

**Attitudes towards Divorce and Divorce Bill among Married
Individuals in the Rural Areas of the Fifth District of Leyte
Province, Philippines: Variations based on Religion, Religiosity,
Educational Attainment, and Age Cohort**

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Abstract: Divorce is the process that legally ends the marriage between husband and wife¹. The Philippines and Vatican City are the two remaining states in the world where absolute divorce remains essentially impossible². While the Philippines recognizes legal separation as termed under its Family Code, it has not sanctioned absolute divorce. During the pre-colonial period, divorce was already practiced in some ancestral tribes in the Philippines and is already part of Filipino customary laws. Hence, divorce is not something new to Filipinos. While others see legal divorce as inevitable given the continuing trend of increasing public support for the issue, many still vehemently oppose it. The progressive lawmakers had consistently filed and re-filed related measures for years and failed. In contrast, some lawmakers continuously oppose proposals for legalizing divorce due to its impact on religious beliefs. This descriptive-correlational research tackles the area of social psychology that unveils the differences in the attitudes of Filipinos towards divorce and proposed divorce law in the Philippines, considering their variations based on religion, religiosity, educational attainment, and age cohort.

Keywords: divorce, divorce bill, religion, religion, religiosity, educational attainment, age cohort, Leyte, Philippines

Introduction

The University of the Philippines describes divorce as “a legal separation of married couples.”³ Currently, only two countries globally have no lawful provision for divorce: the Vatican and the Philippines.⁴ It is important to note that most of the citizens in the Vatican are priests and nuns who do not have any intention of getting married. Spain has its existing law on divorce since 1932 and 1981, a country that brought the culture of resistance to the separation of married

¹ V.S. Almorio, *UP Diksiyonaryong Filipino*, Sentro ng Wikang Filipino [Center of the Filipino Language], 2001, 204.

² A. Frensoza-Flot, “Interacting Legal Norms and Cross-Border Divorce: Stories of Filipino Migrant Women in the Netherlands,” *Migration Letters* 16:4, (2019), 2.

³ Almorio, *UP Diksiyonaryong Filipino*.

⁴ C. Cudis, “PH divorce bill status: It’s complicated, [article online]; available from <https://www.pna.gov.ph/articles/1061868>; 3 October 2021.

couples in the Philippines.⁵ On the other hand, in 1970, divorce was introduced to Italy (Friendly, 1970), the location of Rome and the Vatican and considered the heart of Catholicism. Malta was supposedly the third country with no legal basis for divorce processing, yet it reached its legality in 2011.

Divorce is not entirely a foreign concept in the Philippines since it has long been prevalent before Spanish colonization; the colony accepted divorce even during American and Japanese occupation.⁶ The divorce took a back seat during the Spanish period, the Commonwealth period, and the proclamation of the Philippine Independence.⁷

In recent times, divorce did not entirely disappear in the Philippines, considering a decree to ordain and promulgate it under the Code of Muslim Personal Laws in 1977.⁸ According to the Family Code of the Philippines (1987), Filipinos recognize divorce with foreign spouses in countries where divorce is legal. Furthermore, the Philippines grants legal separation whereby it ceases the obligation of a married couple to each other, yet prohibits them from re-marrying; however, annulment and declaration of nullity takes longer, complex, and expensive processing.⁹

Since 2005, the proposed law underwent several revisions that will allow divorce in the Congress of the Philippines. Despite the systematic survey research of the Social Weather Stations that shows the growing number of Filipinos who agree with the said bill, it still never reached the approval of Congress (see table 1).¹⁰ Different versions and interpretations of the proposed legislation remain pending in the House of Representatives and the Senate of the Philippines.

⁵ G.E. Glos, "The Spanish Divorce Law of 1981, *The International and Comparative Law Quarterly* 32:3 (1983), 667.

⁶ C.K. Gloria, "Who Needs Divorce in the Philippines, *Mindanao Law Journal* 1:1 (2007), 19.

⁷ F.M. De Borja, "Divorce in the Philippines: A Legal History" [article online]; available from <https://www.hg.org/legal-articles/divorce-in-the-philippines-a-legal-history-45701>; 3 October 2021.

⁸ Gloria, "Who Needs Divorce in the Philippines," 19.

⁹ *Ibid.*, 20.

¹⁰ Social Weather Stations, "53% of Filipino Adults Agree to Legalize Divorce for Irreconcilably Separated Couples," [article online]; available from <https://www.sws.org.ph/swsmain/artcldispage/?artcsyscode=ART-20180309165548>; 3 October 2021.

Year	Agree	Disagree	Undecided
2005	43%	55%	12%
2011	50%	32%	16%
2014	60%	29%	11%
2015	48%	35%	17%
2016	55%	30%	14%
2017	53%	32%	15%

Table 1: Summary of the Survey Results on the Issue of Divorce Conducted by the Social Weather Stations

This project intends to answer the research problem: *what is the overall profile of individuals' attitudes towards divorce in the Fifth District of Leyte and proposed divorce law in the Philippines?*

The researchers divided the specific research questions into the following points:

1. What is the demographic profile of the respondents?
2. Is there a correlation between the attitude towards divorce scores and the attitude towards divorce bill scores of the respondents?
3. Are there differences in the attitude towards divorce and divorce bill based on religion?
4. Is there a correlation between the attitude towards divorce and divorce bill scores and religiosity scores?
5. Are there differences in the attitude towards divorce and divorce bill based on educational attainment?
6. Are there differences in the attitude towards divorce and divorce bill based on age cohorts?
7. Is there an interaction between the independent variables of religion and religiosity for attitude towards divorce and divorce bill scores?
8. Is there an interaction between the independent variables of religion

and educational attainment for attitude towards divorce and divorce bill scores?

9. Is there an interaction between the independent variables of religion and age cohort for attitude towards divorce and divorce bill scores?

This study is based on the following null hypotheses:

1. There is no correlation between the respondents' attitudes towards divorce scores and divorce bill scores.
2. There are no statistical differences among their attitude towards divorce scores based on their religions.
3. There are no statistical differences among their attitude towards divorce bill scores based on their religions.
4. There is no correlation between the attitude towards divorce scores and the religiosity scores of the respondents.
5. There is no correlation between the attitude towards divorce bill scores and the religiosity scores of the respondents.
6. There are no statistical differences among their attitude towards divorce scores based on their educational attainments.
7. There are no statistical differences among their attitude towards divorce bill scores based on their educational attainments.
8. There are no statistical differences among their attitude towards divorce scores based on their age cohorts.
9. There are no statistical differences among their attitude towards divorce bill scores based on their age cohorts.
10. There is no statistical interaction between the independent variables of religion and religiosity in the respondents' attitudes towards divorce scores are concerned.
11. There is no statistical interaction between the independent variables of religion and religiosity as far as the respondents' attitude towards divorce bill scores is concerned.

