

Spiritual State of the World's Children

Northeast India





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

EXECUTIVE SUMMARY FOR MINISTRY

Northeast India

January 2010

Prepared by:



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ONEHOPE

OneHope is a non-profit organization with a mission to *affect destiny by providing God's eternal Word to all the children and youth of the world*. With programs in over 125 nations, OneHope has reached over 600 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 views research as a critical step in the development of contextualized age-specific products and programs.



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Table of Contents

	Page
Section I: Project Description	5
Acknowledgments	5
Overview	5
Research Methodology	6
Project Overview	6
Logistics	6
Implementation & Survey Administration	8
Section II: Profile of Youth In Northeast India	9
Data Set Qualifications	9
Demographic Profile	9
Family Relationships	9
Relationships with People of the Opposite Sex	10
Beliefs & Perspectives about Daily Life	11
Religious Background and Practice	12
Section III: India Secondary Data	15

Section I: Project Description

Acknowledgments

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

We acknowledge the essential role played by the North Eastern Social Research Centre (NESRC) staff in conducting this project. We are grateful for the cooperation of the Assam, Nagaland, and Meghalaya State Education Departments, the headmasters and staff of the schools included in the sample, and all the students who participated in this project.

The instrument administered in this study was made available by Josh McDowell Ministries.

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.

While the issues and challenges facing children and youth in developed countries are researched and documented, information on the needs of young people in the developing world can be sparse. As a result, these populations are treated as though they share a common reality although they may not. In some cases, 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 an organization that seeks to address the needs of children and youth across the world, an essential component of OneHope's work in a nation is to understand the pressing needs and realities of young people in that country or region. As such, 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
- Spiritual perspectives and commitment

Research Methodology

The ABY survey is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for India. 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 an Indian youth population by the Metadigm Group and the NESRC. The modified survey was tested with a sample population of students in Guwahati, Assam before the start of this project.

The survey was administered in secondary schools in Assam, Nagaland, and Meghalaya in the language of secondary school instruction (that is, English, Hindi, Assamese, Garo, or Khasi). Surveys were administered to students in randomly selected accessible¹ schools. Schools were selected based on the population density of each state involved in the project. As such, ten schools were selected from Assam, 3 from Nagaland, and 7 from Meghalaya. In each state, schools were selected based on India's overall urbanization and the demographic profile of Northeast India. State districts were selected that provided a good representation of the cultural, ethnic, religious and geographic (that is urban v. rural) profile of that state and the Northeast of India as a whole. Furthermore, students were randomly selected by gender for inclusion in the project based on India's gender ratio.

Project Overview

The time frame for data collection was March 2009-July 2009. Gita Bharali (NESRC) served as the local Research Coordinator for this project with oversight by Dr. Walter Fernandes (NESRC). Reni John (Metadigm Group) and Dr. Allen Reesor (Metadigm Group) supervised the project.

NESRC staff entered survey responses into an SPSS database provided by the Metadigm Group, structured on the database designed by Philip Issa of Elite Research. Data analysis was conducted by Elite Research under the supervision of Rene Paulson, PhD. Secondary data is provided when applicable.

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 additional questions and minor edits to the survey content.

Randomization

Reliability of the survey results depends upon consistent randomization of the participants. Two strata of randomization that governed participant selection for this project included India's gender and urbanization profiles.

Data was collected in the Assam, Nagaland, and Meghalaya provinces of Northeast India per the following procedure:

- **Assam:** Assam is comprised of 27 districts which were grouped into four regions. Two to three districts from each region that could provide an overall representation of the ethnic, religious and urban/rural

¹ Schools considered inaccessible are those that are in conflict zones, areas of extremely low population or that cannot be reached by public transportation.

composition of Assam were selected for project inclusion. . The following districts were selected from each region:

- Upper (Eastern) Assam: Dibrugarh and Lakhimpur
- Middle (Central) Assam : Kamrup (urban); Kamrup (rural) and Morigaon
- Lower (Western) Assam: Kokrajhar, Nalbari and Barpeta
- Hill Districts: North Cachar Hills and Karbi Anglong²

A list of all (private and government) high schools was obtained by the NESRC. Schools known for their fundamentalist ideology and practices (such as compulsory performance of daily religious services), and for efforts to convert students through education were excluded from the sample pool. On an average, 5 schools were removed per district for this reason. If a school was co-educational, it was selected if it had at least 200 students in the higher classes. If the school was single-gender, it was selected if it had at least 100 students in the higher classes.

