

Spiritual State of the World's Children

Ethiopia





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Ethiopia

September 2010

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
 - 78% - two parent family (includes 11% living in a two parent household where one is a step parent)
 - 13% - one parent has died
 - 12% - parents are divorced or separated (includes 3% divorced and remarried)
 - 5% - other (which may indicate living at a boarding school or orphanage)

- Perception of Family
 - Definition of family
 - 39% define family as those related by birth, adoption or marriage
 - 31% define family as any person or group whom you love or care about deeply
 - 16% define family as any group of people who shares the same set of values and goals in the life
 - 14% define family as any group of people who live together
 - Function of family
 - Place for children –
 - 58% consider an unmarried man and woman with children a family
 - 51% consider a single woman with children a family
 - Relationship –
 - 36% consider an unmarried man and woman without children a family
 - 26% consider two homosexual women a family
 - 26% consider two homosexual men a family

- Relationship with parents
 - 41% spend 15 minutes or less a week talking with their father about things that really matter (includes 18% responding *no time*)
 - 32% spend 60 minutes or more a week talking with their father about things that really matter
 - 28% spend 15 minutes or less a week talking with their mother about things that really matter (includes 10% responding *no time*)
 - 43% spend 60 minutes or more a week talking with their mothers about things that really matter

- Safety and Security of home
 - 25% feel their home is a place where they feel safe and loved
 - 22% are comfortable, although they are not a close and loving family
 - 19% feel loved at times and sometimes do not
 - 14% are uncomfortable and rather be elsewhere

- **Marriage**
 - 78% believe God intended marriage to last a life time
 - 76% feel that they will be happy in their marriage
 - 67% feel if they were not a virgin and could change the past, they would have sex after marriage
 - 48% report there is too much pressure to get married, would rather live together
 - 47% feel the traditional family does not play a significant role in the stability of society
 - 41% approve of divorce even when children are involved
 - 41% admire single life
 - 39% indicate that anyone who gets married should anticipate divorce

- **Sexuality**
 - 24% have had sexual intercourse
 - Participants learn most often about sex from textbooks, followed by sex-related magazines/books, classmates/friends, and TV/Movies
 - Participants are least likely to learn about sex from the internet and their parents

- **Satisfaction with life**
 - 33% of respondents indicate they are very satisfied and 30% somewhat satisfied with their lives
 - 37% are not too satisfied or not at all satisfied with their lives
 - Over the past three months –
 - 48% report watching MTV
 - 36% indicate they have lied to an adult
 - 34% admit having lied to their peers
 - 26% admit to watching a pornographic movie and 24% admit to reading a pornographic magazine
 - 17% have had suicidal thoughts
 - 16% attempted suicide

- **Influences (cited as having *a lot* of influence over thoughts and actions)**
 - 30% Christianity
 - 29% Bible/Koran
 - 23% Parents
 - 20% Teachers
 - 20% Textbooks

- **Moral behavior**
 - 65% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
 - 50% feel lying is sometimes a necessity
 - 37% feel bending the rules is okay
 - 35% feel that breaking the law is okay if it does not hurt anyone

- Factors providing future satisfaction (cited as having *a lot* of importance)
 - 76% good physical health
 - 72% having a degree
 - 71% having a high paying job
 - 71% having a close relationship with God

- Religious Practice
 - 91% religion is somewhat or very important to them
 - 74% believe prayer can change what happens in life
 - 55% participate in weekly or daily religious services
 - 52% report weekly or daily prayer
 - 42% participate in weekly or daily youth group and 39% participate in weekly or daily scripture study group
 - 42% report weekly or daily scripture reading, including the Bible or Koran

- Christian Theology
 - 77% believe the Christian faith is relevant to the way they live
 - 72% believe forgiveness of sins is only possible through faith in Jesus Christ
 - 70% the Holy Spirit is a symbol of God’s presence or power, but not a living entity
 - 65% have heard about Jesus and the Bible from family or relatives
 - 60% if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven
 - 60% believe the devil is not a living being but is a symbol of evil
 - 56% believe that all people pray to the same God
 - 43% believe people who do not accept Jesus Christ as their savior can still go to heaven

Strengths & Opportunities

To be determined by Ethiopian field staff

Weaknesses & Threats

To be determined by Ethiopian field staff

Recommendations

To be determined by Ethiopian field staff

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 headmasters and staff of the schools included in the sample, the cooperation of students, volunteers, and the Evangelical Churches Fellowship of Ethiopia (ECFE) which sponsored this project in Ethiopia. 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.

