

Spiritual State of the World's Children

Kenya





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Kenya

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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 500 million children and young people with a special presentation of the life of Jesus. Committed to presenting God's Word in a format that is relevant and dynamic, research is a critical step in the development of country and age specific products and programs.



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Section I: Key Issues Analysis

Key Issues

- Family composition
 - 72% - two parent family
 - 13% - one parent has died
 - 8% - parents are divorced or separated
 - 5% - both of their parents have died
 - 5% - live with a grandparent
 - 1% - do not live with an adult

- Perception of family
 - Definition of family
 - 60% define family as those related by birth, adoption or marriage
 - 15% define family as any group of people who live together
 - 13% define family as any group of people who shares the same set of values and goals in the life
 - 12% define family as any person or group whom you love or care about deeply
 - Function of family
 - Place for children –
 - 59% consider an unmarried man and woman with children a family
 - 56% consider a single woman with children a family
 - Relationship –
 - 24% consider an unmarried man and woman a family
 - 21% consider cohabiting divorced women a family

- Relationship with parents
 - 40% spend less than 15 minutes a week talking with their father about things that really matter
 - 34% spend more than 60 minutes a week talking with their father about things that really matter
 - 22% spend less than 15 minutes a week talking with their mother about things that really matter
 - 51% spend more than 60 minutes a week talking with their mothers about things that really matter

- Safety and Security of home
 - 62% feel their home is a place where they feel safe and loved
 - 6% are uncomfortable and rather be elsewhere

- Marriage
 - 89% feel that they will be happy in their marriage
 - 85% believe God intended marriage to last a life time
 - 61% feel the traditional family does not play a significant role in the stability of society
 - 44% report there is too much pressure to get married, would rather live together
 - 26% admire single life
 - 46% approve of divorce even when children are involved
 - 16% indicate that anyone who gets married should anticipate divorce

- Sexuality
 - 21% have had sexual intercourse
 - Most likely to learn about sex from television/movies and sex-related magazines/books
 - They are least likely to learn about sex from parents and the internet

- Satisfaction with life
 - 29% of respondents indicate they are very satisfied and 24% somewhat satisfied with their lives
 - 47% are somewhat or very dissatisfied with their lives
 - Over the past three months –
 - 54% indicate they have lied to older people in their lives and 59% to their peers
 - Approximately 30% of students admit to reading a pornographic magazine, intentionally trying to emotionally hurt someone, watching a pornographic movie, and gambling
 - 16% have had suicidal thoughts and 10% attempted suicide

- Influences (cited as having *a lot* of influence over thoughts and actions)
 - 57% Bible
 - 55% Parents
 - 52% Christian Faith
 - 46% Teachers
 - 31% Friends

- Moral behavior
 - 63% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
 - 60% feel lying is sometimes a necessity
 - 60% feel bending the rules is okay
 - 33% feel that breaking the law is okay if it does not hurt anyone

- Factors providing future satisfaction
 - 88% relationship with God
 - 88% good physical health
 - 84% working at a high-paying job
 - 83% having a clear purpose for life
 - 80% living with a high degree of integrity

- Religious Practice
 - 94% religion is somewhat or very important to them
 - 71% report weekly or daily prayer
 - 43% report weekly or daily scripture reading, including the Bible or Koran
 - 59% participate in weekly or daily youth or scripture study group
 - 65% report in weekly or daily religious services

Recurrent and Key Themes

- Parents and Family
 - Parents have modeled a family structure that is more appealing for young men than young women
 - Male students tend to be favored by their parents
 - Mothers are more available to their children than fathers
 - Youth report that their parents are the least likely source of information about sex
 - Children are perceived to be the completing purpose of family
 - Youth are more likely to be sexually active if they believe their parents approve
- Youth Formation
 - Youth accept the value of religious instruction for moral standards; yet practice a relativistic, utilitarian approach to morals
 - There is a need for church leaders to become involved in curriculum standards and content through advocacy
 - Religious institutions should be more involved in supporting education: teacher training, curriculum and support of schools
- Religion
 - Youth feel that religion is important in their lives
 - 80% have made a personal commitment to Christian faith; less likely amongst rural youth
 - Urban families and youth are less likely to attend religious services
- Media Influence
 - Influential but more so for urban youth
 - A key source of information that should be better used to positively influence youth
- Population Density Differences
 - Urban youth are more liberal in their views; homosexuality, family definition
 - Urban youth are more likely to profess a monotheistic worldview and identify Christianity as an influence but less likely to attend church or be influenced by church
 - Urban youth are more likely to report parents shouting at them
 - Urban youth watch TV more than rural youth
 - Urban youth are more likely to report aggressive behaviour and to hold pragmatic views on morals and rule breaking
 - Rural youth are more likely to engage in sexual intercourse.
- General Concerns
 - Over 50% are not satisfied with life
 - Students seem preoccupied with their studies; they spend time reading, studying.
 - Males are more likely to engage in all sexual activity; particularly if they intend to marry

