

Spiritual State of the World's Children

Cambodia





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Cambodia

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Prepared by:



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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 620 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, visit www.metadigmgroup.com or email us at info@metadigmgroup.com.

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Section I: Key Issues Analysis

Key Issues

- Family composition
 - 87% - two parent family (includes 2% living in a two parent household where one is a step parent)
 - 7% - one parent has died
 - 5% - parents are divorced/separated (includes 2% divorced and remarried)
 - 5% - live with their natural mother or stepmother only

- Perception of Family
 - Definition of family
 - 35% define family as those related by birth, adoption or marriage
 - 35% define family as any person or group whom you love or care about deeply
 - 23% define family as any group of people who live together
 - Function of family
 - Place for children –
 - 71% consider a single woman with children a family and 65% consider an unmarried man and woman with children a family compared to 11% who consider an unmarried man and woman *without* children a family
 - Relationship –
 - 18% consider two homosexual women a family (a woman who loves a woman)
 - 16% consider two homosexual men a family (a man who loves a man)

- Relationship with parents
 - 61% spend less than 15 minutes a week talking with their father about things that really matter
 - 15% spend 60 minutes or more a week talking with their father about things that really matter
 - 41% spend less than 15 minutes a week talking with their mother about things that really matter
 - 26% spend 60 minutes or more a week talking with their mothers about things that really matter

- Safety and Security of home
 - 54% feel their home is a place where they feel safe and loved
 - 27% are comfortable, though not a close, loving family
 - 13% feel loved at times and sometimes do not

- Marriage
 - 95% feel that they will be happy in their marriage
 - 95% believe God intended marriage to last a life time
 - 95% would like to be a virgin at marriage
 - 88% desire a marriage like their parents
 - 64% feel if they were not a virgin and could change the past, they would have sex after marriage
 - 36% feel the traditional family does not play a significant role in the stability of society
 - 34% admire single life
 - 29% approve of divorce even when children are involved
 - 26% indicate that anyone who gets married should anticipate divorce
 - 5% report there is too much pressure to get married, would rather live together

- Sexuality
 - Participants learned about sex mostly through textbooks, TV/movies, and sex-related magazines/books
 - Participants are least likely to learn about sex from the internet and their parents

- Satisfaction with life
 - 70% of respondents indicate they are very satisfied and 26% somewhat satisfied with their lives
 - 4% are not too satisfied or not at all satisfied with their lives
 - Over the past three months –
 - 75% report watching MTV
 - 68% report cheating on an exam
 - 66% admit having lied to their peers
 - 23% indicate they have lied to an adult
 - 11% admit to reading a pornographic magazine and 7% admit to watching a pornographic movie
 - 4% have had suicidal thoughts
 - 1% attempted suicide

- Influences (cited as having *some* or *a lot* of influence over thoughts and actions)
 - 80% Textbooks (57% a lot)
 - 80% Teachers (52% a lot)
 - 79% Parents (63% a lot)
 - 54% Siblings (18% a lot)
 - 66% Buddhist faith (38% a lot)
 - 60% National Political Leaders (26% a lot)

- Moral behavior
 - 74% 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
 - 58% feel that breaking the law is okay if it does not hurt anyone
 - 43% feel bending the rules is okay

- Factors providing future satisfaction (cited as having *a lot* of importance)
 - 92% having a comfortable lifestyle
 - 90% having a degree
 - 87% good physical health
 - 87% owing a large house
 - 85% having a close relationship with God
 - 84% having one marriage partner for life

- Religious Practice
 - 94% religion is somewhat or very important to them
 - 9% report weekly or daily prayer
 - 8% participate in weekly or daily religious services
 - 4% participate in weekly or daily youth group and 3% participate in weekly or daily scripture study group
 - 4% report weekly or daily scripture reading of religious text