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 Ethiopia:

- 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 ABY survey is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Ethiopia. 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 Amharic, the working language of the country. 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).

¹ 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 April 2010 through July 2010. Wondiye Ali Hamza served as the local Research Coordinator for the Ethiopia research project. Oversight was provided by Dr. Allen Reesor and Mindy Chandler 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 the 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 National Organization for Examination 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 4,200 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 ECFE, the local partner organization, in Ethiopia 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 identified the number of classes in session on the day of the survey.

- In principle, if the average class size at a school was less than 30 students, 15 classes were to be randomly selected for inclusion in the study. 15 students from each class were thus to be randomly selected proportional to the male/female ratio for Ethiopia. However, none of the surveyed schools had a class size of less than 30.
- 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 Ethiopia.

Students were asked to voluntarily participate. Participants were administered the survey in groups that could be accommodated in a classroom. In many cases, two or three sessions were held due to lack of large class rooms or auditoriums. 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:

- Ato² Zelalem Belayneh and Ato Wondiye Ali (Soyama (SNNP), Zeway Don bosko and Oda Nebe (Oromia), Don bosko and Akaki Lesperance (A.A))
- Ato Melese Alemu (Bahir Dar and Guhala (Amhara), and Pawi (Benishangul))
- Ato Gemechisa (Chelanko, Kulumsa and Biftu Gimbi (Oromia))
- Ato Arega Gashaw (Magic Carpet and Mehoni (Tigray) and Wuchale (Amhara))
- Ato Afere Wondimu (Deneba (Amhara) and Mendida Oromia)
- Ato Zelalem Belayneh (Koshe and Teppi (SNNP), Serbo (Oromia) and Dilber (A.A))

Data Entry

The statistician Ato Wondu Yemanebirhan, under close supervision of the local Research Coordinator, was responsible for accurate input of the data into the web-based survey database.

The following assisted with data entry: Ato Ermias Atinafu and Woizero Tizita Kibru.

² Ato in Amharic is equivalent to the English Mr, while Woizero is equivalent to Mrs.

Section III: Profiles of Youth in Ethiopia

Data Qualifications

Of the total sample, 71% of participants are rural and 29% are urban, which means that general attitudes will strongly skew toward rural participants perspectives. Due to age and gender distribution among participants, attitudes will also tend to skew towards older and male attitudes. Rural attitudes will be skewed towards male attitudes as 60% of the rural population is male. The results cannot be extrapolated for application to those 13-18 years of age who are not in school.

Demographics

In the total sample of 3,576 participants, 58% are male and 42% female. Seventy-one percent of participants are rural and 29% are urban. In the overall description, general attitudes will strongly skew toward rural, older and male attitudes. Only 20% of the participants are 13-15 years old and 80% are 16 years old or older. Rural participants are more likely than their urban counterparts to be older than 15 years of age.

Nearly all participants are in either grade 9 (61%) or grade 11 (31%). Overall, 44% of participants indicate they have good school performance, 23% average and 23% excellent performance. Urban participants are more likely to report very poor school performance or excellent performance while rural participants are more likely to report average performance. Male and older participants are also more likely to report excellent school performance than female and younger participants who respectively are more likely to report average and very poor results.

Participants report that 58% of their fathers and 54% of their mothers are engaged in agriculture, 14% report that their fathers and 21% of their mothers have other employment (which may indicate that they stay at home, are self-employed or unemployed), and 12% report their fathers and 10% their mothers are engaged in professional employment. For their fathers, urban participants are more likely to report non-agricultural employment than rural participants who report their father's profession is more likely agriculture. Urban participants are significantly more likely than rural participants to report their mother's profession as other and somewhat more likely to indicate they work in the public sector.