Strengths & Opportunities

- Youth surveyed are most likely to consider their home a secure place
- Media are key sources of information that should be used to exert positive influence
- Youth express the desire to access information through the media
- Youth spend their free time reading and studying; it is possible they do not have time for more holistic development
- Bible and parents are strong influencers of young people.
- Young people have a strong desire for good things in life.
- There is a high level of literacy and interest in reading; textbooks are influences in school and consideration should be given to their content and influence.

- Bible is valued and can be used to shape lives if the church begins early.

Weaknesses & Threats

- Limited family time; mothers are working but still have more time with children than fathers
- Urban children are more liberal
- Couples without children are less likely to be considered family
- Danger of STD/ AIDS due to high level of sexual activity.
- Evidence may point to the idea that sex is equated to marriage
- There is increasing exposure to negative messages/influences through mass media.
- Our politicians are poor role models.
- Youth disregard set moral codes; it is permissible to bend the rules and law-breaking is accepted as long as it doesn't harm anyone.
- Moral behavior is relative and may end up producing complacent citizens.
- Lying is a value for survival.
- Rural youth have access to pornographic materials.
- Attempted suicides and suicidal thoughts quite high.
- High level of dissatisfaction.
- Youth tend not to continue religious practice after school; we may be emphasizing a teenage faith.
- High attendance in youth groups does not mean commitment to Christ in rural schools.
- More urbanized youth have less involvement and commitment to religious activity

Further Questions

- What are the underlying causes for the perception of youth that parents have limited family time?
- What influences have resulted in urban children becoming more liberal?
- Why are families without children dismissed as less valid?
- What avenues does the Church have to speak into the current cultural situation and point youth in the right direction?
- Is it possible that the education system has or can develop the right curriculum to counter the wrong messages?
- Is the entire church population ready to be involved in taking initiative?
- What are the reasons underlying young people's thinking about suicide?
- Why is there low political influence of youth?
- How are rural youth able to easily access pornography?
- Why are urban youth more likely to steal?
- What factors contribute to about half of those surveyed being unsatisfied with life?
- Are Churches able to encourage parents to talk to their children more about sex?
- Is it possible for churches to encourage parents to prioritize family?
- Is our message right for the attitudes and need of youth in different urban/rural contexts? (Urban children hold hands. Rural children have sex.)
- When youth attend religious meetings: what is the content and purpose? Does it meet the needs and interests of youth?
- Can we help young people define fulfillment in marriage, how to make a difference in the world and have integrity?

Research Recommendations

- Do we need a forum for youth agencies to respond to the issues raised?
- Focus groups should be supported to do quantitative research in more balanced way?
- What does Book of Hope have in mind? What expectations?
- Need to train organizations' representatives to translate this information into action.
- Further research: roles of teachers, guardians and parents.
- Further research: what relationship exists between various populations
- Create opportunities for discussion.
- Need to be proactive in influencing curriculum, perhaps become involved in teacher training.
- Involvement in advocacy; take this as an opportunity to be proactive.

Section II: Project Description

Acknowledgments

This project was made possible in part by funding from the Maclellan Foundation and Global Ministries - Book of Hope International.

We acknowledge the cooperation of the Kenyan Ministry of Education, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the Book of Hope Kenya Staff.

The 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 Kenya:

- 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 Kenya. 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 English. 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 May 2008 through June 2008; this research project was delayed from earlier in the year due to post 2007 Election violence experienced in parts of Kenya. Similarly the psycho-social impact of this survey may have influenced students' responses to this survey questions particularly in the area of safety, satisfaction with life and family issues.

Caleb Ouma served as the local Research Coordinator for the Kenya 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 Survey and assessed by Rene Paulson, Ph.D. The final report employs Dr. Paulson's analysis of the data and is supplemented with secondary data when applicable and primary qualitative data.

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 Kenyan Ministry of Education 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 Book of Hope 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

Contact was made with the Heads of Schools, or their associates, prior to dates of interviews in order to prepare them to discuss the administration of survey instruments. Research Assistants then 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 coordinator in Kenya 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 Kenya.
- 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 Kenya.

