

Spiritual State of the World's Children

Lesotho





OneHope

Spiritual State of the World's Children EXECUTIVE SUMMARY FOR MINISTRY

Lesotho

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ONEHOPE

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



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

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Section I: Key Issues Analysis

Key Issues

- Family composition
 - 53% - two parent family (including 7% who live with two parents, one being a step parent)
 - 27% - one parent has died
 - 16% - live with a grandparent
 - 13% - both of their parents have died
 - 7% - parents are divorced or separated
 - 3% - do not live with an adult

- Perception of Family
 - Definition of family
 - 44% define family as those related by birth, adoption or marriage
 - 22% define family as any group of people who live together
 - 18% 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
 - Function of family
 - Place for children –
 - 47% consider a single woman with children a family
 - 43% consider an unmarried man and woman with children a family
 - Relationship –
 - 20% consider an unmarried man and woman a family
 - 19% consider homosexual men a family
 - 18% consider homosexual women a family
 - 16% consider cohabiting divorced women a family

- Relationship with parents
 - 48% spend less than 15 minutes a week talking with their father about things that really matter
 - 15% 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
 - 30% spend more than 60 minutes a week talking with their mothers about things that really matter

- Safety and Security of home
 - 59% feel their home is a place where they feel safe and loved
 - 8% are uncomfortable and rather be elsewhere

- Marriage
 - 83% feel that they will be happy in their marriage
 - 78% believe God intended marriage to last a life time
 - 50% approve of divorce even when children are involved
 - 50% indicate that anyone who gets married should anticipate divorce
 - 47% feel the traditional family does not play a significant role in the stability of society
 - 45% admire single life
 - 40% report there is too much pressure to get married, would rather live together

- Sexuality
 - 33% have had sexual intercourse and engaged in sexual fondling
 - Most likely to learn about sex from sex-related magazines/books, television/movies, and textbooks
 - They are least likely to learn about sex from their parents

- Satisfaction with life
 - 51% of respondents indicate they are very satisfied and 17% somewhat satisfied with their lives
 - 32% are somewhat or very dissatisfied with their lives
 - Over the past three months –
 - 65% report watching MTV
 - 63% admit having lied to their peers and 57% indicate they have lied to an adult
 - 43 % admit to reading a pornographic magazine
 - 22% have had suicidal thoughts and 16% attempted suicide

- Influences (cited as having *a lot* of influence over thoughts and actions)
 - 76% Bible
 - 73% Parents
 - 71% Teachers
 - 66% Music

- Moral behavior
 - 66% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
 - 64% feel lying is sometimes a necessity
 - 58% feel bending the rules is okay
 - 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)
 - 74% relationship with God
 - 70% good physical health
 - 65% having a degree
 - 65% owning a large house
 - 65% making a difference in the world
 - 64% working at a high paying job
 - 63% having a comfortable lifestyle
 - 62% being active in a church

- Religious Practice
 - 87% religion is somewhat or very important to them
 - 63% report weekly or daily prayer
 - 38% attend weekly or daily religious training classes
 - 37% report weekly or daily scripture reading, including the Bible or Koran
 - 34% participate in weekly or daily youth group

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 Kingdom of Lesotho Ministry of Education and Training, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers, and the OneHope South Africa 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.

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

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 SSWC survey is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Lesotho. 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 the area's 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 October 2008 through January 2009. Carol Jacobs served as the local Research Coordinator for the Lesotho research project. Oversight was provided by Kimberly Morrison and Dr. Allen Reesor of Pompano Beach, Florida. The research followed project design instructions (see below under Logistics).

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

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

Logistics

Review

National leaders reviewed the survey and recommended minor edits.

Randomization

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

The Kingdom of Lesotho Ministry of Education and Training provided a list of schools urban schools in Lesotho.

