

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

**Zimbabwe**





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

### **EXECUTIVE SUMMARY FOR MINISTRY**

#### **Zimbabwe**

October 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.



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**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. Zimbabwe.* Retrieved from: <http://onehope.net/sswc/country-research/>

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## Section I: Executive Summary

### **Key Issues**

- Family composition
  - 60% - two parent family (includes 9% living in a two parent household where one is a step parent)
  - 19% - one parent has died
  - 14% - live with their natural mother or stepmother only
  - 11% - live with a grandparent
  - 9% - parents are divorced or separated and 3% - parents are divorced/remarried
  - 9% - both of their parents have died
  
- Perception of Family
  - Definition of family
    - 29% define family as those related by birth, adoption or marriage
    - 26% define family as any person or group whom you love or care about deeply
    - 26% define family as any group of people who live together
    - 19% 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 –
      - 64% consider an unmarried man and woman with children a family
      - 59% consider a single woman with children a family
    - Relationship –
      - 23% consider an unmarried man and woman a family
      - 18% consider homosexual women a family
      - 16% consider homosexual men a family
  
- Relationship with parents
  - 41% spend 15 minutes or less a week talking with their father about things that really matter
  - 34% spend more than 60 minutes a week talking with their father about things that really matter
  - 23% spend 15 minutes or less a week talking with their mother about things that really matter
  - 54% spend more than 60 minutes a week talking with their mothers about things that really matter
  
- Safety and Security of home
  - 56% feel their home is a place where they feel safe and loved
  - 17% feel their home is a place where sometimes they feel loved and other times they do not
  
- Marriage
  - 81% feel that they will be happy in their marriage
  - 80% believe God intended marriage to last a life time
  - 72% feel the traditional family does not play a significant role in the stability of society
  - 49% approve of divorce even when children are involved
  - 25% admire single life
  - 22% report there is too much pressure to get married, would rather live together
  - 21% indicate that anyone who gets married should anticipate divorce

- Sexuality
  - 16% have had sexual intercourse
  - Most likely to learn about sex from TV/Movies, sex-related magazines, and textbooks
  - They are least likely to learn about sex from the internet and parents
  
- Satisfaction with life
  - 49% of respondents indicate they are very satisfied and 24% somewhat satisfied with their lives
  - 27% are somewhat or very dissatisfied with their lives
  - Over the past three months –
    - 66% admit having lied to their peers
    - 64% report watching MTV
    - 64% indicate they have lied to an adult
    - 27% admit to watching a pornographic movie
    - 26% reading a pornographic magazine
    - 21% have had suicidal thoughts
    - 13% attempted suicide
  
- Influences (cited as having *a lot* of influence over thoughts and actions)
  - 54% Bible
  - 46% Christian Faith
  - 46% Parents
  - 30% Textbooks
  
- Moral behavior
  - 55% feel bending the rules is okay
  - 55% are pragmatic indicating that moral behavior is relative and justified by whether or not it “works”
  - 54% feel lying is sometimes a necessity
  - 34% feel that breaking the law is okay if it does not hurt anyone
  
- Factors providing future satisfaction (cited as having *a lot* of importance)
  - 77% relationship with God
  - 75% having a degree
  - 73% good physical health
  - 73% having one marriage partner for life
  - 68% having a comfortable lifestyle
  - 66% having a clear purpose for life
  
- Religious Practice
  - 92% religion is somewhat or very important to them
  - 71% report weekly or daily prayer
  - 61% participate in weekly or daily religious services
  - 43% report weekly or daily scripture reading, including the Bible or Koran
  - 39% participate in weekly or daily youth group
  - 35% participate in weekly or daily scripture study group

- Christian Theology
  - 88% have heard about Jesus and the Bible from churches
  - 80% the Christian faith is relevant to the way I live today
  - 68% the Holy Spirit is a symbol of God’s presence or power, but not a living entity
  - 65% if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven
  - 33% people who do not accept Jesus Christ as their savior can still go to heaven

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

- To be completed by OneHope Southern Africa Team

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

- To be completed by OneHope Southern Africa Team

### ***Recommendations***

- To be completed by OneHope Southern Africa Team

## **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 Zimbabwean 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 Zimbabwe:

- 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 Zimbabwe. 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), and students in the schools were 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 or areas of extremely low population, or those that cannot be reached by public transportation.