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 assistants participated in data collection: Janet Lunayo, Betty Maina, Sammy Peru, Wycliffe Omondi, Willam Kamau, Kennedy Sifuna, Samwel Balongo, Winnie Nyamboki, Silvester Wanyonyi, Kevin Osiemo, Christine Owange

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: Colletta Bosibori, Sammy Peru, James Jumba and Musa Wanyonyi

Section III: Profile of Youth in Kenya

Data Qualifications

This survey under represents females and students under the age of 16 years old. There are too few respondents below the age of 16 to be balanced for age; however, there are sufficient surveys completed by this age group to be statistically significant. Due to the age distribution, younger populations will skew toward the attitudes represented by females.

Demographic Profile

Of those responding to this survey, 56% were male and 44% female. The age distribution was as follows: 47% are 16-17 years of age, 22% are 18 years of age, 17% are 15 years of age, and less than 7% are 14 years or younger. The majority (98%) of respondents report that they are in secondary school, with generally even distribution across Forms 1-4. Forty-three percent indicate that they are doing average in school, 39% that they are doing good, and 14% that they are doing excellent. Females are slightly more likely and older students significantly more likely to report their performance as average, while males are slightly more likely and younger students far more likely to report that they are doing good in school.

Approximately one-third of Kenyan youth report their fathers' profession as agricultural; rural students are significantly more likely to make selection (four times more likely than urban students). After agriculture, 20% of students indicate their father's profession as "other," which may be indicative of self or unemployment. Slightly higher percentages were noted for students' mothers' professions: 37% indicate that their mothers are employed in the agricultural sector, followed by 28% whose mothers are "other", which again may indicate self, unemployment, or stay at home mothers. Categories of agriculture and "other", for both fathers' and mothers' professions, are seen more often in older students and trend upwards in more densely populated areas.

The majority (72%) of students report that their parents are married, and the second most reported category is that one parent as died (13%). Fewer than 8% indicate that their parents are separated, remarried, or "other." Most students (68%) report that they live with their natural mother and father; 14% indicate that they live with either their natural mother/stepmother or their father/stepfather.

Family Relationships

Sixty percent of students define family as those that are related by birth, adoption, or marriage; the presence of children in the home seems to be a significant factor in the definition of family, only 24% consider unmarried couples without children to be a family, while 59% indicating that unmarried couples with children was a family and 56% that an unmarried woman and her children was a family. As population density increases, the definition of family is more liberal when children are involved but less so of unmarried couples without children. Less than a quarter of students recognized cohabiting divorced women living together as family or homosexual couples by less than 10%.

About 62% of respondents feel that their home is a place where they feel safe and loved and that their family experience has been positive, with males being more likely to select this response. Semi-urban students are most likely to state that their home is a safe and loving place. Of the 82% whose father is still alive, 68% indicate a close or fairly close relationship with their father, despite the fact that 40% of respondents spend less than 15 minutes a week in conversation with their fathers (only 10% spend more than four hours). Males are significantly more likely to report spending one-on-one time with their fathers, that their fathers show love for them, and that they show love for their father; they are also slightly more likely to report talking to their fathers about personal concerns, seeking advice, and feeling proud of their fathers than females. As students get older

and population density increases, youth report a decreasing amount of time spent with their fathers; students from semi-urban cities, however, are consistently more likely than their rural and urban peers to indicate a close paternal relationship.

Eighty-five percent of students report being fairly or very close with their mother. A very high level of maternal interaction is seen amongst youth; females are more likely to talk with their mothers about personal concerns, seek advice, and spend one-on-one time with their mothers than males. In a typical week, 21% spend four or more hours talking to their mothers, while 22% of youth spend less than fifteen minutes talking to their mothers. Females, younger, and semi-urban students are more likely to spend the most time with their mothers.

Overall, participants believe the adults in their homes set good examples for them, demonstrate love for each other, are interested in who they are, and spend time with them; however, students feel their parents expect more than what is fair, are too strict, and do not allow them to do what they want to do. Urban students are more likely to report that their parents shout at them; semi-urban students are more likely to respond that their parents are interested in them, spend time with them, admit when they are wrong, and demonstrate that they really love each other.

While 89% of those surveyed believe that they will be happy in their marriage, about 40% would prefer to live together unmarried and one-quarter admire single life. In general, divorce is frowned upon: 85% report that God intended marriage to last a life-time, 84% believe you should not expect to get divorced, and 54% do not believe that divorce should happen if children are involved. Overall, males expressed a more optimistic outlook on marriage than females.

Sixty-three percent of youth would like to be virgins at marriage, and if they could change the past, 78% would prefer to have waited for sex until marriage. Females are far more likely to want to be a virgin at marriage or regain their virginity if that were possible.

