

# Spiritual State of the World's Children

## Thailand





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

### **EXECUTIVE SUMMARY FOR MINISTRY**

#### **Thailand**

November 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 620 million children and young people with a special presentation of the life of Jesus. Committed to presenting God's Word in a format that is relevant and dynamic, research is a critical step in the development of country and age specific products and programs.



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

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## Section I: Key Issues Analysis

### **Key Issues**

- Family composition
  - 79% - two parent family (includes 6% living in a two parent household where one is a step parent)
  - 18% - parents are divorced/separated (includes 5% divorced and remarried)
  - 8% - live with their natural mother or stepmother only
  - 8% - live with their grandmother
  - 5% - one parent has died
  
- Perception of Family
  - Definition of family
    - 64% define family as any person or group whom you love or care about deeply
    - 24% define family as those related by birth, adoption or marriage
    - 9% define family as any group of people who live together
  - Function of family
    - Place for children –
      - 83% consider an unmarried man and woman with children a family compared to 37% consider an unmarried man and woman *without* children a family
      - 64% consider a single woman with children a family
    - Relationship –
      - 22% consider two homosexual women a family
      - 21% consider two homosexual men a family
  
- Relationship with parents
  - 41% spend 15 minutes or less a week talking with their father about things that really matter
  - 40% spend 60 minutes or more a week talking with their father about things that really matter
  - 25% spend 15 minutes or less a week talking with their mother about things that really matter
  - 53% spend 60 minutes or more a week talking with their mothers about things that really matter
  
- Safety and Security of home
  - 68% feel their home is a place where they feel safe and loved
  - 18% feel loved at times and sometimes do not
  - 6% are comfortable, though not a close, loving family
  
- Marriage
  - 85% feel that they will be happy in their marriage
  - 77% feel if they were not a virgin and could change the past, they would have sex after marriage
  - 73% would like to be a virgin at marriage
  - 72% believe God intended marriage to last a life time

- 65% desire a marriage like their parents
- 46% feel the traditional family does not play a significant role in the stability of society
- 44% admire single life
- 31% report there is too much pressure to get married, would rather live together
- 25% indicate that anyone who gets married should anticipate divorce
- 23% approve of divorce even when children are involved
  
- Sexuality
  - 10% report they have had sexual intercourse
  - Participants were most likely to learn about sex from TV/movies, the internet, and classmate or friends
  - Participants are least likely to learn about sex from their parents and textbooks
  
- Satisfaction with life
  - 39% of respondents indicate they are very satisfied
  - 49% somewhat satisfied with their lives
  - 12% are not too satisfied or not at all satisfied with their lives
  - Over the past three months –
    - 66% admit having lied to their peers
    - 60% report watching MTV
    - 44% indicate they have lied to an adult
    - 35% report cheating on an exam
    - 14% admit to reading a pornographic magazine and 30% admit to watching a pornographic movie
    - 14% have had suicidal thoughts
    - 5% attempted suicide
  
- Influences (cited as having *a lot* of influence over thoughts and actions)
  - 48% Parents
  - 30% Indigenous faith / traditional ancestor belief
  - 26% Teachers
  - 23% Buddhist faith
  - 19% Textbooks
  
- Moral behavior
  - 82% feel lying is sometimes a necessity
  - 80% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
  - 77% feel that breaking the law is okay if it does not hurt anyone
  - 72% feel bending the rules is okay
  
- Factors providing future satisfaction (cited as having *a lot* of importance)
  - 74% good physical health
  - 73% a high paying job
  - 73% having a degree
  - 66% close friendships
  - 63% owing a large house

## Religious Practice

- 88% religion is somewhat or very important to them
  - 79% believe prayer can change what happens in life and 29% report weekly or daily prayer
  - 8% participate in weekly or daily religious services
  - 6% participate in weekly or daily youth group and 6% participate in weekly or daily scripture study group
  - 5% report weekly or daily scripture reading, including the Bible, Koran or other religious scriptures
- **Christian Theology (approximately 7% of the entire sample responding to these questions)**
    - 78% have heard about Jesus and the Bible from a textbook
    - 69% have heard about Jesus and the Bible from other sources like radio or TV
    - 68% believe if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven
    - 67% believe the Holy Spirit is a symbol of God's presence or power, but not a living entity
    - 64% believe forgiveness of sins is only possible through faith in Jesus Christ
    - 60% believe people who do not accept Jesus Christ as their savior can still go to heaven
    - 68% believe the Christian faith is relevant to the way they live
    - 46% believe the devil is not a living being but is a symbol of evil
    - 41% believe that all people pray to the same God

