

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

**Haiti**





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

### **EXECUTIVE SUMMARY FOR MINISTRY**

#### **Haiti**

October 2011

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 750 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
  - 57% indicate living in a two-parent family (50% indicate their parents are married)
  - 20% indicate living with a single parent
  - 11% indicate parents are divorced, separated, or remarried
- Perception of Family
  - Definition of family
    - 33% define family as those related by birth, adoption or marriage
    - 25% 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
    - 19% 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 –
      - 63% consider a single woman with children a family
      - 63% consider an unmarried man and woman with children a family
    - Relationship –
      - 31% consider an unmarried man and woman a family
      - 30% consider homosexual women a family
      - 29% consider homosexual men a family
- Relationship with parents
  - 61% spend less than 15 minutes a week talking with their father about things that really matter
  - 11% spend more than 60 minutes a week talking with their father about things that really matter
  - 40% spend less than 15 minutes a week talking with their mother about things that really matter
  - 23% spend more than 60 minutes a week talking with their mothers about things that really matter
- Safety and Security of home
  - 41% feel their home is a place where they feel safe and loved
  - 20% feel only sometimes loved in their homes
  - 17% feel comfortable in their home, but would not consider their family close
  - 11% are uncomfortable and would rather be elsewhere
  - 9% feel each person in their family is trying to love another
- Marriage
  - 92% believe God intended marriage to last a life time
  - 91% feel that they will be happy in their marriage
  - 79% believe marriage problems have been exaggerated
  - 43% feel the traditional family does not play a significant role in the stability of society
  - 41% approve of divorce even when children are involved
  - 21% indicate that anyone who gets married should anticipate divorce
  - 18% admire single life
  - 15% report there is too much pressure to get married and would rather live together

- Sexuality
  - 44% have had sexual intercourse (48% have engaged in touching breasts and 42% in touching genitals)
  - 68% would like to be a virgin at marriage; 73% would regain their virginity if it were possible
  - 24% consider sex to be always acceptable and 23% sometimes acceptable
  - Most likely to learn about sex from classmates or friends
  - They are least likely to learn about sex from their parents and the internet
- Satisfaction with life
  - 41% are very satisfied and 37% are somewhat satisfied with their lives
  - 22% are somewhat or very dissatisfied with their lives
  - Over the past three months –
    - 65% report watching MTV
    - 61% admit having lied to their peers
    - 54% indicate they have lied to an adult
    - 49% admit having cheated on an exam or evaluation
    - 34% indicate that they have intentionally tried to emotionally hurt someone
    - 29% watched a pornographic movie
    - 18% have had suicidal thoughts
    - 14% have drunk enough to be considered legally drunk
    - 11% have attempted suicide
- Influences (cited as having *a lot* or *some* influence over thoughts and actions)
  - 77% Christianity (63% a lot of influence)
  - 77% Bible (62% a lot of influence)
  - 66% Parents (48% a lot of influence)
  - 58% Music (39% a lot of influence)
- Moral behavior
  - 67% feel lying is sometimes a necessity
  - 65% feel bending the rules is okay
  - 49% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
  - 45% feel that breaking the law is okay if it does not hurt anyone
- Factors providing future satisfaction (cited as having *a lot* of importance)
  - 91% having a degree
  - 89% owning a large home
  - 89% having a close relationship with God
  - 88% having a clear purpose for living
- Religious Practice
  - 95% religion is very (87%) or somewhat (8%) important to them
  - 84% can recall a time when their religious beliefs affected their behavior
  - 71% report weekly or daily prayer
  - 58% participate in weekly or daily religious services
  - 38% report weekly or daily Scripture reading
  - 37% participate in weekly or daily youth group

- **Religious Beliefs**
  - 92% believe that there will be a final judgment by God
  - 90% believe that God created the universe and rules the world today
  - 79% are certain that God exists (18% are uncertain)
  - 66% believe that truth can mean different things to different people and no one can be sure that they know the truth
  - 66% believe that only confession of sins and faith in Jesus Christ can gain access to Heaven
  - 62% believe and are certain (30% uncertain) of the existence of Heaven and Hell
  - 61% believe people can define truth in contradictory ways and still be correct
  - 54% believe that if a person is generally good or does enough for others they can earn a place in Heaven
  - 51% believe and are certain (21% uncertain) in the eternal nature of the human soul
  - 28% believe that spiritual development is not necessary for leading a satisfying life
  - 10% do not know what happens after death
  - 9% believe that if a person tries to follow religious rites, they will earn a place in Heaven
  
