

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

**Nepal**





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

**EXECUTIVE SUMMARY**

**Nepal**

November 2011

Prepared by:



©2011 OneHope  
600 S.W. Third Street, Pompano Beach, FL 33060  
[www.onehope.net](http://www.onehope.net)



### ONEHOPE

OneHope is a non-profit organization that seeks to *affect destiny by providing God's eternal Word to all the children and youth of the world.* With programs in over 125 nations, OneHope has reached over 750 million children and young people with a special presentation of the life of Jesus. Committed to presenting God's Word in a format that is relevant and dynamic, OneHope considers research to be 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 organizations to conduct research to increase efficacy. Metadigm offers services in research design, data collection, strategic planning, market profiles, and outcomes development. We work with organizations to embed research skills into day-to-day organizational operations to achieve organizational priorities. For more information, please visit [www.metadigmgroup.com](http://www.metadigmgroup.com) or email us at [info@metadigmgroup.com](mailto:info@metadigmgroup.com).

**When citing this report, please use the following reference:**

OneHope, Inc. (2011). *Spiritual state of the world's children: a quantitative study. Executive summary. Nepal.*  
Retrieved from: <http://onehope.net/sswc/country-research/>

## Table of Contents

	<b>Page</b>
<b>Section I: Key Issues Analysis</b>	<b>5</b>
Key Issues	5
Strengths & Opportunities	7
Weaknesses & Threats	7
Recommendations	7
<b>Section II: Project Description</b>	<b>8</b>
Acknowledgments	8
Overview	8
Research Methodology	8
Project Overview	9
Logistics	9
Implementation & Survey Administration	10
<b>Section III: Profile of Youth in Nepal</b>	<b>11</b>
Data Qualifications	11
Demographic Profile	11
Home and Family Life Profile	11
Marriage and Relationships with the Opposite Sex Profile	13
Daily Activities and Influences Profile	14
Religious Values and Practice Profile	15
<b>Section IV: Nepal Secondary Data</b>	<b>17</b>

## Section I: Key Issues Analysis

### **Key Issues**

- Family composition
  - 87% indicate living in a two-parent family; 92% report that their natural parents are married
  - 5% indicate that one or both of their parents are deceased
  - 4% indicate that they live with a single parent
  - 3% report that their parents are divorced, separated, or remarried
  - 3% indicate living with a grandparent
- Perception of Family
  - Definition of family
    - 40% define family as any person or group whom you love or care about deeply
    - 35% define family as those persons related by birth, adoption or marriage
    - 17% define family as any group of people who shares the same set of values and goals in life
    - 8% define family as any group of people who live together
  - Function of family
    - Place for children:
      - 30% consider an unmarried man and woman with children to be a family
      - 30% consider a single woman with children as a family
    - Relationship –
      - 19% consider homosexual men a family
      - 17% consider homosexual women a family
      - 12% consider an unmarried man and woman without children to be a family
- Relationship with parents
  - 38% spend less than 15 minutes a week talking with their fathers about things that really matter
  - 39% spend more than 60 minutes a week talking with their fathers about things that really matter
  - 20% spend less than 15 minutes a week talking with their mothers about things that really matter
  - 57% spend more than 60 minutes a week talking with their mothers about things that really matter
- Safety and Security in the home
  - 66% feel that their homes are places where they feel safe and loved
  - 12% feel that each person in their family tries to love one another
  - 8% only feel loved sometimes in their homes
  - 7% feel comfortable in their homes; however, they would not consider their family to be a close one
  - 7% are uncomfortable in their homes and would rather be elsewhere
- Marriage
  - 58% approve of divorce even when children are involved
  - 57% believe marriage problems have been exaggerated
  - 55% believe God intended marriage to last a lifetime
  - 51% feel that they will be happy in their marriages
  - 44% feel that the traditional family does not play a significant role in the stability of society
  - 36% would prefer to remain single
  - 32% report that there is too much pressure to get married and would rather live with someone
  - 25% indicate that anyone who gets married should anticipate getting divorced

