 children per family. In spite of this, however, one-fourth of them wanted to have more children than what they presently have. But even among those who desired more children, most of them wanted only from one child to two children more. Their ideal number of children was from three to four children, which was a little below that of their actual number of children.

The majority of the respondents were married once and at an early age, between 15-24 years. The mean age of the respondents' first marriage was 20 years. This is one of the reasons why they tended to have more number of children per family than the national average.

Among the children who were born alive but died, there was a high incidence of infant deaths. The number of male children who died were slightly higher than the number of female deaths. The average number of deaths for males was 4, and for females, 5.

The majority (73.6 percent) of the respondents did not have any miscarriage. Only about 26.0 percent miscarried and most of them miscarried once.

B. Socio-economic Factors

In terms of educational achievement, most of the couples were between the intermediate (44.93 percent) and primary (25.56 percent) grades. The wife-respondents (47.2 percent) were more in the intermediate grades than their husbands (42.7 percent). The husbands, however, had a slight edge over the wives in the secondary level. Less than 10.0 percent of both sexes had attended college.

The income of the respondents was noticeably low. More than half of them had a gross annual income of P2,000 - P3,999 per year. Only about 14 percent had an income ranging from P6,000 and above. The mean annual income was P4,305 per year.

About 70.0 percent of the couples were land-tillers and almost one-fourth were not. Of the land-tillers, more than 50.0 percent were owner cultivators; about 10 percent were tenants; and the rest, less than 10 percent were amortizing owner and leasses. Their farm lots ranged from 0.5 to 25 ha. with an average of 2.9 ha. The majority, however, were tilling a farm (1.0 to 3.0 ha.) which was relatively small for full-time farming.

The area of study was predominantly agricultural, hence, the major occupation of most of the respondents' husbands was farming, while the wives were mostly homemakers.

C. Contraceptive Knowledge, Attitude, and Practice

Approximately 70.0 percent of the respondents indicated that they had knowledge about family planning. The same number gave their nod to the use of contraceptives. However, only about two-thirds of those who had knowledge and approved the use of contraceptives were actual users.

In terms of knowledge of specific contraceptive, the pill was the most popular contraceptive known, followed by the IUD and the condom. A number mentioned the traditional fertility control. The least mentioned method was abstinence.

The main reason given for non-use was the disapproval of husbands. Thus, this necessitates the involvement of the husbands in family planning decision-making. There were a number, too, who mentioned cultural beliefs and ignorance of the use of contraceptives as their reasons for non-adoption.

The users, on the other hand, claimed that they were using them because they did not want children anymore (47.2 percent) while the others reasoned that they wanted to rest for a while (43.3 percent), and others mentioned "advice by the doctor" and health reasons."

To determine which partners decided on the family planning method used, it was found that a big majority (95.3 percent) said that it was a decision reached by both partners. But the majority (89.5 percent) of the users themselves were the ones who bought or secured the contraceptive supplies.

Among those who were actually using some form of FP contraceptive, more than three-fourths were current users and about one-fifth had dropped out. As regards the method used by them, about 30 percent used IUD as the first method, followed by the pill and the calendar rhythm. Among current users, the pill (33.7 percent) was used more than the IUD (21.7 percent). This was followed by the calendar rhythm (16.9 percent) and female sterilization (10.9 percent).

In terms of percent difference between the first method used and current method used, 13.2 percent switched to other methods. Method switching also occurred with those who used the calendar rhythm and the traditional methods. In fact, this is the common observation in most of the first methods used by the acceptors, except the pill where there was no such occurrence and in female sterilization method where there was an increase among the current users.

There were about 50 percent IUD users and about 48 percent pill users who had used the respective methods for less than 2.6 years. On the average, the IUD had been used 3.5 years and the pills 3.0 years. On the other hand, about 50 percent used the calendar rhythm, i.e., between 1 year to 8.5 years. Half of this used it below 2.5 years and other half used it between 2.6 years and 3.5 years. The mean number of years used was 15.0 years.

The users tended to start using the first contraceptive method between the second and the fifth child. One-fourth started using contraceptive after their second child and about one-fifth used it after their third child.

When it comes to the reasons for discontinuing the use of contraceptives, the FP dropouts claimed "got pregnant" (43.4 percent) as the primary reason why they stopped. The methods they used when they became pregnant were the pill, calendar rhythm and temperature rhythm, "Accident", insufficient knowledge, and irregular menstruation were the main reasons why they became pregnant in spite of the use of contraceptives.

Most users claimed that they themselves chose the specific FP method, although a few were influenced by their husbands. The barrio supply point officer was the person who influenced them least.

The barrio clinic was the main source of their contraceptive supplies. Sixteen percent claimed that it was the rural health units; 11.0 percent, other neighboring barangay clinics, and 10.0 percent, BSPO's.

The family planning materials which includes comics, magazines, newspapers and written materials produced by the FP program, was the most frequently mentioned source of communication and almost three-fourths claimed that they responded to these materials. Friends and relatives came next as a medium but it was the source of communication that least encouraged respondents. The BSPOs community leaders, physicians and religious leaders tended to be good media too.

D. Beliefs, Values, and Practices

Like other major groups in our society, the native wives of Bukidnon looked to their husband as the head of the family. But as an authority figure, it does not mean that he decides every matter in the family. The study showed that as regards family expenses and every day needs, family budget, and educational expenses, the wife in most cases, tended to have the bigger say. However, there was a strong tendency for joint decision-making with a couple, except in deciding on farm expenses, when the husband's decision prevailed.