## Strengths & Opportunities

- 39% of respondents indicate they are *very* satisfied and 49% *somewhat* satisfied with their lives
- 79% live in a two-parent family (includes 6% living in a two-parent household where one is a step-parent)
- Children are close to their parents and highly influenced by them (53% spend 60 minutes or more a week talking with their mothers about things that really matter, and 40% spend 60 minutes or more a week talking with their father about things that really matter. 48% indicate their parents as having a lot of influence in their lives)
- 64% define family as any person or group whom you love or care about deeply and 24% define family as those related by birth, adoption or marriage
- Children are important to the definition of family (83% consider an unmarried man and woman with children a family and 64% consider a single woman with children a family)
- 85% feel that they will be happy in their marriage, and 65% desire a marriage like their parents
- 68% feel their home is a place where they feel safe and loved
- 90% report they have not had sexual intercourse
- 73% would like to be a virgin at marriage, and 77% feel if they were not a virgin and could change the past, they would have sex after marriage
- 88% indicate that their religion is somewhat or very important to them
- 79% believe prayer can change what happens in life, and 29% report weekly or daily prayer
- Youth are driven and desire fulfilling professional and personal lives (74% good physical health, 73% a high paying job, 73% having a degree, 66% close friendships, and 63% owning a large house)
- 26% indicate teachers as having a lot of influence over thoughts and actions
- 86% report weekly or daily use of electronic media (MP3, cell phone, laptop, etc.)

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

- 46% feel the traditional family does not play a significant role in the stability of society (21% consider two homosexual couples to be a family and 37% consider an unmarried man and woman without children a family)
- 23% approve of divorce even when children are involved, and 25% indicate that anyone who gets married should anticipate divorce
- 18% indicate that their parents are divorced/separated (includes 5% divorced and remarried)
- 14% have had suicidal thoughts and 5% have attempted suicide
- 30% consider Indigenous faith / traditional ancestor belief
- 8% participate in weekly or daily religious services, 6% participate in weekly or daily youth group, and 6% participate in weekly or daily scripture study group
- 5% report weekly or daily scripture reading, including the Bible, Koran or other religious scriptures
- 80% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
- 82% feel lying is sometimes a necessity
- 77% feel that breaking the law is okay if it does not hurt anyone
- 72% feel bending the rules is okay
- 66% admit having lied to their peers
- 44% indicate they have lied to an adult
- 30% admit to watching a pornographic movie and 14% admit to reading a pornographic magazine
- Participants are least likely to learn about sex from their parents and textbooks (most likely to learn about sex from TV/movies, the internet, and classmates/friends)

### ***Recommendations***

- To create parenting seminars/curriculum/materials empowering parents to use their influence to guide youth facing important decisions (career, marriage/relationships)
- To design and host topical workshops (career, family, morality) for parents and children
- To develop web-based cell phone accessible story-telling material to teach ethics and basic morality
- To develop a holistic strategy that presents a monotheistic gospel and promotes the life and teachings of Jesus as an effective role model for young people
- To clearly define biblical values, as well as biblical worldview, so that the church will use terms and meanings common to the development of holistic strategies



## **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 Ministry of Education of Thailand, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope Thailand Staff.

The Attitudes & Behaviors of Youth (ABY) instrument administered in this study was made available by Josh McDowell Ministries. This survey was developed for global application. As such, query areas are not specialized for Thailand.

### ***Overview***

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

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

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

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

### ***Research Methodology***

The Attitudes and Behavior of the Youth project utilizes the ABY survey, which is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Thailand. Additional strata that permit analysis are: family composition, ethnicity, and religious affiliation.

