

Spiritual State of the World's Children

Mozambique





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Mozambique

October 2010

Prepared by:



©2010 OneHope
600 S.W. Third Street, Pompano Beach, FL 33060
www.onehope.net



ONEHOPE

OneHope is a non-profit organization with a mission to *affect destiny by providing God's eternal Word to all the children and youth of the world.* With programs in over 125 nations OneHope has reached over 620 million children and young people with a special presentation of the life of Jesus. Committed to presenting God's Word in a format that is relevant and dynamic, research is a critical step in the development of country and age specific products and programs.



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

When citing this report, please use the following reference:

OneHope, Inc. (2010). *Spiritual state of the world's children: a quantitative study. Executive summary for ministry. Mozambique.* Retrieved from: <http://onehope.net/sswc/country-research/>

Table of Contents

Section I: Key Issues Analysis	Page 5
Key Issues	5
Strengths & Opportunities	7
Weaknesses & Threats	7
Recommendations	7
Section II: Project Description	8
Acknowledgments	8
Overview	8
Research Methodology	8
Project Overview	9
Logistics	9
Implementation & Survey Administration	10
Section III: Profiles of Youth in Mozambique	11
Data Qualifications	11
Demographic Profile	11
Family Relationship Profile	11
Attitudes toward Marriage and Sexuality Profile	12
Influences and Behaviors Profile	13
Religious Practice and Belief Profile	14
Section IV: Mozambique Secondary Data	16

Section I: Key Issues Analysis

Key Issues

- Family composition
 - 64% - two parent family (includes 15% living in a two parent household where one is a step parent)
 - 18% - parents are divorced or separated
 - 17% - one parent has died
 - 9% - other (which may indicate living in an orphanage or boarding school)
 - 8% - live with a grandparent
 - 5% - both of their parents have died

- Perception of Family
 - Definition of family
 - 50% define family as those related by birth, adoption or marriage
 - 22% 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
 - 12% define family as any group of people who live together
 - Function of family
 - Place for children –
 - 63% consider a single woman with children a family
 - 61% consider an unmarried man and woman with children a family
 - Relationship –
 - 32% consider an unmarried man and woman a family
 - 29% consider homosexual women a family
 - 26% consider homosexual men a family

- Relationship with parents
 - 45% spend 15 minutes or less a week talking with their father about things that really matter
 - 31% spend more than 60 minutes a week talking with their father about things that really matter
 - 34% spend 15 minutes or less a week talking with their mother about things that really matter
 - 38% spend more than 60 minutes a week talking with their mothers about things that really matter

- Safety and Security of home
 - 36% feel their home is a place where they feel safe and loved
 - 27% are comfortable though they are not a close and loving family

- Marriage
 - 83% believe God intended marriage to last a life time
 - 82% feel that they will be happy in their marriage
 - 62% feel the traditional family does not play a significant role in the stability of society
 - 42% approve of divorce even when children are involved
 - 40% indicate that anyone who gets married should anticipate divorce
 - 33% report there is too much pressure to get married, would rather live together
 - 26% prefer to remain single

- Sexuality
 - 51% have had sexual intercourse
 - Most likely to learn about sex from classmates/friends and sex-related magazines/books
 - They are least likely to learn about sex from parents followed by the internet

- Satisfaction with life
 - 43% of respondents indicate they are very satisfied and 32% somewhat satisfied with their lives
 - 25% are somewhat or very dissatisfied with their lives
 - Over the past three months –
 - 76% report watching music videos
 - 44% admit having lied to their peers
 - 42% admit to watching a pornographic movie
 - 34% admit to reading a pornographic magazine
 - 29% indicate they have lied to an adult
 - 18% have had suicidal thoughts
 - 16% attempted suicide

- Influences (cited as having *a lot* of influence over thoughts and actions)
 - 40% Parents
 - 34% Teachers
 - 32% Christian Faith
 - 31% Textbooks
 - 30% Siblings

- Moral behavior
 - 60% feel lying is sometimes a necessity
 - 60% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
 - 59% feel that breaking the law is okay if it does not hurt anyone
 - 56% feel bending the rules is okay

- Factors providing future satisfaction (cited as having *a lot* of importance)
 - 69% having a degree
 - 67% having a high paying job
 - 66% owning a large house
 - 62% having close friendships
 - 62% having one marriage partner for life