Strengths & Opportunities

- 87% live in two-parent family and 85% indicate that their parents are married
- 95% feel that they will be happy in their marriage
- 95% believe marriage should last a life time
- 95% would like to be a virgin at marriage
- 88% desire a marriage like their parents
- 64% feel if they were not a virgin and could change the past, they would have sex after marriage
- 99% report they have not had sexual intercourse
- Around 90% feel that adults in their family set good examples for them, demonstrate love for each other, and show interest in them; they also equally report seeking advice from the adults in their family
- 91% classify their relationship with their mothers as very or fairly close and 84% classify their relationship with their fathers as very or fairly close
- 70% of respondents indicate they are very satisfied (<5% have had suicidal thoughts (only 1% have attempted suicide))
- 63% consider their parents sources of great influence, followed by textbooks (57%) and teachers (52%)
- 85% value having a close relationship with God
- 80% can recall a time when their religious beliefs affected their behavior
- 84% desire one marriage partner for life
- 94% consider religion as somewhat or very important to them
- 45% indicate that they are very likely and 34% are somewhat likely to regularly attend religious services after graduating high school
- Most participants (81%) heard about Jesus and the Bible from “other” sources (possibly radio or television broadcasts)

Weaknesses & Threats

- 51% believe that God represents a state of high consciousness that a person may reach, 10% that God is the realization of human potential, and approximately 20% do not know what they believe about God
- 50% are certain of God’s existence and 38% are uncertain of His existence
- 77% believe that truth can mean different things to different people
- 74% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
- 60% are unsure what happens after death; 25% believe in reincarnation
- 36% feel the traditional family does not play a significant role in the stability of society
- 18% consider two homosexual women a family; 16% consider two homosexual men a family
- 54% feel their home is a place where they feel safe and loved, 27% are comfortable, though not a close, loving family, and 13% feel loved at times and sometimes do not
- 26% spend more than 60 minutes a week talking with their mother about things that really matter and 15% spend more than 60 minutes a week talking with their father about things that really matter
- 29% approve of divorce even when children are involved and 26% indicate that anyone who gets married should anticipate divorce
- Parents are one of the least likely sources from which participants learn about sex
- 26% are somewhat satisfied with their lives
- 68% report cheating on an exam
- 66% admit having lied to their peers
- 64% feel lying is sometimes a necessity
- 58% feel that breaking the law is okay if it does not hurt anyone
- 43% feel bending the rules is okay
- 9% report weekly or daily prayer
- 8% participate in weekly or daily religious services
- 4% participate in weekly or daily youth group and 3% participate in weekly or daily scripture study group
- 4% report weekly or daily scripture reading of religious text
- Participants heard the least (28%) about Jesus and the Bible from family/relatives

Recommendations

- To generate tools that further develop family relationship and include parents and siblings
- To integrate education of values amongst family, school, and religious body, in a joint effort for the moral development of youth
- To promote moral and value formation through moral dilemmas, where youth can decide how to respond to difficult circumstances
- To re-educate educators to turn them into active moral instructors, equipping them with effective training and materials
- To develop a holistic strategy that presents a monotheistic gospel and promotes the life and teachings of Jesus as an effective role model for young people
- To clearly define biblical values, as well as biblical worldview, so that the church will use terms and meanings common to the development of holistic strategies

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 Education Youth and Sports, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope Cambodia Staff.

The Attitudes & Behaviors of Youth (ABY) instrument administered in this study was made available by Josh McDowell Ministries. This survey was developed for global application. As such, query areas are not specialized for Cambodia.

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.

As part of OneHope's Spiritual *State of the World's Children* study, the Attitudes and Behaviors of the Youth (ABY) project will capture the following information about children in Cambodia:

- 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 Attitudes and Behavior of the Youth 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 Cambodia. 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 Khmer. Surveys were administered in randomly selected accessible¹ 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).

Project Overview

The time frame for data collection was May 2010 through June 2010. Krisna Seng served as the local Research Coordinator for the Cambodia 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 Group'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 Education Youth and Sports 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

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

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 Cambodia 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 Cambodia.
- If the average class size at a school was more 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 Cambodia.

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: Ouk Sreyhoeun, Heang Sophal, Ry Samneang, Ut Chanthear, and Sat Thearith.

Data Entry

The local Research Coordinator was responsible for accurate input of the data into the web-based survey database. The following assisted with data entry: Ouk Sreyhoeun, Heang Sophal, Ry Samneang, Ut Chanthear, and Sat Thearith.

