

Spiritual State of the World's Children

Mexico





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Mexico

August 2009

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

When citing this report, please use the following reference:

OneHope, Inc. (2009). *Spiritual state of the world's children: a quantitative study. Executive summary for ministry. Mexico.* Retrieved from: <http://onehope.net/sswc/country-research/>

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Section I: Key Issues Analysis

Key Issues

- Family relationship profile
 - 74% live with both their natural parents
 - 68% perceive family as any person or group whom they love or care about deeply; and 20% feels that a family is all the people related to you by birth, adoption or marriage
 - 76% consider as family as a couple (man and woman) not married but living together and has children together
 - 45% expressed they are very close to the father, 62% with the mother
 - 48% spend less than 15 minutes talking to their fathers about things that interest them, 30% between 16 and 60 minutes a week
 - 31% spend less than 15 minutes talking to their mothers about things that interest them, 34% between 16 and 60 minutes a week
 - 60% feel frequently proud of their fathers and 77% about their mothers
 - 15% frequently talks with their fathers about personal concerns, 37% with their mothers
 - 66% indicate that the adults in their families frequently provide a good example to them
 - 54% indicate that the adults in their families frequently are very interested in who they are
 - 51% report that adults frequently spend time with them

- Attitudes toward marriage and relationships with the opposite sex profile
 - 76% feel that their family experience has been positive, but 50% would like to have a marriage like their parents
 - 84% agree that God's purpose is for marriage to last a lifetime; 79% do not think that people should expect marriage to end in divorce and 76% had a positive family experience, yet 74% do not think that the traditional family is essential to social stability
 - 11% of youth younger than 16 and 33% older than 16 report having had sexual intercourse
 - 46% indicate that they would be somewhat or very likely to have sexual intercourse if they were in love, and 43% believes that two persons who are in love, yet unmarried, would be somewhat or very likely to have sexual intercourse
 - 68% report that they have learned some or a lot about sexuality from textbooks, and 42% from their parents

- Beliefs and perspective on daily life profile
 - 63% indicate having lied to one or both parents, teachers or other adults and 62% to their friends or peers in the past 3 months
 - 42% cheated on an exam and 34% gambled or bet their money on something
 - 21% have watched or read pornography, 20% have been drunk and 9.1% used illegal drugs
 - 18% have had suicidal thoughts, and 10% have attempted to commit suicide in the past 3 months
 - 81% watched MTV at least once a week
 - 18% tried to physically hurt someone and 21% tried to emotionally hurt someone
 - 15% spend more than 8 hours a week watching TV, 23% spend more than 8 hours listening to music
 - 33% spend more than 8 hours sleeping while on break % and 18% are chatting on the internet
 - 71% are some or a lot influenced by their parents, 66% by their friends and 56% by the music they listen to and 57% by their brothers and sisters

- Having a degree (93%), a clear purpose for living (92%) and close and personal relationships (92%) are some and a lot conditions desired for their future
- 49% use MP3's, cell phones and laptop daily (blogging has 31% daily usage rate)
- Religious background and practice profile
 - 75% believe their faith is very important in their lives
 - 67% believe that God created the universe
 - 76% agree that is ok to bend the rules for your own benefit
 - 70% believe that lying is sometimes necessary at times, that truth means different things to different people
 - 71% agree that the bible does not provide moral standards for their behavior
 - 61% agree that the Bible provides a clear and indisputable description of moral truth
 - 68% agree that God exists
 - 55% report that God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today
 - 48% believe that heaven and hell are real places
 - 81% believe that Jesus was a real person
 - 73% report that the forgiveness of sins is only possible through Jesus Christ
 - 66% think that it is very important to have a close relationship with God
 - 58% believe that their faith is relevant to their lives
 - Less than 20% attends youth groups or reads the Scriptures monthly, weekly or daily

STRENGTHS & OPPORTUNITIES

- Concept of family is highly valued
- Parents have influence in the lives of their children, they set good examples for them
- Aspirations and optimism about their future
- Young people are willing to accept adults in the family as role models
- Spirituality is important, as are respect and acknowledgement of biblical principles of truth.
- Media, technology and internet usage can be used as tools
- Textbooks and parents influence on knowledge about sexuality