Relationships with People of the Opposite Sex

Overall, sexual activity decreases as it becomes more intense and intimate. While 80% report holding hands, 21% report having engaged in sexual intercourse. Males and older youth are significantly more likely to engage in all sexual activities. Urban students are more likely to hold hands, but are least likely to engage in sexual intercourse.

Approximately 10% of those surveyed feel that more intense sexual activities, fondling and intercourse, are always acceptable, though less than 20% felt these are sometimes acceptable. Males are more likely to find these activities always acceptable. The most likely reasons, in order of priority, to justify sexual intercourse are if there is parental consent, it is certain that pregnancy would not occur, the couple intends to marry, or they are in love. Males are more likely to engage in sexual intercourse if they are in love, have the intent to marry, knew their parents would not find out, or if they have their friends' encouragement.

Overall, youth are likely to learn about sex through TV and movies, followed by sex-related magazines and books. Parents are the least likely source of information about sex.

Beliefs and Perspectives on Daily Life

Approximately 53% of respondents indicate that they are very or somewhat satisfied with their lives; nearly half are either not too satisfied or not at all satisfied with their lives. Good physical health, having a close relationship with God, working in a high-paying job, having a clear purpose for life, and living with a high degree of integrity were listed as the students' strongest desires for the future; the least reported desire was influence in other people's lives. Youth in semi-urban and urban settings increase in the expressed desire for a fulfilling sexual relationship in marriage, living with integrity, and to make a difference in the world.

Most participants indicated reading and studying as the activities that consume the most free-time each week. Females and urban students are slightly more likely to spend time watching TV than their counterparts, while rural students are more likely to sleep when on break, study, or read a book or the Bible. The most significant new cultural products that students prefer were electronic devices such as MP3 players, cell phones, and laptop computers; as population density increases, so does the interest in Hip Hop and electronic media.

Students indicated that the Bible and their parents were most likely to influence their thoughts and actions, followed by teachers, the Christian faith, and friends. There is a low level of influence by political leaders (63% report little to no influence by this group). Religion seems to be influential in the same proportions as religious affiliation, although by percentage the least likely influences are Hinduism, indigenous faith, Islam, and Buddhism. Females are more likely to be influenced by the Bible and their parents than males. Urban students are most likely to cite television as a great source of information, but least likely to cite the Bible, all religions, internet information, and national political leaders as sources of influence.

As population density increases, youth are more likely to believe that the Bible/Koran provides practical standards for today's life and that God is still personally involved in people's lives. However, about 60% indicated several ways that moral behavior is relative and justified by whether or not it "works." Equal percentages report that lying and rule-bending are sometimes necessary; urban youth are most likely to condone rule bending, lying, and the idea that truth means different things to different people. Rural youth are most likely to believe that life satisfaction is not dependent on spiritual maturity and that law-breaking is permissible as long as it does no harm (a sentiment also shared by older students).

Over that past three months, the majority of youth admitted to lying; 59% indicate that they have lied to their peers and 54% that they have lied to an adult. About one-third of students admit to reading a pornographic magazine, intentionally trying to emotionally hurt someone, watching a pornographic movie, and gambling. Male respondents are far more likely to have read a pornographic magazine or watched a pornographic movie, and more likely to have used some type of illegal drug, gambled, or smoked than their female counterparts. Rural students are slightly more likely to read pornographic magazines, while urban students are more likely to steal, lie, and intentionally try to hurt someone emotionally. Sixteen percent have had suicidal thoughts and 10% attempted suicide.

Religious Background and Practice

With little difference by age or population density, 55% are Protestant, 27% Catholic, and 6% Islamic. The church was by far the entity from which most youth indicated learning about the Bible or Jesus; family or relatives, friends, and textbooks were also selected as sources of information. Youth in semi-urban and more so in urban contexts are more likely to be influenced by textbooks and less likely by missionaries, and urban youth are least likely to be influenced by Churches.

Regarding the nature of God, 94% of students believe that the universe was originally created by God, 93% His certainty, and 84% that He rules today. Youth in semi-urban and more so in urban contexts are likely to hold a monotheistic worldview. Urban populations are at least 6% more likely than rural to hold the beliefs that God exists, human souls do not die with the body, Heaven and Hell are real places, and the disagreement that ghosts influence life.