- Sexuality
  - 9% have had sexual intercourse (an additional 19% have engaged in sexual fondling)
  - 55% would like to be a virgin at marriage; 55% would regain their virginity if it were possible
  - 6% consider sex as something that is always acceptable; 17% feel that it is sometimes acceptable
  - More participants report that they learned about sex mostly from their textbooks, classmates/friends and TV/movies
  - Close to 70% of participants report that they learned nothing about sex from their parents
- Satisfaction with life
  - 35% are very satisfied while 36% are somewhat satisfied with their lives
  - 29% are somewhat or very dissatisfied with their lives
  - Over the past three months –
    - 33% admit they have lied to their peers
    - 24% indicate that they have lied to an adult
    - 10% have attempted suicide
    - 15% have had suicidal thoughts
    - 14% indicate that they have intentionally tried to physically hurt someone else
    - 13% have drunk enough to be drunk
    - 21% engaged in pornographic materials
    - 35% report watching music videos
- Influences (cited as having *a lot* or *some* influence over thoughts and actions)
  - 67% Teachers (41% a lot of influence)
  - 64% Parents (45% a lot of influence)
  - 65% Textbooks (33% a lot of influence)
  - 64% Friends (31% a lot of influence)
  - 57% Hinduism (37% a lot of influence)
- Moral behavior
  - 76% feel that lying is sometimes necessary
  - 68% appear to be pragmatic as they report a belief that moral behavior is relative and justified by whether or not it “works”
  - 63% feel that bending the rules is acceptable
  - 57% feel that breaking the law is acceptable if it does not hurt anyone
- Factors providing future satisfaction (cited as having *a lot* of importance)
  - 77% good physical health
  - 68% having a clear purpose for living
  - 67% having a comfortable lifestyle
  - 64% having a degree
- Religious Practice
  - 79% believe that religion is very (44%) or somewhat (35%) important to them
  - 64% are very (25%) or somewhat (39%) likely to regularly attend religious services after graduating from high school
  - 48% cannot recall a time in their lives when their religious beliefs changed their behavior
  - 35% report engaging in weekly or daily prayer
  - 24% participate in weekly or daily religious services
  - 12% lead a small group discussion on religious beliefs
  - 11% attend a religious training class

- 10% participate in weekly or daily youth group meetings
- 10% report weekly or daily religious Scripture reading
- Religious Beliefs
  - 76% consider their faith to be important to them
  - 72% believe that all religions teach equally valid truths
  - 62% believe it is important to be a member of a religious group
  - 57% do not know what will happen to them after they die
  - 58% believe in the eternal nature of the human soul (29% are uncertain)
    - 5% believe that people cease to exist after death
  - 56% do not believe spiritual development is necessary for life satisfaction
  - 55% believe that religious Scriptures provide people with practical standards for living
  - 55% believe that religious Scriptures provide absolute moral truths that are the same for all people
  - 51% are uncertain that Heaven and Hell are real (27% are certain that they are real)
    - 11% believe that following religious rites gains them access to Heaven
  - 19% believe that God created the universe and rules the world today
    - 46% are uncertain that God exists
    - 29% believe that everyone is god
    - 15% believe that God refers to the total realization of personal human potential
    - 55% believe that God created humans but is no longer personally involved in their lives

***Strengths & Opportunities***

- To be completed by the OneHope Nepal team

***Weaknesses & Threats***

- To be completed by the OneHope Nepal team

***Recommendations***

- To be completed by the OneHope Nepal team

## **Section II: Project Description**

### ***Acknowledgments***

We acknowledge and appreciate the cooperation of the Nepal Department of Education and the Nepal Department of Health in conducting this project. Additionally, this research project was assisted by the cooperation of the headmasters, administrative and teaching staff of the schools included in the sample. Lastly, this project was only possible with the cooperation and assistance of participating students and volunteers who assisted in data collection and entry.

Josh McDowell Ministries provided The Attitudes & Behaviors of Youth (ABY) survey utilized in this study.

### ***Overview***

Children and youth face a variety of social challenges and experience psycho-social needs to which they are often left without effective responses. Additionally, while there are developmental issues that are standard across cultures and nations, needs of children diverge from country to country and even regionally within countries.

As an organization that seeks to address the needs of children and youth across the world, OneHope seeks to understand the pressing needs and realities of young people in the countries and regions in which it works. To this end, the collection of reliable information, through the Attitudes and Behaviors of Youth (ABY) project, is an essential element of OneHope product development and distribution.

