

The religion impact on social and economic aspects of the life (on example of the Roman Catholic church of the Philippines)

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Аннотация

In the article, the authors consider the territorial and administrative structure of the Philippine's Roman Catholic Church and the factors of its transformation at the present stage in the context of the importance of the religious institution in the economic and social life of society. The purpose of the comprehensive study is to characterize the economic and social manifestations of the activities of the RCC and the role of this religious institution in the life of the state and Philippine society. With the use of mathematical and statistical methods adopted in regional studies, authors identifies the territorial transformation of the distribution of the cult infrastructure of Catholicism in the Philippines. The confessional space of the Philippines is developing according to a special model, where the role of the Church in society is great and the secular processes characteristic of the European population have not yet touched it, although some trends have emerged. With the help of the analysis of the reporting data published in English, the features of the confessional space of the country are revealed and the features of its functioning within its main component-the Roman Catholic Church-are analyzed. The authors conclude that the RCC in the Philippines is an influential institution that plays a significant role in different areas of the country's economy and contains prospects for expanding the field of its activities in this direction.

Ключевые слова: Philippines, religious organization, economic activity, Roman Catholic Church

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¹ **Introduction.** In recent decades, various fields of Russian and foreign science have increasingly shown a high and steady interest in issues related to the study of the functioning of social institutions and other elements that form the confessional space of countries and regions [10; 16; 23; 24], etc. Since, as the researchers note, in our country in the 1990s, the "process of religious revival" was marked out in a variety of areas [11, p. 130], which continues to this day, the experience of organizing Church administrative management, especially the financial and social activities of Christian churches in foreign countries, is of scientific and practical interest to Russia.

² Such research is particularly important for the Far East, where, according to the expert in this matter S. M. Dudarenok, the religious space is formed and developed according to a special model, much more actively accepting the doctrine of Western directions of Christianity than the population of the European part of the country [12].

³ Considering in their works aspects related to the religious space, scholars mainly pay attention to religious characteristics, the history of proliferation, the basics of the right state of religions in the state [7; 10; 11; 13; 15; 16; 19] etc., and the economic activities of religious associations, the administrative and territorial organization and the system of governance of religious institutions, their social role in society and the subject of study are quite rare [5; 6; 8; 18], in addition, at the national and regional level is considered at the examples of foreign European countries [2; 3; 15].

⁴ In the Asia-Pacific region, meanwhile, there is an example of a State whose religious space deserves special attention because of a number of distinctive features of its functioning and development. We are talking about the Philippines, the third largest country in the world in terms of followers of the Roman Catholic Church (RCC), after Brazil and Mexico.

⁵ Referring to the study of the religious space of the Philippines, domestic scholars emphasized the political role of the RCC in the country [14], the ethno-religious conflicts of the regional level [1; 14; 20] or the history of the spread of Catholicism on its territory [19], without aiming to highlight the social, economic, territorial and organizational issues associated with it. In turn, foreign authors

paid close attention to the transformation of the relationship between the RCC and the state in the Philippines, the change in its role in Philippine society in recent years, pointed to the social problems associated with territorial differentiation in the standard of living of Catholic clergy and poverty of parishes in the peripheral areas of the country [25], also bypassing the topic of financial or institutional features of the RCC in the Philippines [22]. Meanwhile, an objective assessment of the trends in the development of the religious space and the extent of the influence of a religious institution on the life of society requires its complex and multifaceted characterization. The need for such and determined the purpose of this study, which should identify the features of the institutional structure of the RCC in the Philippines, analyze the factors of its formation and development trends, identify the features of economic and social activities.

⁶ **Research materials and methods.** The statistical basis of the study was the data of financial reports of Catholic organizations of the Philippines (the last available data for 2013), and theoretical – the works of domestic and foreign scientists in the field of religious regional studies, as well as economic and social activities of religious organizations. In addition, mathematics and statistical methods adopted in regional and economic studies were used to objectively characterize the trends in the development of the religious space and to substantiate the results.