Section III: Profiles of Youth in Cambodia

Data Qualifications

Three thousand nine hundred and sixty-nine surveys of secondary school participants were analyzed. Of these 49% were male and 51% female with 81% rural and 19% urban, therefore overall attitudes will be strongly influenced by the rural composition of the population. By age the sample has 58% 16 years of age and older and 42% younger than 16 years of age (1% younger than 13). The results cannot be extrapolated for application to youth 13-18 years of age who are not in school.

Demographics

In this sample 63% of rural participants are older than 16 years of age compared to urban participants (38%) and 58% of the participants are 16 years of age and older yet only 20% are in grades 10 and higher. This may indicate that participants are older than would normally be indicated for grade level, particularly in the rural areas. While overall 74% of participants indicate that they have *average* school performance, 21% report *good* school performance, and 3% report *excellent* performance, rural and older participants are more likely (by 10%) than their urban and younger counterparts to report *average* school performance and urban (by 12%) and younger (by 7%) participants are more likely to report *good* school performance.

About 70% of those participating in the study report their father's and mother's profession as *agriculture* and a little over 10% of participants report *other* (this may indicate working at home, self-employed or unemployed status). Urban participants are more likely to report their parents' professions as *other* or service industry than rural participants, who are more likely to categorize their parents' professions as *agricultural* (by 59%).

Family Relationships

Eighty-five percent of participants report that their parents are married, with a similar number reporting that they live with both natural parents. Seven percent indicate that one of their parents has died, and 5% categorize their parents as divorced, separated or remarried. Rural participants are more likely than urban participants (by 6%) to report that their parents are married and that they live with both parents.

Overall, participants feel secure in their homes with rural participants expressing greater security in their home life and 54% of participants feel that their home is a place where they feel safe and loved with 27% indicating that their home is comfortable, although they are not a close loving family.

Over 90% of participants feel that the adults (parents and others) in their family sometimes or frequently set good examples for them and demonstrate that they really love each other. Eighty-six percent of participants feel that the adults in their family are sometimes or frequently very interested in who they are and 78% feel that the adults in their family sometimes or frequently spend time with them. Male participants are more likely than female participants to feel the adults in their family do not trust them as well as rural participants who are more likely than urban participants to feel that adults in their family do not trust them and yet are very interested in them.

Fifty-eight percent of participants describe their relationship with their father and 73% with their mother as very close; additionally 26% describe their relationship with their father and 21% with their mother as fairly close. Female participants are more likely than male participants to state that they are close to both parents. Rural and younger participants are more likely than urban and older participants to report a positive relationship with their fathers.

Over 90% of participants sometimes or frequently seek advice from their parents. However, it is also reported that 61% of participants spend 15 minutes or less a week talking to their fathers and 41% with their mothers about things that really matter to them. Only 5% converse with their fathers and 8% with their mothers more than four hours a week about significant issues. Participants are more likely to be proud of their fathers and exchange expressions of love with their mothers. While male participants are more likely than female participants to talk to their father about their personal concerns or do something special with their father that involves just the two of them, female participants are more likely to talk to their mothers and do something special with them. Rural participants are more likely than urban participants to feel close to their parents and engage in meaningful conversation.

Relationships with People of the Opposite Sex

Thirty-five percent of participants define family as “people related by birth, adoption or marriage”, an equal percentage as “any person or group you love or care about deeply”, and 23% as “any group of people who live together”. When children are involved, 71% of participants consider an unmarried woman and her children family and 65% an unmarried man and a woman living together with children a family. However, only 11% consider a heterosexual couple without children a family. Over 80% of participants do not consider homosexual couples living together to be family. Female, older and rural participants are more likely than male, younger and urban participants to accept alternate arrangements as family.

Nearly all participants indicate that God intended marriage to last a lifetime, that they would like to be a virgin at marriage and that they anticipate being very happy in their marriage. Over 85% of participants state that they would like a marriage like their parents and feel their overall family experience has been positive. Almost as many (82%) feel that marriage problems have been exaggerated. Rural participants are more likely than urban participants to feel that the traditional family stabilizes society (by 12%), that it is very hard to have a successful marriage (by 12%), that most marriage problems have been exaggerated (by 10%), that anyone who gets married should expect that their marriage will end in divorce (by 9%), and to want a marriage like their parents (by 5%). Older participants are more likely than younger participants to feel that if the traditional family falls apart our society would collapse (by 11%), to feel that if children are involved parents should not get a divorce (by 7%), that successful marriages are challenging (by 8%), that anyone who gets married should anticipate divorce (by 6%), and to desire a marriage like their parents (by 6%). Younger participants are more likely than older participants to admire single life.

