

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

**Zambia**





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

### **EXECUTIVE SUMMARY FOR MINISTRY**

#### **Zambia**

September 2010

Prepared by:



©2010 OneHope  
600 S.W. Third Street, Pompano Beach, FL 33060  
[www.onehope.net](http://www.onehope.net)



### ONEHOPE

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



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

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

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

## Table of Contents

	<b>Page</b>
<b>Section I: Key Issues Analysis</b>	<b>5</b>
Key Issues	5
Strengths & Opportunities	7
Weaknesses & Threats	7
Recommendations	8
<b>Section II: Project Description</b>	<b>9</b>
Acknowledgments	9
Overview	9
Research Methodology	9
Project Overview	10
Logistics	10
Implementation & Survey Administration	11
<b>Section III: Profile of Youth in Zambia</b>	<b>12</b>
Data Qualifications	12
Demographic Profile	12
Family Relationships	12
Attitudes toward Marriage and Relationships with People of the Opposite Sex	13
Beliefs and Perspectives on Daily Life	14
Religious Background and Practice	15
<b>Section IV: Zambia Secondary Data</b>	<b>17</b>

## Section I: Key Issues Analysis

### **Key Issues**

- Family composition
  - 66% - two parent family (includes 13% living in a two parent household where one is a step parent)
  - 10% - parents are divorced or separated
  - 18% - one parent has died
  - 8% - live with a grandparent
  - 8% - both of their parents have died
  
- Perception of Family
  - Definition of family
    - 50% define family as those related by birth, adoption or marriage
    - 21% define family as any group of people who live together
    - 15% define family as any person or group whom you love or care about deeply
    - 14% define family as any group of people who shares the same set of values and goals in the life
  - Function of family
    - Place for children –
      - 76% consider a single woman with children a family
      - 63% consider an unmarried man and woman with children a family
    - Relationship –
      - 19% consider an unmarried man and woman a family
      - 23% consider homosexual women a family
      - 21% consider homosexual men a family
  
- Relationship with parents
  - 44% spend less than 15 minutes a week talking with their father about things that really matter
  - 28% spend more than 60 minutes a week talking with their father about things that really matter
  - 26% spend less than 15 minutes a week talking with their mother about things that really matter
  - 43% spend more than 60 minutes a week talking with their mothers about things that really matter
  
- Safety and Security of home
  - 57% feel their home is a place where they feel safe and loved
  - 22% feel only sometimes loved in their homes
  - 13% feel their home is a place where each one is trying to love the other
  - 4% are uncomfortable and rather be elsewhere
  
- Marriage
  - 90% believe God intended marriage to last a life time
  - 93% feel that they will be happy in their marriage
  - 72% believe that successful marriages are hard to have these days
  - 57% feel the traditional family does not play a significant role in the stability of society
  - 57% desire a marriage like their parents'
  - 57% report there is too much pressure to get married, would rather live together
  - 39% approve of divorce even when children are involved

- 18% admire single life
- 22% indicate that anyone who gets married should anticipate divorce
- Sexuality
  - 32% have had sexual intercourse
  - 76% would regain their virginity if they could
  - 37% would like to remain a virgin until they are married
  - Most likely to learn about sex from sex-related magazines or books followed closely by TV/movies and classmates/friends
  - They are least likely to learn about sex from their parents
- Satisfaction with life
  - 37% of respondents indicate they are very satisfied and 33% somewhat satisfied with their lives
  - 30% are somewhat or very dissatisfied with their lives
  - Over the past three months –
    - 75% report watching MTV
    - 74% admit having lied to their peers
    - 68% indicate they have lied to an adult
    - 45% admit having tried to hurt someone either emotionally or physically
    - 34% report having watched a pornographic movie and 26% admit to reading a pornographic magazine
    - 12% have had suicidal thoughts
    - 8% attempted suicide
- Influences (cited as having *a lot* of influence over thoughts and actions)
  - 43% Bible
  - 41% Christianity
  - 41% Parents
  - 30% Teachers
  - 33% Music
- Moral behavior
  - 71% feel lying is sometimes a necessity
  - 74% feel bending the rules is okay
  - 65% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
  - 45% feel that breaking the law is okay if it does not hurt anyone
- Factors providing future satisfaction (cited as having *a lot* of importance)
  - 92% relationship with God
  - 91% having a degree
  - 86% having a comfortable lifestyle
  - 85% good physical health
  - 85% having one marriage partner for life
  - 82% working at a high-paying job
  - 82% making a difference in the world
  - 81% living with a high degree of integrity