⁷ **The results and their discussion.** Catholicism spread in the territory of the state in question in the 16th century (1521). The missionary initiative in the case of the Philippines came from representatives of the Spanish Catholic Church, and the starting point for their activities was one of the oldest settlements in the Philippines, Cebu, currently one of the largest cities and the administrative center of Cebu province, located in the archipelago of the same name.

⁸ In the confessional space of the Philippines is strongly dominated by the Roman Catholic Church, which has a leading place both in the number and share of adherents in the religious structure of the population, and in the number of primary territorial units – parishes, whose associations in the diocese, archdiocese, etc. form a developed institutional network of religious organization. Throughout the 2010s. more than 80% of Filipinos consistently declared their belonging to the Catholic branch of Christianity (according to official data of the Holy See in the Vatican for 2015, more than 83.6 million people, i.e. 82.3% of the total population)¹. But even more important for the role of the RCC among Filipinos is, especially against the background of modern secular processes in the countries of foreign Europe [15], the other figure – 37% of the population, regularly participating in church rites and ordinances, i.e. those who are called "practicing Catholics"².

⁹ The role of the Roman Catholic Church in the life of the State of the Philippines and its population is undeniably high. Take at least the fact that the church marriage, crowned in the RCC, is in the country legitimate and alternative to the civil wedding ceremony. So, according to official data ¹, in 2015, 252,915 marriages were married to Catholic priests in the Philippines, representing almost 60% of the total for that year³. Comparison of this indicator with similar in a number of countries in foreign Europe suggests that the influence of the traditional Christian religion in modern Philippine society is much higher (for example: in England – 16%, in Estonia – 5% of the total number of marriages concluded per year, were married in the national churches – Anglican and Evangelical Lutheran respectively).

¹⁰ It is also interesting to note that in 6092 (2.4%) In the Philippines, one of the spouses was a supporter of another Christian denomination (Orthodoxy, the primary denominations of Protestantism). In the context of this study, this may be seen as an indirect evidence of the poly-religiousness of the structure of the Population of the Philippines, with the sharp dominance of Catholicism.

¹¹ Also, in 2015, 1560103 people. (90% of those born in 2015) in the Philippines were baptized in the RCC. Of these, children under 7 account for 1403,414, or 90% of all baptisms, reflecting the strong commitment of Filipinos to the religious traditions of Catholicism³. Here, comparative indicators taken as examples of European countries and regions also look more modest than the Philippine ones: in England, in its State Christian Church, the number of people born in the region for the period 2018 was baptized², and in the Evangelical Lutheran Church of Estonia in 2017, less than 12% ⁴.

¹² With the high role of the RCC in the lives of Filipinos, confirmed by the above statistics, mandatory church tax, as in some countries of foreign Europe (Finland) or church membership fees (England), in the Philippines is absent, but recently the issue of the possibility of introducing the first. And this initiative was made by one of the bishops of the RCC. It seems that there is no prospect for a positive solution to this issue in favor of the RCC at the moment, especially against the background of the worsening relations between the Church and the state, provoked by the actions of President Rodrigo Duterte.

¹³ A comprehensive study of the confessional space of the Philippines within the methodology adopted so far can be drawn from the perspective of two complementary approaches to territorial studies of religious space, differing in the way it chooses its structural framework.