- **Christian Theology**
  - 94% have heard about Jesus and the Bible from Church, 82% from family or relatives, 77% from missionaries, and 72% from friends
  - 93% believe the Bible is accurate in all of its teachings (82% believe that the miracles in the Bible took place)
  - 93% believe that prayer can change what happens in life
  - 91% believe that Jesus was born to a virgin
  - 89% believe the Bible provides a clear and indisputable description of moral truth (86% believe this truth is the same for all people)
  - 87% believe that church membership is important
  - 86% believe that Jesus Christ was a real person
  - 85% find Christianity relevant to their life
  - 20% believe that what is done for others is more important than what is believed about Jesus Christ
  - 18% believe that people who do not accept Jesus Christ as their savior can still go to heaven

***Strengths & Opportunities***

- To be completed by the OneHope Latin America & Caribbean team

***Weaknesses & Threats***

- To be completed by the OneHope Latin America & Caribbean team

***Recommendations***

- To be completed by the OneHope Latin America & Caribbean team

## **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, the headmasters and staff of the schools included in the sample, students, volunteers, and the OneHope Haiti 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.

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 Haiti:

- 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 sample set of the Attitudes and Behaviors of the Youth (ABY) study for Haiti was stratified and analyzed by population density and gender, comparable to the demographics of Haiti with additional analysis completed by age. Further analysis could be conducted for family composition and religious affiliation.

Data was collected from accessible<sup>1</sup> schools, randomly selected to represent the national distribution by population density (proportional to national population distribution of urban-rural residents). The sample of secondary schools in Haiti included five national public schools, five secular private schools, five private Catholic schools, and five private Protestant schools from each region. The gender distribution was ensured by random selection of participants (proportional to the national ratio of male-female) from students in the schools selected based on gender. The survey was administered in French, the formal language of instruction and testing in these schools.

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



The ABY survey is based on the “Survey of Juveniles” designed by Chris Sleath of Josh McDowell Ministries. In Haiti, the survey was modified in Q33 to limit participants’ options for religious identity to the categories of: Catholic, Buddhist, Muslim, Protestant, Indigenous Religion or practice a personal religion.

### ***Project Overview***

The time frame for data collection was February 2011 through May 2011. Mr. Jean Pierre Abdias served as the local Research Coordinator for the Haiti research project. Oversight was provided by Mr. Peter Gackenbach, Ms. 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 provided a list of schools segregated by population density.

Population density was interpreted as either urban or rural. This list was used to select randomly identified community and school to derive a representative sample for the secondary school population of Haiti. Schools that were inaccessible (see footnote on inaccessibility above) were replaced 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 4,000 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 Haiti 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.

- 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 Haiti.
- 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 Haiti.

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 exception to this was in Port-au-Prince where survey administration took place in additional schools in order to cover 200 students in total.

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:

- Clairfond Jean Philippe
- Italis Jacques Romain
- Claude Pierre
- Steven Jean Jacques

### 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:

- Marcel Dauphin
- Kerline Valentin
- Guerline Christalin

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

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

This sample was taken from schools across the country; 25% were private Catholic Schools, 25% private Protestant schools, 25% private secular schools and 25% national public schools. However due to the distribution of the sample, overall categories will skew toward female and rural participant attitudes.

#### ***Demographic Profile***

After cleaning the data 3,570 survey participants are included in this sample. Of those included, 55% are female, and 45% are male, 35% live in urban areas, and 65% live in rural areas. The population distribution of Haiti is reflected in the sample.

