

**Spiritual State of the World's Children**

**Madagascar**





## **Spiritual State of the World's Children A Quantitative Study**

### **EXECUTIVE SUMMARY FOR MINISTRY**

#### **Madagascar**

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### **ONEHOPE**

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



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

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## Section I: Key Issues Analysis

### **Key Issues**

- Family composition
  - 71% - two parent family (includes 5% living in a two parent household where one is a step parent)
  - 10% - parents are divorced or separated
  - 6% - live with a grandparent
  - 10% - one parent has died
  - 1% - both of their parents have died
  - 8% - do not live with an adult
  
- Perception of Family
  - Definition of family
    - 75% define family as those related by birth, adoption or marriage
    - 10% define family as any person or group whom you love or care about deeply
    - 10% define family as any group of people who live together
    - 5% define family as any group of people who shares the same set of values and goals in the life
  - Function of family
    - Place for children –
      - 73% consider a single woman with children a family
      - 33% consider an unmarried man and woman with children a family
    - Relationship –
      - 12% consider homosexual women a family
      - 9% consider homosexual men a family
      - 8% consider an unmarried man and woman a family
  
- Relationship with parents
  - 54% spend less than 15 minutes a week talking with their father about things that really matter
  - 9% spend more than 60 minutes a week talking with their father about things that really matter
  - 38% spend less than 15 minutes a week talking with their mother about things that really matter
  - 18% spend more than 60 minutes a week talking with their mothers about things that really matter
  
- Safety and Security of home
  - 26% feel their home is a place where they feel safe and loved
  - 24% feel their home is a place where they feel comfortable but their family is not close
  - 22% feel their home is a place where they sometimes feel loved and other times not
  - 22% feel their home is a place where everyone is trying to love each other
  - 6% are uncomfortable and rather be elsewhere
  
- Marriage
  - 86% believe God intended marriage to last a life time
  - 86% feel that they will be happy in their marriage
  - 57% report there is too much pressure to get married, would rather live together
  - 37% feel the traditional family does not play a significant role in the stability of society
  - 28% admire single life

- 23% approve of divorce even when children are involved
- 23% indicate that anyone who gets married should anticipate divorce
- Sexuality
  - 23% have had sexual intercourse
  - Most likely to learn about sex from friends (46%) and TV/movies (32%)
  - They are least likely to learn about sex from their parents (15%)
- Satisfaction with life
  - 24% of respondents indicate they are very satisfied and 40% somewhat satisfied with their lives
  - 36% are somewhat or very dissatisfied with their lives
  - Over the past three months –
    - 74% admit having lied to their peers
    - 68% report watching MTV
    - 58% indicate they have lied to an adult
    - 41% admit to reading a pornographic magazine or watching a pornographic movie
    - 15% have had suicidal thoughts
    - 5% attempted suicide
- Influences (cited as having *a lot* of influence over thoughts and actions)
  - 65% Bible
  - 61% Christian faith
  - 58% Parents
  - 58% Teachers
- Moral behavior
  - 74% feel lying is sometimes a necessity
  - 68% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
  - 57% feel that breaking the law is okay if it does not hurt anyone
  - 37% feel bending the rules is okay
- Factors providing future satisfaction (cited as having *a lot* of importance)
  - 88% having a degree
  - 88% having a clear purpose in life
  - 87% having a close relationship with God
  - 84% having a comfortable lifestyle
- Religious Practice
  - 98% religion is somewhat or very important to them
  - 76% report weekly or daily prayer
  - 57% participate in weekly or daily religious services
  - 33% participate in weekly or daily youth group

▪ Christian Theology

- 94% forgiveness of sins is possible only through Jesus Christ
- 83% the Christian faith is the way I live
- 83% if a person is generally good, or does enough good things for others during their life, they will earn a place in heaven
- 61% have heard about Jesus and the Bible from family or relatives
- 24% people who do not accept Jesus Christ as their savior can still go to heaven