## ***Project Overview***

The time frame for data collection was May 2010 through August 2010. Sandra Mazibukok served as the local Research Coordinator for the Zimbabwe 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 Zimbabwean Ministry of Education provided a list of schools segregated by population density.

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 coordinator in Zimbabwe 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 approximately 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. Fifteen students from each class were randomly selected proportional to the male/female ratio for Zimbabwe.
- If the average class size at a school was more than 30 students, 10 classes were randomly selected for inclusion in the study. Twenty-two students from each class were randomly selected proportional to the male/female ratio for Zimbabwe.

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: Sandra Mazibukok, Admire Musinake, Norman Dendere, Itayi Dehwa, Rebecca Mago, Gibson Manueri, and Malvern Mukwena.

### 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: Sandra Mazibukok, Admire Musinake, Norman Dendere, , Rebecca Mago, and Malvern Mukwena.

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

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

For the entire sample of 3,876 participants, 67% are rural and 33% are urban; this is proportional to the population distribution of Zimbabwe. This means that descriptions of attitudes and responses will strongly reflect the perspective of rural participants. Additionally, responses will generally reflect the responses of older participants as 61% are 16 or older, while only 39% are under the age of 16. There is no bias reflected in gender distribution as female participants comprise 51% of the population and male participants 49%.

#### ***Demographics***

The final number of surveys included in analysis is 3,876 with 51% female and 49% male. Thirty-nine percent of participants are 13-15 years old, 56% are 16-18 years old and 5% are older than 18. Female participants are more likely to be younger than male participants. Rural participants are more likely to be younger than 16 years of age.

In this sample about 80% of all surveyed participants are in Forms 2, 3 and 4. Semi-urban participants are somewhat more likely than urban and rural participants to be in these Forms. Overall, 70% of participants indicate good (39%) or excellent (31%) school performance. Only 5% indicate poor or very poor school performance. Semi-urban participants are less likely to indicate average performance and more likely to indicate their school performance is excellent than urban and rural peers.

Overall, 82% (for fathers) and 41% (for mothers) of participants in this sample describe their parents as “other” which may indicate that they work from home or are self/unemployed. Participant responses indicate that 20% of fathers and 18% of mothers are professionals, and 17% of fathers and 20% of mothers are employed in agriculture. Urban participants’ fathers were more likely to be professionals and their mothers “other” than their rural and semi-urban counterparts. Semi-urban participants were twice as likely as rural or urban participants to report their father’s profession as industrial. Rural participants were far more likely than other participants to report their parents as employed in agriculture when compared to other participants.

Fifty-seven percent of participants indicate that their parents are married, 19% indicate that one has died, and 12% indicate that their parents are divorced, separated, or remarried. Rural participants are less likely to report that their parents are married. Approximately half (51%) of participants report living with their natural mother and father, and an additional 9% live with two parents, one of whom is a step parent. Another 14% indicate that they live with their natural mother or stepmother only, and 4% live with a father only. Urban and semi-urban participants are more likely than their rural peers to live with both of their natural parents. Rural and semi urban participants are both more likely to live with a mother or grandmother than urban participants.

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

Although 29% of participants define family as all the people related by birth, adoption or marriage; this definition of formal relationship is only slightly preferred over the two definitions that emphasize social relationships with 26% each preferring “a group whom you love or care about deeply” or “any group of people who live together”. An additional 19% define family as “any group of people who shares the same set of values and goals in the life”. Females and rural participants are more likely than male, urban or semi urban participants to define family as “any group of people who live together”.

