

THE SPIRITUAL STATE OF THE WORLD'S CHILDREN

The *Spiritual State of the World's Children* research project was created to provide an understanding of the heart-felt needs of young people, by aiding in the development of programs that effectively deliver the message of Jesus.

The research contains a quantitative survey called Attitudes & Behaviors of Youth (ABY) and also a qualitative interview and focus group method called Custom Discovery Research (CDR). By using one or both of these tools, we can discover the heart-felt needs of a country and connect their children and youth with the gospel in a relative way. *Spiritual State of the World's Children* research has now been conducted in over two-dozen countries.

The research and findings of the *Spiritual State of the World's Children* project is made available to a wide community of ministries. These reports are offered to others at no charge because we believe it is a highly effective tool for ministries seeking to hone their impact. Becoming the absolute best we can be at what we do shows good stewardship of the gifts that God has given us and we seek to not only allow that impact to grow for our ministry, but for others as well.

In addition to using *Spiritual State of the World's Children* research to understand a country's needs and issues, secondary and primary research can be conducted. This research can be conducted within communities prior to beginning ministry programs in order to target community needs and determine a ministry plan to best respond to those needs.

SECONDARY RESEARCH

In order to obtain quality secondary research, a company who specializes in providing community data is recommended. The goal of using secondary research is to help identify the demographics of the community in order for a ministry to begin to plan their primary research methodology. The secondary research also assists in deciding how many surveys are needed according to demographics and socioeconomic status.

PRIMARY RESEARCH: SURVEYS

After evaluating the secondary research, the participating ministry is then able to decide how many surveys are necessary. In addition, the research is helpful in determining how to divide the community according to demographics and socioeconomic status in order to get a random sampling of the community.

An ideal survey will include a mixture of multiple choice questions as well as several open-ended questions. These surveys will be used as the starting block for developing a standard survey. Surveys can either be done door-to-door, by phone or mail-in. The local church and community are responsible for administering the surveys door-to-door. One methodology would be used per community. If that method proves unsuccessful, then another method may be used.

Once the surveys have been collected they must then be analyzed. It is then recommended that the participating ministry will write an analysis paper which will include the process used to determine a random sampling and the observations made regarding the survey information.

After the research and analysis has been completed, there are often two or more pressing needs of the community that are identified. These needs are then further explored in focus groups.

PRIMARY RESEARCH: FOCUS GROUPS

A focus group is ideally made up of nine to ten participants. In addition, there is one facilitator, and one predetermined person to take notes. If other team members want to “listen in,” it is suggested that they be neither seen nor heard so as to avoid redirecting the focus group results. If they must be seen, it is important that they do not take on the role of a secondary facilitator. The following are three separate focus groups that are recommended for each community project:

- Government officials and top business leaders in the community
- Spiritual leaders in the community
- Teachers, students, and parents in the community

The minimum number of focus groups needed to obtain adequate feedback for research purposes is three; but more focus groups may be conducted if necessary. For example, a particular community may find it helpful to hold separate focus groups specifically for students, parents, and teachers in order to get the most useful information and allow for the greatest freedom of expression within the groups. The local church is responsible for recruiting focus group members and making sure that they participate in the appropriate focus group.

The purpose of focus groups is to confirm and validate the survey research. The open discussion allows for the most evident needs of the community to be addressed at a much deeper level than a survey could go. Focus groups also allow for interaction and clarification within the research time. Another benefit of focus groups is that they allow for buy-in from government leaders, business leaders, and other leaders in the community. These people of influence are the ones who will be able to implement many of the strategies developed by the design team. Community leaders are much more likely to want to help in any way possible to see community transformation when they feel they have been a part of the process from the beginning.

After all of the focus groups have been completed, a copy of the notes along with an executive summary will be given to all ministry design team members. The ministry design team will then have enough research between the secondary research, surveys, and focus groups to begin defining outcomes and designing a program.

The following is a sample report for the country of South Africa found at:

http://www.spiritualstateofthechildren.com/pages/page.asp?page_id=71194&story=6485#

SPIRITUAL STATE OF THE WORLD'S CHILDREN

A QUANTITATIVE STUDY

EXECUTIVE SUMMARY FOR MINISTRY

SOUTH AFRICA

DECEMBER 2009

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SECTION I: KEY ISSUES ANALYSIS