***Strengths & Opportunities***

- The majority live in a two parent family
- The concept of marriage is highly valued
- Education and having a purpose in life is cited as being very important for their future satisfaction
- Nearly all stated religion as being somewhat or very important to them
- Religious practices in prayer and participating in weekly serves is done by over half of respondents
- Parents and teachers have a high influence on thoughts and actions with the Bible and Christian faith having the highest influence

***Weaknesses & Threats***

- Time spent talking with parents is minimum
- Safety and security in home is low
- Over twenty percent have had sexual intercourse
- Students are least likely to learn about sex from their parents and most likely to learn from their friends
- Over 10% have indicated thoughts of suicide and 5% have attempted suicide in the past 30 days
- Their moral criteria are circumstantial, and defined according to their personal benefit; their beliefs and their moral behaviors do not match
- The majority believe being good and good works will earn them a place in heaven

***Recommendations***

- Forthcoming from Global Ministries Strategic Planning Session

## **Section II: Project Description**

### ***Acknowledgments***

This project was made possible in part by funding from the Maclellan Foundation and Global Ministries - OneHope.

We acknowledge the cooperation of the Ministry of National Education of Madagascar, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope Madagascar Staff.

The Attitudes & Behaviors of Youth (ABY) instrument administered in this study was made available by Josh McDowell Ministries.

### ***Overview***

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

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

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

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

### ***Research Methodology***

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

The core survey was constructed using the Survey of Juveniles designed by Chris Sleath of Josh McDowell Ministries. The survey was administered in secondary schools in Malagasy. Surveys were administered in randomly selected accessible<sup>1</sup> schools segregated by population density (proportional to national population distribution of urban-rural residents) to students in the schools randomized by gender (proportional to the national ratio of male-female).

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



## ***Project Overview***

The time frame for data collection was June 2009 through July 2009. Faramalala Randimbisoa served as the local Research Coordinator for the Madagascar research project. Oversight was provided by Kimberly Morrison and Dr. Allen Reesor of Pompano Beach, Florida. The research followed project design instructions (see below under Logistics).

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

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

## ***Logistics***

### Review

National leaders reviewed the survey and recommended minor edits.

### Randomization

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

The Ministry of National Education of Madagascar provided a list of schools segregated by population density.

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

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

### Verifying Access

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

### Survey Printing

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

### Quality Control

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

## ***Implementation & Survey Administration***

### Data Collection

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

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

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

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

The following assisted with data collection: Mahandry Rahevahatr'aina, Rija Randriamanamihaja, Jean Luc Andriamanetsiarivo, Nirina Heriniana Mamy, Adelin Randrianantenaina and Shayne Ricky.

### Data Entry

The local Research Coordinator was responsible for accurate input of the data into a web-based survey database. The following assisted with data entry: Julien Randriaoenintsoa, Jackie Randriamaharo, Daniel Rakotondramanana, Franck Andry, Theodore Jean, Lalanirina Ravelonjatovo and Ramanantsoa.

### **Section III: Profile of Youth in Country**

#### ***Data Qualifications***

A total of 4,091 respondents were included in this sample, 50% of which are female and 50% male. Twenty-three percent of subjects are from rural areas and 77% are from urban areas. Due to the age distribution of this sample, younger responses may skew somewhat toward female attitudes. Subjects 16 years of age are significantly more likely to be urban than those younger than 16 years.

#### ***Demographics***

In this study, 21% of subjects are 13-14 years old, 27% are 15-16 years old, and 30% are 17-18 years old; 17% are older than 18 years old and 5% are younger than 13 years old. About half of the subjects are in the lower secondary/high school grades and 52% in upper secondary or Terminal level classes. Sixty-four percent subjects indicate that they are *average* performers in school, while 20% feel they are doing *good* in school; only 5% self-report *excellent* performance. Female subjects are 8% more likely to indicate that they have an average performance in school, while male subjects are 5% more likely to indicate good performance in school. Rural subjects are 8% more likely than urban subjects to report average school performance.