Of the selected schools in Assam, schools that were accessible (via reasonable transportation means) were identified and placed in a list. The following schools were identified in this process: 604 higher secondary schools, 4,136 high schools, 8,019 middle schools, and 33,236 junior basic schools. From this list, schools were randomly selected.

For each school, a list of students in the three highest classes was obtained. Students under the age of 13 were ONLY included when a school did not have enough students above the age of 13. In general, students below the age of 13 were not included. If the total number of students in a school was between 200-250 students, all students were asked to take the survey. If the number of students was less than 250, then every 15th or 12th student (as the case might be) was not included in that school's sample. In selected all-girls or all-boys schools, 100 students were selected using the same procedure described above.

- **Nagaland:** At present, Nagaland has a total of 11 districts. The following 3 districts were selected based on their ability to provide a demographic representation of the population of Nagaland:
 - Dimapur: urban, multi-ethnic, and multi-religious
 - Kohima: rural
 - Phek: rural

One school was selected from each district. The selection of the school and students followed the same procedure as Assam; however, all selected schools were co-educational.

- **Meghalaya:** One school from each of the 7 districts of Meghalaya was included in this project. Schools were selected following the procedures employed in Assam. Each school had approximately 200 students in their higher classes.

Within the report, population density was interpreted as low, medium, or highly populated areas. Densities were further defined as rural (low population density = 38-95 people per square km), semi-urban (medium population density = 101-347 per square km), or urban (high population density = 391-579 per square km).

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 coordinated all printing.

² Karbi Anglong was originally selected for the survey, but it was not possible to go there. Sonitpur was selected in place of Kari Anglong.

Quality Control

Hard copies of the survey response forms were randomly assessed to evaluate survey validity. The NESRC will retain the survey response forms for six months post-project completion, maintaining the confidentiality of all project materials. Response forms will be destroyed at the end of the 6-month period.

Implementation & Survey Administration

Data Collection

The survey was administered in the schools previously contacted by NESRC.

Students were asked to voluntarily participate. Participants were administered the survey in groups that could be accommodated in a classroom. The surveys were conducted by two people. A brief scripted introduction was read aloud and students were given the opportunity to ask questions. Administrators took turns reading each question aloud to students.

Data Entry

NESRC was responsible for accurate input of the data into the SPSS survey database. The data was subsequently reviewed for errors by the Metadigm Group and Elite Research.

Data Analysis

Elite Research was responsible for data analysis. The Metadigm Group reviewed the data tables, provided table descriptions, and compiled this report.

Section II: Profile of Youth in Country

Data Qualifications

This survey defines *low population density* as 38-95 people per km², *medium population density* as 101-347 per km², and *high population density* as 391-579 per km².

Demographic Profile

A total of 4,017 surveys completed by secondary school students in Northeast India are included in the project sample. Matching the gender profile of India, 51% of participants are male while 49% are female. Approximately 75% of the subjects are between the ages of 13 to 16 years old; 15% are 17 or older. Thirty-five percent of subjects live in rural areas (low population density), 34% live in small city or suburban areas (medium population density), and 31% live in urban (high population density) areas.

Over half (53%) of subjects report that they are of a tribal caste and approximately a quarter (23%) report that they are of a general caste. Nine percent more female subjects are of a scheduled caste, while 10% more male subjects are from backwards or tribal castes. Significantly more subjects from large cities report membership in a general caste, while significantly more rural subjects report membership in a tribal caste. The findings suggest that as population density increases, general caste affiliation increases while tribal caste affiliation decreases. Twenty-two percent more subjects younger than 16 than those 16 or older are part of a general caste, while 21% more older subjects are of a tribal caste.

Roughly equal percentages of participants report that they are in the 8th (29%), 9th (28%), and 10th (26%) grades. In this sample, there are fewer female subjects in the higher grades than male subjects although there are no significant differences in gender by grade. Forty-four percent of subjects report *good* school performance and almost as many (43%) believe their school performance is *average*; only 7% indicate having *excellent* school performance. Five percent more female subjects report that their school performance is *good*, while 5% more male subjects report their performance is *average*.