¹⁴ In the first case, the basis for the study of religious space at the national or regional level is the institutional-territorial organization of its constituents. This approach is very convenient to use when the object of study is a religion or a denomination with a rigid administrative and structural basis. First of all, this applies to the main denominations of Christianity – Catholicism, Orthodoxy, primary denominations of Protestantism (Lutheranism, Anglicanism, etc.). In these cases, the territory of the country or region is divided into territorial units, often even delimited similarly to regional administrative entities, governed by bishops – dioceses. Dioceses or their counterparts may be united in macro units, called archdioceses or ecclesiastical provinces, also led by a clergyman in the episcopal rank, but occupying a higher administrative position – Metropolitan or Archbishop. An important advantage of this approach to research is that statistical bases that reflect the main indicators of the functioning of the confessional space (the number of parishes, the number of clergy and parishioners, the number of rites and ordinances performed over the period, financial and other types of reporting) provide these data at the diocesan level. Foreign and domestic studies that provide for the economic activities of religious organizations are based on this approach [2; 3; 8; 25].

¹⁵ The RCC of the Philippines consists of a number of co-subordinate hierarchical units, the largest of which are 16 archdioceses. The latter, in turn, unite 56 dioceses, 6 prelates (non-diocesan formations, targeted (e.g. missionary) organizations in the church structure), 7 vicariates (bishops within the already dedicated diocese, which make up part of it). All dioceses consist of more than 3,000 Catholic parishes⁵. The military ordinator is an ex-territorial unit, which is led by representatives of the Catholic clergy, which operates

in the army parts of the whole country. Each of the structural elements of the RCC in the Philippines, as in any other country, is indirectly managed by the Holy See in the Vatican.

¹⁶ The approach to the study of the confessional space, where the administrative division of the religious and institutional element of the confessional space is the territorial basis, is very functional in the Philippines, where the canonical space of the RCC is rigidly structured.

¹⁷ The primary administrative and territorial unit of the RCC is the parish, i.e. the association of clergy and parishioners around the center in the form of a religious building – a temple. By the dynamics of the parishes number it is possible to objectively judge the processes that characterize the state of elements of confessional space. The central archdiocese of RCC Manila and one of the peripheral archdioceses, Tuguegaray, were chosen as an example to reflect trends in the spread of the iconic Catholic infrastructure in the Philippines.

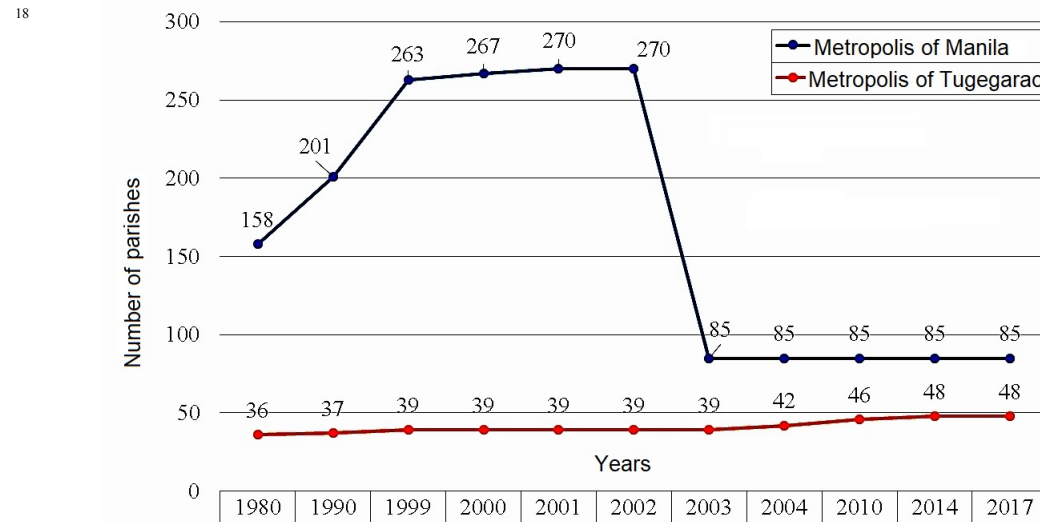


Fig. 1. Dynamics of the number of parishes in the Roman Catholic Archdioceses of the Philippines (compiled by authors on the basis of data⁵)