Participants learned about sex mostly through textbooks, TV/movies, and sex-related magazines or books; while they were least likely to learn about sex from the internet and their parents. About half report having held hands with a member of the opposite sex, however nearly all participants report that they have not had a more intimate sexual experience than this. Similarly, they indicate that even if a couple is in love with each other they should not engage in any contact beyond holding hands and only half accept this contact as acceptable. When asked what might tempt them to engage in sexual activity if they had the opportunity, 95% would not act on the opportunity and boys indicate that their friends encouragement would cause them to go ahead in a small number of cases.

Beliefs and Perspectives on Daily Life

Ninety-six percent of participants report to be somewhat or very satisfied with their lives with rural participants more likely than urban participants to report that they are satisfied with their lives. Over 85% of participants regard future satisfaction with life and success to be measured by having a comfortable lifestyle, earning a degree, enjoying good physical health, owning a large house, and living close to relatives.

Although electronics (MP3, cell phone, laptop computer) are the most appealing innovations followed by Hip Hop, and some spend time with media (three-quarters of participants report watching MTV weekly with younger participants more likely to watch MTV), about half report light exposure to media influences such as TV, music and particularly internet; approximately 50% spend less than one hour a week listening to music or watching TV and 73% less than an hour a week looking for information on the web.

Participants report most frequently using their free time to read, study school materials, and sleep while on break followed by watching TV and listening to music. About two thirds of the participants report spending no time or less than one hour a week reading scriptures and chatting on the internet or SMS. Male participants are more likely than female participants to report spending their time sleeping while on break, watching TV, listening to music, looking for information on the web, chatting on the internet or SMS, and reading the Bible or books about religious faith. Urban participants are more likely than rural participants to report spending their time sleeping while on break and are more likely to engage with media such as TV, music, SMS, and internet, while rural participants are more likely to report spending their time reading a book or studying from school materials. Older participants are more likely than younger participants to report spending their time studying from school materials and listening to music.

Overall participants indicate that parents, teachers, textbooks, and the Buddhist faith have the most influence in their lives. Religions other than Buddhism are reported to have the least influence on participants. Male participants are more likely than female participants to be influenced by Buddhism, music, and information from the internet. Urban participants are more likely than rural participants to be influenced by media and less likely to be influenced by traditional influences such as leaders, school and Buddhism than rural participants. Older participants are more likely than younger participants to be influenced by siblings and music.

Eighty percent of participants recall a time when their behaviors were affected by their religious beliefs and 77% believe that truth can mean different things to different people, with almost as many (74%) indicating that an action is moral or ethical if it produces satisfactory results in their lives. Male participants are more likely than female participants to believe that rule-bending is sometimes necessary and that people can define truth in contradictory ways and still be correct. Urban participants are more likely than rural participants to be post-modern; believe that it is foolish to rely on the Bible for moral guidance, that spiritual development is not necessary for leading a satisfied life, that rule-bending is sometimes required, and that people may define truth in contradictory ways and still be correct. Older participants are more likely than their younger counterparts to be moral pragmatists; condone lying when necessary, rule-bending, and law-breaking so long as no one is hurt, yet to recall a time when their religious beliefs affected their behavior.

When asked about specific behaviors over the last three months, two-thirds have cheated or lied to a peer; one quarter have gambled, intentionally tried to physically hurt someone, or lied to an adult. Four percent of participants have had suicidal thoughts and 1% has attempted suicide. About half of male participants have gambled (33% higher than female participants), also at 20% they are 16% more likely to get drunk, at 20% males are 15% more likely to read pornography, intentionally try to physically hurt someone, or lie to their peers. Urban participants are more likely than their rural counterparts to intentionally try to hurt someone, to gamble, and at 10% more likely by 6% to have suicidal thoughts. Older participants are more likely than younger participants to cheat, get drunk, lie to adults or peers, gamble, use pornography, and intentionally try to emotionally hurt someone.