The core survey was constructed using the Survey of Juveniles designed by Chris Sleath of Josh McDowell Ministries. The survey was administered in secondary schools in Thai. Surveys were administered in randomly selected accessible<sup>1</sup> schools segregated by population density (proportional to national population distribution of urban-rural residents) to students in the schools randomized by gender (proportional to the national ratio of male-female).

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

## ***Project Overview***

The time frame for data collection was through June 2010-August 2010. Wanna Paiboongasemsutti served as the local Research Coordinator for the Thailand research project. Oversight was provided by Kimberly Morrison and Dr. Allen Reesor of Pompano Beach, Florida. The research followed project design instructions (see below under Logistics).

Data was entered into a web-based database, which was hosted by Philip Issa of Elite Research. The final report includes Metadigm Group’s analysis of the data, which has been reviewed by Rene Paulson, PhD. Secondary data is provided when applicable. This report is available for use by partners supporting the utilization of collaborative research in conducting ministry to children and youth.

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

## ***Logistics***

### Review

National leaders reviewed the survey and recommended minor edits.

### Randomization

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

The Ministry of Education of Thailand provided a list of schools.

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

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

### Verifying Access

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

### Survey Printing

A master copy of the survey response form was forwarded electronically to the local Research Coordinator who received bids for the printing of 5,000 collated and stapled copies.

### Quality Control

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

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

### Data Collection

The survey was administered in the schools identified by randomization and previously contacted. The research agent identified the number of classes in session on the day of the survey.

- If the average class size at a school was less than 30 students, 15 classes were randomly selected for inclusion in the study. 15 students from each class were randomly selected proportional to the male/female ratio for Thailand.
- If the average class size at a school was more than 30 students, 10 classes were randomly selected for inclusion in the study. 22 students from each class were randomly selected proportional to the male/female ratio for Thailand.

Students were asked to voluntarily participate. Participants were administered the survey in groups that could be accommodated in a classroom. Approximately 200 students were surveyed at each school.

The surveys were conducted by two people. A brief scripted introduction was read aloud and students were given the opportunity to ask questions. Administrators took turns reading each question aloud to students.

The following assisted with data collection: Sudarat Pimsawasdi, Sirirat Sriwatana and Suwat Paiboongasemsutti

### Data Entry

The local Research Coordinator was responsible for accurate input of the data into the web-based survey database. The following assisted with data entry: Kesine Themyingyou, Phunkruea Kuloon, Duangporn Limkunanukunl and Homjun Lung

### **Section III: Profiles of Youth in Thailand**

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

The total sample for this survey was 4,238, with 50% male and 50% female. Of the sample, 65% live in rural areas and 35% live in urban areas. Attitudes of younger participants will skew slightly towards female responses. The results cannot be theorized for application of those 13-18 years of age who are not in school.

#### ***Demographics***

The final number of surveys included for analysis is 4,238 with 50% female and 50% male. Sixty-five percent live in rural areas, while 35% are from urban areas. Additionally, 78% are 15 and younger, while 22% are 16 or older, meaning that overall analysis will tend to reflect the attitudes of the younger demographic. Female participants are more likely than male participants to be older than 16 years of age.

From this sample, 42% of participants are in grades 7-8 and 41% are in grades 9-10. Rural participants are more likely than urban participants to be in grades 7-8. Urban participants are more likely to be in grades 9-10 than rural participants. School performance is reported by students as 51% average, 34% good and 5% excellent with another 5% very poor performance. Female participants are more likely to indicate good to excellent school performance than male participants while urban participants are more likely than their rural peers to report excellent performance.

More than one-third of parents are employed in agriculture, with about 48% of the rural participants indicating that their parents are agricultural workers. Overall, 5% of participants indicate that their fathers and mothers are professionals with urban participants indicating that 9% of their parents are professional. In addition to heavily representing the agricultural industry, the industrial, service industry, public sector, and “other” all occurred at similar levels.

Participants’ state that 75% of their parents are married and that 73% live with their natural mother and father. Less than one-fifth report that their parents are divorced, separated or remarried and only 6% that one or both of their parents have died. Additionally, 8% indicate they are living with their natural mother or stepmother only, 8% with their grandmother and 6% with two parents, one of whom is a step parent. Urban participants are more likely (by 6%) to report living with their natural mother and father, while rural students are more likely to indicate that they live with their grandmother (by 7%).