12. There is no statistical interaction between the independent variables of religion and educational attainment as far as the respondents' attitudes towards divorce scores are concerned.
13. There is no statistical interaction between the independent variables of religion and educational attainment as far as the respondents' attitude towards divorce bill scores is concerned.
14. There is no statistical interaction between the independent variables of religion and age cohort as far as the respondents' attitudes towards divorce scores are concerned.
15. There is no statistical interaction between the independent variables of religion and age cohort as far as the respondents' attitude towards divorce bill scores is concerned.

This study aims to understand the different attitudes of Filipinos towards divorce and proposed divorce laws in the Philippines, considering their variations based on religion, religiosity, educational attainment, and age cohort.

Significance of the Study

The Philippines and the Vatican are the remaining countries in the world where divorce is considered illegal. In this case, it is not easy to believe that all other countries mistakenly passed such a law and that only the Philippines and the Vatican are right in declining the said bill. At this point, it will be interesting to know the profile of supporting and opposing views of Filipinos towards divorce and proposed divorce law in the Philippines for the fields of psychology, sociology, anthropology, and political science.

First, this project is essential for every Filipino since despite the increasing number of citizens who agree with divorce, it still never reached the approval of Congress. The study explains the probable profile of Filipinos who will support or oppose the proposed bill. Second, this research is significant for Filipino women, often victims of failed marriages and the myth that women are “primarily responsible

in keeping their families intact, a double standard morality exists that is too rigid and harsh on women but too loose and lax on men.”¹¹

Third, this is equally vital for Filipino youth, adversely affected by parental conflicts that have no hope of reconciling, leading to uncertain financial support in case of parental abandonment.¹² Fourth, this research is vital for the Congress and lobby groups to understand the demographic divisions among Filipinos considering the pending divorce bill. This research determined which demographic categories and personal characteristics are significant or insignificant in supporting or opposing such a bill.

¹¹ F. Demeterio and L. Liwanag, “Emerita Quito, Mary John Mananzan, and Filipina Philosophy,” *Humanities Diliman* 15:1 (2018), 127.

¹² L. Billing, “In Philippines, Where Divorce Is Illegal, Women Pay the Price,” [article online]; available from <https://deeply.thenewhumanitarian.org/womensadvancement/articles/2018/02/22/in-philippines-where-divorce-is-illegal-women-pay-the-price>; 21 November 2022.

Methodological Framework

Figure 1 shows the methodological framework of this study:

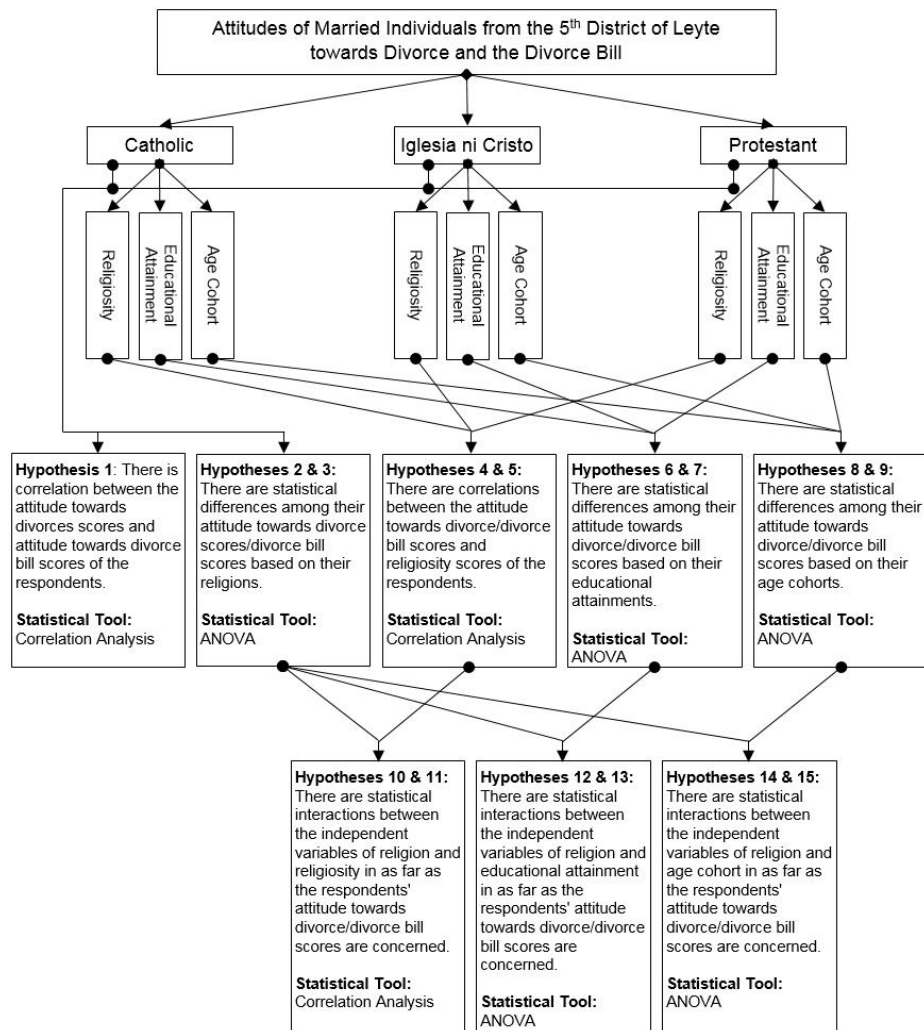


Figure 1: Methodological Framework

As shown in figure 1, the demographic categories and personal characteristics that serve as independent variables for the quantitative part of this study include religion, religiosity, educational attainment, and age cohort. The stated figure also identifies the actual hypotheses instead of the null hypotheses as stated. Moreover, the figure

determines the statistical and research tools to analyze the said hypotheses.

Review of Related Literature

The Google Scholar search engine only shows a few studies on divorce in the Philippines. There is yet an existing literature related to the socio-psychological aspect of Filipinos' approval or disapproval of the proposed divorce bill and divorce, basing on religion, religiosity, educational attainment, and age cohort. However, recent works of literature prove that religion, religiosity, and educational attainment as variables can serve as a basis for this research.