¹⁹ The appeal to graphic data showing the change in the number of parishes in the territories of central (Manila) and peripheral (Tuguegaray) archdioceses at first glance makes us think about reducing them by closing or unification. This phenomenon, characteristic, first of all, for the confessional space of the Nordic countries (by uniting parishes, the Lutheran Church of Finland lost 20% of its number in 2013¹), not typical of Filipino Catholicism. The marked sharp decline in the number of Catholic parishes in the archdiocese of Manila is caused by reorganization processes in the church-administrative structure of the RCC in the Philippines, the essence of which is that in 2002 there was a separation from its territory of two dioceses (Novalychy in the north and Paranak in the south)⁵. This unbundling indicates an increase in the number of parishes and saturation of the territory of the metropolitan archdiocese.

²⁰ In general, the territorial differentiation in the placement of Catholic parishes throughout the Philippines allows us to judge the estimated values of unevenness and advantage ratios, as well as their graphic allotuation in the form of the Lorenz curve.

²¹ *Table 1* The coefficient of uneven distribution of the Roman Catholic parishes in the Philippines

Archdioceses	Square Kilometers	Number of Parishes	The coefficient of uneven	The advantage coefficient	Grade		
	n/p	fraction, %	n/p	fraction, %			
Caceres	3 207	5,43	92	9,17	- 3,74	0,5921	4
Cagayan de Oro	3799	6,44	62	6,18	0,26	1,0421	9
Capiz	2663	4,51	35	3,49	1,02	1,2923	13
Cebu	5088	8,62	165	16,45	- 7,83	0,5240	3
Cotabato	9575	16,22	32	3,19	13,03	5,0846	16
Davao	2443	4,14	38	3,79	0,35	1,0923	11
Jaro	5304	8,99	92	9,17	- 0,18	0,9804	8
Lingayen-Dagupan	1565	2,65	39	3,89	- 1,24	0,6812	5
Lipa	3166	5,36	63	6,28	- 0,92	0,8535	6
Manila	117	0,20	85	8,47	- 8,27	0,0236	1
Nueva Segovia	2579	4,37	41	4,09	0,28	1,0685	10
Ozamiz	1939	3,29	23	2,29	1,0	1,4367	14
Palo	4620	7,83	68	6,78	1,05	1,1549	12
San Fernando	2180	3,69	94	9,37	- 5,68	0,3938	2
Tuguegarao	9296	15,75	48	4,79	10,96	3,2881	15
Zamboanga	1483	2,51	26	2,59	- 0,08	0,9691	7

Source: calculated by the authors based on data⁵

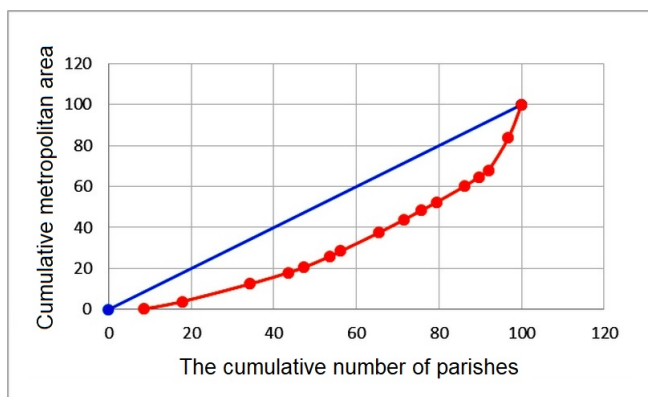


Fig. 2. Lorenz curve. Uniform distribution of the Roman Catholic parishes in the Philippines (compiled by the authors based on data⁵)

²³ $W = \max(x_i) / \min(x_i)$, (1) W — the variation range between the lagging and prosperous regions; x_i — the value that analyzes the indicator of socio-economic development; $W_s = 9575/117 \sim 81,84$, W_s — the area variation range; $W_{n.p.} = 165/23 \sim 7,17$, $W_{n.p.}$ — the number of parishes variation range. The calculation is made using the formula (1)