Twenty-six percent of participants are between the ages of 13-15 years old, subsequently referred to as younger participants. Older participants refer to those who are between the ages of 16-18 years old (38%) and those who are older than 18 years of age (33%). Rural participants are slightly more likely than urban participants to be in the older category. Forty-three percent of participants are in grades 6-8 and 57% are in grades 9-12. Rural participants are more likely than urban participants to report being in the 6th grade. Only 7% of participants report they are doing poorly or very poorly in school with 44% doing good, 39% doing average, and 10% doing excellent. Rural participants are much more likely than their urban counterparts to report average school performance, while urban participants are much more likely than rural participants to report doing *good* in school. Younger participants are more likely than older participants to indicate doing *good* in school.

When asked about their parents' occupations, 39% of fathers and 38% of mothers are indicated as having some other employment situation than the options provided, indicating possibly working from home, self-employment or unemployment. Agricultural employment accounts for 24% of fathers and 12% of mothers, 16% of fathers and 12% of mothers are professionals, and 8% of fathers and 31% of mothers are employed in the service industry. Rural participants are significantly more likely than urban participants to report that their parents are employed in agriculture and their mothers in the service industry while urban participants are far more likely to have parents whom are not employed in a listed category and fathers in the public sector.

When asked about their parents, 15% of participants report that either one or both of their parents are deceased. Regarding the marital status of their parents, 50% of participants' parents are married, 23% indicate their parents' marriage status as *other* and 11% indicate *divorced* or *separated* parents. Rural participants are slightly more likely than urban participants to have parents who are married. Older participants are more likely (by 6%) than younger participants to have at least one deceased parent.

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

When asked to describe who they live with, 57% of participants report living with two parents (of these, 10% indicate that one parent is a step-parent), 20% live with one of their natural parents, and 14% report living in an *other* situation. This could possibly be an orphanage or boarding school. Rural and younger participants are much more likely than their urban and older counterparts to live with their natural parents, while older participants are more likely to report an *other* living situation.

Concerning the attitudes and actions adults in their families exhibit toward them, over 80% of participants feel these adults sometimes or frequently set good examples for them, are interested in who they are, and demonstrate love for each other. However, participants also feel that these adults expect more than what is fair, and 69% feel that adults are too strict. Rural participants are more likely to indicate that adults in their family admit when they are wrong or mistaken, and urban participants are more likely to feel adults do not trust them. Younger participants are more likely than older participants to report that the adults in their family admit when they are wrong or mistaken and shout at them. About three-quarters feel their family life has been positive and nearly two-thirds would like a marriage like their parents.

Eighteen percent of the participants do not know who their father is or he has died, and 9% indicate the same for their mothers. An additional 60% of participants are either very or somewhat close to their fathers, and 76% feel the same toward their mothers; while 22% would consider themselves either not close or not too close to their fathers and 15% to their mothers. Younger participants are more likely than older participants to have close parental relationships. Older participants are somewhat more likely to indicate that their fathers are not alive.

Participants are most likely to report that they are frequently proud of their parents with 69% for mothers and 49% for fathers. Pride is followed by reported demonstration of love by parents for children and vice versa with this being true for over 60% for mothers and about 40% for fathers. While rural participants are more likely than urban participants to question their parents' love for them, they are also more likely to feel proud of their fathers, seek advice from their fathers, and show love for their fathers than their urban counterparts. Female participants are more likely than male participants to question their parents' love for them while male participants are more likely to converse with their fathers about their personal concerns and spend one-on-one time with them. Younger participants are more likely than older participants to seek advice from their mothers.

In a typical week, 61% of participants report spending less than 15 minutes in meaningful conversation with their fathers, and 40% report the same for their mothers. In the same time period 11% spend more than 4 hours a week in meaningful conversation with their fathers, and 23% do the same with their mothers. Female and older participants are more likely than their male and younger counterparts to spend no time in meaningful conversation with fathers, and urban participants are more likely than rural participants to spend no time in meaningful conversation with either parent.