Twenty-four percent of students report that their fathers are employed in the *public sector* while 22% report that their fathers are employed in the *agricultural sector*. Approximately 15% of students report that their fathers are *professionals*; a similar percentage selected *other* employment as their father's profession (which may indicate self-employment or un-employment). Ten percent of fathers work in the *service* industry. More subjects in highly populated areas report that their fathers work as *professionals* or in the *service* industry; however, more students in less populated areas report that their fathers' employment is in the *public sector*.

Thirty-two percent of subjects report their mothers' employment is *other* (which may indicate self-employment, unemployment, or stay-at-home mothers); 21% of participants' mothers are *unskilled workers*, and 18% are *agricultural workers*. More subjects in mid-populated areas report that their mothers work in the *other* jobs. More participants in highly populated areas report that their mothers are *unskilled workers* but fewer of these participants state that their mothers are employed in the *public sector*.

Family Relations

Overall, 81% of subjects report that their parents are married while 10% of respondents report that one of their parents has died. The majority of subjects (65%) believe that their homes are places where they feel safe and loved; 13% feel that each person in their household tries to love the others. Seventy-five percent of rural subjects report that their parents are married. Over 90% of participants in highly urban areas report that their parents are married. Additionally, more rural students have one or both parents as deceased. More younger subjects report feeling loved and safe in their homes than older subjects.

Nearly all of the subjects report that the adults in their family usually set good examples for them, demonstrate love for each other, are interested in them, and spend time with them. However, they also feel adults expect more of them than what is fair and are too strict. Close to 50% of students report that their parents sometimes fight with each other although 32% say that their parents almost never fight. Similarly, more than 60% of students report that their parents shout at them. Overall, female subjects report more positive interaction with adults in their families. Rural subjects tend to report less positive interaction with adults than those in urban areas. Younger subjects are somewhat more likely than older subjects to feel the adults in their family do not trust them.

Seventy-six percent of subjects have a very (43%) or fairly (33%) close relationship with their fathers. Only 14% describe their relationship with their father as not too close or not close at all while 90% describe their relationship with their mother as very (66%) or fairly (24%) close. Slightly more males than females (5%) report having very close relationships with their fathers. Similarly, 6% more younger students report very close paternal relationships than their older counterparts. There is little difference in participants' relationships with their mothers across gender, urbanization or age.

Almost all subjects report that they demonstrate love towards their parents. Overall, participants are slightly more likely to turn to their mothers for advice and feel proud of their mothers than their fathers. However, there are some differences in these findings by demographic profiles. For example, girls report a closer relationship to their mothers and fathers than their male counterparts. Males, however, are more likely to spend one on one time with fathers than girls. Overall, rural subjects are less likely to report close relationships with parents than those in urban areas.

About half of the subjects report spending more than 4 hours a week in meaningful conversation with their fathers and about 60% of participants report spending that much time with their mothers. On the other hand, approximately 25% of participants report spending 15 minutes or less time in meaningful conversation with their fathers; fewer students (14%) report spending 15 minutes or less time in meaningful conversation with mothers. Rural and older subjects are significantly less likely to engage in conversation with parents than urban or younger subjects.

When asked how they would define a family, 39% of participants define it as persons related by birth, adoption, or marriage; 28% participants define family as persons who have love for each other. Twelve percent believe that a family is any group of people who share the same set of values and goals while 21% view families as groups of people who live together. More rural subjects view families by legal or genetic relationships whereas more urban participants view families as persons living in the same household.

Relationships with People of the Opposite Gender

Thirty-one percent of subjects consider unmarried heterosexual couples living with children to be family; however, less than 15% consider unmarried couples without children to be family. Approximately one-quarter of subjects indicate an unmarried woman with children is a family and 14% consider two heterosexual divorced women living together without children to be family as well. About 10% accept homosexual couples as family. Rural and older subjects tend to be more liberal in their views on what constitutes a family than urban and younger subjects.

Most subjects (78%) report that their family experience has been positive to date. Similarly, 76% would like to have a marriage like their parents' and 81% believe that they will be happy in their own marriages. About two-thirds believe that God intended marriage to last a lifetime; about the same number do not approve of divorce when children are involved and believe that the traditional family is necessary for societal stability. However, 65% also believe it is very hard for people to have successful marriages. Urban subjects are more positive about the possibility of good marriages and the benefit of marriage than rural subjects; however, more rural subjects

(65%) than urban participants (27%) believe that marriage problems have been exaggerated and that most married couples have fulfilling, healthy marriages.