²⁴

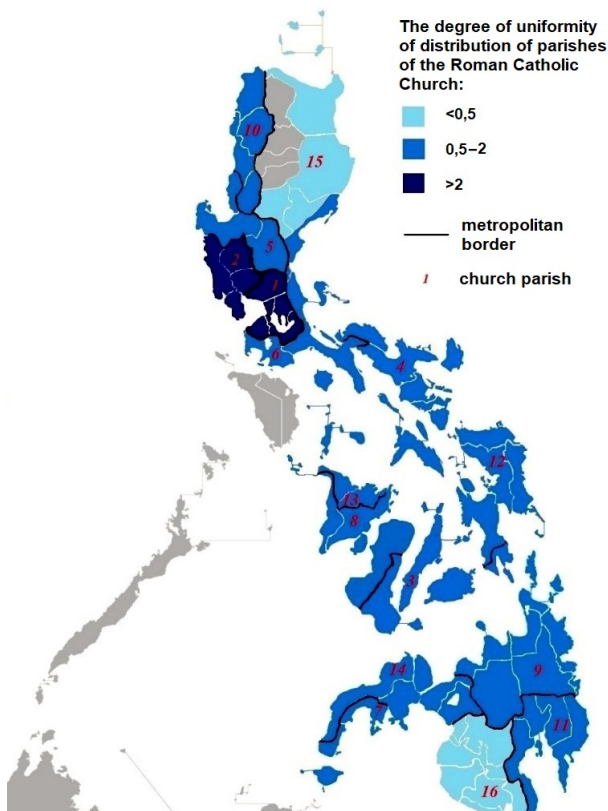


Fig. 3. The degree of uniformity of the distribution of the Roman Catholic parishes in the Archdioceses of the Philippines (compiled by the authors on the basis of data⁵)

²⁵ Analysis of the graphic data suggests that Catholic parishes are distributed unevenly in the archdiocese of the RCC of the Philippines, with the concentration of their number in the metropolitan region correlated with a high population and a very rare network on the Muslim southern islands, i.e. the features of their accommodation meet the needs of Filipinos.

²⁶ The above indicators, reflecting the distribution of parishes in the country, can be used to highlight the nucleus, peripheral and semi-peripheral concentration zones, which can be useful, for example, in the planning and implementation of projects in economic activities such as religious tourism. The latter, however, in the Philippines is in its infancy, and its potential development requires serious research and investment of large sums of money, so at the moment, if it is considered, it is considered as a distant prospect. In today's market for religious tourism services there is a supply of routes to the Philippines, but it is very limited, and judging by the frequency, little is in demand from potential buyers. One of the reasons for this is the remoteness of the country from the demographic centers of Catholicism (Western and Southern Europe, Latin America), which inevitably entails high costs for transportation costs and the formation of uncompetitive prices of package of tourist services.

²⁷ For the complex characterization of the confessional space of the Philippines, another approach to confessional-territorial research is applicable, where the components of the confessional landscape are based – confessional plates and docking zones on their borders, allocated by S. G. Safronov [21] and developed and applied in the works of other researchers [16; 17] et al.

²⁸ In the Asia-Pacific region, the Philippines plays the role of a Catholic religious plate with a powerful core in the form of followers, a high degree of homogeneity of the confessional composition and an extensive institutional-territorial network of structural units of the Roman Catholic Church. The isolated geographical location of the archipelago country has defined the specifics of the formation of a distinct contact confessional zone. These include the southern islands, first of all, the Sulu archipelago, then Mindanao [20, c. 28], where, some 100 to 200 years before the arrival of the Catholic mission, Islam spread to the northern and central regions of

the present-day Philippines, the traditions of which were borrowed through contacts with the population of Malacca, Kalimantan, Java, etc. Muslim regions of Southeast Asia.

