

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

**South Africa**





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

### **EXECUTIVE SUMMARY FOR MINISTRY**

#### **South Africa**

December 2009

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 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.



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

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

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## Section I: Key Issues Analysis

### **Key Issues**

- Family composition
  - 45% - live with both natural father and mother
  - 23% - parents are divorced, separated, or remarried
  - 15% - one parent has died, 5% - both of their parents have died
  - 13% - live with two parents, one of which is a step-parent, 11% - live with a grandparent
- Perception of Family
  - Definition of family
    - 38% define family as any person or group whom you love or care about deeply
    - 32% define family as those related by birth, adoption or marriage
    - 17% define family as any group of people who live together
    - 13% define family as any group of people who shares the same set of values and goals in life
  - Function of family
    - Place for children –
      - 74% consider an unmarried man and woman with children a family
      - 73% consider an unmarried woman with children a family
    - Relationship without children present –
      - 21% consider an unmarried man and woman a family
      - 20% consider homosexual women a family
      - 17% consider homosexual men a family
- Relationship with parents
  - 51% spend 15 minutes or less a week talking with their father about things that really matter
  - 26% spend 15 minutes or less a week talking with their mother about things that really matter
  - 28% spend 60 minutes or more a week talking with their father about things that really matter
  - 49% spend 60 minutes or more a week talking with their mothers about things that really matter
- Safety and Security of home
  - 17% feel only sometimes loved in their homes
  - 8% are uncomfortable and rather be elsewhere
  - 7% feel comfortable in their home, but would not consider their family close
  - 60% feel their home is a place where they feel safe and loved
- Marriage
  - 88% feel that they will be happy in their marriage
  - 87% believe God intended marriage to last a life time
  - 73% report if they were not a virgin and could change the past they would have sex after marriage
  - 62% would like to be a virgin at marriage
  - 66% believe marriage problems have been exaggerated
  - 61% feel the traditional family does not play a significant role in the stability of society
  - 53% approve of divorce even when children are involved
  - 39% admire single life, 33% report there is too much pressure to get married, would rather live together
  - 37% indicate that anyone who gets married should anticipate divorce

- Sexuality
  - 30% report they have already had sexual intercourse
  - They are most likely to learn about sex from television/movies, classmates/friends, and textbooks
  - They are least likely to learn about sex from parents and the internet
- Satisfaction with life
  - 50% of respondents indicate they are very satisfied, 30% somewhat satisfied with their lives and 20% are somewhat or very dissatisfied with their lives
- Influences (cited as having *a lot* of influence over thoughts and actions)
  - 52% Parents
  - 43% the Bible and 1% the Christian faith
  - 36% Music
  - 34% Teachers
  - 30% Friends
  - 29% Television - 79% report watching MTV weekly
- Moral behavior
  - 68% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
  - 64% feel lying is sometimes a necessity
  - 64% feel bending the rules is okay
  - 40% feel that breaking the law is okay if it does not hurt anyone
  - Over the past three months –
    - 62% admit having lied to their peers
    - 58% indicate they have lied to an adult
    - 36% watched a pornographic movie and 29% read a pornographic magazine
    - 35% intentionally tried to emotionally hurt someone and 30% tried physically to hurt someone
    - 28% have had suicidal thoughts and 14% attempted suicide
- Factors providing future satisfaction (cited as having *a lot* of importance)
  - 90% relationship with God
  - 89% having good physical health, having a comfortable lifestyle, and having a degree
  - 87% owning a large home, working a high paying job and to make a difference in the world
- Religious Practice and beliefs
  - 91% religion is somewhat or very important to them
  - 59% report weekly or daily prayer
  - 56% participate in a weekly or daily religious scripture study group or training class
  - 47% report weekly or daily church attendance and are likely to attend church after leaving home
  - 37% report weekly or daily scripture reading, including the Bible or Koran
  - 35% participate in weekly or daily religious youth group
  - 85% believe prayer changes things
  - 7 out of 10 are certain of God’s existence, believe God is omniscient and omnipotent and still involved in people’s lives
  - 2/3 have made a personal commitment to Jesus that is still important to them
  - 64% believe all major religions pray to the same god