Overall and by specific population analysis, participants report that their 71% of their parents are married, 13% indicate that one has died, and 12% report that their parents are divorced, separated, or remarried. Overall, 67% of participants indicate they live with their natural mother and father and 11% report they live with two parents, one of whom is a step parent. Rural participants are slightly more likely than urban participants to live with their natural parents, while urban participants are slightly more likely than rural participants to state that they live in "other" circumstances which may indicate that they live in boarding school or on their own.

Family Relationships

Overall, participants define family as "all the people related by birth, adoption or marriage" 39% of the time and as "any person or group whom you love or care about deeply" 31% of the time. Rural participants are much more likely than urban participants to use the definition of family as "the people related by birth, adoption or marriage" and younger participants slightly more likely to do so than the older participants. Urban participants are significantly more likely to prefer the definition of "any person or group whom you love or care about deeply" than rural peers. When asked whether or not a cohabitating heterosexual couple with children are family, 58% agree that they are, as compared to the 36% who agree that an unmarried couple without children

are family. Similarly 51% consider an unmarried woman with children to be a family. Overall, 26% consider homosexual couples without children to be family.

Female participants are slightly more likely to accept a single woman with children as family but less likely to accept two women without children as family than male participants. Urban participants are far more likely than rural participants to consider an unmarried woman and her children as family. Urban and younger participants are more likely to accept these unconventional relationships to be family than rural participants although rural participants are somewhat more likely than urban participants to consider two homosexual men who live together a family.

More than 70% of participants report the adults in their family sometimes or frequently set good examples for them, demonstrate they love each other, expect more of them than fair, and are interested in who they are. Female participants are more likely than their male counterparts to feel the adults in their family do not trust them and are too strict, while male and urban participants are more likely than their female and rural counterparts to feel the adults in their family expect more of them than is fair. Urban participants are also more likely than rural participants to believe the adults in their family set good examples for them and demonstrate their love for each other; on the other hand, rural participants are more likely than urban participants to report the adults in their family fight with each other.

Overall, 14% are uncomfortable in their home and would rather be elsewhere. However, 25% of participants feel that their home is a place where they feel safe and loved, with urban participants more likely than rural participants to feel this way. Another 19% feel their home is a place where they only sometimes feel loved, also with urban participants more likely than rural participants to feel this way.

In their own families, 18% reports that fathers and 10% of mothers spend no time in meaningful conversation; 41% talk with their fathers and 28% with their mother 15 minutes or less a week about things that matter to them. Only 13% report that their fathers and 20% that their mother spend four or more hours a week in conversation about meaningful topics.

By age and gender, participants report similar feelings about their relationship with parents, however 14% report that their father and 7% that their mother is not alive; an additional 5% state they do not know their father with 4% stating this is true of their mother. Yet, overall 46% of participants describe their relationships with their fathers and 61% with their mothers as very close and 18% for fathers and 13% for mothers as fairly close. Rural participants are consistently more likely to report close relationships with both parents than urban participants.

Overall participants indicate that 72% sometimes or frequently show love for their fathers and 82% for their mother, 71% feel that their fathers show love for them and 80% say they show love to their mothers. Participants are more likely to seek advice from their mother than their father, feel proud of their mother and talk to their mother about personal concerns. About 70% say they do something special with their mothers and 60% with their fathers, however about 60% also wonder whether or not their parents love them. While rural participants are more likely to report positive interaction with fathers, the urban participants are more likely to be proud of them. On the other hand rural participants are less certain of their mothers love and less likely to do something with their mothers than urban participants.

Attitudes toward Marriage and Relationships with People of the Opposite Sex

Over 70% of participants indicate that God intended marriage to last a lifetime, that they will be happy in their marriage, that their family experience has been positive, and that they would like to be a virgin at marriage. Female participants are more likely than male participants to want to be a virgin at marriage and also slightly more likely to report if they were not a virgin and could change the past, they would wait until after marriage to

have sex. Male participants are slightly more likely than female participants to believe they will be very happy in their marriage. While rural participants are somewhat more likely than their urban counterparts to feel that the traditional family stabilizes society and that they would like to be a virgin at marriage, they are less optimistic about marriage indicating somewhat more often than urban participants that anyone who gets married should expect that their marriage will end in divorce and that successful marriages are difficult. Conversely, urban participants are more likely than rural participants to believe that if children are involved the parents should not get divorced even if they no longer love each other, that there is too much pressure to get married so they would prefer living together, yet also that God intended marriage to last a lifetime. Younger participants are more likely than older participants to agree that if children are involved a couple should not get divorced even if they no longer love each other and to desire a marriage like their parents; while older participants are more likely than younger participants to feel that anyone who gets married should expect their marriage to end in divorce, that they will be very happy in their marriage, and that the traditional family stabilizes society.