The ABY survey seeks to capture the following information about children in Northeast India:

- Typical family situations, relationships and parental contact
- Behaviors and moral values guiding relationships with members of the opposite sex
- Daily occupations and pastimes
- Worldviews, influences, beliefs, future goals, and religious affiliation

### ***Research Methodology***

The ABY survey project is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Nepal. 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. Modifications were made to the survey for use with Nepalese youth population by the Metadigm Group. All surveys were administered in English to secondary school students across Nepal. Surveys were administered to students in randomly selected accessible<sup>1</sup> schools segregated by population density (proportional to national population distribution of urban-rural residents). Additionally, students were randomized by gender (proportional to the national ratio of male-female).

---

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



## ***Project Overview***

The time frame for data collection was May 2011-August 2011. Dr. Harish Shah served as the local Research Coordinator for this research project with oversight from Dr. Allen Reesor, Research Consultant for the Metadigm Group (Pompano Beach, Florida).

The research followed project design instructions (see below under Logistics). Staff, under the direction of Dr. Shah, collected surveys at schools and then entered student reports into a web-based database, hosted by Philip Issa of Elite Research. Data analysis was conducted by the Metadigm Group and reviewed by Rene Paulson, PhD, of Elite Research. Secondary data is provided when applicable.

This report is available for use by 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 participants. Two strata of randomization that governed participant selection for this project included Nepal's gender profile and population density distributions.

Four urban schools in Kathmandu and other Nepalese cities accounted for 20% of the surveys. Other schools were randomly selected to represent the population distribution of Nepal. Population density was interpreted as either urban (more than one million), semi-urban (between one-hundred thousand and one million), or rural (less than one-hundred thousand). A list of schools was used to select schools for sample inclusion. Schools that were inaccessible (see footnote on inaccessibility above) were replaced by following the randomization procedures utilized in the global ABY project.

To ensure that the gender profile of the study sample was reflective of the gender profile of Nepal, randomization by gender was finalized at the schools when students were approached for participation in the project.

### Verifying Access

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

### Survey Printing

A master copy of the survey response form was forwarded electronically to the local Research Coordinator. He, in turn, collected five bids to print 5,000 collated and stapled copies. Additionally, a copy of the full survey was made available to every data collector involved in this project.

### Quality Control

Paper copies of randomly collected student response form were checked to ensure data collection and entry integrity. Additionally, the Research Coordinator will retain the completed student response forms for one year from the date of data collection should it be necessary to further verify the accuracy of data entry and as a back-up to the electronic data files. The surveys are confidential and will be turned over to a designated Metadigm

Group representative on or about 12 months following the close of data collection. After 12 months, a Metadigm Group representative will oversee the destruction of all student response forms.

### ***Implementation & Survey Administration***

#### Data Collection

The survey was administered in the schools identified by randomization that agreed to participate in the project. The research agent identified the number of classes in session on the day of the survey and selected students per the following protocol:

- If the average class size at a school was less than 30 students, 15 classes were randomly selected for inclusion in the study. Fifteen students from each class were randomly selected to be part of the sample. The number of female and male students selected from each class was based on Nepal's gender profile.
- If the average class size at a school was more than 30 students, 10 classes were randomly selected for inclusion in the study. Twenty-two students from each class were randomly selected to be part of the sample. The number of female and male students selected from each class was based on Nepal's gender profile.
- Students were asked to participate voluntarily. The surveys administered to students in groups. Group size was dependent on the number of students that could be comfortably accommodated in a classroom. As such, group size for survey administration varied from school to school. In total, approximately 200 students were surveyed at each school.

Two data collectors administered the survey to each group of students. 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 persons assisted with data collection:

- Dr. Harish Chandra Shah
- Mr. C. Mishra

#### Data Entry

The local Research Coordinator was responsible for the accurate input of survey responses into the web-based survey database. The following persons assisted with data entry:

- Dr. Harish Chandra Shah
- Mr. Santosh Poudel
- Mr. Rohit Shah

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

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

A total of 3,771 participants are included in this sample. Students under the age of thirteen who completed the survey were removed from the sample<sup>2</sup>. The schools selected for this study were Junior Matriculation level. As such, the sample is predominately comprised of teenagers between the ages of thirteen to fifteen (71%). As more females participated in the study (54%), the representation of attitudes displayed by the full sample may slightly weight towards the female perspective. As a result, all findings are also reported by gender. The ratio of urban participants to rural participants is consistent with the Nepal's population distribution of urban to rural.