Ninety-one percent of respondents believe that the miracles in the Bible actually took place; an almost equal percentage (90%) believes in Jesus Christ's virgin birth. Eighty-nine percent of respondents believe that prayer can change what happens in life and that the Bible is totally accurate in all of its teachings. Closely following, 87% believe that forgiveness of sins is only possible through faith in Jesus Christ. Despite these expressions of Christian faith, 60% believe Muslims, Buddhists, Christians, Jews, and all other people pray to the same God, even though they use different names for their god; similarly, 51% affirm that it does not matter what religious

faith you associate with because they all believe the same principles and truths. About half of youth indicated that a belief that Christ as Savior would gain them access to Heaven, and almost one-fifth that religious rites of all faiths are valid entries to Heaven and a general uncertainty to life after death. Urban youth are significantly more likely to not know what happens after death; semi-urban students are the least likely to believe that confession of Christ is the only access to Heaven.

Youth in semi-urban and more so in urban contexts are increasingly likely to believe that the Christian faith is relevant to the way they live, and decreasingly likely to believe that good behavior will earn a place in Heaven, that what is done for others matters more than belief in Christ, and that while on earth Jesus committed sins like other people. Urban students are more likely to feel a responsibility to share their faith, to believe that all religions pray to the same God (but use different names), and that all people will be judged after death. Semi-urban respondents are more likely to find the idea of sin outdated.

Ninety-one percent of respondents indicate that their faith is very important to them, and 72% can recall a time when their faith actually changed their behavior. With little difference in each category, 94% of students indicate that their religious practice is very or somewhat important to them and only 2% that it is not at all important. With about 80% of all students taking the survey responding, 80% of these indicate that they have made a personal decision about Jesus Christ that is still important to them, that their Christian faith is relevant to their lives, and that they have a personal responsibility to share their faith with others; when made, a decision that is still important was made mostly between the ages of 13-15. Rural youth are the least likely group to have made such a decision.

Prayer is the most frequently practiced spiritual discipline, followed by reading of religious texts. Youth in semi-urban and more so in urban contexts are less likely to attend a religious youth group, study group, training class, or lead a discussion group.

Sixty-five percent of youth responding indicated that they attend weekly or daily religious services, and even more (72%) report that their mothers attend weekly or daily religious services. In semi-urban and more so in urban contexts youth and their siblings are less likely to attend religious services; semi-urban students are more likely to report their parents attending services than their urban and rural peers. Of those attending youth group meetings, they are equally likely (20%) to attend groups numbering between 1-9 and 20-29 participants; In semi-urban and more so in urban contexts youth are more likely to attend groups of 1-9 and less likely to attend larger groups of 20-29 people. With little difference by gender, age, or population density, 69% indicate that they are very or somewhat likely to attend regular religious services and 21% somewhat likely to attend after they graduate from high school.

Section IV: Kenya Secondary Data

Secondary Research Profile KENYA



DEMOGRAPHICS & POPULATION	
Population	35,062,192
Population (under 15 yrs)	43%
Life Expectancy	44 yrs
Birth Rate (per 1,000 people)	39.22 per 1,000 people
Infant Mortality (per 1,000 live births)	57.44
Estimated Urban / Rural Population	13,677,000 / 19,172,000,
Largest City / Population	Nairobi – 2,000,000
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	85%
Primary Enrollment	74%
Literacy Rate – Males	80%
Literacy Rate – Females	91%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$1,700.00
GDP (official exchange rate) (per capita)	\$29.3
Poverty Rate (% below poverty line)	52%

SOCIAL			
Human Development Index ² (out of 177)	154	Prisoners (per capita)	111/100,000
Divorce Rate <i>as percent of Marriages</i>	Not Available	Adult prevalence rate 15-49 with HIV/AIDS	37 per 1,000 people
Unemployment Rate	40%	All registered NGOs	72
Murder (per capita) 1,000 people	6 per 100,000 people	Population below Poverty Line	Not available
Rapes reported (2008)	2 per 100,000 people	Teen Pregnancy (15-19 yrs)	78
Thefts reported (2008)	84 per 100,000 people	Child Prostitution	Not Available
Estimated number of children (ages 0-14) living with HIV, 2007 (thousands)	Not available	Orphans, Children (aged 0–17) orphaned due to all causes, 2007, estimate (thousands)	Not available

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.

ETHNIC GROUPS & RELIGIONS			
Kikuyu	20%	Protestant	38%
Other	20%	Roman Catholic	28%
Luhya	14%	Indigenous beliefs	26%
Luo	13%	Muslim	7%
Kamba	11%	Other	1%
Kalenjin	10%		
Kisii	6%		
Meru	5%		
Asian, European, and Arab	1%		
European	1%		
LANGUAGES			
English (official), English, Swahili, Numerous indigenous languages			