In descending order, participants have most often learned about sex from textbooks, sex magazines or books, classmates and friends or TV and movies. They were least likely to learn about sex from the internet and their parents. Male participants are more likely than female participants to report having learned about sex from TV/movies, sex-related magazines/books, and classmates/friends. Urban participants are more likely than rural participants to learn about sex from TV/Movies or the internet.

When asked whether two willing people who are in love should engage in physical contact slightly more than 60% of participants state that holding hands and embracing with some kissing is sometimes or always acceptable. However, 65% state that sexual intercourse is never morally acceptable for two people who are not married. Male participants are more likely than female participants to find the more intimate sexual activities morally acceptable and urban participants more likely than rural participants to accept less intimate contact as permissible. Older participants are more likely to accept intimate contact in this situation than their younger peers.

When asked under what circumstances they were most likely to take advantage of an opportunity for sexual intercourse, participants are most likely to indicate this would be likely if they intend to marry the person or if they are in love with the person; peer pressure and knowing their parents would not find out were the least of the participants' considerations. On average, male participants are more likely than female participants to engage in intercourse for all the listed reasons. Younger participants are more likely than their older counterparts to engage in sexual activity if they knew their parents would not find out.

Overall, one in four have already had sexual intercourse and engaged in sexual fondling or heavy kissing. Fifty-six percent of participants report having held hands and 39% engaged in some embracing and kissing. Male and older participants are more likely than female and younger participants to have participated in all intimate activities. Rural participants are about 30% more likely than urban participants to report having had sexual intercourse although urban participants are more likely than rural participants to report hand-holding.

Beliefs and Perspectives on Daily Life

About two thirds report that they are somewhat or very satisfied with their lives and the other third are not too satisfied or not at all satisfied; rural participants are more likely than urban participants to report that they are satisfied with their lives. Things that they desire in the future are in descending order: having a degree, a comfortable lifestyle, good physical health, a high-paying job, a clear purpose for living, owning a large house, a close relationship with God, living close to family, living with integrity, and having one marriage partner for life. They are least concerned with having influence in the lives of others.

The greatest influences in their lives are reported to be the Bible, television, parents, teachers, friends, and Christianity in descending order. Urban participants particularly, but also to some degree younger participants,

are more likely than their rural and older counterparts to be influenced by media and society while rural participants are more likely than urban participants to be influenced by religion.

Participants indicate that they spend the greatest amount of their free time reading a book, studying for school, listening to music, reading the Bible, and sleeping while on break. Female and urban participants are more likely than male and rural participants to listen to music; over the past three months about half report having watched MTV weekly. Female, rural, and older participants are more likely to read the Bible than male, urban, and younger participants. Rural and older participants are more likely to read a book and look for information on the web than urban and younger participants.

Out of the approximate 65% of participants who answered responded to the questions regarding their preference for media, electronic media (MP3, cell phone, laptop computer) are most intriguing followed by fashion magazines. Urban and younger participants are more likely than rural and older participants to be interested in all the forms of listed media products, with female participants are more likely than male participants express interest in fashion magazines and electronic media.

Faith is an important influence on behavior and about two thirds can recall a time when their beliefs affected their behavior, believe the Bible provides an indisputable description of moral truth, that Biblical truth applies to all people, and church membership is important. However, there are also 65% who hold that truth can mean different things to different people and that something is moral or ethical if it works in their life. Half of the participants indicate that lying is sometimes necessary and one-third that feel rule-bending and law-breaking are permissible. Urban participants are more pragmatic than rural participants; they are more likely to accept that lying is sometimes necessary, rule-bending is permissible, to condone law-breaking so long as no one is hurt and to believe that truth can mean different things to different people. Younger participants are more likely than older participants are willing to believe that lying is sometimes necessary and rule-bending is permissible while older participants are more likely than their younger counterparts express this idea differently by indicating that something as ethical or moral if it works in life.