### ***Family Relationships***

Sixty-four percent of participants define family as any person or group whom you love or care about deeply. Less than one-fourth chose the formal definition outlining family as people related by birth, adoption or marriage. Female and younger participants are more likely than male and older participants to consider the informal definition of family as a person or group about whom you love or care deeply.

Children play a strong role in whether participants consider specific people groups to be a family. While 37% consider an unmarried man and woman living together with no children to be family, 83% consider an unmarried couple with children to be a family. Female participants are more likely than male participants to think that children characterize a family in the case of an unmarried couple or an unmarried woman. Urban participants are also more likely than their rural counterparts to report that an unmarried woman and her children are a family. Fewer than one-fourth of all participants view homosexual men or women living together to be family.

The majority of those surveyed (68%) report their home being a place where they feel safe and loved, 18% report their home being a place where they are sometimes loved and other times not, and 6% report their home being a place where despite its comfort, they are not a close or loving family. Female and urban participants are more likely to state only feeling loved at home sometimes. Across all demographic strata, fewer than 5% indicate feeling uncomfortable at home or that they would rather be elsewhere. More than 70% report that they sometimes or frequently feel their parents are interested in who they are, admit when they are wrong, set good examples, demonstrate that they really love each other and spend time with them. Although the home is a place where most feel safe, secure and loved, two-thirds of participants sometimes (40%) or frequently (26%) expect more of them than is fair.

Participants' responses indicate stronger relationships with their mothers than with their fathers, but they have close and trusting relationships with both, expressing and receiving love. More than 75% report that they sometimes or frequently feel proud of their father and mother and feel that both their parents show love for them. Parents are very influential to participants, garnering the highest scores amongst sources that influence their thoughts and actions. Parents are more likely to influence older and female participants than their younger and male peers. This influence translates to frequent conversations with both parents. Seventy-seven percent report being very close to their mother and more than half of participants report spending more than an hour in meaningful conversation with them. Nearly one-third of all participants spend four hours or more per week in such conversation. Female, urban and older participants are more likely to spend four hours or more in meaningful conversation than male, rural and younger participants.

Fifty-four percent state a very close relationship with their fathers with male and younger participants more likely to indicate such a relationship than female and younger participants. Forty percent spend more than an hour per week in meaningful conversation with their father and 22% spend more than four hours talking about things that matter with their fathers. The amount of time spent in meaningful conversation did not vary according to gender, age or population density.

### ***Attitudes toward Marriage and Relationships with People of the Opposite Sex***

Participants attitudes towards marriage are strongly influenced by their own personal family experiences. The majority report positive family experiences (83%) and nearly two-thirds desire a marriage like their parents. Eighty-six percent of participants see modern marriage problems as exaggerated and feel that they will be very happy in their marriages (85%). However, 69% contradictorily state that a successful marriage is hard to have and 46% state that if society would not be affected negatively if the traditional family fell apart. Seventy-seven percent of participants do not believe in divorce when children are involved and the same percentage also stated that they would rather be a virgin until marriage if they could change the past, with 73% desiring to maintain their virginity until marriage, still 44% indicate that they admire the single life.

Female participants are much more likely (by 18%) to admire single life, value virginity at marriage (by 27%) and desire to change the past if they could to wait for marriage to have sex (by 23%) than their male peers. Older and rural participants tend to value single life more than their younger and urban counterparts.

Parents rarely discuss issues of sexuality with their children, as 95% indicated they learned little (12%) or nothing (83%) about sex from their parents. Participants primarily learn about sex from the internet, television or movies. Male participants are more likely to learn about sex from all listed sources (television, textbooks, sex-related magazines, friends, etc.) except for their parents. Urban and older participants are as or more likely than their rural and younger counterparts to learn about sex from all listed mediums as well.

Although 60% of participants have engaged in hand holding, only 21% have engaged in serious embraces and some kissing, 13% deep kissing and 10% have engaged in sexual intercourse. Approximately one quarter of participants express that sexual intercourse is sometimes to always morally acceptable for an unmarried couple who are in love. Participants are most likely to engage in sexual intercourse if they truly intended to marry the person or were in love with the person.