- Religious Practice
 - 83% religion is somewhat or very important to them
 - 48% participate in weekly or daily religious services
 - 42% report weekly or daily prayer
 - 40% participate in weekly or daily youth group
 - 37% report weekly or daily scripture reading, including the Bible or Koran
 - 35% participate in weekly or daily scripture study group

- Christian Theology
 - 73% believe the Holy Spirit is a symbol of God’s presence or power, but not a living entity
 - 72% believe if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven
 - 66% report the Christian faith relevant to the way they live
 - 64% have heard about Jesus and the Bible from family or relatives
 - 33% feel people who do not accept Jesus Christ as their savior can still go to heaven

Strengths & Opportunities

- To be completed by OneHope Lusophone Staff

Weaknesses & Threats

- To be completed by OneHope Lusophone Staff

Recommendations

- To be completed by OneHope Lusophone Staff

Section II: Project Description

Acknowledgments

This project was made possible in part by funding from the Maclellan Foundation and Global Ministries - OneHope.

We acknowledge the cooperation of the Republic of Mozambique’s Ministry Of Education - National Institute Of Education Development, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope Mozambique Staff.

The Attitudes & Behaviors of Youth (ABY) instrument administered in this study was made available by Josh McDowell Ministries.

Overview

OneHope seeks to understand what children and youth deal with in their day-to-day realities. We know that children and youth face a variety of social challenges and experience psycho-social needs to which they are often left without effective responses. We do know that the needs of children vary from country to country and even regionally within countries. However, without reliable information we are unable to tailor our products and distribution programs to address needs specific to particular contexts.

While the issues and challenges facing children and youth in developed countries are researched and documented, those in developing countries are not. Without an accurate analysis of their contexts these populations are treated as though they share a common reality. An awareness of the immediate reality of children is often discovered only after ministry has begun and resources have been committed to a project.

As part of OneHope’s *Spiritual State of the World’s Children* study, the Attitudes and Behaviors of the Youth (ABY) project will capture the following information about children in Mozambique:

- 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 Attitudes and Behavior of the Youth 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 Mozambique. 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 Portuguese. 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 2010 - August 2010. Sansao Agostinho Pedro served as the local Research Coordinator for the 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 Group's analysis of the data, which has been reviewed by Rene Paulson, PhD. Secondary data is provided when applicable. This report is available for use by partners supporting the utilization of collaborative research in conducting ministry to children and youth.

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

Logistics

Review

National leaders reviewed the survey and recommended minor edits.

Randomization

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

The Republic of Mozambique Ministry Of Education National Institute Of Education Development provided a list of schools segregated by population density.

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

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

Verifying Access

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

Survey Printing

A master copy of the survey response form was forwarded electronically to the local Research Coordinator who received bids for the printing of 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 Mozambique 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 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 were randomly selected proportional to the male/female ratio for Mozambique
- 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 Mozambique

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 assisted with data collection: Aderito Matosse, Charles Algodao, Jacinto, Rafael Jone, Edson Chambale, Guido Vilanculo, Luis Mechisso, Onorio, Paulo Madede and Mario Mandlate

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: Edson Chambale, Fatima Cossa, Albertina Cossa, Anselmo Nguenha, Herminio Cuna, Mario Mandlate, Filipe Matusse and Jose Pedro

Section III: Profiles of Youth in Mozambique

Data Qualifications

The total sample size for this survey is 3,895. Due to the composition of this sample, rural responses will slightly skew toward male attitudes, younger responses towards female attitudes and older responses towards male attitudes. The results cannot be extrapolated for application to those 13-18 years of age who are not in school.

Demographics

The sample of 3,895 participants includes 70% rural and 30% urban; with 52% male and 48% female. For participants 15 years and under there are 54% female participants and for those 16 years and older 54% are male. The sample includes 31% of participants 15 and younger and 69% 16 and older.

Eighty-nine percent of participants are in grades 8-10. Rural participants are more likely than urban participants to be in grade 8, while urban participants are more likely to be in grade 10. Forty-eight percent of participants 16 and older indicate that they are in grades 8-9. Their school performance is reported as *good* by 48% of participants, *average* by 35%, and *excellent* by 11%.