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

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

Verifying Access

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

Survey Printing

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

Quality Control

Hard copies of the survey response form were randomly assessed to evaluate survey validity. Hard copy survey response forms will be retained by the local OneHope office in South Africa 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, an OneHope representative will oversee the destruction of all hard copy surveys.

Implementation & Survey Administration

Data Collection

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

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

Students were asked to voluntarily participate; however, due to exams in the randomly selected schools some forms were unable to participate. Participants were administered the survey in groups that could be accommodated in a classroom. Eight schools were completed for this study and 65-200 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.

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 collection: The Nomad South Africa Team, Mindy Chandler, and Carol Jacobs. The following assisted with data entry: Carol Jacobs and the Nomad South Africa Team.

Section III: Profile of Youth in Lesotho

Data Qualifications

Due to the distribution of this sample: general attitudes will skew female, rural attitudes will skew female, and younger attitudes will skew female.

Demographic Profile

This survey includes 1,626 responses from secondary school students, of which 56% were female and 44% were male. The urban population includes 53% female and 47% male subjects and the rural population, 53% female and 43% male subjects. Sixty-six percent of younger students were female, while 51% of older students were female. Due to the distribution of this sample: general analysis that of population density will skew toward female responses since they are over represented.

By age, 12% of the subjects are 13-14 years old, 36% 15-16 years old, 35% 17- 18 years old, and 14% older than 18. For subjects over 18 years of age, these are 11% more likely to be male and 8% rural subjects. Fifty-nine percent of subjects report they are in Form One or Two and 30% that they are in Form Three or Four (9% report that they are in Form nine). Rural subjects are 13% more likely to report being in Form One, whereas urban subjects are 21% more likely to report being in Form Three and 7% more likely to be in Form Two.

Seventy-nine percent of subjects feel that their school performance is good (43%) or excellent (36%); 17% report feeling they are doing average in school. Rural subjects are 19% more likely to report excellent school performance, and urban subjects are 12% more likely to report good and 9% more likely to report average performance.

The majority (67%) of subjects report their fathers' profession and 65% their mothers' profession as the 'other' category, which may indicate the status of stay at home parent, self-employment, or unemployment. The employment in agriculture is 16% for fathers and 10% for mothers. Rural subjects are 11% for fathers and 10% for mothers more likely to report agricultural employment. Urban subjects report fathers are 7% more likely to be employed in the public sector and mothers as 6% more likely to be employed in service industry than rural subjects.

Forty-six percent of subjects live with their natural parents, 15% with their mother/stepmother, and 12% with their grandmother. Urban subjects are 6% more likely to report living with their mother/stepmother only. Forty-three percent report that their parents are married, 27% that one has died, and 13% that both have died.

Family Relationships

Although 78% believe that God intended marriage to last a lifetime, 71% think it is hard to have a successful marriage these days and 42% that marriage problems are not exaggerated. Fifty-seven percent report their family experience as having been positive and 56% desire a marriage like their parents'. Females are more likely to disapprove of divorce, but are less certain than male subjects that marriage will work out well. Male subjects on the other hand, are more likely to desire a marriage like their parents' and feel their family experience has been positive than female subjects. Rural subjects more likely to believe the traditional family necessary for a stable society and desire a marriage like their parents but are more doubtful that marriage will be successful than urban subjects. Urban subjects are more positive; they are more likely to believe in lifelong marriage, reject divorce, report positive family experience, and believe they will be happy in their own marriages than rural counterparts. Older subjects rate their family experience as more positive than younger subjects.

Forty-four percent hold the traditional definition of family: "those related by birth, adoption, or marriage." Twenty-two percent would define family as "any group of people who live together," while 18% would define it

as “any person/group that you love or care about deeply.” Rural subjects are 12% more likely to uphold a more traditional view of family, whereas urban subjects are 13% more likely to identify love/deep care as the core factor of family. Younger subjects are 8% more likely to maintain a traditional outlook of family, while older subjects are 9% more likely to define those living together as family.