On Comparative Attitudes towards Divorce from Different Countries: In "Divorce Attitudes Around the World: Distinguishing the Impact of Culture on Evaluations and Attitude Structure" it is indicated that societies with an individualist perspective tend to be more in favor of divorce than societies with a collectivist view, which mirrors their finding on the linear relationship between individualism and national wealth on the one hand, and divorce rate on the other. On the other hand, In "Divorce Trends in Asia" it is indicated that in the Islamic parts of Southeast Asia, particularly in Malaysia and Indonesia, there is a decrease and stabilization in the divorce rate. However, there is no exact figure and movement in non-Islamic regions of Southeast Asia, particularly Thailand, the Philippines, and Singapore. In the South region of Asia, particularly India, Bangladesh, and Sri Lanka, there is a low and stabilized rate of divorce.

In "Divorce Culture and Marital Gender Equality: A Cross-National Study" tells that there is a relation between divorce at the national level and marital equality.¹³ Divorce is accepted and practiced in societies with a high equality rate in work between women and men in their marriage. Their findings show that divorce, as accepted and practiced in societies, provides women with bargaining leverage to be equal in their marriage. While the article "The Effect of Personal Religiosity on Attitudes toward Abortion, Divorce, and Gender Equality" draws from cultural sociology and sociology of religion shows that more religious individuals living in a self-expressive

¹³ C. Yodanis, "Divorce culture and marital gender equality: A cross-national study," *Gender & Society* 19:5 (2005), 656.

culture (which is more liberal and tolerant) draws on religious perspectives to "develop and defend their attitudes about divorce, abortion, and the sexual division of labor."¹⁴ It shows a higher rate in societies with a survival orientation against divorce, abortion, and gender equality than a self-expressive culture with more liberal attitudes.

On the Bill on Divorce in the Philippines: Two articles have been written on the importance of having a law on divorce in the Philippines. In "Who Needs Divorce in the Philippines" claims that divorce is not foreign to Filipinos and has been allowed under the 1977 Code of Muslim Personal Laws and to Filipinos whose spouses are foreign or already a citizen of another country.¹⁵ Also, legal separation, annulment, and declaration of nullity are permitted in the Philippines; however, the differences are that in a legal separation, both parties cannot re-marry, and the processes of annulment and declaration nullity are expensive, long, and uncertain.

Moreover, in "Till the Judge Do Them Part: The Prospect of Absolute Divorce in the Philippines" lays down seven reasons: 1) the Philippines is the only United National member-country that has no law on divorce, which is a disregard to "customary international law;" 2) there are historical periods where divorce is allowed in the Philippines; 3) Filipinos are now open in having a divorce law; 4) divorce currently exists for Filipino Muslims; 5) any religious group should not dictate the law of a sovereign country; 6) it is great hypocrisy to oppose divorce while the annulment and declaration of nullity based on the Canon Law of the Catholic Church exist; lastly, 7) unlike annulment, divorce respects the validity of the marriage before it is repealed.¹⁶

Both qualitative-legal-and-policy studies present the importance of enacting divorce law in the Philippines for the sake of Filipinos and their families. Moreover, it mentions that it seems the state of the Philippines has been abandoned by not having a law on divorce. No contrary studies have been found on this.

¹⁴ A. Adamczyk, "The effect of personal religiosity on attitudes toward abortion, divorce, and gender equality - does cultural context make a difference?," *EurAmerica* 43:1 (2013), 244-247.

¹⁵ Gloria, "Who Needs Divorce in the Philippines," 20.

¹⁶ Daytec, C. "Till the Judge Do Them Part: The Prospect of Absolute Divorce in the Philippines," *Integrated Bar of the Philippines (IBP) Journal of the Philippines*, 39:3-4 (2015).

On Filipino's Attitude on Divorce Bill: In "Divorce and Separation in the Philippines: Trends and Correlates" shows that there is a high rate of separation on women who have achieved higher educational attainment, and there is a higher rate of separation on women who have previously been in a live-in marital arrangement. Significantly there is a higher rate of separation on women who grew up in urban areas.¹⁷ On religious demographics, Muslim women experience more separation than Catholics due to the law that allows Filipino Muslim women to divorce compared to the strong opposition of the Catholic Church.

According to the "Fourth Quarter 2017 Social Weather Survey: 53% of Filipino Adults Agree to Legalize Divorce for Irreconcilably Separated Couples," there is now a strong net consensus of Filipinos on the question: "Married couples who have already separated and cannot reconcile anymore should be allowed to divorce so that they can get legally married again." Comparing their 2005, which has a net of -2 and 2017's net of +21 surveys, the report shows that there is now a significant increase in Filipinos who agree "moderately strong" on legalizing divorce. Moreover, with 30 adults who strongly agree and 23 somewhat agree, there is a net of 53 Filipino adults who agree in legalizing divorce in the country. Geographically, Metro Manila has a net agreement of +35, which is "very strong," while in balance, Luzon has a "moderately strong" +23, which it shares with Visayas and Mindanao having a net of +14 and +15, respectively. This survey shows that the majority of Filipino adults' support enacting a divorce law in the Philippines.

On the Major Differences of Roman Catholic Church and Iglesia ni Cristo: In "Blessed Ballots: Bloc Voting in the Iglesia ni Cristo and the Roman Catholic Church in the Philippines" highlights the political stance of an exclusive Christian group in the Philippines, Iglesia ni Cristo (INC).¹⁸ INC flourished since the early 20th century and consisted of about 1 million people. Catholic and Protestant churches tend to distance themselves from practical politics, except in times of crisis. In the general elections, the INC determines a candidate that

¹⁷ J. B. Abalos, "Divorce in the Philippines: Traits and correlates," *Demographic Research* 36 (2017), 1536-1538.

¹⁸ R.A.B Tolentino, "Blessed ballots: Bloc voting in the Iglesia ni Cristo and the Roman Catholic church in the Philippines," *Germa Teologi* 34:1 (2010), 15.

each member may elect. This policy was based not only on political considerations but also on theological reasons related to absolute unity of the church.

In “Lifting the veil of the Catholic Church and the Iglesia ni Cristo” emphasizes that the Roman Catholic Church and the Iglesia ni Cristo are among the Philippines’ most influential religious institutions. Exercising control and influence from the truth they uphold; both are likely to face controversies and exploitation.¹⁹ This study also highlights that the Iglesia ni Cristo always “carried an air of exclusivity and normalcy over a century of existence.”