This is reflected in their self reported behavior during the preceding three months: 36% have lied to a parent or adult, 34% to a friend/peer, 25% have watched pornography, 25% cheated on exams and 25% intentionally tried to emotionally hurt someone. Of greatest concern 17% have had suicidal thoughts and 16% attempted to take their own lives in the past 90 days. Male participants are more likely than female participants to watch a pornographic movie or read pornography, intentionally try to physically hurt someone, and gamble. Urban participants are more likely to participate in immoral behavior than rural participants: they report a higher percentage who lie, try to hurt someone emotionally or physically, have suicidal thoughts, watch a pornographic movie, cheat on an exam, and steal money or possessions. Similarly younger participants are more likely than older participants to lie, intentionally try to physically or emotionally hurt someone, have suicidal thoughts, and steal money or possessions.

Religious Background and Practice

Unfortunately, the survey was not amended to give opportunity for participants to select Orthodox as a category of religious affiliation. Since the 2007 national census³ identifies Orthodox Christianity as 45% of the population, it can be assumed that in the following distribution that many participants chose Roman Catholic or Indigenous faith to represent their Orthodox affiliation⁴. Overall, participants in this sample report their religious affiliation as follows: 24% Roman Catholic⁵, 24% Indigenous faith⁶, 23% Islamic, and 13% born again Christian.

Those who have learned of Christianity reported hearing of the Bible or Jesus most often at 73% from churches, 65% from family, and 54% from friends. Urban participants are more likely than rural participants to learn about the Bible or Jesus from family, other sources (possibly TV or radio), churches, and missionaries, while rural participants are more likely than urban participants to learn about the Bible or Jesus from textbooks.

Religious disciplines such as prayer and scripture reading (reading the Bible or Koran) are reported as practiced weekly or daily prayer by 52% and 42% read scripture weekly or daily. Similar percentages attend youth groups. Weekly or daily participation in religious services is reported by 54% of participants and all of their family members attend at a similar rate. Rural participants are more likely than their urban counterparts to report church attendance for themselves and their siblings. Eighty-five percent of participants are either somewhat (18%) or very likely (at 67%) to continue to attend religious services regularly once they graduate or move away from home, with rural participants more likely to report this future behavior than their urban counterparts. Thirty-nine percent of participants report their youth group has 1-19 youth in attendance and 17% report having 30-39 people in attendance; however, 20% responded that this question does not apply to them with urban and older participants slightly less likely to attend a religious youth group.

Approximately 80% of participants indicate that their faith is important to them, they believe God exists and that God created the universe. About 60% believe that God is the omnipotent, omniscient, Creator who rules the world today and 12% believe everyone is God; other views are generally held by fewer than 10% of those surveyed. However, 56% think all religions pray to the same God, 58% believe all religions to teach equally valid truths and that people may define truth in different ways yet still be correct. Rural participants are divided in their beliefs (some are clearly post modern while others hold to religious precepts) and urban participants tend to be somewhat more likely than rural participants to have a personal faith.

Religious view points are not consistent and even in sub population analysis inconsistencies or competing beliefs are evidenced. Opinions are split evenly at just over 20% of participants accepting each of the following: that when you die you will go to Heaven because you tried to follow the rites of religion, you go to heaven if you are basically a good person, or because you have confessed your sins and accepted Jesus Christ as savior. Of the Christian responses 57% believe that those who do not accept Christ as Savior will be condemned to Hell; yet they also regard good works as an avenue to Heaven and 48% believe that what is done for others is more important than what they believe about Jesus Christ. Sixty-eight percent of all participants believe that human souls do not die with the body and 67% believe that Heaven and Hell are real places with urban and younger participants more likely than rural and older participants to be certain human souls do not die with the body.