WEAKNESSES & THREATS

- Family structure concept
- Relationships with the opposite sex are defined by early sexual activity and their concept of affection
- Use of free time is not edifying
- Media content can be harmful for youths' moral formation
- Their moral criteria are circumstantial, and defined according to their personal benefit; their beliefs and their moral behaviors do not match
- Lack of attendance to church activities

RECOMMENDATIONS

- Develop servant-leadership style among youth
- Encourage churches to exercise leadership oriented opportunities
- Encourage and develop media-ministry for youth
- Reinforce the family structure concept and roles to promote healthy families
- Reinforce moral development and formation of values in decision-making
- Integrate education with moral values and behavior
- Develop clear biblical values definitions as well as a biblical worldview, integrate them into church programs.
- Reinforce the view of the Great Commission, and integrate it to all spheres of society.

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 Secretary of Public Education, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope Mexico 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 Mexico:

- 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 Spiritual State of the World's Children project utilizes the ABY survey, which is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Mexico. 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 Spanish. 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 October 2008 through July 2009. Franz Lehmann Buesch and Maribel Ruiz served as the local Research Coordinators for the Mexico research project. Oversight was provided by Kimberly Morrison, Andrea Barquero 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 Secretary of Public Education provided a list of schools segregated by population density. The Department of Education of Culiacan also provided an additional list of schools for the southern west coast of Mexico.

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. These lists were used to select randomly identified schools at Metadigm Group Headquarters. The list of randomized schools was returned to the local Research Coordinators 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 6,000 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 Mexico 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 data collection was divided into three regions of Mexico – In the **North** the survey was administered in six schools, in the **South** the survey was administered in fourteen schools, and in the **Central** the survey was administered in eight schools; for a total of 28 schools in this study. The schools were 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, when available, from each class were randomly selected proportional to the male/female ratio for Mexico.
- If the average class size at a school was than 30 students, 10 classes were randomly selected for inclusion in the study. 22 students, when available, from each class were randomly selected proportional to the male/female ratio for Mexico.

Students were asked to voluntarily participate. Participants were administered the survey in groups that could be accommodated in a classroom. Approximately 100 -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. In most cases administrators took turns reading each question aloud to students.

The following assisted with data collection: North Region - Noé Isaac Iglesias and Marina Salas Cantú; South Region - Julio Isaac Estrada Becerra, Saulo Mandujano Román, Mariela Chacón Castellanos; Central Region - Betsaida Fajardo Cecua, Mónica Ramírez Silvestre, Belén Ramírez Silvestre, Azael Fajardo Cecua, Gerardo Jimenez, Silvia Limón Meneses, Eder Sotelo, Lucero Machado Torres, and Eneyda Ruiz Chavez.

Data Entry

The local Research Coordinators were responsible for accurate input of the data into the web-based survey database. The following assisted with data entry: María Guadalupe Niño Serrato, Eliana Madai Espino Cruz, Esmeralda Mariscal Tovar, Raymundo Salas Quiroz, Eder Sotelo, Lucero Machado Torres, and Eneyda Ruiz Chavez.

Section III: Profile of Youth in Mexico

Data Qualifications

In this sample of 4,359 subjects surveyed, 45% were male and 55% were female. Results will skew slightly toward female attitudes. Female subjects are more likely than male subjects to come from urban areas than rural. Fifty-eight percent of urban subjects were female and 42% were male.

Seventy-five percent of subjects are in the age range of 14-17 years. Twenty percent of subjects are 15 years of age, 17% are 16 years of age, and 16% are 17 years of age. Urban subjects are more likely to be older than 16 years of age and rural are evenly split between younger and older groups

Demographic Profile

Statistically, subjects are evenly distributed across 7th to 12th grade levels. Eighty-eight percent of subjects report average or good performance in school, male subjects being more likely than female subjects to report average performance and female subjects being more likely than male subjects to report good performance. Just less than 8% report excellent school performance in all categories.