Although 64% of participants consider an unmarried man and woman living with children a family, an unmarried couple without children is seen as a family by only 23%. Similarly, a single woman and her children are considered family by 59%, but two women living together are considered family by only 28%. Fewer than 20% consider homosexual men or women living together to be family. While male participants are more likely than female participants to see an unmarried man and woman as family, female participants are more likely than male participants to consider such a couple with children or a single woman with children to be a family. While semi urban and urban participants are more likely to view unmarried couples with children as family when compared to rural participants, rural and urban participants are more likely than semi urban participants to see homosexual couples and a single woman with children as family.

Over half (56%) of all participants report that their home is a place where they feel safe and loved, while 17% say that their home is a place where they feel loved at times and other times they do not. Eight percent feel uncomfortable at home and would rather live somewhere else.

The adults in the homes of about 75% of participants sometimes or frequently demonstrate that they really love each other, show interest in children, and set good examples. Slightly fewer indicate that adults spend time with them but also expect more than is fair. Compared to male participants, female participants are slightly more likely to report that adults show love for them but also that they are too strict. Semi urban participants tend to have more affirming relationships with adults when compared to the urban and rural participants; rural participants report less positive relationships with adults than either semi urban or urban participants.

Although participant's relationships with mothers are closer than with fathers, they are likely to feel proud of both parents, express love for both parents, and receive expressions of love from both parents. They are also quite likely to talk with their parents about their concerns and seek their advice. They are more likely to do something special with their mothers than their fathers. Female participants are more likely than male participants to describe a close relationship with their mothers, and male participants are more likely to do something special with their fathers. Rural participants are somewhat more likely than their semi urban or urban peers to describe tentative relationships with their parents.

Conversation about meaningful topics with fathers takes up less than 15 minutes a week for 41% of participants and the same holds true for 23% of participants with their mothers. For participants who report more than 2 hours a week in meaningful conversation, 23% report this for conversation with mothers and 19% with fathers.

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

Participants want to marry and about 80% of all participants expect to be happy in marriage and believe that God intended marriage to last a lifetime. About 70% value virginity before marriage and feel traditional families have a stabilizing influence on society. About half would like a marriage like their parents' and do not approve of divorce but feel it is difficult to have a successful marriage (although marriage problems are believed to be exaggerated.)

Although most male participants do not want to remain single, they are more likely than female participants to feel there is pressure to marry and to value family as a stabilizing influence in society while female participants are more likely to value virginity. Semi urban participants are generally more positive about marriage than either urban or rural participants; rural participants are more likely to approve of divorce.

Participants are most likely to learn about sex from media; 46% have learned some or a lot about sex from television or movies, 41% from sex-related magazines or books, and 39% from textbooks. They are also more likely to learn about sex from classmates and the internet than from their parents. Male and older participants are more likely than female or younger participants to learn about sex from their classmates or friends. Although still learning least from parents, rural participants are more likely to learn about sex from their parents than urban and semi-urban participants.

Seventy percent of participants express disapproval of an unmarried couple engaging in fondling or sexual intercourse even if they are in love and there is no coercion involved. However, about three quarters find holding hands or kissing sometimes or always permissible in this situation. Male, rural, and older participants are more likely than their counterparts to find sexual activity permissible.

If presented with an opportunity to engage in sexual intercourse the most likely reasons to do so would be there was the intent to marry, if they were in love for about 30% of participants. About 25% would do so if there was no likelihood of pregnancy. The least likely incentive would be the encouragement of friends. Male, rural, and older participants are generally more likely than their counterparts to agree that they might be influenced to engage in intercourse.

When asked about past sexual experiences: 30% have engaged in serious embraces and fondling, and 16% have engaged in sexual intercourse. Female, semi urban, and younger participants are less likely than their counterparts to have been sexually active in more intimate ways.