Parents' employment is described as follows: 41% of subjects indicate that their fathers and 43% that their mothers are employed in the *agricultural* sector, 23% that their fathers and 18% that their mothers are *other* employed (possibly indicating that they stay-at-home or are self-employed or unemployed), 12% of fathers and 9% of mothers are *professionals*, 11% of fathers and 4% of mothers work in the *public sector*, and 9% of fathers and 18% of mothers in the *service industry*. Rural subjects are significantly more likely to have fathers in the *other* category and both parents employed in the agricultural sector than urban subjects.

#### ***Family Relationships***

The majority of subjects (68%) report that their parents are married, 10% that their parents are separated, and another 10% that one parent is deceased. Rural subjects are 11% more likely to have married parents, while urban subjects are 6% more likely to have parents in the "other" category. Younger subjects are 10% more likely to report that their parents are married, while older subjects are 5% more likely to indicate that one parent has died. Two-thirds of subjects live with both natural parents; 8% report living with only their mother/step-mother with another 8% not living with an adult. Rural subjects are 14% more likely to live with both natural parents, while urban subjects are 6% more likely to not live with an adult. Older subjects are more likely than younger subjects to not live with an adult (possibly as students in a residential school), live with their natural parents, and report themselves in the "other" category.

Approximately one-quarter of subjects regard their home as a place where they feel safe and loved (26%), where they feel comfortable but do not consider their family a close/loving one (24%), where they sometimes feel loved and at other times do not feel loved (22%), and where each tries to love another (22%). Rural subjects are 14% more likely to consider their homes comfortable but do not consider their families close/loving, and urban subjects are 8% more likely to define their homes as a place where each is trying to love another.

Subjects report that the adults in their family frequently set good examples for them (70%), are generally interested in who they are (56%), and demonstrate love for each other (47%). However, subjects also feel that they expect more of them than what is fair (56%). Female subjects are more likely than male subjects to feel that the adults in their family are too strict. Rural subjects are more likely to state that the adults in their family spend more time with them, as well as fight with each other. Urban subjects are far more likely to report that the adults in their family expect more than what is fair, and are also more likely to feel that they do not allow them to do the things they want to do but are generally interested in who they are. Younger subjects are more likely to report the adults in their family spend time with them but shout at them, and older subjects are more likely to feel the adults in their family do not trust them and expect more of them than what is fair.

Subjects generally report that they have a very close relationship with their parents: 59% with their father (9% report their father as deceased) and 75% with their mothers. Additionally, 18% report a fairly close relationship with their fathers and 12% with their mothers. While there is little difference across demographic strata regarding relationship to mothers, rural subjects are more likely than urban subjects to report a very close (by 8%) or fairly close (by 6%) relationship with their fathers. Younger subjects are 17% more likely to report a very close relationship with their fathers, while older subjects are 8% more likely to report a fairly close one.

Subjects report frequently feeling that their fathers (54%) and mothers (71%) show love for them. Slightly more than half frequently show their own love to their fathers and mothers. About half seek advice from their mothers and one third from their fathers. About a quarter discuss personal concerns with their fathers and nearly twice as many (42%) discuss concerns with their mothers. While female subjects are more likely to interact with their mothers, male and younger subjects are more likely to indicate spending one-on-one time with their fathers than their female and older counterparts.

Over half (54%) of subjects report spending less than fifteen minutes a week in meaningful conversation with their fathers and 38% with their mothers; this compares to the 9% who spend four or more hours per week in the same activity with fathers and 18% with mothers. Overall, rural subjects spend more meaningful time in conversation with both parents than urban subjects. Female subjects spend more time with their mothers than male subjects and about the same amount of time with their fathers in meaningful conversation. Younger subjects spend more time talking with their parents than older subjects.

Three-quarters of the subjects defined family as “people related by birth, adoption, or marriage,” 10% as “those whom you love/care about deeply” and another 10% as “a group of people who live together.” Three-quarters of those surveyed define an unmarried woman and her children as a family, two-thirds think that cohabiting unmarried heterosexual couples with children constitute a family, but only 8% that unmarried heterosexual couples who do not have children are family. One-quarter view two heterosexual divorced women who live together as family.