Overall, 29% of subjects indicate that their father and 62% their mother are employed in “other” work which may indicate self-employed, working at home or unemployed status. Twenty-five percent of subjects’ fathers and 19% of mothers work professionally, and 15% of fathers, 10% of mothers in the service industry. Urban subjects are more likely to answer that their fathers and mothers work professionally than rural and semi-urban subjects who are most likely to answer that their fathers work in agriculture.

Subjects report that 73% have married parents, while 17% are divorced or separated. Subjects are as likely to answer “other,” suggesting that they are orphans, as to answer that their parents have been remarried or that a parent has died. Rural and semi-urban subject’s parents are somewhat more likely than urban subjects to be married while urban subject’s parents are slightly more likely than rural subjects be divorced or separated.

Family Relationship Profile

Seventy-four percent of subjects live with their natural parents, and 13% live with their natural mother or stepmother; this is twice as likely for urban subjects as rural subjects. Younger subjects are more likely to report that they live with their parents than older subjects.

Overall, subjects are most likely to report that parents are restrictive but also that they spend time with them and are good examples. About 25% seem to have consistently negative experiences with their parents and about half very positive relationships. Female subjects are more likely to report that the adults in their family fight with each other, to feel restricted by them but that adults in their family set good examples for them than male subjects. Male subjects are slightly more likely to think that adults in their family do not trust them and that adults in their family adults demonstrate love for each. As population density increases, subjects generally indicate that their relationships with the adults in their family are positive. Younger subjects are more likely than older subjects to report positive adult relationships although they are less likely to feel trusted.

Regarding their parents, 45% answer that they are very close to their fathers and 62% to their mothers. Thirteen percent are not too close to their fathers and 8% to their mothers. Urban subjects are somewhat less likely than rural or semi-urban subjects to be very close to their fathers but more likely to be close to their mothers than rural subjects. Younger subjects are more likely than older subjects to feel very close to their fathers and mothers.

Over half of the subjects are positive about their relationships with their father and 80% with their mothers. For both parents they are most certain that they are proud of them, spend one-on-one time and mutually express affection. They are more likely to wonder whether or not their parents love them and this is slightly more pronounced with their fathers. Female subjects are more likely than male subjects to wonder whether or not their fathers love them, and are slightly more likely than male subjects to report showing love for their fathers although male subjects are slightly more likely to seek advice from their fathers.

Urban subjects are more likely to report positive relationships with their parents than rural and with their mother than semi-urban subjects. Younger subjects, when compared to their older counterparts, are generally more inclined to think positively of their parents than older subjects but more uncertain that their mothers love them.

Forty-eight percent spend less than 15 minutes in a typical week talking with their fathers about things that really matter to them and 27% with their mothers. About 22% spend more than one hour in conversation about things that are important with their fathers and 39% with their mothers. Female subjects are slightly more likely to spend time talking with their mother than male subjects. Urban subjects are most likely to talk with their parents than either of the other population density groups and rural subjects are least likely to spend time talking with their parents. There is no statistical difference in time spent with parents when analyzed by age.

About 60% view their home as a place where they feel safe and loved and 11% are comfortable at home although their family is not close. About 22% either do not feel loved in their homes or feel uncomfortable and would rather be elsewhere. Younger subjects are more likely than older subjects to feel safe and loved in their home.

Attitudes toward Marriage and Relationships with the Opposite Sex Profile

Most, subjects (68%) answer that family is any person, group or people whom they love or care about deeply and 20% that family is all people related by birth, adoption, or marriage. Seventy-six percent of subjects consider heterosexual couples living together with children to be a family and 65% consider an unmarried woman and her children to be a family. However, 76% do not consider cohabiting heterosexual couples without children to be family and 31% consider unmarried heterosexual couples nor do 24% unmarried homosexual couples living together to be family.

Female subjects are more likely than male subjects to consider unmarried couples with children or an unmarried woman with children to be a family. Urban subjects are more likely than rural subjects to consider cohabiting homosexual couples or unmarried heterosexual couples to be family as are older subjects.