For unmarried partners, the presence of children seems to be an important factor in defining family: only 20% consider unmarried couples without children to be family, while 43% accept cohabiting heterosexual couples with children as family and accept 47% consider an unmarried woman and her children as a family. Male gay partners are accepted by 19% and lesbian couples by 18% as family. Males are 7% more likely to consider an unmarried woman with her children as family and 5% more likely to accept heterosexual cohabiting couples with children as family than their female counterparts. Rural subjects are 5% more likely to accept cohabiting homosexual men as a family than urban subjects; on the other hand, urban subjects are 20% more likely to accept an unmarried woman and her children and 12% heterosexual cohabiting couples as family. Older subjects are more likely than younger subjects to accept almost all definitions of family.

Fifty-nine percent of subjects find their homes to be places where they feel safe and loved, 19% where they sometimes feel loved, and 9% feel unsafe and would rather be somewhere else. Females are 6% more likely to feel safe and loved in their homes, and males are 7% more likely to feel comfortable but not close to their families. Urban subjects are 10% more likely to feel sometimes loved or unloved in their homes. Younger subjects are 10% more likely to feel safe and loved in their homes, whereas older youth are 6% more likely to only feel sometimes loved in their homes.

Subjects report that the adults in their families demonstrate love for each other (87%), set good examples for them (86%), are interested in who they are (80%), yet expect more than what is fair (79%). Females are more likely than males to report the adults in their families shout at them and set good examples; urban subjects are more likely to report the adults shout at them and are too strict. Older subjects are more likely to feel their adults in their families are too strict.

In describing relationships with their parents, 46% the relationship with their fathers and 69% with their mothers as very or fairly close. One-third of subjects (33%) report that their father and 18% their mother is not living. Younger subjects are more likely to state a very close relationship than older subjects.

Subjects are about 75% positive about their father’s and 85% about their mother’s love and have about the same pride in their parents. However, 62% question whether or not their fathers love them and are generally more likely to interact with mothers. Overall, stronger maternal relationships are reported; however, male, younger, and rural subjects are more to have positive relationships with fathers than female, older, and urban subjects.

In a typical week, 48% spend less than 15 minutes a week in meaningful conversation with their fathers and 22% with mothers. Generally 30% report more than 4 hours of meaningful conversation with mothers and only 15% spend with their fathers. Females are less likely to talk with fathers and more likely to talk to mothers and the converse for male subjects. Generally, rural subjects are more likely to spend time talking to their fathers and urban subjects with their mothers.

Twenty-two percent report spending less than 15 minutes a week in meaningful conversation with their mothers, while 30% report spending more than 4 hours. Females are 6% and rural subjects 7% more likely to spend more than 4 hours talking to their mothers; urban subjects are 5% more likely to spend 31-60 minutes a week in meaningful dialogue with their mothers.

Relationships with People of the Opposite Sex

Learning about sex is most likely to be from sex-related magazines and books at 64%, followed by 61% from TV or movies and 51% from textbooks; the least likely source of information are parents, with only 14% learning some or a lot from them. Females are more likely to learn about sex from textbooks and sex-related magazines and books, while males are more likely to learn about it from the internet. Rural subjects are more likely to learn from their parents about sex than urban subjects, but they are far more likely to learn about it from textbooks, friends, and sex-related magazines or books than parents. Older subjects are more likely to learn from the TV and movies and classmates.

When asked how they would respond to an opportunity for sexual intercourse, 47% thought it was okay if they intended to marry or 37% if they were in love with the other person. The least likely reason to engage in sex was due to the encouragement of friends (24%). Male and older subjects are far more likely for listed reasons. Rural youth are more likely than urban subjects to have sex if encouraged by friends, if they are in love, or if they felt their parents would not mind.