²⁹ The contact zone of confessional plates – Christian and Muslim, the territory of the southern islands of the Philippines has become since 1718, when there actively and purposefully began to carry out missionary work Spanish Jesuit monks [20, c. 31]. Further, for three centuries, up to the present day, the religious and political situation in the southern Philippines can be described as a state of ethno-religious armed conflict, or civil war on religious grounds, interrupted only for a brief period from 1946 to 1972. The end of the conflict was to result in a 2014 peace agreement between the Philippine government and the leadership of the Moro Islamic Liberation Front, under which the Muslim south of the Mindanao Island is granted the status of an autonomous region. Despite the government's concessions, the armed conflict remains elusive. This fact requires special attention of scientists and politicians to the issues and results of research in the area of the religious space of the Philippines, once again emphasizing the relevance of such.

³⁰ The negative impact of the protracted ethno-confessional conflict on the level of economic development of the southern island regions of the Philippines is reflected in the relative and absolute rates of GRP. Available statistics on the population of the Regions of the Philippines (until 2015) did not allow for the calculation of the per capita GRP after the specified year, but to reflect the trends the total volume of GDP for 2017 is presented.

³¹ *Table 2 GRP indicators in the Philippines regions*

Province (region)	The Roman Catholic Archdioceses	GRP per capita, 2010, in U.S. dollars	GRP per capita, 2015, in U.S. dollars	GRP, 2015, in U.S. dollars	GRP, 2017, in U.S. dollars
NCR – National Capital Region	Manila	272,87	391,91	5 047 837 516,64	6 018 298 973,24
VII – Central Visayas	Cebu	97,75	143,53	866 935 368,185	1 033 388 775,51
IV-A – Calabarzon/Southern Tagalog Mainland	Manila, Lipa	123,47	142,99	2 060 578 198,41	2 316 605 860,94
CAR – Cordillera Administrative Region	Nueva Segovia	122,21	135,95	233 834 436,25	272 731 182,34
VI – Western Visayas	Capiz	85,84	122,07	546 888 145,64	659 051 936,58
XI – Davao Region	Davao	83,23	115,29	563 793 079,16	727 445 777,92
X – Northern Mindanao	Cagayan de Oro, Ozamiz	79,17	110,07	516 254 717,41	625 635 324,31
III – Central Luzon	Lingayen-Dagupan, San Fernando, Manila, Lipa	77,80	105,48	1 183 517 976,52	1 458 208 947,50
I – Ilocos Region	Lingayen-Dagupan, Nueva Segovia	57,70	80,95	407 188 853,09	487 531 146,54
XII – Soccsksargen	Cotabato	57,86	78,23	355 963 024,36	426 530 115,90
IX – Zamboanga Peninsula	Zamboanga, Ozamiz	54,9134	75,98	275 835 019,10	312758523,04
IV-B – Mimaropa – Southwestern Tagalog Region	Capiz, Lipa	59,12	69,02	204 302 743,54	236 473 198,95
II – Cagayan Valley	Tuguegarao	46,45	68,32	235 728 211,36	280 530 665,00
XIII – Caraga	Cagayan de Oro	40,75	60,91	158 380 159,33	180 529 301,37
VIII – Eastern Visayas	Palo, Cebu	55,80	60,75	269 759 569,73	320 959 419,31
V – Bicol Region	Caceres	35,33	48,49	281 282 610,09	331 633 768,22
Bangsamoro Autonomous Region in Muslim Mindanao	Cotabato, Ozamiz	25,05	26,23	99 185 592,75	119 282 762,41

Source: calculated by the authors based on data⁶

³² At the present stage of the development of the Philippines, the Roman Catholic Church has a significant impact on the social and economic development of the country. First, the developed system of Catholic education institutions – primary and secondary schools, higher education institutions are involved in the formation of human potential. Thus, in 2015, more than 390 thousand children were enrolled in primary Catholic schools; secondary schools had 614.4 students, and Catholic higher education institutions-533.5 students¹.