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

Seventy-one percent of participants are between the ages of 13-15 years old while 28% are between 16-18 years old. As noted above, the majority of schools included in the study are those that terminate study at junior matriculation. As such, 91% of participants are enrolled in grades 8 through 10. More participants (41%) report that their school performance is *good*; 33% of survey respondents believe their performance is only *average*. A much smaller number (15%) believe their school performance is *excellent* while 11% believe they are currently performing *poorly* or *very poorly* in school. More rural participants report a *poor* school performance than urban students. More semi-urban participants report *average* school performances while more urban participants report *good* school performances. Likewise, a greater number of younger participants report better school performance than older participants.

For purposes of this study, the respondent's report on their parents' employment status serves as an indicator of his/her economic status. Thirty-five percent report that their fathers and mothers are engaged in an *other* employment field which may indicate these parents are self-employed or unemployed. Agriculture employs 44% of mothers and 20% of fathers, with 17% of fathers and 11% of mothers working in the *service industry*. A higher percentage of fathers (12%) than mothers (3%) are employed in the *public sector*. As population density increases, more participants report that their parents are employed as *other*. Alternatively, fewer participants from highly urban areas report that their parents are employed in *agricultural*.

#### ***Home and Family Life Profile***

Most participants (92%) report that their parents are married, 5% have one deceased parent, and less than 5% have divorced or separated parents. At 85%, nearly all participants live with both of their natural parents, although 7% live with a single adult, such as a parent or grandparent. Five percent report living in an "*other*" situation, which may indicate they live in orphanages or at boarding schools. Fewer semi-urban participants than rural or urban participants live with their natural parents.

Approximately 40% of participants define family as "those whom you love or care about deeply" while 35% believe a family includes "those related by birth, adoption, or marriage". Close to 20% believe that people living together who "share similar values and goals in life" are also a family. More rural participants than urban believe that family is defined as those "related by birth, adoption, or marriage." More semi-urban participants define family as those who "share the same values and goals in life" while more urban participants define family as those whom "you love or care about deeply." A greater number of older participants than younger participants define family by relationships qualified by characteristics of love or care.

---

<sup>2</sup> As this project is part of a larger global study on the attitudes and behaviors of youth, this study must follow the same procedural guidelines as other ABY projects. As such, participants under the age of 13 were removed as the global sample is intended to comprise teenagers 13 and older.

When asked whether groups of people who are not married might be considered family, 30% of participants define believe cohabiting heterosexual couples or unmarried woman who have children whether are a family. Between 15% and 20% would accept homosexual couples or heterosexual divorced women sharing housing as family while only 12% believe an unmarried man and woman living together can be considered a family. More male participants than females accept lesbian couples and unmarried heterosexual couples with children as families. More semi-urban participants than rural or urban participants regard cohabiting heterosexual couples with children as family. More urban participants than their rural counterparts consider childless cohabiting heterosexual couples as families. More urban participants also believe that heterosexual divorced women sharing housing are a family. However, fewer urban participants than rural and semi-urban participants consider unmarried women with their children to be families. Similarly, fewer urban respondents than semi-urban participants consider gay couples to be families. More older participants than younger participants consider unmarried women with children and lesbian couples to be families.

Two thirds of participants believe their homes are places where they feel safe and loved; another 12% feel that each person in their home tries to love one another. However, 7% feel “uncomfortable [in their homes] and would rather live elsewhere.” Fifteen percent feel that family members in their home are not close or only feel loved some of the time. While more urban participants than their counterparts identify their homes as places where they feel loved and safe, more rural participants report that their homes are places where each person tries to love one another. A greater number of ssemi-urban participants report that their homes are places where they feel uncomfortable and they would prefer to be elsewhere. More older participants than younger participants identify their homes as places where each person tries to love one another.

Overall, 86% of participants believe their family experience has been positive to date. When asked about their interactions with adults in their homes, more than 80% sometimes or frequently feel that the adults in their families set good examples for them, demonstrate love for each other, and spend time with them. However, the majority of participants also feel that adults expect more of them than is fair. More female participants than males feel that the adults in their families fight with each other; more girls also report that the adults in their home spend time with them. More rural participants than their peers report feeling like the adults in their family do not trust them, are too strict, and fight with each other. However, more rural participants feel that the adults in their home demonstrate love for each other than their more urban counterparts. More participants 16 and older than younger participants feel adults in their family are interested in who they are. In contrast, a greater number of older than younger participants report a belief that their parents do not trust them. Fewer semi-urban participants than rural or urban participants feel adults set good examples for them or admit when they are wrong; fewer semi-urban students, however, feel adults shout at them or expect more of them than what is fair.