- Religious Practice
  - 97% religion is somewhat or very important to them
  - 75% participate in weekly or daily youth group or scripture study group
  - 73% report weekly or daily prayer
  - 64% participate in weekly or daily religious services
  - 39% report weekly or daily scripture reading, including the Bible or Koran
  
- Christian Theology
  - 93% have heard about Jesus and the Bible from Church and 84% from family or relatives
  - 92% believe they have a responsibility to share their faith with others
  - 92% believe that prayer can change what happens in life
  - 91% believe that forgiveness of sins comes only through faith in Jesus Christ
  - 69% acknowledge that the Christian faith is relevant to their lives
  - 85% believe the Bible is accurate in all of its teachings
  - 85% believe that Jesus Christ was a real person
  - 85% believe in the final judgment
  - 19 % believe that people who do not accept Jesus Christ as their savior can still go to heaven
  - 66% believe that if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven

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

- 57% feel safe and loved in their homes.
- 67% report they are very or fairly close to their fathers and 81% report they are very or fairly close to their mothers.
- 90% believe God intended marriage to last a lifetime.
- Religion has a strong influence in the lives of participants and 78% can remember a recent instance when their beliefs affected their actions.
- 84% believe the Bible provides a clear description of truth.
- 92% report their religion is very important to them.
- 68% report engaging in daily prayer and 92% believe that prayer can change things.
- Zambia seems to have little uncertainty about its Christian heritage.
- Marriage seems to be sacred and family is important.

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

- 44% spend less than 15 minutes per week in meaningful conversation with their fathers.
- 57% would rather live together than get married.
- During the three-month period prior to taking the survey, 12% of participants report they have had suicidal thoughts, and 8% have attempted suicide.
- 32% report they have engaged in sexual intercourse.
- 69% believe that people may define truth in contradictory ways and still be correct as truth means different things for different people.
- During the three-month period prior to taking the survey, 74% admit to lying to a friend and 34% to watching an x-rated or pornographic film.
- 27% believe ghosts exist.

- Although 80% believe that forgiveness of sins is only possible through Jesus, only 69% believe that Christianity is relevant for them.
- The form of many churches seems to be lacking in relevance for the youth.
- Syncretism has a stronghold on the nation causing Christianity to be diluted with other beliefs.

### ***Recommendations***

- Build and promote programs that reveal the relevance and importance of having trust and faith in Jesus in everyday life.
- Reinforce the family structure and build programs to promote healthy families
- Encourage churches to invest in fostering genuine faith among youth.
- Clearly define the boundaries between witchcraft, ancestor worship and Faith in Christ in products and programs.
- Develop a leadership core amongst youth with values that will speak to their peers.
- Utilize peer-to-peer influence as the voice to help foster change in the nation.



## **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 Zambian Department of Education, headmasters and staff of the schools included in the sample, the cooperation of students, and volunteers.

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

### ***Overview***

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

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

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

- 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 ABY survey is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Zambia. 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 English. 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).

---

<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 March 2010 through July 2010. Elijah Kalungwishi served as the local Research Coordinator for the Zambia research project. Oversight was provided by Dr. Allen Reesor and Mindy Chandler 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 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 Zambian Department of Education provided a list of schools segregated by population density.

Population density was interpreted as urban, semi-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 coordinator in Zambia 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 Zambia.
- 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 Zambia.

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.

Elijah Kalungwishi was responsible for collecting all data.

### 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: Chola Chiteshe (Jr), Wellington Mambwe, and Marrience Chanda Kalungwishi.

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

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

The total sample for this survey was 4,034, with 53% male and 47% female. Of the sample, 38% live in rural areas, 44% live in semi-urban areas, and 18% live in urban areas. Attitudes of rural and urban participants, as well as older participants, will skew toward male responses, and attitudes of younger participants will skew toward female responses. The results cannot be extrapolated for application to those 13-18 years of age who are not in school.