KEY ISSUES

- Family composition
 - 45% - live with both natural father and mother
 - 23% - parents are divorced, separated, or remarried
 - 15% - one parent has died, 5% - both of their parents have died
 - 13% - live with two parents, one of which is a step-parent, 11% - live with a grandparent
- Perception of Family
 - Definition of family
 - 38% define family as any person or group whom you love or care about deeply
 - 32% define family as those related by birth, adoption or marriage
 - 17% define family as any group of people who live together
 - 13% define family as any group of people who shares the same set of values and goals in life
 - Function of family
 - Place for children –
 - 74% consider an unmarried man and woman with children a family
 - 73% consider an unmarried woman with children a family
 - Relationship without children present –
 - 21% consider an unmarried man and woman a family
 - 20% consider homosexual women a family
 - 17% consider homosexual men a family
- Relationship with parents
 - 51% spend 15 minutes or less a week talking with their father about things that really matter
 - 26% spend 15 minutes or less a week talking with their mother about things that really matter
 - 28% spend 60 minutes or more a week talking with their father about things that really matter
 - 49% spend 60 minutes or more a week talking with their mothers about things that really matter
- Safety and Security of home
 - 17% feel only sometimes loved in their homes
 - 8% are uncomfortable and rather be elsewhere
 - 7% feel comfortable in their home, but would not consider their family close
 - 60% feel their home is a place where they feel safe and loved
- Marriage
 - 88% feel that they will be happy in their marriage
 - 87% believe God intended marriage to last a life time
 - 73% report if they were not a virgin and could change the past they would have sex after marriage
 - 62% would like to be a virgin at marriage
 - 66% believe marriage problems have been exaggerated
 - 61% feel the traditional family does not play a significant role in the stability of society

- 53% approve of divorce even when children are involved
- 39% admire single life, 33% report there is too much pressure to get married, would rather live together
- 37% indicate that anyone who gets married should anticipate divorce
- Sexuality
 - 30% report they have already had sexual intercourse
 - They are most likely to learn about sex from television/movies, classmates/friends, and textbooks
 - They are least likely to learn about sex from parents and the internet
- Satisfaction with life
 - 50% of respondents indicate they are very satisfied, 30% somewhat satisfied with their lives and 20% are somewhat or very dissatisfied with their lives
- Influences (cited as having a lot of influence over thoughts and actions)
 - 52% Parents
 - 43% the Bible and 1% the Christian faith
 - 36% Music
 - 34% Teachers
 - 30% Friends
 - 29% Television - 79% report watching MTV weekly
- Moral behavior
 - 68% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
 - 64% feel lying is sometimes a necessity
 - 64% feel bending the rules is okay
 - 40% feel that breaking the law is okay if it does not hurt anyone
 - Over the past three months –
 - 62% admit having lied to their peers
 - 58% indicate they have lied to an adult
 - 36% watched a pornographic movie and 29% read a pornographic magazine
 - 35% intentionally tried to emotionally hurt someone and 30% tried physically to hurt someone
 - 28% have had suicidal thoughts and 14% attempted suicide
- Factors providing future satisfaction (cited as having a lot of importance)
 - 90% relationship with God
 - 89% having good physical health, having a comfortable lifestyle, and having a degree
 - 87% owning a large home, working a high paying job and to make a difference in the world
- Religious Practice and beliefs
 - 91% religion is somewhat or very important to them
 - 59% report weekly or daily prayer
 - 56% participate in a weekly or daily religious scripture study group or training class
 - 47% report weekly or daily church attendance and are likely to attend church after leaving home
 - 37% report weekly or daily scripture reading, including the Bible or Koran
 - 35% participate in weekly or daily religious youth group
 - 85% believe prayer changes things

- 7 out of 10 are certain of God's existence, believe God is omniscient and omnipotent and still involved in people's lives
- 2/3 have made a personal commitment to Jesus that is still important to them
- 64% believe all major religions pray to the same god

STRENGTHS & OPPORTUNITIES

- Youth are open to God and desire for relationship with Him
- Children are spiritually hungry
- The information gives an opportunity to identify needs and show impact of ministry programs as measured by behavior change
- There is a need to develop strong links for discipleship to all youth
- Ministry organization have access to the children through institutions and in communities
- Youth have a basic trust in and knowledge of Christ upon which to build programs for discipleship and moral/social formation
- Music is an important source of media influence and can be used to communicate
- The desire to address and strengthen family give opportunity to design programs to help restore families

WEAKNESSES & THREATS

- Syncretism is a problem to be addressed as youth seem not to have a clear picture of Christianity and what it means to be and act as a Christian
- There is a trend of a decreased role of the religious leaders in the lives of children and youth
- Pluralism is a threat as youth generally perceive all religions to be equal access
- Family systems are broken
- Children and youth do not have a clear understanding of healthy marriage and family
- Poverty and its impact on society should be accounted for in program design
- Crime impacts a sense of security and order in the lives of children
- Sexuality and sexual practice must be addressed