Most participants believe that their relationships with their parents are close; 63% feel very close to their fathers and 76% feel very close to their mothers. Additionally another 19% are somewhat close to their fathers and 14% to their mothers. However, 7% either do not know their fathers or report that their fathers have died. Another 5% are not close at all to their fathers while 2% report that they are not close to their mothers. When considered across gender, urbanization, and age, more boys, semi-urban participants, and younger participants report feeling close to their fathers.

Two thirds of participants report that they show love for their parents. About 50% of participants feel that their parents show love for them or seek parents’ advice. More participants report that they seek the advice of and spend time with their mothers, more than their fathers. Similarly, the majority of participants report sharing their personal concerns with their mothers more so than their fathers.

Thirty-five percent of participants spend more than four hours a week in meaningful conversation with mothers while only 18% spend that much time in meaningful conversation with fathers. In fact, 38% of participants report spending less than 15 minutes a week in conversation with their fathers. Twenty percent of participants

spend less than 15 minutes a week in meaningful conversation with their mothers. However, a higher percentage of female, than male, participants spend more than four hours in conversation with their mothers.

Female participants, more than male participants, report spending time with their mothers talking about their personal concerns, getting advice, or in one-on-one activities. Rural participants report being proud of their fathers more than participants living in higher or lower density areas. Fewer participants living in urban areas indicate expressing their feelings or communicating with their fathers while more participants, than older participants, report going to their fathers for advice.

### ***Marriage and Relationships with the Opposite Sex Profile***

Nearly 60% of participants value their virginity and believe that the traditional family contributes to the stability of society. Similarly, approximately 60% of respondents feel that God intended marriage to last a lifetime. While close to 60% of surveyed students would like a marriage like their parents and feel that the portrayal of societal marriage problems are exaggerated, 66% believe that it is difficult to have a successful marriage in the current society. Still, more than 50% of students believe that they will be happy in their future married life; 75% do not anticipate their future marriages ending in divorce. In spite of this, close to 60% of respondents believe that two people should get divorced if they do not love each other, even if children are involved.

A greater number of female respondents, than males, indicated a belief in the value of virginity and would to remain prefer single. This may relate to a smaller number of female participants (than males) who believe that they will be happy in their future marriages. More than urban youth, rural participants value virginity and a belief in the happiness of their future marriages. Yet, fewer rural participants feel that their family experience has been positive. More semi-urban participants than those living in rural or highly urban areas believe that successful marriages are difficult and believe that, in spite of children, divorce is acceptable. Regarding pressure to get married, fewer urban participants indicate that this pressure exists. In addition, fewer urban participants seem to prefer the option of cohabitation to marriage. By age, younger respondents more so than older participants would like marriages similar to their parents' and want to be virgins at marriage. In contrast, more participants 16 years and older seem to prefer cohabitation than marriage than participants under the age of sixteen.

The majority of participants report that parents are the least likely source of sexual information; instead, most participants indicate learning about sex from textbooks, the media, classmates or friends. Regarding personal sexual practices, approximately 50% indicate that, even if given the opportunity to have sex, they would not have sex. Of respondents that indicated otherwise (that is, having sex if the opportunity arose), the majority reported that they would do so if they had the intention of marrying their partner. Peer pressure was the least likely reason participants feel that they would have sex. When asked whether or not it is appropriate for two people in love to engage in various sexual behaviors ranging from hand holder to sexual intercourse, less than 25% thought it was sometimes or always acceptable to engage in more intimate practices such as fondling or sexual intercourse. Male and rural participants more so than female, urban, or semi urban participants, reported a willingness to take advantage of opportunities to engage in sexual intercourse.

More than 40% of students report that they have held hands with someone of the opposite sex while close to 10% report engaging in sexual intercourse. Fifteen percent of males and less than 5% of females state that they have had sex. Given this finding, it is not surprising that more males, more than females, indicate having engaged in more sexual activity that can lead to sex (ranging from holding hands to fondling). More than their rural and urban counterparts, a greater number of semi-urban participants report sexual experience (with the exception of hand holding).

### ***Daily Activities and Influences Profile***

About one third of participants are very satisfied with their lives, another third are somewhat satisfied, while the remaining participants indicate dissatisfaction with their lives. More rural and older participants than semi-urban, urban, and younger participants are satisfied with their lives. Fifteen percent of participants report suicidal ideation while 10% have made a suicide attempt. More male participants than female participants have attempted suicide.