### ***Strengths & Opportunities***

- Youth are open to God and desire for relationship with Him
- Children are spiritually hungry
- The information gives an opportunity to identify needs and show impact of ministry programs as measured by behavior change
- There is a need to develop strong links for discipleship to all youth
- Ministry organization have access to the children through institutions and in communities
- Youth have a basic trust in and knowledge of Christ upon which to build programs for discipleship and moral/social formation
- Music is an important source of media influence and can be used to communicate
- The desire to address and strengthen family give opportunity to design programs to help restore families

### ***Weaknesses & Threats***

- Syncretism is a problem to be addressed as youth seem not to have a clear picture of Christianity and what it means to be and act as a Christian
- There is a trend of a decreased role of the religious leaders in the lives of children and youth
- Pluralism is a threat as youth generally perceive all religions to be equal access
- Family systems are broken
- Children and youth do not have a clear understanding of healthy marriage and family
- Poverty and its impact on society should be accounted for in program design
- Crime impacts a sense of security and order in the lives of children
- Sexuality and sexual practice must be addressed

### ***Recommendations***

- Discipleship programs must be developed to apply biblical principles in areas of necessary social and moral values formation
  - The assumption that a simple act of commitment to Jesus as adequate to produce moral and social character is not supported by this study
- Family systems must be supported
  - Parents equipped to train and inform their children through teaching and role modeling
  - The church provide parenting to children orphaned or in single parent homes
- Churches should promote healthy communication between families
  - Youth should be able to ask taboo questions
    - Subjects like teen pregnancy, homosexuality and sex
- Churches should help to rectify the poor moral examples to which youth are exposed
- The realities of crime, poverty and negative social environment must be considered and addressed when developing program implementation to ensure holistic development
  - Partnerships with social development agencies may be necessary
  - Partnership with government should be further explored

## **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 Department of Education South Africa, Petra College Western Cape, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope/Reach-A-Generation South Africa Staff.

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

### ***Overview***

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

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

The Attitudes and Behaviors of Youth (ABY) project will capture the following information about children in Cape Town (Urban South Africa), the Western Cape (Rural South Africa) and Free State, South Africa:

- 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***

This report is an analysis of data collected in South Africa in three distinct processes. The first data collection was in the Free State and undertaken as a demonstration project. Its success prompted the subsequent two data collections, which have been analyzed with it in this report. The second data collection was in urban Cape Town and the third in rural Western Cape.

In the Free State, the survey sample was administered by teachers in schools representing all regions of the state that had been selected by the OneHope staff collaborating with the Department of Education. In the two subsequent data collections, the schools were randomly selected and data was collected by independent researchers not connected with the schools. With these variations in mind, the report produces interesting results, albeit with less reliability than if the project had been undertaken with full randomization of the entire national school system.

The surveys were administered in English, the language of instruction and administered to students in the schools balanced by gender (proportional to the national ratio of male/female).



The core survey is constructed using the Survey of Juveniles designed by Chris Sleath of Josh McDowell Ministries.

### ***Project Overview***

The time frame for data collection was August 2007 through November 2009. Carol Jacobs served as the local Research Coordinator for the South Africa Urban and the Free State research project. Jan Grobbelaar and Pierre Beneke served as the local Research Coordinators for the South Africa Rural research project. For the Free State, Mrs. Harriet Speckmeyer, Life Skills Director for Free State Department of Education, made this research possible and approved the project concept. Mr. Johnny Percent was assigned as the liaison for the Department of Education of the Free State during the data collection.

Oversight was provided by Kimberly Morrison, Andrea Barquero, and Dr. Allen Reesor of Pompano Beach, Florida. The research followed project design instructions (see below under Logistics).

Data was entered into a web-based database, which was hosted by Philip Issa of Elite Research. The final report includes the 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 language and recommended minor edits for comprehension.

#### Randomization

Reliability of the survey results depends upon consistent randomization of the participants. Two strata of randomization that governed participant selection employed in this project for Western Cape was gender and population density distributions. In the Free State, randomization was done by gender when students were selected for participation, to ensure that gender participation reflects the male/female ratio of the national population.

The Department of Education of South Africa provided a list of urban schools and the Western Cape Provincial Department of Education provided a list of rural school in the Western Cape. For the Free State, the Department of Education selected which Life Orientation schools would participate in the survey and included representation from all the school districts in the Free State Province.

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

Free State: Access was granted by the South Africa Ministry of Education and the Educators who participated in the Life Skills training were asked to participate with their students.