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

The total sample was 4,034, with 53% male and 47% female. These percentages for gender balance hold in all populations although semi urban difference falls within the margin of error at less than 5%. Younger participants are more heavily weighted toward female participants than the older demographic. The “younger demographic” (defined as 15 years of age and younger) comprises 29% of the sample and the “older demographic” (defined as those 16 years of age and older) is 71%.

As with age, participants are most likely to be in higher grades, 82% are in 10<sup>th</sup> through 12<sup>th</sup> grade. Participants are likely to report their grades as average and above with 47% average, 37% excellent and 14% good; only 2% acknowledge that their grades are either very poor or poor. Younger participants are somewhat more likely than older participants to report excellent performance in school.

Overall, participants report that 23% of their fathers and 21% of their mothers work in the *agricultural* sector, that 18% of fathers and 16% of mothers work as *professionals*, and 19% of fathers and 10% of mothers are employed in the *public sector*. The *other* category, which may mean that parents work at home or are unemployed or self-employed, is selected for 28% of fathers and 34% of mothers. Male, rural, and older participants are more likely than female, semi-urban, urban, and younger participants to report their parents as employed in agriculture. Rural participants are less likely than semi-urban and urban participants to report that their parents fall into the *other* category.

Overall, 18% of participants report that one parent has died, 61% report their parents as married, and 10% that their parents are divorced or separated. Urban participants’ parents are more likely to be married than the parents of their semi-urban or urban counterparts. Older participants are slightly more likely to indicate one parent has died than younger participants. About half of participants live with their natural parents, 13% with one natural parent and one step parent, 10% with a mother or stepmother only, and 12% report their living situation as *other* which may indicate they live in boarding school or with other students. Older participants are more likely to indicate they do not live with adult relatives and to select the *other* category.

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

Half of participants consider family to be defined as “all people related by birth, adoption, or marriage,” 21% say family is “any group of people who live together,” 15% consider it to be “any person or group you care about deeply,” and 14% classify family as “any group of people who share the same set of values and goals.” Male participants are more likely than female participants to define family as those who are related to each other while female participants are more likely than male participants to see people living together as a family whether or not they are related. Rural participants are more likely to define family as any group of people who share the same set of values and goals recognizing the community of interests while urban participants are more likely than semi-urban and rural participants to define family as a group one cares about deeply.

When an unmarried couple has children, 63% of participants consider this group a family, whereas an unmarried couple living together without children are perceived as a family by only 19%. Similarly 76% consider an unmarried woman with children as family, but only 24% think two single women, whether homosexual or heterosexual, who share housing are a family. Homosexual men living together are also considered family by 21%. As population density increases, participants are less likely to accept homosexual men or women and unmarried women with children as families.

Only 8% of participants either feel uncomfortable in their home and would rather be elsewhere or feel comfortable but not loved, 57% feel safe and loved in their homes, 22% sometimes feel loved and 13% report that family members try to love those in their home. Urban and younger participants are more likely than semi-urban, rural, and older participants to feel safe and loved.

Participants generally feel that the adults in their families show genuine love for each other, are interested in them, set good examples for them, and spend time with them; however, they are just as likely to report that their families expect more of them than is fair. Participants are least likely to report adults fighting with each other although rural participants are more likely than semi-urban or urban participants to report this. Semi-urban participants are less likely than urban or rural participants to indicate adults in their families admitting wrongdoing and spending time with them. Older participants are more likely than younger participants to indicate that adults in their families admit when they are wrong.

Although nearly 20% either do not know their father or their father has died, 67% report they are very or fairly close to their fathers and 81% to their mothers; however 12% are not close to fathers and 8% are not close to their mothers. While relationships with mothers show no statistical difference across the various demographics; male and urban participants are more likely than female and semi-urban or urban participants to indicate a very close relationship with their fathers, and older participants are more likely than younger participants to indicate that their father has died.