RECOMMENDATIONS

- Discipleship programs must be developed to apply biblical principles in areas of necessary social and moral values formation
 - The assumption that a simple act of commitment to Jesus as adequate to produce moral and social character is not supported by this study
- Family systems must be supported
 - Parents equipped to train and inform their children through teaching and role modeling
 - The church provide parenting to children orphaned or in single parent homes
- Churches should promote healthy communication between families
 - Youth should be able to ask taboo questions
 - Subjects like teen pregnancy, homosexuality and sex
- Churches should help to rectify the poor moral examples to which youth are exposed
- The realities of crime, poverty and negative social environment must be considered and addressed when developing program implementation to ensure holistic development
 - Partnerships with social development agencies may be necessary
 - Partnership with government should be further explored

SECTION II: PROJECT DESCRIPTION

OVERVIEW

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

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

The Attitudes and Behaviors of Youth (ABY) project will capture the following information about children in Cape Town (Urban South Africa), the Western Cape (Rural South Africa) and Free State, South Africa:

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

RESEARCH METHODOLOGY

This report is an analysis of data collected in South Africa in three distinct processes. The first data collection was in the Free State and undertaken as a demonstration project. Its success prompted the subsequent two data collections, which have been analyzed with it in this report. The second data collection was in urban Cape Town and the third in rural Western Cape.

In the Free State, the survey sample was administered by teachers in schools representing all regions of the state that had been selected by staff collaborating with the Department of Education. In the two subsequent data collections, the schools were randomly selected and data was collected by independent researchers not connected with the schools. With these variations in mind, the report produces interesting results, albeit with less reliability than if the project had been undertaken with full randomization of the entire national school system.

The surveys were administered in English, the language of instruction and administered to students in the schools balanced by gender (proportional to the national ratio of male/female). The time frame for data collection was August 2007 through November 2009.

LOGISTICS

Review

National leaders reviewed the survey language and recommended minor edits for comprehension.

Randomization

Reliability of the survey results depends upon consistent randomization of the participants. Two strata of randomization that governed participant selection employed in this project for Western Cape was gender and population density distributions. In the Free State, randomization was done by gender when students were selected for participation, to ensure that gender participation reflects the male/female ratio of the national population.

The Department of Education of South Africa provided a list of urban schools and the Western Cape Provincial Department of Education provided a list of rural school in the Western Cape. For the Free State, the Department of Education selected which Life Orientation schools would participate in the survey and included representation from all the school districts in the Free State Province.

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

Verifying Access

Free State: Access was granted by the South Africa Ministry of Education and the Educators who participated in the Life Skills training were asked to participate with their students.

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

Survey Printing

A master copy of the survey response form was forwarded electronically to the local Research Coordinator who received bids for the printing of 4,408 collated and stapled copies.

SECTION III: PROFILE OF YOUTH IN COUNTRY

DATA QUALIFICATIONS

The total sample for this survey was 4,288, with 53% being female and 47% male. Due to the gender distribution, attitudes of those from rural and urban areas, as well as those younger than 16 years old, will skew towards female responses.

DEMOGRAPHICS

The subjects are almost evenly split between those younger than 16 and those older than 16. Twenty-six percent of subjects are 13-14 years old, 43% between 15-16 years old, and 22% between 17-18 years old. They are primarily in grades 8-10 at school and about equally distributed across these form levels. More urban subjects are in higher form levels than rural or semi urban subjects.

Half of subjects report good performance in school, 33% report average performance, and 12% excellent school performance. More subjects from rural areas report average school performance and least report excellent performance than their counterparts; the least group to self-report good school performance are urban subjects.

Overall, nearly half of their fathers and slightly more than half of mothers are reported as other category employed possibly meaning that they are self employed, unemployed, or work from home. Otherwise, fathers and mothers are 7-15% employed in each of the agricultural, industrial, and public sectors.

More rural subjects report their fathers and mothers as agricultural workers, and more semi-urban subjects have professional working fathers. Employment in the other category for both parents increases as population density increases.

Almost half of subjects (48%) report their parents as married; 18% state that their parents are divorced or separated and 15% that one parent has died. More rural subjects to indicate that their parents are married, while more semi-urban subjects indicate that either one or both parents have died.

Forty-five percent of subjects live with their natural parents; 17% live with their mother/stepmother, 13% live with a parent and step-parent, 10% live with their grandmother, and 9% live in an "other" situation. More rural subjects report living with both of their natural parents, and more semi-urban subjects report live with their grandmother.