³³ In addition, Catholic non-profit organizations annually develop and implement targeted programs aimed at improving the quality of life of the population, social and economic development of the regions of the Philippines.

³⁴ For example, the John J. Carrol Institute on Church and Social Issues, providing material and information assistance to agricultural regions “Agricultural Development”, carries out several social projects. Unemployment and assistance to the poor in major cities are being addressed by “The Urban Poverty and Governance Project”, including in financing the construction and commissioning of social housing.

³⁵ Family counselling plays a major role, including those aimed at rational reproductive behavior. «The Family Life» program also includes the possibility of providing material assistance to low-income families in poor parishes, catering for them. The implementation of the social activities of the RCC varies considerably in the peripheral and central archdioceses. Philippine author J. Serrano Cornelio J [25], raising the issue of the extremely low well-being of the inhabitants of the rural areas of peripheral dioceses and, accordingly, the salaries of the clergy, indicates that, on average, a Catholic priest has about \$100 per month, about half of the minimum wage set in the region. In the parishes of peripheral dioceses, there is also a need for vehicles that allow the priest to visit the inhabitants of remote settlements. Clergy service is high in demand in the Philippines, where, according to Serrano Cornelio, more than 52.4% of Catholics regularly attend services [25]. Moreover, given the importance at the national level of social support and material assistance to the population provided by the RCC, the problem of providing clergy with conditions for a normal standard of living and service is not only a church problem, but also a state problem that needs to be addressed.

³⁶ **Conclusion.** A comprehensive approach to the study of the religious space of the Philippines has revealed a number of features of its functioning and development. First of all, it should be noted that the importance of objective indicators, indicating the importance

of the institution of the Church in society – the increase in the number of Catholic parishes, even in the peripheral regions, the proportion and number of people participating in Catholic rites and ordinances, the proportion of regular attending services.

³⁷ The RCC has a profound impact on the quality of the human potential of the Filipino population through the Catholic education system, as well as its quantitative indicators through family counselling programs. It is also possible to speak about significant territorial differentiation in the level of economic development of regions, depending on the religious structure of its population.

³⁸ A special role in the economic and social development of the Philippines is played by non-profit Catholic organizations, implementing their activities in the priority areas for the country – providing financial assistance to the poor, financing housing in cities, providing informative and other types of assistance to agricultural regions, etc., that is, it is safe to say that the RCC is one of the institutions that have a decisive impact on the management and economy of the country.

³⁹ The results of the calculated indicators reflecting the peculiarities of the distribution of the cult infrastructure presented in this study should be used in future studies on the prospects for the development of religious tourism and other economic and social spheres related to the religious space of the Philippines.

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The religion impact on social and economic aspects of the life (on example of the Roman Catholic church of the Philippines)

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Abstract

In the article, the authors consider the territorial and administrative structure of the Philippine's Roman Catholic Church and the factors of its transformation at the present stage in the context of the importance of the religious institution in the economic and social life of society. The purpose of the comprehensive study is to characterize the economic and social manifestations of the activities of the RCC and the role of this religious institution in the life of the state and Philippine society. With the use of mathematical and statistical methods adopted in regional studies, authors identifies the territorial transformation of the distribution of the cult infrastructure of Catholicism in the Philippines. The confessional space of the Philippines is developing according to a special model, where the role of the Church in society is great and the secular processes characteristic of the European population have not yet touched it, although some trends have emerged. With the help of the analysis of the reporting data published in English, the features of the confessional space of the country are revealed and the features of its functioning within its main component-the Roman Catholic Church-are analyzed. The authors conclude that the RCC in the Philippines is an influential institution that plays a significant role in different areas of the country's economy and contains prospects for expanding the field of its activities in this direction.

Keywords: Philippines, religious organization, economic activity, Roman Catholic Church

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