Participants are most likely to feel proud of their parents followed closely by showing love to and receiving love from them. They are more likely to seek advice from their mothers than their fathers, talk to them about personal concerns, and spend one-on-one time with them; however, they are also likely to question both parents' love for them. Male participants are closer to fathers, and female participants are closer to mothers. Semi-urban participants are not as close to their fathers as their urban or rural counterparts, and rural participants are more likely to question their mother's love. Older participants are less likely to feel proud of their fathers but more likely to talk to them about personal concerns than are younger participants.

Participants report that 44% of them spend less than 15 minutes per week in meaningful conversation with their fathers and 26% doing the same activity with their mothers, while 28% spend more than an hour in meaningful conversation with fathers and 43% with their mothers. Rural participants are more likely than semi-urban or urban participants to spend time talking with their fathers while urban and semi urban participants spend more time with mothers.

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

Ninety-three percent of participants believe they will be happy in their marriage, 90% believe God intended marriage to last a lifetime, 79% have had a positive family experience, 61% believe marriage problems are exaggerated and 57% desire a marriage like their parents'. Participants generally do not approve of divorce with 61% thinking it is wrong when children are involved even if the couple is no longer in love. However, although only 18% admire single life, 72% believe that it is very hard to have a successful marriage, and 57% would rather live together than get married. Male participants are less likely than female participants to value virginity, and more likely than female participants to want to live together without marriage and to believe marriage problems are exaggerated. Rural participants are more likely than semi-urban or urban participants to expect marriage to

end in divorce, and semi-urban participants are more likely than their rural and urban counterparts to believe marriage is hard and that problems have been exaggerated. As population density increases, participants are more likely to think that that society depends on the traditional family and less likely to want to live together rather than get married. Older participants are more likely than younger participants to value virginity.

Overall, participants were most likely to learn about sex from sex-related magazines or books followed closely by TV/movies and classmates/friends. Participants were least likely to learn about sex from their parents. Male participants were significantly more likely than female participants to learn about sex from the internet, but they were significantly less likely to learn from textbooks. Older participants were more likely than younger participants to gain information about sex from sex-related magazines or books.

When asked what would influence them most strongly to have sexual intercourse if the opportunity was presented, participants reported intent to marry the person or being in love with the person would most influence their decision. Peer pressure was reported as the least influential. Male participants were more likely than female participants to be influenced to have intercourse for all listed influences.

Already, 32% of participants have engaged in sexual intercourse; 46% have engaged in fondling breasts, and 26% in fondling of genitals. Male, rural, and older participants are more likely than female, urban, semi urban, and younger participants to engage in intercourse. This is statistically the same as participants' response to what is permissible when two people are in love and both consent; 44% found fondling breasts, 29% sexual intercourse, and 23% fondling genitals acceptable. Generally, male and urban participants held more liberal attitudes.

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

Overall, 37% of participants are very satisfied with life, and 33% are somewhat satisfied with life; 17% are not too satisfied, and 13% are not at all satisfied. During the three month period prior to taking the survey, 12% of participants report they have had suicidal thoughts, and 8% have attempted suicide. Older participants report that they are significantly less satisfied with their lives than younger participants.

Overall, participants indicate they are most influenced by Christianity and the Bible. They also report people (parents, teachers, friends, and to a lesser degree siblings) have a significant influence in their lives followed closely by media influences (TV, music, movies, and the internet). Non-Christian religions and public figures (religious and political) are reported as having little influence. Male participants are less likely to be influenced by the Bible than are female participants. Rural participants are more likely to be influenced by indigenous faiths and other religions than urban or semi-urban participants. Parental influence increases with population density. Younger participants are more likely than older participants to be influenced by TV and parents.

Participants find MP3s, cell phones, and laptops more appealing than other listed media. They are also likely to read fashion magazines, with female participants more likely than male participants to read them. Urban participants are more likely than their semi-urban or rural counterparts to use electronics (MP3, cell phone, laptop), and semi-urban participants are less likely to prefer blogging. As population density increases the influence of hip hop increases; also, younger participants are more likely than older participants to like hip hop.

During a typical week participants are most likely to spend free time listening to music, and 75% of participants watch MTV at least once a week. They spend a similar amount of time reading a book or studying, though less than 20% spend more than 8 hours a week in these pursuits. Participants are least likely to spend time reading the Bible and chatting on the internet. Female participants are more likely than male participants to spend time chatting on the internet or sending SMS on their cell phones. Urban participants are more likely than rural or semi-urban participants to listen to music or chat on the internet in their free time. Rural participants are more likely to spend time reading the Bible, but less likely to spend time watching TV. Older participants are more likely than younger participants to spend time studying or reading a book, but less likely to spend time watching TV.