FAMILY RELATIONSHIPS

Sixty percent of subjects feel their home is a place where they feel safe and loved; 17% do not always feel loved in their homes and 8% indicate their homes as uncomfortable and another 8% where family members try to love others. Findings suggest that more semi-urban subjects feel safe and loved in their homes than their rural and urban counterparts, and more urban subjects (than those in rural or semi-urban areas) feel loved only at times. Seven percent more younger subjects than older subjects feel loved and safe in their homes.

Approximately 87% of subjects indicate that the adults in their family sometimes or frequently set good examples for them and demonstrate love for each other; almost as many (84%) report that the adults in their family sometimes or frequently show interest in them. About 70% indicate that adults sometimes or frequently expect more than is fair and do not allow the subjects to do as they please. Sixty five percent

indicate that they are sometimes or frequently not trusted by adults and about 60% that the adults sometimes or frequently shout at them.

Findings suggest that more females than males state that the adults in their family shout at them and fight with each other. Less rural subjects than urban or semi-urban subjects report adults in their family shouting at them. More semi-urban subjects indicate that the adults in their family are interested in whom they are, spend time with them, set good examples, and demonstrate love for each other than their rural or urban counterparts, yet these subjects also report adults distrusting them and not allowing them to do the things they want to do. Less urban subjects than rural or semi-urban subjects report that the adults in their family admit when they are wrong. More younger than older subjects indicate that the adults in their family spend time with them.

Eighteen percent report that their fathers and 8% that their mothers are deceased; 8% do not know their father. However, 52% indicates that they are very (33%) or fairly (19%) close with their fathers, while 80% report a very (63%) or fairly (17%) close relationship with their mothers. At the same time, another 22% report not having a close relationship with fathers and 11% with mothers. More rural subjects than semi-urban or urban subjects state having a fairly close relationship with their fathers and mothers. More semi-urban subjects report that their parents are not alive than other populations.

Fifty-one percent of subjects spend less than 15 minutes talking with their fathers and 26% with their mothers. On the other hand, 27% talk about meaningful issues 4 or more hours with their mothers and 19% with their fathers. There are 7% more older than younger subjects to spend no time in weekly conversation with their fathers. As population density increases, subjects increasingly report spending no time talking with their fathers.

Seventy-four percent of subjects sometimes or frequently feel proud of their fathers and 89% their mothers. Ninety percent of subjects feel their mothers sometimes or frequently show love for them, and 71% sometimes or frequently feel their fathers show love for them with 66% showing love for their fathers. However, 53% also sometime or frequently wonder if they are loved by their fathers and 59% have the same concern about their mothers.

On average, more male than female subjects seek advice from their fathers and spend one-on-one time with them, while more female than male subjects talk about their personal concerns and spend one-on-one time with their mothers. More urban subjects talk with their mothers about personal issues, spend one-on-one time with their mothers, and show love for their mothers than their counterparts, yet they are least to question whether or not their mothers love them and least likely to seek advice from their fathers and to show love for their fathers than rural or semi-urban subjects. More younger than older subjects feel proud of their fathers, show their love for their fathers, feel their fathers show love for them, and spend one-on-one time with their fathers, and more younger than older subjects talk about personal concerns with their mothers.

Approximately three-quarters of subjects would consider an unmarried man and woman with children and an unmarried woman and her children as family. About one-fifth also believe that two divorced heterosexual women living together and an unmarried man and woman are family. Thirty-eight percent of subjects consider those whom they love or care about deeply as family; almost as many classify a family as those related by birth, adoption, or marriage.

RELATIONSHIPS WITH PEOPLE OF THE OPPOSITE SEX

Most subjects (around 88%) believe that God intended marriage to last a lifetime and that they will be happy in their own marriage, though almost as many (74%) acknowledge that successful marriages are a challenge. Seventy-five percent feel that their family experience has been a positive one, yet only 53% desire a marriage like their parents'. Two-thirds believe that most couples have fulfilling marriages and that marital problems are exaggerated. Approximately half would consider divorce as an alternative to an unhealthy marriage, but only 37% anticipate marriages ending in divorce. Sixty-two percent of subjects express the desire to remain a virgin at marriage, and 73% would regain their virginity if it were possible.

Although more female than male subjects are skeptical about marriage (11% more females admire single life and 5% more females agree that it is difficult to have a successful marriage), there are also more females who want to remain a virgin until marriage (by 24%) or would regain their virginity if that were possible (by 22%). On the other hand, more male subjects than female subjects disagree with divorce (by 15%) and desire a marriage like their parents' (by 5%). More urban subjects believe that successful marriages are difficult to achieve and to admire single life than rural or semi-urban subjects; furthermore, they are least to desire virginity at marriage. As population density increases, subjects increasingly disapprove of divorce. More younger subjects than older subjects feel marital problems are exaggerated (by 6%) and express the desire to regain their virginity (by 5%); 5% more older subjects than younger subjects admire the single life.