### ***Marriage Attitudes and Relationships with People of the Opposite Sex***

When asked about how they define a family unit, 33% of participants define family as people related by birth, adoption, or marriage, 25% define family as those whom you love or care about deeply, and 23% define it as those who live together. Rural participants are more likely than urban participants to define family as those who live together and those who share the same set of life values and goals, and urban participants are far more likely to define family by love and care. Older participants are more likely than their younger counterparts to define family by birth, adoption, or marriage. Regarding family units where the parents are not married: 63% define an unmarried man and woman with children or a single woman with children as family, and about 30% of participants define unmarried people without children such as two heterosexual women sharing housing, homosexual couples, and heterosexual cohabiting couples as family. Rural participants are more likely than urban participants to consider cohabiting heterosexual couples with children as family while urban participants are more likely to consider a gay or lesbian couple, cohabiting childless heterosexual couples, and two divorced women sharing housing as family. Older participants are more likely than their younger counterparts to consider cohabiting heterosexual couples with children as family, but younger participants are more likely to consider homosexual couples, cohabiting childless heterosexual couples, and two divorced women sharing housing to be a family.

When asked about their home life, 41% of participants feel safe and loved in their home, 20% feel their home is a place where they only sometimes feel loved, 17% would not consider their family to be one that is close and loving, and another 11% would rather be somewhere other than in their home. Female participants are somewhat more likely than male participants to feel they are sometimes loved in their homes. Rural participants are somewhat more likely than urban participants to identify their homes as a place where each person is trying to love another whereas urban participants are more likely to feel their families are not close. Younger participants are more likely than older participants to feel comfortable in their homes but not to consider their families to be close.

Although three quarters of participants feel successful marriages are difficult these days, they also think marriage problems have been exaggerated, and just over 90% believe that God intended marriage to last a lifetime and that they will be happy in their own marriage. Less than one-fifth of participants admire single life or would rather live together than marry.

Female participants are more likely to believe they will be happy in their own marriages than male participants who are more likely to prefer cohabitation to marriage, admire single life, and expect they will divorce. Rural participants are more likely than urban participants to want a marriage like their parents while urban participants are more likely to believe that marriage problems have been exaggerated. Older participants are more likely than younger participants to recognize the benefit of traditional family on society, disagree that divorce is acceptable when children are involved, feel marriage problems have been exaggerated, and believe that God intended marriage to last a lifetime.

Participants are most likely to have learned about sex from their classmates or friends and least likely to learn of it from their parents. Older participants are more likely than their younger counterparts to learn about sex from all listed sources except parents and TV/movies, and male participants are more likely than female participants to learn about sex from all sources except parents. Rural participants are more likely than their urban counterparts to learn about sex from textbooks and their parents.

While 68% of participants would like to be a virgin at marriage, half them would find it sometimes or always permissible for two people in love and without force to engage in sexual intercourse and more than 60% approve of all signs of affection such as holding hands and kissing. Male and older participants are more likely than female and younger participants to find all sexual activities, except hand-holding, as always acceptable. Female, younger and rural participants are more likely than male, older and urban participants want to be virgins when they marry.

When asked how likely they would be to engage in sexual intercourse if the opportunity presented itself, participants indicate that the intention to marry or being in love with the person would mostly prompt them to have sex. Male participants are far more likely than female participants to engage in sex for all listed reasons. Older participants are more likely than younger participants to engage in sex if they intended to marry, were in love with the person, knew that pregnancy would not result, or were sure that their parents would not find out.

Forty-four percent of participants report that they have already engaged in sexual intercourse and fondling. Male participants are twice as likely to report having had sexual intercourse than female participants and more likely to report they have engaged in all sexual activities except hand-holding. While 35% of younger participants have engaged in sexual intercourse, older participants are 13% more likely to report this is true.

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

Although 18% of participants have had suicidal thoughts in the past three months and 11% say they have tried to commit suicide during the same period, participants are generally satisfied with life (41% are very satisfied and 37% are somewhat satisfied). Urban and younger participants are more likely than their rural and older counterparts to be satisfied with their lives. Participants indicate that satisfaction in the future for about 90% is based on having a degree, owning a large home, having a close relationship with God, and having a clear purpose for living. More than 80% but less than 90% of participants indicate that good physical health, a high paying job, a fulfilled sex life in marriage, and one marriage partner for life have a lot of importance. Female participants are more likely than male participants to indicate being active in church and having one marriage partner for life are important whereas male participants are more likely to think fame or public recognition are significant. Rural participants are more likely than their urban counterparts to value fame or public recognition, and older participants are more likely than younger participants to think it important to have children and influence in others' lives.