When asked which measures of future satisfaction were most important, participants are most likely to indicate that a close relationship with God and having a degree are important, followed closely by good physical health, a high-paying job, a comfortable lifestyle, integrity, making a difference in the world, and having one marriage partner in life. Religion has a strong influence in the lives of participants and 78% can remember a recent instance when their beliefs affected their actions. Overall, 84% believe the Bible provides a clear description of truth, 75% that the Bible provides absolute truth, and 70% that religious literature contains practical standards for living. However, 28% of participants believe all religions teach the same truths, and 69% believe that people may define truth in contradictory ways and still be correct and that truth means different things for different people. A pragmatic ethic is held by 65% of participants who hold that something is right if it works in your life, about three-fourths that bending the rules is ok and lying is sometimes necessary and almost half that breaking the law is ok as long as it does not harm anyone. Female participants are more likely than male participants to believe that lying and rule bending are ok and that truth means different things to different people. Urban participants are more likely to believe that all religions teach equally valid truths and law breaking is ok, and they are less likely to have acted based on religious beliefs than their rural and semi-urban counterparts.

Despite the claim that they believe in the Bible and value Christian faith, their moral behavior reflects an inadequate moral formation. During the three month period prior to the survey participants disclosed that 74% lied to a friend, 68% lied to an adult, almost half intentionally tried to hurt someone either physically or emotionally, 34% watched an x-rated or pornographic movie, 26% read a pornographic magazine, 21% each cheated on exams or gambled, and 20% stole. About one in ten has used one or more substances: 14% became legally drunk with alcohol, 9% used tobacco, and 8% used illegal drugs.

By demographic analysis, male participants are more likely than female participants to have watched or read pornography, gambled, been legally drunk, used tobacco, and used an illegal drug; however, they are less likely than female participants to have had suicidal thoughts, lied to an adult, and intentionally tried to hurt someone emotionally. Rural participants are more likely to have intentionally tried to hurt someone physically or emotionally but are less likely to have lied to an adult than semi-urban or urban participants. Semi-urban participants are less likely to have read pornography, urban participants are more likely to have been legally drunk, and gambling is a bigger problem for urban and semi urban than rural participants.

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

In this sample about one-third of participants are Protestant, another 30% Roman Catholic, and 23% are not affiliated with a religion. Female and younger participants are more likely than male and older participants to be Protestant, and as population density increases participants are more likely to be Protestant. As population density decreases participants are more likely to acknowledge no religious affiliation as are older participants when compared to younger participants.

Ninety-two percent of participants report that their religion is very important to them and 95% report that they are very or somewhat likely to attend services regularly after leaving home or graduating from high school with older participants being more likely than younger participants to intend on attending services after graduation. Despite this intent, only 64% of participants report that they currently attend religious services either daily or weekly. Their mothers are somewhat more likely to attend daily religious services than participants and their siblings but just as likely to attend weekly. Fathers are less likely to attend daily religious services but attend weekly as do the rest of the family. Generally, rural and older participants are more likely than urban and younger participants to attend religious services.

Of all religious practices such as scripture reading, prayer and attendance at religious studies or groups, prayer was reported as the most likely activity for participants with 68% reporting daily prayer. Female participants are more likely than male participants to pray. Scripture reading was the next most frequent practice with 26% reporting daily reading. Rural participants are more likely than their semi-urban and urban counterparts to

attend youth meetings, and older participants are generally more likely than younger participants to engage in religious activities. Eleven percent of participants indicated that they do not attend a youth group. This is more likely the case for rural and older participants. Of the rest, 21% attend groups with 10-19 people, 18% between 20 and 29 people, 14% between 30 and 39 people, and 26% over 40 people.