Methodology

This descriptive-correlational research tackles the area of social psychology that unveils the differences in the attitudes of Filipinos towards divorce and proposed divorce law in the Philippines. **Descriptive research** provides “a set of techniques for summarizing and displaying the data from the sample” by characterizing the variables following the statistical relationships between these variables, while **correlational research** aims to discover relationships among these variables allowing the prediction of future events from the presentation of current knowledge.²⁰

The researchers deemed it necessary to have the following variates on religion, religiosity, educational attainment, and age cohort since most existing studies on Google Scholar only deal with marital status, and income bracket.

The research locale is the province of Leyte, where most of the researchers reside. It is specifically chosen by the proponents due to the fact, that Leyte is one of the earliest known provinces in terms of the propagation of the Catholic faith. It belonged to the diocese of *Cebu* from 1595 until 1910 and eventually became a part of the diocese of *Calbayog* from 1910 until 1937.²¹ Leyte is a province

¹⁹ S. Tomacruz & J. Gavilan, “Lifting the veil of the Catholic Church and the Iglesia ni Cristo,” [article online]; available from <https://www.rappler.com/voices/rappler-blogs/transparency-covering-philippine-church-catholic-iglesia-ni-cristo>; 3 October 2021.

²⁰ P. Price, R. Jhangiani, & I. Chiang, *Research Methods of Psychology – 2nd Canadian Edition*, Victoria, B.C.: B Campus, 2005, retrieved from <https://opentextbc.ca/researchmethods/>.

²¹ <https://archdioceseofpalo.org/>

located in the Eastern Visayas region of the Philippines with a total population of 1,724, 679 (Philippine Statistics Authority, 2017). Specifically, the research locale of the study is the fifth district which has a total population of 335,156 (Philippine Statistics Authority, 2017). The fifth district includes the following municipalities Abuyog, Baybay, Javier, Mahaplag, Inopacan, Hindang, Hilongos, Bato, and Matalom (see Figure 2) that is currently represented in the 18th Congress by Carl Nicolas C. Cari.

The fifth district of Leyte is an agricultural area, making a name as a center for eco-tourism and a melting pot of culture in Region VIII. The district established itself as a locality of diverse communities – a significant aspect that strengthens the design of this study. Aside from the fact that the Fifth District of Leyte is a multi-ethnic and multicultural area, researchers living in Leyte observed that early marriage is deemed prevalent in the provincial agricultural district, which makes a unique stratified random sample population that can provide substantial data.

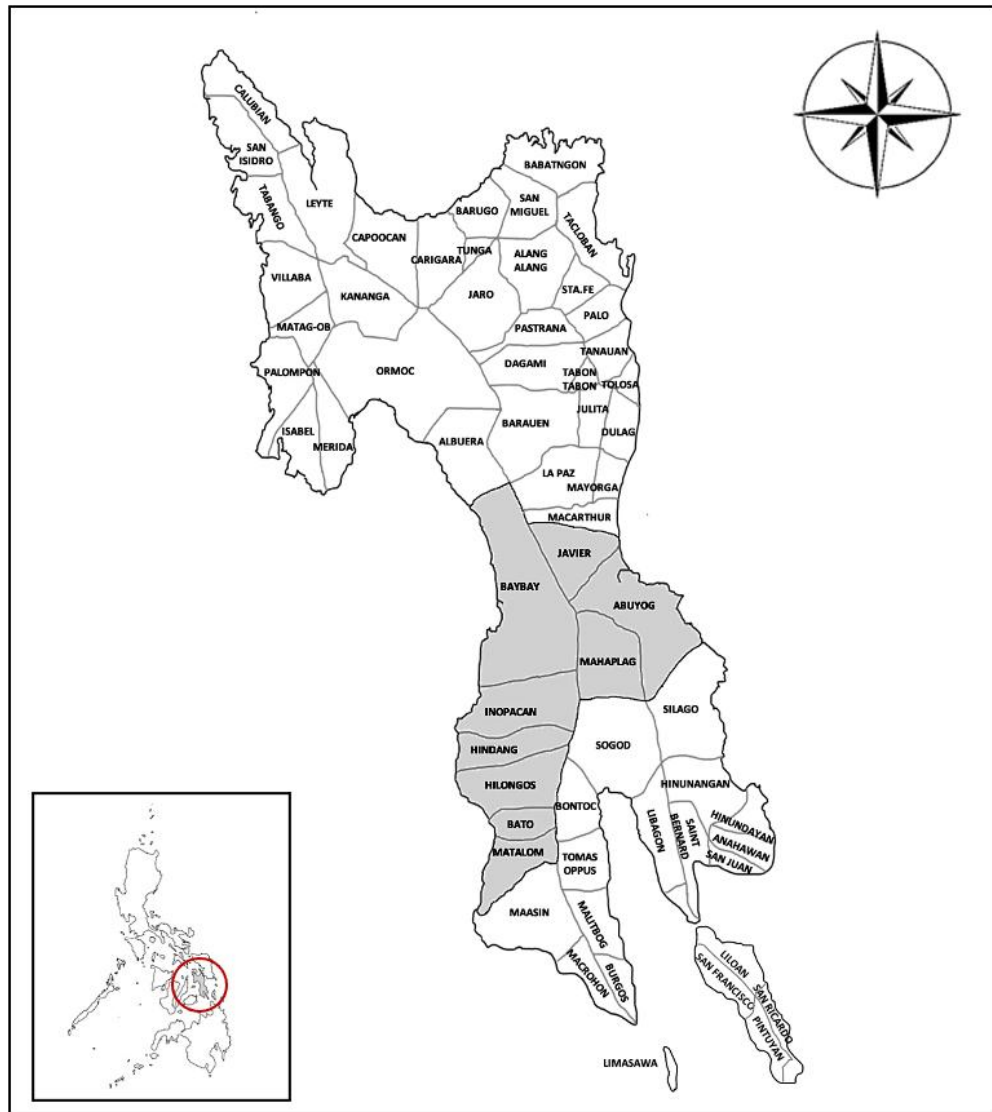


Figure 2: The Map of Leyte and the Adjacent Municipalities of the Fifth District from the Composite Political Map of Leyte by Toring Jr., Liwanag, Enaya, Tubigan, and Pedrera

Majority (92.7 percent or 1,598,195 persons) of the total population of Leyte in 2015 reported Roman Catholic as their religious affiliation. The corresponding figure in 2010 was 93.7 percent (1,468,452 persons). The subsequent largest religious affiliation in the province was the Iglesia ni Cristo, comprising 1.1 percent of the total population. It was followed by those who were affiliated with the Seventh Day Adventist, with 0.8 percent share.²²