Cape Town and Western Cape: Research Assistants met with the administration of each school to explain the survey 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 who received bids for the printing of 4,408 collated and stapled copies.

### *Quality Control*

Hard copies of the survey response form were randomly assessed to evaluate survey validity. Hard copy survey response forms will be retained by the local OneHope office in South Africa and Petra College Western Cape, De Doorns for one year to verify the accuracy of data entry if needed and as a back up to electronic data files. The surveys are kept confidential and will be turned over to a designated OneHope Headquarters representative on or about 12 months following the close of data collection. After 12 months, an OneHope representative will oversee the destruction of all hard copy surveys.

### Data Collection

The survey was administered by teachers of the Life Skills program in the schools identified by the Department of Education in the Free State.

In Cape Town, the following assisted with urban data collection: Carol Jacobs and Christopher Arnoldus.

In the Western Cape, the following assisted with rural data collection: Pierre Beneke, Rentia Sadie, Viola Fransman, Maria Visser, Christa Booysen, Brahm Reyneke, and Elize Reyneke.

### Data Entry

In the Free State, Carol Jacobs and Response Team Members of OneHope were responsible for accurate input of the data into the web-based survey interface.

In Cape Town, the local Research Coordinator was responsible for accurate input of the data into the web-based survey database and the following assisted with urban data entry: Carol Jacobs and Allison Jacobs

In the Western Cape, the following assisted with rural data entry: Viola Fransman, Maria Visser, Christa Booysen, Brahm Reyneke, Elise Reyneke, and Wilmari van Wyk.

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

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

The total sample for this survey was 4,288, with 53% being female and 47% male. Due to the gender distribution, attitudes of those from rural and urban areas, as well as those younger than 16 years old, will skew towards female responses.

#### ***Demographics***

The subjects are almost evenly split between those younger than 16 and those older than 16. Twenty-six percent of subjects are 13-14 years old, 43% between 15-16 years old, and 22% between 17-18 years old. They are primarily in grades 8-10 at school and about equally distributed across these form levels. More urban subjects are in higher form levels than rural or semi urban subjects.

Half of subjects report *good* performance in school, 33% report *average* performance, and 12% *excellent* school performance. More subjects from rural areas report *average* school performance and least report *excellent* performance than their counterparts; the least group to self-report *good* school performance are urban subjects.

Overall, nearly half of their fathers and slightly more than half of mothers are reported as *other* category employed possibly meaning that they are self employed, unemployed, or work from home. Otherwise, fathers and mothers are 7-15% employed in each of the *agricultural, industrial, and public* sectors.

More rural subjects report their fathers and mothers as *agricultural* workers, and more semi-urban subjects have *professional* working fathers. Employment in the *other* category for both parents increases as population density increases.

Almost half of subjects (48%) report their parents as married; 18% state that their parents are divorced or separated and 15% that one parent has died. More rural subjects to indicate that their parents are married, while more semi-urban subjects indicate that either one or both parents have died.

Forty-five percent of subjects live with their natural parents; 17% live with their mother/stepmother, 13% live with a parent and step-parent, 10% live with their grandmother, and 9% live in an “other” situation. More rural subjects report living with both of their natural parents, and more semi-urban subjects report live with their grandmother.

#### ***Family Relationships***

Sixty percent of subjects feel their home is a place where they feel safe and loved; 17% do not always feel loved in their homes and 8% indicate their homes as uncomfortable and another 8% where family members try to love others. Findings suggest that more semi-urban subjects feel safe and loved in their homes than their rural and urban counterparts, and more urban subjects (than those in rural or semi-urban areas) feel loved only at times. Seven percent more younger subjects than older subjects feel loved and safe in their homes.

Approximately 87% of subjects indicate that the adults in their family sometimes or frequently set good examples for them and demonstrate love for each other; almost as many (84%) report that the adults in their family sometimes or frequently show interest in them. About 70% indicate that adults sometimes or frequently expect more than is fair and do not allow the subjects to do as they please. Sixty five percent indicate that they

are sometimes or frequently not trusted by adults and about 60% that the adults sometimes or frequently shout at them.