Despite strong parental influence in general, parents are not very influential when participants consider whether to engage in sexual intercourse. More than two-thirds of participants indicate that it would make no difference in their decision to engage in sex if they knew their parents would not find out or if they felt their parents would not mind. In general, male, urban and older participants are more likely to have been sexually active in more intimate ways, more agreeable to all intimate activities and more likely to engage in sexual intercourse given the various scenarios than female, rural and younger participants.

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

Overall, 39% of participants report that they are very happy with their life, 49% somewhat happy and 12% not too or not at all happy with their lives. Most factors ranked high with participants in terms of determining future life satisfactions. The most significant indicators are good physical health, a high paying job, having a degree, owning a large house, having a comfortable lifestyle, having close friendships, and living close to family and friends. More than half reported that having a close relationship with God was not at all important in achieving future satisfaction.

Participants spend a lot of their free time engaging with technology, spending at least four hours weekly watching television (44%), chatting on the internet (36%), listening to music (35%), and looking for information on the internet (25%). Female participants are more likely than male participants to report

watching television and listening to music. Nearly two-thirds use MP3's, cell phones and notebook computers daily. Urban participants are more likely than their rural counterparts to use Facebook, blogs, MP3 players, cell phones, and laptop computers. Female participants are more likely to engage all media avenues except for hip hop when compared to male participants.

The majority of participants spend less than one hour per week reading the Bible or other religious materials (76%), studying school materials (60%), reading a book (55%), and sleeping while on break (51%). Older participants report equal or more time spent participating in each listed activity than their younger counterparts.

As previously mentioned, parents are reported to have the most influence in participants' lives followed in descending order of priority by teachers, traditional ancestral beliefs, Buddhist faith, television, friends, and the music that they listen to. Female participants are more likely to be influenced by television, siblings, parents, and friends. Urban participants are more likely to be influenced by friends and the Christian faith, while rural participants are more likely to be influenced by religious leaders in their community. Older participants are more likely than younger participants to report being influenced by the Bible/religious books, the Buddhist faith, and parents.

During the past three months, 60% of participants report watching MTV at least once a week, 66% lied to a friend or peer, 44% lied to a parent, teacher, or older person, 35% cheated on an evaluation, 30% watched an x-rated or pornographic movie, and 29% gambled or bet their money on something. Less than a quarter of participants report trying to intentionally physically or emotionally hurt someone, and drinking enough alcohol to get drunk. Less than 15% read a pornographic magazine, had suicidal thoughts, and used any type of tobacco product. Only 9% report stealing money or some other material possession, 6% used some type of illegal drug, and 5% attempted suicide.

Male participants were more likely than female participants to report watching an x-rated movie, reading a pornographic magazine, getting drunk, physically hurting someone, gambling, and using tobacco products. Urban participants are more likely than their rural counterparts to report having cheated on an exam, lying to a parent, teacher, or adult, and watching MTV at least once a week.

While religion is an important influence, many participants ascribe to moral relativism as 81% believe all religions teach equally valid truths, 80% report that you know something is morally right if it works in your life and 61% believe that truth can be defined in contradictory ways and still be correct. Additionally, more than three-fourths of all participants indicate that lying is sometimes necessary and that it's ok to break the law as long as no one is hurt.

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

Overall, 88% of all participants affiliate with the Buddhist faith, 3% with Roman Catholicism, 3% with Islam, and 2% with Born-Again Christianity. Rural participants are more likely to identify themselves as Buddhist, while urban participants are more likely to report being Born-Again Christians.

Approximately 80% of participants report that their religion is important to them with female participants more likely to respond this way than male participants. However, more than half of the participants indicate that a person can lead a full and satisfying life even if they do not pursue spiritual development. Additionally, nearly half cannot recall a specific time recently when personal religious beliefs actually changed the way they behaved. Participants demonstrate uncertainty beliefs regarding spiritual realities as 60% are unsure if ghosts exist and influence life, 59% are unsure if other popular religions are helpful and 53% are unsure if God exists. Nearly two-thirds believe that Heaven and Hell are real places. There is no consensus on what they believe about God as more than 25% don't know what they believe about God, 21% report that God represents a state of high consciousness that a person may reach and 18% indicate that God is the all-powerful, all-knowing, perfect creator of the

universe who rules the world today. Female participants are more likely than male participants to believe God to be an attainable state of consciousness, urban participants are more likely than rural participants to hold a Christian theistic worldview, and younger participants are more likely than older participants to hold a polytheistic worldview.