One-third of subjects (33%) report having had sexual intercourse; similar percentages indicate having engaged in more intense sexual activities (such as fondling genitals). Although rural subjects are more likely to report that they value remaining a virgin until marriage, they have engaged in the more intense sexual activities, including intercourse 35%, at a higher rate than their urban counterparts. Males at 53% and older students at 36% are far more likely to report sexual intercourse listed than their female and younger counterparts. Female subjects are far more likely than males to wish they could regain their virginity. Younger subjects are more likely to value virginity at marriage or wish to regain their virginity if it were possible than older subjects.

Approval of sexual activity between two people who are in love and with coercion decreases as the intensity of activity increases; approximately 16% of subjects indicate that fondling and intercourse are always acceptable, whereas 41% find hand-holding and 31% embracing/kissing as always acceptable. Females are 5% more likely to always accept hand-holding, while males are far more likely to accept more intense activities. Rural subjects are more likely (by 5%) to find sexual intercourse always acceptable, and their urban counterparts are far more likely to always accept hand-holding (by 21%) and embracing with kissing (by 10%).

Beliefs and Perspectives on Daily Life

When asked if they were satisfied with life, 51% are very and 17% somewhat satisfied with their lives these days; 17% indicate not being at all satisfied. Twenty-two percent of subjects have had suicidal thoughts, and 16% have attempted to take their life in the three months preceding the survey.

Subjects spend most of their free time listening to music, studying for school, and watching television: 48% report listening to music, 44% studying, 36% watching TV more than four hours a week, and 65% report having watched MTV at least once a week over the last three months. Least likely activities that take less than one hour a week of free time are 52% using time to SMS or electronic chat, 44% reading the Bible, and 38% on the internet. Females are more likely than males to report watching TV or internet chat/SMS. Rural subjects are more likely than urban subjects to listen to music, read a book, study for school, sleep, and internet chat/SMS; they are also far more likely to cite reading the Bible and web-surfing. Younger subjects are more likely to watch TV and older subjects read a book.

By far, the most influential media of youth culture are electronic-media related (MP3, cell phone, laptop computers), followed by fashion magazines and Hip Hop. Females are more likely to enjoy Hip Hop and electronic media, but far more likely to engage in fashion magazines; males, are more likely to report blogging. Rural subjects are more likely to blog and enjoy Hip Hop (as are younger subjects), and urban subjects electronic media.

When asked what influences their thoughts and actions, the Bible is cited as the most influential (76%), followed by parents (73%), teachers (71%), and music (66%). Other than foreign religions, religious leaders and political leaders are least influential. Females are more likely than males to report television and parents as influential; males are more likely to indicate that indigenous faith and Hinduism are influential. Rural subjects are more likely than urban subjects to report siblings, national political leaders, friends, and parents as sources of influence in their lives.

Of the factors contributing to a positive future, having a close relationship with God is the most important (82%), followed by good physical health (79%), being active in a church (78%), having a comfortable lifestyle (78%), making a difference in the world (77%), working in a high-paying job (76%), owning a large house (76%), and having a degree (76%). Females are more likely to cite a church engagement, high paying job, living close to relatives/family, having a comfortable lifestyle, making a difference in the world, having a degree, good health, and owning a large house as important for the future; males and older subjects, on the other hand, are more likely to cite a fulfilling sex-life within marriage and having children. Rural subjects are more likely to desire church engagement and living with integrity as important for the future, whereas urban subjects are more likely to want a close relationship with God, to make a difference in the world, and to have good physical health.

Eighty-four percent of subjects believe their faith is important to them and 82% that church membership is important. Seventy-seven percent can recall a time when their beliefs changed their behavior and 76% believe the Bible provides a clear description of moral truth (truths that are the same for all people 72%). Yet, 66% are morally pragmatic, believing that something is ethical if it works in your life and 64% think truth can mean different things to different people (similarly 56% that all religions teach equally valid truths). Thirty-eight percent feel that God is no longer personally involved in people's lives. These factors are evident in their behaviors.