Subjects are about equally likely to have learned about sex from classmates or friends, from TV/movies, or textbooks. Seventy percent of participants reported that they learned nothing about sex from their parents; older participants and rural subjects were slightly more likely to have discussed sex with their parents than their younger or urban counterparts. Male subjects are more likely than female subjects to have learned about sex from all listed sources, except for parents. Subjects from low populated areas are most likely to have been educated about sex from textbooks, while those from medium populated areas are most likely to have learned about sex from the TV/movies, textbooks, sex-related magazines/books, and their classmates and friends. Older subjects are more likely than their younger counterparts to have learned about sex from sex-related magazines/books, classmates/friends, TV/movies, and textbooks.

More than two thirds consider all forms of sexual encounter outside of marriage to be always inappropriate before marriage. However, approximately 25% of participants report that if they intended to marry the person, were in love with the person, or felt their parents would not mind, they would consider engaging in sexual intimacy and possibly act on an opportunity. Male, rural and older subjects are more likely to have sex for all listed reasons.

Fourteen percent report that they have had a complete physically intimate relationship (as in a marriage); 19% report that they have engaged in intimate touching with a member of the opposite sex. Five percent more males report having had complete intimate physical relationships than female participants; 10% more males report intimate touching than females. More rural participants (22%) report having had sexual relationships than their urban counterparts (6%).

Beliefs and Perspectives on Daily Life

When asked how satisfied they are with life, 83% of subjects report that they are somewhat (38.2%) or very (44.6%) satisfied with their lives. Subjects from highly populated areas are most likely to report life satisfaction, as are younger subjects.

They identify qualities of a good life as: having good physical health, a degree, working in a high-paying job, owning a large home, living close to family/relatives, personal comfort and friendship. Having children, influence in others' lives and being active in a Christian church rank at the bottom of the list.

Overall, subjects seem most influenced by their relationships (e.g. siblings, teachers), education (e.g. textbooks) and media (e.g. movies, music). Community leaders and formal society are less influential. Media in which they are most interested are new technology such as computers and cell phones as well as fashion magazines. About half watch MTV weekly; however, in a normal week, subjects report spending the most time studying for school, listening to music, watching TV, and reading books. Male subjects are more likely than female subjects to spend time surfing the web, SMS/internet chatting, and reading non-Christian religious texts. Approximately 60% of participants report that they spend less than 1 hour a week reading the Bible and 55% report that they spend less than 1 hour reading non-Christian religious texts.

Subjects are generally pragmatic about moral decisions and while recognizing the authority of traditions and laws do not believe there are absolute truths. Although 75% of subjects believe that all religions teach equally valid truths, almost as many believe truth can be defined in contradictory ways and still be correct. Sixty-nine percent believe that truth means different things to different people and 64% believe that something is morally or ethically right if it works in their life. In spite of this, 52% of participants also report a belief that religious scriptures provide indisputable moral truths. Behaviorally, 71% believe that rule-bending is sometimes necessary and 67% believe it is sometimes necessary to lie. Over half (56%) consider law-breaking acceptable as long as no one is harmed.

More female subjects than males condoned breaking the law as long as it does not hurt anyone (11%), and believe actions can be morally right if it works in a person's life (5%); however, 5% more females than males believe that faith is an important component of their lives. Male subjects, on the other hand, are more likely to believe that religious affiliation is important (by 8%). Six percent more males believe that a person can have a full and satisfying life even if they do not pursue spiritual development.

Over the last three months, a little over half of subjects report having lied to a friend (57%) or adult (55%). About one-fifth have intentionally tried to hurt someone physically (19%) or emotionally (22%), watched a pornographic movie (19%), or smoked a tobacco product (18%). IN the last three months, 12% have had suicidal thoughts in the past three months while 6% have attempted suicide. Approximately 20% more males report watching pornography than girls. More boys than girls also reported smoking (18%), lying to friends/peers (by 14%), drinking (by 10%), reading pornographic magazines (by 9%), lying to adults (by 8%), trying to physically hurt someone (by 8%), gambling (by 8%), using illegal drugs (by 6%), and cheating on an exam or evaluation (by 5%). Seven percent more female subjects watched MTV. Similarly, a greater number of older subjects than younger participants reported that they had watched a pornographic movie (by 11%), intentionally hurt someone emotionally (by 11%), smoked (by 10%), had suicidal thoughts (by 9%), read a pornographic magazine (by 9%), got drunk (by 7%), lied to an adult (by 6%), and watched MTV (by 6%) in the last three months.