Eighty-six percent of subjects feel that they will be very happy in their marriages, 84% say that God intended marriage to last a lifetime, 79% do not think that people should expect marriage to end in divorce, and 76% have had a positive family experience; but, 74% do not think that the traditional family is essential to social stability. Around 60% of subjects want to be a virgin at marriage or would like to be a virgin at marriage if they have lost their virginity and could regain it. Sixty-seven percent of subjects think that marriage problems have been exaggerated, but 58% think that it is very hard to have a successful marriage these days and 55% support divorce for a married couple no longer in love, even if there are children in the family.

Female subjects are significantly more likely than male subjects to want to remain a virgin until marriage or to take back their virginity and save it for marriage and somewhat more likely than male subjects to think that society would not collapse if the traditional family fell apart. As population density decreases, subjects are more likely to think that parents should not get divorced if children are involved in the marriage. Rural subjects tend to hold marriage in high regard but are less likely than other population density groups to expect to be happy in their own marriage, and more likely to feel pressure to get married. Urban subjects are somewhat more

optimistic about marriage than others. Younger subjects are also somewhat more positive about marriage and slightly more likely to value its role in society than older subjects.

In descending order, subjects report learning about sex from textbooks, parents, friends or TV or movies. Male subjects are more likely than female subjects to learn about sex from sex-related magazines and books, the internet, TV or movies, and classmates or friends. Female subjects are more likely than male subjects learn about sex from parents or textbooks. As population density rises, subjects become more likely to learn about sex from textbooks. Urban subjects are more likely than other population density groups to learn about sex from parents, TV or movies, or classmates and friends.

Eighty-four percent of subjects report that they have held hands with the opposite sex, 80% report embracing and some kissing, 56% report heavy “French” kissing, 33% report fondling of breasts, and about 21% report fondling of genitals and sexual intercourse. Male subjects are more likely than female subjects to report fondling of genitals and sexual intercourse with the opposite sex. Semi-urban subjects are generally less likely than rural or urban subjects to report physical activity with the opposite sex. Older subjects are more likely than younger subjects to report the more intimate sexual activities.

Two thirds of the subjects respond that for a couple in love it is sometimes or always acceptable to fondle breasts and about half consider it sometimes or always acceptable to engage in intercourse in this situation. Female subjects are less likely than male subjects to approve of intercourse for two people in love. Rural and semi-urban subjects are more likely to disapprove of more intimate sexual activities than urban subjects when two people are in love. Older subjects are generally about 10% more likely than younger subjects to accept all activities.

When asked if the opportunity to have sexual intercourse was presented, subjects would be most likely in descending order to have sexual intercourse if they were in love, intended to marry, were sure that a pregnancy would not result, and knew that their parents would not find out. They are least likely to do so if their friends encouraged them. Male, urban and older subjects are generally more likely than their counterparts to respond that they would take advantage of the opportunity.

Beliefs and Perspective on Daily Life Profile

Overall, half are somewhat to very satisfied with their lives. Male subjects are slightly more likely than female subjects to be satisfied with their lives. Semi-urban subjects, when compared to other population density groups, show the highest level of satisfaction with their lives, followed by urban and then rural subjects. Younger subjects are more likely to be satisfied with their lives than older subjects.

During a normal week 63% reported that they spent less than one hour weekly reading a book, 53% less than one hour studying school materials and about 40% spend 4 or more hours weekly sleeping during free time, watching TV, listening to music or on the internet. Female subjects are more likely than male subjects to spend time listening to music, reading a book, or chatting on the internet or SMS. Male subjects appear more likely than female subjects to spend time reading the Bible or looking for information on the web. As population density rises, subjects seem more likely to listen to music or study from school materials. Older subjects are more likely than younger subjects to report studying from school materials, looking for information on the web, listening to music, reading a book, reading the Bible, and sleeping while on break. Younger subjects are more likely than older subjects to report watching TV or chatting on the internet or SMS.