### ***Relationships with People of the Opposite Sex***

Eighty-six percent of subjects believe that God intended marriage to last a lifetime; as many believe that they will be happy in their marriage and 77% feel parents should not divorce if they have children at home. Although only 30% feel their family experience has been positive, 67% desire a marriage like their parents' marriage. Meanwhile, more than half recognize the difficulties inherent in marriage, 67% acknowledge that it is hard to have a successful marriage, and 60% that marriage problems are not exaggerated.

Sixty-six percent of respondents would like to be virgins at marriage, with female subjects more likely to value virginity by 25% over male subjects. On the other hand, male subjects are more likely by 7% to desire a marriage like their parents than female subjects. Rural subjects are more likely to hold a positive view of marriage than urban subjects, who are significantly less likely to value the institution of marriage and to prefer a single life, feeling a good marriage is unlikely. Younger subjects are more likely than older subjects to be optimistic about marriage, and although older subjects value marriage, they are more skeptical of having a positive marriage themselves.

Of parents, textbooks, friends, sex magazines, and TV or movies, subjects cite their friends (46%) and TV/movies (32%) as their most likely sources of information about sex. Parents (15%) are reported to offer the least information on the subject of sex. Male subjects are more likely than female subjects to be influenced by all sources (except parents). Rural subjects are more likely than urban subjects to be influenced by the internet and their parents. Older subjects are more likely than their younger counterparts to be influenced by their peers, textbooks, and sex-related magazines/books.

Overall, sexual activity is considered unacceptable when it involves fondling of breasts (by 60%); about three quarters of those surveyed feel more intense sexual behaviors (genital contact or intercourse) are never acceptable. Of those who find these behaviors acceptable, about one quarter think that these activities are always acceptable and three quarters that they are sometimes acceptable. Male subjects are about twice as likely as female subjects to find all sexual activities acceptable. Urban and older subjects are more likely than their counterparts to have liberal attitudes to the more intense sexual activities.

When asked what would justify engaging in intercourse should they have the opportunity, subjects are most likely to justify sexual intercourse if they intended to marry the individual (38%), if they were in love with the person (33%), or if they were certain a pregnancy would not occur (24%).

Although sexual activity decreases as it becomes more intimate, overall, 23% report that they have had sexual intercourse, 34% report fondling breasts, and 21% fondling genitals. Male subjects are twice as likely to engage in fondling and intercourse as female subjects. Similarly, urban and older subjects are significantly more likely to engage in these activities than their rural and younger counterparts.

### ***Beliefs and Perspectives on Daily Life***

Overall, 64% of subjects report being very (24%) or somewhat (40%) satisfied with their lives. While rural and younger subjects are more likely than their urban and older counterparts to report life satisfaction, there is little statistical difference when analyzed by gender.

Subjects list the following as the most desired future conditions: having a degree (88%), a clear purpose in life (88%), a close relationship with God (87%), a comfortable lifestyle (84%), living with integrity (82%), good health (84%), a high paying job (84%), and sexual satisfaction in marriage (85%). Rural subjects are more likely than urban subjects to value church membership, while urban subjects are more likely to focus on prestige and comfort. Younger subjects are more likely than older subjects to want to live close to family/relatives and older subjects are more likely to desire living with integrity and having children.

Subjects list the Bible (65%), the Christian faith (61%), parents (58%), and teachers (58%) as having the most influence over their thoughts and actions. Religions other than the Christian faith have the least influence. Male subjects are more likely than female subjects to be influenced by movies, religious leaders, and indigenous faith. Rural subjects are more likely than urban subjects to list religion as influential, while urban subjects find public figures and nontraditional elements of society more influential. Older subjects are more likely than younger subjects to report national political leaders, music, and friends as influential.

Of the media listed in the survey (blogs, hip hop, fashion and personal electronics), personal electronic media (MP3s, cell phones, laptop computers) occupies by far the most time with 84% reporting weekly or daily use. Female subjects are more likely to use their time with fashion magazines and blogging than male subjects, who are more likely to report time spent with Hip Hop. Urban subjects are more likely than rural subjects to report to be fond of fashion magazines and electronic media. Younger subjects are more likely to enjoy Hip Hop, while older subjects report time used reading fashion magazines.