Students selected the following as necessary elements for their future life satisfaction: good physical health, a comfortable lifestyle, a clear life purpose, and a college degree. More male participants than females state that a sexually fulfilling marriage and one marriage partner is important for life. A higher number of rural and older participants state needing more things (as listed in the survey; ranging from health, church, life purpose, to children and a large house) in their future lives to be satisfied than younger or more urban participants.

In a normal week, participants report reading a book, listening to music, watching television, or studying as the activities that they spend the most time doing. During breaks, approximately 10% of students spend eight or more hours a week on the internet, SMS chatting, or sleeping.

Over 70% of respondents indicate either daily or weekly use of electronic media (MP3 players, cell phones, or laptops). Thirty-five percent watch music videos weekly. As reported on the survey, more male respondents and those under the age of 16 find hip hop culture appealing. More rural participants, on the other hand, than urban respondents, enjoy using electronic media, blogging or using Facebook; more semi-urban participants spent time reading fashion magazines. Web-surfing, Internet chatting, and texting appears to be more popular with younger, male and semi-urban students than older, female, and rural or urban participants. More rural participants than participants living in more urban areas report studying for school during their leisure time.

Students report teachers, parents, textbooks, friends and Hinduism to be the factors that most influence their lives. More females, than male respondents, report that parents and friends have influence on their thoughts and actions. More males and younger students, on the other hand, state Internet information plays an influence on their lives than female participants or those 16 years and older.

Regarding morality, close to two-thirds of participants believe that something is morally acceptable if it works in a person's life. Similarly, the majority of respondents believe that bending the rules is sometimes necessary, breaking the law is acceptable as long as no one is hurt, and truth can mean different things to different people. More urban participants than those living in less urban areas condone rule-breaking, illegal behavior as long as no one is hurt, and that truth can mean different things to different people.

One-third of participants report that, in the past three months<sup>3</sup>, they have lied to their peers; 25% admitted lying to a teacher or adult. More than 30% of students state that they have cheated on an exam or stole something. Close to 30% engaged in gambling or betting while 20% watched or read pornography. Close to 20% admitted that they deliberately tried to hurt someone else's feelings. More male participants, than females reported engaging in the following behaviors: watching or reading pornography, becoming intoxicated (on alcohol), lying to a peer, cheating on exams, attempting to physically injure another person, and using tobacco. More rural participants, than urban students, indicated that they lied, read pornographic magazines and tried to physically injure someone. However, rural participants, more than urban counterparts, reported stealing from others. More semi-urban participants admitted illegal drug use than participants living in other areas but had the fewest number of participants reporting pornography viewing. Gambling appears to be an activity highly urban participants prefer; similarly, more urban participants report cheating on exams. Illegal drug use appears higher among younger participants however, more older participants report watching or reading pornography and cheating on exams.

---

<sup>3</sup> From the date of survey administration

### ***Religious Values and Practice Profile***

In the study sample, participants report their religious affiliation as follows: 48% Hindu, 13% Buddhist, 12% Traditional Faith, 9% Personal Religion, and 8% Christian (Roman Catholic or Protestant). More rural participants are Hindu than participants from more urban areas. Fewer rural students, however, identify with a traditional faith. More participants in semi-urban areas report Buddhist or Islamic affiliations while more participants 16 years and older than younger students, state their religious affiliation as Hindu. Approximately 75% of participants in this study report that their faith is important to them. Close to 45% believe that their religion is very important while 35% think that religion is somewhat important. Fewer semi-urban participants than rural or urban participants feel their religion is important.

Approximately 50% of participants report that their mothers attend either a weekly or daily religious services although fewer semi-urban participants report high attendance at religious services for either their mothers or themselves. Close to 25% report that they attend services weekly or daily. While approximately 40% of participants believe they are only somewhat likely to attend religious services regularly when they are older, 25% report that they are very likely to do so. By geographic location, more rural participants, than participants living in more urban areas, believe that they will attend religious services after they finish school and leave home.

Prayer is, by far, the religious exercise that most participants report practicing most frequently, with 35% of participants reporting praying on a weekly or daily basis. Less than 15% receive any form of religious instruction weekly; only 10% read Scriptures once a week or more. More female respondents and those under the age of 16 report praying than their male or older counterparts. Although semi-urban students report praying less than those living in other geographic locales, more participants from semi-urban sites report attending religious training classes than those living in higher or less populated areas. Fewer urban participants report attendance in a religious Scripture study group. Of those participants that do attend a religious instruction group, most are part of groups of less than 10 members.