Religious Background and Practice

Overall 96% participants indicate that Buddhism is their religious affiliation. For rural participants 98% are Buddhist while 7% of urban participants are Islamic, 3% Christian and 90% Buddhist. Their religion is somewhat important for 51% of participants and very important for 43%; rural participants are more likely than urban participants to find religion important. However, it is important to note that approximately two-thirds of participants believe that all religions teach equally valid truth and that God is no longer personally involved in people's lives.

Fifty-one percent of participants believe God represents a state of high consciousness that a person may reach, another 10% that God is the realization of human potential and approximately 20% do not know what they believe about God. This is reflected in the degree of certainty held as to the existence of God, 54% of participants are sure of God's existence, 38% are uncertain of God's existence and 8% do not believe that God exists. Fifty-two percent think that other popular religious practices are helpful (38% uncertain)

When asked about what happens after death, 60% of participants do not know what will happen after they die, over 40% believe that Heaven and Hell are real places and that human souls do not die with the body (although as many are uncertain). Overall, 25% of participants indicate that after death they will be reincarnated, with rural (by 10%) and younger (by 10%) participants more likely to believe this than urban and older participants. Less than 10% believe that when they die they will go to Heaven because they followed the rites of religion (3% because they were a good person, 3% because they observed religious rites, 2% because one has confessed sins and accepted Jesus as Savior and 1% because God loves all people).

When asked about religious practices, 9% of participants report weekly or daily prayer and other religious practices are also seldom observed. Over 90% report they rarely or only sometimes attend any religious group or class and over 90% also reporting that they rarely or only sometimes read the religious writings; although rural participants are more likely than their urban counterparts to indicate reading religious writings.

Almost 45% of participants indicate that they are very likely to attend religious services on a regular basis after they graduate from high school or leave home with an additional 34% somewhat likely. However only 8% of participants attend weekly or daily religious services and 82% indicated that currently they rarely or only sometimes attend religious services or observances. Weekly or daily religious service attendance by family members is 10% or less. Again rural participants are more likely than urban participants to state that they, their parents, and their siblings attend religious services. Over 70% of participants reported that they do not attend religious youth group meetings.

When participants reported hearing of the Bible or Jesus it was most often (81%) from other sources, possibly radio TV or presentations. Other sources of information were listed as follow: textbooks (48%), friends (44%), and Western literature (40%). On the whole sample, only 16 report having made a personal commitment to Jesus Christ that is still important to them and all of these made this decision before they were 8 years of age.

Section IV: Cambodia Secondary Data

**Secondary Research Profile
Cambodia**



DEMOGRAPHICS & POPULATION	
Est. Population (2010)	14,607,922
Population (under 15 yrs)	34.976%
Life Expectancy	54 yrs
Birth Rate (per 1,000 people)	30.31
Infant Mortality (per 1,000 live births)	56.59
Estimated Urban / Rural Population	2,953,029 / 12,003,805
Largest City / Population	Phnom Penh / 1,485,661
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	73.61%
Primary Enrollment	99%
Secondary Enrollment	34%
Literacy Rate – Males	84.68%
Literacy Rate – Females	64.05%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$1871.26
GDP (official exchange rate) (per capita)	\$614.75
Poverty Rate (% below poverty line)	35%

SOCIAL			
Human Development Index ² (out of 177)	131	Prisoners (per capita)	45/100,000
Divorce Rate as percent of Marriages	Not Available	Adult prevalence rate 15-49 with HIV/AIDS	2.7
Unemployment Rate	3.5%	Children orphaned by AIDS 0-14 years	52,000
Murder committed by youths (per capita)	Not Available	Homelessness	Not Available
Rapes reported (2008)	Not Available	Adolescent fertility rate (births per 1,000 women ages 15-19 yrs)	45.82
Thefts reported (2008)	Not Available	Child Prostitution	Not Available
Children Orphaned due to all causes (0-17yrs) 2007, estimate (thousands)	600	Child marriage 2008	45
ETHNIC GROUPS & RELIGIONS			
Khmer	90%	Theravada Buddhism	95%
Vietnamese	5%	Other	5%
Other	4%		
Chinese	1%		
LANGUAGES			
Khmer (Official), French			

This data is drawn from CountryWatch.com, World Health Organization, and public domain data. Statistics are generally from 2005 but may be earlier if none more recent are available.

² 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.