Subjects report learning about sex mostly through TV/movies, classmates/friends, and textbooks; parents are the least likely source of information. Findings suggest that more females than males learn about sex from their parents, whereas more males than females learn about sex from the internet, TV/movies, classmates/friends, and sex-related magazines /books. More rural subjects than semi-urban or urban subjects learn about sex from their parents and less from sex-related magazines and books. Less semi-urban subjects learn about sex from their classmates/friends than their rural and urban counterparts, and less urban subjects learn about sex from textbooks than those from the other population groups. More older than younger subjects have learned about sex from their classmates/friends.

Roughly 17% of subjects describe sexual intercourse and fondling as acceptable behavior between people who are in love and are willing. About half as many females than males condone intercourse and fondling. More rural subjects than urban or semi-urban subjects allow for hand-holding, kissing, and heavier "French" kissing. Less urban subjects find sexual intercourse always acceptable than those from rural and semi-urban areas.

Subjects are most likely to engage in sexual intercourse when there is the intention to marry, followed by being in love with the person, and knowing their parents would not find out; peer pressure and fear of pregnancy are least of subjects' considerations when there is an opportunity for sexual behavior. On average, more males and older subjects engage in sexual intercourse for all listed reasons than their female and younger counterparts.

Approximately 35% of subjects report having actively engaged in sexual intercourse and sexual fondling. The frequency of sexual behaviors decreases as the intensity of the activities increases. More male, urban, and older subjects engage in all listed behaviors, especially more intense relations, than their female, rural, and semiurban counterparts.

BELIEFS AND PERSPECTIVES ON DAILY LIFE

Eighty percent of subjects are either very (50%) or somewhat (30%) satisfied with life. Subjects report the greatest amount of time listening to music, SMS/chatting, and watching TV; 79% of subjects report watching MTV weekly. More semi-urban subjects than rural or urban subjects watch TV and read a book; they are, however, least to SMS/chat and surf the web. On average, more urban subjects listen to music and sleep (they are least to study) than those in rural and semi-urban areas.

Electronics such as MP3, cell phone, laptop computer are, by far, the most desired media. Significantly more females than males read fashion magazines. More male, rural, and younger subjects report listening to Hip Hop than their counterparts. More semi-urban subjects than rural or urban subjects read fashion magazines. Blogging is least likely to appeal to urban subjects.

For half of the subjects, the greatest influence in their lives is their parents. For 43%, the Bible and Christianity are influences, and in descending order: 36% music, 34% teachers, 30% friends, and 29% television; least influential in their lives are Islam, Buddhism, and Hinduism. More rural subjects are influenced by Christianity and the Bible than their semi-urban and urban counterparts, but are least to cite movies, siblings, and Islam as influential. More semi-urban subjects than rural or urban subjects report being influenced by New Age, Hinduism, indigenous faith, national political leaders, other religious faiths, television, Buddhism, and textbooks. More urban subjects are influenced by music and internet information than those from other populations. As population density increases, Christianity's and the Bible's influence decreases.

Subjects indicate that satisfaction with life is most likely a result of a close relationship with God (90%), good physical health (89%), a comfortable lifestyle (88%), having a degree (88%), owning a home (87%), a high-paying job (87%), and to make a difference in the world (87%). The least desired future condition is having influence in others' lives (60%) and having a fulfilling sex life within marriage (67%). More females than males want to be active in church and to have one marriage partner for life; however, more males desire a fulfilling sex life within marriage and to have children.

In the past ninety days, 28% have had suicidal thoughts, and 14% have attempted taking their own lives. During the same timeframe, 62% of subjects have lied to peers/friends and 58% to an adult. Approximately one-third have watched pornography, been drunk, intentionally tried to hurt someone physically or emotionally, and smoked a tobacco product.