About half of the subjects use MP3s, cell phones, and laptop computers daily, followed by 31% with daily blogging and 25% listening daily to hip hop music. Reading fashion magazines is the least likely of the media to be used. Female subjects are generally more likely than male subjects to use each of these products. Semi-urban and urban subjects are more likely than rural subjects to use blogs and to read fashion magazines, while semi-urban subjects are most likely to listen to hip-hop. As population density rises, subjects become more likely to

use MP3s, cell phones, and laptop computers. Younger subjects are more likely than older subjects to listen to hip-hop, read fashion magazines, and use MP3s, cell phones, and laptops, while older subjects are more likely than younger subjects to make use of blogs.

In the future, subjects are most likely, in descending order, to want good physical health, a degree, close personal friendships, a clear purpose for living, a high-paying job, a large house, a comfortable lifestyle, and one marriage partner for life. They are least likely, in ascending order, to identify an active church life, influence with others and a relationship with God as important to their future.

Subjects are most likely to be influenced by parents, friends, siblings, music, and teachers. Television, movies, information from the internet, and textbooks are also reported to have influence on subjects' thoughts and actions. Female subjects are more likely than male subjects to report being influenced by friends, siblings, parents, teachers, music, and textbooks. Male subjects are slightly more likely than female subjects to be influenced by non-Christian faiths and religions, movies, the internet, and national political leaders. As population density decreases, subjects become more influenced by television. Urban subjects are more likely than semi-urban or rural subjects to be influenced by religious leaders. Semi-urban subjects are more likely to be influenced by media and personal relationships. Rural subjects are more likely to be influenced by religion and authority figures such as teachers. Younger subjects are more likely than older subjects to be influenced by media and new age religion while older subjects are more likely to report the influence of religion education and national political leaders.

In response to a question concerning their behavior over the past 90 days, 63% responded that they had either lied to a parent, teacher, other older person, or one of their peers, 42% cheated on an exam or other evaluation, and 34% gambled or bet their money on something. About 20% of subjects surveyed have watched or read pornography, been drunk on alcohol or used tobacco but are less likely (9%) to have used illegal drugs. About 20% have considered suicide and half this percentage report they have attempted to commit suicide. Eighty-one percent of subjects watch MTV at least once a week.

Male subjects are significantly more likely than female subjects to gamble, read a pornographic magazine, watch an x-rated movie and somewhat more likely to get legally drunk or intentionally try to hurt someone physically. Female subjects are somewhat more likely than male subjects to lie to a parent, teacher, or other older person, or to watch MTV at least once a week.

Semi-urban subjects generally report less frequently participating in all behaviors except lying to friends than other populations. The urban subjects are more likely than others to cheat and the rural group to watch MTV, gamble and act violently. While younger subjects are more likely to lie to peers the older subjects are much more likely than younger subjects to get legally drunk, use tobacco, and somewhat more likely to watch an x-rated movie, use illegal drugs, cheat on an exam, or steal.

Overall subjects in this study indicate that they do not see laws as important or defining when it comes to making moral decisions. Rural subjects are more likely to accept the authority of religion but also to hold that right behavior is defined by the results and that truth is relative.

Religious Background and Practice Profile

Seventy percent of subjects report that their religion is either somewhat or very important or most likely to say that it is somewhat important these days. Female subjects are significantly more likely than male subjects to recognize the importance to religion. Younger subjects and female subjects are more likely to acknowledge the importance of faith and religion but do not feel it applies to their life choices when compared to their older and male counterparts. Older subjects are more likely than younger subjects to think that all religions teach equally valid truths. As population density increases, the importance of religion gradually falls.

Sixty-seven percent of subjects are Roman Catholic, 11% are Protestants, and 9% do not affiliate themselves with a faith. Female subjects are more likely than male subjects to be Roman Catholic and male subjects are somewhat more likely than female subjects to answer that they have no affiliation with any type of faith. Semi-urban subjects are significantly more likely than rural and somewhat more likely than urban subjects to be Roman Catholic. Rural subjects are more likely than semi-urban subjects and slightly more likely than urban subjects to be Protestant.