Religious Background and Practice

Study participants reported their religious affiliations as follows: 38% Hindu, 28% Protestant, 15% Roman Catholic, 7% Islamic and 5% indigenous/tribal religion. More subjects from low populated areas are Roman Catholic or Protestant (73%) while more participants from densely populated areas are Hindu (78%). Between ages, 28% more participants under the age of 16 are Hindu than those 16 or older; 14% more older participants are Roman Catholic than participants under 16 years old.

Eighty-eight percent of subjects indicate that their faith is important in their lives, 69% believe that a person cannot have a full and satisfying life unless they pursue spiritual development; 65% of participants can recall a specific time in their lives when their beliefs changed their behavior. Those from highly populated areas are least likely to find their religion important to them. There is little statistical difference when analyzed by gender or age.

Forty-five percent of subjects report daily or weekly attendance of religious services. In families, participants report that their mothers attend religious services more so than other family members (including themselves). Participants from highly populated areas report that their parents attend religious services than their rural counterparts. Subjects from low populated areas, however, report greater attendance of religious services by themselves and their siblings than urban youth. Older subjects report personal religious service attendance than participants under the age of 16. Eighty-four subjects are somewhat (44%) or very (40%) likely to regularly attend religious services after graduating from high school.

Prayer is, by far, the most reported religious discipline in this sample; 63% report that they pray daily. Female subjects report praying more than males; however, boys report reading religious Scriptures more regularly than girls. Youth in highly urban areas report reading religious texts and praying more than rural youth; rural youth, however, report attending religious youth groups, scripture study groups, or religious training classes more than urban youth. Rural youth also state that they lead religious small groups more than urban participants. Older subjects attend religious youth groups, scripture study groups, and religious training classes, as well as lead religious small groups more regularly than participants under the age of 16. Younger participants, however, report that they read religious texts and pray more than participants 16 or older. About 40% of participants reported that they rarely attend a religious youth group. Of those that do attend such a group, 45% are part of youth groups of 1-9 members. Less than 10% attend youth groups with 50 or more members.

The majority of participants report that they heard about the Bible and/or Jesus from textbooks (78%), family/relatives (72%), friends (67%), or churches (62%). Seventy percent of subjects acknowledge that God is the omniscient, omnipotent Creator of the world; 10% believe that everyone is God. More participants from low populated areas report that they do not believe in a God more than urban youth; however, more youth from highly urban areas (12%) report that everyone is God compared to participants from less populated areas.

Regarding their view on God, 65% believe the universe was created by God and slightly more (69%) believe God is involved in people's lives. Three-quarters of subjects (75%) are certain in the existence of God while 19% are uncertain. About half of subjects believe in the existence of heaven and hell (52%) and in the eternal nature of the human soul (45%). More participants from highly populated areas report a lack of belief in the eternal nature of human souls. The findings suggest that as population density decreases, youth are more certain about the existence of God, ghosts, heaven, and hell. More participants 16 years or older reported a belief in the existence of God, heaven, hell, and ghosts as well as in the immortality of the human soul than those younger than 16.

After death, 44% believe they will be born again because they followed the Geeta; 21% believe they will go to Heaven because God loves all people. Almost 10% believe they will go to Heaven because they have been good; 8% believe that they will go to Heaven because they have accepted Christ as their savior. 9% more female subjects report that they will be born again because they follow the Geeta than males; however, 5% more male subjects report that they will go to Heaven because they confessed their sins and accepted Christ. More subjects from low populated areas believe that they will go to Heaven because they have accepted Christ as Savior and that they cease to exist at death than those in more highly populated areas. More youth in highly populated areas report uncertainty on what happens after death than rural youth. Given that more urban youth stated that they are Hindu, it is unsurprising that more of these participants than rural participants reported that they believe they will be born again after death because they followed the Geeta. Eleven percent more younger subjects believe that following the Geeta will ensure that they are born again; 17% more older subjects believe that they will go to Heaven because God loves all people.