Subjects spend time listening to music, with 30% spending more than 8 hours weekly listening to music (68% watch MTV weekly); 25% spend more than 8 hours studying from school material, and 22% more than 8 hours sleeping when they have free time. Female subjects are more likely than male subjects to read the Bible in their free time. Rural subjects are more likely to read the Bible, while urban subjects are more likely to listen to music, study for school, surf the web, and SMS/internet chat. Older subjects are more likely than younger subjects to listen to music, study for school, sleep, and SMS/internet chat.

Overall, 97% indicate that their moral perspectives are shaped by the belief that the universe was created by God, with 70% indicating that God is still involved in their lives and 93% that their faith is important in their lives. Almost as many believe that the Bible provides moral truths that are the same for all people (91%) and that church membership is important (90%). Eighty-nine percent believe that the Bible provides an accurate description of moral truth and 88% can recall when their religious beliefs affected their behavior. However, 63% indicate they believe that all religions teach equally valid truths, 57% feel law-breaking is permissible as long as it does not hurt anyone, and 37% that rule-bending is necessary to get by. Male subjects are more likely than female subjects to doubt that God is personally involved in humans' lives, the scriptures provide practical standards for living, but that rule-bending is permissible. Rural subjects are more pluralistic and relativistic than urban subjects, although urban subjects are more likely to be skeptical of religion and the benefit of rules. Older subjects are also more likely to hold a liberal, relativistic view of life than younger subjects.

In the past three months, 74% of subjects report they have lied to their peers and 58% to adults. They report that 36% have cheated on an exam, and about 20% have watched pornography, read pornography or been drunk. Fifteen percent report having had suicidal thoughts and 5% overall have attempted suicide in the past 90 days. Female subjects are more likely to report that they have had suicidal thoughts (by 13%), intentionally tried to emotionally hurt someone (by 9%), lied to an adult (by 6%), and lied to a friend or peer (by 5%) than male subjects, who are more likely to have gambled (by 25%), watched a pornographic movie (by 15%), got drunk (by 15%), read a pornographic magazine (by 10%), smoked (by 8%), and intentionally tried to physically hurt someone (by 5%). Rural subjects are more likely to have smoked (by 6%) and lied to an adult (by 5%), while urban subjects are more likely to have gambled (by 7%), watched pornographic movies (by 5%), and been drunk (by 5%). Younger subjects are 6% more likely than older subjects to have intentionally tried to physically hurt someone; older subjects are more likely to have watched pornographic materials (by 8%), intentionally tried to hurt someone emotionally (by 7%), cheated on an exam (by 5%), and watched MTV (by 5%).

### ***Religious Background and Practice***

Within this sample, 94% believes that their faith or religion is important to them. Forty-seven percent identify themselves as Protestant and 44% as Roman Catholic. Female subjects are 6% more likely than male subjects to be Protestant. Rural subjects are 9% more likely to be Protestant, compared to urban subjects, who are 7% more likely to be Roman Catholic. Older subjects are 5% more likely than younger subjects to be Roman Catholic.

Fifty-seven percent of subjects report weekly or daily attendance of religious services with similar attendance patterns for their siblings and mothers; less than 40% of fathers attend daily or weekly religious services. Eighty-four percent of subjects indicate that they will be somewhat (31%) or very (53%) likely to regularly attend religious services once they graduate from high school or move away. Female subjects, rural subjects, and younger subjects are more likely than their counterparts to say that they do and will regularly attend services.

Prayer is reported to be a daily (52%) and weekly (24%) spiritual discipline for subjects, followed by attending a religious scripture study group (45%) and scripture reading (36%). Female, younger, and rural subjects tend to participate in religious disciplines more frequently than their counterparts, although urban subjects are somewhat more likely to lead a religious discussion group than younger subjects.

Twenty percent of subjects do not attend religious youth group meetings, however, of those that do attend such meetings, 17% attend groups of 20-29, 15% attend groups of 10-19, 14% attend groups of over 60 people, and 13% attend groups of 30-39. Rural subjects are slightly more likely than urban subjects to attend large youth groups (over 60 people).