More males than females report watching pornographic movies (by 25%), gambling (by 16%), intentionally trying to hurt someone physically (by 13%), reading pornographic magazines (by 12%), getting drunk (by 10%), smoking (by 9%), stealing (by 6%), and lying to their friends/peers (by 6%). Nine percent more females than males report having had suicidal thoughts. More rural subjects than semi-urban or urban subjects lie to an adult, lie to a friend or peer, or smoke; they are, however, least to watch pornographic movies or cheat. More semiurban subjects are most likely to steal, attempt suicide, read pornographic magazines, intentionally try to hurt another physically or emotionally, and gamble than their rural or urban counterparts. Less urban subjects report having had suicidal thoughts and watching MTV than those from other populations. Subjects decreasingly get drunk as population density increases. More younger than older subjects intentionally try to hurt someone physically (by 9%), steal (by 8%), gamble (by 6%), lie to an adult (by 6%), lie to a peer or friend (by 5%), and have suicidal thoughts (by 5%); more older subjects get drunk (by 10%) and smoke (by 6%) than their younger counterparts.

RELIGIOUS BACKGROUND AND PRACTICE

The religious distribution of this sample is as follows: 49% Protestant, 12% Roman Catholic, 10% Indigenous faith, and 9% no religious affiliation. Significantly more rural subjects than semi-urban or urban subjects are Protestant; more urban subjects have no personal religious affiliation than those from other populations. More semi-urban subjects than rural or urban subjects report that they are Roman Catholic or of indigenous faith.

Ninety-one percent of subjects report that their religion is very (73%) or somewhat (18%) important to them, and 47% report weekly or daily attendance at religious services. Subjects report that about half of their mothers are regular church attendees and are the most likely family members to attend church; fathers are least likely at 39%. More rural subjects than semi-urban or urban subjects report paternal attendance, and more urban subjects report attendance for their siblings than those of other populations. Findings suggest that as population density increases, fewer subjects report attendance for their mothers and themselves.

Eighty-two percent of subjects state that they are very (47%) or somewhat (35%) likely to regularly attend religious services after their high school graduation. Fifty-nine percent of subjects report weekly or daily prayer, and 37% indicate reading religious scriptures on a daily or weekly basis. More females than males report a greater likelihood of attending religious services after graduating high school; more females also self-report prayer and religious scripture reading than males. More rural subjects than semi-urban or urban subjects report reading religious scriptures. More semi-urban subjects report attending religious scripture study groups and religious training classes, or leading a religious discussion group than those from rural or urban areas. Less urban subjects than rural or semi-urban subjects pray and attend youth group. More younger subjects than older subjects partake in each activity, especially religious scripture study groups, training classes, and small discussion groups.

Twenty-three percent of subjects indicate they do not see youth church meetings as relevant, with more male, urban, and older subjects responding in this way. Of those attending youth groups, 19% attend groups of 10-19 people and 16% attend groups of 20-29 people. More rural subjects attend groups of 10-19 people than those from semi-urban and urban populations.

Subjects report having heard of the Bible or Jesus mostly from churches (91%) and family/relatives (86%), while western literature (41%) was listed as the least source of Christian information. More rural subjects than semiurban and urban subjects report having heard of the Bible or Jesus from western literature and other sources. Findings imply that as population density increases, subjects decreasingly learn of the Bible or Jesus from family/relatives, churches, friends, textbooks, and missionaries.

Three out of every four report they are certain of the existence of God, with 17% uncertain of God's existence. Overall, 73% of subjects acknowledge God as the omniscient, omnipotent Creator who rules the world today, with more younger and rural subjects holding this view than their counterparts. Nine out of ten believe that God created the universe; 72% believe that He is still personally involved in people's lives. Eighty-four percent believe that church membership is important and that the Bible provides a clear and indisputable description of moral truth. Three-quarters of subjects believe that the Bible provides absolute truth, but one-quarter believe that those who rely on the Bible for moral guidance are foolish.

Approximately half the subjects are certain that Heaven and Hell are real places and of the eternal nature of the human soul. Forty percent are convinced that other popular religious practices are helpful and 25%

that ghosts exist. Females are 5% more likely than males to be uncertain of the existence of God and in the reality of Heaven and Hell. More rural subjects are certain of God's existence and in the reality of Heaven and Hell and less to believe in ghosts than their semi-urban and urban counterparts. More semi-urban subjects find other religious practices helpful, but less to believe in the eternal nature of the soul than those from rural and urban populations.

One-third of subjects believe that when they die, they will go to Heaven because they have confessed their sins and accepted Jesus Christ as Savior. Twenty percent (one-fifth) are unsure what happens after death and 16% believe that following religious rites will gain them access to Heaven. There are 8% more female and older subjects than their male and younger counterparts that believe confession of sins and faith in Christ are the way to Heaven; significantly more rural subjects than semi-urban and urban subjects also uphold this view. More semi-urban subjects believe that following religious rites will get them to Heaven than rural and urban subjects. Findings suggest that belief in the idea that Heaven can be accessed if they are a good person increases as population density increases.