Seventy-five percent of participants believe that all religions teach equally valid truths while 56% believe that spiritual development is not necessary for life satisfaction. More than 50% believe that truth can be defined in contradictory ways and yet still be correct. In contrast, close to 50% of participants believe that membership in a religious body is necessary; nearly half of participants believe that God both created and is involved in human life. More participants 16 and older and those living in rural areas are skeptical of the value of religion.

More than 50% of participants believe that the human soul is eternal in nature but are uncertain about the existence and influence of ghosts or the reality of Heaven and Hell. Although 37% of participants believe that God exists, 46% are uncertain of God's existence while 17% believe there is no God. Participants had differing opinions on the nature of God. While close to 30% believe that everyone is god, 19% report a belief in a God that is the omniscient, omnipotent Creator who rules the world today. Over 15% are uncertain on their beliefs on God while another 15% believe that God is the realization of personal human potential. More rural, than urban, participants believe that God represents a person's heightened sense of awareness of the universe but more semi-urban participants believe that everyone is god. More urban participants, on the other hand, are uncertain about their beliefs about God or believe that everyone is god. More participants under the age of 16 than those older believe that God is the perfect ruling Creator of the world.

Perhaps due to the vast divergence in their thoughts about God, close to 60% of respondents are uncertain about what happens to a person after death. Approximately 10% believe that one can enter Heaven by following religious rites. Close to 20% believe that one of the following reasons can guarantee a person entrance to Heaven: being good, God's love for people or acceptance of Jesus as one's Savior. Close to 10% believe that people either cease to exist after death, are reincarnated or do not go to Heaven. More semi-urban participants than those living in other areas believe that Heaven is gained by following religious rites and are less uncertain

of what happens after death. More respondents under the age of 16 report a belief that if a person is good, s/he will go to Heaven following death. A greater number of older participants, on the other hand, admit uncertainly on what happens after death.



**Section IV: Nepal Secondary Data**



DEMOGRAPHICS & POPULATION	
Est. Population (2010)	29,519,114
Population (under 15 yrs)	39.03%
Life Expectancy	62.65 yrs
Birth Rate (per 1,000 people)	28.1
Infant Mortality rate (under 1) 2009	39
Estimated Urban / Rural Population	4,286,956 / 22,845,670
Largest City / Population	Kathmandu / 989,273
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	48.59%
Primary Enrollment	80%
Literacy Rate – Males	62.66%
Literacy Rate – Females	34.89%
ECONOMICS	
GDP (PPP) per capita 2010 est.	\$1,200.00
GDP (official exchange rate) 2010 est.	\$15.84 billion
Poverty Rate (% below poverty line)	37.7%

SOCIAL			
Human Development Index <sup>4</sup> (out of 177)	141	Prisoners (per capita) 100,000	29
Unemployment Rate (%)	46	Jails	73
Internet Users (per capita) 1,000 people	11.7	Adult prevalence rate 15-49 with HIV AIDS	0.5
Personal computers (per capita) 1 million people	4.4	Children orphaned due to all causes (0-17yrs) 2009, estimate (thousands)	650
Mobile phone subscribers (per capita) 1 million people	9.2	Total fertility rate (births per woman)	3.5

This data is drawn from CountryWatch.com, the World Health Organization, and public domain data. Statistics are generally from 2005 but may be earlier (if nothing more recent was available).

<sup>4</sup> Human Development Index (HDI) is a composite index that measures the level of well-being in 177 nations in the world. It uses factors such as poverty, literacy, life expectancy, education, gross domestic product, and purchasing power parity to assess average achievement for each nation. It has been used in the United Nation’s Human Development Report since 1993.

<b>RELIGION</b>	
Hindu	90%
Buddhist	5%
Muslim	3%
Other	2%

<b>ETHNIC GROUPS</b>	
Chettri	16%
Brahman-Hill	13%
Magar	7%
Tharu	7%
Tamang	6%
Newar	5%
Other <i>(including Kami, Yadav, Sherpas, Dolpa, Lopas, Manang Bas, Kirati, Gurung, Thakali, Satars and Muslaman)</i>	48%

<b>LANGUAGES</b>
Nepali (official): several other languages and numerous dialects