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

While 13% are “not at all satisfied with life” and 14% are not too satisfied, most participants are either somewhat (24%) or very (49%) satisfied with their lives these days. Satisfaction seems to be primarily measured by stability and influence. For the following conditions that would be desirable for future satisfaction, the most significant in descending order of priority were: having a close relationship with God, a degree, one marriage partner for life, a clear purpose for living, a comfortable lifestyle, making a difference in the world, working in a high paying job, living with integrity, having a large home, and being active in church. Female participants are more likely than male participants to find religion and security issues important to them. Rural participants generally scored all factors lower and semi urban higher except that urban participants indicate a higher preference for achievement of fame or recognition.

Participants spend more of their free time with school work; reading a book or studying from school materials. They also spend free time listening to music and watching TV. About half spend little or no time on the internet, SMS, or Bible reading. Rural participants are more likely to spend time looking for information on the internet than semi-urban or urban participants and older participants are more likely to spend time studying than younger participants.

Christianity/Bible and social relationships (parents, siblings, and friends) are the strongest influences in the lives of participants. This is followed by school (textbooks, teachers) and media (music, TV, movies). Female participants are more likely to be influenced by Christianity/Bible and social relationships than male participants. Rural participants are more likely to be influenced by religions other than Christianity compared to urban and semi urban populations; while semi urban participants are more likely to be influenced by Christianity and the Bible.

Of media listed (blogs, hip hop culture, fashion and new technology), new technology (MP3, cell phones, laptops) are most appealing and used weekly or daily followed by reading Fashion Magazines at least weekly. Male participants are more likely to blog than female participants who are more likely to read fashion magazines. Semi-urban participants are more likely to use MP3's, cell phones or laptop computers than their rural and urban counterparts. By self report, 64% of participants watch music videos at least weekly.

More than half of the participants agree that it is sometimes necessary to bend the rules for their own benefit, lying is sometimes necessary, and truth means different things to different people. Female participants are somewhat more likely than male participants to agree that in matters of morals and ethics truth means different things to different people, no one can be absolutely positive that they have the truth, and something is morally or ethically right if it works in your life. Semi urban participants are more likely when compared to urban and rural participants to believe that the Bible is a guide yet also to accept that right decisions are valid because things work out well.

When asked about their behavior during the three months prior to completing the survey, 66% of participants have lied to one of their friends or peers, 64% have lied to a parent or adult, about 33% bullied (tried to hurt someone else emotionally or physically), 26% watched or read pornographic materials, and 25% cheated on an exam. Male participants are far more likely than female participants to watch pornographic movies and somewhat more likely to have used illegal drugs, read a pornographic magazine, drunk enough alcohol to become drunk, gambled, and smoked tobacco. Female participants are somewhat more likely than male participants to lie to a parent, teacher, or older person and to try to hurt someone emotionally. Rural participants are more likely to watch pornography, steal, attempt suicide, read pornographic materials, smoke, and have suicidal thoughts. Older participants are more likely to watch pornography, while younger participants are more likely to try to hurt someone emotionally.

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

When asked about religious affiliation 52% of participants identified themselves as Protestants, 19% as Roman Catholic, and 11% as of indigenous faith. In this sample females are slightly more likely than males to be Protestants. Over 80% of participants indicate that their religion is very important to them, and only 3% indicate that religion is not at all important to them. More than 80% of participants indicate that it is important to be a member of a church, the Bible provides a clear and indisputable description of moral truth, and the universe was originally created by God. Female participants are somewhat more likely than male participants to recall a specific time when religious beliefs changed their behavior, to believe it is important to be a member of a church, and that their faith is very important in their lives. Rural participants are less likely to indicate religion as an influence in their lives.

Although 72% of participants state that they are very likely to attend religious services on a regular basis when they graduate or move away from home, only 60% currently attend religious services weekly or daily. Only 6% indicate that they are not at all likely to attend religious services regularly when they leave home or daily. Female and semi-urban participants are more likely to state that they will attend religious services when they graduate or move away from home, and semi urban participants are significantly more likely to regularly attend religious services now.