³Federal Democratic Republic of Ethiopia Population Census Commission (2008). *Summary and Statistical Report of the 2007 Population and Housing Census: Population Size by Age and Sex*. Addis Ababa: United Nations Population Fund (UNFPA). Retrieved October 12, 2010 from the World Wide Web: http://www.csa.gov.et/pdf/Cen2007_firstdraft.pdf

⁴It should also be noted that the same census report shows that only 2.6% of the total population is follower of “traditional” or Indigenous” religion. Although the majority of such believers live in different zones of SNNP, such as South Omo, none of the surveyed schools were within these zones. Moreover, the chance of finding followers of traditional religion among high school students is minimal. These facts, coupled with what respondents said about their day to day religious practices, imply that they meant Orthodox when selecting Indigenous religion.

⁵ These may be better attributed to participants who are Orthodox.

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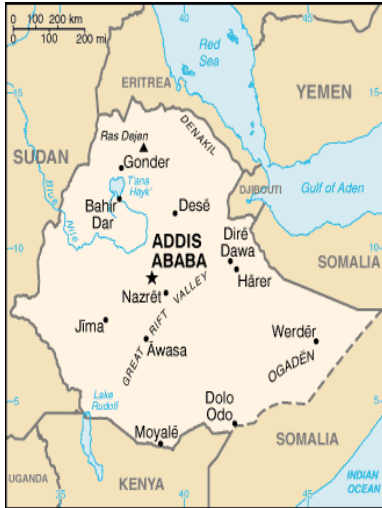
Rural participants are more likely than urban participants to be certain other popular religious practices are helpful and that you go to heaven because you follow religious rituals or are a good person. Younger participants are more likely than older participants to report that ghosts exist and influence life, accept the benefit of popular religion and agree with the idea of incarnation. Urban participants, on the other hand, are more likely than their rural counterparts to believe that when you die you will go to Heaven because you confessed your sins and accepted Jesus as your savior or that you are reincarnated after death.

For Christians responding to the theological question, approximately three-quarters of participants believe in the final judgment by God, that Jesus Christ was born of a virgin, that the Christian faith is relevant to their lives, that they have a personal responsibility to share their faith with others, that the Bible is accurate in all of its teachings (including those on miracles, that prayer can change what happens in life, and that forgiveness of sins comes only through faith in Jesus Christ).

Seventy-one percent of participants responded to a question as to whether they had made a personal commitment to Jesus Christ that is still important to them today question and of these 73% indicate that they have. Of those responding, 30% made this decision before they were 5 years old, 29% between the ages of 5-8 years old, 16% between 16-18 years old, 15% between 13-15 years old, and 10% between 9-12 years old.

Section IV: Ethiopia Secondary Data

Secondary Research Profile



DEMOGRAPHICS & POPULATION	
Est. Population (2010)	81,239,309
Population (under 15 yrs)	43.669%
Life Expectancy	55 yrs
Birth Rate (per 1,000 people)	46.08
Infant Mortality (per 1,000 live births)	93.60
Estimated Urban / Rural Population	12,269,997/63,669,486
Largest City / Population	Addis Ababa/3,230,771
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	42.70%
Primary Enrollment	71.5%
Literacy Rate – Males	50.30%
Literacy Rate – Females	35.10%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$990.00
GDP (official exchange rate) (per capita)	\$253.95
Poverty Rate (% below poverty line)	38.7%

SOCIAL			
Human Development Index ⁷ (out of 182)	171	Prisoners (per capita)	Not available
Divorce Rate <i>as percent of Marriages</i>	Not Available	Adult prevalence rate 15-49 with HIV AIDS	6.4%
Unemployment Rate	N/A	Children Living with AIDS (per capita)	3.1484/1000
Murder committed by youths (per capita)	Not Available	Access to Sanitation	88%
Contraceptive Prevalence (women age 15-49)	15%	Teen Pregnancy (15-19 yrs)	87.3/1000
Drug Access	50%	Child Marriage	49%
Children Orphaned <i>due to all causes (0-17yrs) 2007, estimate (thousands)</i>	5000	Child Labor	53%

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.

⁷ 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.

ETHNIC GROUPS & RELIGIONS			
Oromo	40%	Muslim	45%
Amhara and Tigrean	32%	Ethiopian Orthodox	40%
Sidamo	9%	Animist	12%
Shankella	6%	Other	3%
Somali	6%		
Afar	4%		
Gurage	2%		
Other	1%		
LANGUAGES			
Amharic (official), Tigrinya, Orominga, Guaraginga, Somali, Arabic, English			