Findings suggest that more females than males state that the adults in their family shout at them and fight with each other. Less rural subjects than urban or semi-urban subjects report adults in their family shouting at them. More semi-urban subjects indicate that the adults in their family are interested in whom they are, spend time with them, set good examples, and demonstrate love for each other than their rural or urban counterparts, yet these subjects also report adults distrusting them and not allowing them to do the things they want to do. Less urban subjects than rural or semi-urban subjects report that the adults in their family admit when they are wrong. More younger than older subjects indicate that the adults in their family spend time with them.

Eighteen percent report that their fathers and 8% that their mothers are deceased; 8% do not know their father. However, 52% indicates that they are very (33%) or fairly (19%) close with their fathers, while 80% report a very (63%) or fairly (17%) close relationship with their mothers. At the same time, another 22% report not having a close relationship with fathers and 11% with mothers. More rural subjects than semi-urban or urban subjects state having a fairly close relationship with their fathers and mothers. More semi-urban subjects report that their parents are not alive than other populations.

Fifty-one percent of subjects spend less than 15 minutes talking with their fathers and 26% with their mothers. On the other hand, 27% talk about meaningful issues 4 or more hours with their mothers and 19% with their fathers. There are 7% more older than younger subjects to spend no time in weekly conversation with their fathers. As population density increases, subjects increasingly report spending no time talking with their fathers.

Seventy-four percent of subjects sometimes or frequently feel proud of their fathers and 89% their mothers. Ninety percent of subjects feel their mothers sometimes or frequently show love for them, and 71% sometimes or frequently feel their fathers show love for them with 66% showing love for their fathers. However, 53% also sometime or frequently wonder if they are loved by their fathers and 59% have the same concern about their mothers.

On average, more male than female subjects seek advice from their fathers and spend one-on-one time with them, while more female than male subjects talk about their personal concerns and spend one-on-one time with their mothers. More urban subjects talk with their mothers about personal issues, spend one-on-one time with their mothers, and show love for their mothers than their counterparts, yet they are least to question whether or not their mothers love them and least likely to seek advice from their fathers and to show love for their fathers than rural or semi-urban subjects. More younger than older subjects feel proud of their fathers, show their love for their fathers, feel their fathers show love for them, and spend one-on-one time with their fathers, and more younger than older subjects talk about personal concerns with their mothers.

Approximately three-quarters of subjects would consider an unmarried man and woman with children and an unmarried woman and her children as family. About one-fifth also believe that two divorced heterosexual women living together and an unmarried man and woman are family. Thirty-eight percent of subjects consider those whom they love or care about deeply as family; almost as many classify a family as those related by birth, adoption, or marriage.

### ***Relationships with People of the Opposite Sex***

Most subjects (around 88%) believe that God intended marriage to last a lifetime and that they will be happy in their own marriage, though almost as many (74%) acknowledge that successful marriages are a challenge. Seventy-five percent feel that their family experience has been a positive one, yet only 53% desire a marriage like their parents'. Two-thirds believe that most couples have fulfilling marriages and that marital problems are exaggerated. Approximately half would consider divorce as an alternative to an unhealthy marriage, but only 37% anticipate marriages ending in divorce. Sixty-two percent of subjects express the desire to remain a virgin at marriage, and 73% would regain their virginity if it were possible.

Although more female than male subjects are skeptical about marriage (11% more females admire single life and 5% more females agree that it is difficult to have a successful marriage), there are also more females who want to remain a virgin until marriage (by 24%) or would regain their virginity if that were possible (by 22%). On the other hand, more male subjects than female subjects disagree with divorce (by 15%) and desire a marriage like their parents' (by 5%). More urban subjects believe that successful marriages are difficult to achieve and to admire single life than rural or semi-urban subjects; furthermore, they are least to desire virginity at marriage. As population density increases, subjects increasingly disapprove of divorce. More younger subjects than older subjects feel marital problems are exaggerated (by 6%) and express the desire to regain their virginity (by 5%); 5% more older subjects than younger subjects admire the single life.

Subjects report learning about sex mostly through TV/movies, classmates/friends, and textbooks; parents are the least likely source of information. Findings suggest that more females than males learn about sex from their parents, whereas more males than females learn about sex from the internet, TV/movies, classmates/friends, and sex-related magazines /books. More rural subjects than semi-urban or urban subjects learn about sex from their parents and less from sex-related magazines and books. Less semi-urban subjects learn about sex from their classmates/friends than their rural and urban counterparts, and less urban subjects learn about sex from textbooks than those from the other population groups. More older than younger subjects have learned about sex from their classmates/friends.