Nearly three-quarters of all participants pray weekly or daily, and 43% read part of the Bible, Koran or other religious scriptures weekly or daily. Female participants are more likely than male participants to read the Bible or religious scriptures and pray. Although rural participants are more likely to report attendance at religion classes, they are less likely to pray.

Approximately 30% of participants who attend religious youth groups report that the group has fewer than 20 members, 31% have 20-39 members and 13% more than 60 members. Urban participants are more likely than rural or semi urban participants to indicate that this question does not apply to them.

When asked about where they learned most about Jesus or the Bible, participants most frequently reported being taught in churches, followed by family and friends. Over 80% of all participants believe God exists and define God as the all-powerful, all-knowing, perfect creator of the universe who rules the world today. About the same percentage of participants agree that all of the miracles described in the Bible actually took place, forgiveness of sins is only possible through faith in Jesus Christ, prayer can change what happens in life, forgiveness of sins is only possible through faith in Jesus Christ, all people will be judged by God after they die, regardless of their religious beliefs, and they have a personal responsibility to tell others about their religious beliefs. About two thirds think that religions pray to the same God and that good people go to heaven, and just under half believe all religions teach the same truths. Fewer than one-third of participants state that the whole idea of sin is outdated, there are some sins God cannot forgive, what they do for others is more important than what they believe about Christ, and that Jesus committed sins when he lived on earth.

When asked about life after death, 52% believe that you will go to heaven because you have accepted Christ as savior, 25% because you followed religious rites or are a good person, and 11% do not know what will happen. Female, older, semi urban, and urban participants are more likely than male, younger, and rural participants to agree that people go to heaven because of faith in Jesus and confession of sins. When asked whether they had ever made a personal commitment to Jesus Christ that is still important in their life today 90% answered the question. Of these about 87% of participants had done so at some point in time and of those who answered 37% made this commitment between the ages of 13 and 15, 23% between the ages of 9 and 12, and 21% between the ages of 16-18.

**Section IV: Zimbabwe Secondary Data**

**Secondary Research Profile  
Zimbabwe**



DEMOGRAPHICS & POPULATION	
Population	12,474,204
Population (under 15 yrs)	43.9%
Life Expectancy	44.28
Birth Rate (per 1,000 people)	29.46
Infant Mortality (per 1,000 live births)	33.86
Estimated Urban / Rural Population	4,679,069 / 8,365,975
Largest City / Population	Harare / 1,696,018
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	90.7%
Primary Enrollment	83%
Literacy Rate – Males	94.2%
Literacy Rate – Females	87.2%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$190.23
GDP (official exchange rate) (per capita)	\$52.07
Poverty Rate (% below poverty line)	68%

SOCIAL			
Human Development Index <sup>2</sup> (out of 177) 2005	151	Total crimes (per capita) 1,000 people	28.8753
Divorce Rate as percent of Marriages	Not Available	Adult prevalence rate 15-49 with HIV/AIDS	33.7
Unemployment Rate (2009)	95%	Children living with AIDS (per capita)	19.7352
Murders (per capita) 1,000 people	0.0749938	Homelessness	Not Available
Rapes (per capita) 1,000 people	0.457775	Teen Pregnancy (15-19 yrs)	Not Available
Burglaries (per capita) 1,000 people	4.54568	Child Prostitution	Not Available
Children Orphaned due to all causes (0-17yrs)	Not Available	Child/Teen Soldiers	Not Available
ETHNIC GROUPS & RELIGIONS			
Shona	71%	Syncretic	50%
Ndebele	16%	Christian	25%
Other African	11%	Indigenous beliefs	24%
Mixed and Asian	1%	Muslim and other	1%
European	1%		
LANGUAGES			
English (official), Shona, Sindebele, Numerous but minor tribal 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.