Based on the similar data published by Philippine Statistics Authority in 2015, the table below shows the top religious affiliations in the province of Leyte:²³

Top Ten Religious Affiliations in Leyte	Estimated Number of Members
Roman Catholic (including Catholic Charismatic)	1,598,195
Other Religious Affiliations	23, 230
Iglesia ni Cristo	18, 216
Seventh-Day Adventist	14, 239
Evangelicals (Philippine Council of Evangelical Churches)	12, 549
Jesus is Lord Church	7, 233
National Council of Churches in the Philippines	6, 489
Church of Jesus Christ of the Latter Days	6, 108
United Church of Christ in the Philippines	6, 022
Jehova's Witness	5, 668

Table 2: Top Religious Affiliations in Leyte and their Estimated Number of Members

This study focuses on the married individuals residing in the fifth district of Leyte who are affiliates of the Roman Catholic, Protestant, and Iglesia ni Cristo. The project considers the respondents as protestants as long as they are under Victory Chapel

²² Philippine Statistics Authority, "2015 Census of Population Report No. 2 – Demographic and Socioeconomic Characteristics Leyte," [document online]; available from https://psa.gov.ph/sites/default/files/08_Leyte.pdf; 1 October 2021.

²³ Ibid.

Christian Fellowship, Evangelicals, Bible Baptist Church, Jesus is Lord Church, Jehovah's Witness, and other denominations of Protestants and Baptists. This study does not include Islam, for they have their own set of rules and laws concerning divorce.

Sampling Technique: To identify the respondents, the researchers used a non- proportion stratified sampling technique. There are two strata identified in this study: religion and age cohort. As shown in Table 3, the target respondents belong to three generations of married individuals, namely Generation Baby Boomer, Generation X, and Generation Y.

Table 3 shows the religion, age cohorts, and the target number of respondents:

Religion	Generation	Male	Female	Sub Total	Total
Catholics	Generation Baby Boomers	13	21	34	135
	Generation X	14	27	41	
	Generation Y	18	42	60	
Protestants	Generation Baby Boomers	15	20	35	149
	Generation X	28	33	61	
	Generation Y	16	37	53	
Iglesia ni Cristo Members	Generation Baby Boomers	22	19	41	129
	Generation X	24	33	57	
	Generation Y	14	17	31	

Table 3: Religion, Age Cohorts, and the Target Number of Respondents

This research illustrates the age cohort as follows: married individuals born between 1946 to 1964 belongs to the Generation Baby Boomer (57-75 years old); married individuals born between 1965 to 1980 belongs to the Generation X (41-56 years old); married individuals born between 1981 to 1996 belongs to the Generation Y (25-40 years old). Each religion has a target number of 35-50

respondents. Those who belong to the religion of Islam were excluded, given that the said religion has existing laws concerning divorce.

Research Instrument: There are five essential data needed from the quantitative research instrument: 1) their religious affiliation; 2) their educational background; 3) their religiosity; 4) their attitude towards the proposed bill; and 5) their attitude towards divorce.

To identify the respondents' demographic data, the questionnaire seeks to gather basic information about the respondents' age, sex, municipality, religion, civil status, and educational attainment. Each question has varied options. The respondents are required to choose the item that best corresponds to their demographic profile.

To determine the respondents' religiosity, this study adopts the religiosity scale by John Rohrbaugh and Richard Jessor in their article, "Religiosity in Youth: A Personal Control Against Deviant Behavior." The scale has eight questions that measure four dimensions of religiosity: ritual, consequential, ideological, and experiential. There are two questions for every dimension mentioned above, and each question has five options. Each item ranged from 0 to 4 and summed up the scores, yielding a composite religiosity measure with a score range from 0-32; higher scores indicate greater religiosity.²⁴

Pilot testing was conducted with participants who met the inclusion criteria to check the reliability of the tool. The reliability of the tool is .95, which means that it is highly reliable.

To establish the attitude of the respondents towards the divorce bill, this study adopts the question asked by Social Weather Stations in their "Fourth Quarter 2017 Social Weather Survey: 53% of Filipino Adults Agree to Legalize Divorce for Irreconcilably Separated Couples," which indicates the attitudes of the respondent towards divorce. The question: "Married couples who have already separated and cannot reconcile anymore should be allowed to divorce so that they can get legally married again has four options.²⁵ Every respondent can score from 1 to 4: 1 means "I strongly disagree," and 4 means "I strongly agree." Moreover, this study included the question "should there be a divorce law in the Philippines?" and followed a

²⁴ J. Rohrbaugh & R. Jessor, "Religiosity in youth: A personal control against deviant behavior?," *Journal of Personality* 43:1 (1975), 146-147.

²⁵ Social Weather Stations, "53% of Filipino Adults."

similar scale as mentioned above, 1 being "I strongly disagree" and 4 "I strongly agree" to measure the attitude of the respondents towards the divorce bill. This study used the average score from the gathered data; thus, the lowest average score is 1, and the highest average score is 4.

To identify the attitude of the respondents towards divorce, this study adopts the attitude towards divorce scale published by Keri Kinnaird and Meg Gerrard in their article "Premarital Sexual Behavior and Attitude Towards Marriage and Divorce among Young Women as a Function of Their Mother's Marital Status."²⁶ The scale has twelve (12) questions, and every question has four options that have a corresponding score of 1 to 4. 1 means "I strongly disagree," while 4 means "I strongly agree." The scores summed up, yielding the lowest score of 12 and the highest score of 48.

Statistical Treatment of Research Data: Table 4 shows the statistical treatment used to analyze the research data in this study. The left column identifies the fifteen (15) hypotheses, while the right column shows the statistical treatment.