Regarding the Beliefs of Christian Subjects Surveyed:

Approximately 90% believe in the accuracy of the Bible, that prayer can change what happens in life, the final judgment of God, and that they have a personal responsibility to tell others about their faith. Almost as many believe that Jesus Christ was a real person (85%), that he was virgin born (87%), and that forgiveness of sins is only possible through Jesus (87%); 63% believe that Christ returned to life after he was crucified. In spite of this, 51% believe that what they do for others is more important than what they believe about Jesus and 64% believe that a person's religious faith is not relevant as all faiths believe in the same principles and truths.

More female subjects than male subjects state that Christ committed sins while living on the earth (8%), that all major religions pray to the same God (by 8%), that people are reincarnated after death (by 7%), that some sins are unforgiveable (by 6%), and that angels influence people's lives (by 5%); they are also less likely to believe that Christ returned to life after his crucifixion (by 6%).

More participants from low populated areas report a belief in the power of prayer, that angels influence people's lives, and in the judgment of God. Subjects from medium populated areas are most likely to believe that what they do for others is more important than what they believe about Jesus Christ, and least likely to believe that people who do not accept Jesus as Savior will go to Hell. Subjects from highly populated areas are most likely to believe that good deeds gain access to Heaven, that their Christian faith is relevant to their life, that Christ did not return to life after crucifixion, that all religions teach the same principles and truths, that all major religions pray to the same God, that the idea of sin is outdated, and that Christ committed sins while on earth; they are, however, least likely to believe in the accuracy of the Bible, that they have a responsibility to tell others about their faith, that Satan is simply a symbol of evil, and that people are reincarnated after death.

Six percent more younger subjects than older subjects believe that if a person is generally good, s/he will earn a place in Heaven; 11% more older than younger students report a belief that what is done for others is more important than what they believe about Christ. Similarly, more older than younger students believe that Christ was virgin born (7%), that people are reincarnated after death (by 6%), and that Christ committed sins while on earth (by 5%).

Approximately 49% of the total sample responded to a question about their commitment to Jesus. Of these, 63% admit to having made a personal commitment to Jesus Christ that is still important to them. Approximately 10% more female subjects than males, and 9% more participants 16 or older than those younger indicated that they have made a Christ commitment that is still important to them. Of those participants who reported that they made a commitment to Christ that is still personally important, 41% report having made this commitment between the ages of 13-15; 20% did so between the ages of 9-12; 16% did so between the ages of 16-18 while 14% were younger than 5 years old when they made a commitment to Christ.

Section III: Secondary Data³

**Secondary Research Profile
India**



DEMOGRAPHICS & POPULATION	
Population	1,152,342,278
Population (under 15 yrs)	31%
Life Expectancy	69.89 yrs
Birth Rate (per 1,000 people)	22.22
Infant Mortality (per 1,000 live births)	30.15
Estimated Urban / Rural Population	315,276,000 / 781,641,000
Largest City / Population	Bombay / 13,662,885
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	60%
Primary Enrollment (2006)	84%
Literacy Rate – Males	70%
Literacy Rate – Females	48%
ECONOMICS	
GDP (PPP) Per Capita (2008)	\$2,900 USD
GDP official exchange rate (2008)	\$1.237 trillion
Poverty Rate (% below poverty line)	34%

SOCIAL			
Human Development Index ⁴ (out of 177)	128	Prisoners (per capita)	29/100,000
Divorce Rate <i>as percent of Marriages</i>	Not Available	People living with HIV/Aids (2007 est.)	2.4 million
Unemployment Rate	6.8%	All registered NGOs	Not Available
Murder Rate (per capita)	0.0344083 per 1,000 people	Homelessness	Not Available
Rape Rate (per capita)	0.0143187 per 1,000 people	Teen Pregnancy (15-19 yrs)	Not Available
Theft Rate (per capita)	0.103027 per 1,000 people	Child Prostitution (% of 1 million prostitutes)	30%
Children Orphaned <i>due to all causes (0-17yrs)</i>	25,700	Child/Teen Soldiers	Not Available

³ 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.

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

ETHNIC GROUPS & RELIGIONS			
Indo-Aryan	72%	Hindu	80%
Dravidian	25%	Muslim	14%
Mongoloid and Other	3%	Christian	2%
		Sikh	2%
		Buddhist	1%
		Jains	1%
LANGUAGES			
English, Hindi, Bengali, Telugu, Marathi, Tamil, Urdu, Gujarati, Malayalam, Kannada, Oriya, Punjabi, Assamese, Kashmiri, Sindhi, Sanskrit			