Roughly 17% of subjects describe sexual intercourse and fondling as acceptable behavior between people who are in love and are willing. About half as many females than males condone intercourse and fondling. More rural subjects than urban or semi-urban subjects allow for hand-holding, kissing, and heavier "French" kissing. Less urban subjects find sexual intercourse always acceptable than those from rural and semi-urban areas.

Subjects are most likely to engage in sexual intercourse when there is the intention to marry, followed by being in love with the person, and knowing their parents would not find out; peer pressure and fear of pregnancy are least of subjects' considerations when there is an opportunity for sexual behavior. On average, more males and older subjects engage in sexual intercourse for all listed reasons than their female and younger counterparts.

Approximately 35% of subjects report having actively engaged in sexual intercourse and sexual fondling. The frequency of sexual behaviors decreases as the intensity of the activities increases. More male, urban, and older subjects engage in all listed behaviors, especially more intense relations, than their female, rural, and semi-urban counterparts.

### ***Beliefs and Perspectives on Daily Life***

Eighty percent of subjects are either very (50%) or somewhat (30%) satisfied with life. Subjects report the greatest amount of time listening to music, SMS/chatting, and watching TV; 79% of subjects report watching MTV weekly. More semi-urban subjects than rural or urban subjects watch TV and read a book; they are, however, least to SMS/chat and surf the web. On average, more urban subjects listen to music and sleep (they are least to study) than those in rural and semi-urban areas.

Electronics such as MP3, cell phone, laptop computer are, by far, the most desired media. Significantly more females than males read fashion magazines. More male, rural, and younger subjects report listening to Hip Hop than their counterparts. More semi-urban subjects than rural or urban subjects read fashion magazines. Blogging is least likely to appeal to urban subjects.

For half of the subjects, the greatest influence in their lives is their parents. For 43%, the Bible and Christianity are influences, and in descending order: 36% music, 34% teachers, 30% friends, and 29% television; least influential in their lives are Islam, Buddhism, and Hinduism. More rural subjects are influenced by Christianity and the Bible than their semi-urban and urban counterparts, but are least to cite movies, siblings, and Islam as influential. More semi-urban subjects than rural or urban subjects report being influenced by New Age, Hinduism, indigenous faith, national political leaders, other religious faiths, television, Buddhism, and textbooks. More urban subjects are influenced by music and internet information than those from other populations. As population density increases, Christianity's and the Bible's influence decreases.

Subjects indicate that satisfaction with life is most likely a result of a close relationship with God (90%), good physical health (89%), a comfortable lifestyle (88%), having a degree (88%), owning a home (87%), a high-paying job (87%), and to make a difference in the world (87%). The least desired future condition is having influence in others' lives (60%) and having a fulfilling sex life within marriage (67%). More females than males want to be active in church and to have one marriage partner for life; however, more males desire a fulfilling sex life within marriage and to have children.

In the past ninety days, 28% have had suicidal thoughts, and 14% have attempted taking their own lives. During the same timeframe, 62% of subjects have lied to peers/friends and 58% to an adult. Approximately one-third have watched pornography, been drunk, intentionally tried to hurt someone physically or emotionally, and smoked a tobacco product.

More males than females report watching pornographic movies (by 25%), gambling (by 16%), intentionally trying to hurt someone physically (by 13%), reading pornographic magazines (by 12%), getting drunk (by 10%), smoking (by 9%), stealing (by 6%), and lying to their friends/peers (by 6%). Nine percent more females than males report having had suicidal thoughts. More rural subjects than semi-urban or urban subjects lie to an adult, lie to a friend or peer, or smoke; they are, however, least to watch pornographic movies or cheat. More semi-urban subjects are most likely to steal, attempt suicide, read pornographic magazines, intentionally try to hurt another physically or emotionally, and gamble than their rural or urban counterparts. Less urban subjects report having had suicidal thoughts and watching MTV than those from other populations. Subjects decreasingly get drunk as population density increases. More younger than older subjects intentionally try to hurt someone physically (by 9%), steal (by 8%), gamble (by 6%), lie to an adult (by 6%), lie to a peer or friend (by 5%), and have

suicidal thoughts (by 5%); more older subjects get drunk (by 10%) and smoke (by 6%) than their younger counterparts.