About 84% of subjects believe that prayer can change what happens and the Bible to be completely accurate in all of its teachings, including the reality of miracles and that Jesus Christ was a real person. Eighty-percent of subjects acknowledge that forgiveness of sins comes through faith in the virgin-born Christ, that there will be a final judgment by God, that Christianity is relevant to their lives, and that they have a personal responsibility to share their faith. Despite their belief in Biblical accuracy and that those who do not accept Christ as Savior will go to Hell, half do not believe that Christ was resurrected to life physically. Sixty-four percent of subjects believe that all major religions pray to the same God and that good behavior is enough to earn a place in Heaven. Seventy-one percent believe that angels exist and influence lives.

More females than males report believing that all of the major religions pray to the same God (by 7%), feeling a responsibility to tell others about their faith (by 6%), believing in the virgin birth of Christ (by 6%), and believing that forgiveness comes through faith in Christ (by 5%). More younger than older subjects believe that doing good things will earn a place in Heaven (by 10%), that Christ committed sins while on the earth (by 7%), and that it matters not what religious faith you associate with, as they all believe the same truths.

More rural subjects than semi-urban and urban subjects believe that the Christian faith has relevance to their life, that they have a personal responsibility to tell others about their faith, that angels exist, that forgiveness comes only through faith in Christ, that there will be a final judgment by God, that Christ was virgin-born, and that the Bible was accurate in all of its teachings. Less rural subjects believe that Satan is merely a symbol of evil, that Christ did not return to physical life after his crucifixion, and that people are reincarnated after death than those from semi-urban and urban populations. More semi-urban subjects than rural and urban subjects believe that the Holy Spirit is only a symbol of God's presence, that good behavior is enough to get to Heaven, that Christ committed sins while on earth, that it does not matter what religion you are as they all believe the same truths, that there are unforgiveable sins, and that the idea of sin is outdated. The findings imply that as population density increases, subjects increasingly believe that what they do for others is more important than their belief in Jesus Christ and in the out-datedness of sin. Additionally, as density increases, subjects decreasingly believe in the accuracy of the Biblical account, that prayer influences and changes things and that Christ was a real person.

About two out of three indicate that they have made a personal commitment to Jesus Christ that is still important to them. Of these, 36% report having made this decision between the ages of 13-15 years old, 21% between 9-12 years old, and 20% between 16-18 years old. Less urban subjects than rural or semi-urban subjects report they have made a decision for Christ.

SECTION IV: SOUTH AFRICA SECONDARY DATA

SECONDARY RESEARCH PROFILE SOUTH AFRICA



DEMOGRAPHICS & POPULATION	
Population	48,394,880
Population (under 15 yrs)	30.3%
Life Expectancy	48.89 yrs
Birth Rate (per 1,000 people)	23.51
Infant Mortality (per 1,000 live births)	61.81
Estimated Urban / Rural Population	26,228,000.00 / 19,095,000.00
Largest City / Population	Cape Town / 3,481,156
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	86.4%
Primary completion rate, total % of relevant age group	98.66%
Literacy Rate - Males	87%
Literacy Rate - Females	85.7%
ECONOMICS	
GDP (PPP)	506.1 billion (2008 est.)
GDP per capita (2008)	\$10,400
Poverty Rate (% below poverty line)	50%

SOCIAL			
Human Development Index (out of 177)	125	Prisoners (per capita)	402 per 100,000 people
Divorce Rate as percent of Marriages	Not Available	Prevalence of HIV, total (% of population ages 15-49)	15.6
Unemployment Rate	21.7%	All registered NGOs	Not Available
Murder Rate (per capita)	0.496008 per 1,000 people	Homelessness	Not Available
Rape Rate (per capita)	1.19538 per 1,000 people	Teen Pregnancy (15-19 yrs)	Not Available
Theft Rate (per capita)	8.89764 per 1,000 people	Child Prostitution	Not Available
Children Orphaned due to all causes (0-17yrs)	Not Available	Child/Teen Soldiers	Not Available
ETHNIC GROUPS & RELIGIONS			
Indigenous African/Black	79%	Christian	68%
European/White	9.6%	Indigenous Beliefs and animist	29%
Mixed/Colored	8.9%	Muslim	2%
Indian/Asian	2.5%	Hindu	2%
LANGUAGES			
Afrikaans (official), English, Ndebele, Pedi, Sotho, Swazi, Tsonga, Tswana, Venda, Xhosa, Zulu			

Spiritual State of the World's Children: Summary Table, South Africa

Notes: Surveys were administered in randomly selected accessible schools in Cape Town and Western Cape. In Free State the survey was administered at schools where educators were already participating in another religious program. Inaccessible schools are those in conflict zones or areas of extremely low population, those that cannot be reached by public transportation, or where research was not authorized. Reported respondents are those who participated in the survey and answered the question. Not all participants answered all questions.