Over the three months prior to doing the survey, 63% report lying to a friend or peer, 57% admit lying to an adult, and 43% have read or watched pornography. They report violent behavior and have tried to hurt another person with physical violence (42%) or psychologically (39%). They have abused substances: 26% used illegal drugs, 22% tobacco, and 21% report alcohol use to the point of intoxication. This has resulted in 22% with suicidal thoughts and 16% who attempted to take their own life in the 90 days preceding the survey.

Females are more likely to report lying, but males are more likely to report tobacco use, theft, gambling or betting, use of pornography, illegal drugs, intentionally try to hurt someone physically, or becoming intoxicated. Rural subjects are more likely to gamble, watch pornography, use drugs, attempt violence, have suicidal thoughts, or attempt suicide than urban subjects who are more likely to lie to their peers, steal, and watch MTV than rural subjects. Older subjects are more likely than their younger counterparts to watch pornography and get drunk.

Religious Background

With nearly all subjects responding, 77% indicate that religion is very important and 10% somewhat important to them today. Statistically, females are more likely than males to respond positively to this question. Almost half (48%) of subjects report that they are Roman Catholic, followed by 15% Protestant, and 11% that have no religious faith. Females are 8% more likely than males and urban subjects are 10% more likely than rural subjects to be Protestant. More than 80% have learned about the Bible or Jesus from the Church or family. They are likely to have heard from missionaries (70%), friends (65%), and 65% from "other" (perhaps radio, TV or other media). They are least likely to receive information from literature or school studies.

Seventy-three percent of subjects are certain of God's existence (an additional 18% are uncertain), 73% that the universe was originally created by God, while at the same time, over half (51%) believe other religious practices are helpful. They generally (76%) define God as the all-powerful, all-knowing, perfect Creator of the universe, with others spread across a variety of other alternate definitions without consensus. Regarding what happens

after death, 30% of subjects report not knowing what will happen to them, 25% that they will go to Heaven because they have confessed Jesus Christ as Savior, and 21% that they will go to Heaven because they have followed certain religious rites.

Between 82% and 76% agree that the Biblical miracles happened, prayer can change life, God will judge all people, a person is responsible to share their faith, the Bible is totally accurate, Jesus was a real person, the Holy Spirit is a symbol of God's power not a living entity, and that Jesus was virgin born. Fewer, although more than two thirds, agree that all religions pray to the same God using different names, people who are generally good will earn a place in Heaven, people who do not accept Christ are condemned to Hell, Satan is a symbol of evil, Christian faith is relevant to their life, and angels exist. However, 57% believe that it does not matter what religion you associate with as all each the same truths, 49% disagree that Jesus returned to life physically, 47% that people are reincarnated, and 47% think the whole idea of sin is outdated.

Female subjects are far more likely to feel they have a responsibility to tell others about their faith. They are also more likely than males to feel their faith is relevant to life, Jesus was a real person and virgin born, that Biblical miracles occurred, but that all religions pray to the same God.

Urban students tend to be more theologically grounded than rural students. Urban subjects are significantly more certain that faith is relevant to their life, Jesus is the only way to salvation and those who do not accept him will be condemned to Hell, Jesus was a real person, prayer changes life, angels exist, and that the devil is a symbol of evil rather than a being. They are also somewhat more likely to agree that all people will be judged by God and that Biblical miracles took place than rural subjects. Rural subjects are more likely to feel that some sins or crimes cannot be forgiven and that good behavior will give a place in Heaven, and somewhat more likely to believe in reincarnation than urban subjects.

By age, younger subjects are more likely to believe some sins or crimes cannot be forgiven, while older subjects are more likely to think faith is relevant and sins can only be forgiven by faith in Jesus Christ than younger subjects.

Religious Practice

Forty-four percent of subjects report that they attend weekly or daily religious services; 50% of respondents report their mothers attending daily or weekly services, followed by siblings (43%). Females are more likely than males to self-report attendance; rural subjects are more likely than urban subjects to report them and their fathers' attendance. Younger subjects are more likely to report their fathers' and siblings' frequent attendance of religious services.