Hypotheses	Statistical Treatment
1. There is no correlation between the respondents' attitudes towards divorce scores and divorce bill scores.	Correlation Analysis
2. There are no statistical differences among their attitude towards divorce scores based on their religions.	ANOVA
3. There are no statistical differences among their attitude towards divorce bill scores based on their religions.	
4. There is no correlation between the attitude towards divorce scores and the religiosity scores of the respondents.	Correlation Analysis
5. There is no correlation between the attitude towards divorce bill scores	

²⁶ K.L. Kinnaird & M. Gerrard, "Premarital sexual behavior and attitudes toward marriage and divorce among young women as a function of their mothers' marital status," *Journal of Marriage and the Family* (1986), 757-758.

and the religiosity scores of the respondents.	
6. There are no statistical differences among their attitude towards divorce scores based on their educational attainments.	ANOVA
7. There are no statistical differences among their attitude towards divorce bill scores based on their educational attainments.	
8. There are no statistical differences among their attitude towards divorce scores based on their age cohorts.	ANOVA
9. There are no statistical differences among their attitude towards divorce bill scores based on their age cohorts.	
10. There is no statistical interaction between the independent variables of religion and religiosity as far as the respondents' attitudes towards divorce scores are concerned.	Correlation Analysis
11. There is no statistical interaction between the independent variables of religion and religiosity as far as the respondents' attitudes towards divorce bill scores are concerned.	
12. There is no statistical interaction between the independent variables of religion and educational attainment as far as the respondents' attitudes towards divorce scores are concerned.	ANOVA
13. There is no statistical interaction between the independent variables of religion and educational attainment as far as the respondents' attitudes towards divorce bill scores are concerned.	
14. There is no statistical interaction between the independent variables of	ANOVA

religion and age cohort in terms of the respondents' attitudes towards divorce scores.	
15. There is no statistical interaction between the independent variables of religion and age cohort in terms of the respondents' attitude towards divorce bill scores.	

Table 4: The Null Hypotheses and the Statistical Treatment

Results and Discussion

The results and discussion of this paper is divided into nine substantive parts, namely: 1) demographic profile of the respondents; 2) correlation analysis on the attitude towards divorce scores and attitude towards divorce bill scores of the respondents; 3) differences in attitude towards divorce and divorce bill based on religion; 4) correlation analyses on the attitude towards divorce and divorce bill scores and religiosity scores; 5) differences on in attitude towards divorce and divorce bill based on educational attainment; 6) differences on in attitude towards divorce and divorce bill based on age cohorts; 7) interaction between the independent variables of religion and religiosity for attitude towards divorce and divorce bill scores; 8) interaction between the independent variables of religion and educational attainment for attitude towards divorce and divorce bill scores; and 9) interaction between the independent variables of religion and age cohort for attitude towards divorce and divorce bill scores.

Demographic Profile of Respondents

Table 5 shows the demographic profile of the respondents:

RELIGION			SEX		CIVIL STATUS			AGE COHORT			EDUCATIONAL ATTAINMENT			
Catholic	Protestant	Iglesia ni Cristo	Male	Female	Married	Common-law / Live-in	Widow/Widower / Separated	Generation Y	Generation X	Generation Baby Boomer	Elementary Graduate	High School Graduate	College Graduate	Post-Baccalaureate
135	149	129	164	249	337	46	30	144	159	110	74	160	137	42
32.6 %	36.0 %	31.2 %	39.7 %	60.2 %	81.5 %	11.1 %	7.26 %	34.8 %	38.4 %	26.6 %	17.9 %	38.7 %	33.1 %	10.1 %

Table 5: Demographic Profile of the Respondents

Of the 413 total number of respondents, the Protestants (36.0 percent) have the most number of respondents, followed by Catholics (32.6 percent), and Iglesia ni Cristo (31.2 percent). Females accounted for 60.2 percent of the total number of respondents, while males comprised the remaining 39.7 percent. For the civil status, most respondents were married (81.5 percent), some were in a live-in marital arrangement (11.13 percent), and the rest were widowed husbands or wives (7.26 percent). Generation X is the largest group (38.4 percent) among the respondents, followed by Generation Y (34.8 percent), and Generation Baby Boomers (26.6%) as the least number of all groups. For the educational attainment, 38.74 percent completed high school, 33.17 percent finished college, 17.91% attended elementary education, and the remaining 10.16% had pursued post-baccalaureate courses.

Correlation Analysis on the Attitude towards Divorce Scores and Attitude towards Divorce Bill Scores of the Respondents

There is no correlation between the attitude towards divorces scores and attitude towards divorce bill scores of the respondents.

	Mean	Standard Deviation	Pearson r	P Value	Interpretation
Attitude towards Divorce	22.2712	6.77653	**.673	.000	Significant
Attitude towards Divorce Bill	1.8850	1.04311			

The p-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There is a correlation between attitude towards divorces scores and attitude towards divorce bill scores of the respondents. Direct relationship exists between divorce scores and attitude towards divorce bill. This signifies that as respondents show support towards divorce, they also show support towards divorce bill.

Results show a connection between the research instrument used by Kinnaird and Gerard with the one used by the Social Weather Stations. In this manner, the more scientific and articulate tool used by the former can substitute the simpler version of the latter in determining the support of the Filipinos in the proposed divorce law. Using the two instruments, both showed moderate support and reception among the respondents in the proposed divorce law and towards divorce itself.

Differences in Attitude towards Divorce and Divorce Bill based on Religion

There are no statistical differences among their attitude towards divorce scores based on their religions.

	Mean	Standard Deviation	F value	P Value	Interpretation
Catholic	26.1324	6.76791	80.083	.000	Significant
Iglesia Ni Cristo	17.2946	4.45884			
Protestant	23.0608	5.75961			

The *p*-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There are statistical differences among respondents' attitude towards divorce scores based on their religions. There are no statistical differences among their attitude towards divorce bill scores based on their religions.

	Mean	Standard Deviation	F value	P Value	Interpretation
Catholic	2.5735	1.05678	90.194	.000	Significant
Iglesia Ni Cristo	1.1357	.45394			
Protestant	1.9054	.95538			

The *p*-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There are statistical differences among respondents' attitude towards divorce bill based on their religions.

This result agrees with the study conducted by the Social Weather Stations that there is moderate support or acceptance of divorce and proposed divorce bill among Catholics and Protestants. However, the findings of this study contradict the Social Weather Stations survey since it shows that Catholics have more explicit support for the proposed divorce bill than Protestants. On one hand, along with the common expectation of Filipinos that there is a lower divorce score attitude of Catholics compared to Protestants because of the Roman Catholic Church's continued opposition to the proposed divorce bill. This paper empirically proves such a common expectation. On the other hand, the results of this study agree with the presumption that members of the Iglesia ni Cristo have the lowest divorce score attitude compared to both Catholics and Protestants. As expected, the members of the Iglesia ni Cristo subscribes to the

absolute unity in their beliefs along with the bible's teachings that divorce is considered illegal.

Correlation Analyses on the Attitude towards Divorce and Divorce Bill Scores and Religiosity Scores

There is no correlation between the attitude towards divorce scores and religiosity scores of the respondents.