Although 7 out of 10 feel that their faith is very important in their life, and that the universe was originally created by God, these opinions do not shape their moral behavior or thinking. Nearly 60% do not think their faith shapes their behaviors. This is shown by their understanding of right and wrong, about 70% agree that you sometimes need to bend the rules for your own benefit, lying is sometimes necessary, the Bible and/or Koran do not provide today's people with practical standards for living, truth means different things to different people and morality is defined by whether something works in life. However, at the same time they also would agree that the Bible (61%) provides a clear and indisputable description of moral truth, and that the Bible provides absolute moral truths that are the same for all people in all situations (56%).

Sixty-eight percent of subjects are certain that God exists, with 9% denying God's existence completely and 23% unsure. Fifty-five percent of subjects believe that God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today. Combined 21% accept that everyone is god or God is a state of consciousness and 9% do not know what they believe about God. Female subjects are somewhat more likely than male subjects to believe that God is the all-powerful, all-knowing, perfect creator who still rules today. Rural and semi-urban subjects are more likely than urban subjects to believe that God is the all-powerful, all-knowing creator of the universe and rural subjects are more likely than semi-urban or urban subjects to think that everyone is god. Younger subjects are more likely than older subjects to think that God is the all-powerful, all-knowing perfect creator of the universe who rules the world today than older subjects.

Forty-eight percent of subjects think heaven and hell are real places, and 37% think heaven and hell might exist. Overall subjects seem unsure about life after death with 30% indicating they do not know what will happen after they die, 16% answer that they will go to heaven because they have confessed their sins and accepted Jesus Christ as their savior, 15% say they will cease to exist, and 14% say that when they die they will go to heaven because they are basically a good person. About 25% of subjects agree that human souls do not die with the body, with another 37% that disagree and 38% who are unsure. One third of female subjects are somewhat more likely than male subjects to answer that they do not know what will happen after they die and 12% male subjects are likely to answer that they will go to Heaven because they have tried to follow the rites of a religion, twice as frequent as female subjects. About one fifth of rural subjects are more likely to agree that heaven and hell are real but unsure about a person's condition after death, that is (people cease to exist at death) and an equal number that they will go to heaven because they have lived well. Younger subjects are more likely to believe in heaven and hell and the benefit of popular religion than the older subjects.

Only about half of all subjects who participated in this survey responded to the question as to what they believe about Christian doctrines. Of those responding 81% agree that Jesus Christ was a real person, 77% that Jesus Christ was born to a virgin, 74% that all the miracles described in the Bible took place, and 73% that forgiveness of sins is only possible through faith in Jesus Christ. About 60% agree that Christian faith is relevant with similar percentages indicating that the Bible is totally accurate, prayer can change life and the idea of sin is still relevant. However, about 60% also think that there is not a responsibility to share one's faith, Jesus did not return to life after crucifixion and that rejection of Jesus Christ does not mean one is condemned to hell.

Female subjects tend to be more pluralistic and to accept spirituality than male subjects. They are more likely to believe in the virgin birth, the veracity of Biblical narrative and the existence of angels; but, they also are more likely to agree all religions are the same and good people will go to heaven regardless of their faith than male subjects. Male subjects are more likely to think the idea of sin is outdated. Urban subjects are significantly more skeptical of religion and the Bible than either the semi-urban or rural subjects. Semi-urban subjects are more likely to agree with orthodox theology but also are more likely to agree that a person who is generally good will be able to get into heaven. Rural subjects tend to agree with the value of religion and sharing what they believe but also are more likely to fear judgment and to reject the overall value of the idea of sin. Older subjects are generally more likely to hold a rationalist world view with younger students and are more likely to accept reincarnation, the value of all religions and the existence of angels.

Thirty-two percent either attend services daily, weekly or monthly. Nearly 70% seldom or rarely attend religious services. Mothers are about 10% more likely to attend religious services than fathers and sibling attendance is very close to that of the subjects themselves. Although semi-urban subjects hold to the value biblical absolutes they are less likely to believe that religious practice is necessary for a satisfying life.