Agriculture employs 38% of their fathers and 52% of their mothers. *Professional* employment is reported for 18% of participants' fathers and 15% of their mothers. Additionally, *other* (possibly working at home, self employment or unemployment) is a category of employment for 18% of fathers and 15% of mothers. *Industrial* employment accounts for 11% of participants' fathers. Rural participants are far more likely than urban participants to report their parents are employed in *agriculture*, whereas urban participants are more likely to indicate that their parents are *professionals* or *industrial workers*.

Half of participants indicate that their parents are married, 18% indicate that their parents are divorced, separated, or remarried and another 17% that one parent has died. Older participants are more likely than younger participants to report a deceased parent.

Forty-nine percent of participants live with their natural parents, while 15% live with a natural parent and a step-parent. Single parent homes account for 24% of participants living situation; 18% of which are female headed homes with a mother or grandmother. Nine percent of participants report living in an "other" situation which may indicate living in an orphanage or boarding school.

Family Relationships

Half of participants indicate the belief that family are those people related by birth, adoption, or marriage, while one-fifth (22%) describe family as those whom you deeply love or care about. Rural participants are more likely to describe family as those related by birth, adoption, or marriage, while urban participants are more likely to define a family as people who love or care for each other.

Children are an important factor in defining family. Unmarried heterosexual couples who have children are twice as likely to be considered family by participants as unmarried couples without children. Similarly, 63% consider an unmarried woman with children family, although only half as many would consider two divorced heterosexual women who live together a family. Homosexual couples, men or women are considered family by about one-quarter of participants.

Rural participants are somewhat more likely than urban participants to define homosexual men or women and heterosexual divorced women living together as family. Urban participants are slightly more likely than their rural counterparts to consider unmarried couples with children or an unmarried woman with children family.

While 8% of participants would rather not live in their current home situation, 36% feel their homes are places where they feel safe and loved and 27% that although their family members are not close or loving their homes are comfortable. Urban participants are far more likely to feel safe and loved in their homes than rural participants who are more likely to report that family members try to love each other.

About three quarters of participants report that the adults in their family sometimes or frequently set good examples for them, demonstrate love for each other, are interested in who they are, and spend time with them. Rural participants are more likely than urban participants to indicate that the adults in their family do not trust them.

Participants report that fathers generally do not spend much time in meaningful conversation with their children; 45% report that there is less than 15 minutes of such conversation a week and for mothers this is true of 34%. Only 17% of mothers and 13% of fathers spend 4 or more hours a week in meaningful conversation with their children. This may be due to the reality that 21% report their father and 12% their mother has deceased. Rural participants are more likely to report a deceased parent than urban participants and urban participants seem to be closer to their parents.

Overall, participants report that 27% are very close to their fathers and 16% fairly close while 44% and 13% respectively report this to be true of their relationship with their mothers. However, 14% are not too close and another 14% not close at all to their fathers with 14% and 13% respectively reporting this relationship with their mothers. Overall, participants report that they sometimes or frequently feel their parents show love for them, feel proud of their parents, and show love for their parents, with slightly higher percentages indicating this of mothers than fathers, although they are also more likely to question whether or not their mothers love them than their fathers. While rural participants are more likely to indicate they spend time with their fathers they are also less likely to report emotional attachment to their parents than urban participants.

Attitudes about Marriage and Relationships with People of the Opposite Sex

Eighty-three percent of participants believe that God intended marriage to last a lifetime and an equal percentage think they will be happy in their own marriages. Seventy-two percent of participants feel their family experience has been positive and 69% want a marriage like their parents'. Equally 69% of participants acknowledge that successful marriages are difficult. Divorce is approved for a couple no longer in love, even when children are in the family, by 42% of participants.

Participants learn about sex mostly from their classmates and friends and sex-related magazines or books; they are least likely to learn about sex from their parents although rural participants are slightly more likely to learn about it from their parents than are urban participants. Virginity is of importance to 64% of participants who would like to retain or regain their virginity if it were possible and 41% that want to wait for sex until marriage.

When asked what reasons might influence them to engage in sexual intercourse if the opportunity arose, the intention to marry and being in love with the other person are the strongest motivators for participants to engage in sex, and older participants are more likely than younger participants to state that this is the case. Male participants are more likely than female participants to engage in sexual intercourse if pressured by their peers or if they were in love with the person.