Participants indicate that they are influenced a lot by the following factors: Christianity (63%), the Bible (62%), and parents (48%). To a lesser degree about half of the participants indicate that the following have some or a lot of influence: music, movies, siblings, friends, teachers, textbooks, and television. Female participants are more likely than their male participants to be influenced by the Bible and Christianity whereas male participants are more likely to find internet information, national political leaders, and alternative religions influential. While urban participants are more likely to be influenced by Christianity, rural participants are more likely to cite their friends and siblings as influential in their lives. Younger participants are more likely than older participants to say that movies are influential.

Despite 89% indicating that they believe the Bible provides a clear description of moral truth and 86% indicating that Biblical truth applies to all people, 66% believe that no one can be sure they have or know the truth, 61% hold that people may define truth in contradictory ways and still be correct, 67% believe that lying is sometimes necessary, 65% believe that rule-bending is sometimes required to get by, 49% know something is morally or ethically right if it “works” in life, and 45% believe that law-breaking is permissible so long as no one is hurt.

When asked about their behavior over the previous 90 days: 61% have lied to their friends/peers, 54% have lied to an adult, 49% have cheated on an exam, and 34% have intentionally tried to hurt someone emotionally. Female participants are more likely than male participants to intentionally try to inflict emotional harm on someone, cheat on exams, lie to an adult, and have suicidal thoughts. Male participants, on the other hand, are much more likely to watch pornographic movies, gamble, read pornographic materials, and get drunk. Younger participants are more likely than older participants to gamble and lie to their peers.

By far, participants are most likely to find electronic media (mp3, cell phone, laptop computer) appealing with 87% who report weekly or daily use of such media. Female participants are more likely than male participants to read fashion magazines, while male participants are more likely to take time for Hip Hop and blogging. Urban participants are more likely to blog and read fashion magazines than rural participants, and younger participants are more likely than their older counterparts to like Hip Hop and fashion magazines.

In a normal week, participants are most likely to spend their free time sleeping and studying for school with slightly less time spent listening to music; 65% indicate that they watch MTV weekly with female and rural participants more likely than their male and urban counterparts to watch MTV. Statistically, participants are as likely to read a book or watch TV as to read the Bible although they spend less time with these leisure activities. Female participants are more likely than their male counterparts to listen to music, chat on the internet, and read the Bible in their free time. Rural participants are more likely than urban participants to spend time studying for school and reading books or the Bible while urban participants are more likely to spend time chatting on the internet, listening to music, watching television, or looking for information on the web. While younger participants are more likely to spend their free time watching television, older participants are more likely to study for school.

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

Participants indicate that their religion is important with 87% saying it is very important and 8% indicating that it is somewhat important to them. In this sample 82% of the participants indicate that they are Christian with 17% being Roman Catholic and 65% being Protestant. Female participants are slightly more likely than male participants to be Protestant. Rural participants are more likely to practice an indigenous religion than urban participants who are slightly more likely to practice a personal religion. Younger participants are slightly more likely to be Roman Catholic, whereas older participants are more likely to be Protestant.

Participants are most likely to have heard of the Bible or Jesus in Church. They are also quite likely to have heard from family or relatives, missionaries, and friends. Rural participants are more likely than urban to have learned about the Bible or Jesus from Western literature, while urban participants are more likely to have heard from textbooks and friends. Younger participants are more likely than older participants to have learned of the Bible or Jesus from textbooks while older participants are slightly more likely to have heard of them from friends.

Church membership is perceived by 87% of participants to be important, and 84% can recall a time when their religious beliefs affected their behavior. After graduating from high school or leaving their parents' home, 73% of participants indicate that they are very likely to attend church services on a regular basis with an additional 19% that are somewhat likely to do so. However at the present time, 42% attend religious services less frequently than once a week and their parents are less likely to attend than participants themselves. Female, rural, and younger participants are more likely than male, urban and older participants to attend religious services. Younger participants' sibling and fathers are more likely than those of older participants to attend religious services.