When asked where they had learned most about Jesus or the Bible, 93% learned in church, 84% from family, 73% from friends, 65% from a missionary, 47% from a textbook, and 26% from Western literature. Additionally 85% indicate that other unspecified sources, possibly radio, TV or youth groups were a source of information. Female and older participants are more likely than male or younger participants to have heard about the Bible or Jesus from friends, and older participants are more likely to have heard from missionaries. Rural participants are more likely than semi-urban or urban participants to have heard from a missionary.

Despite high percentages having learned of Christianity from more than one source, the theological perspective of the participants is filled with contradictions. Most consistent are their beliefs about God and Jesus; 81% of participants are certain that God exists and 86% describe God as the all-powerful, all-knowing, perfect creator who rules the universe today. An additional 6% are uncertain of God's existence, and 6% do not believe that God exists. Eighty-one percent of participants believe that God created the universe, and 84% believe that He is still involved in people's lives. Although over 80% of participants believe that forgiveness of sins is only possible through Jesus, people who do not accept Jesus Christ are condemned to hell, all miracles in the Bible took place, and the Bible is accurate in all teachings, only 69% believe that Christianity is relevant for them. Again, while 90% of participants believe Jesus Christ was born to a virgin, led a sinless life, and was a real person; 35% believe Jesus was not physically resurrected after crucifixion.

Ninety-two percent of participants believe prayer can change things, 92% that they have a responsibility to tell others about their religious beliefs and 85% that everyone will be judged by God regardless of religion, yet over half of participants believe all religions pray to the same God, and about two-thirds believe Heaven is gained by being good.

Seventy percent of participants believe that Heaven and Hell are real places, 63% are certain that human souls do not die at physical death, and 57% believe that they will go to Heaven when they die because they have accepted Christ as their savior, with rural participants being more likely than semi-urban or urban participants to hold this view. However, 18% of participants are not sure what will happen after they die, with urban participants being more likely to hold this view.

More than three-fourths of participants believe that the Holy Spirit and Satan are symbols of good and evil rather than living beings, 44% believe that popular religious practices are helpful, and 27% believe ghosts exist. Rural participants are less certain of what they believe than semi urban and urban participants. Older participants are more likely than younger participants to be superstitious, and younger participants are less likely to see value in religion.

When asked whether they had made a personal commitment to Christ that is still important to them, 87% of participants indicate that they had. For these, 40% of participants made this commitment between the ages of 13 and 15 years of age, 25% between 16 and 18, 20% between 9 and 12, 9% between 5 and 8, and 6% when they were younger than 5 years old.



**Section IV: Zambia Secondary Data**

**Secondary Research Profile  
Zambia**



DEMOGRAPHICS & POPULATION	
Population	12,818,708
Population (under 15 yrs)	45.82%
Life Expectancy	39 yrs
Birth Rate (per 1,000 people)	40.52
Infant Mortality (per 1,000 live births)	100.96
Estimated Urban / Rural Population	4,083,960 / 7,584,497
Largest City / Population	Lusaka / 1,420,054
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	80.6%
Primary Enrollment	90%
Literacy Rate – Males	86.8%
Literacy Rate – Females	74.8%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$1,402.75
GDP (official exchange rate) (per capita)	\$972.34
Poverty Rate (% below poverty line)	30%

SOCIAL			
Human Development Index <sup>2</sup> (out of 177)	164	Prisoners (per capita)	121/100,000
Divorce Rate as percent of Marriages	Not Available	Adult prevalence rate 15-49 with HIV/AIDS	21.5
Unemployment Rate	50%	All registered NGOs	Not Available
Murder (per capita) 1,000 people	0.070769	Population below Poverty Line	86%
Rapes reported (2008)	300	Teen Pregnancy (15-19 yrs)	Not Available
Thefts reported (2008)	9,866	Child Prostitution	Not Available
Estimated number of children (ages 0-14) living with HIV, 2007 (thousands)	95	Orphans, Children (aged 0-17) orphaned due to all causes, 2007, estimate (thousands)	1100
ETHNIC GROUPS & RELIGIONS			
African	99%	Christian	75%
European	1%	Traditional or Indigenous beliefs	24%
		Muslim and other religious affiliations	1%
LANGUAGES			
English (official), Bemba, Kaonda, Lozi, Lunda, Luval, Nyanja, Tonga, 70 other indigenous languages			

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.