Subjects are most likely to answer that it is somewhat likely or not too likely that they will attend religious services regularly after they graduate or move away from home. Female subjects are slightly more likely than male subjects to plan to attend religious services after they graduate or move away from home. Semi-urban subjects are the least likely of the population density groups to plan on attending religious services regularly in the future, while rural subjects are most likely to plan on attending religious services regularly. Older subjects are more likely than younger subjects to plan on attending religious services regularly after they graduate or move away from home.

Eighty-seven percent of subjects have heard about the Bible or Jesus from churches, 81% from family or relatives, 57% from western literature, and 48% from a missionary. Fifty-four percent report hearing from "other" which may be media. Female subjects are slightly more likely to have heard about the Bible or Jesus from churches than male subjects. Semi-urban subjects are less likely to have heard about the Bible or Jesus from all sources except family and church than either urban or rural populations. Younger subjects are less likely to have heard about the Bible or Jesus from all sources except family and church than older subjects.

About half of those who took the survey responded to the question of Bible reading and of these 70% reported less than one hour a week spent reading the Bible. Of the religious activities listed (scripture reading, prayer, attending religious study groups or leading a group) subjects are most likely to report praying; however, 63% seldom or rarely pray. More than two thirds rarely engage in any religious practice other than prayer. Female subjects are significantly more likely than male subjects to report praying. Semi-urban subjects are generally least likely of the population density groups to report participating in religious activities. Older subjects are generally more likely to participate in religious activities than the younger subjects. Half of the subjects answer that 1-9 youth normally attend their religious youth groups. Thirteen percent answer that 10-19 youth attend, and 13% report 20-29 youth attend regularly. Rural subjects are more likely than the other population density groups to have 40-49 youths attending.

About half of subjects responded to the question as to whether they had made a commitment to Jesus that is still important today. Of this group 79% have made a personal commitment to Jesus Christ that is still important to their life today, and 21% have not. Female subjects are 8% more likely than male subjects to have made a personal commitment to Jesus Christ (83%). There was no statistical difference when analyzed by population density or age. Of those who made a commitment to Jesus Christ 27% made this decision at 9-12 years of age, 23% at 5-8 years of age, and 23% at 13-15 years of age. Female subjects were 5% more likely to have made a commitment to Jesus Christ at 13-15 years of age (25%).

Section IV: Mexico Secondary Data

This data is drawn from CountryWatch, UNICEF, CIA World Fact Book and public domain data. Statistics are generally from 2005 but may be earlier if none more recent are available.

Secondary Research Profile



DEMOGRAPHICS & POPULATION	
Population	107,236,677
Population (under 18 yrs)	43.5%
Life Expectancy	76 yrs
Birth Rate (per 1,000 people)	18.4
Infant Mortality	21.69
Estimated Urban / Rural Population	81,830,391 / 25,803,369
Largest City / Population	Mexico City / 8,609,347
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	91%
Primary net Enrollment (2000-2007)	92%
Literacy Rate – Males	92.4%
Literacy Rate – Females	89.6%
ECONOMICS	
GDP (PPP) Per Capita (2008)	\$14,200
GDP official exchange rate (2008)	\$1.143 trillion
Poverty Rate (% below poverty line)	13.8%

SOCIAL			
Human Development Index ² (out of 177)	51	Prisoners (per capita)	169/100,000
Divorce Rate (per 1,000 population per year)	0.48	Adult 14-49 prevalence rate % / HIV AIDS	0.3%
Unemployment Rate	4.1% plus underemployment of perhaps 25% (October 2008)	All registered NGOs	Not Available
Murder Rate (per capita)	0.130213 per 1,000	Homelessness	Not Available
Rape Rate (per capita)	0.122981 per 1,000	Teen birth rate (per 1000 women)	64
Burglary Rate (per capita)	1.31521 per 1,000	Child labor ; (5–14 years) 1999–2007, total	16
Children Orphaned due to all causes (0-17 yrs 2007) estimated (thousands)	1400	Child/Teen Soldiers	Not Available
ETHNIC GROUPS & RELIGIONS			
Mestizo	60%	Nominally Roman Catholic	89%
Indigenous	30%	Protestant	6%
European descent	9%	Other	5%
Other	1%		
LANGUAGES			
Spanish, Various Mayan dialects			

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.