Over half do not know what will happen to them after they die, 10% report they will go to Heaven because they are basically a good person, 9% believe they will be reincarnated and 8% indicate that they will cease to exist when they die. Female and older participants are more likely than male and younger participants to report not knowing what will happen to them after they die. Eighty-four percent of participants rarely (36%) or sometimes (48%) attend religious services with siblings and parents attending at similarly infrequent levels. Two-thirds of participants rarely read the Bible, Koran or other religious scriptures and in general rarely engage in formal corporate religious practices. Prayer is the most consistent religious practice, with 21% reporting daily prayer. Female, urban and older participants are more likely than their male, rural and younger counterparts to pray.

Less than half report hearing about Jesus from family, churches, western literature, friends or missionaries, while more than three-fourths have heard of the Bible or Jesus from textbooks and 69% from other sources. Additionally, less than 7% of the entire sample responded to the questions regarding Christian theology and practices. From this subset, 68% percent state that the Christian faith is relevant to the way they live, the same percentage believes the Bible to be accurate in all of its teachings, yet 67% believe the Holy Spirit only to be a presence of God and 46% believe Satan to be a symbol of evil, but they see neither the Holy Spirit nor Satan as living beings. Forty percent of participants believe that people who do not consciously accept Jesus Christ as their savior will be condemned to hell, 68% believe that all people will be judged by God, yet the same percentage also believe that they can earn their way into heaven by being a good person and doing good for others. Eighty-one percent believe all the miracles that took place in the Bible are true, 79% that prayer can change what happens in life, 73% that angels exist and influence life, and 66% believe that Jesus was born of a virgin.

Nearly half of the 282 participants who indicated previously making a personal commitment to Christ report that this decision is still relevant to them today. Female and older participants are more likely than male and younger participants to consider this decision still to be important. From the 3% of the entire sample who made a relevant and important commitment to Jesus Christ, 27% report making this decision between the ages of 13-15, 25% between the ages of 9-12, 18% between the ages of 5-8, 16% under the age of 5, and 14% between the ages of 16-18.



**Section IV: Thailand Secondary Data**

**Secondary Research Profile  
Thailand**



DEMOGRAPHICS & POPULATION	
Est. Population (2010)	66,303,290
Population (under 15 yrs)	22.037%
Life Expectancy	70 yrs
Birth Rate (per 1,000 people)	15.62
Infant Mortality (per 1,000 live births)	18.23
Estimated Urban / Rural Population	20,946,575 / 43,561,666
Largest City / Population	Bangkok / 5,802,832
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	92.65%
Primary Enrollment	93%
Literacy Rate – Males	94.9%
Literacy Rate – Females	90.52%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$8014.67
GDP (official exchange rate) (per capita)	\$3776.04
Poverty Rate (% below poverty line)	10%

SOCIAL			
Human Development Index <sup>2</sup> (out of 177)	87	Prisoners (per capita)	340/100,000
Divorce Rate as percent of Marriages	Not Available	Adult prevalence rate 15-49 with HIV AIDS	1.8
Unemployment Rate	1.4%	All registered NGOs	Not Available
Murder committed by youths (per capita)	6.2	Homelessness	Not Available
Rapes (per capita)	0.0626305	Child marriage total (2008)	20
Burglaries (per capita)	0.205995	Child Prostitution (1997)	Not Available
Children Orphaned by AIDS (0-14 years)	289,000	Child Labor total (2008)	8%
ETHNIC GROUPS & RELIGIONS			
Thai	75%	Buddhist	95%
Chinese	14%	Muslim	4%
Other	11%	other	1%
		Christianity	1%
LANGUAGES			
Thai, English, ethnic and regional dialects			

This data is drawn from CountryWatch.com, World Health Organization, and public domain data. Statistics are generally from 2005 but may be earlier if none more recent are available.

<sup>2</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.