### ***Religious Background and Practice***

The religious distribution of this sample is as follows: 49% Protestant, 12% Roman Catholic, 10% Indigenous faith, and 9% no religious affiliation. Significantly more rural subjects than semi-urban or urban subjects are Protestant; more urban subjects have no personal religious affiliation than those from other populations. More semi-urban subjects than rural or urban subjects report that they are Roman Catholic or of indigenous faith.

Ninety-one percent of subjects report that their religion is very (73%) or somewhat (18%) important to them, and 47% report weekly or daily attendance at religious services. Subjects report that about half of their mothers are regular church attendees and are the most likely family members to attend church; fathers are least likely at 39%. More rural subjects than semi-urban or urban subjects report paternal attendance, and more urban subjects report attendance for their siblings than those of other populations. Findings suggest that as population density increases, fewer subjects report attendance for their mothers and themselves.

Eighty-two percent of subjects state that they are very (47%) or somewhat (35%) likely to regularly attend religious services after their high school graduation. Fifty-nine percent of subjects report weekly or daily prayer, and 37% indicate reading religious scriptures on a daily or weekly basis. More females than males report a greater likelihood of attending religious services after graduating high school; more females also self-report prayer and religious scripture reading than males. More rural subjects than semi-urban or urban subjects report reading religious scriptures. More semi-urban subjects report attending religious scripture study groups and religious training classes, or leading a religious discussion group than those from rural or urban areas. Less urban subjects than rural or semi-urban subjects pray and attend youth group. More younger subjects than older subjects partake in each activity, especially religious scripture study groups, training classes, and small discussion groups.

Twenty-three percent of subjects indicate they do not see youth church meetings as relevant, with more male, urban, and older subjects responding in this way. Of those attending youth groups, 19% attend groups of 10-19 people and 16% attend groups of 20-29 people. More rural subjects attend groups of 10-19 people than those from semi-urban and urban populations.

Subjects report having heard of the Bible or Jesus mostly from churches (91%) and family/relatives (86%), while western literature (41%) was listed as the least source of Christian information. More rural subjects than semi-urban and urban subjects report having heard of the Bible or Jesus from western literature and other sources. Findings imply that as population density increases, subjects decreasingly learn of the Bible or Jesus from family/relatives, churches, friends, textbooks, and missionaries.

Three out of every four report they are certain of the existence of God, with 17% uncertain of God's existence. Overall, 73% of subjects acknowledge God as the omniscient, omnipotent Creator who rules the world today, with more younger and rural subjects holding this view than their counterparts. Nine out of ten believe that God created the universe; 72% believe that He is still personally involved in people's lives. Eighty-four percent believe that church membership is important and that the Bible provides a clear and indisputable description of moral truth. Three-quarters of subjects believe that the Bible provides absolute truth, but one-quarter believe that those who rely on the Bible for moral guidance are foolish.

Approximately half the subjects are certain that Heaven and Hell are real places and of the eternal nature of the human soul. Forty percent are convinced that other popular religious practices are helpful and 25% that ghosts exist. Females are 5% more likely than males to be uncertain of the existence of God and in the reality of Heaven and Hell. More rural subjects are certain of God's existence and in the reality of Heaven and Hell and less to believe in ghosts than their semi-urban and urban counterparts. More semi-urban subjects find other religious practices helpful, but less to believe in the eternal nature of the soul than those from rural and urban populations.

One-third of subjects believe that when they die, they will go to Heaven because they have confessed their sins and accepted Jesus Christ as Savior. Twenty percent (one-fifth) are unsure what happens after death and 16% believe that following religious rites will gain them access to Heaven. There are 8% more female and older subjects than their male and younger counterparts that believe confession of sins and faith in Christ are the way to Heaven; significantly more rural subjects than semi-urban and urban subjects also uphold this view. More semi-urban subjects believe that following religious rites will get them to Heaven than rural and urban subjects. Findings suggest that belief in the idea that Heaven can be accessed if they are a good person increases as population density increases.