When asked what might be considered permissible between two people in love and where there was no coercion, over 65% found fondling and intercourse sometimes or always acceptable activities. Male and rural participants are more likely to hold liberal attitudes than their female and urban counterparts in this situation.

When asked about past sexual experience half of participants, overall 51%, indicated that they have had sexual intercourse (69% male/32% female) and about the same percentage report having engaged in sexual foreplay and fondling with almost as many reporting sexual fondling. Male, rural and older participants are significantly more likely to report engaging in sexual activity than their female, urban and younger counterparts.

Beliefs and Perspectives on Daily Life

Only 10% of participants report they are not at all satisfied with life 43% are very satisfied with life, 32% somewhat satisfied and 15% somewhat satisfied. However, in the past ninety days 18% of participants report having suicidal thoughts and 16% attempted to kill themselves.

More than 60% of participants indicate that their future satisfaction with life is very dependent upon having a degree, owning a large house, working in a high paying job, having close friendships, having one marriage partner for life and good physical health. More than half but 60% or less find having a relationship with God, active life in church, influence in other people's lives, achieving fame or public recognition, and having a fulfilled sex life within marriage to be important for satisfaction.

The free time of the participants is most frequently used for study and reading; the least reported past-time is watching TV. Rural participants are more likely to listen to music and far more likely to read a book or the Bible/Koran and study for school in their free time than their urban counterparts, who are more likely to spend time on the internet/SMS chatting. Younger participants are more likely to spend their free time watching TV, whereas older participants are more likely to spend it reading religious Scriptures.

Media plays a role in their lives with 77% finding that MP3's, cell phones or laptop computers are appealing and regularly used. Approximately one-third of participants' blog or use a social network site such as Facebook or Hi5. Female participants were more likely than male participants to report reading fashion magazines, and urban students are more likely than rural participants to indicate listening to hip hop and using electronics such as MP3's, cell phones and laptops. Overall, 76% watch music videos on TV every week.

Participants report that their thoughts and actions are most likely to be influenced by their parents and teachers, followed by Christianity, textbooks, siblings, the Bible/Koran, music, and friends. Male participants are more likely than female participants to be influenced by teachers and other religious faiths. Rural participants are more likely than their urban counterparts to be influenced by school, national political leaders and religion.

For participants faith is very important in their life for 83%, 74% can think of a specific time when their beliefs affected their actions and while about 70% feel religion and scriptures are practical standards for life, 60% feel you need to lie to get by in life, breaking laws or bending rules is acceptable the meaning of ethics is a matter of personal interpretation. Faith, spirituality and religious moral guidance is felt to be unnecessary for about 45%. Urban and older students are less likely to depend on religion and morals to guide their choices and behaviors.

These attitudes and influences have resulted in the following reported behaviors of a 90 day period prior to taking the survey; 44% of participants have cheated on an exam, lied to a peer/friend, and 42% have watched pornography. Male participants are more likely than female participants to have watched or read pornographic materials, whereas female participants are more likely to have lied to an adult. Rural participants are significantly more likely than urban participants to have watched or read pornographic materials and attempted suicide; while urban participants are more likely to have lied onto an adult, lied to a friend/peer, cheated on an exam or intentionally tried to emotionally hurt someone. Younger participants are more likely than older participants to have stolen (by 5%) or have had suicidal thoughts (by 5%), and older participants are more likely to have read pornographic magazines (by 6%).

Religious Background and Practice

In this sample 37% of participants identified themselves as Catholic, 17% as Islamic and 17% as born-again Christian. Those practicing Buddhism, a personal faith, no faith or Judaism were each less than 10%. Urban participants at 25% were 12% more likely than rural participants to identify themselves as born-again Christians and less likely by 5% to consider themselves Muslim. More than 80% of participants indicate that religion is somewhat or very important to their lives.

Although 70% of participants indicate that it is somewhat or very likely for them to regularly attend religious services upon graduating or moving away from home, currently only 45% of participants and their families attend religious services weekly or daily. About 40% rarely or seldom attend religious services. Rural participants are somewhat more likely to indicate that they, their father, and their siblings attend services more frequently than their urban counterparts.