Of the religious practices, prayer is the most frequently reported activity, with 71% reporting daily or weekly prayer. Over three quarters believe the Bible is true and a necessary guide for life, however fewer than 40% read scriptures or attend a youth Bible study group at least weekly. Female participants are more likely than their male counterparts to pray, read Scriptures, and attend religious youth groups, and younger participants are more likely than older participants to attend a religious training class. Rural participants are more likely than urban participants to engage in all religious activities listed. For those attending a youth group, it is most likely that the group is under thirty youth. Rural participants are more likely to attend youth groups of 20-29 people than urban participants who are more likely to not attend youth groups at all.

While 90% of participants believe that God created the universe and define God as the omniscient, omnipotent creator and ruler of the world, only 79% are certain of God's existence, and only 70% believe that God is still involved in human lives. Existence of Heaven and Hell is accepted by 62%, and about 70% accept the possibility of the existence of ghosts and think that other religious practices are helpful.

When asked about life after death 51% accept the idea of reincarnation, and 66% believe that those who confess their sins and accept Jesus Christ as Savior will go to Heaven. Of the remaining participants 10% do not know what will happen after death, and 9% believe that people go to Heaven if they have followed their religious rites. Urban participants are more likely than rural participants to believe that confession of sins and acceptance of Christ gains people access to Heaven.

Approximately 90% of participants believe in the accuracy of the Bible, that prayer can change what happens in life, that there will be a final judgment before God, that Jesus Christ was virgin-born, that they have a responsibility to share their faith, and that forgiveness of sins comes only through Jesus Christ. More than 80% but less than 90% of participants believe that Jesus was a real person, that Christianity is relevant to their lives, that the miracles in the Bible actually took place, and that those who do not accept Christ as Savior will be condemned to Hell. Though there is high belief in Jesus Christ as a person, 42% do not believe that he physically returned to life after death. About 40% of participants believe that all religions essentially pray to the same God and believe that it matters not what religious faith one associates with as they all believe the same principles and truths.

Eighty-four percent of the total sample responded when asked whether they had made a personal commitment to Jesus Christ that is still important to them, of these 86% have made this commitment. Female and rural participants are more likely than their male and urban counterparts to indicate that this is true for them.

Of those 84% that responded to the question of the commitment, 53% made their commitment before the age of 12 years old, 25% made their commitment between 13-15 years of age, and 22% committed between 16-18 years of age. Rural participants are more likely than urban participants to make this decision before age 5 while urban participants are more likely to have made this commitment between the ages of 13-15 years old.



### Section IV: Haiti Secondary Data

## Secondary Research Profile Haiti



DEMOGRAPHICS & POPULATION	
Est. Population (2010)	8,824,553
Population (under 15 yrs)	42.6%
Life Expectancy	53 yrs
Birth Rate (per 1,000 people)	29.65
Infant Mortality	74.38
Estimated Urban / Rural Population	3,308,778 / 5,219,000
Largest City / Population	Port-au-Prince / 785,228
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	52.9%
Primary Enrollment	23%
Literacy Rate – Males	54.8%
Literacy Rate – Females	51.2%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$1,782.20
GDP (official exchange rate) 2010 est.	\$6.593 billion
Poverty Rate (% below poverty line)	80%

SOCIAL			
Human Development Index <sup>2</sup> (out of 177)	145	Prisoners (per capita)	53/100,000
Divorce Rate <i>as percent of Marriages</i>	Not Available	Adult prevalence rate 15-49 with HIV/AIDS	6.1
Unemployment Rate 2010 est.	40.6%	Estimated number of children (aged 0-14) living with HIV, 2009, (thousands)	12
Unemployment, youth total, % of total labor force ages 15-24	17.9%	Children Orphaned <i>due to all causes (0-17yrs) 2009, estimate (thousands)</i>	440
Rapes reported	Not Available	Teen Pregnancy (15-19 yrs)	Not Available
Thefts reported	Not Available	Child/Teen Soldiers	Not Available
ETHNIC GROUPS & RELIGIONS			
African descent	95%	Roman Catholic	80%
European and Mulatto	5%	Protestant Sects	16%
		Other	3%
		None	1%
LANGUAGES			
French (official), Creole			

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.

<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.