The frequency of sexual intercourse was usually suggested by the husband (74.4 percent) while about one-fifth declared that both of them agreed on the frequency of intercourse. Inhibition was probably the reason why most of the respondents did not answer the question on whether they discussed sex matters with their children.

In connection with motivations for having children, the couples more or less expressed the same reasons. They only differed in ranking these motivations. They were motivated by high fertility motives.

E. Factors Associated with Family Planning Acceptance and Non-Acceptance

Among the demographic characteristics and cultural variables of

the respondents, "age of both spouses" and the "cultural group" of the husbands had a high significant relationship with fertility control practice while "ideal number of children" was significantly related to the dependent variable.

Of the respondents' socio-economic background, the educational attainment of the respondents had a bearing on the practice of family planning and is found to be significant. Household income and occupation of husband were found to be highly significant in relation to the family planning practice of the respondents.

All the selected psychological variables were found to be unrelated to family planning practice.

Conclusions and Recommendations

The following implications and recommendations may be derived from the findings of the study:

1. The profile of the major cultural communities in Bukidnon is characterized by the respondents' being in their early adolescence, getting married at age 20 on the average. There is a need to update their records, especially with the native FP performers. There was difficulty in getting information about the natives from their records. Moreover, knowing that the natives had a low standard of living, family planning would become more significant if the family planning program will go hand in hand in ameliorating the lot of the natives. Thus, there is a need for integrated and comprehensive approach in development.

2. Compatible with the findings of other studies, this study revealed that the husband was very influential on his wife's family planning practice although it is the wife who specifically chose the method. This implies that both, not only the wife, should be the "deliberate target clientele". This means that the husband also should be reached, informed, motivated and convinced, rather than solely the wife as the traditional thrust had always been. Likewise, since the wife's authority and influence are also in the family's

decision-making process, it would be wise that rural development workers should reach her also and not only the husband. In other words, both the husband and wife should become the deliberate target clientele for family planning and development programs.

Suggestions for Future Research

1. This study used the survey method. It has its limitation in itself. Ordinarily, it does not penetrate deeply into the core of the matter. Hence, a study of same nature is suggested using more sophisticated instruments and measures to make the findings generally more conclusive and insightful.

2. It is confined to the cultural communities of the Bukidnon who were mainly Bukidnons and Manobos in which very limited studies had been made. Thus, this study becomes exploratory in nature and it established baseline data which can be the base of future in-depth research.

3. Most of the developmental approaches done to ameliorate the cultural communities are economic in nature. It is common knowledge that they are an institution by themselves. They have their own needs, attitudes, interests, aspirations, and value systems which are not necessarily economic in nature. An in-depth study, therefore, is needed to fully understand them and their environment.

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SEAPRAP

THE SOUTHEAST ASIA POPULATION RESEARCH AWARDS PROGRAM

PROGRAM OBJECTIVES

- * To strengthen the research capabilities of young Southeast Asian social scientists, and to provide them with technical support and guidance if required.
- * To increase the quantity and quality of social science research on population problems in Southeast Asia.
- * To facilitate the flow of information about population research developed in the program as well as its implications for policy and planning among researchers in the region, and between researchers, government planners and policy makers.

ILLUSTRATIVE RESEARCH AREAS

The range of the research areas include a wide variety of research problems relating to population, but excludes reproductive biology. The following are some examples of research areas that could fall within the general focus of the Program:

- * Factors contributing to or related to fertility regulation and family planning programs; familial, psychological, social, political and economic effects of family planning and contraception.
- * Antecedents, processes, and consequences (demographic, cultural, social, psychological, political, economic) of population structure, distribution, growth and change.
- * Family structure, sexual behaviour and the relationship between child-bearing patterns and child development.
- * Inter-relationships between population variables and the process of social and economic development (housing, education, health, quality of the environment, etc).
- * Population policy, including the interaction of population variables and economic policies, policy implications of population distribution and movement with reference to both urban and rural settings, and the interaction of population variables and law.
- * Evaluation of on-going population education programs and/or development of knowledge-based population education program.

- * Incentive schemes — infrastructures, opportunities; overall economic and social development programs.

SELECTION CRITERIA

Selection will be made by a Program Committee of distinguished Southeast Asian scholars in the social sciences and population. The following factors will be considered in evaluating research proposals:

1. relevance of the proposed research to current issues of population in the particular countries of Southeast Asia;
2. its potential contribution to policy formation, program implementation, and problem solving;
3. adequacy of research design, including problem definition, method of procedure, proposed mode of analysis, and knowledge of literature;
4. feasibility of the project, including time requirement; budget; and availability, accessibility, and reliability of data;
5. Applicant's potential for further development.

DURATION AND AMOUNT OF AWARDS

Research awards will be made for a period of up to one year. In exceptional cases, requests for limited extension may be considered. The amount of an award will depend on location, type and size of the project, but the maximum should not exceed US\$7,500.

QUALIFICATIONS OF APPLICANTS

The Program is open to nationals of the following countries: Burma, Indonesia, Kampuchea, Laos, Malaysia, Philippines, Singapore, Thailand and Vietnam. Particular emphasis will be placed on attracting young social scientists in provincial areas.

Applications are invited from the following:

- * Graduate students in thesis programs
- * Faculty members
- * Staff members in appropriate governmental and other organizations.

Full-time commitment is preferable but applicants must at least be able to devote a substantial part of their time to the research project. Advisers may be provided, depending on the needs of applicants.