	Mean	Standard Deviation	Pearson r	P Value	Interpretation
Attitude towards Divorce	22.2712	6.77653	-**.431	.000	Significant
Religiosity	28.6344	3.45139			

The p-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There is a correlation between the attitude towards divorce scores and religiosity scores of the respondents. There is an inverse relationship between attitude towards divorce scores and religiosity. Respondents engaged at high level of religiosity shows less approval to the concept of divorce.

There is no correlation between the attitude towards divorce bill scores and religiosity scores of the respondents.

	Mean	Standard Deviation	Pearson r	P Value	Interpretation
Attitude towards Divorce Bill	1.8850	1.04311	-**.371	.000	Significant
Religiosity	28.6344	3.45139			

The p-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There is a correlation between the attitude towards divorce scores and religiosity scores of the respondents. There is an inverse relationship

between attitude towards divorce scores and religiosity. The higher the religiosity, the support for divorce bill is lower.

This result agrees with Adamczyk's study that as an individual's religiosity increases, so does their chance of supporting the divorce bill. This study proves that the issue of divorce is still related to the respondents' religion.

Differences on in Attitude towards Divorce and Divorce Bill based on Educational Attainment

There are no statistical differences among their attitude towards divorce scores based on their educational attainments.

	Mean	Standard Deviation	F value	P Value	Interpretation
Elementary Graduate	20.0676	6.27963	9.198	.000	Significant
High School Graduate	21.4688	6.43196			
College Graduate	23.2336	6.63132			
Post Graduate Student	26.0714	7.46828			

The *p*-value is less than 0.05 ($p \text{ value} < 0.05$). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There are statistical differences among respondents' attitude towards divorces scores based on their educational attainments. Respondents with higher educational attainment exhibits more support towards divorce.

There are no statistical differences among their attitude towards divorce bill scores based on their educational attainments.

	Mean	Standard Deviation	F value	P Value	Interpretation
Elementary Graduate	1.4459	.83407	15.128	.000	Significant
High School	1.7656	.98881			

Graduate					
College Graduate	2.0219	1.01798			
Post Graduate Student	2.6667	1.17217			

The p-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There are statistical differences among respondents' attitude towards divorces scores based on their educational attainments. Respondents with higher educational attainment exhibits more support towards divorce bill.

This result contradicts the implication of Abalos' study that women with higher educational attainment are more likely to experience divorce, since the support for the divorce bill and the actual experience of separation is also different. The paper's results proves that there was no positive correlation between the level of educational attainment and the issue of divorce. Perhaps this conflicting result was caused by few random sampling respondents from those with the lowest and highest educational attainments.

Differences on in Attitude towards Divorce and Divorce Bill based on Age Cohorts

There are no statistical differences among their attitude towards divorce scores based on their age cohorts.

	Mean	Standard Deviation	F value	P Value	Interpretation
Boomer	22.0642	7.11841	6.253	.002	Significant
Gen X	21.0566	6.46142			
Gen Y	23.7586	6.60942			

The p-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There are statistical differences among respondents' attitude towards divorce scores based on their age cohorts.

There are no statistical differences among their attitude towards divorce bill scores based on their age cohorts.

	Mean	Standard Deviation	F value	P Value	Interpretation
Boomer	1.7018	1.01178	7.674	.001	Significant
Gen X	1.7673	1.02775			
Gen Y	2.1517	1.03636			

The *p*-value is less than 0.05 ($p \text{ value} < 0.05$). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There are statistical differences among respondents' attitude towards divorce bill based on their age cohorts.

This result shows that it agrees with the study conducted by the Social Weather Stations that shows the growing number of Filipinos who support divorce and proposed divorce bill in the Philippines. Specifically, the outcome of this research points out that younger generations support divorce and proposed divorce bill compared to older generations. Hence, Generation Y tends to support divorce and proposed divorce bill more than Baby Boomer and Generation X.

Interaction between the Independent Variables of Religion and Religiosity for Attitude towards Divorce and Divorce Bill Scores

There is no statistical interaction between the independent variables of religion and religiosity in as far as the respondents' attitude towards divorce scores are concerned.

	F value	P Value	Interpretation
Religion	1.410	.109	Not Significant
Religiosity			

The *p*-value is greater than 0.05 ($p \text{ value} > 0.05$). Therefore, we accept the null hypothesis. There is no statistical interaction between the independent variables of religion and religiosity in as far as the respondents' attitude towards divorce scores are concerned.

There is no statistical interaction between the independent variables of religion and religiosity in as far as the respondents' attitude towards divorce bill scores are concerned.

	F value	P Value	Interpretation
Religion	1.643	.038	Significant
Religiosity			

The p-value is less than 0.05 (p value < 0.05). Therefore, we reject the null hypothesis, and accept the alternative hypothesis. There is no statistical interaction between the independent variables of religion and religiosity in as far as the respondents' attitude towards divorce bill scores are concerned.

This result modifies the outcomes of Adamczyk's study to the point that the negative correlation between attitude on divorce score and religiosity score happened only to Protestant respondents and not to Catholic respondents.²⁷ This result was probably shaped amid the Roman Catholic Church's stance against the legalization of divorce in the Philippines.

Interaction between the Independent Variables of Religion and Educational Attainment for Attitude towards Divorce and Divorce Bill Scores

There is no statistical interaction between the independent variables of religion and educational attainment in as far as the respondents' attitude towards divorce scores are concerned.

	F value	P Value	Interpretation
Religion	1.206	.302	Not Significant
Educational Attainment			

The p-value is greater than 0.05 (p value > 0.05). Therefore, we accept the null hypothesis. There is no statistical interaction between the independent variables of religion and educational attainment in as far as the respondents' attitude towards divorce scores are concerned.

²⁷ Adamczyk, "The effect of personal religiosity," 244-247.

There is no statistical interaction between the independent variables of religion and educational attainment in as far as the respondents' attitude towards divorce bill scores are concerned.

	F value	P Value	Interpretation
Religion	1.939	.073	Not Significant
Educational Attainment			

The p-value is greater than 0.05 (p value>0.05). Therefore, we accept the null hypothesis. There is no statistical interaction between the independent variables of religion and educational attainment in as far as the respondents' attitude towards divorce bill scores are concerned.

This result contradicts the implication of Abalos's study that women with higher educational attainment are more likely to experience divorce.²⁸ This paper showed no positive correlation between the attitude on divorce score and level of educational attainment among the Catholic or Protestant respondents. As already mentioned, perhaps this conflicting result was caused by few random sampling respondents from those with the lowest and highest educational attainments.