About 84% of subjects believe that prayer can change what happens and the Bible to be completely accurate in all of its teachings, including the reality of miracles and that Jesus Christ was a real person. Eighty-percent of subjects acknowledge that forgiveness of sins comes through faith in the virgin-born Christ, that there will be a final judgment by God, that Christianity is relevant to their lives, and that they have a personal responsibility to share their faith. Despite their belief in Biblical accuracy and that those who do not accept Christ as Savior will go to Hell, half do not believe that Christ was resurrected to life physically. Sixty-four percent of subjects believe that all major religions pray to the same God and that good behavior is enough to earn a place in Heaven. Seventy-one percent believe that angels exist and influence lives.

More females than males report believing that all of the major religions pray to the same God (by 7%), feeling a responsibility to tell others about their faith (by 6%), believing in the virgin birth of Christ (by 6%), and believing that forgiveness comes through faith in Christ (by 5%). More younger than older subjects believe that doing good things will earn a place in Heaven (by 10%), that Christ committed sins while on the earth (by 7%), and that it matters not what religious faith you associate with, as they all believe the same truths.

More rural subjects than semi-urban and urban subjects believe that the Christian faith has relevance to their life, that they have a personal responsibility to tell others about their faith, that angels exist, that forgiveness comes only through faith in Christ, that there will be a final judgment by God, that Christ was virgin-born, and that the Bible was accurate in all of its teachings. Less rural subjects believe that Satan is merely a symbol of evil, that Christ did not return to physical life after his crucifixion, and that people are reincarnated after death than those from semi-urban and urban populations. More semi-urban subjects than rural and urban subjects believe that the Holy Spirit is only a symbol of God's presence, that good behavior is enough to get to Heaven, that Christ committed sins while on earth, that it does not matter what religion you are as they all believe the same truths, that there are unforgiveable sins, and that the idea of sin is outdated. The findings imply that as population density increases, subjects increasingly believe that what they do for others is more important than their belief in Jesus Christ and in the out-datedness of sin. Additionally, as density increases, subjects



decreasingly believe in the accuracy of the Biblical account, that prayer influences and changes things and that Christ was a real person.

About two out of three indicate that they have made a personal commitment to Jesus Christ that is still important to them. Of these, 36% report having made this decision between the ages of 13-15 years old, 21% between 9-12 years old, and 20% between 16-18 years old. Less urban subjects than rural or semi-urban subjects report they have made a decision for Christ.

**Section IV: South Africa Secondary Data**

**Secondary Research Profile  
SOUTH AFRICA**



DEMOGRAPHICS & POPULATION	
Population	48,394,880
Population (under 15 yrs)	30.3%
Life Expectancy	48.89 yrs
Birth Rate (per 1,000 people)	23.51
Infant Mortality (per 1,000 live births)	61.81
Estimated Urban / Rural Population	26,228,000.00 / 19,095,000.00
Largest City / Population	Cape Town / 3,481,156
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	86.4%
Primary completion rate, total % of relevant age group	98.66%
Literacy Rate – Males	87%
Literacy Rate – Females	85.7%
ECONOMICS	
GDP (PPP)	506.1 billion (2008 est.)
GDP per capita (2008)	\$10,400
Poverty Rate (% below poverty line)	50%

SOCIAL			
Human Development Index <sup>1</sup> (out of 177)	125	Prisoners (per capita)	402 per 100,000 people
Divorce Rate <i>as percent of Marriages</i>	Not Available	Prevalence of HIV, total (% of population ages 15-49)	15.6
Unemployment Rate	21.7%	All registered NGOs	Not Available
Murder Rate (per capita)	0.496008 per 1,000 people	Homelessness	Not Available
Rape Rate (per capita)	1.19538 per 1,000 people	Teen Pregnancy (15-19 yrs)	Not Available
Theft Rate (per capita)	8.89764 per 1,000 people	Child Prostitution	Not Available
Children Orphaned <i>due to all causes (0-17yrs)</i>	Not Available	Child/Teen Soldiers	Not Available

<sup>1</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 the average achievements in each nation. It has been used in the UN's Human Development Report since 1993.

<b>ETHNIC GROUPS &amp; RELIGIONS</b>			
Indigenous African/Black	79%	Christian	68%
European/White	9.6%	Indigenous Beliefs and animist	29%
Mixed/Colored	8.9%	Muslim	2%
Indian/Asian	2.5%	Hindu	2%
<b>LANGUAGES</b>			
Afrikaans (official), English, Ndebele, Pedi, Sotho, Swazi, Tsonga, Tswana, Venda, Xhosa, Zulu			