South Africa	Positive Aspects	Negative Aspects	Key Notes
Family Relationships and Perspectives	<ul style="list-style-type: none"> 75% of students report that their family experience has been positive. 68% feel that mothers frequently show love for them. 63% report a very close relationship to their mothers. 60% said that home is where they feel safe and loved. 48% frequently feel proud of their fathers. 43% feel that fathers frequently show love for them. 48% of respondents report that their parents are married. 	<ul style="list-style-type: none"> 59% of respondents reported they sometimes or frequently wonder if their mothers love them. 59% never or almost never talk to their fathers about personal concerns. 26% report that their fathers have died or that they do not know them. 23% reported their parents are divorced or separated. 20% report that one or both parents have died. 	<ul style="list-style-type: none"> More rural than urban or semi-urban subjects indicate that their parents are married. Semi-urban subjects report more often than rural or urban respondents that one or both parents have died. Most subjects consider a heterosexual cohabiting couple with children (74%) and an unmarried woman and her children (73%) to be a family. 17-20% of respondents consider cohabiting homosexual couples to be families.
Relationships with People of the Opposite Sex	<ul style="list-style-type: none"> 88% said they will be very happy in their marriage. 88% agree that God intended marriage to last a lifetime. 70% of respondents have not had sexual intercourse. 62% would like to be a virgin when they marry. 56% indicated that premarital sex for a couple in love is never acceptable. Females reported this 17% more often than male respondents. 	<ul style="list-style-type: none"> 74% agree that it is very hard to have a successful marriage these days and 47% believe that divorce is acceptable where children are involved. 42% of older and urban students report that they have had sexual intercourse. 41% of males report the same. 27% of respondents learned a lot about sex from TV or movies, the most frequently indicated source. Parents were the least reported source. 	<ul style="list-style-type: none"> Responses from female respondents indicated a significantly greater value for virginity. Urban students indicated a lower value for virginity than rural or semi-urban respondents. Students aged 16 years and older were more than twice as likely to have had sexual intercourse. Urban students were less accepting of divorce where children are involved.
Behaviors and Beliefs in Daily Life	<ul style="list-style-type: none"> Parents, the Bible, and Christianity were the greatest reported influences in respondent's lives. 86% report that they did not use an illegal drug in the three months before the survey was administered. 82% did not cheat on an exam or evaluation. 78% did not steal money or any material possession. 	<ul style="list-style-type: none"> 62% report lying to a friend or peer and 58% to an adult in the three months prior to the survey. 36% viewed a pornographic movie. Males reported this 15% more often than females. 33% had been legally drunk; 30% used tobacco. 30% tried to hurt someone physically. 	<ul style="list-style-type: none"> 68% agree that something is morally or ethically right if it works in their lives. 40% agree that it's ok to break the law if no one is hurt. Younger students more often reported trying to hurt someone; those 16 and over more often reported drinking or viewing pornography.
Religious Background and Practice	<ul style="list-style-type: none"> 88% believe that God created the universe. 85% report that prayer can change what happens. 84% report that they made a personal commitment to Jesus that is still relevant in their lives. 79% of respondents indicated that a close relationship with God is very important to their futures. 34% believe they will go to heaven because they confessed sins and accepted Jesus as savior. 	<ul style="list-style-type: none"> 64% believe all religions pray to the same God. 76% believe the Holy Spirit is only a symbol. 53% believe Jesus did not physically return to life. 52% agreed that all religions teach equally valid truths. 20% do not know what will happen when they die. 33% believe that the whole idea of sin is outdated. 64% believe good people earn a place in heaven. 	<ul style="list-style-type: none"> While 78-83% of respondents believe the Bible describes moral truth, 67-69% believe in moral relativism and 64% that lying and rule-bending is sometimes necessary. Students who reported "a lot" of influence by other faiths: 17% traditional, 13% new age, 12% Islam, 7% Buddhism, 5% Hinduism, 10% other.
Identity	<ul style="list-style-type: none"> 80% of respondents report that they are somewhat or very satisfied with their lives. Only 7% report that they are not at all satisfied. 	<ul style="list-style-type: none"> 28% of respondents had suicidal thoughts in the three months before the survey. 	<ul style="list-style-type: none"> 62% report that living with a high degree of integrity is very important for their future. There is some tension between this aspiration and reports that 62% lied in the months preceding the survey.