Subjects report hearing of the Bible or Jesus mostly from Church (92%), textbooks (79%), and family/relatives (61%). Nearly all subjects (87%) understand God to be the omniscient, omnipotent Creator of the universe, and 92% are certain that God exists; 7% are uncertain of God's existence (only 1% indicate thinking God does not exist). Two-thirds of subjects believe that Heaven and Hell are real places (65%) and that ghosts exist and influence life (64%). Rural subjects are more likely than urban subjects to believe in the reality of Heaven and Hell and to be certain of God's existence; urban subjects, on the other hand, are more likely to believe that other popular religious practices are helpful and that ghosts exist. Younger subjects are somewhat more likely than older subjects to believe in Heaven and Hell, as well as in the benefit of other popular religious practices; older subjects are slightly more likely than their younger counterparts to believe in the existence and influence of ghosts.

Ninety-seven percent of subjects believe in the judgment of God following death and 94% that forgiveness of sins is possibly only through faith in Jesus Christ. Similar percentages believe that Christ was virgin born (96%) and that he was a real person (90%). Ninety-three percent believe prayer can change what happens in life and 90% that angels exist and influence people's lives. However, nearly two-thirds of subjects also think that all major religions pray to the same God and that it does not matter what religious faith you associate with because all religions teach the same principles and truths.

Three-quarters of subjects believe that those who do not accept Christ will be condemned to Hell and that either confession of sins and faith in Jesus as Savior or observance of religious rites is necessary to earn a place in Heaven. A similar percentage feel the idea of sin is not outdated.

Eighty-six percent report that they have made a personal commitment to Jesus Christ that is still important to them. Female and older subjects are slightly more likely than their male and younger counterparts to have made this decision. Of those making this commitment, 26% made that decision between 13-15 years old, 24% between 9-12 years old, and 22% younger than 5 years old.



**Section IV: Country Secondary Data**

**Secondary Research Profile  
Madagascar**



DEMOGRAPHICS & POPULATION	
Population	19,073,846
Population (under 15 yrs)	44.13%
Life Expectancy at birth	62.89 yrs.
Birth Rate (per 1,000 people) 2009 est	38.14
Infant Mortality (per 1,000 live births)	54.2
Estimated Urban / Rural Population	4,986,387 / 13,619,530
Largest City / Population	Antananarivo / 1,612,632
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	68.9%
Primary level completion rate	58%
Literacy Rate – Males	75.5%
Literacy Rate – Females	62.5%
ECONOMICS	
GDP (PPP) Per Capita (2008)	\$1,000
GDP (PPP) Billions of USD (2008)	\$20.13
Poverty Rate (% below poverty line)	50%

SOCIAL			
Human Development Index <sup>2</sup> (out of 177)	143	Prisoners (per capita) 100,000 people	130
Divorce Rate <i>per 1,000 people</i>	Not Available	HIV AIDS/Adult living with Aids (2007 est)	14,000
Unemployment Rate	5.9%	All registered NGOs	Not Available
Murders committed by youths (per capita)	Not Available	Homelessness	Not Available
Rape Rate	Not Available	Child marriage : 1998-2007, total	39
Children Orphaned by Aids (0-17yrs), 2007, estimate (thousands)	3	Child Prostitution	Not Available
Children Orphaned due to all causes (0-17yrs) 2007, estimate (thousands)	840	Child labor (5-14 yrs) , % of total	30
ETHNIC GROUPS & RELIGIONS			
Merina	26%	Indigenous beliefs	52%
Betsimisiraka	15%	Christian	41%
Betsileo	12%	Muslim	7%
Tsimhety	7%		
Sakalava	6%		

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

Antandroy	5%		
Antaisaka	5%		
Antaimoro, Bara, Antaimoro	5%		
Tanala	4%		
Antaifasy, Makoia, Bezanozano, Antakarana	4%		
Antaimoro	3%		
Sihanaka	2%		
Antanosy	2%		
Mahafaly	2%		
French, Comorian, Indian	2%		
<b>LANGUAGES</b>			
French (official), Malagasy (official)			