When asked how likely they were to attend religious services after leaving home, 68% indicate that they are very likely and 17% somewhat likely to do so. Statistically, females are much more likely than males to respond positively and rural subjects are somewhat more likely than urban to be positive.

Sixty-three percent report daily or weekly prayer, followed by 37% who report daily or weekly scripture reading. All other activities of attending religious study groups are relatively equally weighted. Female subjects are significantly more likely to participate in all activities than male subjects – this is particularly true of scripture reading and attendance at scripture study groups. Similarly, rural subjects are more likely to participate in all areas except prayer, than urban counterparts. Younger participants in the study show significantly higher participation in attendance at a religious youth group and training class than the 16 and older group.

When they attend religious activities with other youth, the group size is usually one of less than 10 participants. Another 27% attend group of between 10 and 29 participants. Fifteen percent indicate that they attend groups larger than 50 participants and 18% did not respond or do not attend a youth group.

With more than 10% not responding to the of making a commitment to Christ and 18% indicating they have not made a personal commitment to Christ, 81% of those responding have made such a decision and it is still important to them and 60% indicate this commitment was made after the age of 13 years. Between 9-12 years 24 % made such a commitment and 11% below the age of 5 years. Female subjects (85%) are 8% more likely than males to have made a commitment to Christ and are significantly more likely to indicate this commitment took place between 13-15 years of age, while male subjects are somewhat more likely to do so later. Urban subjects (24%) are 9% more likely to make such a commitment between 9-12 years, while rural subjects (32%) are 10% more likely between 16-18 years of age. As might be expected, younger students are more likely to have made a commitment below the age of 16 than older subjects, of whom 39% indicate it was made after they were 16 years.

Section IV: Lesotho Secondary Data**Secondary Research Profile
LESOTHO**

| DEMOGRAPHICS & POPULATION | |
|--|---------------------------|
| Population | 1,884,897 |
| Population (under 15 yrs) | 36.8% |
| Life Expectancy | 42 yrs |
| Birth Rate (per 1,000 people) | 39.9 |
| Infant Mortality (per 1,000 live births) | 88.75 |
| Estimated Urban / Rural Population | 327,000.00 / 1,470,000.00 |
| Largest City / Population | Maseru / 240,663 |
| EDUCATION & LITERACY | |
| Literacy Rate (over 15 yrs) | 84.8% |
| Primary Enrollment (2006) | 87% |
| Literacy Rate – Males | 74.5% |
| Literacy Rate – Females | 94.5% |
| ECONOMICS | |
| GDP (PPP) Per Capita (2008) | \$1,600 |
| GDP (official exchange rate) 2008 | \$1,652 billion |
| Poverty Rate (% below poverty line) | 19% |

| SOCIAL | | | |
|--|---------------|--|---------------|
| Human Development Index ² (out of 177) | 155 | Prisoners (per capita) | 143/100,000 |
| Divorce Rate <i>as percent of Marriages</i> | Not Available | Estimated adult HIV prevalence rate (aged 15-49) | 23.2 |
| Unemployment Rate | 45% | All registered NGOs | Not Available |
| Homicides (per capita) est. 2004 | 7.4 / 100,000 | Homelessness | Not Available |
| Rape Rate (per capita) | Not Available | Teen Pregnancy (15-19 yrs) | 52.1% |
| Theft Rate (per capita) | Not Available | Child Prostitution | Not Available |
| Orphans Children (aged 0-17), orphaned due to all causes, 2005, estimate (thousands) | 150 | Child labor (5-14 years) 1999-2006, total | 23 |
| ETHNIC GROUPS & RELIGIONS | | | |
| African Sothos | 100% | Christian | 80% |
| Europeans | % | Indigenous Beliefs | 20% |
| Asians | % | | |
| LANGUAGES | | | |
| Sesotho (southern Sotho), English (official), Zulu, Xhosa | | | |

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