Interaction between the Independent Variables of Religion and Age Cohort for Attitude towards Divorce and Divorce Bill Scores

There is no statistical interaction between the independent variables of religion and age cohort in as far as the respondents' attitude towards divorce scores are concerned.

	F value	P Value	Interpretation
Religion	1.176	.321	Not Significant
Age Cohort			

The p-value is greater than 0.05 (p value>0.05). Therefore, we accept the null hypothesis. There is no statistical interaction between

²⁸ Abalos, "Divorce and Separation in the Philippines, 1536-1538."

the independent variables of religion and age cohort in as far as the respondents' attitude towards divorce scores are concerned.

There is no statistical interaction between the independent variables of religion and age cohort in as far as the respondents' attitude towards divorce bill scores are concerned.

	F value	P Value	Interpretation
Religion	1.926	.105	Not Significant
Age Cohort			

The p-value is greater than 0.05 (p value>0.05). Therefore, we accept the null hypothesis. There is no statistical interaction between the independent variables of religion and age cohort in as far as the respondents' attitude towards divorce bill scores are concerned.

Conclusion

This section is divided into the following substantive parts: 1) summary, 2) conclusion, and 3) recommendation of this study.

Summary

In summary, the research survey among 413 Roman Catholic, Protestants, and members of the Iglesia ni Cristo married individuals in the rural areas of the Fifth District of Leyte Province, rejects the following hypothesis:

Hypothesis 1: There is no correlation between the respondents' attitudes towards divorce scores and divorce bill scores.

Hypothesis 2: There are no statistical differences among their attitude towards divorce scores based on their religions.

Hypothesis 3: There are no statistical differences among their attitude towards divorce bill scores based on their religions.

Hypothesis 4: There is no correlation between the attitude towards divorce scores and the religiosity scores of the respondents.

Hypothesis 5: There is no correlation between the attitude towards divorce bill scores and the religiosity scores of the respondents.

Hypothesis 6: There are no statistical differences among their attitude towards divorce scores based on their educational attainments.

Hypothesis 7: There are no statistical differences among their attitude towards divorce bill scores based on their educational attainments.

Hypothesis 8: There are no statistical differences among their attitude towards divorce scores based on their age cohorts.

Hypothesis 9: There are no statistical differences among their attitude towards divorce bill scores based on their age cohorts.

Hypothesis 11: There is no statistical interaction between the independent variables of religion and religiosity as far as the respondents' attitude towards divorce bill scores is concerned.

At the same time, this study sustains the following hypotheses that support the same survey:

Hypothesis 10: There is no statistical interaction between the independent variables of religion and religiosity in the respondents' attitudes towards divorce scores are concerned.

Hypothesis 12: There is no statistical interaction between the independent variables of religion and educational attainment as far as the respondents' attitudes towards divorce scores are concerned.

Hypothesis 13: There is no statistical interaction between the independent variables of religion and educational attainment as far as the respondents' attitude towards divorce bill scores is concerned.

Hypothesis 14: There is no statistical interaction between the independent variables of religion and age cohort as far as the respondents' attitudes towards divorce scores are concerned.

Hypothesis 15: There is no statistical interaction between the independent variables of religion and age cohort as far as the respondents' attitude towards divorce bill scores is concerned.

Conclusion and Recommendations

It is apparent that when respondents show support towards divorce, they also show support for divorce bill. Respondents engaged at a high level of religiosity show less approval to the concept of divorce. The higher the religiosity, the support for the divorce bill is lower — respondents with higher educational attainment exhibit more support towards divorce and divorce bill. Younger Generation Y tend to support the divorce bill more, compared to Generation Baby Boomer and Generation X.

As a result of the findings, it is safe to conclude that this paper validated Filipinos are highly respectful of tradition and practices. Regardless of the generation gap, wherein, Generation Y tends to support the divorce bill more, generally, Filipinos still maintain the sanctity of marriage and the value of family.

Even though the Philippines is believed to have the highest percentage of Catholics in Asia on one hand, and one of the states in the world where absolute divorce remains essentially impossible on the other hand, the results of the study conducted in the 5th District of Leyte show more explicit support of Roman Catholics for the proposed divorce bill than Protestants and Iglesia ni Cristo members. Leyte, as a dominantly Christian province, since it is one of the first to be converted by the Spaniards exemplifies the voice of the Filipino nation in stating that Roman Catholics are more geared towards the possibility of a Divorce Law. While the members of more conservative

religious factions such as Protestantism and Iglesia Ni Cristo, maintain its position of not supporting the proposed Law.

This phenomenon is in line with the philosophy of Filipinos' "Split-level Christianity" by the renowned Jesuit psychologist Fr. Jaime Bulatao, SJ: "So it is with the split-leveled person; at one level he professes allegiance to ideas, attitudes and ways of behaving which are mainly borrowed from the Christian West, at another level he holds convictions which are more properly his "own" ways of living and believing which were handed down from his ancestors, which do not always find their way into an explicit philosophical system, but nevertheless now and then flow into action."²⁹ In the stated article, Fr. Bulatao provides specific situations where Filipinos show contradictory behavior in dealing with pornography, infidelity, and corruption.

When the Philippines was colonized by Spain, the natives were converted in the Catholic faith, but their implementation is a mixture of old and adopted practices.³⁰

Researchers can explore other variables, such as a more balanced number of participants from both sexes. Furthermore, future projects can consider having more participants coming from the different denominations of Protestants and Baptists. Possible research locales can cover major cities in the island such as Ormoc City and Tacloban City or other population centers like Barugo, Carigara, Baybay, Burauen, and Maasin.

The researchers hope this study will eventually take part in the field of social psychology that helps to inductively understand the different attitudes of Filipinos towards divorce and proposed divorce law in the Philippines, following their various demographic categories and personal characteristics.

This project can suggest some aspects that can help cultural sociologists and anthropologists discern Filipinos' religiosity in correlation to their attitudes towards divorce and divorce bill.

Benchmarking through this descriptive-correlational study can contribute to the field of political science to establish legal, practical, and effective considerations of the proposed divorce law in the Philippines. Further research studies may broaden and increase the target number of respondents and the scope of the locale.

²⁹ Bulatao, "Split-level Christianity, 1965."

³⁰ J.U. Dela Cruz "Vidi Aquiam: A History of Catholicism in Pasig: 1571-2021. (1571-2021):Alteo Digital and Printers Inc., (2021)

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