Other religious practices are reported as follows: 42% pray weekly or daily, 37% regularly read religious scriptures, 40% attend religious youth group, 35% a religious study group, and 33% a religious training class weekly. Rural participants are more likely than their urban counterparts to report religious activities except for prayer. Older participants are somewhat more likely to read scriptures, pray, attend youth group or scripture study group than younger participants. For participants attending religious youth groups, 41% attend religious meetings of 1-19 people, while 18% attend groups of 20-39 people. Urban participants are more likely than rural participants (by 9%) to report that this question does not apply to them than rural participants.

More than 80% of participants that report they heard about the Bible or Jesus from churches, 70% *other* sources (this may be media such as radio or TV) and about two thirds from family, friends or text books. Urban participants were more likely than rural participants to learn about Christianity from family/relatives, churches, textbooks, and by other sources.

The certainty that God exists is believed by 69% while only 10% assert God does not exist. In this sample 62% identified God as the all-powerful, all-knowing, perfect creator of the universe who rules the world today, while 14% indicated that everyone is god and 10% said that God refers to the total realization of human potential. Urban participants at 75% are 19% more likely to indicate that God is the all-powerful, all-knowing, perfect creator who rules the world today than rural participants. Ghosts are believed to exist by 33% and thought to possibly exist by another 40%. Urban participants at 80% are 15% more likely to believe God exists than rural participants who are more likely with younger participants to believe that human souls do not die with the body.

At least 80% of participants indicate that the Bible is totally accurate in all of its teachings, forgiveness of sins is only possible through faith in Jesus Christ, that they have a responsibility to tell other people about their religious beliefs, all people will be judged by God after they die, Jesus Christ was a real person, and that Jesus Christ was virgin-born. However, 41% of participants think that Jesus Christ committed sins and 45% that the whole idea of sin is outdated.

Rural participants are more likely than urban participants to report post modern views about life after death, Jesus and sin. Urban participants are more likely to hold to theological tenants of Christianity but to also a pluralistic view of religions that all are the same and the devil and Holy Spirit are concepts rather than actual beings.

There is no strong consensus on what happens after death, 37% believe that they will go to heaven because they have confessed and accepted Christ, while 30% believe that Heaven is gained by being good or following the rites of a religion and 16% do not know what will happen to them after death. Rural participants are more likely than urban participants to indicate being good or following religious rites gains access to Heaven while urban participants are more likely not to know what happens when they die at 24% compared to 13% for their rural counterparts.

When asked whether they had made a commitment to Jesus that is still meaningful to them, 94% of the sample responded and of these 61% indicate this is true for them. Nearly half of all participants report such a commitment was made under the age of 8 years, while 39% made the decision between 9 and 15.

Section IV: Mozambique Secondary

**Secondary Research Profile
Mozambique**



DEMOGRAPHICS & POPULATION	
Est. Population (2010)	21,971,712
Population (under 15 yrs)	44.823%
Life Expectancy	41 yrs
Birth Rate (per 1,000 people)	37.98
Infant Mortality (per 1,000 live births)	105.8
Estimated Urban / Rural Population	7,827,277/12,797,211
Largest City / Population	Maputo/1,130,391
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	47.80%
Primary Enrollment	76%
Literacy Rate – Males	63.50%
Literacy Rate – Females	32.70%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$843.79
GDP (official exchange rate) (per capita)	\$361.58

SOCIAL			
Human Development Index ² (out of 182)	172	Prisoners (per capita)	50/100,000
Divorce Rate <i>as percent of Marriages</i>	Not Available	Adult prevalence rate 15-49 with HIV/AIDS	12.5%
Unemployment Rate	21%	Children living with AIDS (per capita)	4.122/1000
Murder committed by youths (per capita)	Not Available	Access to Sanitation	69%
Contraceptive Prevalence (women age 15-49)	25.5%	Teen Pregnancy (15-19 yrs)	101.09/1000
Drug Access	50%	Child Marriage	52%
Children Orphaned <i>due to all causes (0-17yrs) 2007, estimate (thousands)</i>	1400	Child Labor	22%
ETHNIC GROUPS & RELIGIONS			
African	99.66%	Indigenous beliefs	50%
Euro-African	0.20%	Christian	30%
European	0.06%	Muslim	20%
Indian	0.08%		
LANGUAGES			
Portuguese (official), Indigenous Dialects			

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.